

## Part Seven

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**1. What is *Achor be Achor*?**

*Tikun Achor be Achor* extends from the *He'arat Ohr Awzen*, which is *Ohr Bina de Rosh*, whose *Achoraim* is to *Hochma* by way of “because He delighteth in mercy.” When the *Partzufim* are devoid of *GAR de Hochma*, they are corrected in this *Ohr de Achoraim de Bina*, which suffices for them instead of *GAR*. This is the meaning of “their hinder parts were inward.”

(Item 23 and *Ohr Pnimi* there)

**2. What is *Achor be Panim*?**

*Tikun Achor be Panim* is applied in *ZON*, which qualifies the *Kelim de Panim de Nukva* to receive the *Ohr Panim*. This is because the *Kelim de Panim de Nukva* are in *He'arat Hochma* without *Hassadim*, as the entire *Nukva* is *Behinat Gevurot*.

Since it is so, she too cannot tolerate *He'arat Hochma* since the *Hochma* is not accepted without *Hassadim*. Hence, the *Kelim de Panim* have no correction except by preceding the *Zivug de Achor be Panim*.

At that time the *Zachar* dispenses *He'arat Hassadim* in those *Kelim de Panim*, and they become suitable for their *He'arat Hochma*. You see that although the *Achor de Zachar* is *He'arah* which is all *Hassadim*, it nonetheless qualifies the *Kelim de Panim de Nukva* to receive *He'arat Hochma*.

(*Ohr Pnimi* item 23, par. “Now you can understand”)

**3. What is an Exiting *Ohr*?**

As long as the *Mochin de ZA* are clothed in the *Kelim de Ima*, the *Achoraim de Ima* cover and conceal the *Orot de Hochma*. They do not appear from them outwardly inside *ZA*, but in the Middle Line *de ZA* from *Chazeh* downward, where *Yesod de Ima* stops and her force of *Achoraim* to hide the *Hochma* stops. In that state the *Orot* that have *He'arat Hochma* in them appear outwardly from the *Yesod de Ima* inside *ZA*.

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**4. What is a Thickening *Ohr*?**

Even when *AVI* are both worthy of *He'arat GAR* and *Ohr Pnimi*, still only the *Zachar* is completed in *Behinat Panim*. The *Nekeva*, however, craving *Hassadim* in her *Shoresh*, by way of “because He delighteth in mercy,” is not yet awakened to return her *Panim* to the *Zachar* and receive *Hochma*, except by what compels her, which is through *MAN*.

Hence, as long as she has no *MAN* they are in *Behinat Panim be Achor*, meaning the *Panim* of the *Zachar* in the *Achor de Nekeva*. At that time the *Orot de Panim* of the *Zachar* pass on to her through her *Achoraim* and thicken there.

They clothe in the cover of her *Ohr Achoraim* and thus reach her *Kelim de Panim*. For this reason these *Orot de Panim* are called “Thickened *Ohr*”, as the cover of the *Achoraim* of the *Nekeva* greatly diminish and lessen its value.

(Item 23 and *Ohr Pnimi*, sub header “Above”)

**5. What are *Otiot*?**

*Otiot* are always *Behinat Kelim*, both the *Otiot* of the alphabet and the *Otiot* of the Holy Names, and we must always remember that.

(Item 32)

**6. What is the *Achoraim* of *ZA*?**

The *NHY de ZA* are only completed in *He'arat Hochma*. They are considered its *Achoraim*, where the *Klipot* grip as long there is no *He'arat Hochma* in them.

(Item 26)

**7. What is *Achoraim* of *Nukva*?**

The *Achoraim* of *Nukva* are *NHY de Nukva*, where there is the principal grip of the *Klipot* as long as they lack *He'arat Hochma*. This is so because it is adjacent to the *Klipot* as it ends the *Ohr Atzilut* and from it downward begin the *Klipot*, by way of "Her feet go down to death." See the word "Grip of the *Klipot*".

(Item 26)

**8. What is *Achoraim de Abba*?**

The *Reshimot* of the *Eser Sefirot de Gadlut* of all the four *Komot* that were in *Behinat Roshim* to the four *Melachim DHGT*, and the *Behinat MAN* that received from *Yesod de AK*, meaning the *Nekuda* that *Abba* took and the *Vav* that *Ima* took, all these are considered *Achoraim de AVI* that fell from *Behinat Rosh de AVI* and became *Behinat Guf*. Each fell to the place of its *Guf*, and the *Roshim* that emerged from *Behinat Ima*, and the *Vav* ׀ that *Ima* took from *Yesod de AK* are the *Achoraim de Ima*.

