

TALMUD ESER SEFIROT

(The Study of the Ten Sefirot)

PART ONE

Tzimtzum and Kav; containing two chapters

Chapter One

Explains the issue of *Tzimtzum Aleph*, when *Ohr Ein Sof* became restricted in order to emanate the *Ne'etzalim* and create the creatures; containing five issues:

1. Before the *Tzimtzum Ein Sof* filled the entire reality.
2. The reason for creation was the revelation of His Names and Appellations.
3. The *Tzimtzum* of the *Ohr* around the middle point.
4. The *Halal* that remained after the *Tzimtzum* was *Agol*.
5. Because *Ohr Ein Sof* was even, the *Tzimtzum* was also even. This is the meaning of the *Igul*.

Before the *Tzimtzum Ein Sof* filled the entire reality

1. **Know, that before the *Ne'etzalim* were emanated and the creatures created (1), an Upper Simple *Ohr* (2) had filled the entire reality (3). There was no vacant place (4), such as an empty *Avir* (5) and a *Halal* (6), but everything was filled with that simple, boundless *Ohr* (7).**

It did not have a *Behina* of *Rosh*, or *Sof* (8), but it was all one, Simple *Ohr* (9), completely even (10), called *Ohr Ein Sof* (20).

Ohr Pnimi

Bear in mind, that the entire wisdom of Kabbalah is founded on spiritual matters that do not take up time or space. They are not subject to change or absence and all the changes that are spoken of in this wisdom do not imply that the first form becomes absent and is replaced by a different form. The above change rather implies an additional form, while the first does not move from its place, as absence and change are corporeal conducts.

It is difficult for novice, for they perceive matters by means of corporeal boundaries of time, space, change and exchange. However, the authors only used those as signs to point to their Upper Roots.

For that reason I will make an effort to give every word its spiritual identity, detached of space, time and change. It is upon the readers to memorize the meaning of these words thoroughly, for it is impossible to repeat them every time.

1. The issue of spiritual time is explained thoroughly in *Histaklut Pnimit* Chapter 9, item 33.
2. It refers to the *Ohr* that expands from the *Atzmut* of the Creator. Know, that all the names and appellations that appear in the wisdom of Kabbalah are not at all in the *Atzmut* of the Creator, but only in the *Ohr* that expands from His *Atzmut*. However, we cannot utter even a single word regarding His *Atzmut*, for the rule is that anything we do not attain, we do not know its name. Remember that and you will not fail.
3. It is seemingly perplexing, for it speaks of the time before the *Olamot* were created. Thus, which reality exists here, that the *Ohr Elyon* should fill? The thing is that all the *Olamot* and the *Neshamot* (souls) that exist and that are

destined to be created with all their incidents until the end of their correction, are all included in *Ein Sof* in their full measure and glory.

Thus, there are two rudiments we should discern in reality before us:

1. They are fixed and exist in *Ein Sof* with their full measure and glory.
2. How they are arranged and hang down and innovate before us after *Tzimtzum Aleph* in the five *Olamot*: *Adam Kadmon*, *Atzilut*, *Beria*, *Yetzira*, *Assiya*.

The Rav writes that the *Ohr Elyon* that extends from His *Atzmut* “**had filled the entire reality,**” meaning the entire reality of the first rudiment, relating to their existence in *Ein Sof* before the *Tzimtzum*. He tells us that the *Ohr Elyon* filled them entirely, until they had no vacant place left where correction and perfection could be added whatsoever.

4. It means that before the *Olamot* were created there was only *Ein Sof*. There weren't a “vacant place,” meaning a place of dearth that would qualify for corrections because the *Ohr Elyon* filled that place. It left no room for the *Tachtonim* to distinguish themselves and add something to His completeness.

Because of the *Tzimtzum* there came about a wanting and a vacant place for the corrections. However, do not be mistaken to think that the book speaks of a corporeal place.

5. This does not refer to corporeal air whatsoever; but there is a spiritual *Ohr* that is called by that name. There are two *Behinot* (features) of *Ohr* in each complete *Partzuf*: *Ohr Hochma* and *Ohr de Hassadim*.

Ohr Hochma is the *Atzmut* of the *Partzuf*, meaning its vitality. *Ohr Hassadim* only operates as a clothing *Ohr* over the *Ohr Hochma* in the *Partzuf* since *Ohr Hochma* cannot permeate the *Partzuf* if it does not wear the *Ohr Hassadim* first.

However, sometimes, when the *Partzufim* are in *Katnut*, they do not have more than *Ohr Hassadim*. You should know that that *Ohr Hassadim* is called *Avir* or *Ruach*. When it is by itself, without *Ohr de Hochma*, it is called “empty *Avir*,” meaning empty of *Ohr Hochma*. Then it waits for *Ohr Hochma* to clothe it and fulfill it.

The Rav tells us that before the *Olamot* were created, meaning in *Ein Sof*, such empty *Avir* did not exist in reality at all, because there was not any dearth there.

6. To understand that word, you must first know the essence of a spiritual *Kli*. Since the *Ne'etzal* receives its sustenance from the *Maatzil*, it necessarily implies that it has a *Ratzon* (desire) and yearning to receive that *Shefa* from Him.

Know, that the amount of that *Ratzon* and yearning is the entire substance that exists in the *Ne'etzal*. Thus, every thing that exists in the *Ne'etzal* that is not that substance, no longer relates to its substance, but to the *Shefa* that it receives from the *Maatzil*.

Furthermore, this substance determines the *Gadlut* and the level of each *Ne'etzal*, each *Partzuf*, and each *Sefira*. The *Hitpashtut* of the *Ohr Elyon* from the *Maatzil* is certainly immeasurable, but it is the *Ne'etzal* that limits the *Shefa*, for it receives no more and no less than its measure of desire to receive. This is the criterion in spirituality, because there is no coercion there; it depends entirely on the *Ratzon*.

For that reason we call this will to receive the “Vessel of Reception” of the *Ne'etzal*. It is regarded as its substance and the reason that it stopped being regarded as a *Maatzil* and was denominated as a *Ne'etzal*. The *Ne'etzal* is

defined by a substance that does not exist in the *Maatzil* whatsoever, for there is absolutely no will to receive in the *Maatzil*, because from whom would He receive?

Now we will explain how there are four degrees in this substance, from *Katnut* to *Gadlut* (of reception). The fourth degree, being the *Gadlut* of the reception, is complete only in *Ein Sof*, before the *Olamot* were created. It is the only one that was subject to the *Tzimtzum*, and we will clarify henceforth that it was emptied of every *Shefa* that she had from *Ein Sof* and remained a vacant *Halal*. This is what the Rav means when he says that before the *Olam* was created, meaning in *Ein Sof*, this vacant *Halal* did not exist.

7. This means that there is nothing that the lower ones can add to it by means of their actions.
8. The terms *Rosh* and *Sof* will be explained below.
9. Meaning without discriminating small and great, every thing is even.
10. Where there is no *Zakut* and *Aviut* by which the degrees are set. These discriminations were established only with the renewal of the *Tzimtzum*.
20. We should ask: since we have no attainment in *Ein Sof*, how then do we know Him by name? After all, each name designates the attainment that we attain in Him, according to the definition of that name. We cannot excuse ourselves by saying that the name merely points to the negation of attainment, for then we should have named Him “Unattainable.”

The thing is that that name indicates the entire difference between *Ein Sof* and all the *Olamot* beneath it. The *Tzimtzum* took place after *Ein Sof*. Thus, in every place this force awakens, it restricts the *Ohr* and that ends the *He'arah* in that place.

Hence, any *Sof* and *Sium* in any *He'arah* in any *Partzuf* come solely from the *Tzimtzum*. Moreover, all the beings and their various fillings in the *Olamot* come about and are innovated because of that *Sof* and *Sium*.

It is called *Ein Sof* because the *Tzimtzum* does not apply there, indicating that there isn't any ending there whatsoever. With that we can deduce that this *Ohr* is *Pashut* and completely even, for one depends on the other.

The reason for creation was the revelation of His Names and
Appellations

2. **When it rose upon His Simple *Ratzon* ⁽³⁰⁾ to create the *Olamot* and emanate the *Ne'etzalim* to bring the perfection of His deeds, His names and appellations to light, which was the reason of the creation of the *Olamot*,**

Ohr Pnimi

30. We need not wonder how there is a *Ratzon* in *Ein Sof*, who is higher than any notion, to which we can say, “**rose upon His Simple *Ratzon***.” You should comprehend what has been said above that in every *Ne'etzal* there is by necessity a will to receive the *Shefa* from the *Maatzil*.

However, in *Ein Sof* it is a “Simple *Ratzon*” because He is One and His Name One. The *Ohr* in *Ein Sof* is called He and the will to receive is called His Name, and they are simple unity without any form of separation.

However, we should not resemble the unity and separation discussed here with corporeal unity and separation that are distinguished by motion, nearness and distance. That is because the spiritual essence does not take up any space.

Having said that, you should know that separation in spirituality occurs only by means of *Shinui Tzura*. Thus, if one spiritual thing acquires an additional *Tzura* that is unlike its current *Tzura*, it stops being one and becomes two separate entities. Their distance from each other is measured by the oppositeness of their forms.

Just as corporeal entities connect and separate through proximity and remoteness, so spiritual entities connect and separate according to their difference and equivalence of form. The *Shinui Tzura* separates them from one another, and the *Hishtavut Tzura* brings them together. Remember that for it is the key element to this wisdom.

Now you will understand the meaning of the aforementioned words “He is One and His Name One,” and the simple unity we are so meticulous about in *Ein Sof*. Indeed this unity is of the wonders of His almightiness.

We have witnessed the difference between the *Maatzil* and the *Ne’etzal* that was formed by *Tzura* of that will to receive that exists in the *Ne’etzal* and not in the *Maatzil*. Because of that *Shinui Tzura* the *Ne’etzal* became separated from the *Maatzil* and acquired its own separate name, meaning *Ne’etzal*, and not *Maatzil*.

The above explanation might mislead us into thinking that *Ohr Ein Sof*, called “He,” is not entirely adherent with *Ein Sof*, called “His Name,” meaning the will to receive the *Ohr* and the *Shefa*, called “He.” That is because the *Ohr Elyon* that extends from his *Atzmut*, called “He” has but one attribute – to bestow - and none of the *Tzura* of the will to receive.

However, *Ein Sof*, called “His Name,” which does have a will to receive, is therefore different from the *Ohr Elyon*, which has no will to receive whatsoever, as has been explained, and we know that *Shinui Tzura* separates. However, the Midrash and the Rav tell us that it is not so. Instead, He is One and His Name One in Simple Unity, means that there is no difference between them.

Although there is necessarily a difference of form between “He” and “His Name,” it is nevertheless completely inactive there. We do not understand it, but it is undoubtedly so. It is said about that, that there is no perception or thought in *Ein Sof* whatsoever, since this matter is above our mind (will be discussed further in the next item).

The *Tzimtzum* of the *Ohr* around the middle point

3. ***Ein Sof* then restricted Himself⁽⁴⁰⁾ in His middle point⁽⁵⁰⁾, in the very middle, restricted that *Ohr*, and drifted⁽⁶⁰⁾ to the sides around that middle point⁽⁷⁰⁾.**

Ohr Pnimi

40. You already know the meaning of He is One and His Name One. Although there is *Shinui Tzura* with respect to the will to receive incorporated in *Ein Sof*, that still does not create any differentiation between that and the *Ohr Elyon*, and they are in simple unity.

Still, this *Shinui Tzura* has become the reason and the cause for the creation of the *Olamot*, “**to bring the perfection of His deeds, His names and appellations to light,**” as the Rav says here. The creation of the *Olamot* and their concatenation down to *Olam ha Zeh*, created and renewed the possibility to give room for work in Torah and *Mitzvot* not in order to receive, but only to bestow contentment upon the Maker.

It is then that the *Neshamot* become able to invert the form of the will to receive in them, which separates them from the *Maatzil*, into the form of the will to bestow contentment upon Him, which is what He wants (see item 90). This is the *Hishtavut Tzura* with the *Maatzil*, called *Dvekut* (adhesion) and unification. It is so because then they have already been stripped from the form of the will to receive and acquired the form of the will to bestow, being the form of the *Maatzil* Himself.

You already know that *Hishtavut Tzura* makes the spirituals become one. For that reason the *Olamot* return to their previous condition.

This is the meaning of the Rav's words, "**When it rose upon His Simple Ratzon to create**, etc." "It rose" means that He increased the purification and *Dvekut* by diminishing the measure of the will to receive imprinted in him in order to equalize the form with the *Ohr Elyon*.

The will to receive in *Ein Sof*, called *Malchut de Ein Sof*, or "His Name," did not have any dearth in *Dvekut* with the *Ohr Elyon* because of its *Shinui Tzura*. However, it embellished himself in order to equalize its form with the *Ohr Elyon* and depart from the great will to receive, called *Behina Dalet*, so as to cleave more strongly to the *Ohr Elyon*.

The proximity of the *Tzura* makes for *Dvekut*. It is expressed in the words "it rose," meaning *Malchut de Ein Sof*, being the *Ratzon Pashut*, rose and cleaved to the *Ohr Elyon*, meaning diminished her will to receive.

This is the meaning of the words of the Rav, "**Ein Sof then restricted Himself.**" It has already been explained above (item 6) that the entire measure of His *Shefa* and *Ohr* and the height of the *Ne'etzal* are measured by the amount of the will to receive in him.

Thus, since the above *Malchut de Ein Sof* restricted herself and diminished her will to receive, the *Ohr* and the *Shefa* departed due to the scantness of the desire. This is the meaning of the *Tzimtzum*. The ascent of the desire caused the departure of the *Shefa* and the *Ohr* from there.

50. It is perplexing, for since there is neither *Rosh* nor *Sof* there, how is there middle? Moreover, are we dealing with a corporeal matter here? The thing is that it has already been explained that there is necessarily a will to receive in *Ein Sof* too. However, it is *Ratzon Pashut*, without discriminations of great and small, because the will to receive there is not regarded as a *Shinui Tzura* that makes any separations. Consequently, it is in no way inferior to the *Ohr Elyon*.

