

# Parashat Bereishit

בְּרֵאשִׁית בָּרָא אֱלֹהִים אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ.

*In the beginning, G-d created the heavens and the earth.*<sup>1</sup>

This is the first verse of the Torah. It begins with the letter *beit*, the second letter of the alphabet, rather than with the letter *alef*, the first letter of the alphabet, which would seem more appropriate. The mystical significance of this is as follows:

ליקוטי תורה, פרשת בראשית

לא דברה תורה באצילות, אלה בבריאה, ע"כ התורה נקראת תורת הבריאה. וע"כ התחילה התורה בבי, כי האי [היא ראשונה] רומז לאצילו והבי [היא שניה] רומז לבריאה שהוא עולם השני, וגם אי תחלת תיבת אצילות ובי תחלת בריאה.

*Likutei Torah, Parashat Bereishit*

**The Torah does not here speak about the world of *Atzilut*, but rather the world of *Beriah*. The Torah in general is therefore called “the Torah of *Beriah*.” And therefore the Torah begins with the letter *beit*, for the *alef* (which is the first letter of the alphabet) alludes to *Atzilut*, which is the first world and which begins with the letter *alef*, while the letter *beit* (which is the second letter) alludes to *Beriah*, which is both the second world and begins with the letter *beit*.**

The verb in this verse, “to create,” refers to the second of the four worlds, *Atzilut* (“emanation”), *Beriah* (“creation”), *Yetzirah* (“formation”), and *Asiyah* (“action”). This fact put us squarely in the world of *Beriah*; in the words of our sages, “all is according to the beginning.” This is also alluded to by the first letter of the Torah. This letter, *beit*, refers to the world of *Beriah* both because its numerical value is 2 and because it is the initial of the word *Beriah*.

גם ידוע דאמא מקננא בכורסייא וע"כ התחילה בבי דהיינו ר"ת בינה,

**It is also known that “*Ima* nests in the world of the chariot.”<sup>2</sup> This is another reason why the Torah begins with the letter *beit*, for *beit* is the first letter of *binah*.**

It is stated in the *Zohar* that *Abba* nests in the world of *Atzilut*, *Ima* in the world of the chariot, *Z'eir Anpin* in *Yetzirah*, and *Nukva d'Zeir Anpin* in *Asiyah*. *Beriah* is called here “the world of the chariot” because the Divine chariot that figures in the vision of Ezekiel is identified with this world. The *partzufim* referred to here are the *partzufim* of *Atzilut*; the meaning is that *Abba* of *Atzilut* nests in *Atzilut*, while *Ima* of *Atzilut* descends and rests in *Beriah*, and so forth.

All this simply means that although each world possesses its own array of ten *sefirot* (in the form of their respective *partzufim*), each world is nonetheless pervaded by an overall consciousness that is an expression of one of the *partzufim* of *Atzilut*. *Abba* is the *partzuf* of *chochmah*, which is the consciousness of *bitul* (“self-nullification”); a person experiencing a flash of insight is not aware of himself but is rather absorbed totally in the experience of the revelation. This, overall, is the general consciousness

1. Genesis 1:1.

2. *Tikunei Zohar* 6 (23a).

of the world of *Atzilut*; the revelation of G-d in this world is so great that it leaves absolutely no room for self-awareness. *Ima* is the *partzuf* of *binah*, which is a consciousness of self-awareness. A person involved in understanding the implications, applications, and ramifications of an insight he has received is very aware of himself and the way he perceives the world; it is precisely this self-awareness that he uses to evaluate the effect of his insight. This self-awareness is what distinguishes the world of *Beriah* from the world of *Atzilut*. In *Beriah*, for the first time, there is such a thing as self-awareness or self-consciousness; the beings that exist in this world are aware of themselves as entities distinct from G-d. The same paradigm applies to *Z'eir Anpin* with regard to *Yetzirah* and *Nukva d'Zeir Anpin* with regard to *Asiyah*.

וזוהו בתשרי נברא העולם שהוא שמאלו תחת לראשי כי אבא לעולם ימין ואמא שמאל. ואותיות בראשית הוא בא' תשרי

**This is why the world was created in *Tishrei*, which is an expression of the idea contained in the verse “His left hand is under my head.”<sup>3</sup> For *Abba* is always associated with the right side, and *Ima* the left. The letters of the word for “in the beginning” may thus be rearranged to spell “on the first of *Tishrei*.”**

“In the beginning,” *bereshit*: *beit-reish-alef-shin-yud-tav*.

“On the first of *Tishrei*,” *be-alef Tishrei*: *beit-alef tav-shin-reish-yud*.

Although the world was created on the 25th of *Elul*, the crown of creation was the creation of man, who was created on the sixth day, or the 1st of *Tishrei*. The whole six-day creative process may thus be viewed as a preparation for what happened on the 1st of *Tishrei*, and therefore the world may be spoken of as having been truly or fully created in *Tishrei*.

*Tishrei* is the beginning of the cold half of the year, in contrast to *Nisan*, which is the beginning of the warm half. The holidays of *Tishrei* emphasize human effort, to crown G-d king (*Rosh Hashanah*), to achieve atonement for man's sins (*Yom Kippur*), to rejoice in G-d's protection, to achieve joy in His service, and unity in His people (*Sukkot*), and to elicit Divine revelation through the study of the Torah (*Shemini Atzeret – Simchat Torah*). The holiday of *Nisan – Pesach*—in contrast, emphasizes G-d's initiative (in taking us out of bondage). Thus, the cold half of the year (which we have to “warm up” on our own) is characterized more by human effort ascending heavenward, while the warm half of the year is characterized more by G-d “taking over” and our simply being open and receptive to His leadership.

This dynamic in our relationship with G-d is alluded to in the verse, “His left hand is under my head, and His right hand will embrace me.” The left hand signifies *gevurah*, the Divine attribute of judgement and justice, while the right hand signifies *chesed*, the Divine attribute of loving-kindness. *Tishrei* and the half of the year it ushers in is thus clearly an expression of G-d's left hand (G-d as judge on *Rosh Hashanah*, etc.), while *Nisan* and its half-year are an expression of G-d's right hand.

ועי"כ נזכר כאן ל"ב אלקים, כי ל"ב נתיבות דאבא הם ל"ב הויות ובאמא הם ל"ב אלקים,

**This is also why in the entire account of creation the Name *Elokim* is mentioned 32 times. For the 32 pathways of *Abba* are 32 Names *Havayah*, while in *Ima* they are 32 Names *Elokim*.**

It is stated in *Sefer Yetzirah* that there are 32 “pathways of *chochmah*.”<sup>4</sup> The simplest understanding of these pathways is that they are the ten *sefirot* and the 22 letters of the Hebrew alphabet, i.e., ideas

3. Song of Songs 2:6.

4. *Sefer Yetzirah* 1:1.

and their means of expression. The two principle Names of G-d, *Havayah* and *Elokim*, are associated with *chochmah* and *binah*, respectively. This is because the Name *Elokim*, whose numerical value (86) is the same as that as the word for “nature” (*ha-teva, hei-tet-beit-ayin*), signifies G-d as He is manifest in nature, while the Name *Havayah*, being a combination of the words for “was”, “is,” and “will be,” signifies G-d as He transcends nature (i.e., the limitations of time and space). Similar to what we said above, the experience of *chochmah* is transcendent in nature, in which the individual is temporarily abstracted from the context of his own self-awareness, while the experience of *binah* is much more “natural,” in which the individual is firmly positioned in the context of the limits of his own intellect.

