# לקוטי תורה

מהרב הגדול מהו׳ חיים ויטל זלה״ה מפי הרב הגאון הגדול
בוצינא קדישא האור האלקי כמהו׳ **יצחק לוריא** זלה״ה
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# Likkutei Torah

*The Teachings of the Arizal on the Five Books of the Torah*

Translated and Elucidated

*with Illuminating Notes, Sources, and Cross-References*
*to the Teachings of the Chabad Rebbeim*
*and Appendices of Key Concepts and Diagrams*

## Volume I

*Bereishis*

חלק ראשון · ספר בראשית

Kesser Shem Tov
PUBLISHING

*Likkutei Torah — The Teachings of the Arizal on the Torah*
*Translated and Elucidated*
*Volume I*

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The vocalization, English translation, and elucidation are original to this edition.

ISBN 979-8-14412749-3

Version 1.01
First edition

Kesser Shem Tov
PUBLISHING

www.kstpublishing.com

PARSHAS BEREISHIS

# פרשת בראשית

SECTION 1.1.1

## בראשית

*"In the beginning"* (Bereishis 1:1)

**בְּרֵאשִׁית** לֹא דִּבְּרָה תּוֹרָה בַּאֲצִילוּת אֶלָּא בַּבְּרִיאָה, עַל כֵּן הַתּוֹרָה נִקְרֵאת תּוֹרַת הַבְּרִיאָה, וְעַל כֵּן הִתְחִילָה הַתּוֹרָה בְּבֵ׳, כִּי הָא׳ [הֵיא רִאשׁוֹנָה] רוֹמֵז לַאֲצִילוּת, וְהַב׳ [הֵיא שְׁנִיָּה] רוֹמֵז לַבְּרִיאָה שֶׁהוּא עוֹלָם הַשֵּׁנִי. וְגַם א׳ תְּחִלַּת תֵּיבַת אֲצִילוּת וּב׳ תְּחִלַּת בְּרִיאָה.

**"In the beginning." The Torah does not speak of *Atzilus* (Emanation), but of *Beriah* (Creation). Therefore, the Torah is called the Torah of *Beriah*. Therefore, the Torah begins with *beis*, because *alef* (the first letter) alludes to *Atzilus*, and *beis* (the second letter) alludes to *Beriah*, the second world. Moreover, *alef* begins the word *Atzilus*, and *beis* begins the word *Beriah*.**[1],[2]

The opening word, *Bereishis*, begins with *beis* rather than *alef* (*Bereishis* 1:1). The Arizal reads this choice as identifying the world addressed by the Torah's account of creation.

Two correspondences support this reading. First, the order of the letters parallels the order of the worlds: *alef* is first, corresponding to *Atzilus*, and *beis* is second, corresponding to *Beriah*. Second, each letter begins the Hebrew name of its corresponding world.

The full spelling of the name *beis* also forms the word *bayis*. This suggests another correspondence: *Beriah* serves as a house that receives *Atzilus*, so its letter also hints at its role as a container.

Calling *Atzilus* the first world here can be understood as referring to the revealed order. *Adam Kadmon* is above *Atzilus*, but is hidden and not represented by a letter in that order. It is alluded to only by the tip of *yud*.

גַּם יָדוּעַ דְּאִימָּא מְקַנְּנָא בְּכוּרְסְיָא וְעַל כֵּן הִתְחִילָה בְּבֵ׳ דְּהַיְינוּ ר״ת בִּינָה, וְזֶהוּ בְּתִשְׁרֵי נִבְרָא הָעוֹלָם שֶׁהוּא שְׁמֹאלוֹ תַּחַת לְרֹאשִׁי כִּי אַבָּא לְעוֹלָם יָמִין וְאִימָּא שְׂמֹאל.

**It is also known that *Imma* ("Mother") "nests in the throne." Therefore, the Torah begins with *beis*, the initial letter of *Binah* (Understanding). This is the meaning of "The world was created in *Tishrei*," which corresponds to "His left hand is beneath my head." For *Abba* ("Father") is always the right, and *Imma* is the left.**[3],[4]

*Imma* is the *partzuf* (configuration of Divine attributes) associated with *Binah*. The teaching that *Imma* "nests in the throne" identifies *Beriah*, the world of the throne, as the realm in which *Imma* manifests.[5] Thus, the opening *beis* points not only to *Beriah* but also to *Binah*, whose influence is present there.

The statement that the world was created in *Tishrei* is Rabbi Eliezer's teaching.[6] The Arizal connects this time of creation with the left side, expressed by "His left hand is beneath my head" (*Shir HaShirim* 2:6). *Abba*, associated with *Chochmah* (Wisdom), belongs to the right, while

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1 See Figure 3, "The Four Worlds and the Three Adams," at the back of this volume.
2 See *Shaar Ruach HaKodesh*, pp. 39c, 40a.
3 See Figure 1, "The Ten Sefiros in Three Lines," at the back of this volume.
4 See *Shaar HaKavanos*, *Derushei Rosh Hashanah*, p. 340b.
5 ***Tikkunei Zohar* 23a** — דאימא עלאה מקננא בכרסיא.
6 ***Rosh Hashanah* 10b** — רבי אליעזר אומר בתשרי נברא העולם.

*Imma*, associated with *Binah*, belongs to the left. Creation in *Tishrei* therefore fits the passage's identification of creation with *Imma*.

וְאוֹתִיּוֹת בְּרֵאשִׁית הוּא בְּא׳ תִּשְׁרֵי וְעַל כֵּן נִזְכָּר כָּאן ל״ב אלהים, כִּי ל״ב נְתִיבוֹת דְּאַבָּא הֵם ל״ב הֲוָיוֹת, וּבְאִימָּא הֵם ל״ב אלהים,

**The letters of *Bereishis* can be rearranged to spell *be'alef Tishrei* — "on the first of *Tishrei*." Therefore, Elokim is mentioned here thirty-two times. For the thirty-two pathways of *Abba* are thirty-two instances of the Name Havayah, while in *Imma* they are thirty-two instances of the Name Elokim.**[7]

The rearrangement uses all six letters of *Bereishis*. In *be'alef Tishrei*, *alef* serves as the number one, giving the date "the first of *Tishrei*."

The thirty-two occurrences of Elokim in the creation account provide another indication of *Imma*. The text distinguishes the same number of pathways at two levels: in *Abba*, they are expressed through the Name Havayah, and in *Imma*, through the Name Elokim. Thus, the repeated Name Elokim agrees with the opening *beis*: both point to creation under the influence of *Imma*.

וְרֵאשִׁית רֶמֶז לְאַבָּא, רֵאשִׁית חָכְמָה וְהַיְינוּ ב מִבְּרֵאשִׁית דְּהַיְינוּ נְקוּדָה בְּהֵיכָלֵי׳ או״א שָׁוִין יַחַד, וְעַל כֵּן אָמַר בָּרָא לְשׁוֹן בְּרִיאָה.

***Reishis* ("beginning") alludes to *Abba*: "The beginning of wisdom." This is the *beis* of *Bereishis*, namely "a point within its palace," with *Abba* and *Imma* together as equals. Therefore, the verse says *bara* ("created"), an expression of *Beriah*.**[8]

The word *reishis* is linked to *Chochmah* through "The beginning of wisdom" (*Tehillim* 111:10), and therefore alludes to *Abba*.

The image of "a point within its palace" presents *Abba* and *Imma* together.[9] The point represents *Abba*, or *Chochmah*, and the palace containing the point represents *Imma*, or *Binah*. The opening *beis* is read as this palace containing its point.

The implication seems to be that identifying creation with *Imma* does not exclude *Abba*. Both are present together, but the resulting act is expressed as *bara*, "created," marking the level of *Beriah*.

וֵאלהים הוּא אִימָּא וְכֵן עוֹלֶה אלהים מִנְיַן הכס״א, דְּאִימָּא מְקַנְּנָא בְּכוּרְסְיָיא.

**Elokim is *Imma*. Elokim also has the same numerical value as "the throne," since *Imma* "nests in the throne."**

This is a *gematria* (numerical value). Elokim totals 86: *alef* = 1, *lamed* = 30, *heh* = 5, *yud* = 10, and *mem* = 40.

*Hakisei*, "the throne," also totals 86: *heh* = 5, *kaf* = 20, *samech* = 60, and *alef* = 1. The equivalence reinforces the connection between Elokim, *Imma*, and the throne of *Beriah*.