You should know that the *Ohr Elyon* must expand via four degrees before it uncovers that will to receive in its fullest and permanent measure in the *Ne'etzal*. The reason for it is that the will to receive is incorporated in the *Hitpashtut* of *Ohr* from the *Shoresh*, and by that the *Ohr* is considered to have departed from the *Maatzil* and acquired its own name, meaning *Hitpashtut* from the *Maatzil*.

As long as this *Shinui Tzura* of the will to receive was not incorporated in it, it was still regarded as a *Maatzil* and not as *Hitpashtut* that departed and shifted from the *Maatzil*. That is because the only difference in spirituality is the *Shinui Tzura* (see item 6 and *Histaklut Pnimit*).

However, as much as this *Ratzon* became disclosed by the force of the *Ne'etzal*, it still was not permanent in the *Ne'etzal*. It means that the *Ne'etzal* must yearn to receive the *Shefa* before it is considered that the will to receive appeared by the force of the *Ne'etzal* himself.

This yearning can only be when he does not have the *Shefa*, for only then is it possible to want it in a way that the will to receive will be uncovered through

his own strength. It is then that the vessels of reception are completed permanently.

You should also know that any *Hitpashtut* of *Ohr* from the *Maatzil* must consist of a will to bestow, just as it consists of a will to receive. Otherwise, the *Maatzil* and the *Ne'etzal* would have been in oppositeness of form, meaning a total separation, and the oppositeness of form would then depart them from one another as the west departs from the east.

Thus, each *Ohr* that expands from the *Maatzil* must be incorporated of a will to bestow as well, so that the *Ne'etzal* will have proximity of form with the *Maatzil*. When the will to bestow appears in the *Ne'etzal*, a great *Ohr Nimshach* to him from the *Maatzil*, related to that awakening. This *Ohr* is always referred to as *Ohr de Hassadim*.

Hitpashtut Aleph from the *Maatzil*, in which the will to receive is incorporated, is always referred to as *Ohr de Hochma*, or *Ohr de Atzmut*. You should memorize these two types of *Orot*.

The second *Ohr*, being *Ohr de Hassadim*, is much lower than the first *Ohr*, being *Ohr de Hochma*. That is because it is extended by the *Hitgabrut* and the awakening of the *Ne'etzal* by his own force, as he wants to equalize his form with the *Maatzil*, for which reason he intensifies himself and awakens toward the will to bestow.

However, *Hitpashtut Aleph*, being *Ohr de Hochma*, *Nimshach* directly from the *Maatzil* and the *Ne'etzal* has no part in its extension. For that reason it is much higher than it.

For that reason *Ohr Hochma* is regarded as the *Atzmut* and *Haiut* (sustenance) of the *Ne'etzal*. *Ohr de Hassadim* is only considered as *Ohr* for corrections, for the completion of the *Ne'etzal*.

Now you will understand the four *Behinot* and degrees that must be in every *Ne'etzal*. First, the *Ohr* expands from the *Maatzil* as *Ohr Hochma*, containing only the “will to receive.” This is *Behina Aleph*.

Then, the will to bestow intensifies in that *Ohr*, and it extends *Ohr de Hassadim*. This *Hitgabrut* is regarded as *Behina Bet*. Then this *Ohr de Hassadim* expands intensively (will be explained below), and this is *Behina Gimel*.

After the above three *Behinot* fully emerge, the force of the will to receive incorporated in *Hitpashtut Aleph* reawakens and draws *Ohr Hochma* once more. This completes the permanent will to receive in the *Partzuf* that appears as yearning, when there weren't *Ohr Hochma* in the *Partzuf* but *Ohr de Hassadim*, after *Behina Gimel*, when the *Ne'etzal* could yearn for *Ohr Hochma*.

It is this yearning that determines the will to receive in him, and completes his vessels of reception, which was absent in *Hitpashtut Aleph*. For that reason the vessels of reception are completed only in this *Behina Dalet*, also called *Hitgabrut Bet*.

Once *Behina Dalet* was completed in *Ein Sof*, the *Tzimtzum* occurred in her, meaning the departure of the will to receive from *Behina Dalet*, causing the departure of *Ohr Ein Sof* from there.

This completes the explanations of the four *Behinot* that must exist in every *Ne'etzal*. *Behina Aleph* is called *Hitpashtut Aleph*, or *Hochma*; *Behina Bet* is called *Hitgabrut Aleph*, or *Bina*; *Behina Gimel* is called *Hitpashtut Bet*, or *Zeir Anpin*; *Behina Dalet* is called *Hitgabrut Bet*, or *Malchut*.

The two expansions are regarded as males, for they are *Shefa* that extends from the *Maatzil*. *Hitpashtut Aleph* is *Shefa* of *Ohr Hochma*, and *Hitpashtut Bet* is

Shefa of *Ohr de Hassadim*. The two *Hitgabruiot* (pl. for *Hitgabrut*) are regarded as two females, for they are an awakening of the *Ne'etzal* and the intensification of the *Ratzon* by his own power.

The first *Hitgabrut* is the awakening in the *Ne'etzal* for the will to bestow, which becomes the *Shoresh* for the *Ohr de Hassadim*, and *Hitgabrut Bet* is the awakening of the *Ne'etzal* for the will to receive, which becomes the complete vessel of reception in the *Partzuf*. It is always referred to as *Behina Dalet*.

This *Behina Dalet* is called “The Middle Point” in *Ein Sof*. It is that which the Rav refers to when he says, “**restricted Himself in His middle point.**” It is called by that name for it is a vessel of reception for *Ohr Ein Sof*, which is immeasurable and boundless.

For that reason it is like a point in the interior and the middle of that *Ohr*, while the *Ohr* revolves around it and cleaves to it from all around immeasurably. Only thus can it sustain the *Ohr Elyon* immeasurably and boundlessly.

However, in the vessels of reception after the *Tzimtzum* and below, meaning in the lower *Ne'etzalim*, there are vessels that hold their *Ohr* in their *Pnimit* and *Toch*. It means that the walls of the *Kelim*, being their four *Behinot*, place a *Gevul* and a measurement on the *Ohr* inside them, because of their *Aviut*.

However, in *Ein Sof*, where *Ohr* and *Kli* are in simple unity, meaning He is One and His Name One (see item 30), the *Kli* does not limit that *Ohr* that it holds. Hence, the *Ohr* in it is regarded as *Ein Sof*.

Now we have thoroughly explained the issue of the middle point in *Ein Sof*. We have shown that it does not refer to a corporeal and tangible place and area, but *Behina Dalet*, which is incorporated in *Ein Sof*, is called by that name to indicate its simple unity with the *Ohr Elyon*. Also, the *Tzimtzum* in that middle point has already been explained above (see item 40).

60. The term “spiritual distance” has already been explained in item 30. It has also been explained that there weren't any distance between *Ein Sof* and the middle point, meaning between the *Ohr* and the *Kli*.

However, after it restricted the *Ohr* from the middle point, it uncovered a *Shinui Tzura* from the *Ohr*. That is because the *Ohr* hasn't any will to receive, but the point is indeed a will to receive, which differs from the *Ohr*. Because their *Tzura* is different, they are as far apart from each other as is the difference between them. This is what the Rav meant in the word “**drifted.**”

70. The above-mentioned four *Behinot* are also called “four sides.” The Rav tells us that although the *Tzimtzum* was only in the middle point, meaning *Behina Dalet*, the *Ohr* nonetheless departed from all four *Behinot* as well. It happened because there is no partial in spirituality, and thus it departed from the three *Behinot* as well.

The *Halal* that remained after the *Tzimtzum* was *Agol*

4. **Then there was a vacant place** ⁽⁸⁰⁾, *Avir*, and an empty *Halal*, from the very middle point.

Behold, this *Tzimtzum* was even around that empty middle point ⁽⁹⁰⁾, in such a way that that place of *Halal* was *Agol* on every side, completely even ⁽¹⁰⁰⁾. It had not a shape of a *Meruba* (square), a perpendicular angle, for *Ein Sof* too had restricted Himself like an *Igul*, even on all sides.

Ohr Pnimi

80. Has already been explained in items 4 and 5.

90. Meaning without discriminations of great and small. We should not wonder about that, since the *Shinui Tzura* in the middle point had already been exposed by the departure of the *Ohr* from it. Consequently, the smaller measurements were necessarily recognized as well, one smaller than the other.

For example, *Behina Gimel* is purer than the middle point because the measure of her will to receive is less than *Behina Dalet*. Similarly, *Behina Bet* is purer than *Behina Gimel* because her measure of will to receive is smaller than *Behina Gimel*, and *Behina Aleph* is the purest of all, for she has the least will to receive, rendering her *Shinui Tzura* the least apparent.

Thus, we have a differentiation of great and small in the degrees. In that case, why does the Rav say that the *Tzimtzum* was even around that point? The answer is that the *Tzimtzum* did not turn the middle point into a *Sof*. In other words, if the *Ohr* had left the point because of her *Shinui Tzura*, then it would certainly become a *Sof*, meaning the lowest degree.

Then we would also regard the three preceding *Behinot* as more important than the middle point, as one above the other. However, it was not so, for the *Tzimtzum* did not occur due to the *Shinui Tzura* in the point. This cannot be, for we are still concerned with *Malchut de Ein Sof*, in which there is no *Shinui Tzura* between her and the *Ohr*; they are both in simple unity, meaning He is One and His Name One.

The *Tzimtzum* occurred only because His *Ratzon Pashut* wished to create the *Olamot* etc. (see item 40). It means that He wanted that *Hishtavut Tzura* which is destined to appear by the creation of the *Olamot*, meaning the form of reception in order to bestow contentment to the Maker.

There is a great virtue in that: on the one hand, it is complete bestowal, because the *Ratzon* is only to bestow contentment upon the Maker and not at all for one's "self." That makes the *Tzura* completely equal with the *Ohr Elyon* of the *Maatzil*, and in complete adhesion with Him.

On the other hand, it is possible to deepen and increase the vessel of reception indefinitely and eternally. That is because now the form of reception does not produce any *Shinui Tzura*, as it comes from within the will to bestow.

Our sages have said that with an important personality, if she gives the matrimony capital, and he says, "With this I thee sanctify," then she is sanctified. It is written in the Torah "and giveth it in her hand," meaning it is the husband who is to give the matrimony capital.

However, because he is important, the pleasure she receives from him is exactly the same as giving. An important person who receives money from her is similar to him giving her money. It is written in the Torah "and giveth it in her hand," because he receives only in order to bestow contentment to the woman, to honor her with his reception.

We learn from the above that the primary reason for the *Tzimtzum* was the desire for the new form of reception in order to bestow that is destined to appear by the creation of the *Olamot* (see item 40). However, it was not at all by reason of the *Aviut* she felt in the middle point, for there were no *Aviut* and difference there at all.

Hence, the middle point did not become a *Sof* because of the *Tzimtzum*. Thus, it is impossible to distinguish a small matter from a great one. That is why the Rav writes that the *Tzimtzum* was "**completely even.**"

100. It means that there was some image that had to have been made by reason of the *Tzimtzum*, though the *Tzimtzum* was even (as explained above thoroughly), and not because of any *Shinui Tzura*. After the *Tzimtzum* and the departure of

the *Ohr* from that middle point, it became apparent that the *Ohr Elyon* is unfit to cleave to it because of her *Tzura* of the *Gadlut* of reception.

Because that became known she fell from the degree she had had in *Ein Sof*, and was now regarded as *Sof*, meaning the lowest possible *Aviut*. Only that middle point remained a vacant *Halal*, unfit to clothe the *Ohr* (see item 6), and the three former *Behinot* in virtue and purity were still fit to clothe the *Ohr* even after the *Tzimtzum*.

We have explained above (previous item) that she did not become a *Sof* for the above reason. This is the meaning of the precision of the Rav when he says that “**that place of *Halal* was *Agol* on every side, completely even.**” He wishes to say that it is not an actual *Sof*, but is like the *Sof* in a round picture, whose *Sof* is in the middle.

You can compare these four *Behinot* to four circles one within the other, like onionskins. The central *Igul* is *Behina Dalet*, surrounded by *Behina Gimel*, surrounded by *Behina Bet*, surrounded by *Behina Aleph*. This way there is no up or down, right or left.

For example, *Behina Aleph* is above all of them in its one half, and below all of them in its other half, and so it is in all the *Behinot*. Therefore, there is not up or down, right or left here. There is no difference between their virtue, and they are all completely even.

It has already been explained (above item) that the reason for the *Tzimtzum* was not the *Shinui Tzura*. This is also the meaning of the precision of the Rav “***Agol* on every side, completely even.**”

Because *Ohr Ein Sof* was even, the *Tzimtzum* too was even. This is the meaning of the *Igul*

5. **The reason was that since *Ohr Ein Sof* was completely even, it had to have restricted itself evenly on all sides, and not restrict itself on one side more than on the others.**

It is known in the wisdom of geometry that there is none so even an image as the image of the *Igul* ⁽²⁰⁰⁾. However, this is not the case with the *Meruba* ⁽³⁰⁰⁾, with the bulging perpendicular angle, the *Meshulash* (triangle) ⁽⁴⁰⁰⁾, and all the other images. For that reason the *Tzimtzum* had to have the form of an *Igul*.

Ohr Pnimi

200. Has already been explained in the previous item.
300. If there had been a differentiation of up and down, right and left there, it would appear in the image of a *Meruba*, which contains these four sides, being the four names of these *Behinot*. However, it was not so, but in the form of an *Igul*, which does not contain these discernments.
400. Indicating a degree that has but three *Behinot*, lacking *Behina Dalet*, meaning three sides – up, right and left. It lacks the bottom side, hence the name *Meshulash*.

