

## TEN LUMINOUS EMANATIONS – VOLUME 1

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 *Igul*.
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), there was an Upper, Simple, *Ohr* (2) that filled the entire reality (3). There was no vacant place (4), such as an empty *Avir* (5) and *Chalal* (6), but everything was filled with that simple, boundless *Ohr* (7). It did not have a *Bechina* (Phase) of *Rosh*, or *Sof* (8), but it was all one, Simple *Ohr* (9), completely even and equal (10), called *Ohr Ein Sof* (20).**

*Ohr Pnimi* – Rav Ashlag

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.

## TEN LUMINOUS EMANATIONS – VOLUME 1

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*, and *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* 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.

## TEN LUMINOUS EMANATIONS – VOLUME 1

6. To understand that word, you must first know the essence of a spiritual *Kli*. Since the *Ne'etzal* receives its sustenance from the *Ma'atzil*, 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, everything 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 *Ma'atzil*.

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 *Ma'atzil* 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 *Ma'atzil* and was denominated as a *Ne'etzal*. The *Ne'etzal* is defined by a substance that does not exist in the *Ma'atzil* whatsoever, for there is absolutely no will to receive in the *Ma'atzil*, 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, everything 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.”

## TEN LUMINOUS EMANATIONS – VOLUME 1

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* – Rav Ashlag

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 *Ma'atzil*.

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*

## TEN LUMINOUS EMANATIONS – VOLUME 1

*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 *Ma’atzil* and the *Ne’etzal* that was formed by *Tzura* of that will to receive that exists in the *Ne’etzal* and not in the *Ma’atzil*. Because of that *Shinui Tzura* the *Ne’etzal* became separated from the *Ma’atzil* and acquired its own separate name, meaning *Ne’etzal*, and not *Ma’atzil*.

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).

## TEN LUMINOUS EMANATIONS – VOLUME 1

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* – Rav Ashlag

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 *Ma'atzil*, 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 *Ma'atzil*, 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 *Ma'atzil* 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 *Bechina 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.

## TEN LUMINOUS EMANATIONS – VOLUME 1

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 scantiness 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 *Ma’atzil* and acquired its own name, meaning *Hitpashtut* from the *Ma’atzil*.

As long as this *Shinui Tzura* of the will to receive was not incorporated in it, it was still regarded as a *Ma’atzil* and not as *Hitpashtut* that departed and shifted from the *Ma’atzil*. 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 *Ma’atzil* must consist of a will to bestow, just as it consists of a will to receive. Otherwise, the *Ma’atzil* 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 *Ma’atzil* must be incorporated of a will to bestow as well, so that the *Ne’etzal* will have proximity of form with the *Ma’atzil*. When the will to bestow

## TEN LUMINOUS EMANATIONS – VOLUME 1

appears in the *Ne'etzal*, a great *Ohr Nimshach* to him from the *Ma'atzil*, related to that awakening. This *Ohr* is always referred to as *Ohr de Hassadim*.

*Hitpashtut Aleph* from the *Ma'atzil*, 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 *Ma'atzil*, for which reason he intensifies himself and awakens toward the will to bestow.

However, *Hitpashtut Aleph*, being *Ohr de Hochma*, *Nimshach* directly from the *Ma'atzil* 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 *Ma'atzil* as *Ohr Hochma*, containing only the “will to receive.” This is *Bechina Aleph*.

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

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

## TEN LUMINOUS EMANATIONS – VOLUME 1

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

The two expansions are regarded as males, for they are *Shefa* that extends from the *Ma'atzil*. *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 *Bechina Dalet*.

This *Bechina 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*.

## TEN LUMINOUS EMANATIONS – VOLUME 1

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 *Bechina 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 *Bechinot* as well.