Thus, when the revelation of *Abba* enters *Ima*, it is no longer represented by the Name *Havayah* but by the Name *Elokim*.

וראשית רמו לאבא ראשית חכמה

**The word “beginning,” however, refers to *chochmah*, as in the expression “the beginning of wisdom.”<sup>5</sup>**

This expression (*reishit chochmah*) can poetically be taken to mean “the beginning is wisdom.” Also, since *chochmah* is the first conscious *sefirah* (as opposed to *keter*, which is sub- or super-conscious), it can rightfully be called “the beginning” of the *sefirotic* (and thus any) process.

Thus, although the first verse of the Torah seems to revolve principally around *Beriah* and *Ima*, it also contains an allusion to *chochmah* (and thus to *Atzilut*).

והיינו ב' מבראשית דהיינו נקודה בהיכלי' או"א שוין יחד,

**This double allusion to *chochmah* and *binah* may be seen in the *beit*, the first letter of *bereishit* [“in the beginning”]. The *dagesh* inside the letter alludes to “the point in its palace,”<sup>6</sup> i.e., the state in which *Abba* and *Ima* are equal and together.**

The *dagesh* (point) inside the *beit* alludes to *chochmah*, the “point” or “drop” of insight surrounded and encompassed by the three-line (i.e., three-dimensional) letter *beit* itself, alluding to *binah*.

*Chochmah* and *binah* have a “symbiotic” relationship. The insight of *chochmah*, if not processed by *binah*, will disappear and be forgotten, since it was not integrated into the individual’s mental structures. On the other hand, if *binah* is left to pursue its analysis unchecked, it is likely to stray far afield from the idea of the initial insight and arrive at spurious conclusions; it must therefore be—at least periodically—reviewed and compared with the original insight. The ideal condition, thus, is for *chochmah* and *binah* to be constantly in a state of “union,” i.e., mutual cross-fertilization. This is referred to in the imagery of the *Zohar* as “the point [i.e., *chochmah*] in its palace [i.e., *binah*].”

וע"כ אמר ברא לשון בריאה ואלהים הוא אמא וכן עולה אלהים מנין הכס"א דאמא מקננא בכוס"א,

**Therefore Scripture uses the verb “created,” alluding to *Beriah*, and the Name *Elokim*, which refers to *Ima*. Furthermore, the numerical value of the Name *Elokim* (86) is the same as that of the word for “the throne,” for “*Ima* nests in the world of the throne,” as above.**

*Elokim*: *alef-lamed-hei-yud-mem* = 1 + 30 + 5 + 10 + 40 = 86.

“The Throne,” *ha-kisei*: *hei-kaf-samech-alef* = 5 + 20 + 60 + 1 = 86.

5. Psalms 111:10; Proverbs 4:7.

6. *Zohar* 1:6a, etc.

ואמר ברא אלקים אמא דבריא

**These two words, “created” and the Name *Elokim*, thus refer to *Ima* of *Beriah*—**

“Created” – *Beriah*; *Elokim* – *Ima*.

בכח אמא דאצילות שנתלכשה בה וזהו בראשית שהוא אמא דאצילות בכח זה ברא אלהים דבריא את השמים ואת הארץ ז״ל דבריא,

**—which nonetheless acts with the power of *Ima* of *Atzilut* that is vested in it. This is the meaning of *Bereishit*, “in—i.e., with (the power of)—the beginning,” the word “the beginning” referring to *Ima* of *Atzilut*. The meaning of the entire verse is thus:**

*In the beginning—i.e., with the power of *Ima* of *Atzilut*,  
G-d created—i.e., *Ima* of *Beriah* created,  
the heavens—i.e., *Z’eir Anpin* of *Beriah*,  
and the earth—i.e., *Nukva* of *Z’eir Anpin* of *Beriah*.*

Thus we see, as the Arizal said above, this verse refers entirely to the world of *Beriah*.

ז״ס בירור המלכים הראשונים שמתו כנודע כי בכל עולם ועולם ה' בחי' המלכים שמתו,

The Torah then proceeds to discuss **the elevation of the seven kings of Edom that died, for as is known, remnants of these “kings” exist in every world.**

The seven kings of Edom who are all referred to as having ruled and died<sup>7</sup> allude to the *midot* of *Tohu* whose vessels broke. The sparks of *Tohu* “fell” into the subsequently created worlds of *Tikun* (the four mentioned above), the most sublime elements remaining in *Atzilut*, the less refined falling to *Beriah*, the even less refined falling to *Yetzirah*, and the least refined falling to *Asiyah*.

וזהו הארץ היה תוהו ובוהו שהוא שבירת הכלים,

**This is the mystical meaning of the next verse, “The earth was without form and void,” referring to the shattering of the vessels.**

We must therefore read this verse as if the verb were in the pluperfect: “the earth had been without form and void,” i.e., the world of *Tohu* had previously collapsed, losing its stability (form) leaving sparks in all the realm of *Tikun*, including the world of *Beriah*.

ורוח אלהים מרחפת על פני המים שהוא החיות שלא היו הכלים יכולין לקבל,

**The next phrase, “and the spirit of G-d was hovering over the waters,” refers to the life force, i.e., the “lights,” of the world of *Tohu* that the vessels could not receive.**

In *Tohu*, the lights were too intense and powerful for the vessels to contain; this is why they shattered, similar to the way someone who hears some idea or concept for which he is not prepared becomes disoriented or even suffers a nervous breakdown.

These lights that could not settle in their vessels remained therefore “hovering” over them.

7. Genesis 36:31-39.

וּזֵים הַתְּגִין שְׁעִיג הָאוֹתוֹת שֶׁהוּא אֹר הַרוּחָף עֲלֵיהֶם.

**This is the mystical meaning of the crowns atop the letters; they allude to the light that hovers above them.**

Letters are vessels, i.e., they themselves are the medium, not the message. The meaning they convey (either as single letters or when combined into words and sentences) is the “light” inside them. However, there is also residual, subliminal meaning to the letters that originates from the source of the vessels in *Tohu*. This is alluded to in the Torah scroll by the crowns affixed to certain letters.

וַיֹּאמֶר אֱלֹהִים יְהִי אֹר הוּא סוּד חֶסֶד עֵילָאָה דְהֵיִנוּ מֶלֶךְ הַחַי הַדָּר שְׁעִי נִתְקַנּוּ,

**The next verse, “G-d said, ‘Let there be light,’” refers to the supernal *chesed*, i.e., the eighth king, Hadar, through whom the other seven kings were rectified.**

The world of *Tohu* was characterized by an overemphasis on strict judgement; this was rectified by introducing love and empathy into the fabric of creation. This resulted in the world of *Tikun*, the rectified version of *Tohu* in which all the *sefirot* could relate to each other harmoniously.

The eighth king of Edom, Hadar, is not mentioned as having died. Although the physical King Hadar certainly died at some point, the fact that no mention of this is made in the Torah alludes to the fact that the *sefirah* that followed the seven *sefirot* that suffered the Breaking of the Vessels did not suffer this same fate. This refers to the first emotional *sefirah* of the next world, *chesed* of *Atzilut*.

וְתַחֲלָה הוֹבֵרֵר הַפְּסוּלֹת וְהַקְּלִיפָה קֹדְמָה כְּדָרֵךְ שֶׁהַקְּלִיפָה קֹדְמַת לַפְּרִי

**The first elements to be rectified were the refuse and “shells,” just as we see that the shell develops before the fruit.**

A vessel void of its light is an empty shell. The broken vessels of the *sefirot* of *Tohu*, which broke because of their excessive selfhood and judgement, fall and became the “evil” embedded in the worlds of *Tikun*.