Chapter Two

Explains how *Ohr Ein Sof* extended a *Kav* to the *Olamot* that were emanated and created in the place of the *Halal* that was restricted; containing five issues:

1. A *Kav* extended from *Ein Sof* into the *Halal*. 2. The *Rosh* of the *Kav* touches *Ein Sof*, not its *Sium*. 3. *Ohr Ein Sof* expands to the *Olamot* through the *Kav*. 4. All the *Olamot* are in the place of that *Halal* that has been restricted. 5. Prior to the *Tzimtzum* there was He is One and His Name One, and the mind cannot attain Him.

A *Kav* extended from *Ein Sof* into the *Halal*

1. After the above *Tzimtzum* there remained a place of *Halal* and vacant, empty *Avir* in the middle of that *Ohr Ein Sof* ⁽¹⁾. Then there was a place for the *Ne'etzalim* and the *Nivraim* (creatures) and the *Yetzufim* (creations) and the *Naasim* (formed).

Then, one *Kav Yashar* extended from *Ohr Ein Sof* ⁽²⁾, from His *Ohr Agol* ⁽³⁾ from above downward ⁽⁴⁾, and hung down into that *Halal*.

Ohr Pnimi

1. Do not be misled into the thought that the *Tzimtzum* of the *Ohr* from the middle point caused any changes in *Ein Sof*. There is no change and absence in spirituality, and all the more so in such a sublime place.

The above *Tzimtzum* became a new essence, in addition to *Ein Sof*. Thus, *Ein Sof* remained in its entire simple unity as before the *Tzimtzum*, as He is one and His Name One.

The *Tzimtzum* on the middle point is perceived as a new *Olam* that came out, from which the *Ohr* departed and left an empty *Halal* as we've explained above. It is in the place of that *Halal* that all the *Olamot* were emanated.

2. We should not perceive this act in its superficial meaning, as a human act, where one does one thing, and then another, while no longer performing the first act. There is no greater materialization than that, because He is not subject to change and episodes.

It is written: "I the Lord do not change." We are not discussing His *Atzmut*, but only the *Ohr* that expands from Him. However, because there is no change and incident and motion in His *Atzmut*, and He is in complete and utter rest, so must be the *Ohr* that expands from Him, as long as it does not reach the *Ne'etzal*, meaning as long as it did not clothe the *Kelim*.

Only then does it come to exit His *Atzmut* and become a *Ne'etzal* that is renewed and receives from Him. We have already explained that this renewal revolves primarily on the *Kli* of the *Ne'etzal*, meaning the will to receive in the *Ne'etzal*. Although this *Ratzon* is spiritual, it is nonetheless a *Hidush Tzura* and an incident, because it is not necessitated in His *Atzmut*.

However, the *Ohr* that clothes it is not renewed, for it extends from His *Atzmut* as existence from existence. The actuation of the *Ohr Elyon* is according to the measure of the *Kli*, meaning the *Kli* is affected and receives from the *Ohr Elyon* as a *Hidush*, which is necessarily an incident.

You should know that all the innovations and the concatenation of degrees regard only impact on the *Kli* and its reception from the *Ohr Elyon*, for only that is subject to change and multiplication. However, the *Ohr* itself is always

in complete rest, as it expands from His *Atzmut*. Understand that well and remember every single word of it for the rest of the study in this wisdom.

According to the above, you can thoroughly understand that the *Ohr Elyon* does not stop shining for the creatures even for a moment. It is not subject to change and innovations, but is in complete rest. The whole issue of the *Tzimtzum* and the aforementioned departure of the *Ohr* regard only the influence on the *Kli* and its reception, meaning the middle point.

In other words, although the *Ohr Elyon* does not stop shining, the *Kli* did not receive any of its *He'arah* because it diminished itself. It diminished its will to receive, so as not to receive in its *Behina Dalet*, being the middle point, but only in its three preceding *Behinot*, whose will to receive is frailer, and where the will to bestow dominates (see item 50).

Thus, the *Ohr Elyon* was not affected by the *Tzimtzum* and did not change its way. Just as it illuminated in *Ein Sof*, so it illuminated during the *Tzimtzum* and after the *Tzimtzum* and in all the *Olamot*, even in *Olam Assiya*. It did not stop shining for a minute, but it is the *Kelim* that make all those changes, for they only receive according to their measure, being the measure of their will to receive.

Now you can understand what the Rav meant in the words, “**one Kav Yashar extended from Ohr Ein Sof**.” It means that the place of the *Halal* itself, meaning the *Kli* that had been emptied of *Ohr Ein Sof* itself, caused the *Hamshacha* of the *Kav* from *Ein Sof*, by reason of the diminution that was renewed in its will to receive.

The measure of its current reception, after the *Tzimtzum* of its *Behina Dalet*, is called *Kav*, meaning relating to its previous reception in *Behina Dalet* that filled the entire place. However, now that she does not have that great will to receive, but only the previous three *Behinot* of the *Ratzon*, whose will to receive is frail. It is regarded as that *Kli* not receiving more of the *Ohr Ein Sof*, but only one *Kav* of *Ohr*.

The entire place of the *Kli* remains empty and vacant from *Ohr* because that minute *Ohr* that she receives now is not enough to fulfill the entire place of the *Kli*. That happened because of the wanting of *Behina Dalet* that diminished it.

We see that the *Ohr Elyon* was not at all stopped by the *Tzimtzum*, and did not change so as to extend the *Ohr* as one *Kav*. Instead, this whole great change happened because of the vessels of reception that were diminished and became unable to receive from *Ohr Ein Sof* more than a very small measure, called *Kav*, according to the measure of her desire. That is because she does not want more than that measure.

3. We have already explained the meaning of the *Agol* (round) image (Chap 1, item 100). He tells us that even after the *Tzimtzum*, the *Ohr Elyon* remained in the form of an *Igul*, meaning without discrimination of degrees. Its four *Behinot* are of equal virtue (there), and the reason is (above item) that the *Ohr Elyon* is not subject to change and incidents. These above occurrences of innovations are only with respect to the *Kelim*.
4. Do not forget that we are not discussing corporeal terms whatsoever. Instead, the more *Zach* is called higher, and the more *Av* is called lower. Anything that can be perceived as *Hitpashtut* of *Ohr* from the *Maatzil* and its permeation in the *Ne'etzal* is regarded primarily as a renewal of the *Shinui Tzura* that exists in the *Ne'etzal*. In other words, it refers to the will to receive that does not exist in the *Maatzil* and was renewed in him.

Because of that, the *Ne'etzal* is considered to be far, *Av*, low, and inferior to the *Maatzil*. It is the *Shinui Tzura* from the *Maatzil* that does all that and separates him from being a *Maatzil* to being a *Ne'etzal*.

You should also know that this *Shinui Tzura*, namely the will to receive, does not appear at once, but is conceived slowly, over four *Behinot*. Its form is complete only in *Behina Dalet*.

It therefore turns out that the entire form of its will to receive is very frail, meaning the first *Behina* of the four *Behinot*. This *Behina* is regarded as the closest to the *Maatzil*, more important, purer and higher, because her *Shinui Tzura* is not as great as in the three *Behinot* that follow.

Behina Bet, whose *Ratzon* is greater than *Behina Aleph*, is regarded as farther from the *Maatzil*, more *Av*, lower and indeed inferior to the first *Behina*. Finally, *Behina Dalet* is the farthest from the *Maatzil*, lower, more *Av* and inferior to all of them.

That is why the Rav writes that the *Kav Nimshach* from above downward, meaning from the first *Behina* to the forth [and not all the way], which is the lowest. The above matter of above and below was renewed with the emergence of the *Kav*. Before the *Kav* illuminated, meaning during the *Tzimtzum*, there was no up or down there (see Chap 1, item 100).

However, after she received the *Ohr* merely as a *Kav*, meaning not in all four *Behinot*, but only in her first three *Behinot*, *Behina Dalet* remained dark, without *Ohr*. Only now did it become known that *Behina Dalet* is low, *Av* and inferior, and that the three preceding *Behinot* are erected on top of her, according to their purity and proximity to the *Maatzil*. However, during the *Tzimtzum*, when the *Ohr* left all four *Behinot* at once, that discernment among the degrees had not yet occurred.

The *Rosh* of the *Kav* touches *Ein Sof*, not its *Sium*

2. **The Upper *Rosh* of the *Kav* ⁽⁵⁾ extended from *Ein Sof* Himself and touched it ⁽⁶⁾, although the *Sium* of that *Kav*, down at its end ⁽⁷⁾, does not touch *Ohr Ein Sof*.**

Ohr Pnimi

5. Meaning the first *Behina* of the four *Behinot* (see above item).
6. *Behina Aleph*, being the Upper *Rosh*, is the closest to *Ein Sof*, meaning to the *Maatzil*. For that reason she is regarded as touching Him, because the *Shinui Tzura* in *Behina Aleph* is not apparent enough to separate it from the *Maatzil*.
7. “**Down at its end**” implies *Behina Dalet*, the farthest and lowest of them all (Chap 2, item 4). She does not receive the *Ohr Elyon* and is therefore regarded as not touching *Ohr Ein Sof* and as separated from it.

Ohr Ein Sof expands to the *Olamot* through the *Kav*

3. ***Ohr Ein Sof* extended and expanded down through that *Kav*.**

All the *Olamot* are in the place of that *Halal* that has been restricted

4. **He emanated and created and made and formed ⁽⁸⁾ all the *Olamot* in that place of that *Halal*.**

Ohr Pnimi

8. It implies the four *Olamot* called *Atzilut*, *Beria*, *Yetzira*, *Assiya*, which contain all the inner innumerable *Olamot*. These four *Olamot* extend from the four above *Behinot*: *Atzilut* from *Behina Aleph*; *Beria* from *Behina Bet*; *Yetzira* from *Behina Gimel* and *Assiya* from *Behina Dalet*.

Prior to the *Tzimtzum* there was He is One and His Name One, and the mind cannot attain Him

5. **Prior to these four *Olamot* ⁽⁹⁾, the *Ein Sof* was He is One and His Name One ⁽¹⁰⁾, in wondrous and concealed unity. Not even the angles that are close to Him ⁽²⁰⁾ have the might and the attainment of *Ein Sof*, for there is not a created mind that can attain Him, for He has no place, no boundary, no name ⁽³⁰⁾.**

Ohr Pnimi

9. Called *Atzilut*, *Beria*, *Yetzira*, *Assiya* (see above item), which contain all the *Olamot*. Before all that, meaning before the *Tzimtzum*, these four *Behinot* were considered to be one above the other (see Chap 2, item 4), but as Simple Unity (Chap 1, item 30). The meaning of Simple Unity is that there is no differentiation of degrees or between *Ohr* and *Kli*, but He is One and His Name One (see Chap 1, item 30).
10. “He” implies the *Ohr Elyon*. “His Name” implies the will to receive that is necessarily there (see Chap 1, item 30). His Name is (in Gimatria) *Ratzon*, implying the will to receive.
20. This means that now, after the *Olamot* have been created, even the angles, which are spiritually the closest creations, do not have attainment in *Ein Sof*.
30. Since in *Ein Sof* it is He is One and His Name One, and since there is no place and *Kli* apparent there at all, no mind of a creature can attain Him, for there is no attainment without a *Kli*.

Histaklut Pnimit

First, you must know that when dealing with spiritual matters that have no concern with time, space and motion, and moreover when dealing with Godliness, we do not have the words by which to express and contemplate. Our entire vocabulary is taken from sensations of imaginary senses. Thus, how can they assist us where sense and imagination do not reign?

For example, if you take the subtlest of words, namely *Orot* (Lights), it nonetheless resembles and borrows from the light of the sun, or an emotional light of satisfaction. Thus, how can they be used to express Godly matters? They would certainly fail to provide the reader with anything true.

It is even truer in a place where these words should disclose the negotiations in the wisdom in print, as is done in any research of wisdom. If we fail with even a single inadequate word, the reader will be instantly disoriented and will not find his hands and legs in this entire matter.

For that reason, the sages of the Kabbalah have chosen a special language, which we can call “the language of the branches.” There is not an essence or a conduct in this world that does not begin in its *Shoresh* in the Upper World. Moreover, the beginning of every being in this world starts from the Upper World and then hangs down to this world.

Thus, the sages have found an adequate language without trouble by which they could convey their attainments to each other by word of mouth and in writing from generation to generation. They have taken the names of the branches in this world, where each name is self-explanatory, as though pointing to its Upper *Shoresh* in the system of the Upper Worlds.

That should appease your mind regarding the perplexing expressions we often find in books of Kabbalah, and some that are even foreign to the human spirit. It is because once they have chosen this language to express themselves, namely the language of the branches, they could no longer leave a branch unused because of its inferior degree. They could not avoid using it to express the desired concept when our world suggests no other branch to be taken in its place.

Just as two hairs do not feed off the same foramen, so we do not have two branches that relate to the same *Shoresh*. It is also impossible to exterminate the object in the wisdom that is related to that inferior expression.

Such a loss would inflict impairment and confusion in the entire realm of the wisdom, since there is not another wisdom in the world where matters are so intermingled through cause and consequence. In the wisdom of Kabbalah, matters are connected and tied from top to bottom like a single long chain.

Thus, there is no freedom of will here to switch and replace the bad names with better ones. We must always provide the exact branch that points to its Upper *Shoresh*, and elaborate on it until the accurate definition is provided for the scrutinizing reader.

Indeed, those whose eyes have not been opened to the sights of heaven, and have not acquired the proficiency in the connections of the branches of this world with their roots in the Upper Worlds are like the blind scraping the walls. They will not

understand the true meaning of even a single word, for each word is a branch that relates to its *Shoresh*.

Only if they receive an interpretation from a genuine sage who makes himself available to explain it in the spoken language, which is necessarily like translating from one language to another, meaning from the language of the branches to the spoken language, only then he will be able to explain the spiritual term as it is.