וְאָמַר בָּרָא אלהים אִימָּא דִּבְרִיאָה בְּכֹחַ אִימָּא דַּאֲצִילוּת שֶׁנִּתְלַבְּשָׁה בָּהּ וְזֶהוּ בְּרֵאשִׁית שֶׁהוּא אִימָּא דַּאֲצִילוּת בְּכֹחַ זֶה בָּרָא אלהים דִּבְרִיאָה.

**The verse says, "Elokim created" — *Imma* of *Beriah* created through the power of *Imma* of *Atzilus*, which clothed itself within *Imma* of *Beriah*. This is the meaning of *Bereishis*, which is *Imma* of *Atzilus*. Through this power, Elokim of *Beriah* created.**

The phrase "Elokim created" (*Bereishis* 1:1) now distinguishes the immediate agent of creation from the higher power acting through it. Elokim here is *Imma* of *Beriah*. The power enabling creation comes from *Imma* of *Atzilus*, clothed within *Imma* of *Beriah*.

"Clothed within" means that the higher level acts through the lower level. In this reading, *Bereishis* identifies the higher source of the power, while "Elokim created" identifies that power operating within *Beriah*.

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[7] See Figure 13, "Letters and Numbers," at the back of this volume.

[8] See *Tikkunei Zohar* 12b; *Shaar HaKavanos*, *Derushei Yom HaKippurim*, discourse 3, p. 377a.

[9] ***Tikkunei Zohar* 19a** — ב ראשית נקודה בהיכליה.

אֵת הַשָּׁמַיִם וְאֵת הָאָרֶץ זו״ן דִּבְרִיאָה.

**"The heavens and the earth" are *Zeir Anpin* ("the Small Countenance") and *Nukva* (the feminine Divine configuration) of *Beriah*.**

The two objects of creation in *Bereishis* 1:1 are read as two *partzufim*: the heavens represent the male *partzuf*, *Zeir Anpin*, and the earth represents the female *partzuf*, *Nukva*. Here both belong to *Beriah*, in keeping with the preceding explanation of "Elokim created."

וְז״ס בֵּירוּר הַמְּלָכִים הָרִאשׁוֹנִים שֶׁמֵּתוּ כַּנּוֹדָע כִּי בְּכָל עוֹלָם וְעוֹלָם הָי׳ בְּחִי׳ הַמְּלָכִים שֶׁמֵּתוּ, וְזֶהוּ וְהָאָרֶץ הָיְתָה תֹהוּ וָבֹהוּ שֶׁהוּא שְׁבִירַת הַכֵּלִים, וְרוּחַ אלהים מְרַחֶפֶת עַל פְּנֵי הַמָּיִם שֶׁהוּא הַחַיּוּת שֶׁלֹּא הָיוּ הַכֵּלִים יְכוֹלִין לְקַבֵּל.

**This is the mystery of the refinement of the first kings who died, as is known. For in each and every world, there was an aspect of the kings who died. This is the meaning of "And the earth was chaos and emptiness," which is the shattering of the *kelim* (vessels). "And the spirit of Elokim hovered over the surface of the waters" is the life-force that the vessels could not receive.**

The "kings who died" represent the configurations whose vessels shattered. Their refinement (*birur*) is the process of separating and ordering what remains after that shattering.[10] The Arizal specifies that an aspect of this breaking existed in every world. The creation account can therefore describe the breaking and repair within *Beriah*, not only within *Atzilus*.

The two phrases from *Bereishis* 1:2 describe the vessels and the life-force separately. "The earth was chaos and emptiness" describes the shattered vessels. The hovering spirit describes the life-force that those vessels were unable to contain. That life-force is pictured above them rather than received within them.

The word *veha'aretz* may itself hint at the configurations whose kings shattered. Its initial *vav* and *heh* suggest *Zeir Anpin* and *Nukva*, while the remaining letters form *eretz*, suggesting *Malchus*, associated with the Name Ban, where the breaking took place. This may explain why the verse speaks of "the earth" in describing the shattering.

וְז״ס הַתָּגִין שֶׁעַל גַּבֵּי הָאוֹתִיּוֹת שֶׁהוּא אוֹר הָרוֹחֵף עֲלֵיהֶם.

**This is the mystery of the *tagin* (scribal crowns) above the letters: the light hovering above those letters.**[11]

The written form of the Torah gives a parallel image. The letters represent vessels, while the crowns above the letters represent light hovering above those vessels.[12] The position of the crowns makes the distinction visible: the light is above the letters rather than contained within them.

וַיֹּאמֶר אלהים יְהִי אוֹר, הוּא סוֹד חֶסֶד עִילָּאָה דְּהַיְינוּ מֶלֶךְ הַח׳ הֲדַר שֶׁע״י נִתְקָנוּ,

**"And Elokim said, 'Let there be light'" is the mystery of supernal *Chesed* (Lovingkindness), namely the eighth king, Hadar, through whom the kings were rectified.**

"Let there be light" (*Bereishis* 1:3) marks the turn from shattering to repair. The light is identified with supernal *Chesed*, represented by Hadar, the eighth king.[13]

The earlier kings represent the configurations that broke. Hadar represents the power through which those configurations were repaired. Thus, the command for light is read here as the introduction of the rectifying influence.

וּתְחִלָּה הוּבְרַר הַפְּסוֹלֶת וְהַקְּלִיפָּה קָדְמָה כְּדֶרֶךְ שֶׁהַקְּלִיפָּה קוֹדֶמֶת לַפְּרִי וְזֶהוּ יִשְׁרְצוּ שֶׁרֶץ נֶפֶשׁ חַיָּה וְכֵן כּוּלָּם עַד יוֹם הַשִּׁשִּׁי שֶׁנִּבְרָא אָדָם שֶׁהוּא הָאוֹכֶל הַנִּשְׁאָר,

**At first, the waste was separated out, and the *kelipah* (shell of impurity) came first, just as the husk precedes the fruit. This is the meaning of "Let living creatures swarm abundantly," and likewise with all of them, until the sixth day, when Adam was created. Adam is the food that remained.**

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[10] ***Eitz Chaim*, Gate of the Shattering of the Vessels, chs. 1–4.**

[11] See *Eitz Chaim* 22:2; 8:6, p. 39a.

[12] ***Eitz Chaim*, Gate of the 288 Sparks, ch. 1.**

[13] ***Bereishis* 36:39** — וימלך תחתיו הדר.

The order of creation is now read as the order of sorting. The waste is separated out first, leaving the refined portion behind. The comparison is to a husk that appears before the fruit.

"Let living creatures swarm abundantly" (*Bereishis* 1:20) is one example of the earlier creations in this sequence. "Likewise with all of them" extends the reading to the other creations preceding Adam.

The imagery is relative to this process of refinement. Adam is the "food," the portion retained at the end, while the earlier creations correspond to what was separated off along the way.

וְעַל כֵּן בְּשַׁבָּת נֶאֱסַר בְּרִירַת הַפְּסוֹלֶת מִתּוֹךְ הָאוֹכֶל מִפְּנֵי שֶׁזֶּה הָיָה דֶּרֶךְ בְּרִירוֹת לְמַעְלָה, פְּסוֹלֶת מִתּוֹךְ הָאוֹכֶל. וּבְשַׁבָּת לֹא הָיָה הַבֵּירוּר.

**Therefore, on *Shabbos*, separating waste from food is forbidden, because this was the manner of sorting above: waste from food. On *Shabbos*, that sorting did not take place.**

Separating waste from food reproduces the direction of the supernal sorting described above. During the six days of creation, the waste was removed and the food remained. On *Shabbos*, that work of sorting ceased.

The Arizal therefore connects the prohibition below with the cessation above: an act that follows the pattern of the creative sorting is forbidden on the day when that sorting stopped.

אֲבָל אוֹכֶל מִתּוֹךְ הַפְּסוֹלֶת לְעוֹלָם מוּתָּר מִפְּנֵי שֶׁזֶּה לֹא הָיָה לְמַעְלָה:

**But separating food from waste is always permitted, because this did not take place above.**[14],[15],[16],[17],[18]

Taking the desired food out of the waste reverses the direction of the process. The sorting above removed waste and left food behind. Taking food instead therefore does not reproduce that particular supernal work.

The passage explains the spiritual basis of this distinction. It does not list all the practical conditions governing permitted sorting on *Shabbos*.