These elements were not “evil” in the sense of being sinister; they simply expressed non-G-d-consciousness and selfhood. As such, they became an absolutely necessary and crucial element in the creation of the subsequent worlds, for in order for there to be free choice, there must be an element of “evil,” i.e., non-G-d-orientation available as an alternative to holiness. This aspect of reality became more pronounced with each successive world, until, in our physical world, it became the dominant consciousness: the physical world is a given, G-d must be proven.

In this sense, the “evil” derived from the shells or refuse of the world of *Tohu* is analogous to the shell of a nut or skin of a fruit that develops on the tree before the fruit. Without the shell, the fruit would be exposed to the elements and thus unprotected would not endure. Similarly, without the a priori self-consciousness descended from the mentality of *Tohu*, there would be little, if anything, accomplished by the descent of the soul into the body or the creation of this world.

וְזֶהוּ יִשְׂרָצוּ שְׂרָץ נֶפֶשׁ חַיָּה וְכֵן כּוֹלֵם עַד יוֹם הַשְּׁשִׁי שֶׁנִּבְרָא אָדָם שֶׁהוּא הָאוֹכֵל הַנֶּשֶׂאָר,

**Thus it is written, “Let the water swarm with living creatures,”<sup>8</sup> and similarly the creation of all other aspects of life, until finally, on the sixth day, man was created—the food inside the shell.**

The creation of the physical and biological systems of the earth serve as the backdrop to the creation

8. Genesis 1:20.

of man, the purpose of it all and through whom all these other elements find meaning.

וע"כ בשבת נאסר ברירת הפסולת מתוך האוכל מפני שזה היה דרך ברירות למעלה הפסולת מתוך האוכל ובשבת לא היה הבירור,

**It is for this reason that separating the unwanted from the desired<sup>9</sup> is forbidden on the Sabbath, for this is the way the refinement of the world in the process of creation occurred.**

One of the 39 forms of work prohibited on the Sabbath is "separating" (*borer*), which also means "refining" in the sense of separating and removing the undesirable aspects of something, leaving it purified from its dross or chaff. We are taught that the prohibition consists only of separating the unwanted from the wanted, not the wanted from the unwanted. For example, if there is a bowl of fruit in front of us containing both good and rotten apples, we may not, on the Sabbath, separate out the rotten apples in order to leave a bowl of good ones. Rather, we must select out the good ones (which we may then place in another bowl), leaving a bowl of rotten ones.

This is because separating the bad from the good is a weekday type of work, i.e., one of the types of work that characterized the six days of creation. As we see here, as the worlds were created, one after another, the coarsest refuse of the world of *Tohu* was separated out of the entire mass of sparks. (We could imagine the world as a spiritual fruit bowl, from which G-d removes all but the finest "apples," placing the rotten ones in another bowl. The bowl of perfect fruit becomes the world of *Atzilut*. The second bowl now contains only grade B, C, and D apples. G-d removes all the grade C and D apples from this bowl, which then becomes the world of *Beriah*, and puts them in a third bowl. The third bowl contains only grade C and D apples. G-d removes the grade D apples, leaving a bowl of grade C apples, which becomes the world of *Yetzirah*. The bowl into which the grade D apples have been placed is the world of *Asiyah*.)

Similarly, in the six days of creation of this world, G-d first created the lower types of creatures, the mineral world. To do this He had to separate out the lowest, coarsest elements from the creation-soup He had to work with from the first day. The creation-soup left was thus "purified" from all the elements so coarse that only the mineral kingdom could be created from them. Next, G-d separated out the coarsest elements remaining in the creation-soup, which resulted in the creation of the vegetable kingdom. The creation-soup was thus left purified of those elements so coarse that only vegetative life could be created out of them. Next G-d separated out the animal elements, and finally, the choicest part left was the human.

(Notice that in both cases the bad is being separated from the good, the progression of creation in the cosmic realm is descending, while on the earthly level it is ascending.)

אבל אוכל מתוך הפסולת לעולם מותר מפני שזה לא היה למעלה.

**Separating the wanted from the unwanted, however, is permitted even on the Sabbath, since this is not the way the world was created.**

Separating this way does not therefore reflect the process of creation, which of course did not occur on the Sabbath. It is therefore not considered "weekday" work, and is permitted on the Sabbath.

יש להקשות בבריאת זוו"נ וכן בבריאת אדם שהוכפלו במעשה בראשית פעמים, כי תחלה אמר ברא אלקים את השמים ואת הארץ הרי זוו"נ ואח"כ הו' ימים הם הזו"ק דזוו"נ כנודע

**One could ask: the account of the creation of *Z'eir Anpin* and *Nukva*, as well as in**

9. literally: the refuse from the food.

**the creation of mankind, is repeated in the Torah. First, the Torah tell us that “G-d created the heavens and the earth,” referring to *Z’eir Anpin* and *Nukva*. The account of the following seven days refers to the seven “extremities” of *Z’eir Anpin* and *Nukva*, as is known.**

The seven *sefirot* that metamorphose into *Z’eir Anpin* and *Nukva* of any particular world, i.e., the *sefirot* from *chesed* to *malchut*, are known as the seven “extremities” of that world. The six “extremities” that become *Z’eir Anpin* define the six directions of the three dimensions of the “space” of that world (“space” is in quotes because we are talking about spiritual, not physical worlds): right, left, front, behind, up, and down. The seventh “extremity,” *malchut*, defines the fourth dimension, the “time” of that world.

day of creation	<i>sefirah</i>	extremity
Sunday	<i>chesed</i>	right
Monday	<i>gevurah</i>	left
Tuesday	<i>tiferet</i>	front
Wednesday	<i>netzach</i>	up
Thursday	<i>hod</i>	down
Friday	<i>yesod</i>	back
Shabbat	<i>malchut</i>	time

ואח"כ ביום ו' אמר ויברא אלהים את האדם בצלמו אח"כ וייצר ה' אלקים את האדם עפר מן האדמה והפסיק ביום ז' בינתים שאמר ויכולו השמים,

**Then, on the sixth day, the Torah tells us that “G-d created the man in His image,”<sup>10</sup> and further on, that “G-d formed man out of the dust of the earth,”<sup>11</sup> interrupting these two accounts with its description of what occurred on the seventh day, as it is written, “And the heavens and the earth were completed....”<sup>12</sup>**

Thus, there are two accounts of creation in the beginning of the Torah. The first covers the entire creation week. The second returns to the events of the sixth day, when man was created.

ולעולם הווכרו זכר ונקבה למעלה והכא בצווי לא נזכר נקבה כלל ואם לא צוה אלא על אדם למה נענשה חוה (ועוד) כי אחר הצווי היה הבריאה של נוקבא כי אח"כ אר ויפל ה' אלקים תרדמה על האדם.

**In the first account of creation, the Torah mentions both male and female, while in the second account, in G-d’s command to create man, the female is not mentioned at all. If the command was in fact to create only Adam, why was Eve created? We see that even in the second account of creation, after the command, the female was created, for the Torah goes on to describe how “G-d caused a deep sleep to descend upon the man...”<sup>13</sup> and so forth.**

It is therefore not possible to explain the absence of the mention of Eve in the beginning of the second account by postulating that in this account woman was not created.