This is what I have troubled to do in this interpretation, to explain the *Eser Sefirot*, as the Godly sage the Ari had instructed us, in their spiritual purity, devoid of any tangible terms. Thus, any novice may approach the wisdom without failing in any materialization and mistake. With the understanding of these *Eser Sefirot*, one will also come to examine and know how to comprehend the other issues in this wisdom.

Chapter 1

“Know, that before the *Ne’etzalim* were emanated and the creatures created, an Upper Simple *Ohr* had filled the entire reality.” These words require explaining: how was there a reality that the *Ohr Pashut* had filled before the *Olamot* were emanated? Also, the issue of the appearance of the *Ratzon* for the *Tzimtzum* in order to bring the perfection of His deeds to Light, as it is implied in the book, means that there was already some want there.

The issue of the middle point in Him, where the *Tzimtzum* occurred, is also quite perplexing, for we have already said that there is neither *Rosh* nor *Sof* there, so how is there middle? Indeed these words are deeper than the sea, and I must therefore elaborate on their interpretation.

There is not one thing in the entire reality that is not contained in *Ein Sof*. The contradicting terms in our world are contained in Him in the form of He is One and His Name One.

1. Know, that there is not an essence of a single being in the world, both the ones perceived by our senses and the ones perceived by our mind’s eye, that is not included in the Creator, for they all come to us from Him. Can one give that which is not inside one?

This matter has already been thoroughly explained in the books. We must see that these concepts are separated or opposite for us. For example, the term *Hochma* is regarded as different from the term sweetness. *Hochma* and sweetness are two separate terms from one another. Similarly, the term operator certainly differs from the term operation. The operator and its operation are necessarily two separate concepts, and moreover with opposite terms, such as sweet and bitter. These are certainly examined separately.

However, in Him, *Hochma*, pleasure, sweetness and acrimoniousness, operation and operator, and other such different and opposite forms, are all contained as one in His *Ohr Pashut*. There are no differentiations among them whatsoever as is the term “One, Unique and Unified.”

“One” indicates a single evenness. “Unique” implies that everything that extends from Him, all these multiplicities are in Him as single as His *Atzmut*. “Unified” shows that although he performs multiple acts, there is still one force that performs all these, and they all return and unite as One. Indeed, this one form swallows all the forms that appear in His operations.

This is a very subtle matter and not every mind can tolerate it. The Ramban has already explained to us the matter of His uniqueness as expressed in the words, “One, Unique and Unified.”

In his interpretation to Sefer Yetzira (Book of Creation), he explains the difference between One, Unique, and Unified: When He unites to act with One Force, He is called “Unified.” When He divides to act His act, each part of Him is called Unique, and when He is in a single evenness, He is called One, thus far his pure words.

By saying, “unites to act with One Force,” he wishes to say that He works to bestow, as worthy of His Oneness, and His operations are unchanging. When He “divides to act His act,” meaning when His operations differ, and He seems to be doing good and bad, then He is called “Unique” because all His different operations have a single outcome: good.

We find that He is unique in every single act and does not change by His various operations. When He is in a single evenness He is called “One.” One points to His *Atzmut*, where all the opposites are in a single evenness. It is as the Rambam wrote: “In Him, knower, known and knowledge are one, for His thoughts are far higher than our thoughts, and His ways higher than our ways.”

Two discernments in bestowal: before it is received and after it is received.

2. We should learn from those who ate the manna. Manna is called “Bread off the sky” because it did not materialize when clothing in this world. Our sages said that each and every one tasted everything he or she wanted to taste in it.

That means that it had to have opposite forms in it. One person tasted sweet and the other tasted it as acrid and bitter. Thus, the manna itself had to have been contained of both opposites together, for can one give what is not in one? How can two opposites be contained in the same carrier?

It is therefore a must that it is simple, and devoid of both flavors, but only included in them in such a way that the corporeal receiver might discern the taste he or she wants. In the same way you can perceive anything spiritual: it is unique and simple in itself, but consists of the entire multiplicity of forms in the world. When falling in the hand of a corporeal receiver, it is the receiver who discriminates a separate form in it, unlike all other forms that unite in that spiritual essence.

We should therefore always distinguish two discernments in His bestowal:

1. The form of the essence of that *Shefa Elyon* before it is received, when it is still inclusive *Ohr Pashut*.
2. After the *Shefa* has been received, and thus acquired one separate form according to the properties of the receiver.

How can we perceive the *Neshama* as a part of Godliness?

3. Now we can come to understand what the Kabbalists write about the essence of the *Neshama*: “The *Neshama* is a part of God above and is not at all changed from the “Whole,” except in that the *Neshama* is a part and not the “Whole.” It is like a stone that is carved off a mountain; the essence of the mountain and the essence of the stone are the same and there is no discernment between the rock and the mountain, except that the rock is a “part” and the mountain is the “whole.”

This is the essence of their words. It seems utterly perplexing and very difficult to understand how there could be a part and separation from Godliness that we could resemble to a stone that is carved off a mountain. The stone may be carved off the mountain by an ax and a sledgehammer, but in dealing with Godliness, how would they be separated, and with what?

The spiritual is divided by *Shinui Tzura*, as the corporeal is divided by an ax.

4. Before we come to clarify the matter, we shall explain the essence of the separation in spirituality: Know, that spiritual entities become separated from one another only by *Shinui Tzura*. In other words, if one spiritual entity acquires a second *Tzura*, then it is no longer one, but two.

Let me explain it in souls of people, who are also spiritual: It is known that the spiritual rule, that in a simple form there are as many souls as there are bodies where the souls shine. However, they are separated from one another by the *Shinui Tzura* in each and every one.

Our sages said, “As their faces are not the same, so their opinions are not the same.” The *Guf* can discern the *Tzura* of the souls, and tell if each specific soul is a good soul or a bad soul; likewise with the separated forms.

You now see that just as a corporeal matter is carved, severed and becomes separated by an ax and motion to increase the distance between each part, so a spiritual matter is divided, cut and becomes separated by the *Shinui Tzura* between each part. According to the difference, so is the distance between the parts, and remember that well.

How can there be *Shinui Tzura* in creation with respect to *Ein Sof*?

5. It is now clear in *Olam ha Zeh*, in the souls of people. However, in the *Neshama*, of which they said it is a part of God above, it is still unclear how it is separated from Godliness to the point that we can call it “a Godly Part.”

We should not say “by *Shinui Tzura*,” for we have already said that Godliness is *Ohr Pashut*, which contains the entire complete multiplicity of the forms and the oppositeness of the forms in the world, as He is One, Unique and Unified. In that case, how can there be a *Shinui Tzura* in the *Neshama* that would differ it from Godliness, separate it and become a part of Him?

Indeed, this question applies to *Ohr Ein Sof* prior to the *Tzimtzum*, for in the reality before us, all the *Olamot*, upper and lower, are discerned by two discernments:

1. The first discernment is the form of this entire reality as it is before the *Tzimtzum*. At that time everything was without *Gevul* and without *Sof*. This discernment is called *Ein Sof*.
2. The second discernment is the form of this entire reality from the *Tzimtzum* downwards. Then everything became limited and measured. This discernment is called the four *Olamot*: *Atzilut*, *Beria*, *Yetzira*, *Assiya*.

It is known that there is no perception whatsoever in His *Atzmut*, and every thing that we do not attain and that has no name and appellation, how can we define it by a name? Any name implies attainment. It indicates that we have attained that name. Thus, it is certain that there no name and appellation whatsoever in His *Atzmut*. Instead, all the names and appellations are but in His *Ohr*.

That *Ohr* expands from Him and the *Hitpashtut* of His *Ohr* before the *Tzimtzum*, which had filled the entire reality without *Gevul* and *Sof* is called *Ein Sof*. Thus we should understand how *Ohr Ein Sof* is defined in and of itself, and has left His *Atzmut* so that we may define it by a name, as we have said about the *Neshama*.

Explanation about the text of our sages: “Hence there has been work and labour prepared for the reward of the *Neshamot*, for “One who eats that which is not one’s own, is afraid to look upon one’s face.”

6. To somewhat understand this sublime place, we must go into further detail. We shall research this entire reality before us and its general purpose. Is there an operation without a purpose? And what is that purpose, for which He has invented this entire reality before us in the upper and the lower worlds?

Indeed our sages have already instructed us in many places that all the worlds were not created but for Israel who keep Torah and *Mitzvot* etc. and this is well known. However, we should understand this question of our sages. They asked: “If the purpose of the creation of the *Olamot* is to delight His creatures, then why did He create this corporeal, turbid and tormented world? Without it, He could certainly delight the *Neshamot* as much as He wanted; why did He bring the *Neshama* into such a foul and filthy *Guf*?

They explained it with the verse, “One who eats that which is not one’s own, is afraid to look upon one’s face.” It means there is a flaw of shame in any free gift. In order to spare the *Neshamot* this blemish, He has created this world, where there is work. They will therefore enjoy their labor, for they take their pay from the Whole, in return for their work, and are thus spared the blemish of shame.

What is the connection between working seventy years and eternal delight, and you will not find a greater free gift than that?

7. **These words are perplexing** through and through. First, our primary aim and prayer is, “Spare us a free gift.” Our sages have said that the treasure of a free gift is prepared only for the highest souls in the world.

Their answer is even more perplexing: They said that there is a great flaw in free gifts, namely the shame that encounters every receiver of a free gift. To mend this, the Creator has prepared this world, where there is work and labour, so as to be rewarded in the next world for their labour and work.

But that excuse is very strange. It is like a person who says to his friend, “Work with me for just a minute, and in return I will give you every pleasure and treasure in the world for the rest of your life. There is indeed no greater free gift than that, because the reward is incomparable with the work. The work is in this transient, worthless world compared to the reward and the pleasure in the eternal world.

What value is there to the passing world compared to the eternal world? It is even more so with regards to the quality of the labour, which is worthless compared to the quality of the reward.

Our sages have said: “The Creator is destined to inherit each and every righteous person 310 worlds etc.” We cannot say that some of the reward is given in return for their work, and the rest is a free gift, for then what good would that do? The blemish of shame would still remain! Indeed, their words are not to be taken literally, for there is a profound meaning in their words.

The entire reality was emanated and created with a single thought. It is the operator; it is the very operation and it is actually the sought-after reward and the essence of the labour.

8. Before we delve into the explanation of their words, we must understand His thought in creating the worlds and the reality before us. His operations did not come to be by many thoughts as is our way. That is He is One, Unique and Unified, and as He is Simple, so His *Orot* extend from Him, namely Simple and Unified, without any multiplicity of forms, as it says, “My thoughts are not your thoughts, neither are your ways My ways.”

You must therefore understand and perceive that all the names and appellations, and all the *Olamot*, Upper and lower, are all one *Ohr Pashut*, Unique and Unified. In the Creator, the *Ohr* that extends, the thought, the operation and the operator and anything the heart can think and contemplate, are in Him one and the same thing.

Thus you can judge and perceive that this entire reality, *Elyonim* and *Tachtonim* as one in the final state of the end of correction, was emanated and created by a single thought. That single thought performs all the operations, is the essence of all the operations, the purpose and the essence of the labour. It is by itself the entire

perfection and the sought-after reward, as the Ramban explained, “One, Unique and Unified.”

The issue of the *Tzimtzum* explains how an incomplete operation came about from a perfect operator.

9. The Rav elaborated in the matter of the *Tzimtzum* in the first chapters of this book, for it is a most serious matter. That is because it is necessary that all the corruptions and all the various shortcomings extend and come from Him.

It is written, “I form the light, and create darkness,” but then, the corruptions and the darkness are completely opposite to Him, so how can they stem from one another? Also, how could they come together with the *Ohr* and the pleasure in the thought of creation?

We cannot say that they are two separate thoughts; God forbid that we should even think that. Thus, how does all that come from Him down to this world, which is so filled with scum, torment, and filth, and how do they exist under a single thought?

Chapter 2

Explaining the thought of creation.

10. Now we shall come to clarify the thought of creation. It is certainly “The act ends in the preliminary thought.” Even in corporeal humans, with their many thoughts, the act ends in the preliminary thought. For example, when one builds one’s house, we understand that the first thought in this engagement is the shape of the house to dwell in.

Therefore, it is preceded by many thoughts and operations until this shape that one had pre designed is completed. This shape is what appears at the end of all his operations, thus, the act ended in the preliminary thought.

The final act, which is the axis and the purpose for which they were all created, is to delight His creations (as it is written in the Zohar). It is known that His thought ends and acts immediately, for He is not a human, who is obligated to act, but the thought itself completes the entire act at once.

Hence, we can see that as soon as He thought of creation, to delight His creatures, this *Ohr* immediately extended and expanded from Him in the full measure and form of the pleasures that He contemplated. It is all included in that thought, which we call “The Thought of Creation,” and examine that in depth, for the sages instructed brevity here.

Know, that we denominate this thought of creation by the name *Ohr Ein Sof*. That is because we do not have a single word and uttering in His *Atzmut*, to define Him by any name.

The will to receive is necessarily created in the *Ne’etzal*, because of the will to bestow in the *Maatzil*, and it is the *Kli* in which the *Ne’etzal* receives His *Shefa*.

11. This is what the Rav had said: “**In the beginning, an Upper Simple *Ohr* had filled the entire reality.**” Since the Creator contemplated upon delighting the creations and the *Ohr* expanded from Him and came out from before Him, the will to receive His pleasures was seemingly imprinted in Him at once.

You can also determine that this *Ratzon* is the full measure of the expanding *Ohr*. In other words, the measure of His *Ohr* and *Shefa* is as the measure of His desire to delight, no more and no less.

For that reason we call the essence of that will to receive that is imprinted in this *Ohr* through the power of His thought by the name “Place”. For instance, when we say that a person has a stomach big enough to eat a pound of bread, while another person cannot eat more than half a pound of bread, which place are we talking about? It is not the size of the intestines, but the measure of appetite. You see that the measure for the place of the reception of the bread depends on the measure and the desire to eat.

It is all the more so in spirituality, where the desire to receive the *Shefa* is the place of the *Shefa*, and the *Shefa* is measured by the intensity of the desire.