(Item 43)

**9. What is *Achoraim de AVI*?**

These are the general Seven *Melachim*, which are the *MAN* and the *Reshimot* of the *Roshim* of the *Melachim*. See item 8.

(Item 25)

**10. What is *Achoraim de Ima* that fell?**

See above answer 8.

**11. What is Complete *Achoraim de ZA*?**

When *ZA* is in *Behinat Achor be Achor*, he has only *Behinat Achoraim de Ima* that shine in his *HGT*, meaning through the *Chazeh*. From there downward *Yesod de Ima* stops, and for this reason the *NHY* cannot appear in it, fearing the grip of the exteriors (see item 6).

When it obtains the new *HG* in *He'arat Hochma* from *Zivug Panim be Panim de AVI*, the *Achoraim de Yesod de Abba* shine in it from the *Chazeh* downward too, through the end of its *NHY*. At that time it has complete *Achoraim*, as it receives *Achoraim de Ima* in *HGT* and *Achoraim de Yesod de Abba* in *NHY*.

However, before it obtains the *Hey Hassadim* from *Zivug de AVI Panim be Panim*, the *Achoraim de Abba* cannot appear in it. This is because it is

*Behinat He'arat Hochma* without *Hassadim* and there is no existence for *Hochma* without *Hassadim*, since *Yesod Abba* is long and narrow. In other words, it stretches in *He'arat Hochma* below *Yesod de Ima*, but it is narrow since it has no *Hassadim* (see *Ohr Pnimi* item 45).

For this reason, the *Ohr Achoraim de Yesod Abba* does not shine in *NHY de ZA* before it obtains the *Hey Hassadim*. This is the meaning of, "He takes *Hassadim* and his *Achor* is rewarded," meaning *Achor de NHY*, by the force of the *Ohr Achoraim de Yesod Abba*. This is because when it has *Hassadim*, *Yesod Abba* can illuminate the *He'arat Hochma* in it.

(Item 29)

## 12. What is Complete *Achoraim de Nukva*?

The entire construction of the *Nukva* is only of *Gevurot*. This is because she begins from the *Chazeh de ZA* downward, where *Yesod de Ima* has already stopped. Hence, her entire *Behinat Achoraim* is built primarily of *Behinat Yesod Abba*, which is all *Gevurot* (see item 11).

This is the meaning of, "Abba founded a daughter." Yet, when she was in *Behinat Achor be Achor*, she used the *Achoraim de ZA*, and one wall operated between them, meaning the *Achoraim de HGT de ZA* (see item 12).

However, after *ZA* obtains the new *HG* from *AVI*, being *Hey Hassadim* and *Hey Gevurot*, the wall *de ZA* is completed with the *Hey Hassadim*, and the *Achoraim de Nukva* are completed with the *Hey Gevurot*. After they are sweetened with *Hassadim* in *NHY de ZA*, *Yesod de Abba* appears there and the *Gevurot* are sweetened and given to the *Nukva* through a *Zivug*.

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## 13. What is a Grip?

A Grip is like an *Anaf* that grips to the tree and sucks its *Shefa* through its holding place. Similarly, the *Klipa* grips the place of lack that she finds in the *Kedusha*. This place is her tube by which she sucks her entire force and sustenance, according to the measure of dearth that she finds there, see item 50.

(Item 26)

## 14. What are *BDK HYA*?

They are the *Behinat Achoraim de AVI* that fell in the place of *ZON*. There is a hint in this combination of *BDK HYA*, where the entire *Behinat MAN de ZA* that it raises to *AVI* have the power to induce a *Zivug Panim be Panim AVI* to extend *Mochin de Haya* from there, which is the *Ohr Hochma*. They come from the scrutinies that *ZA* scrutinizes in these *Achoraim de AVI*. *BDK* refers to *Tikun* and scrutiny, and *HYA* is the *Ohr Hochma*.

(Item 33)

## 15. What is a Cancellation?

When the *Kli* is no longer fitting to receive anything from the *Ohr Atzilut*, it is completely cancelled from its erection. It is then considered that the *Kli* has been broken.

However, when it is fitting to receive from the degree of *Atzilut*, though from a smaller place than itself, and cannot receive from the *Ohr Elyon* that belongs to its own degree, it is considered that the *Kli* has been cancelled. This means that it does not operate in its function in its fitting place, and that *Kli* was cancelled from the degree, though the *Kli* has not been entirely broken, as it still receives *Ohr*. Though it is below its value, it is nonetheless reception.

(Item 4)

**16. What are Scrutinies?**

As long as the parts of *Behina Dalet* are mixed inside the *Kli*, the *Kli* is unfit to receive the *Ohr Elyon*. For this reason it needs scrutinies, meaning to sort out the parts of *Behina Dalet* inside the *Kli* and to separate them from there, and then the *Kli* becomes qualified to receive the *Ohr Elyon*.