10. Genesis 1:27.

11. Ibid. 2:7.

12. Ibid. 2:1-3.

13. Ibid. 2:21.

ונבאר זה כי להיות שמאדם קדמון לכל הקדומים לא נתגלה ע"ב אלא הסיג התחיל להתגלות דרך הפה והחושם וכ"ו וע"כ התחיל ב"י שהוא בחי" ס"ג

**We shall now explain this. From the primordial world of *Adam Kadmon*, the 72-Name was not manifest; only the 63-Name began to manifest via the mouth, the nose, etc. This is why the Torah begins with the letter *beit*, referring to the 63-Name.**

In addition to the four worlds mentioned above, there is a fifth, primordial world that comes into being before them, known as *Adam Kadmon*, "Primordial Man." This world is envisioned as a *metapartzuf*; its entire array of *sefirot* being organized into the pattern of the human form. The world of *Atzilut* issues from *Adam Kadmon* via various manifestations of G-d's Name *Havayah* issuing from parts of *Adam Kadmon*.

The process of "spelling out" a letter is called "filling" it (*milui*) in Kabbalah. Now, when the letters of the Name *Havayah* are spelled out as words, this produces an "expanded" Name *Havayah*. There is only one way of spelling *yud*: *yud-vav-dalet*. There are three ways used to spell *hei* in Kabbalah: *hei-alef*, *hei-hei*, and *hei-yud*. Similarly, *vav* may be spelled *vav-alef-vav*, *vav-yud-vav*, or simply *vav-vav*. Thus, there are many ways that the original *yud-hei-vav-hei* of the Name *Havayah* may be expanded. Of all these, however, Kabbalah focuses primarily on only four major spellings. Since every letter possesses a numerical value, these four "fillings" add up to four aggregate numerical values. These four fillings and their values are:

Name of Filling	Letter	filling	total of letter	total of Name
the <i>yud</i> -filling	<i>yud</i>	<i>yud-vav-dalet</i>	$10 + 6 + 4 = 20$	72
	<i>hei</i>	<i>hei-yud</i>	$10 + 5 = 15$	
	<i>vav</i>	<i>vav-yud-vav</i>	$6 + 10 + 6 = 22$	
	<i>hei</i>	<i>hei-yud</i>	$5 + 10 = 15$	
the combined filling	<i>yud</i>	<i>yud-vav-dalet</i>	$10 + 6 + 4 = 20$	63
	<i>hei</i>	<i>hei-yud</i>	$5 + 10 = 15$	
	<i>vav</i>	<i>vav-alef-vav</i>	$6 + 1 + 6 = 13$	
	<i>hei</i>	<i>hei-yud</i>	$5 + 10 = 15$	
the <i>alef</i> -filling	<i>yud</i>	<i>yud-vav-dalet</i>	$10 + 6 + 4 = 20$	45
	<i>hei</i>	<i>hei-alef</i>	$5 + 1 = 6$	
	<i>vav</i>	<i>vav-alef-vav</i>	$6 + 1 + 6 = 13$	
	<i>hei</i>	<i>hei-alef</i>	$5 + 1 = 6$	
the <i>hei</i> -filling	<i>yud</i>	<i>yud-vav-dalet</i>	$10 + 6 + 4 = 20$	52
	<i>hei</i>	<i>hei-hei</i>	$5 + 5 = 10$	
	<i>vav</i>	<i>vav-vav</i>	$6 + 6 = 12$	
	<i>hei</i>	<i>hei-hei</i>	$5 + 5 = 10$	

These four Names are associated with the *partzufim* and *sefirot* as follows:

Name	<i>Partzuf</i>	<i>Sefirah</i>
72-Name	<i>Abba</i>	<i>chochmah</i>
63-Name	<i>Ima</i>	<i>binah</i>
45-Name	<i>Z'eir Anpin</i>	<i>chesed to yesod</i>
52-Name	<i>Nukva</i>	<i>malchut</i>

We said before that the Torah begins with the letter *beit* because of its association with *binah*. Inasmuch as the 63-Name is associated with *binah*, the fact that the Torah begins with the letter *beit* indicates that the creation process alluded to in this verse is a function of the 63-Name.

Before the Breaking of the Vessels, the intellect of *Adam Kadmon* was a manifestation of the 72-Name, whereas the remaining aspects of *Adam Kadmon* below its intellect were manifestations of the 63-Name.<sup>14</sup>

וכשהיה בחיי ס"ג יוצא היה בחיי הנקודות דס"ג ובסוד מלכים הראשונים

**When the 63-Name issued forth from *Adam Kadmon*, it was manifest partly as the final seven vowels of the nine vowels of the 63-Name, these being mystical allusions to the primordial kings of Edom.**

The world of *Atzilut* issued from *Adam Kadmon* in three stages. The first immature version of *Atzilut* is known as *Akudim* ("striped"); the second immature version is known as *Nekudim* ("spotted" or "dotted"), while the third, mature version is known as *Berudim* ("patched"). These three adjectives are taken from Jacob's dream about his flock.<sup>15</sup> The world of *Nekudim* is the same as the world of *Tohu*, while the world of *Berudim* is what is usually meant when the term *Atzilut* is used unqualified.

Every letter in the Torah, as it is read from the Torah scroll, is composed of four elements: the cantillation mark ("trope") associated with the letter (if there is one), the vowel associated with the letter (if there is one), the crown atop the letter (if there is one), and the letter itself.

The cantillation marks of the 63-Name issued from the ears, nose, and mouth of *Adam Kadmon*, which produced the world of *Akudim*, the first immature version of *Atzilut*. After this, the vowels of the 63-Name issued from the eyes of *Adam Kadmon*, which produced the world of *Nekudim*, the second immature version of *Atzilut*, also known as the world of *Tohu*. Note how the world of *Nekudim* ("dots") is formed by the vowels (*nekudot*, "dots," in Hebrew).

There are nine vowels in Hebrew: *kametz*, *patach*, *tzeirei*, *segol*, *sheva*, *cholam*, *shuruk*, *chirik*, and *kubutz*. Of these, *kametz* and *patach* are formed of lines and dots, while the remaining seven are formed only of dots. The seven vowels formed only of dots allude to the seven lower *sefirot* of the world of *Tohu*. It is in these lower *sefirot* that the Breaking of the Vessels occurred, and they correspond to the first seven primordial kings of Edom, as we have said.

part of <i>Adam Kadmon</i>	part of 63-Name manifested	world created
ears, nose, mouth	cantillation marks	<i>Akudim</i>
eyes	<i>kametz</i>	<i>keter</i> of <i>Tohu</i>
	<i>patach</i>	<i>chochmah</i> of <i>Tohu</i>
	the seven other vowels	<i>chesed</i> to <i>malchut</i> of <i>Tohu</i>

וז"ס את השמים ואת הארץ שהם הזו מלכים שהיה בהם השבירה

**This is referred to by the phrase "the heavens and the earth," which alludes to the seven kings that were broken.**

"The heavens" refers to the six *sefirot* from *chesed* to *yesod*, while "the earth" refers to *malchut*, as we have seen. In the present context, this phrase is reinterpreted to refer to the seven lower *sefirot* of *Tohu*.

14. *Eitz Chaim* 8:1.