The will to receive contained in the thought of creation brought Him out of his *Atzmut*, to acquire the name *Ein Sof*.

12. Now you can see how *Ohr Ein Sof* departed from His *Atzmut*, in which we cannot utter any word, and became defined by the name *Ohr Ein Sof*. It is because of this above discernment, that in that *Ohr* there is the will to receive incorporated in it from His *Atzmut*.

This is a new *Tzura* that is not at all in His *Atzmut*, for whom would He receive from? This *Tzura* is also the full measure of this *Ohr*, and study it well, for it is impossible to elaborate here.

Prior to the *Tzimtzum*, the *Shinui Tzura* was indiscernible in the will to receive.

13. In His almightiness, this new *Tzura* would not have been defined as a change from His *Ohr*. This is the meaning of what is words (Pirkey Avot) “Before the world was created, there were He is One and His Name One.”

“He” indicates the *Ohr* in *Ein Sof*, and “His Name” implies the “Place”, which is the will to receive from His *Atzmut*, contained in the *Ohr Ein Sof*. He tells us that He is One and His Name One. His Name is *Malchut de Ein Sof*, being the *Ratzon*, namely the will to receive that has been engraved in the entire reality that was contained in the thought of creation.

Before the *Tzimtzum*, it is not considered that there is any change and differentiation between Him and His *Ohr* and the “Place.” They are one and the same. If there had been any difference and shortcoming in the Place compared to *Ohr Ein Sof*, then there would certainly be two *Behinot* there.

Tzimtzum means that *Malchut* diminished the will to receive in her. Then the *Ohr* disappeared because there is no *Ohr* without a *Kli*.

14. Regarding the *Tzimtzum*: The will to receive that is contained in *Ohr Ein Sof*, called *Malchut de Ein Sof*, which is the thought of creation and which contains the entire creation, embellished herself to ascend and equalize her *Tzura* with His *Atzmut*. She therefore diminished her will to receive His *Shefa* in *Behina Dalet* in the *Ratzon*. Her intention was that by so doing, the *Olamot* would emanate and be created down to *Olam ha Zeh*.

Thus the *Tzura* of the will to receive would be corrected and return to the *Tzura* of bestowal, and that would bring her to *Hishtavut Tzura* with the *Maatzil*. Thus, after she had diminished the will to receive, the *Ohr* naturally departed, for it is known that the *Ohr* depends on the *Ratzon*, and the *Ratzon* is the Place of the *Ohr*, for there is no coercion in spirituality.

Chapter 3

Explanation of the origin of the *Neshama*.

15. Now we shall explain the matter of the origin of the *Neshama*. It has been said that she is a part of God above etc. We asked: “How and in what does the *Tzura* of the *Neshama* differ from His *Ohr Pashut*, that separates her from everything?” We can now understand that there really is a great *Shinui Tzura* in her.

Although He contains all the conceivable and imaginable forms, still after the above words you find one *Tzura* that is not contained in Him, namely the *Tzura* of the will to receive, for whom would He receive from? However, the *Neshamot*, whose creation came about because He wanted to delight them, which is the thought of creation, were necessarily carved with this law of wanting and yearning to receive His *Shefa*.

That is where they differ from Him, because their *Tzura* is different from His. It has already been explained that a corporeal essence becomes separated and divided by the force of motion and remoteness of location. However, the spiritual essence becomes separated and divided by *Shinui Tzura*.

The measure of *Shinui Tzura* determines the measure of the distance between one another. If the *Shinui Tzura* becomes completely opposite, from one end to the other, then they are completely severed and separated and can no longer suck from one another, for they are regarded as alien to each other.

Chapter 4

After the *Tzimtzum* and the *Masach* that was placed on the will to receive, it became unfit to be a vessel for reception. It left the system of *Kedusha* (lit. Holiness) and the *Ohr Hozer* serves in its place as a vessel for reception, and the *Kli* of the will to receive was given to the impure system.

16. Since the *Tzimtzum* and the *Masach* were placed on that *Kli*, called “will to receive,” it was canceled and departed from the pure system, and the *Ohr Hozer* became the vessel of reception in its place.

Know that this is the entire difference between the pure *ABYA* and the impure *ABYA*. The vessel of reception of the pure *ABYA* comes from the *Ohr Hozer* that is established on *Hishtavut Tzura* with *Ein Sof*, while the impure *ABYA* use the will to receive that was restricted, being the opposite *Tzura* of *Ein Sof*. That makes them separated and cut off from the “life of lives,” namely *Ein Sof*.

Humanity feeds on the leavings of the *Klipot*, and thus uses the will to receive as they do.

17. Now you can understand the root of the corruption that was incorporated in the thought of creation, which is to delight His creatures. After the concatenation of the five general *Olamot*, *Adam Kadmon* and *ABYA*, the *Klipot* appeared as well in the four impure *Olamot ABYA*, because “One before the other hath God made them.”

In that state, the turbid corporeal *Guf* is set before us, about which it is written, “man's heart is evil from his youth.” It is so because its entire sustenance from its youth comes from the leavings of the *Klipot*. The essence of *Klipot* and impurity is the *Tzura* of wanting only to receive that they have. They have nothing of the will to bestow.

They are found to be opposite Him, for He has no will to receive whatsoever and all He wants is to bestow and delight. For that reason the *Klipot* are called “dead,” because they are opposite from the life of lives and therefore severed from Him without any of His *Shefa*.

The *Guf*, which is also fed on the leavings of the *Klipot* is also severed from life and is filled with filth because of the will to receive and not to bestow imprinted in it. Its desire is always open to receive the entire world into its stomach. Thus, “the evil are called dead during their lives,” because the *Shinui Tzura* in their *Shoresh* when they have nothing of the form of bestowal, severs them from Him, and they literally become dead.

Although it seems that the evil too have the form of bestowal when they give charity etc. it has been said about them in the Zohar, “Any grace that they do, they do for themselves,” for their primary aim is for themselves and their own glory.

However, the righteous who perform Torah and *Mitzvot* not in order to be rewarded, but to bestow contentment upon their Maker, thus purify their *Guf*, and invert their vessels of reception to the form of bestowal. It is as our holy Rav said, “I did not enjoy even in my little finger” (Ktuvot 104).

That makes them completely adherent with Him, for their *Tzura* is identical to their Maker without any *Shinui Tzura*. Our sages said about the verse, “say unto Zion: 'Thou art My people',” that you are with Me in partnership. This means that the righteous are partners with the Creator, since He started creation, and they finish it, by turning the vessels of reception into bestowal.

The entire reality is contained in *Ein Sof* and extends existence from existence.
Only the will to receive is new and extends existence from absence.

18. Know, that the existence from absence innovation that the Creator invented in this creation, which our sages said He generated existence from absence, applies only to the *Tzura* of the desire to enjoy that is imprinted in every creature. Nothing more was renewed in creation; and this is the meaning of “I form the light, and create darkness.” The Ramban interprets the word Creator as an indication of renewal, meaning something that did not exist before.

You see that it does not say, “create Light,” because there is no innovation in it by way of existence from absence. That is because the *Ohr* and everything contained in the *Ohr*, all the pleasant sensations and conceptions in the world extend existence from existence. This means that they are already contained in Him and are therefore not an innovation. That is why it is written, “form the Light,” indicating that there is not innovation and creation in Him.

However, it is said of the darkness, which contains every unpleasant sensation and conception, “and create darkness.” That is because He invented them literally existence from absence. It does not exist in His reality whatsoever, but was renewed now. The *Shoresh* of all of them is the *Tzura* of the “will to enjoy” that is contained in His *Orot* that expand from Him.

In the beginning it is only darker than the *Ohr Elyon*, and is therefore called darkness, compared to the *Ohr*. But finally the *Klipot*, *Sitra Achra* and the wicked, hang down and appear because of it, which severs them entirely from the life of lives.

This is the meaning of the verse “and her legs descend unto death.” Her legs indicate the end of something, and he says that they are the legs of *Malchut*, which is the will to enjoy that exists in the *Hitpashtut* of His *Ohr*. In the end, death extends from her to the *Sitra Achra* and those who are fed and follow the *Sitra Achra*.

Because we are branches that extend from *Ein Sof*, the things that are in our *Shoresh* are pleasurable to us, and those that are not in our *Shoresh*, are burdensome and painful.

19. Since this *Shinui Tzura* of the will to receive must be in the creatures, for how else would they extend from Him and switch from being Creator to being creatures? This is only possible by the above-mentioned *Shinui Tzura*.

Furthermore, this *Tzura* of the will to enjoy is the primary essence of creation, the axis of the thought of creation. It is also the measure of the delight and pleasure, as we have said above, for which it is called Place.

Thus, how can we say about it that it is darkness and expands to the *Behina* of death because it creates a separation and interruption from the life of lives in the receiving *Tachtonim*? We should also understand what is the great worry that comes to the receivers because of the *Shinui Tzura* from His *Atzmut* and why the great wrath.

In order to explain this subtle matter sufficiently, we must first know the origin of all the pleasures and sufferings that are felt in our world. Know this: every branch has an equal nature to its *Shoresh*. Therefore, every conduct in the *Shoresh* is desired and loved and coveted by the branch as well, and any matter that is not in the *Shoresh*, the branch too does not tolerate and hates.

This is an unbreakable law that abides between every branch and its *Shoresh*. Because He is the *Shoresh* of all His creations, every thing in Him and that extends from Him directly is pleasurable and pleasant to us, for our nature is close to our *Shoresh*. Also, every thing that is not in Him and does not extend directly from Him, but is rather opposite to creation itself, will be against our nature and will be hard for us to tolerate.

For example, we love rest, and vehemently hate motion, to the point that we do not make even a single movement if not to find rest. This is because our *Shoresh* is motionless and restful; there is no motion in Him whatsoever. For that reason it is against our nature and hated by us.

In much the same way, we love wisdom, power, wealth and all the virtues, because they are contained in Him, who is our *Shoresh*. We hate their opposites, such as folly, weakness, poverty, ignominy and so on, because they are not at all in our *Shoresh*, which makes them despicable and loathsome to us.

We should still examine how there is any *Hamshacha* that does not come directly from Him, but from the opposite of creation itself? It is like a wealthy man who called upon a poor fellow, fed him and gave him drinks and silver and gold every single day; and each day more than the day before.

There are two different things that you will find that this poor fellow felt regarding these wonderful gifts from the rich: On the one hand he tasted immeasurable pleasure by the multitude of His gifts. On the other hand, it became hard for him to tolerate the plentitude of the benefit and he was ashamed upon receiving it. This matter brought him intolerance due to the plentitude of the presents, showered on him every time.

It is certain that his pleasure from the gifts extended directly from the wealthy benefactor, but the impatience that he felt in the presents did not come from the wealthy benefactor, but from the very essence of the receiver. The shame awakened in him by reason of the reception and the free gift. The truth is that this too comes from the rich man, but indirectly.

Because the will to receive is not in our root, we feel shame and intolerance in it.

Our sages wrote that in order to correct that, He has "prepared" for us labour in Torah and *Mitzvot* in this world, to invert the will to receive into a will to bestow.

20. We learn from all the above that all the forms that extend to us indirectly present a difficulty for our patience and are against our nature. By that you will see that the new *Tzura* that has been formed in the receiver, namely the "will to enjoy," is not really any lower or lesser than Him.

Moreover, this is the primary axis of His creation. Without that, there would not be a creation at all. However, the receiver, who is the carrier of that *Tzura*, feels the intolerance due to his "self," meaning because this *Tzura* is not in his *Shoresh*.

Thus we have succeeded to comprehend the answer of our sages, who said that this world was created because “one who eats that which is not one’s own, is afraid to look upon one’s face.”

It is seemingly perplexing, but now their words feel very pleasant to us, for they refer to the matter of *Shinui Tzura* of the will to enjoy, that is by necessity present in the *Neshamot*. This is so because “one who eats that which is not one’s own is afraid to look upon one’s face.”

Thus, any person who receives a present is ashamed when receiving it because of the *Shinui Tzura* from the *Shoresh* that does not contain that form of reception. In order to correct it, He created this world, where the *Neshama* clothes a *Guf* and the vessels of reception of the *Neshama* are turned to vessels of bestowal through the practice in Torah and *Mitzvot* in order to bring contentment to His Maker.

For herself, she would not want the distinguished *Shefa*, yet she receives it in order to bring contentment to her Maker, who wants the *Neshamot* to enjoy His *Shefa*. Because she is untainted by the will to receive for herself, she is no longer afraid to look upon her face, and thus reveals the complete perfection of the creature.

The need and the necessity in the long concatenation to this world will be explained below. This great task of turning the form of reception into the form of bestowal can only be conceived in this world

The evil are destroyed with double destruction, and the righteous inherit double.

21. Come and see, that the evil are destroyed with double destruction for they hold both ends of the rope. This world is created with a want and emptiness of the good *Shefa*, and in order to acquire possessions we need movement.

However, it is known that that profusion of movement hurts humans, for it is indirect *Hamshacha* from His essence. However, it is also impossible to remain devoid of possessions and good, for that too is in contrast with the *Shoresh*, which is filled with goodness. Consequently, we choose the torment of movement in order to acquire the possessions.

However, because all their possessions are for themselves alone, and “he who has a single portion wants a double portion,” one finally dies with only “half one’s desire in one’s hand.” In the end they suffer from both sides; from the increase of pain due to the multiplicity of movement, and from the regret at not having the possessions they need to fill their empty half.

The righteous inherit double in their *Eretz*: once they turn their will to receive into a will to bestow, and receive what they receive in order to bestow, then they inherit double. Not only do they attain the perfection of the pleasures and possessions, but they also acquire the equivalence of form with their Maker. Thus they come to true *Dvekut* (lit. Adhesion) and are therefore at rest, and the *Shefa* pours to them effortlessly, by itself, without making a single movement.

Chapter 5

The thought of creation compels every item in reality to stem from one another until the end of correction.