(Item 4)

**17. What are the two lower thirds of Tifferet?**

You already know that each *Sefira* of the *Eser Sefirot* has *Eser Sefirot* in itself. When the *Kli de Tifferet* is discerned in itself, it is then divided to *Rosh*, *Toch*, *Sof*, which are *HBD*, *HGT*, *NHYM*. They are called “Three Thirds”, where the upper third is the place of *GAR*, and the two lower thirds are the place of *ZAT*.

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**18. What are *Gevurot*?**

*Gevurot* mean lack of *Hassadim*. Even though it is fitting to receive *Ohr Hochma*, it is still called *Gevurot* since *Ohr Hochma* does not exist in the *Kli* as long as there is no abundance of *Hassadim* in it.

(Item 30)

**19. What is Grown?**

The appearance of *Ohr Hochma* in the *Partzuf* makes it grown. This means that it is completed bit-by-bit until it attains its *Gadlut*, which is *He'arat Hochma*. For this reason *He'arat Hochma* is called Great *Ohr*.

(Item 49)

**20. What is *Gadlut*?**

*Mochin de Abba*, meaning *He'arat Hochma*, is called *Gadlut*.

(Item 19)

**21. What is *Guf de Abba*?**

The *Eser Sefirot de Rosh* that come out of the *Nikvey Eynaim* are always discerned as three *Roshim*: the *GE* are considered the first *Rosh*, the *Awzen*, the second *Rosh*, and the *Hotem* and *Peh*, the third *Rosh*.

Compared to the first *Rosh*, the two lower *Roshim*, are considered *AHP*, its *Behinat NHYM*. Hence, the *Eser Sefirot de Gadlut* too, which came out in *AVI de Nekudim*, are dominated by this arrangement. This is so because they are first emanated from the *Ohr Eynaim*.

The *Behinat Rosh ha Aleph* came out first, called *Histaklut Eynaim de AVI* on each other. Afterwards, the *Behinat Rosh ha Bet* came out, called *Guf de Abba* and *Guf de Ima*. This is because *Rosh ha Bet* is considered *Guf* compared to *Rosh ha Aleph*, and after that the third *Rosh* came out, called *Yesodot* (pl. for *Yesod*) *de AVI*, considered as such with respect to *Rosh ha Aleph*.

You will understand their stature according to their names. The first *Koma*, called *Histaklut Eynaim de AVI* on each other, containing *Behina Dalet de Hitlabshut* and *Behina Gimel de Aviut* are a *Hitkalelut* of the two *Komot Keter* and *Hochma*. For this reason they are called *Galgalta ve Eynaim*, named after the Upper *Behinot, Keter* and *Hochma*.

The second *Koma* is called *Guf de Abba*, containing *Behina Gimel de Hitlabshut* and *Behina Bet de Aviut*. It is called *Awzen* after the Upper *Behina* from the perspective of its *Aviut*.

Also, *Guf de Ima* is called *Awzen* because it contains *Behina Bet* of *Aviut*, which is *Awzen*, and *Rosh ha Gimel*, which is *Hotem* and *Peh*, is called *Yesodot de AVI*. Thus, its *Koma* is in *Behina Aleph*, which is *ZON de Rosh*, called *HP*.

It follows, that the names go hand in hand with the *Komot*. Although these *Guf de Abba ve Ima* are not actual *Behinat Guf*, from *Behinat* from above downward, but it is *Behinat Rosh ha Gimel*, and the appellation *Guf* only fits *Rosh ha Aleph*.

(Item 43)

**22. What is *Guf de Ima*?**

See above answer 21.

**23. What is *Guf YESH*?**

*YESHSUT* is also divided into three *Roshim* as in *AVI* in answer 21. *Rosh ha Bet de YESHSUT* is called *Guf* compared to *Rosh ha Aleph* although in itself, it is a complete *Rosh*. *Rosh* is the *Hey Hassadim* in it from the *Behinat Hey YESH*, and *Rosh ha Bet* is the *Hey Gevurot* in it from the *Behinat Tvuna*, see answer 3.

(Item 6)

**24. What is *Guf de Tvuna*?**

See above answer 23.

**25. What the Completion of the Construction of the *Achoraim*?**

See above answer 11.

**26. What is Complete *Dvekut*?**

Complete *Dvekut de AVI Panim be Panim* is when *Hochma de Abba* illuminates to *Hochma de Ima*, because *Ima* is cleaved entirely to *Abba*.