### FROM THE TEACHINGS OF THE REBBEIM

**Why Begin with Creation?**

The Rebbe explains that the opening *beis* indicates the Torah as it descends into *Beriah*, its second level; its beginning is in *Atzilus*. Since Torah itself transcends the world, it would seem appropriate to begin with "This month shall be for you," the command associated with redemption and transcendence of the world's limits. Nevertheless, it opens with Creation. The Rebbe explains that this opening expresses the ultimate purpose: making this lowest world a dwelling for G-d. Torah was given below precisely to bring what is unlimited into the world's limitations. Since the final goal was foremost in the original intention, Torah begins with *Bereishis*. This opening is intended to draw from the essence of Torah above into Torah as it is below, the level indicated by the *beis*. Through this, the lowest world itself can be elevated beyond its limits.

*Toras Menachem: Hisvaaduyos 5733, maamar* ד"ה החודש הזה לכם*, Shabbos Parshas Shemini*

[14] The Alter Rebbe notes that Torah is clothed within each world according to that world's level. Souls in the Garden of Eden study the whole Torah through the spiritual counterparts of its earthly subjects. (Alter Rebbe's Mamarim 5572, p. 78.)

[15] The Rebbe Rashab explains that although Torah differs in *Atzilus* and *Beriah*, its descent entails a diminution of light, not concealment of its essence. The essential light of supernal wisdom can therefore be reached through the laws studied below. (Hemshech 5666, p. 425.)

[16] The Rebbe emphasizes that Torah speaks primarily of spiritual realities and alludes secondarily to their earthly counterparts. This does not displace the literal meaning: Scripture always retains its plain meaning below. (Likkutei Sichos, vol. 23, p. 45.)

[17] The Rebbe explains that the spiritual "acquisition" of Torah elevates our Torah of *Beriah* not only to *Atzilus*, but beyond it. He connects this elevation with David's acceptance of the yoke of Torah and *mitzvos*, and with the self-sacrifice and self-nullification of prayer before study. (Toras Menachem 5712, vol. 2, Shabbos Parshas Bamidbar.)

[18] The Rebbe explains that studying Torah for its own sake joins Torah below with Torah above, drawing the Torah of *Atzilus* into the Torah of *Beriah*. More deeply, such study adds light even to the Torah of *Atzilus*. (Toras Menachem 5717, vol. 1, Simchas Torah.)

יֵ֫שׁ לְהַקְשׁוֹת בִּבְרִיאַת זו״ן וְכֵן בִּבְרִיאַת אָדָם שֶׁהוּכְפְּלוּ בְּמַעֲשֵׂה בְרֵאשִׁית פַּעֲמַיִם, כִּי תְּחִלָּה אָמַר בָּרָא אלהים אֵת הַשָּׁמַיִם וְאֵת הָאָרֶץ הֵרֵי זו״ן וְאח״כ הַז׳ יָמִים הֵם הַז״ק דְּזו״ן כַּנּוֹדָע

**A difficulty can be raised concerning the creation of *Zeir Anpin* and *Nukva*, and likewise concerning the creation of Adam, since each is repeated twice in the account of Creation. First, it says, "Elokim created the heavens and the earth." These are *Zeir Anpin* and *Nukva*. Afterward, the seven days are the seven extremities of *Zeir Anpin* and *Nukva*, as is known.**

The heavens represent *Zeir Anpin*, and the earth represents *Nukva*. These are two *partzufim* — configurations of the Divine attributes, described through the form and relationships of a human figure. The opening verse therefore already describes their creation (*Bereishis* 1:1).

Yet the seven days of Creation also describe their unfolding. The "seven extremities" are the seven lower *sefiros* (Divine attributes), represented collectively by *Zeir Anpin* and *Nukva*. The question is why the Torah seems to describe their coming into being twice: first as "the heavens and the earth," and then through the seven days.

וְאח״כ בְּיוֹם ו׳ אָמַר וַיִּבְרָא אלהים אֵת הָאָדָם בְּצַלְמוֹ אח״כ וַיִּיצֶר ה׳ אלהים אֵת הָאָדָם עָפָר מִן הָאֲדָמָה וְהִפְסִיק בְּיוֹם ז׳ בֵּינְתַיִם שֶׁאָמַר וַיְכֻלּוּ הַשָּׁמַיִם,

**Then, on the sixth day, it says, "Elokim created Adam in His image." Afterward, it says, "Hashem Elokim formed Adam, dust from the ground." Between these accounts, the Torah interrupts with the seventh day, saying, "The heavens were completed."**

Adam's creation likewise appears twice, but with different verbs: "created" in *Bereishis* 1:27, and "formed" in *Bereishis* 2:7. Between these two accounts comes the completion of Creation and the account of the seventh day, beginning, "The heavens were completed" (*Bereishis* 2:1).

These differences are central to the question. The verbs "created" and "formed," and the placement of the seventh day between them, suggest that the two accounts need not describe the same spiritual level.

וּלְעוֹלָם הוּזְכְּרוּ זָכָר וּנְקֵבָה לְמַעְלָה וְהָכָא בַּצִּוּוּי לֹא נִזְכַּר נְקֵבָה כְּלָל וְאִם לֹא צִוָּה אֶלָּא עַל אָדָם לָמָּה נֶעֱנְשָׁה חַוָּה כִּי אַחַר הַצִּוּוּי הָיָה הַבְּרִיאָה שֶׁל נוּקְבָא כִּי אח״כ אָמַר וַיַּפֵּל ה׳ אלהים תַּרְדֵּמָה עַל הָאָדָם.

**Furthermore, male and female were consistently mentioned above, whereas here, in the command, the female is not mentioned at all. If Hashem commanded only Adam, why was Chavah punished? The female was created after the command, for only afterward does it say, "Hashem Elokim caused a deep sleep to fall upon Adam."**

The earlier account speaks of Adam as male and female. In the later account, however, the command concerning the tree is addressed to Adam before the formation of Chavah. Her separate formation begins with the deep sleep that Hashem brings upon Adam (*Bereishis* 2:21).

The question is therefore not only why Adam's creation is repeated. It also concerns the relationship between the male and female in the two accounts, and why a command given before Chavah's formation nevertheless applies to her.

וּנְבָאֵר זֶה כִּי לִהְיוֹת שֶׁמֵּאָדָם קַדְמוֹן לְכָל הַקְּדוּמִים לֹא נִתְגַּלָּה ע״ב אֶלָּא הַס״ג הִתְחִיל לְהִתְגַּלּוֹת דֶּרֶךְ הַפֶּה וְהַחוֹטֶם וְכוּ׳ וְע״כ הִתְחִיל בְּבֵ׳ שֶׁהוּא בְּחִי׳ ס״ג.

**We will explain this. From *Adam Kadmon* (Primordial Man), the primordial of all primordial levels, *Ab* (the 72-expansion of the Name Havayah) was not revealed. Rather, *Sag* (the 63-expansion) began to be revealed through the mouth, the nose, and so forth. Therefore, the Torah begins with *bet*, which corresponds to *Sag*.**[19]

An "expansion" of a Divine Name means spelling out each of its letters in full and adding the numerical values of the resulting letters. Different spellings give different totals. In *Ab*, the four spelled-out letters total 20 + 15 + 22 + 15 = 72. In *Sag*, they total 20 + 15 + 13 + 15 = 63.

The Arizal distinguishes the concealed *Ab* from the *Sag* that begins to emerge from *Adam Kadmon*. The "mouth" and "nose" designate channels of this spiritual emergence, not physical

[19] See Figure 12, "Spelling Out the Names," at the back of this volume.

organs. The opening *bet* of *Bereishis*, the second letter of the alphabet, points here to *Sag*, the second of these expansions.[20]

וּכְשֶׁהָיָה בְּחִי׳ ס״ג יוֹצֵא הָיָה בְּחִי׳ הַנְּקוּדוֹת דְּס״ג וּבְסוֹד מְלָכִים הָרִאשׁוֹנִים וְז״ס אֵת הַשָּׁמַיִם וְאֵת הָאָרֶץ שֶׁהֵם הַז׳ מְלָכִים שֶׁהָיָה בָּהֶם הַשְּׁבִירָה וּלְפִי שֶׁה׳ בְּחִי׳ ס״ג הוּזְכְּרָה בָּהֶם ה׳ הַשָּׁמַיִם הָאָרֶץ,

**When the aspect of *Sag* emerged, it was the aspect of the points of *Sag*, in the mystery of the first kings. This is the meaning of "the heavens and the earth": they are the seven kings in whom the shattering occurred. Since *hei* corresponds to *Sag*, the letter *hei* appears in both words: *hashamayim* and *ha'aretz*.**[21]

The "points of *Sag*" are the lights that emerged through the eyes, the stage associated here with the seven primordial kings and the shattering of their vessels. This is distinct from the earlier emergence of *Sag* through the mouth and nose, whose lights did not undergo shattering. Thus, "the heavens and the earth" in the opening verse are read as the roots of the male and female before their repair, not yet as their completed configurations (*Bereishis* 1:1).