22. Now that we have acquired all the above, we will understand a little bit about the meaning of His uniqueness: His thoughts are not our thoughts and all the multiplicity of forms that we perceive in this reality is united in Him within a single thought,

being the thought of creation to delight His creatures. This singular thought encompasses the entire reality with perfect unity through the end of correction, for this is really the entire purpose of creation and the operator.

Like the force that operates in the operated, that which is but a thought in Him, is a compelling force in the creatures. Because He thought about delighting us, it necessarily occurred in us that we receive His good *Shefa*.

It is the operation. This means that after this law of the will to receive pleasure has been imprinted in us, we define ourselves by the name “operation.” It is so because through this *Shinui Tzura*, we stop being a Creator and become a creature, stop being the operator and become the operation.

It is the labour and the work. This means that because of the force that operates in the operated, the desire to receive increases in us as the worlds hang down, until we become a separated *Guf* in this world. We become opposite to the life of lives, who does not bestow outside Himself whatsoever, and brings death to the bodies and every kind of torment and labour to the *Neshama*.

This is the meaning of the work of the Creator in Torah and *Mitzvot*. Through the *He'arah* of *Kav* in the restricted place extend the Holy Names, the Torah and the *Mitzvot*. By working in Torah and *Mitzvot* in order to bestow contentment to the Maker, our vessels of reception slowly turn to vessels of bestowal.

This is the sought-after reward. This means that the more corrupted our vessels of reception are, the more impossible it becomes for us to open our mouth to receive His *Shefa*. This is so due to the fear of the *Shinui Tzura* for “One who eats that which is not one’s own, is afraid to look upon one’s face.”

This was the reason for *Tzimtzum Aleph*, but when we correct our vessels of reception to be in order to bestow, we thus equalize our *Kelim* with their Maker and become fit to receive His infinite *Shefa*.

You see that all these opposite forms in the creation before us, namely the form of operator and operated and the form of the corruptions and corrections and the form of the labour and its reward, all are included in His singular thought. In simple words, it is “to delight His creatures,” precisely that, no more and no less.

The entire multiplicity of concepts is also included in that thought, both the concepts of our Torah, and those of secular teachings. All the creations, worlds and various conducts in each and every one, stem from this singular thought, as I will explain further in the appropriate place.

Malchut de Ein Sof means that *Malchut* does not put up any *Sof* there.

23. We may now see the meaning of the *Tikunim* in the Zohar regarding *Malchut de Ein Sof*, for which the doors trembled from the cries of the doubtful. They asked: “Can we recognize a *Malchut* in *Ein Sof*? That would mean that there are the upper nine *Sefirot* there too!”

From our words it becomes very clear that the will to receive that is contained in *Ohr Ein Sof* by necessity, is called *Malchut de Ein Sof*. However, *Malchut* did not place a *Gevul* and an end on that *Ohr Ein Sof* because the *Shinui Tzura* due to the will to receive had not become apparent in her yet.

That is why it is called *Ein Sof*, because *Malchut* does not put a stop there, but only from the *Tzimtzum* downward. Only then does the force of *Malchut* put a *Sof* in every *Sefira* and *Partzuf*.

Chapter 6

It is impossible for the will to receive to appear in any essence, except in four *Behinot*, which are the four *Otiot* of *HaVaYaH*.

24. Let us elaborate a little on that issue so as to fully understand the *Sof* that occurred in *Malchut*. First, we shall explain what the Kabbalists have determined and what the *Tikkunim* of the Zohar present to us: There is no *Ohr*, great or small, in the Upper *Olamot* or in the lower ones, that is not arranged in the order of the four-letter name *HaVaYaH*.

This goes hand in hand with the law that is brought in the Tree of Life, that there isn't an *Ohr* in the *Olamot* that is not clothed in a *Kli*. I have already explained the difference between His *Atzmut* and the *Ohr* that expands from Him. That happens only due to the will to enjoy that is contained in His expanding *Ohr*, being a *Shinui Tzura* from His *Atzmut*, who does not have that *Ratzon*.

The expanding *Ohr* is defined by the name *Ne'etzal* because this *Shinui Tzura* stops the *Ohr* from being the *Maatzil* and makes it a *Ne'etzal*. It is also explained that the will to enjoy that is contained in His *Ohr* is also the measure of the *Gadlut* of the *Ohr*. It is called the "place" of the *Ohr*, meaning it receives its *Shefa* according to its measure of will to receive and yearning, not more and not less.

It also explains that this will to receive is the entire *Hidush* that was renewed in the creation of the *Olamot* by way of making existence from absence. This *Tzura* alone is not at all incorporated in His *Atzmut* and the Creator has only now created it for the purpose of creation.

This is the meaning of "and create darkness," because this *Tzura* is the *Shoresh* for the darkness due to the *Shinui Tzura* in it. For that reason it is darker than the *Ohr* that expands within her and because of her.

Now you see that any *Ohr* that expands from Him, instantly consists of two features:

- The first feature is the *Atzmut* of the *Ohr* that expands before the *Tzura* of the "will to enjoy" appears.
- The second feature comes after the *Tzura* of the "will to enjoy" appears, at which time it becomes more *Av* and somewhat darker because of the acquisition of *Shinui Tzura*.

Thus, the first feature is the *Ohr*, and the second is the *Kli*. For that reason, any expanding *Ohr* consists of four *Behinot* in the impression on the *Kli*. That is because the form of the will to receive, called *Kli* to the *Ohr* that expands in it, is not completed all at once, but by way of operator and operated. There are two *Behinot* in the operator and two *Behinot* in the operated, called "potential force" and "actual force" in the operator, and "potential force" and "actual force" in the operated, which make up four *Behinot*.

The will to receive does not permeate the *Ne'etzal* except through his own desire to receive of his own choice.

25. Because the *Kli* is the *Shoresh* of the darkness, as it is opposite from the *Ohr*, it must therefore start to operate slowly, gradually, by way of cause and consequence. This is the meaning of the verse: "The waters were conceived and begotten darkness" (Midrash Raba, Shemot, 80; 22).

The darkness is a result of the *Ohr* itself and is operated by it as in conception and birth, meaning a potential and actual. This means that in any expanding *Ohr*, the will to receive is necessarily incorporated. However, it is not regarded as a *Shinui Tzura* before this *Ratzon* is clearly set in the *Ohr*.

The will to receive that is incorporated in the *Ohr* by the *Maatzil* is not enough for that; but the *Ne'etzal* himself must independently display that will to receive in him, in action, meaning of his own choice. This means that he must extend *Shefa* through his own will, more than the measure of the *Ohr* of the *Hitpashtut* in him by the *Maatzil*.

After the *Ne'etzal* is operated by his own choice in increasing the measure of his desire, the yearning and the will to receive become fixed in him, and the *Ohr* can clothe this *Kli* permanently.

It is true that *Ohr Ein Sof* seemingly expands over all four *Behinot*, reaching the full measure of the *Ratzon* by the *Ne'etzal* himself, being *Behina Dalet*. That is because he would not go beyond his own *Atzmut* anyhow and acquire a name for himself, meaning *Ein Sof*.

However, the *Tzura* did not change at all because of the will to receive in His almightiness, and there is no change distinguished there between the *Ohr* and the place of the *Ohr*, which is the will to enjoy; they are one and the same thing.

It is written in Pirkei Avot, that “Before the *Olam* was created, there were He is One and His Name One.” It is indeed difficult to understand this double reference “He” and “His Name.” What has His Name got to do there before the *Olam* was created? He should have said, “Before the *Olam* was created He was One.”

However, this refers to *Ohr Ein Sof*, which is prior to the *Tzimtzum*. Even though there is a place there and a will to receive the *Shefa* from His *Atzmut*, it is still without change and differentiation between the *Ohr* and the “Place.”

He is One, meaning *Ohr Ein Sof*. “His Name One” is the will to enjoy that is incorporated there without any change whatsoever. You must understand what our sages implied, that the “His Name” is *Ratzon* in Gimatria, meaning the “will to enjoy.”

All the *Olamot* in the thought of creation are called *Ohr Ein Sof*, and the sum total of the receivers there is called *Malchut de Ein Sof*.

26. It has already been explained regarding “The act ends in the preliminary thought,” that it is the thought of creation that expanded from His *Atzmut* in order to delight His creatures. We have learned that in Him, the thought and the *Ohr* are one and the same thing. It therefore follows that *Ohr Ein Sof* that expanded from His *Atzmut* contains the entire reality before us through the end of the future correction.

This is the end of the act, because in Him, all the creations are already complete with all the joy that He wished to bestow upon them. This entire reality in its complete satisfaction is called *Ohr Ein Sof*, and that which contains them is called *Malchut de Ein Sof*.

Chapter 7

Although only *Behina Dalet* was restricted, the *Ohr* left the first three *Behinot* as well.

27. It has already been explained that the middle point, which is the comprehensive point of the thought of creation, namely the will to receive in it, embellished herself to equalize herself with the *Maatzil* more intensely. From the perspective of the *Maatzil* there is no *Shinui Tzura* in His almightiness.

However, the point of the *Ratzon* felt it as a kind of indirect *Hamshacha* from His essence, as with the story about the rich man. For that reason she diminished her

Ratzon from the last *Behina*, which is the entire will to receive in its *Gadlut*, so as to increase the *Dvekut* through a direct *Hamshacha* from His essence.

Then the *Ohr* was emptied from the entire place, meaning from all four degrees that exist in the place. Even though she diminished her *Ratzon* only from *Behina Dalet*, it is the nature of the spiritual that it is indivisible.

Afterwards, a *Kav* of *Ohr* extended once more from the first three *Behinot*, and *Behina Dalet* remained a vacant *Halal*.

28. After that *Ohr Ein Sof Nimshach* once more to the place that was emptied, but did not fill the entire place in all four *Behinot*, but only three *Behinot*, as was the *Ratzon* of the point of *Tzimtzum*. Hence, the middle point that has been restricted remained empty and hollow because the *Ohr* illuminated only as low as *Behina Dalet*, but not all the way, and *Ohr Ein Sof* stopped there.

We will henceforth explain the matter of the *Hitkalelut* of the *Behinot* in one another in the Upper Worlds: You can now see that the four *Behinot* are integrated in one another in such a way that within *Behina Dalet* too there are also all four *Behinot*. Thus, *Ohr Ein Sof* reached the first three *Behinot* in *Behina Dalet* and she alone remained empty and without *Ohr*.

Chapter 8

Hochma is called *Ohr*, and *Hassadim* is called *Mayim* (water). *Bina* is called *Mayim Elyonim*, and *Malchut* is called *Mayim Tachtanim*.

29. Now we shall explain the meaning of the four *Behinot* of cause and consequence, necessary to complete the *Tzura* of the will to receive. It is written, "The waters were conceived and begotten darkness." It means that there are two *Behinot* of *Ohr* in *Atzilut*. The first *Behina* is called *Ohr*, namely *Ohr Hochma*, and the second *Behina* is called *Mayim*, which is *Hassadim*.

The first *Behina* extends from above downwards without any assistance from the lower one. The second *Behina* extends with the help of the inferior, hence the name *Mayim*, for it is the nature of the *Ohr* to be above and the nature of the *Mayim* to dwell below.

There are also two *Behinot* within the *Mayim*: Upper *Mayim*, by *Behina Bet* in the four *Behinot*, and Lower *Mayim*, by *Behina Dalet* in the four *Behinot*.

Explanation of *Hitpashtut Ohr Ein Sof* into the four *Behinot* in order to uncover the *Kli*, which is the will to receive.

30. For that reason, any *Hitpashtut* of *Ohr Ein Sof* consists of *Eser Sefirot*. It is because the *Ein Sof*, which is the *Shoresh* and the *Maatzil*, is called *Keter*. The *Ohr* of the *Hitpashtut* itself is called *Hochma*, being the entire measure of *Hitpashtut* of the *Ohr* from above, from *Ein Sof*.

It has already been said that the will to receive is incorporated in every *Hitpashtut* of *Ohr* from above. However the *Tzura* of the *Ratzon* does not actually become apparent before the desire to extend *Ohr* awakens in the *Ne'etzal* more than the measure of his *Hitpashtut*.

Thus, because the potential will to receive is incorporated immediately in the *Ohr* of the *Hitpashtut*, the *Ohr* is compelled to bring the potential to the actual. Consequently, the *Ohr* awakens to extend additional *Shefa*, more than the measure of its *Hitpashtut* from *Ein Sof*. It is in that *Ohr* that the will to receive actually appears

and acquires the new form in *Shinui Tzura*. That makes it darker than the *Ohr* for it gained *Aviut* by the *Hidush Tzura*.

This part that has become more *Av* is called *Bina*, as in the verse, “I am understanding (*Bina*), power (*Gevura*) is mine.” Indeed, *Bina* is a part of *Hochma*, meaning the very *Ohr* of *Hitpashtut Ein Sof*. However, because she increased her *Ratzon* and drew more *Shefa* than the measure of her *Hitpashtut* in *Ein Sof*, she thus acquired *Shinui Tzura* and grew a little more *Av* than the *Ohr*. In that manner she acquired her own name, namely the *Sefira* of *Bina*.

The essence of the additional *Shefa* that she extended from *Ein Sof* by the power of her *Hitgabrut* of *Ratzon* is called *Ohr Hassadim*, or Upper *Mayim*. That is because this *Ohr* does not extend directly from *Ohr Ein Sof* like *Ohr Hochma*. Instead, it is assisted by the *Ne’etzal* who intensified the *Ratzon*, consequently acquiring a separate name, *Ohr Hassadim* or *Mayim*.

Now you find that the *Sefira* of *Bina* consists of three features of *Ohr*: the first – *Ohr Atzmut* of *Bina*, which is a part of the *Ohr Hochma*. The second is the *Hitabut* (thickening) and the *Shinui Tzura* in her, acquired by the intensification of the *Ratzon*. The third is the *Ohr Hassadim* that came to her through her own *Hamshacha* from *Ein Sof*.