(Item 42)

**27. What are *Dinim*?**

Two *Behinot Dinim* were made in *Tzimtzum Bet* when *Hey Tata'a* was incorporated in the First *Hey*: the first is the First *Hey* that was mixed with the *Dinim de Hey Tata'a*; this is *Behinat weak Dinim*. The second is the *Hey*



*Tata'a* that is incorporated with the First *Hey* in the place of the *Hey Tata'a*. This is *Behinat* hard *Dinim*, meaning strong *Dinim*, *Behina Dalet* itself.

(Item 7)

**28. What are Strong *Dinim*?**

See above answer 27.

(Item 8)

**29. What is *Habata* of *Panim*?**

*Habata* means bestowal. *Habata* of *Panim* means bestowal of *He'arat Hochma*.

(Item 23)

**30. What is Increasing half the *Achoraim*?**

This means increasing the *Achoraim de NHY* that is missing while it is *Achor be Achor*, by way of "their hinder parts were inward."

(Item 30)

**31. What are *Hey Hassadim* and *Hey Gevurot*?**

The *Eser Sefirot* are discerned in *Hey Behinot KHB ZON*, meaning the *GAR* are *Behinat Atzmut*. However, when their whole *Atzmut* is but *Ohr de Hassadim*, the *Hey Behinot* are called *HGT NH*, meaning *Hey Hassadim*.

If they are in *Behinot Gevurot*, meaning *He'arat Hochma* without *Hassadim*, the *Hey Behinot HGT NH* are called *KHB ZON*.

If their *Atzmut* is *Hassadim* and they also have *He'arat Hochma*, they are called *Hey Hassadim HGT NH*, and if they lack *Hassadim*, but only *He'arat Hochma* is left in them, they are called *Hey Gevurot HGT NH*.

(Item 42)

**32. What is Diminution of *Ohr*?**

If the *Kli* descends below its degree it causes the lessening of the *Ohr* to the *Kli*, since the *Elyon* that descends to the place of the *Tachton* becomes like it.

(Item 4)

**33. What *Histaklut Eynaim* of *AVI*?**

*Eynaim* is an appellation for *Sefirat Hochma* of *Rosh*. When *Hochma de Abba* dispenses to *Hochma de Ima*, it is called *Histaklut Eynaim* of *AVI* on each other, and this is *Komat Keter de AVI*, and in *YESHSUT*.

When *Hochma de YESH* gives to *Hochma de Tvuna*, it is called *Histaklut Eynaim* of *YESHSUT* on each other, and this is *Komat Keter de YESHSUT*.

(Item 42)

**34. What is *Histaklut Eynaim* of *YESHSUT*?**

See answer 33.

**35. What is Raisng MAN?**

*MAN* means inducing *Zivug*. It is always *Behinat NHY* or *ZON*. This is so because the *Nekeva* is erected in *Ohr Achoraim de Ima* that is cleaved only to *Ohr de Hassadim*, rejecting *Hochma*.

For this reason she does not bring her *Panim* to the *Zachar* to receive *He'arat Hochma*, except if she has some element that compels her to. This element is the *Behinat ZON* that *Bina* has a connection to, to illuminate it in *He'arat Hochma* through the relation of *Bina* and *ZON de Ohr Yashar*.

Hence, when *ZON* rises to her for *MAN*, she immediately stops her *Achoraim* and brings her *Panim* back to *Hochma*, to receive *He'arat Hochma* from him, mating *Panim be Panim* with him.

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**36. What is Dvekut Panim be Panim?**

When *AVI* have *Komat Keter*, at which time *Hochma de Abba* gives to *Hochma de Bina*, *AVI* are found cleaved *Panim be Panim* from their *Rosh* to their *Sof*. It is so because then *Ima* is considered *Behinat Ohr Hochma*, as *AVI* are in *Hishtavut Tzura*, called *Dvekut*.

However, when the *Koma* falls into *Behinat Guf*, at which time only *Bina de Abba* administers to *Bina de Ima*, *Ima* is not entirely *Behinat Hochma*, as is *Abba*, as she receives only from his *Bina*. There is an apparent *Shinui Tzura* from *Ima* to *Abba* and thus, *Zivug* of *Hochmot* (pl. for *Hochma*) *de AVI* is called "Complete *Dvekut Panim be Panim*".

*Zivug de Binot* (pl. for *Bina*) *de AVI* is called *Some Dvekut de Panim be Panim*, because she still receives from *Bina de Abba*, containing some *He'arat Hochma*, but is not complete *Dvekut*.

(Item 42)

**37. What is Dvekut of the Klipot?**

The *Klipot* cleave to the *Achoraim de Nukva* because the *Nukva* is *Behinat Sium* on the *Ohr Elyon*. From her down it is a place of darkness and not *Ohr*. Hence, there is *Behinat Hishtavut Tzura* at the *Nekudat Sium* of *NHY de Nukva* to the *Klipot* and this is why it is considered that the *Klipot* cleave there, see item 49.