The wording supplies a further indication. Both *hashamayim* ("the heavens") and *ha'aretz* ("the earth") begin with *hei*, the Hebrew definite article. The Arizal identifies this *hei* with *Sag*. The definite articles therefore become part of the verse's allusion to the spiritual level being described.

וְאָמַר אֵת וְאֵת לִכְלוֹל זו״ן דִּבְחִי׳ עֲשִׂיָּה שֶׁבַּאֲצִילוּת דְּאַחַר הַתִּיקוּן דְּהַכֹּל הָיָה הַשְׁוֶוֹיש שֶׁלָּהֶם כָּאן.

**The Torah says *es* and *ve'es* to include *Zeir Anpin* and *Nukva* of the aspect of *Asiyah* (Action) within *Atzilus*, after the repair, for the roots of all these were here.**

In "*es hashamayim ve'es ha'aretz*," the words *es* and *ve'es* introduce the two objects of the verb "created" (*Bereishis* 1:1). The Arizal reads these additional words inclusively: the verse encompasses not only the primordial kings but also the repaired *Zeir Anpin* and *Nukva* whose roots were present in that earlier stage.

"*Asiyah* within *Atzilus*" is an internal level of *Atzilus*, not the separate world of *Asiyah*. The distinction matters: the verse includes the eventual repaired configurations within *Atzilus*, even while its principal subject here is their unrectified root.

וּלְפִי שֶׁעִיקַּר הַנְּפִילָה הָיָה בְּנוּק׳ לְכָךְ אָמַר וְהָאָרֶץ הָיְתָה תֹהוּ וְכוּ׳ עָשָׂה עִיקָּר מִמֶּנָּה, וְנִזְכַּר הַז״א בְּרֶמֶז בּוֹ׳ דִּכְתִיב וְהָאָרֶץ. וְאָמַר תֹּהוּ וָבֹהוּ וְחוֹשֶׁךְ שֶׁהוּא הַשְּׁבִירָה וּלְפִי שֶׁהָי׳ בְּחִי׳ הַרְבֵּה שֶׁזּוֹ נָפְלָה לְמַטָּה מִזּוֹ, לְכָךְ אָמַר תֹּהוּ וָבֹהוּ כּוּ׳

**Since the principal fall occurred in *Nukva*, the Torah says, "The earth was chaos," and so forth, making the earth its principal subject. *Zeir Anpin* is mentioned only by an allusion in the *vav* of *veha'aretz*, "and the earth."**

**It says "chaos, emptiness, and darkness," referring to the shattering. Since there were many levels, one falling below another, it says "chaos and emptiness," and so forth.**

"The earth was chaos and emptiness, and darkness" describes the consequences of the shattering (*Bereishis* 1:2). The earth, representing *Nukva*, receives the explicit description because the principal fall was in her. *Zeir Anpin* remains included through the initial *vav* of *veha'aretz*. That letter normally means "and," but here it also alludes to the male configuration.

The several terms — chaos, emptiness, and darkness — indicate that the fall was not uniform. Different levels descended to different depths. The sequence of words expresses this multiplicity of fallen states.

וּלְפִי שֶׁבְּכָאן הָיָה כָּלוּל בְּחִי׳ ב״ן כִּי מִן הַס״ג הַזֶּה שֶׁנִּשְׁבְּרוּ הַכֵּלִים נַעֲשָׂה אח״כ תִּיקוּן עִם הַמ״ה שֶׁהוּא הַמְתַקֵּן וְהוּסַר סִיגִים מִן ס״ג וְזֶהוּ ס״ג לְשׁוֹן סִיגִים הַכֹּל ס״ג יַחְדָּיו נֶאֱלָחוּ וְהוּבְרַר הַב״ן שֶׁנִּתְקַן, נִמְצָא שֶׁהַב״ן הָיָה כָּלוּל בְּס״ג

**The aspect of *Ban* (the 52-expansion of the Name Havayah) was included here. For this *Sag*, whose vessels shattered, was afterward repaired together with *Mah* (the 45-expansion), which effects the repair. Dross was removed from *Sag*. Thus, *Sag* is associated with *sigim* (dross): "All have turned aside. Together, they have become corrupt." The *Ban* that was repaired was sifted out. It follows that *Ban* was included within *Sag*.**

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[20] ***Eitz Chaim* 4**.

[21] See Figure 4, "From the Shattering to the Repair," at the back of this volume.

The material of the shattered *Sag* is not simply discarded. Through its repair with *Mah*, dross is removed, and the aspect called *Ban* is clarified and repaired. *Ban* was therefore already present within *Sag*, although not yet separated out as its repaired aspect.

The names again designate numerical expansions. *Mah* totals 20 + 6 + 13 + 6 = 45, and *Ban* totals 20 + 10 + 12 + 10 = 52.

The association of *Sag* with *sigim* is wordplay. The letters *samech* and *gimel*, which give the designation *Sag*, also occur in *sigim*, "dross." The quoted phrase, "All have turned aside," contains *sag*, "turned aside" (*Tehillim* 53:4). Its wording thus reinforces the allusion to an aspect requiring purification.

וְע״כ הוּזְכַּר כָּאן ב״פ תּוֹהוּ כִּי ״וְהָאָרֶץ הָיְתָה תֹהוּ וָבֹהוּ״ ר״ת לְמַפְרֵעַ תֹּהוּ, א׳ כְּנֶגֶד הַס״ג וְא׳ כְּנֶגֶד הַב״ן.
**Therefore, *tohu* ("chaos") is mentioned here twice. The initial letters of "The earth was chaos and emptiness," read backward, spell *tohu*: one occurrence corresponds to *Sag*, and the other to *Ban*.**

The first occurrence is the explicit word *tohu* in *Bereishis* 1:2. The second is found through the initial letters of *veha'aretz hayesah tohu vavohu*.

Those initials are *vav, hei, tav, vav*. Read backward, they give *vav, tav, hei, vav*: *ve-tohu*, "and chaos." The Arizal counts the *tohu* contained in this reversed acrostic as the second occurrence. The two allusions correspond to *Sag* and to the *Ban* contained within it.

וְיָדוּעַ שֶׁהַכֵּלִים הַנִּשְׁבָּרִים יָרְדוּ אֶל מְקוֹם הַבְּרִיאָה וְזֶהוּ חֹשֶׁךְ עַל פְּנֵי תְהוֹם [ס״ת כֵּלִים]. כִּי שָׁם בְּרֹאשׁ הַבְּרִיאָה הוּא פְּנֵי תְהוֹם כִּי מִשָּׁם וּלְמַטָּה הוּא הַמַּיִם.
**It is known that the shattered vessels descended to the place of *Beriah*. This is the meaning of "darkness over the surface of the deep," whose final letters spell *kelim*. For there, at the head of *Beriah*, is the "surface of the deep," since from that point downward are the waters.**

The descent of the vessels is read in the phrase "darkness over the surface of the deep" (*Bereishis* 1:2). The final letters of *choshech al penei sehom* are *kaf, lamed, yud, mem*. Together, they spell *kelim*, "vessels." This is a final-letter reading, rather than an initial-letter acrostic.

The "surface of the deep" marks a spiritual boundary: the head, or uppermost level, of *Beriah*. The waters extend below that boundary. The verse thus describes both the fallen vessels and the region into which they descended.

