

1. Making an engraving upon the supernal light

The Zohar discusses the primordial phase that ignited the process of creation. This phase produced a vacated space, a void into which our physical universe would eventually be born. By this act of creation, the infinite gave birth to the finite. Just as a seed contains all the stages that will produce a full grown tree, including the final fruit, the seed of our cosmos contains all the souls of mankind, including our complete and final fulfillment. Recognizing this motivates us to complete our own spiritual work. It accelerates our spiritual transformation by revealing our connection with the seed, which is the cause of all causes.

1. With the beginning of the manifestation of the King's will, THAT IS, WHEN THE KING DESIRED TO CREATE THE WORLD, a hard spark made an engraving upon the supernal light. THIS HARD SPARK, WHICH emanated from the most concealed of all concealed things--from the secret of ein-sof (endlessness)-and took a shapeless form. THE SPARK was then inserted into THE CENTER OF a circle that was neither white nor black nor red nor green, nor any color at all. When He began its measurements, He created bright colors that shone into THE EMPTY SPACE AND THE ENGRAVING. From within the spark - THIS HARD SPARK - a fountain spouted, from which the shades down below received their colors.

1. בְּרִישׁ הוֹרְמוֹנוֹת דְּמַלְכָּא, גְּלִיף גְּלוּמֵי בְּטְהִירוֹ
עֲלָא בּוֹצִינָא דְקִרְדִּינוֹתָא, וְנִפְיָק גּוֹ סְתִים דְּסְתִימוֹ
מִרְזָ"א דְאִי"ן סו"ף, קוּטְרָא בְּגוּלְמָא נְעִיץ בְּעֻזָּא
לֹא חוּר וְלֹא אוֹכֵם וְלֹא סוּמָק וְלֹא יְרוֹק, וְלֹא גּוּזוֹן
כָּלֵל. בְּדִ מִדִּיר מְשִׁיחָא, עֲבִיד גּוּזוֹנִין לְאַנְהָרָא לְגוֹ.
בְּגוֹ בּוֹצִינָא, נִפְיָק חֵד נִבְיָעוּ, דְּמִנִּיהַּ אֶצְטְבְּעוּ גּוּזוֹנִין
לְתַתָּא.

2. From the most concealed of all concealed things, the secret of ein-sof (endlessness), EMANATED TWO FACES: ONE cleaved and THE OTHER DID not cleave. Its atmosphere was unknown until forceful blows split ATIK, and a concealed supernal point shone. Beyond this point, nothing is knowable and, because of this, He is called by the name Beginning, WHICH MEANS the First of the Sayings.

2. סְתִים גּוֹ סְתִימִין מִרְזָּא דְאִי"ן סו"ף, בָּקַע וְלֹא
בָּקַע, אֲוִירָא דִּילִיָּה לֹא אֲתִיידַע כָּלֵל. עַד דְּמִגּוֹ
דְּחִיקוֹ דְּבִקִּיעוּתִיהּ, נִהִיר נְקוּדָה חֲדָא סְתִימָא עֲלָא,
בְּתֵר הָהִיא נְקוּדָה לֹא אֲתִיידַע כָּלֵל, וּבְגִין כֶּךָ אֲקִרִי
רֵאשִׁית, מֵאֲמֹר קִדְמָא דְכָלֵּא.

2. "The brightness of the firmament"

When God created the world, He knew that we, the vessels, could not receive His awesome, blazing Light in Its totality. This Kabbalistic notion can be likened to a tripped circuit breaker caused by an overload of electric current. It can also be compared to the light of sun, which would incinerate the entire earth if it were to ever approach too close. The Creator, in His infinite wisdom, therefore concealed the greater portion of His Light so as not to overwhelm that which He created.

The Zohar recounts the process of how this hidden Light began to be revealed. As we correct and transform our crude, immoral nature, we reveal a measure of hidden Light in direct proportion to the degree of inner change we've undergone. It is this spiritual change that expands our internal vessel, allowing us to receive a greater portion of hidden Light. The Hebrew letters emanate this hidden Light into our day to day existence.