(Item 26)

**38. What is Hitpashtut Hey Gevurot?**

The *Shoresh* of the *Hey Hassadim* is in *Yesod*, being below all the *Hey Hassadim*. Yet, when they are not in *Zivug*, their *Koma* is even, as there is *Hitpashtut Hey Gevurot* in them in *Behinat* from below upward to *Behinat* from above downward in all the *Hey Behinot HGT NH*.

(Item 41)

**39. What is Zach?**

*He'arat Hochma* received in the *Kelim de Panim* of the *Nekeva* which is not first thickened in *Ohr de Achoraim*, is called *Ohr Zach*, see answer 4.

(Item 24)

**40. What is *Had Samcha*?**

Before the *Tikun Kavim*, when *ZAT* were in one *Kav* one below the other, they were called *Had Samcha*, meaning One Line.

(Item 56)

**41. What is the Sustenance of the *Klipot*?**

See below answer 49.

(Item 21)

**42. What are the Armies of *Malchut*?**

All the *Partzufim* in *BYA* come from the diminishing of the *Koma* of *Malchut de Atzilut*, and all that is there. For this reason they are considered the soldiers of *Malchut* and her armies.

(Item 14)

**43. What are the Parts of *Nukva*?**

Only the *Behinat Nekevot* of the *Hey Partzufim* of *Atzilut* were made of these seven *Melachim* that fell to *BYA*. However, the *Zecharim* were made of the new *MA*, as will be explained in its place, hence they are named “Parts of the *Nukva*”.

(Item 11)

**44. What is Half the *Achoraim*?**

See below answer 45.

(Item 30)

**45. What is Half a Wall?**

There are two distances and covers on the *Ohr Hochma*: One – by the force of the *Achoraim de Ima*. This cover is called “The Wall of *HGT*”, as it is present only in *HGT* until the *Chazeh*.

There is also *Behinat* covering by the force of the *Achoraim de Yesod Abba*. They too cover *Ohr Hochma* as long as there is no *Ohr de Hassadim* in the *Partzuf*. This cover is called *Achoraim de NHY*, as it operates primarily in the *NHY*, since this is its place.

When the *ZON* is in *Katnut* and their whole *Tikun* comes to them from the *Achoraim de Ima*, which is the Wall of *HGT*, you find that they both use this wall of *HGT*, half for *ZA* and half *Nukva*. This is because the wall of *NHY* that belongs to *Nukva* has no place to appear because of the fear from the exteriors, so that they will not suck from it. This is because the Wall of *NHY* appears only when the *Partzuf* is fitting for *He'arat Hochma* (See answer 11)

(Item 47)

**46. What is The Lower Half of *Tifferet*?**

The two lower thirds of *Tifferet* are called “The Lower Half of *Tifferet*”, whose meaning has been explained above (item 17).

(Item 61)

**47. What is The Upper Half of Tifferet?**

This refers to the upper third through the *Chazeh*, which is the *Behinat GAR de Sefirat Tifferet* (see answer 16).

(Item 61)

**48. What is a Drop that Raises the Fetus?**

The *Behinat Hassadim* and *Gevurot* dispensed from *Zivug Panim be Panim de AVI* that contain *He'arat Hochma*, are the *Behinat* “Drop that Raises the Fetus”, which are *ZON*. It means that through it they attain *He'arat Hochma* and become grown, as there is only *Gadlut* in *He'arat Hochma* (as written in item 20).

(Item 32)

**49. What is the Yenika of the Klipot?**

The essence of the substance of the *Klipot* is complete evil. It means that it is unfitting to receive at all, as they are from the *Behinat Vacant Halal*, which is from the restricted *Behina Dalet* to receive nothing of the *Ohr Elyon*. You therefore find that it is discerned as substance without any sustenance.

However, after the breaking of the vessels because of the good and evil mixed in them, these *Kelim* fell to those *Klipot*, and became a *Neshama* and sustenance to them. This is so because although the *Orot* departed from the *Kelim*, there still remained remnants of the *Orot* in them, and these remnants became *Behinat* minute *Ohr* that shines and sustains the *Klipot*.

Thus the structure of the *Partzufim* and the *Olamot* was made for them, like the *BYA de Kedusha*. This was enough for them for their essential structure. However, after the sin of *Etz ha Daat*, and also when people sin, by that they cause proliferation of sustenance and *Shefa* to the *Sitra Achra*, according to the measure of the flaw that they cause in the *Kedusha*.