וְרוּחַ אלהים מְרַחֶפֶת כּוּ׳ הוּא הָאוֹר שֶׁלֹּא הָיוּ הַכֵּלִים יְכוֹלִין לְקַבְּלוֹ וְזֶהוּ וְרוּחַ אלהים מְרַחֶפֶת עַל פְּנֵי הַמָּיִם שֶׁלֹּא יָרַד מִן הָאוֹר אֶל הַכֵּלִים רַק רפ״ח נִיצוֹצִין וְזֶהוּ מְרַחֶפֶת מ״ת רפ״ח שֶׁהֵם גִּי׳ ע״ב רי״ו.
**"The spirit of Elokim hovered," and so forth, refers to the light that the vessels could not receive. This is the meaning of "The spirit of Elokim hovered over the surface of the waters." Only 288 sparks of the light descended into the vessels. This is the meaning of *merachefes* ("hovered"): *mes* ("dead") and 288, which numerically equal 72 plus 216.**

The vessels descended, but the light they could not contain remained above them. "Hovering" describes that distinction: the light is over the waters rather than fully received within the fallen vessels (*Bereishis* 1:2). Only 288 sparks descended into them.

The letters of *merachefes* are rearranged into two groups. *Mem* and *tav* spell *mes*, "dead." The remaining letters, *resh*, *pei*, and *ches*, total 200 + 80 + 8 = 288. The word therefore joins an allusion to the vessels' "death" with the number of sparks that descended. The further numerical division given here is 288 = 72 + 216.

וְאַחַר הַשְּׁבִירָה נִזְדַּוְּגוּ הַס״ג עִם הָע״ב הָעֶלְיוֹן [דא״ק] וְיָצָא הַמ״ה הֶחָדָשׁ דֶּרֶךְ מֵצַח הָעֶלְיוֹן וְהוּא הָיָה הַמְתַקֵּן וְז״ש וַיֹּאמֶר אלהים יְהִי אוֹר שֶׁהוּא הַמ״ה הַמְתַקֵּן וַיְהִי אוֹר וְאָז נַעֲשָׂה הַתִּיקוּן וְהוּא ז׳ יְמֵי בְרֵאשִׁית,
**After the shattering, *Sag* entered a *zivug* (union) with the higher *Ab* of *Adam Kadmon*. The new *Mah* emerged through the upper forehead, and it effected the repair. This is what the Torah means by "Elokim said, 'Let there be light'": the light is *Mah*, which effects the repair. "And there was light" means that the repair then took place. This is the meaning of the seven days of Creation.**

The sequence now moves from shattering to repair. The union of *Sag* with the higher *Ab* produces the "new *Mah*," emerging through the forehead of *Adam Kadmon*. This *Mah* is the repairing agency already mentioned above.

"Let there be light" is therefore read as the emergence of the repairing *Mah*. "And there was light" describes the actual accomplishment of the repair (*Bereishis* 1:3). The seven days are the unfolding of this repaired order. This distinguishes them from the earlier "heavens and earth," which were read principally as the roots present in the shattered kings.

וְע״כ נֶאֱמַר בַּסּוֹף כִּי בוֹ שָׁבַת מִכָּל מְלַאכְתּוֹ כִּי לֹא הָיְתָה הַמְּלָאכָה אֶלָּא בַּאֲצִילוּת כִּי כָּל שְׁאָר עוֹלָמוֹת בי״ע אֵינָן אֶלָּא חוֹתָם אֲצִילוּת וְע״כ כִּי בוֹ שָׁבַת מִכָּל מְלַאכְתּוֹ,

**Therefore, at the end, it says, "For on it He ceased from all His work." The work took place only in *Atzilus*, for all the other worlds — *Beriah*, *Yetzirah* (Formation), and *Asiyah* — are only an imprint of *Atzilus*. Therefore, "on it He ceased from all His work."**

The "work" here is the work of repair in *Atzilus*. The lower worlds bear the imprint of that repaired order rather than constituting an entirely separate work of the same kind.

This explains the force of "all His work" in the account of the seventh day (*Bereishis* 2:3). Once the repair of *Atzilus* is complete, the work that establishes the pattern for the lower worlds is complete.

וְעַד עַתָּה לֹא הוּזְכַּר אָדָם אֶלָּא שָׁמַיִם וָאָרֶץ לְמַעְלָה בְּס״ג וְהַיָּמִים הוּא הַתִּיקּוּן כנ״ל,

**Until this point, Adam has not been mentioned. Rather, above, in *Sag*, there were heavens and earth, while the days are the repair, as explained above.**

This is a summary of the spiritual sequence just described. The opening "heavens and earth" refer to the primordial state associated with *Sag*. The days describe its repair.

"Adam" now introduces a different level of the account. The distinction is between the earlier roots and repair in *Atzilus*, and the configurations called Adam in the worlds below it.

וְאַחַר שֶׁנִּשְׁלַם הַתִּיקּוּן בָּאֲצִילוּת מִשָּׁם וּלְהַלְאָה הִתְחִיל שֵׁם אָדָם בְּז״א דִּבְרִיאָה וְדִיצִירָה וַדַּעֲשִׂיָּה כַּאֲשֶׁר נֶאֱמַר בְּיוֹם ו׳ וַיִּבְרָא אלהים אֶת הָאָדָם בְּצַלְמוֹ עַל אָדָם דִּבְרִיאָה.

**Once the repair in *Atzilus* was completed, the designation "Adam" began to apply to *Zeir Anpin* of *Beriah*, *Yetzirah*, and *Asiyah*. Thus, the statement on the sixth day, "Elokim created Adam in His image," refers to Adam of *Beriah*.**[22],[23]

"Adam" is not being used here only for the earthly person. It is also the designation of *Zeir Anpin* in the lower worlds. Each world has its own level of this configuration.

The verb "created," *vayivra*, identifies the Adam of *Bereishis* 1:27 with *Beriah*, whose name likewise means Creation. The apparent repetition of Adam's creation can therefore be understood as a distinction between spiritual levels, rather than a second description of precisely the same event.

The Arizal also identifies *Beriah* with the first *hei* of the Name Havayah. This may explain the initial *hei* in *ha-adam*, offering a further indication that the verse concerns Adam of *Beriah*.

וּמ״ש בַּתְּחִלָּה נַעֲשֶׂה אָדָם שֶׁהוּא עֲשִׂיָּה וְאח״כ בְּרִיאָה מִתְּחִלָּה בְּצַלְמֵינוּ כִּדְמוּתֵינוּ וְאח״כ בְּצַלְמוֹ לְבַד,

**Initially, it says, "Let us make Adam," indicating *Asiyah*, and afterward it speaks of creation. Initially, it says, "in our image, after our likeness," and afterward only, "in His image."**

Two changes in wording require explanation. "Let us make Adam" uses the language of making, associated here with *Asiyah*, whereas the subsequent "Elokim created Adam" uses the language of *Beriah* (*Bereishis* 1:26–27).

The first statement also mentions both image and likeness, using the plural "our." The second says only "His image." These differences reflect the level of Adam under discussion and the source from which Adam receives.

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[22] See Figure 3, "The Four Worlds and the Three Adams," at the back of this volume.

[23] See *Berachos* 43b.

כִּי הַדִּיבּוּר הָיָה מִזּוֹ״ן דַּאֲצִילוּת וְלֹא שָׁאַל אֶלָּא עַל אָדָם דַּעֲשִׂיָּה שֶׁהוּא עָתִיד לַחֲטוֹא כַּנִּזְכָּר בַּזֹּהַר עַל זֶה שָׁאַל וְאָמַר נַעֲשֶׂה אָדָם בְּצַלְמֵינוּ כִּדְמוּתֵינוּ כִּי זֶה הוּא אֲמִירַת אִימָּא דִּבְרִיאָה לְאַבָּא דִּבְרִיאָה עַל יְדֵי הִתְלַבְּשׁוּת בָּהֶם זו״ן דַּאֲצִילוּת,

**The utterance came from *Zeir Anpin* and *Nukva* of *Atzilus*. The consultation concerned only Adam of *Asiyah*, who was destined to sin, as mentioned in the *Zohar*. It was about this Adam that the consultation took place and the words were spoken: "Let us make Adam in our image, after our likeness."**

**For this was the statement of *Imma* of *Beriah* to *Abba* of *Beriah*, through *Zeir Anpin* and *Nukva* of *Atzilus* being enclothed within them.**

The Arizal distinguishes the source of the utterance from its immediate speakers. Its source is *Zeir Anpin* and *Nukva* of *Atzilus*. Those higher configurations are enclothed within *Imma* and *Abba* of *Beriah*, through whom the consultation is expressed.

The subject of "Let us make Adam" is specifically Adam of *Asiyah*, the Adam who can sin (*Bereishis* 1:26). The Arizal cites the *Zohar* to identify this as the Adam whose future conduct occasions the consultation. The plural "our" belongs to the dialogue of *Imma* and *Abba*.