15. Genesis 31:10, 12.

ולפי שהי בחי' ס"ג הוזכרה בהם הי' "השמים והארץ"

**Since the letter *hei* alludes to the 63-Name, the letter *hei* is prefixed as the definite article in the two words "the heavens and the earth."**

The four spellings-out of the Name *Havayah* are associated with the four letters of the Name *Havayah* itself, as follows:

Spelling-out	Letter of the Name <i>Havayah</i>
72-Name	<i>yud</i>
63-Name	<i>hei</i>
45-Name	<i>vav</i>
52-Name	<i>hei</i>

ואמר את ואת לכלול ז"ע דבחי' עשיה שבאצילות דאחר התיקון דהכל היה השורש שלהם כאן.

**The definite particle *et* is used twice, once before each of these words, to allude to the *Z'eir Anpin* and *Nukva* of *Asiyah* within *Atzilut* after the rectification, for the root of all of them was here.**

ולפי שעיקר הנפילה היה בנוק'י לכך אמר והארץ היתה תהו וכו' עשה עיקר ממנה ונזכר הז"א ברמו בו' דכתיב "והארץ".

**And since the primary fall occurred in *Nukva*, the Torah says in the following verse that "the earth was chaos...", focusing on her. *Z'eir Anpin* is only alluded to by the prefixed *vav* in the word "and the earth was...."**

ואמר תהו ובהו וחושך שהוא השבירה ולפי שהי' בחי' הרבה שזו נפלה למטה מזו לכך אמר תהו ובהו כו'

**The following words are "chaos, emptiness, and darkness," referring to the shattering of the vessels. Since there were many levels of shattering, each vessel shard descending further than the next, the Torah uses various terms to describe the cataclysm, saying "chaos, emptiness, and darkness."**

The first two verses of the Torah have thus been reinterpreted to refer to the world of *Tohu*, rather than to the world of *Beriah*, as it did in the first interpretation.

ולפי שבכאן היה כלול בחי' בין כי מן הסיג הזה שנשברו הכלים נעשה אח"כ תיקון עם המ"ה שהוא המתקן

**The 52-Name was included here within the 63-Name. We see this from the fact that from out of the ruins of this 63-Name whose vessels were shattered was subsequently produced the rectification, via the 45-Name, which was used to rectify reality.**

The 63-Name and the 52-Name are associated with the first and last *hei* of the Name *Havayah*; this indicates that, like these two letters of the Divine Name, they are different manifestations of the same thing. In particular, the 52-Name is the result of the Breaking of the Vessels that affected the 63-Name. The role of the 45-Name is to rectify the fallen 52-Name.

והוסר סיגים מן סיג וזהו סיג לשון סיגים הכל סיג יחידו נאלחו

**In this way, the dross was removed from the 63-Name. This is indicated by the**

fact that the word formed by the letters representing the number 63 form the root of the word for “dross,” as in the verse, “Everyone is dross, completely foul...”<sup>16</sup>

63: *samech-gimel*.

“Dross,” (*sigim*) is the plural of *sig*, the root of which is *samech-gimel*.

והוברר הבין שנתקן, נמצא שהבין היה כלול בס"ג

**The result of this rectification was that the 52-Name was separated out of the original 63-Name. Thus, the 52-Name was latent within the 63-Name.**

וע"כ הוזכר כאן ב"פ תוהו כי "והארץ" היתה "תהו ובהו ר"ת למפרע תהו א' כנגד הסי"ג וא' כנגד הב"ן,  
**For this reason, “chaos” is mentioned here twice:** once explicitly, and a second time by allusion, since the initials of the words for “the earth was chaos and emptiness” in reverse spell the word for “and chaos.” One corresponds to the 63-Name and one corresponds to the 52-Name latent within it.

“The earth was chaos and emptiness”: *ve-ha'aretz hayta tohu uvohu*. The initials of the first three words are *vav-hei-tav*, which in reverse spell *tohu*, “chaos.” The two states of chaos are the explicit chaos of the 52-Name and the potential chaos of the 63-Name.

וידוע שהכלים הנשברים ירדו אל מקום הבריאה וזהו חשך על פני תהום [ס"ת כלים]

**It is known that the vessels that shattered descended to the level of the world of Beriah. This is indicated by the phrase “and darkness was upon the face of the abyss.” The last letters of these words spell the word for “vessels.”**

“And darkness was upon the face of the abyss”: *ve-choshech al penei tehom*. The final letters of these four words are *kaf-lamed-yud-mem*, which spell *kelim*, “vessels.”

כי שם בראש הבריאה הוא פני תהום כי משם ולמטה הוא המים.

**There, at the beginning of Beriah, is the “face of the abyss,” for reality from this point downward is referred to as “water.”**

ורוח אלהים מרחפת כו' הוא האור שלא היו הכלים יכולין לקבלו וזהו ורוח אלהים מרחפית על פני המים שלא ירד מן האור אל הכלים רק רפ"ח ניצוצין וזהו מרחפת מ"ת רפ"ח

**The phrase “and the spirit of G-d was hovering over the water” refers to the light that the vessels could not contain, and thus only “hovered” over the level referred to by “the water.” None of the light descended into the vessels, other than 288 sparks. This is indicated by the word for “hovered,” which can be read “288 sparks died i.e., descended.”**

The word for “hovered” is *merachefet*, spelled *mem-reish-chet-pei-tav*. These letters can be rearranged to form two words, i.e., the word for “died” (*mem-tav*) and the number 288 (*reish-pei-chet*, 200 + 80 + 8 = 288).

16. Psalms 53:4.

שהם גי' ע"ב רי"ו

### 288 is the sum of 72 and 216.

216 is the number of letters in the three consecutive verses preceding the Splitting of the Sea<sup>17</sup> that contain 72 letters each ( $3 \times 72 = 216$ ). Each of these 72-letter verses is construed as another type of 72-Name, as we will see later. The Arizal is apparently noting that the 288 sparks that did descend into the vessels have some connection to the 72-Name, which allows the Breaking of the Vessels to be repaired by this Name, as follows.

ואחר השבירה נזדווגו הסי"ג עם הע"ב העליון [דא"ק] ויצא המ"ה החדש דרך מצח העליון והוא היה המתקן  
**After the shattering of the vessels, the 63-Name coupled with the 72-Name above, and produced the new 45-Name, which issued from the supernal forehead of Adam Kadmon, and it was the principle that rectified reality, as stated above.**

וז"ש ויאמר אלהים יהי אור שהוא המ"ה המתקן

**This is indicated by the phrase, "And G-d said, 'Let there be light,'" "the light" referring to the light of the 45-Name that rectified reality.**

ויהי אור ואז נעשה התיקון והוא ז' ימי בראשית, וע"כ נאמר בסוף כי בו שבת מכל מלאכתו כי לא היתה המלאכה אלא באצילות כי כל שאר עולמות ביי"ע אינן אלא חותם אצילות וע"כ כי בו שבת מכל מלאכתו,

**"...and there was light" refers to the actual rectification, which occurred during the seven days of creation. The Torah therefore says at the end of the creation account, "for on it He rested from all His work,"<sup>18</sup> for the "work" took place only in the world of *Atzilut*, inasmuch as all the other worlds—*Beriah*, *Yetzirah*, and *Asiyah*—are nothing but the seal of *Atzilut*. It is therefore stated that "for on it He rested from all His work."**

God's "work" during the creation week thus consisted of repairing the damage of the Breaking of the Vessels. This was accomplished when the rectified world of *Atzilut* was brought into being; the succeeding three worlds are simply lower, imperfect manifestations of *Atzilut*.

The Arizal now returns to the question raised earlier regarding the dual accounts of the creation of man.