This is so because the *Guf* of *Adam* is from the *Sigim* of the *Melachim* that were not sorted. It is mingled, good and bad, as it is written, “a wild ass's colt is born a man.”

When purifying one's *Guf*, separating the evil from it, then one receives Upper *He'arot* to one's *Neshama* and *Nefesh*, according to the measure of the purification. Afterwards, when one sins, the *Orot* depart and the *Levushim* from these *He'arot* fall to the *Klipot*. It is just as it happened in the breaking of the vessels, where because *Behina Dalet* was mixed in the *Kelim*, the *Ohr* was forced to leave and the *Kelim* fell to the *Klipa* and became sustenance for them.

It is exactly the same when one sins, meaning when one mixes that evil that he has already purified himself from and separated it from his *Guf*. The Upper *He'arot* immediately depart one's *Nefesh*, and the *Levushim* of these *He'arot* fall to the *Klipot* and become sustenance and nourishment for them.

This is the meaning of the pursuit of the evil inclination and the *Sitra Achra* to cause the righteous to sin and cling to *Kedusha*, as they have no sustenance without it. When good and *Kedusha* proliferate, so do their lives. In other words, the greater one is, the more good and *Kedusha* he has.

You find that when the *Sitra Achra* fails one into sinning, causing the good and *Kedusha* to depart and their *Levushim* fall to the portion of the *Klipot*, they receive abundance of *Shefa* and sustenance from it. Hence, “The greater one is from one’s friend, the greater is one’s desire,” because the *Sitra Achra* chases him more.

(Item 18)

**50. What are YESHSUT?**

*Behinat ZA de AVI*, meaning their *AHP*, is called *YESHSUT*. In the beginning, during the *Zivug de Histaklut Eynaim* on each other, *YESHSUT* and *AVI* are considered united in a single *Partzuf*. Afterwards, when *AVI* return to *Behinat Zivug Achor be Achor*, *YESHSUT* depart from them and exit as a separate *Rosh* in *Komat AHP*, becoming a separate *Partzuf* in themselves (see item 21).

(Item 40)

**51. What is the Force of the Klipot?**

The *Levushim* of the *Orot de Kedusha* leave the *Kelim* because of the mixture of evil in them. These *Levushim* fall into the portion of the *Klipot*, and the remains that were left of the *Orot* that were in them add sustenance and force in the *Klipot* (see above item 49).

(Item 26)

**52. What are the General Bina and Tvuna?**

When the *Hey Tata'a* descends from the *Eynaim de AVI* to their general *Malchut*, the *YESHSUT*, which are *AHP de AVI*, reconnect with the *Rosh*, which are *AVI*. Thus, *Bina* and *Tvuna* connect into a single *Partzuf*. This is called the general *Bina* and *Tvuna* together in a single *Partzuf*.

(Item 48)

**53. What is the General Hey Hassadim and Hey Gevurot?**

The General *Hey Hassadim* and *Hey Gevurot* means, as they were when they were rooted in *Yesod de AB*. This is because there the *Shoresh* of the *Hey Gevurot* appeared in the *Ohr Malchut* that clothed in *Kli de Yesod* in *Behinat Truncated Vav* (see Part 5, *Ohr Pnimi* item 35).

Plain *Hey Hassadim* and *Hey Gevurot* means that when they come in a *Zivug*, each has *HGT NH*, both in *Hassadim* and in *Gevurot*, which are actual five *Sefirot*. However, the general *Hey Hassadim* and *Hey Gevurot* are only one *Sefira*, either of *Yesod*, or of *Malchut*.

(Item 43)

**54. What is Disclosed?**

The *Orot de Hochma* have a way of appearing when they are covered in *Achoraim de Ima*, but in *Behinat Levush Dak*. When they do not have that *Levush Dak* too, they are too exposed, and *He'arat Hochma* without any *Levush* comes to the first four *Melachim de Nekudim* from *Achoraim de Ima*. This is why their breaking was hard.

There is also exposed *Hassadim* and *Gevurot*. This is a different matter, because as long as there is no *He'arat Hochma* in *HG*, they are considered

covered in the *Achoraim de Ima*, as in this cover they are corrected in *He'arat GAR*. When they have *He'arat Hochma*, they are regarded as appearing outwardly from the covering of *Ima*, as then they have their own stance.

(Item 49)

**55. What is *Mochin*?**

The *GAR* are considered *Mochin*, and this appellation applies primarily when the *Atzmut* are *HG*, not having *He'arat GAR*.

(Item 38)

**56. What is Death?**

*Histalkut Ohr Atzilut* from the *Kli*, meaning *He'arat Hochma*, is considered a dead *Kli*, as there is no sustenance for the *Kli* except in *He'arat Hochma*. For this reason the *Ohr Hochma* is called *Ohr Haya*, meaning having precisely that corruption, when she is no longer qualified to receive the *Ohr Atzilut* any more, meaning containing that mixture of *Behina Dalet*.