3. "And they who are wise shall shine like the brightness of the firmament, and they who turn many to Righteousness like the stars for ever and ever" (Daniel 12:3). "And they who are wise" ALLUDES TO THE SOULS OF THE RIGHTEOUS, "the brightness of the firmament", TO THE ILLUMINATION OF THE UPPER THREE SFIROT, WHICH ARE REVEALED WHEN COMBINED WITH THE ATTRIBUTE OF MERCY. The aura of the brightness that is most concealed of all concealed things united with this point and shone into it. Then this Beginning--WHICH IS ARICH ANPIN--expanded INTO A HEAD AND BODY, and made a temple for its honor and glory. There, INSIDE THE TEMPLE, ARICH ANPIN planted a holy seed to bring forth SOULS for the benefit of the world. This is the secret of, "So the holy seed is its immovable stump" (Yeshayah 6:13).

3. וְהַמְשְׁכִּילִים יִזְהִירוּ כְּזֹהַר הַרְקִיעַ וּמִצְדִּיקֵי הַרְבִּים
כְּכּוֹכְבִים לְעוֹלָם וָעֶד. זֹהֵר סְתִימָא דְסְתִימִין, בְּטֶש
אֲוִירָא דִּילִיָּה וְאַנְהִיר בְּהִיא נְקוּדָה, וּכְדִין אֲתַפְשֵׁט
הֵאֵן רֵאשִׁית, וְעֲבִיד לִיהַּ הֵיכְלָא לִיקְרִיָּה,
וּלְתוֹשִׁבְחָתֶיהָ. תָּמֵן, זֶרַע וְרַעָא דְקוּדְשָׁא לְאוּלְדָּא,
לְתוֹעֲלָתָא דְעֵלְמָא, וְרִזָּא דָּא, זֶרַע קִדְשׁ מִצְבָּתָהּ.

4. The brightness that He sowed for His honor is similar to the purple seed of the silkworm, for the worm encases itself within its own silk, within its own creation. AND FROM THAT SEED, He prepares for Himself a temple for his own glory and for the benefit of all. With this Beginning, the Concealed unknown One created the temple, and this temple is called BY THE NAME 'Elohim.'

4. זֹהֵר, דְּזֶרַע זֶרַעָא לִיקְרִיָּה, בְּהִיא זֶרַעָא דְמֶשִׁי
דְּאַרְגּוֹן טָב, דְּאֲתַחֲמִי לְגוֹ, וְעֲבִיד לִיהַּ הֵיכְלָא דְאִיהוּ
תוֹשִׁבְחָתָא דִּילִיָּה וְתוֹעֲלָתָא דְכָלֵּא. בְּהִיא רֵאשִׁית,
בְּרָא הָהוּא סְתִימָא דְלֹא אֲתִיידַע לְהֵיכְלָא דָּא.
הֵיכְלָא דָּא אֲקִרִי אֱלֹהִים.

5. This is the secret of the words: "In the beginning Elohim created..." (Beresheet 1:1). THIS TEMPLE IS the brightness from which all TEN sayings were created, according to the secret meaning of the expansion of the point from that hidden brightness. Thus, if the word "created" applies to it, no wonder it is written, "And Elohim created man in His own image" (Beresheet 1:27).

5. וְרִזָּא דָּא, בְּרֵאשִׁית בְּרָא אֱלֹהִים. זֹהֵר, דְּמִנִּיהַּ
כָּלְהוּ מֵאֲמֹרוֹת אֲתַבְרִיאוּ בְרָא דְאֲתַפְשֻׁתוֹתָא
דְּנְקוּדָה דְּזֹהֵר סְתִים דָּא. אִי בְּהִיא כְּתִיב בְּרָא, לִית
תְּוֹהָא, דְּכְתִיב וַיִּבְרָא אֱלֹהִים אֶת הָאָדָם בְּצַלְמוֹ.