וְצֶלֶם וּדְמוּת הַכֹּל מִן הַנּוּקְבָא אִימָּא שֶׁהִיא הַמַּלְבֶּשֶׁת אֶת הַוָּלָד דְּהַיְינוּ הַצֶּלֶם ע״כ, צֶלֶם עוֹלֶה אהי״ה דְּיוּדִין שֶׁהוּא בְּחִי׳ נוּקְבָא אֶלָּא שֶׁהַצֶּלֶם הוּא מַה שֶּׁנּוֹתֵן אִימָּא לְדִכּוּרָא.

**Image and likeness both come entirely from the female, *Imma*, who clothes the offspring. This clothing is the image. Therefore, *tzelem* ("image") has the numerical value of Ekyeh spelled out with *yuds*, which is an aspect of the female. The image, however, is what *Imma* gives to the male.**

The image is the clothing that *Imma* provides for the offspring. Its source is thus female, even when its recipient is male. This distinction between source and recipient is essential to the explanation.[24]

The numerical identification needs a counting adjustment. *Tzelem* totals 90 + 30 + 40 = 160. Ekyeh spelled out with *yuds* totals 111 + 15 + 20 + 15 = 161. The stated equivalence therefore appears to count *tzelem* together with one additional unit for the word as a whole. That adjustment is implicit rather than expressly stated.

וּדְמוּת שֶׁיֵּשׁ בּוֹ צוּרָה יוֹתֵר הוּא מַה שֶּׁנּוֹתֵן אִימָּא לִנּוּקְבָא,

**Likeness, which has a more defined form, is what *Imma* gives to the female.**

The two terms distinguish what *Imma* gives to the two recipients. "Image" is given to the male, and "likeness" to the female.

The Arizal characterizes likeness as having a more defined form. He does not elaborate that distinction here. The immediate point is that both gifts come from *Imma*, despite their different recipients.

וּלְפִי שֶׁכַּוָּנָתוֹ הָיָה לַעֲשִׂיָּה, וּלְעוֹלָם הַתַּחְתּוֹן יֵשׁ לוֹ כֹּחַ כָּל מַה שֶּׁלְּמַעְלָה, וּבָעֶלְיוֹן אֵין בּוֹ בְּחִי׳ הַתַּחְתּוֹן וּלְפִיכָךְ אָמַר בְּצַלְמֵינוּ כִּדְמוּתֵינוּ הַכֹּל עַל עֲשִׂיָּה,

**Since the intention concerned *Asiyah*, and the lower always possesses the power of everything above it, whereas the higher does not contain the aspect of the lower, the Torah says, "in our image, after our likeness." Both expressions concern *Asiyah*.**

The lower level receives the powers of the levels above it. The higher level, however, does not thereby contain the distinct manifestation belonging to the lower.

Because the intended Adam is Adam of *Asiyah*, both "image" and "likeness" are included in the consultation (*Bereishis* 1:26). Their presence together reflects what the lower world receives from above, not a statement that all the worlds are identical.

[24] ***Eitz Chaim* 26:3**.

וְאע״פ שֶׁאָמְרוּ בַּזֹּהַר צֶלֶם בְּדִכּוּרָא הַכַּוָּנָה הוּא צֶלֶם לְז״א דַּעֲשִׂיָּה וּדְמוּת לְנוּק׳ דַּעֲשִׂיָּה אָכֵן הַכֹּל ע״י אִימָּא דְּבְרִיאָה לַעֲשִׂיָּה שֶׁהַכֹּל בְּחִי׳ נוּקְבָא וְהֵרִי שֶׁכָּל הַשְּׁאֵלָה הָיְתָה עַל אָדָם דַּעֲשִׂיָּה,

**Although the *Zohar* says that image is in the male, the intention is that image is for *Zeir Anpin* of *Asiyah*, and likeness is for *Nukva* of *Asiyah*. Yet both come to *Asiyah* through *Imma* of *Beriah*, and both are aspects of the female. Thus, the entire consultation concerned Adam of *Asiyah*.**

The *Zohar*'s association of image with the male concerns the recipient: *Zeir Anpin* of *Asiyah*. Likewise, likeness is received by *Nukva* of *Asiyah*.

This does not contradict the statement that both come from the female. Their transmitting source is *Imma* of *Beriah*. The Arizal therefore reads "image" and "likeness" simultaneously in terms of their different recipients and their common maternal source.

וְאח״כ אָמַר וַיִּבְרָא אלהים אֶת הָאָדָם בְּצַלְמוֹ דְּהַיְינוּ אָדָם דִּבְרִיאָה וְלָכֵן אָמַר וַיִּבְרָא, וְאָדָם דַּעֲשִׂיָּה לֹא הוּצְרַךְ לְהַזְכִּיר שֶׁנַּעֲשָׂה דִּפְשִׁיטָא כֵּיוָן שֶׁשָּׁאַל עָלָיו דַּי הַדִּיבּוּר בָּזֶה לַעֲשׂוֹתוֹ וְזש״ה בִּדְבַר ה׳ שָׁמַיִם נַעֲשׂוּ וְהַיְינוּ אָדָם דַּעֲשִׂיָּה לֹא הוּצְרַךְ אֵלָיו מַעֲשֶׂה אֶלָּא הַשְּׁאֵלָה וְהַדִּיבּוּר בָּהֶם מַסְפִּיק,

**Afterward, it says, "Elokim created Adam in His image," meaning Adam of *Beriah*. Therefore, it says "created."**

**There was no need to mention that Adam of *Asiyah* was made. This is self-evident: once the consultation concerned him, the utterance itself was sufficient to make him. This is what Scripture means by "By the word of Hashem, the heavens were made." Thus, Adam of *Asiyah* required no act. The consultation and the utterance concerning him were sufficient.**

The explicit report of creation concerns Adam of *Beriah*, as indicated by "created" (*Bereishis* 1:27). Adam of *Asiyah* was the subject of the preceding consultation, but his making does not require a separate report.

The reason is the efficacy of the Divine utterance. The Arizal invokes "By the word of Hashem, the heavens were made" (*Tehillim* 33:6): the word itself brings its subject into being. Accordingly, "Let us make Adam" is sufficient for Adam of *Asiyah*, while the following verse explicitly describes Adam of *Beriah*.

וְאָמַר בְּצֶלֶם אלהים בָּרָא אוֹתוֹ הֵם הַמּוֹחִי׳ הַבָּאִים אֵלָיו מְלוּבָּשִׁים בְּנה״י דְּאִימָּא הַנִּקְרָא צֶלֶם כַּנּוֹדָע,

**The statement "In the image of Elokim He created him" refers to the *mochin* (intellectual powers) that come to him enclothed within *Netzach* (Victory), *Hod* (Splendor), and *Yesod* (Foundation) of *Imma*. This is called *tzelem*, as is known.**

"In the image of Elokim" describes how Adam of *Beriah* receives his *mochin* (*Bereishis* 1:27). They arrive clothed within the three lower attributes of *Imma*: *Netzach*, *Hod*, and *Yesod*.

The "image" is therefore not an outward physical resemblance. It is the form of clothing through which the intellectual lights are transmitted to and received by Adam. This gives a more specific meaning to the earlier statement that *Imma* clothes the offspring.[25]

וּלְאָדָם זֶה דִּבְרִיאָה לֹא הָיָה צָווּי שֶׁלֹּא יֹאכַל מֵעֵץ הַדַּעַת כִּי לִהְיוֹת זֶה הָעוֹלָם בָּרוּר מִקְּלִיפּוֹת לֹא הָיָה בּוֹ חֲשָׁשׁ כְּלָל וּלְכָךְ נֶאֱמַר וְאֶת כָּל עֵץ אֲשֶׁר בּוֹ פְּרִי עֵץ לָכֶם יִהְיֶה לְאָכְלָה, כְּלוֹמַר אֲפִילּוּ עה״ד שֶׁבְּתוֹךְ הַגַּן כִּי בְּאָדָם זֶה אֵין בּוֹ חֲשָׁשׁ.