ועד עתה לא הוזכר אדם אלא שמים וארץ למעלה בסי"ג, והמים הוא התיקון כנ"ל, ואחר שנשלם התיקון באצילות משם ולהלאה התחיל שם אדם בז"א דבריא ודיצירה ודעשיה

**Now, up to this point in the first creation account, man has not been mentioned. All that has been mentioned is heaven and earth, above at the level of the 63-Name, and the ensuing days of the rectification, as stated. After the rectification of *Atzilut* was completed, from this point downward man is mentioned, referring to *Z'eir Anpin* of *Beriah*, of *Yetzirah*, and of *Asiyah*.**

*Z'eir Anpin* is the "man" of each world, *Nukva* being the "woman," while *Abba* and *Ima* (literally, "father" and "mother") are their "parents."

17. Exodus 14:19-21.

18. Genesis 2:3.

כאשר נאמר ביום ו' ויברא אלהים את האדם בצלמו על אדם דבריאה. ומ"ש בתחלה נעשה אדם שהוא עשיה ואח"כ בריאה

**When the Torah says in its account of the sixth day, "And G-d created man in His image,"<sup>19</sup> this refers to the "man" of Beriah. The preceding phrase, "Let us make man," refers to the "man" of Asiyah, while the following phrase, "And G-d created man in His image" refers to the "man" of Beriah.**

The verb "to make" is the same as "to act," so this verse refers explicitly to *Asiyah* ("action").

מתחלה בצלמינו כדמותינו ואח"כ בצלמו לבד,

**In the first phrase, referring to the "man" of *Asiyah*, it is said, "in our image, after our likeness," while in the second phrase, referring to the "man" of *Beriah*, it is said only "in His image."**

Although G-d said, "Let us make man in our image, after our likeness," the Torah records only that He made man "in His image," not "after His likeness."

כי הדיבור היה מזו"ג דאצילות ולא שאל אלא על אדם דעשיה שהוא עתיד לחטוא

**This is because the words of G-d referring to the "man" of *Asiyah* issued from *Z'eir Anpin* and *Nukva* of *Atzilut*, and He was only consulting with the heavenly court concerning the "man" of *Asiyah*, who was destined to sin.**

When saying "Let us make man," G-d was addressing the heavenly court.

כנזכר בזוהר ע"ז שאל ואמר נעשה אדם בצלמינו כדמותינו כי זה הוא אמירת אבא דבריאה לאבא דבריאה ע"י התלבשות בהן זו"ג דאצילות.

**As is mentioned in the *Zohar*,<sup>20</sup> it was about this that G-d consulted the heavenly court when He made man, saying, "Let us make man in our image, after our likeness." Although it was just stated that this statement was made by *Z'eir Anpin* and *Nukva* of *Atzilut*, it was actually made by *Ima* of *Beriah* to *Abba* of *Beriah*, via the clothing of *Z'eir Anpin* and *Nukva* of *Atzilut* in them.**

וצלם ודמות הכל מן הנקובא אמא שהיא המלבשת את הולד דהיינו אצלם ע"כ צלם עולה אהי"ה דיודין שהוא בחי' נוקבא

**Both the "image" and the "likeness" come from the feminine aspect of the intellect, *Ima*, who clothes the offspring she produces. This clothing is the "image." Thus, the numerical value of the word for "image" (*tzelem*, 160, plus the *kolel*), is the same as that of the Name *Ekyeh* when spelled out with the letter *yud*, which denotes the feminine principle.**

The *kolel* ("inclusive value") is the number 1 added to the numerical value of a word in order to include not only the values of the word's constituent letters themselves but also the value of the word as a discrete word.

19. Genesis 1:27.

20. 1:22a.

As will be explained later, the Name *Ekyeh* is chiefly associated with *binah*, and therefore has a feminine nature.

*Tzelem*: *tzadik-lamed-mem* = 90 + 30 + 40 = 160.

*Ekyeh*: *alef-hei-yud-hei*, when spelled out with the letter *yud*, becomes:

<i>alef</i>	<i>alef-lamed-pei</i>	1 + 30 + 80	111
<i>hei</i>	<i>hei-yud</i>	5 + 10	15
<i>yud</i>	<i>yud-vav-dalet</i>	10 + 6 + 4	20
<i>hei</i>	<i>hei-yud</i>	5 + 10	15
			161

אלא שהצלם הוא מה שנותן אמא לדכורא ודמות שיש בו צורה יותר הוא מה שנותן אמא לנוקבא,

**The difference is that the “image” is what *Ima* gives to the male offspring, *Z’eir Anpin* and the “likeness”—which has more of a form—is what *Ima* gives to the female offspring, *Nukva*.**

ולפי שכונתו היה לעשיה, ולעולם התחתון יש לו כח כל מה שלמעלה ובעליון אין בו בחי התחתון ולפיכך אמר בצלמינו כדמותינו כל על עשיה,

**Because His intention was to ultimately create the world of *Asiyah*—and the lower level always possesses the power of everything above it, while the higher level does not possess what the lower one does—He therefore said, “in our image, after our likeness,” all referring to *Asiyah*.**

As was stated previously, the verse “Let us *make* man in our image, after our likeness”<sup>21</sup> refers to the “man” of *Asiyah*, while the following verse, “And G-d *created* man in His image,” refers to the “man” of *Beriah*. Thus, the “man” of *Asiyah* contains both the image and the likeness, while the “man” of *Beriah* contains only the image.

ואע”פ שאמרו בזהר צלם בדכורא הכונה הוא צלם לז”א דעשיה ודמות לנוק’ דעשיה

**Even though it is stated in the *Zohar* that “the ‘image’ exists in the male,” this refers to the “image” in *Z’eir Anpin* of *Asiyah*, and “the ‘likeness’ exists in the female” of *Asiyah*.**

The terms “male” and “female” usually refer to *Z’eir Anpin* and *Nukva* of *Atzilut*, but in this case they refer to *Z’eir Anpin* and *Nukva* of *Asiyah*.

אכן הכל ע”י אמא דבריאה לעשיה שהכל בחי נוקבא

**Nonetheless, all this occurred through *Ima* of *Beriah* clothing the *partzufim* of *Asiyah*, and all of this is the feminine.**

הרי שכל השאלה היה על אדם דעשיה,

**Thus, the question was solely regarding the “man” of *Asiyah*.**

As was stated previously, the statement “Let us make man in our image, after our likeness” was

21. Genesis 1:26.

a question posed by *Ima* of *Beriah* to *Abba* of *Beriah* ("Shall we make man...?"). The question was whether to make "man" of *Asiyah*, since his earthly counterpart, mortal man, was destined to sin.

ואח"כ אמר ויברא אלהים את האדם בצלמו דהיינו אדם דבריאה ולכן אמר ויברא,

**The Torah then states, "And G-d created man in His image."<sup>22</sup> This refers to the "man" of *Beriah*, which is why the verb is "he created."**

So, after having posed the question as to whether or not to make the "man" of *Asiyah*, we are told only that the "man" of *Beriah* was created. Does this mean that the "man" of *Asiyah* was not, in fact, made?

ואדם דעשיה לא הוצרך להזכיר דנעשה דפשיטא כיון ששאל עליו די הדיבור בזה לעשותו וזשיה בדבר הי שמים נעשו והיינו אדם דעשיה לא הוצרך אליו מעשה אלה השאלה והדיבור בהם מספיק,

**Regarding the "man" of *Asiyah*, it was not necessary to mention that he was in fact made, for this is obvious. Once he was mentioned in the question, it was enough for G-d to talk about this act in the Torah to make him. This is the meaning of the verse, "By the word of G-d were the heavens made,"<sup>23</sup> referring to the "man" of *Asiyah*. No explicit act of "making" was required; rather, the raising of the issue of his making in the question and the subsequent talking about it was enough.**

The discussion now returns to the verse describing the creation of the "man" of *Beriah*, "And G-d created man in His image."