However, that still does not complete the entire vessel of reception, since *Bina* is essentially *Hochma*, who is indeed transcendent, being a direct *Hitpashtut* from *Ohr Ein Sof*. Consequently, only the *Shoresh* for the vessels of reception and the operator of the operation of the *Kli* appeared in *Bina*.

Afterwards, that same *Ohr Hassadim* that she extended through the power of her *Hitgabrut* extended from her once more, and some *He’arah* of *Hochma* was added. This *Hitpashtut* of *Ohr Hassadim* is called *Zeir Anpin*, or *HGT*.

This *Ohr* of *Hitpashtut* also increased its desire to extend a new *Shefa* that is greater than the measure of *He’arat Hochma* in its *Hitpashtut* from *Bina*. This *Hitpashtut* is also regarded as two *Behinot*, because the *Ohr* of *Hitpashtut* itself is called *ZA* or *VAK*, while its *Hitgabrut* is called *Malchut*.

This is how we come by the *Eser Sefirot*: *Keter* is *Ein Sof*; *Hochma* is the *Ohr* of *Hitpashtut* from *Ein Sof*; and *Bina* is the *Ohr Hochma* that intensified in order to increase the *Shefa*, by which it gained *Aviut*. *ZA*, which consists of *HGT NHY*, is *Ohr de Hassadim*, with *He’arat Hochma* that expands from *Bina*, and *Malchut* is *Hitgabrut Bet* to add *Hochma* more than exists in *ZA*.

The four *Behinot* in the *Ratzon* are the four letters of *HaVaYaH*, which are *KHB TM*.

31. The four *Otiot* of the four-letter Name: The tip of the *Yod* is *Ein Sof*, meaning the operating force in the thought of creation, which is to delight His creatures, namely the *Kli* of *Keter*.

The *Yod* is *Hochma*, meaning *Behina Aleph*, which is the actual in the potential that is contained in the *Ohr* of the *Hitpashtut* of *Ein Sof*. The first *Hey* is *Bina*, meaning *Behina Bet*, which is how the potential becomes actual, meaning the *Ohr* of *Hochma* that became more *Av*.

Vav is *Zeir Anpin* or *HGT NHY*, meaning the *Hitpashtut* of *Ohr de Hassadim* that came about through *Bina*, meaning it is *Behina Gimel*. The force for the performance of the operation, the lower *Hey* in *HaVaYaH*, is *Malchut*, meaning *Behina Dalet*. It is the manifestation of the complete act in the vessel of reception that has intensified to extend more *Shefa* than its measure of *Hitpashtut* in *Bina*. That completes the *Tzura* of the will to receive and the *Ohr* that clothes its *Kli*, being the will to receive that is completed only in this fourth *Behina* and not before.

Now you can easily see that there isn't an *Ohr* in the *Elyonim* or the *Tachtonim* that is not arranged under the four-letter Name, being the four *Behinot*. Without it, the will to receive that should be in every *Ohr* is incomplete, for it is this will that is the place and the measurement of that *Ohr*.

The *Otiot Yod* and *Vav* of *HaVaYaH* are thin because they are only potential *Behinot*.

32. This might surprise us, since *Yod* implies *Hochma* and *Hey* implies *Bina*, and the entire *Atzmut* of the *Ohr* that exists in the *Eser Sefirot* is in the *Sefira* of *Hochma*, while *Bina*, *Zeir Anpin* and *Malchut* are merely *Levushim* compared to *Hochma*. Thus, *Hochma* should have taken the greater letter in the four-letter Name.

The thing is that the *Otiot* of the four-letter Name do not imply and indicate the amount of *Ohr* in *Ein Sof*. Instead, they indicate measurement of impact on the *Kli*. The white in the parchment of the scroll of Torah implies the *Ohr*, and the black, being the *Otiot* in the scroll of Torah, indicates the quality of the *Kelim*.

Thus, because *Keter* is only the *Behina* of *Shoresh de Shoresh* to the *Kli*, it is therefore implied only in the tip of the *Yod*. *Hochma*, which is the force that has not actually appeared, is implied by the smallest among the *Otiot*, namely the *Yod*.

Bina, where the force is carried out in action, is indicated by the widest letter, the *Hey*. *ZA* is only the force for the performance of the act, and is therefore implied by a long and narrow letter, being the *Vav*. Its thinness indicates that the essence of the *Kli* is as yet concealed and remains in potential, and its length indicates that at the end of its expansion, appears the complete *Kli*.

Hochma did not manage to manifest the entire *Kli* in her *Hitpashtut*, for *Bina* is an incomplete *Kli*, but is the operator of the *Kli*. The leg of the *Yod* is short, insinuating that it is still short, meaning did not manifest the force in it, and through its expansion, the entire *Kli*.

Malchut is also implied by the letter *Hey*, like *Bina*, which is a wide letter, appearing in its complete *Tzura*. It should not surprise you that *Bina* and *Malchut* have the same *Otiot*, because in the *Olam Tikun* they are indeed similar and lend their *Kelim* to one another, as the verse says, "So they two went."

Chapter 9

Spiritual movement means renewal of *Shinui Tzura*.

33. We should still scrutinize the meaning of time and movement that we come across in almost every word in this wisdom. Indeed, you should know that spiritual movement is not like tangible motion from one location to another; it refers to a renewed *Tzura*.

We denominate every *Hidush Tzura* by the title "movement." It is that *Hidush*, meaning that *Shinui Tzura* that was renewed in the spiritual. Unlike its general preceding form in that spiritual, it is regarded as having been divided and distanced from that spiritual. It is considered to have come out with its own name and authority, by which she became exactly like a corporeal essence that some part departed from and moved about to a different place. For that reason the *Hidush Tzura* is referred to as "movement."

Spiritual time means a certain number of renewals of *Shinui Tzura* that stem from one another. Former and latter mean cause and consequence.

34. With respect to the spiritual definition of time, you must understand that time is essentially defined by us **only** as a sensation of movements. Our imagination pictures

and devises a certain number of consecutive movements, which it discriminates one by one, and translates them like a certain amount of “time.”

Thus, if one had been in a state of complete rest with one’s environment, he would not even be aware of the concept of time. So it is in spirituality: A certain amount of renewals of *Tzura* is considered as “spiritual movements.” Those are intermingled in one another by way of cause and consequence and they are called “time” in spirituality. Also, “before” and “after” are always referred to as cause and consequence.

Chapter 10

The entire substance that is ascribed to the *Ne’etzal* is the will to receive. Any addition in it is ascribed to the *Maatzil*.

35. Know, that the distinguished will to receive in the *Ne’etzal* is his *Kli*. Know also, that it is the general substance that is ascribed to the *Ne’etzal*. It follows that the entire existence besides him is ascribed to the *Maatzil*.

The will to receive is the first *Tzura* of every essence. We define the first *Tzura* as “substance” because we have no attainment in the essence.

36. We perceive the will to receive as an incident, as a *Tzura* in the essence. Yet, how do we perceive it as the substance of the essence?

Indeed, it is the same with essences that are near us. It is our conduct to denominate the first *Tzura* in the essence by the name “the first substance in the essence” because we have no attainment and perception whatsoever in any substance, as our five senses are completely unfit for it. The sight, sound, smell, taste and touch, offer the scrutinizing mind merely abstract forms of “incidents” of the essence, formulating through the cooperation with our senses.

For example, if we take even the smallest, microscopic atoms in the smallest elements of any essence, separated through a chemical process, they too would merely be abstract forms that appear that way to the eye. More accurately, they are distinguished and examined by the ways of the will to receive and be received that we find in them.

We can utilize these operations to distinguish and separate the various atoms to the very first matter of that essence. However, even then they would be no more than forces in the essence, not a substance.

Thus you find that even in corporeality we haven’t any way by which to understand the first substance, except by assuming that the first *Tzura* is the first substance that carries all other incidents and forms that come afterwards. Indeed, it is all the more so in the Upper Worlds, where tangible and fictional do not abide.

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.

- | | |
|--------------------------------------|--|
| 1. What is <i>Ohr</i> | 28. What is the Origin of the <i>Neshama</i> |
| 2. What is <i>Ohr</i> and <i>Kli</i> | 29. What is Below |
| 3. What is <i>Ohr Agol</i> | 30. What is Unified |
| 4. What is <i>Ohr Pashut</i> | 31. What is <i>Malchut de Ein Sof</i> |
| 5. What is <i>Ohr Hochma</i> | 32. What is from Above Downward |
| 6. What is <i>Ohr Hassadim</i> | 33. What is Fulfilling |
| 7. What is Empty <i>Avir</i> | 34. What is Above Below |
| 8. What is Afterwards | 35. What is a Place |
| 9. What is Middle | 36. What is a Square |
| 10. What is One | 37. What is a Triangle |
| 11. What is Creator | 38. What is Touching |
| 12. What is <i>Dvekut</i> | 39. What is the Middle Point |
| 13. What is Equivalence | 40. What is <i>Sof</i> |
| 14. What is <i>Hitpashtut</i> | 41. What is <i>Igul, Igulim</i> |
| 15. What is <i>Zach</i> | 42. What is <i>Elyon</i> |
| 16. What is Time | 43. What is Separation |
| 17. What is Darkness | 44. What is Vacant |
| 18. What is <i>Hochma</i> | 45. What is <i>Pashut</i> |
| 19. What is <i>Halal</i> | 46. What is <i>Tzimtzum</i> |
| 20. What is Before and After | 47. What is <i>Kav</i> |
| 21. What is Unique and Unified | 48. What is Near |
| 22. What is Unification | 49. What is <i>Rosh</i> |
| 23. What is Right and Left | 50. What is <i>Ruach</i> |
| 24. What is Maker | 51. What is <i>Ratzon Pashut</i> |
| 25. What is a <i>Kli</i> | 52. What is a Name |
| 26. What is Above | 53. What is <i>Toch</i> |
| 27. What is <i>Maatzil</i> | 54. What is Movement |

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.

Part One

Table of Questions for Topics

55. What terms are absent in the wisdom of Kabbalah?
56. What is the ordinary language in the wisdom of Kabbalah?
57. What separates and discriminates in the wisdom of Kabbalah?
58. What is the origin of the “will to receive?”
59. What makes the *Ohr* exit the *Maatzil* and become a *Ne’etzal*?
60. What is the first substance of every *Ne’etzal*?
61. From which time is it regarded as a *Ne’etzal*?
62. Has a spiritual that accepted a *Shinui Tzura* by which a part of it departed and became a different *Behina* lost anything because of that?
63. How and in whom are there many forms and changes in the *Olamot*?
64. How are innovation and movement depicted in the *Ohr*?
65. How are all the opposites and the multitude of forms that extend from Him to the *Olamot* contained in His simple unity?
66. By whom and what is the *Kav Nimshach* from *Ein Sof*?
67. Has anything changed in *Ein Sof* after the *Tzimtzum* as well?
68. When has the *Aviut* in *Behina Dalet* been uncovered?
69. What are the four *Behinot* in the will to receive?
70. What are the four *Otiot* of *HaVaYaH*?
71. What is the Upper *Rosh* of the *Kav* that touches *Ein Sof*?
72. What is the single thought that contains all the forms and the opposites in the entire reality?
73. Where do the sages of the Kabbalah begin to study?
74. What are the two primary rudiments that contain everything?
75. What is the meaning of “He is One and His Name One?”
76. What is the name “*Ein Sof*?”
77. What extends from the will to receive that is contained in *Ein Sof*?
78. What is the reason for the *Tzimtzum* of the *Ohr*?
79. Which kind of reception would be regarded as bestowal?
80. What is the purpose of the *Tzimtzum*?
81. Why did the *Ohr* leave the middle point and never returned?
82. Why didn’t the *Tzimtzum* create a *Sof*?
83. Why did the *Ohr* depart from all the *Behinot* during the *Tzimtzum*?
84. Why weren’t the four *Behinot* mentioned as four degrees one below the other during the *Tzimtzum* and before the appearance of the *Kav*?
85. Why did *Behina Dalet* not become *Av* immediately at the *Tzimtzum* of the *Ohr*, and all four *Behinot* remained equal?
86. Which *Behina* remains empty of *Ohr*?
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Table of Answers for Topics

55. What terms are absent in the wisdom of Kabbalah?

From the beginning to the end of the wisdom there is not even a single word that relates to any tangible or imaginary term, such as space, time, motion and so on.

Also, there is no absence in spirituality, and any change of form does not mean that the first form is absent. Instead, the first form remains in its place unchanged at all and the *Shinui Tzura* that has now been acquired is added to the first *Tzura*.

(The beginning of *Ohr Pnimi*)

56. What is the ordinary language in the wisdom of Kabbalah?

This language is a “Language of Branches” that points to their Upper Roots. That is because “You haven’t even a single blade of grass below that has not a root above.”

Therefore, the sages of the Kabbalah have put together a language that is equipped to imply through the branches and teach of the Upper Roots.

(*Ohr Pnimi*, page 1 and the beginning of *Histaklut Pnimit*, item 1)

57. What separates and discriminates in the wisdom of Kabbalah?

The *Shinui Tzura* distinguishes and departs the spirituals from one another.

(*Ohr Pnimi*, item 30)

58. What is the origin of the “will to receive?”

The will to bestow in the *Ohr Elyon* necessitates the existence of the will to receive in the *Ne’etzal*.

(*Histaklut Pnimit*, item 11)

59. What makes the *Ohr* exit the *Maatzil* and become a *Ne’etzal*?

This renewed *Ohr* left the *Maatzil* and became a *Ne’etzal* because of the *Tzura* of the will to receive that was renewed with the *Ohr Elyon*, since it wants to bestow.

(*Histaklut Pnimit*, item 11 & item 15)

60. What is the first substance of every *Ne’etzal*?

The new *Tzura* that emerged existence from absence, meaning the “will to receive” that is in every essence, is the “first substance” of every *Ne’etzal* and every essence. Moreover, everything that exists in the *Ne’etzal* or in the essence that is more than that substance, is regarded as *Ohr* and *Shefa* that extends from the *Ohr Elyon* “existence from existence” and not at all as a *Ne’etzal* and a creature.