**This Adam of *Beriah* was not commanded to refrain from eating from the Tree of Knowledge. Since this world is free of *kelipos* (shells of impurity), there was no danger in it at all. Therefore, it says, "Every tree bearing tree-fruit shall be yours for food." This means even the Tree of Knowledge within the garden, for there is no danger for this Adam.**

The permission to eat from every fruit-bearing tree belongs, in this reading, to Adam of *Beriah* (*Bereishis* 1:29). At that level, the world is free of *kelipos*, so eating does not involve the danger that necessitates the later prohibition.

The apparent difference between unrestricted permission and a subsequent command is thus a difference between levels of Adam. The Arizal is not extending this permission to the earthly

[25] ***Eitz Chaim* 25:1; 25:4.**

Adam under the later command. He is explaining why the earlier account, concerning Adam of *Beriah*, contains no such prohibition.

וּמַה שֶּׁנִּזְכַּר בְּרִיאַת אָדָם זֶה דִּבְרִיאָה בְּיוֹם ו׳ פִּי׳ שֶׁיִּהְיֶה רָאוּי לִהְיוֹת בְּרִיאָתוֹ אַחַר יוֹם הַז׳ שֶׁהוּא נוּק׳ דִּז״א דַּאֲצִילוּת אֶלָּא מִשּׁוּם דְּלְעוֹלָם יוֹם הַז׳ שֶׁהוּא נוּק׳ וְהַו׳ שֶׁהוּא יְסוֹד אֵינָם מִתְפָּרְדִים כִּי הַיְסוֹד מְמַלְכוּת אֵין לָהֶם פֵּירוּד לְעוֹלָם, וְהִנֵּה א״כ בְּיוֹם ו׳ שָׁם הוּא כָּלוּל הַנּוּק׳ ג״כ,

**The creation of this Adam of *Beriah* is mentioned on the sixth day. Strictly speaking, his creation ought to have followed the seventh day, which is *Nukva* of *Zeir Anpin* of *Atzilus*. However, the seventh day, which is *Nukva*, and the sixth, which is *Yesod*, are never separated. *Yesod* and *Malchus* (Kingship) never have any separation. Consequently, *Nukva* is also included there in the sixth day.**

Adam of *Beriah* depends on the completed order above him. Since the seventh day represents *Nukva* of *Atzilus*, his creation would seem to belong after that level has been completed.

The answer is that the sixth and seventh are not independent. The sixth is *Yesod*, and the seventh is *Malchus*, here identified with *Nukva*. Their inseparability means that *Nukva* is already included in the sixth day. Thus, Adam of *Beriah* can be mentioned on the sixth day without placing his emergence before the necessary completion above him.

וְעוֹד שֶׁעִיקַּר הַדִּכּוּרָא הוּא יְסוֹד כִּי הַנּוּק׳ אֵינָהּ רַק בֵּית קִיבּוּל לְקַבֵּל הַטִּפָּה שֶׁנּוֹתֵן בָּהּ יְסוֹד וְהִיא אַסְפַּקְלַרְיָא דְּלָא נְהִירָא וְגַם

**Furthermore, the principal aspect of the male is *Yesod*. The female is only a receptacle for receiving the drop that *Yesod* places within her, and she is *aspaklarya delo nahara* — a mirror that does not shine.**

This describes the giving and receiving relationship between *Yesod* and *Nukva*. *Yesod* transmits the drop, and *Nukva* receives it. From this perspective, the sixth day contains the principal transmitting aspect on which the subsequent emergence depends.

"A mirror that does not shine" means that *Nukva* does not supply this illumination independently. Her illumination is received. The description therefore reinforces the explanation for associating Adam's creation with the sixth day.

כִּי בְּהוֹזְכַּר יוֹם הַשִּׁשִּׁי בְּה׳ משא״כ בְּשְׁאָר יָמִים הוֹרָה שֶׁכְּבָר הַנּוּק׳ נִתְקַנָּה וְלֹא חָסְרָה רַק חֲזָרַת פב״פ לְהִזְדַּוְּוגֹ וְז״ש כָּאן כֵּיוָן שֶׁנִּכְנַס שַׁבָּת דְּהַיְינוּ הַכְנִיסַת שַׁבָּת מַמָּשׁ בְּסוֹד הַזִּיווּג הַכְנָסַת כַּלָּה לַחוּפָּה.

**Furthermore, "the sixth day" is mentioned with a *hei*, unlike the other days. This indicates that *Nukva* had already been repaired and lacked only the return to a face-to-face position for union. This is the meaning here of "Once Shabbos entered": the actual entry of *Shabbos*, in the mystery of the union, is the bringing of the bride beneath the wedding canopy.**

The wording is *yom hashishi*, "the sixth day," with the definite article *hei* before "sixth" (*Bereishis* 1:31). The Arizal reads this additional *hei* as indicating that *Nukva* is already repaired.

What remains is not her basic formation but her return to a face-to-face relationship for union. The entry of *Shabbos* is accordingly described as the entrance of the bride beneath the wedding canopy. The sixth day includes the repaired female, while the entry of *Shabbos* marks the marital union.

וְאָמַר אֵלֶּה תּוֹלְדוֹת הַשָּׁמַיִם וְהָאָרֶץ בְּהִבָּרְאָם בְּכָאן הוֹדִיעַ כִּי כְּשֶׁנִּבְרָא אָדָם דִּבְרִיאָה נַעֲשָׂה שָׁם גַּם אָדָם דַּעֲשִׂי׳ וְזֶה לְהִיוֹת כִּי בְּרִיאָה בְּחִי׳ ה׳, וְה׳ לְעוֹלָם כְּפוּלָה ב׳ הֵהִין כָּזֶה ה״ה הָא׳ בְּרִיאָה וְהַב׳ עֲשִׂיָּה.

**It says, "These are the generations of the heavens and the earth when they were created." Here, the Torah makes known that when Adam of *Beriah* was created, Adam of *Asiyah* was also made there. This is because *Beriah* corresponds to *hei*, and *hei* is always doubled into two *heis*, like this: *hei–hei*. The first is *Beriah*, and the second is *Asiyah*.**

"These are the generations of the heavens and the earth when they were created" introduces the relationship between the two levels of Adam (*Bereishis* 2:4). The creation in *Beriah* also encompasses the making in *Asiyah*.

The letter-reading explains this conjunction. In the spelling used here, the letter *hei* is itself written out as *hei–hei*. The first, root letter corresponds to *Beriah*. The second, contained within its spelling, corresponds to *Asiyah*. Thus, *Asiyah* is included with *Beriah*, even before *Yetzirah* has been separately revealed.

וְיִצִירָה עֲדַיִין לֹא נִתְגַּלָּה שֶׁכֵּן הָיָה כַּוָּונָה תְּחִלָּה לִהְיוֹת אֵשֶׁת חַיִל עֲטֶרֶת בַּעְלָהּ יהה״ו ה׳ עַל ו׳ וּב׳ הֵהֵין אִימָּא וּבַרְתָּא שֶׁהוּא כְּפוּל הַה׳ וְאח״כ בַּעֲבוּר הַחֵטְא יָרְדָה ה׳ אַחֲרוֹנָה לְמַטָּה וְנַעֲשָׂה יהו״ה,

***Yetzirah* had not yet been revealed, for the original intention was that "A woman of valor is her husband's crown": the sequence was *yud–hei–hei–vav*, with *hei* above *vav*. The two *heis* are mother and daughter, expressed by the doubling of the *hei*. Afterward, because of the sin, the final *hei* descended below, and the Name Havayah assumed its usual order.**[26]

"A woman of valor is her husband's crown" supplies the image of the female standing above the male (*Mishlei* 12:4). In the letter sequence given here, the two *heis* stand together before the *vav*. They represent mother and daughter: *Imma* and *Nukva*, corresponding here to *Beriah* and *Asiyah*.

The daughter's position above the *vav* expresses the original intention. After the sin, that lower *hei* descends to its position after the *vav*. The Name Havayah then has its usual letter order. This explains why the account can disclose *Asiyah* together with *Beriah* while *Yetzirah* remains unrevealed.