(Item 4)

**57. What is the Death of the *Melachim*?**

After they have been disqualified from receiving the *Ohr Hochma* anymore, they are severed from *Kav Ein Sof*. This is considered that they have fallen to *BYA* and died, since *Kav Ein Sof* ends in *Atzilut*.

(Item 55)

**58. What is Covered?**

See answer 54.

(Item 3)

**59. What are *MAN*?**

See answer 35.

(Item 39)

**60. What is *Masach Bina*?**

The *Achoraim de Bina* that cover and conceal the *Ohr Hochma* is called *Masach Bina*.

(Item 50)

**61. What are Mingled in the *Klipot*?**

The *Kelim de SAG* that are mixed in *Behina Dalet*, meaning the *Kelim* of the seven *Melachim* that fell to *BYA*, are called *Sigim*. The *Nitzotzin* that descended to revive the *Kelim* mixed in these *Sigim*.

(Item 4)

**62. What is the Place of the Gripping of the *Klipot*?**

The place of lack in *Kedusha* is the place of the gripping of the *Klipa* because the *Kelim* and the *Levushim* that belong to that place of lack are in the section of the *Klipot*. For this reason they also suck from the *Shefa* that belongs to those *Kelim* and *Levushim* in their authority.

(Item 26)

**63. What is the Place of BYA?**

The place for *BYA* was prepared during *Tzimtzum Bet*. This is because the *Hey Tata'a* rose there to the *Eynaim* and the *AHP* departed from the degree in *RTS* and the point of *Sium* that was in *Malchut de NHY* rose to the *Behinat Malchut de Hochma de NHY*.

*Bina* and *ZON de NHY* went outside, below the *Sium* of *Kav de Ein Sof*. In that, they were separated from the *Atzilut* and became a place for the Separated *BYA*, from which those three *Olamot* were later formed.

(Item 57)

**64. What is the Place of Rosh?**

From the place of the *Chazeh* to the *Peh* of the *Rosh*, it is always considered to be the place of the *Rosh* of the *Partzuf Tachton*. This is because each *Tachton* comes out from *Masach de Tabur de Partzuf Elyon* that consists of the *Eser Sefirot de Guf* of the *Elyon* that stand in this place from the *Chazeh* to its *Peh*.

After the *Hizdakchut Masach* to the point of *Hishtavut* to the *Masach de Malchut de Rosh*, it rises along with the *Reshimot de Sefirot de Guf* and is renewed in the *Hitkalelut* of the *Zivug Elyon de Rosh*.

The *Koma*, educed in the renewal of this *Zivug* belongs to the *Tachton*. Thus, the *Shorashim* of the lower *Eser Sefirot*, called *Rosh*, extend from the *Eser Sefirot de Guf de Elyon* that stand from the *Chazeh de Elyon* to its *Peh*. For this reason the *Rosh* of the *Tachton* clothes over them, since this is its place and its *Shoresh*.

(Item 45)

**65. What is a Minute Light?**

The *Kelim de Melachim* that remained in *BYA* after the *Partzufim de Atzilut* were sorted from them, are called *Sigim*. They are in the section of the *Klipot*, which became *Behinat Neshama* and sustenance for them, called "Minute Light" of *Kedusha*. It means a small and fine *He'arah* that sustains the *Klipot* (See answer 49).

(Item 18)

**66. What are Nitzotzot that Quenched?**

*Nitzotzin* mean parts of *Ohr Hozer*. The *Orot* that descended from *AVI* from above downward to clothe in the *Melachim* were each clothed in *Ohr Hozer*. When the *Kelim* broke, these *Behinot Ohr Hozer* descended along with them. Since the *Zivug* stopped from them, they are considered to have quenched, been put out, having no more of the *He'arat Zivug*.

(Item 9)

**67. What are Nitzotzot that were not Scrutinized?**

See above answer 66.

(Item 22)

**68. What are Strong Nitzotzin?**

They are mixed with the *Atzmut* of *Behina Dalet*.

(Item 8)

**69. What is a Fall?**

When the degree descends to a lower degree, it is called “A Fall”. This is because the *Elyon* that descends to the place of the *Tachtan* becomes like it.

(Item 26)

**70. What are *Sigim*?**

See answer 61.

(Item 2)

**71. What is a Thickening in the *Achoraim*?**

When the *Ohr Panim* is first received in the *Kelim de Achoraim* before it comes to its *Kelim de Panim*, the *Ohr* receives *Behinat* covering of the *Achoraim* as it passes there. By that the *Ohr* thickens and lessens, and does not shine in its fullest measure even after it enters the *Kelim de Panim*.