It is not surprising that a *Tzura* becomes a substance, because it is so in corporeality as well. Our conduct is to regard the first *Tzura* of the essence as the first substance. That is because there is no attainment whatsoever in any matter in the entire reality, since our senses perceive only incidents in the matter, which are forms that incarnate and manifest in the first substance.

(*Histaklut Pnimit*, item 35)

61. From which time is it regarded as a *Ne'etzal*?

It stops being a *Maatzil* and becomes a *Ne'etzal* right at the beginning of the formation of the will to receive in the *Ne'etzal*, called *Behina Aleph* in the *Ratzon*.

(*Ohr Pnimi*, Part 1, Chap 2, item 3)

62. Has a spiritual that accepted a *Shinui Tzura* by which a part of it departed and became a different *Behina* lost anything because of that?

There is no absence or loss in spirituality. The part that departs because of the *Shinui Tzura* does not diminish or lessen the *Ohr Elyon* in any way; rather, it is like lighting one candle from another; the first is not lessened whatsoever. Thus, any *Shinui Tzura* is an addition to the first.

(*Histaklut Pnimit*, Part 2, regarding the *Hitkalelut* of *Eser Sefirot* in every *Sefira*)

63. How and in whom are there many forms and changes in the *Olamot*?

All the changes and the multiplications are carried out only by the impact of the *Ohr* on the *Kelim* that receive it. However, the *Ohr Elyon* in and of itself remains in complete rest, meaning unchanged and without any *Hidush*.

(*Ohr Pnimi*, Part 1, Chap 2, item 1)

64. How are innovation and movement depicted in the *Ohr*?

There is no movement, meaning *Hidush*, in the *Ohr Elyon*. Instead, the part that the *Ne'etzal* receives from the *Ohr Elyon* is what becomes “innovated” and multiplies (like lighting a candle from another without the first lessening), according to the *Hidush* of the forms in the *Kelim*.

Each receives according to the degree of its own desire, which changes from one another and hangs down from one another incessantly and immeasurably.

(*Ohr Pnimi*, Part 1, Chap 2, item 1)

65. How are all the opposites and the multitude of forms that extend from Him to the *Olamot* contained in His simple unity?

See *Histaklut Pnimit* item 18 and item 29.

66. By whom and what is the *Kav Nimshach* from *Ein Sof*?

The *Masach* is a detaining force that was placed on *Behina Dalet* after the *Tzimtzum* to prevent her from receiving insides. That is what caused the emergence of the *Kav* from *Ein Sof*, because the *Ohr Elyon* is never subject to change, and shines after the *Tzimtzum* as it did before the *Tzimtzum*.

However, now the above *Masach* caused the *Ohr Elyon* to be received only in the three *Behinot* of the *Ratzon* whose measure is very small compared to the reception in *Behina Dalet* in *Ein Sof*. For that reason it received only a thin *Kav* of *Ohr* compared to the measure of the *Ohr* in *Ein Sof*.

(*Ohr Pnimi*, Part 1, Chap 2, item 1)

67. Has anything changed in *Ein Sof* after the *Tzimtzum* as well?

Although *Behina Dalet* in *Ein Sof* restricted herself, still there is no issue of putting on a *Tzura* or taking one off in the absence of the first, as it is in corporeality. Instead, there is an issue of a new *Tzura* that is added to the first, without the first *Tzura* changing at all, as there is not absence in anything spiritual.

Thus, this entire *Hidush* of the departure of the *Ohr* and the detaining force that was performed in *Behina Dalet* to avoid receiving *Ohr* inside her is regarded as a new and distinguished *Olam*. It is added to *Ohr Ein Sof*, which remained as it was without any change. You should infer from that regarding every *Hidush Tzura* in spirituality.

(*Ohr Pnimi*, Part 1, Chap 2, item 1)

68. When has the *Aviut* in *Behina Dalet* been uncovered?

When the *Kav* that comes from *Ein Sof* was detained from shining in *Behina Dalet* by the *Masach*. Because she remained without *Ohr*, the *Aviut* in her became apparent.

(*Ohr Pnimi*, Part 1, Chap 2, item 3)

69. What are the four *Behinot* in the will to receive?

First the *Ohr* from the *Maatzil* expands as *Ohr Hochma*, being the general sustenance that belongs to that *Ne'etzal*. Inside it there is *Behina Aleph* in the will to receive, called the *Hitpashtut Aleph* or *Behina Aleph*.

After that the will to bestow increases in that *Ohr*, which in turn draws *Ohr Hassadim* from the *Maatzil*. This is called *Hitgabrut Aleph*, or *Behina Bet*.

Afterwards that *Ohr Hassadim* performs a great *Hitpashtut*, namely with *He'arat Hochma*. This is called the *Hitpashtut Bet* or *Behina Gimel*.

After that the will to receive that is included in the *Ohr* from *Hitpashtut Aleph* intensifies, and completes the measure of the will to receive. This is called *Hitgabrut Bet* or *Behina Dalet*.

(*Ohr Pnimi*, Part 1, Chap 1, item 50)

70. What are the four *Otiot* of *HaVaYaH*?

The *Yod* of *HaVaYaH* is the first *Hitpashtut* of the *Ohr*, called *Behina Aleph* (see item 69). The first *Hey* of *HaVaYaH* is the first *Hitgabrut* in the *Ohr*, called *Behina Bet*. The *Vav* is the second *Hitpashtut* or the *Ohr*, called *Behina Gimel*, and the last *Hey* of *HaVaYaH* is the second *Hitgabrut* in the *Ohr*, called *Behina Dalet*.

(*Histaklut Pnimit*, item 31)

71. What is the Upper *Rosh* of the *Kav* that touches *Ein Sof*?

See item 49.

72. What is the single thought that contains all the forms and the opposites in the entire reality?

It is the thought "to delight His creatures."

(*Histaklut Pnimit*, item 22)

73. Where do the sages of the Kabbalah begin to study?

The Kabbalah speaks only of the *Hitpashtut* of the *Ohr* from His *Atzmut*, though in His *Atzmut* we haven't any word or uttering.

(*Ohr Pnimi*, Part 1, Chap 1, item 2)

74. What are the two primary rudiments that contain everything?

The first rudiment is that the entire reality before us is already set and exists in *Ein Sof* in its utter perfection. This is called *Ohr Ein Sof*.

The second rudiment is the five *Olamot* called *Adam Kadmon*, *Atzilut*, *Beria*, *Yetzira*, *Assiya*, which hang down from *Malchut de Ein Sof* after the *Tzimtzum*. Anything that exists in the second rudiment extends from the first rudiment.

(*Ohr Pnimi*, Part 1, Chap 1, item 3 and *Histaklut Pnimit*, item 5)

75. What is the meaning of "He is One and His Name One?"

"He" indicates the *Ohr* in *Ein Sof*. "His Name" implies the will to receive in *Ein Sof*, called *Malchut de Ein Sof*. "One" indicates that there is no *Shinui Tzura* whatsoever detected there between the *Ohr*, which is "He" and the *Kli*, which is "His Name." Rather, it is all *Ohr*.

(*Ohr Pnimi*, Part 1, Chap 1, item 30 and *Histaklut Pnimit*, item 13)

76. What is the name "Ein Sof?"

Before the *Tzimtzum*, the name *Ein Sof* implies that there is no *Sof* or a *Sium* (suffix) there whatsoever, since *Behina Dalet* too receives the *Ohr*. Thus, in that place there is no reason to stop the *Ohr* and form a *Sof* and *Sium*.

(*Ohr Pnimi*, Part 1, Chap 1, item 20)

77. What extends from the will to receive that is contained in Ein Sof?

The creation of the *Olamot* and their entire contents. It restricted itself in *Behina Dalet* in order to uncover the *Olamot* down to *Olam ha Zeh*, where it is possible to turn the *Tzura* of reception into a *Tzura* of bestowal.

(*Ohr Pnimi*, Part 1, Chap 1, item 90 and *Histaklut Pnimit*, item 17)

78. What is the reason for the Tzimtzum of the Ohr?

Malchut de Ein Sof regarded the *Hishtavut Tzura* with her Maker as embellishment, which could only be achieved by the creation of the *Olamot*. That is why she restricted herself.

(*Ohr Pnimi*, Part 1, Chap 1, item 40 and Part 1, Chap 1, item 90)

79. Which kind of reception would be regarded as bestowal?

Reception only because it gives contentment to the giver.

(*Ohr Pnimi*, Part 1, Chap 1, item 90)

80. What is the purpose of the Tzimtzum?

To turn the form of reception into the form of bestowal.

(*Ohr Pnimi*, Part 1, Chap 1, item 90)

81. Why did the Ohr leave the middle point and never returned?

See *Ohr Pnimi* Part 1, Chap 1 item 40 and *Histaklut Pnimit* item 22.

82. Why didn't the *Tzimtzum* create a *Sof*?

The *Tzimtzum* was not because of the *Shinui Tzura* that appeared in the will to receive that wanted to correct it. It was only because of the embellishment, without any necessity and coercion.

83. Why did the *Ohr* depart from all the *Behinot* during the *Tzimtzum*?

Because there is no partial in spirituality.

(*Ohr Pnimi*, Part 1, Chap 1, item 70)

84. Why weren't the four *Behinot* mentioned as four degrees one below the other during the *Tzimtzum* and before the appearance of the *Kav*?

Before the *He'arah* of the *Kav Behina Dalet* did not regard herself as *Av* and low (see item 83). For that reason there is no issue of the impact she has on the degrees.

(*Ohr Pnimi*, Part 1, Chap 1, item 90)

85. Why did *Behina Dalet* not become *Av* immediately at the *Tzimtzum* of the *Ohr*, and all four *Behinot* remain equal?

Because the *Tzimtzum* did not occur due to a *Shinui Tzura*.

(*Ohr Pnimi*, Part 1, Chap 1, item 90)

86. Which *Behina* remains empty of *Ohr*?

Only *Behina Dalet*.

(*Ohr Pnimi*, Part 1, Chap 2, item 3)

87. When will *Behina Dalet* too be filled with *Ohr*?

When the vessels of reception acquire the *Tzura* of bestowal.

(*Ohr Pnimi*, Part 1, Chap 1, item 40)

88. What caused the creation of the *Olamot*?

The will that is necessarily there had a desire to embellish itself and resemble the *Tzura* of the *Ohr* completely, and that became the "cause" for the creation of the *Olamot*.

(*Ohr Pnimi*, Part 1, Chap 1, item 90)

89. What is the desired purpose of Torah and good deeds?

To make the vessels of reception work in order to bestow.

(*Histaklut Pnimit*, item 22)

90. What is the power of the disclosure of the Holy Names?

Their power is specifically to turn the *Tzura* of reception into bestowal?

(*Ohr Pnimi*, Part 1, Chap 1, item 90)

91. How do the Holy Names reveal?

By labouring in Torah and good deeds.

(*Ohr Pnimi*, Part 1, Chap 1, item 40)

92. What is *Gmar Tikkun* (the end of correction)?

The turning of the *Tzura* of reception into a *Tzura* of bestowal.

(*Ohr Pnimi*, Part 1, Chap 1, item 40)

93. What is the *Shoresh* of every corruption?

The *Shinui Tzura* of the will to receive from the *Maatzil*.

(*Histaklut Pnimit*, item 18)

94. Why is it not possible to turn a *Kli* for reception into a *Kli* for bestowal except here in this world, and not in the Upper Worlds?

Corruption and correction in the same carrier exist only in this world.

(*Histaklut Pnimit*, item 20)

95. What are the two *Behinot* of the *Ohr*?

Ohr Hochma and *Ohr Hassadim*.

(*Ohr Pnimi*, Part 1, Chap 1, item 50)

96. What does the *Hitpashtut* of the *Ohr* from the *Maatzil* contain?

The will to bestow and the will to receive.

(*Ohr Pnimi*, Part 1, Chap 1, item 50)

97. Which *Ohr* appears with the intensification of the will to bestow?

Ohr Hassadim.

(*Ohr Pnimi*, Part 1, Chap 1, item 50)

98. Which two *Orot* are contained in every *Ne'etzal*?

Ohr Hochma and *Ohr Hassadim*.

(*Ohr Pnimi*, Part 1, Chap 1, item 50)

99. Why is *Ohr Hassadim* inferior to *Ohr Hochma*?

Because it is extended by the intensification of the *Ratzon* of the *Ne'etzal*.

(*Ohr Pnimi*, Part 1, Chap 1, item 50)

100. When is the *Kli* for reception completed?

When *Behina Dalet* of the *Ratzon* appears, which is the great will to receive.

(*Ohr Pnimi*, Part 1, Chap 1, item 50)

101. What is the difference between one who receives within and one who receives without, as in *Ein Sof*?

The one who receives within can only hold within a limited amount of *Ohr*, because of the limitation of the *Kli*. When receiving without, the *Kli* does not limit the *Ohr* that it holds and it is without *Kitzba*.

(*Ohr Pnimi*, Part 1, Chap 1, item 50)

102. What are *Sefirot de Igulim*?

When there is no differentiation of above and below among the four *Behinot* in the *Ratzon*, they are regarded as four *Igulim* one within the other, like onionskins.

(*Ohr Pnimi*, Part 1, Chap 1, item 100)

103. Why are the degrees in *Igulim* not regarded as being one below the other before the appearance of the *Kav*?

Because the *Tzimtzum* did not occur because of the inferiority of the *Shinui Tzura*.

(*Ohr Pnimi*, Part 1, Chap 1, item 100)

104. Is there evil in the will to receive by the nature of its creation?

There is no wanting in it by the nature of its creation, nor would it appear in it had it not been restricted.

(*Histaklut Pnimit*, item 19)

105. What does “Indirect *Hamshacha*” from the *Maatzil* mean?

See *Histaklut Pnimit*, item 19.