

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*.