ואמר בצלם אלהים ברא אותו הם המוח"י הבאים אליו מלובשים בנה"י דאמא הנקרא צלם כנודע,

**This verse continues, "...in the image of G-d He created him." This refers to the intellect that enters the "man" of *Beriah* clothed in *netzach-hod-yesod* of *Ima*, which is called the "image," as is known.**

The *partzuf* of *Z'eir Anpin* of *Beriah* (the "man" of *Beriah*) receives its intellect from *Ima* of *Beriah*. The *chochmah-binah-da'at* of *Ima* are clothed in the *netzach-hod-yesod* of *Ima*, and in this "package" they enter the *chochmah-binah-da'at* of *Z'eir Anpin*. This "package" is the "image" of *Ima* (referred to by the Name *Elokim* used in this verse) in which the "man" of *Beriah* is created.

ולאדם זה דבריאה לא היה צווי שלא יאכל מעץ הדעת כי להיות זה העולם ברור מקליפות לא היה בו חשש כלל

**There was no commandment given to this man of *Beriah* not to eat of the Tree of Knowledge. For since this world of *Beriah* is pure of evil, there was no apprehension that anything bad would happen by his eating of it at all.**

The problem with eating of the Tree of Knowledge was that by doing so, the person eating it internalizes, that is, subjectifies, his perception of good and evil. In the context of the world of *Asiyah*, where evil is present, this means that the person can be confused whether something is good or evil. In the world of *Beriah*, where evil has no dominion, this possibility does not exist. Knowledge of evil in that context is entirely abstract, or "academic."

22. Genesis 1:27.

23. Psalms 33:6.

ולכך נאמר ואת כל עץ אשר בו פרי עץ לכם יהי לאכלה כלומר אפילו עה"ד שבתוך הגן כי באדם זה אין בו חשש.

**Therefore, in the context of this “man,” it is said, “Behold, I have given you all the all plants that bear seeds that are upon all the earth, and all trees in which there is tree fruit that bears seeds, they shall be yours for eating.”<sup>24</sup> Meaning, even the Tree of Knowledge in the garden, for with this man there was no apprehension that anything negative would happen by his eating of it.**

The Arizal now addresses the following question: We saw previously that the account of the first seven days of creation refer to the seven *midot* of the world of *Atzilut*. Why, then, does the Torah discuss the creation of the “man” of *Beriah* in its discussion of the sixth day of creation, which refers to *yesod* of *Atzilut*, not *Beriah*?

ומה שנזכר בריאת אדם זה דבריאה ביום ו' פ"י שיהיה ראוי להיות בריאתו אחר יום ה' שהוא נוק' דו"א דאצילות

**The creation of this “man,” of *Beriah*, is described in the Torah’s account of the sixth day, while his creation should have occurred after the seventh day, which expressed the *Nukva* of *Z’eir Anpin* of *Atzilut*.**

אלא משום דלעולם יום ה' שהוא נוק' והו' שהוא יסוד אינם מתפרדים כי היסוד ממלכות אין להם פירוד לעולם, והנה אי"כ ביום ו' שם הוא כלול הנוק' ג"כ,

**But it is because the seventh day, which is always the feminine, and the sixth, which embodies *yesod*, are never separated, for *yesod* and *malchut* are never separated. Since this is so, the sixth day includes the feminine principle as well as the masculine principle.**

Thus, in a sense, the entire array of *Atzilut* has already been dealt with by the sixth day, so while still discussing the sixth day, the Torah can go on to discuss what happened in the world of *Beriah*.

ועוד שעיקר הדכורא הוא יסוד כי הנוק' אינן רק בית קיבול לקבל הטפה שנותן בה יסוד והיא אספקלריא דלא נהירא

**Furthermore, the main aspect of the male *partzuf* is *yesod*, for the feminine *partzuf* is essentially just a receptacle for the seminal drop that *yesod* posits in it. She is “a non-shining speculum.”**

Since the feminine *partzuf* is essentially a receptacle for the seminal seed of *Z’eir Anpin*, the main aspect of *Z’eir Anpin* is, in this context, *yesod*, the *sefirah* that actually posits the seminal drop in *Nukva*.

The term “non-shining speculum” is used to refer to *malchut*, the *sefirah* “that has nothing of its own” and only reflects or channels what it receives from the *sefirot* above it. Thus, the idiomatic translation of “non-shining speculum” is “mirror,” while that of “shining speculum” is simply “transparent glass.”

24. Genesis 1:29.

וגם כי בהזכר יום הששי בה' משא"כ בשאר ימים

**Also, the sixth day is prefaced by the definite article, in contrast to the other days.**

In the creation account, the first five days are mentioned without a definite article (“one day,” “a second day,” “a third day,” etc.). Only the sixth day is referred to as “the sixth day.”<sup>25</sup>

הורה שכבר הנוקי נתקנה

**This indicates that the feminine principle is already rectified on this day.**

Since the definite article is the letter *hei*, which in the context of the Name *Havayah* refers to the feminine *sefirot* (*binah* and *malchut*), *malchut* in particular.

If so, in what way does the seventh day refer to *malchut*?

ולא חסרה רק חזרת פב"פ להודווג

**And the only thing lacking is for *Z'eir Anpin* and *Nukva* to turn face to face in order to couple.**

Adam and Eve—and therefore, their spiritual antecedents, *Z'eir Anpin* and *Nukva*—were initially created as one being, attached back to back. In order to couple, G-d “sawed” them apart so they could turn to face each other. This coupling is what occurred (and occurs) on the seventh day, the Sabbath.

וז"ש כאן כיון שנכנס שבת דהיינו הכניסת שבת ממש בסוד הזיווג הכנסת כלה לחופה.

**This is what is alluded to here. The *Zohar* uses the expression, “When the Sabbath enters....”<sup>26</sup> This allegorically refers to how the Sabbath enters the act of coupling, like a bride enters the canopy.**

The Arizal now returns to the discussion of the creation of the “man” of *Beriah* and the “man” of *Asiyah*.

ואמר אלה תולדות השמים והארץ בהבראם בכאן הודיע כי כשנברא אדם דבראי נעשה שם גם אדם דעשיי

**The Torah continues, after the account of the first Sabbath, “These are the generations of heaven and earth when they were created, on the day that G-d made earth and heaven.”<sup>27</sup> It here informs us that when the “man” of *Beriah* was created the “man” of *Asiyah* was also made.**

This is because both verbs, “created” and “made,” are used in this verse.

וזה להיות כי בריאה בחי' ה' והי' לעולם כפולה ב' ההי' כזה הי' הא' בריאה והב' עשיה

**This occurred because the world of *Beriah* is alluded to by the letter *hei* of the Name *Havayah*, and the letter *hei* is always double, spelled as two *hei*'s. The first *hei* refers to *Beriah* and the second to *Asiyah*.**

25. Genesis 1:31.

26. *Zohar Chadash, Midrash Rut, 7 Chambers of Purgatory; Midrash HaNe'elam, Bereishit, Na'aseh Adam.*

27. Genesis 2:4.

The four letters of the Name *Havayah* refer to the four worlds; the first *hei* refers to *Beriah* and the second *hei* to *Asiyah*.