(Item 24)

**72. What is *Etz ha Daat Good and Bad*?**

*Etz ha Daat* was mixed with good and evil. It means that *Behina Dalet*, called evil, was mixed there. After *Adam ha Rishon* had eaten from *Etz ha Daat*, he lost his first *Guf*, which was all good, and a *Guf* from *Behinat Mishcha de Hivia* (Aramaic: lit. The serpent’s skin) came to him, mixed of good and evil too. For this reason he is unfitting to clothe the *Kedusha*, except through purification and separation of the evil from the *Guf*.

(Item 16)

**73. What is *Panim be Panim*?**

When the *Nekeva* receives the *Ohr Elyon* from the *Panim* of the *Zachar* into her *Kelim de Panim*, it is called *Zivug Panim be Panim*.

(Item 24)

**74. What are Parts of the *Guf*?**

*Netzah* and *Hod* from *Behinat Achor be Achor* before they have acquired *Behinat Tikun Kavim*, are only one *Kli*, without any apparent difference from one to another.

(Item 46)

**75. What is the *Panim* of the *Zachar*?**

The administration of *He’arat Hochma* is the *Panim* of the *Zachar*, and the *Kli de Panim*, ascribed to the reception of *He’arat Hochma*, is the *Panim* of the *Nekeva*.

(Item 23)

**76. What is the *Panim* of the *Nekeva*?**

See above answer 75.

**77. What is *Panim be Achor*?**

This refers to the *Panim* of the *Zachar* in the *Achoraim* of the *Nekeva*. This is because even when the *Nekeva* is already fitting to receive the *Ohr Pnimi*



from the *Panim* of the *Zachar*, because she is corrected with the *Achoraim de Ima*, she still craves *Hassadim* more than *Hochma*.

For this reason she does not stop her *Achoraim* to return her *Panim* to the *Zachar* without an element that obligates her. Thus, she receives the *Ohr Panim* of the *Zachar* through her *Kelim de Achoraim*, from which they are administered to the *Kelim de Panim*. This *Zivug* is called *Panim be Achor*.

(Item 23)

**78. What is Waste?**

Waste refers to the *Sigim* that remain after the scrutinies (see *Sigim*)

(Item 9)

**79. What is Small?**

See answer 19.

**80. What is *Katnut*?**

See answer 19.

**81. What are Complete *Klipot*?**

This refers to the actual substance of the *Klipot*, which are the complete evil, unfitting at all to receive the *Ohr Elyon*, which is the restricted *Behina Dalet* that remained in *Behinat Vacant Halal*.

(Item 18)

**82. What is *Klipat Noga*?**

The *Behinat Nitzotzin* that have a mixture of good and bad are the *Klipat Noga*. When she receives the *Ohr* in her good part, it is dispensed to her bad part too.

(Item 22)

**83. What is Some *Dvekut*?**

See answer 37.

(Item 62)

**84. What is Some Breaking?**

Some Breaking indicates that the *Kli* has not been disqualified from receiving *Atzilut* altogether, but was disqualified to receive from its own degree. It is still qualified to receive in a lower *Behina* it had been in, and this is also called "Cancellation".

(Item 4)

**85. What is Some *Tikun*?**

*Tikun Kavim* from *Behinat Achor be Achor* is considered "Some *Tikun*". This is because the *Ohr Achoraim de Ima* connects all the *Sefirot* until there is no oppositeness between them and equalizes their *Tzura* to each other.

(Item 56)

**86. What is a Connection?**

The first *Koma de AVI*, called *Histaklut Eynaim de AVI*, is also called "The *Rosh de AVI*" (see answer 21).

(Item 69)

**87. What is *Rosh de AVI*?**

*Rosh ha Aleph de YESHSUT* that emerged from the *Chazeh* upwards is called *Rosh de YESHSUT* (See answer 45).

(Item 45)

**88. What is *Rosh de YESHSUT*?**

*Rosh ha Aleph de YESHSUT* that emerged from the *Chazeh* upwards is called *Rosh de YESHSUT* (See answer 63).

(Item 45)

**89. What is the Breaking of the Vessels?**

When the *Kli* was disqualified from receiving the *Ohr*, it is considered that the *Kli* broke.

(Item 26)

**90. What is Upper Third of *Tifferet*?**

When the *Kli de Tifferet* was divided into *Eser Sefirot*, three thirds are discerned in it: the upper third through the *Chazeh* is the *GAR* in it, from *Chazeh* to *Tabur* is *HGT* in it, and from *Tabur* down it is *NHYM* in it.

(Item 45)