וְזש״ה אֵלֶּא תוֹלְדוֹת הַשָּׁמַיִם וְהָאָרֶץ דְּהַיְינוּ זו״ן דִּבְרִיאָה וְז״ש בְּהִבָּרְאָם שֶׁהוּא הַבְּרִיאָה. וְה׳ קְטַנָּה מִשּׁוּם שֶׁבְּרִיאָתָם הָיָה ע״י מַלְכוּת דַּאֲצִילוּת שֶׁהִיא ה׳ קְטַנָּה וְזֶה הָיָה בְּיוֹם עֲשׂוֹת ה׳ אלהים אֶרֶץ וְשָׁמָיִם,

**This is what Scripture means by "These are the generations of the heavens and the earth": they are *Zeir Anpin* and *Nukva* of *Beriah*. The word *behibaram* ("when they were created") refers to *Beriah*.**

**The *hei* is small because their creation took place through *Malchus* of *Atzilus*, which is the small *hei*. This occurred "on the day Hashem Elokim made earth and heavens."**

The "heavens and earth" in this verse are identified as *Zeir Anpin* and *Nukva* of *Beriah* (*Bereishis* 2:4). The word *behibaram* uses the language of creation and therefore points to *Beriah*.

The *hei* within *behibaram* is written small in the Torah. The Arizal reads that small letter as *Malchus* of *Atzilus*, through which these configurations of *Beriah* are created. The continuation, "on the day Hashem Elokim made earth and heavens," introduces the corresponding level of making, *Asiyah*, within the same verse.

בִּבְרִיאָה הוּזְכַּר בָּהֶן הַשָּׁמַיִם וְהָאָרֶץ וּבַעֲשִׂי׳ אֶרֶץ וְשָׁמַיִם בְּלֹא ה׳ מִשּׁוּם שֶׁבְּרִיאָה הִיא ה׳ רִאשׁוֹנָה הַנִּרְגֶּשֶׁת וְהַב׳ הִיא עֲשִׂי׳ הַה׳ כְּפוּלָה שֶׁאֵינָהּ נִרְגֶּשֶׁת בַּפֶּה וְהִיא נֶעְלֶמֶת.

**In *Beriah*, they are called "the heavens and the earth." In *Asiyah*, they are called "earth and heavens," without a *hei*. This is because *Beriah* is the first *hei*, which is perceptible, while the second is *Asiyah*, the doubled *hei*, which is not sounded in speech and is concealed.**

The first half of *Bereishis* 2:4 says *hashamayim veha'aretz*, "the heavens and the earth," with a definite-article *hei* on each noun. The second says *eretz veshamayim*, "earth and heavens," without those articles.

The distinction follows the doubled spelling *hei–hei*. *Beriah* corresponds to the perceptible root letter. *Asiyah* corresponds to the second *hei*, concealed within the spelling of that letter rather than independently sounded. The visible articles therefore belong to the wording associated with *Beriah*, while they are absent from the wording associated with *Asiyah*.

וְאָמַר בִּבְרִיאָה שָׁמַיִם תְּחִלָּה וּבַעֲשִׂיָּה אֶרֶץ תְּחִלָּה מִשּׁוּם שֶׁהַבְּרִיא׳ שֶׁהָיְתָה ע״י זו״ן דַּאֲצִילוּת בְּהִתְלַבְּשׁוּתָם שֶׁהִיא עָלְמָא דִּדְכוּרָא לָכֵן שָׁמַיִם קוֹדְמִין שֶׁהוּא ו׳ שֶׁל הַשֵּׁם. וּבַעֲשִׂי׳ שֶׁהִיא עָלְמָא דְּנוּקְ׳ דְּשַׁלְטָא נוּקְ׳ בִּדְכוּרָא לָכֵן אֶרֶץ [ה׳] קֶדְמָה וְאח״כ שָׁמַיִם.

**In *Beriah*, the Torah mentions heavens first, whereas in *Asiyah*, it mentions earth first. For *Beriah* came through *Zeir Anpin* and *Nukva* of *Atzilus* being enclothed within it, and it is a male world. Therefore, heavens come first, corresponding to the *vav* of the Name.**

[26] See *Shaar HaKavanos*, *Derushei HaTefillin*, discourse 6, p. 41.

***Asiyah*, however, is a female world, in which the female rules over the male. Therefore, earth, corresponding to *hei*, comes first, followed by heavens.**

The same verse also reverses the order of the two nouns (*Bereishis* 2:4). This reversal expresses a change in which aspect predominates.

In this comparison, *Beriah* is described as a male world. The heavens, representing the male and the letter *vav*, therefore precede the earth. *Asiyah* is described as a female world, where the female predominates. There, earth, representing *hei*, precedes heavens. The different orders are meaningful descriptions of two different spiritual settings.

וְגַם זֶהוּ טַעַם ב׳ לָמָּה נַעֲשָׂה הָעֲשִׂיָּה עִם הַבְּרִיאָה קוֹדֶם הַיְצִירָה מִשּׁוּם שֶׁהִיא נוּקְ׳ בְּחִינַת ה׳ שֶׁהִיא ד׳ עַל ו׳ וְהַד׳ שֶׁהִיא עֲשִׂיָּה נִגְלֵית שָׁם וְהַיְצִירָה לֹא הָיָה וְזֶהוּ

**This is also a second reason why *Asiyah* was made together with *Beriah*, before *Yetzirah*. *Asiyah* is the female, the aspect of *hei*, which is a *dalet* above a *vav*. The *dalet*, which is *Asiyah*, was revealed there, whereas *Yetzirah* was not.**

The Arizal now gives another letter-reading. Instead of considering the doubled spelling *hei–hei*, he considers the form of *hei* as a *dalet* positioned above a *vav*. In this reading, the *dalet* represents *Asiyah*, and the *vav* represents *Yetzirah*.

The point seems to be that the upper, female component can already be revealed while the male level represented by *vav* has not yet emerged separately. This supplies a second explanation for the disclosure of *Asiyah* together with *Beriah*, before the separate revelation of *Yetzirah*.

שֶׁנֶּחְלְקוּ ב״ש וּב״ה אִם שָׁמַיִם נִבְרְאוּ תְּחִלָּה אוֹ אֶרֶץ וְאָמַר רשב״י תְּמֵהַנִי אֵיךְ נֶחְלְקוּ, כַּוָּונָתוֹ כִּי בְּוַודַּאי לְעוֹלָם לֹא נֶחְלְקוּ, אֶלָּא בִּבְרִיאָה הַשָּׁמַיִם קָדְמוּ דְּהַיְינוּ מִן הַטַּעַם שֶׁאָמַרְנוּ שֶׁהוּא עָלְמָא דִּדְכוּרָא וּלְשִׁכְלוּל דְּהַיְינוּ עוֹלַם הָעֲשִׂיָּה שֶׁהוּא שִׁכְלוּל וְתַשְׁלוּם הַכֹּל שָׁם הָאָרֶץ קָדְמָה מַר אָמַר חֲדָא וּמַר אָמַר חֲדָא וְלָא פְּלִיגִי׃

**This is the meaning of the disagreement between Beis Shammai and Beis Hillel over whether heavens were created first or earth. Rabbi Shimon bar Yochai said, "I am astonished at how they disagreed." His intention was that they certainly never disagreed.**

**Rather, in *Beriah*, heavens came first, for the reason we explained: it is a male world. As for completion, meaning the world of *Asiyah*, which is the completion and consummation of everything, there earth came first. One master said one thing, and the other said another, but they do not disagree.**

The two positions concern different worlds. In *Beriah*, the male predominates, so heavens precede earth. In *Asiyah*, which brings the whole order to its completion, the female predominates, so earth precedes heavens.

The Arizal therefore understands Rabbi Shimon bar Yochai's astonishment as indicating that the disagreement is not about one undifferentiated act of creation. Each view states the order appropriate to a different level. Both can be true: heavens first in *Beriah*, and earth first in *Asiyah*.

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IN BRIEF *Section 1.1.1*

- The Torah begins with *beis*, the second letter, because it speaks of *Beriah* (Creation), the second world, not of *Atzilus* (Emanation). The creating Elokim is *Imma* (Mother) of *Beriah*, acting through the power of *Imma* of *Atzilus*.
- The creation account describes the refinement of the kings whose vessels shattered. "Let there be light" brings their repair. The waste is sorted out first, and Adam is the "food" that remains. This sorting stopped on *Shabbos*.
- A second explanation addresses the repeated creation accounts. The opening heavens and earth chiefly describe the seven kings of *Sag*, whose vessels shattered. These are the roots of *Zeir Anpin* and *Nukva*. The seven days describe their repair through *Mah*, a work completed in *Atzilus* (Emanation).
- "Let us make Adam" concerns *Asiyah* (Action). "Elokim created Adam" concerns *Beriah* (Creation). Beis Shammai and Beis Hillel describe different orders: heavens first in *Beriah*, earth first in *Asiyah*.

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