

Sepher ha Zohar - Bereshit A

8. זהר סתים וגניז, עד דבנין בעייה לאולדא, וביתא קיימא בפשיטו דתקונא דאינון זרע קדש. ועד לא אתעדיתא, ולא אתפשט פשיטו דישובא לא אקרי אלהים, אלא כלא בכללא פראשית, לבתר דאתתקן בשמא דאלהים, אפיק אינון תולדין מההוא זרעא דאזרע ביה. מאן ההוא זרעא, אינון אתוון גליפן, רזא דאורייתא, דנפקו מההיא נקודה.

8. The brightness was concealed and hidden until the children came inside it in order to beget and the house stood expanded to contain what was established through the holy seed. As long as it had not conceived, the expansion of the house to make it habitable had not occurred, nor was it yet called BY THE NAME 'Elohim.' Rather, they both are still part of Beresheet (*"In the beginning"*). THEREFORE, EVERYTHING IS CONSIDERED AS IF IT IS INCLUDED WITHIN ARICH ANPIN; THAT IS, THE BEGINNING. After it became known by the name 'Elohim,' it gave birth to the generations that came from the seed sown within it. HE ASKS, What is that seed AND REPLIES: The seed is the engraved letters, WHICH ARE the secret of the Torah, REFERRING TO ZEIR ANPIN, which emanates from that point - WHICH IS ARIC/H ANPIN.

9. ההיא נקודה זרע פגו ההוא היכלא רזא דתלת נקודין: וזכ"ם שויר"ק, וזיר"ק, ואתכלילו דא בדא, ואתעבידו רזא וזדא קול דנפיק בוזבורא וזדא. בשעתא דנפק, נפקת בת זוגיה בהדיה, דכליל כל אתוון, דכתיב את העינים, קול ובת זוג. האי קול דאיהו עינים. איהו אהי"ה בתראה. זהר דכליל כל אתוון וגוונין פגוונא דא.

9. That SUPERNAL point, WHICH IS ARICH ANPIN, sowed inside the chamber - WHICH IS YISRAEL-SABA AND TEVUNAH - the secret of the three vowels: Cholam, Shuruk and Chirik. So they are combined into one secret, a Voice that emerges from the joining OF THE THREE VOWELS. When THE VOICE came forth, its female counterpart came with it. She included all the letters as it is written: *"the heaven"* (*Beresheet 1:1*); that is, the voice and its Female principle. This voice, which is THE SECRET OF the heaven, is the last NAME OF Eheyeh, which is the brightness that contains all the letters and colors in this manner.

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~Reflections on *Ten Sfirot* by Rav Yehuda Ashlag in *Preface to the Sulam Commentary*

This is like the light of the sun, which is impossible to look at unless through a darkened glass that diminishes its light and makes it suitable for the eyes' ability to see. Similarly, had His light not been covered by these ten coverings, called "ten Sefirot," in which each lower one further covers His light, the lower ones would have been unable to obtain it.