There are actually three ways of spelling out the letter *hei* (i.e., with an *alef*, a *hei*, or a *yud*). But the most “natural” way of spelling it out is evidently with another *hei*.

ויצירה עדיין לא נתגלה שכן היה כוונה תחלה להיות אשת חיל עטרת בעלה

**The world of *Yetzirah* alluded to by the *vav* of the Name *Havayah* had not yet been revealed, for that indeed was the original intention, i.e., that “the woman of valor be the crown of her husband.”<sup>28</sup>**

Just as the crown is higher than the king who wears it, the woman of valor is higher (i.e., precedes) her husband. In this context, the woman of valor is the final *hei*, *Asiyah*, and the husband is the *vav*, *Yetzirah*. (Recall that the *vav* and final *hei* of the Name *Havayah* also refer to the archetypal husband and wife, *Z'eir Anpin* and *Nukva*.)

יהיו ה' על ו' ובי' ההין אמא וברתא שהוא כפול ה'

**This is the permutation of the Name *Havayah* that reads *yud-hei-hei-vav*, the second *hei* preceding the *vav*. The two *hei*'s represent *Ima* and her daughter, the latter being the doubled *hei*.**

ואח"כ בעבור החטא ירדה ה' אחרונה למטה ונעשה יהו"ה, וזש"ה אלה תולדות השמים והארץ דהינו זו"ג דבריאה וז"ש בהבראם שהוא הבריאה והי' קטנה משום שבריאיתם היה ע"י מלכות דאצילות שהיא ה' קטנה

**Afterwards, however, because of the primordial sin, the latter *hei* descended below the *vav*, and the Name *Havayah* became *yud-hei-vav-hei*.**

**This is the meaning of the verse, “These are the generations of heaven and earth...” i.e., of *Z'eir Anpin* and *Nukva* of *Beriah*. “...when they were created” clearly refers to the world of *Beriah*.**

**The word for “when they were created” (*behibaram*) is written with a small *hei* because these *partzufim* were created by *malchut* of *Atzilut*, which is indicated by the small *hei*.**

*Behibaram: beit-hei-beit-reish-alef-mem.*

The *hei*, as we said, indicates *malchut*. The fact that the *hei* is small indicates that it refers to a form of *malchut* that is selfless relative the rest of the context of this verse, i.e., *malchut* of *Atzilut*.

וזה היה ביום עשו"ת ה' אלקים ארץ ושמים, בבריאה הוזכר בהן השמים והארץ ובעש"י ארץ ושמים בלא ה' משום שבריאיה היא ה' ראשונה הנרגשת והבי' הוא עש"י ה' כפולה שאינה נרגשת בפה והיא נעלמת.

**This occurred “on the day that G-d made earth and heaven.” Note that in the account of *creation*, it says “the heaven and the earth,” while in the account of the *making*, it says just “earth and heaven,” without the definite article *hei*, because in the *creation* the first *hei* is paramount, while the second *hei*, referring to the *making*, the doubled *hei*, which is not pronounced, is hidden.**

28. Proverbs 12:4.

A *hei* at the end of a word is not pronounced. (The exception to this is when it has a dot [known as a *mapik*] in it). This is true of the Name *Havayah* as much as it is true of any other word.

The Torah opens, “In the beginning of G-d’s creation of *the* heaven and *the* earth.” The definite article, the *hei*, is present here, because what is being described is the *creation*, i.e., the creation of the world of *Beriah*, which is indicated by the first *hei* of the Name *Havayah*.

In the verse describing the *making* of the world of *Asiyah*, the definite article is omitted, alluding to the fact that this world is indicated by the second, unpronounced *hei* of the Name *Havayah*.

This unpronounced *hei* is also the *hei* implicit in the spelling of the letter *hei*, as mentioned above regarding the definite article of “*the* sixth day.”

ואמר בבריאה שמים תחלה ובעשיה ארץ תחלה משום שהבראי שהיתה עיי זוין דאצילות בהתלבשותם שהיא  
עלמא דדכורא לכן שמים קודמין שהוא וי של השם

**In the account of creation of the world of *Beriah*, the heavens are mentioned first, while in the account of the *making* of the world of *Asiyah*. This is because the creation occurred by means of *Z’eir Anpin* and *Nukva* of *Atzilut* as they were clothed. *Atzilut* is a masculine world, so therefore the heavens, the *vav* of the Name *Havayah*, were created first.**

*Atzilut* is indicated by the *yud* of the Name *Havayah* and corresponds to *chochmah* (*Abba*), male principles.

ובעשיי שהיא עלמא דנוקי דשלטא נוקי בדכורא לכן ארץ [הי] קדמה ואחיכ שמים וגם זהו טעם בי למה נעשה  
העשיה עם הבריאה קודם היצירה משום שהיא נוקי בחינת הי שהיא די על וי והדי שהוא עשיה נגלית שם  
והיצירה לא היה

***Asiyah* is a feminine world, in which the female rules over the male, so therefore the earth was created before the heavens.**

**This is another reason why *Asiyah* was made together with *Beriah*, before *Yetzirah*. *Beriah* is a feminine world, indicated by the letter *hei*, which is formed of a *dalet* above a *vav*. The *dalet*, which indicates *Asiyah*, was revealed there in the world of *Beriah*, while the world of *Yetzirah* was not yet revealed.**

The letter *hei* carries within it, so to speak, a *dalet* and a *vav*. The *dalet*, which, as a word, is often seen as a contraction of the word for “which has no” (*de-leit*) from the phrase “which has nothing of its own,” which as we have seen refers to *malchut*, or its corresponding world, *Asiyah*. The *vav* refers explicitly to the world of *Yetzirah*, of course.

Thus, the *hei* of *Beriah* can be seen as pregnant with its two offspring, *Yetzirah* and *Asiyah*. But the *vav*, the world of *Yetzirah* is “within” the *dalet* of *Asiyah*, indicating that *Asiyah* will be revealed first, and only then, out of it, will the world of *Yetzirah* emerge.

וזהו שנחלקו ביי ובייה אם שמים נבראו תחלה או ארץ

**This is why the schools of Shamai and Hillel differed as to whether heaven or earth were created first.<sup>29</sup>**

They each referred to a different verse, the school of Shamai to “In the beginning of G-d’s creation

29. *Chagigah* 12a; *Bereishit Rabbah* 1:15.

of *the heavens and the earth*" and the school of Hillel to "...on the day G-d made *earth and heaven*." In the same passage of the Midrash, the sages resolve the issue by saying, "When He created them, He created the heavens first, but when He finished them, He finished the earth first."

ואמר רשב"י תמהני איך נחלקו, כוונתו כי בוודאי לעולם לא נחלקו אלא בבריאה השמים קדמו דהיינו מן הטעם שאמרנו שהוא עלמא דדכורא ולשכלול דהיינו עולם העשיה שהוא שכלול ותשלום הכל שם הארץ קדמה מר אמר חדא ומא"ח ולא פליגי.

**Rabbi Shimon bar Yochai said, "I do not understand how they differed." He meant that they certainly did not differ about this, but that in the *creation* the heavens came first, for the reason we stated, namely, because *Beriah* was created by *Asiyah*, a masculine world. "When He finished them," referring to the world of *Asiyah*, which was the end and conclusion of everything, there the "earth" preceded.**

**Thus, one sage made one statement, and another made another statement, and they did not actually differ.**