

going in deeper: in the “beginning”

(genesis / bereshith)

part 2

the primordial foundation: preparing the vessel for the soul

berëshith (genesis) 1:1-2

'in the beginning elohiym created the heavens and the earth. and the earth came to be formless and empty, and darkness was on the face of the deep. and the spirit of elohiym was moving on the face of the waters.'

to read these words only with the eyes of the flesh is to stir the imagination to picture the form of the set-apart one (ha'kadosh baruch hu), to wonder how he "moves" or "speaks." the mind can get lost in fantasies of waters, darkness, and the face of the deep...

but who truly needs these shadows? they are a comfort only to those who are yet bound by the **yetzer hara**, the innate inclination to receive for the self alone, which **yvh** himself acknowledged is the state of humanity, for **"the inclination of man's heart is evil from his youth"** (berëshith 8:21). they are for those who wish to discuss and debate the map, but who have no intention of undertaking the journey itself.

if your heart is still content with the offerings of this realm, then indeed, enjoy its music and its art. there is a time for every delight under the heavens. but if a deeper hunger has taken root in you, if you seek the world of spirit, then your concern must be for something entirely different: you must seek the face of **yvh** himself.

when questions of purpose burn within you and will not be silenced; when you must know why you were placed in this vast creation, it can mean only one thing: the cry of your soul will not let you rest until you uncover the mystery of its own origin. this longing is the very proof that you are not of this world alone.

and if this is true for you, beloved, then your story has already changed. it means the **ruach (spirit)** has already begun to stir you. you have taken your first steps on the path of return (**shuv**), and the ladder is set before you.

the hidden code in the first word

to truly understand **bereshit (in the beginning)**, we must look deeper than the translation. we must look at the very first word itself, for it contains a complete cosmic blueprint.

the word is **בְּרֵאשִׁית (bereishit)**.

ancient sages teach that this word can be read as **"bara sheet" he created six**. this points to the six days of creation, but also to the six fundamental spiritual dimensions that structure all of reality.

but there is an even deeper code within this code. the torah begins not just with a word, but with a mysterious, divine signature:

בְּרֵאשִׁית בָּרָא אֱלֹהִים אֶת

"bereishit bara elohiym et..."

this is the master key. **elohiym did not just create "the heavens and the earth." he created et ha'shamayim v'et ha'arets: the aleph/tav of the heavens and the aleph/tav of the earth.**

what does this mean?

- **"et ha'shamayim" (אֶת הַשָּׁמַיִם):** this is the **"heavenly aleph/tav."** it represents the complete, divine language of **altruism (bestowal)**. it is the perfect, spiritual structure of the heavens, operating solely on the principle of selfless giving, the **yetzer tov**. this is the domain of the soul.
- **"v'et ha'arets" (וְאֶת הָאָרֶץ):** this is the **"earthly aleph/tav."** it represents the complete, divine language of **formed desire**. remember, *eret* (earth) comes from *ratzon* (desire). this is the potential for the **yetzer hara**, the desire to receive for the self. this desire is not evil; it is the raw material of creation, the engine of all action. but left unguided, "without form and void," it becomes the egoism that separates us.

but who is the "he" that activates this system? the verse says **"bara elohiym" he created, [the] elohiym**. the word **elohiym (אֱלֹהִים)** is a plural form meaning **"mighty ones"** or **"powers."** it refers to the one supreme creator *acting through* a structured system of divine forces, the spiritual governance that carries out the divine will.

this reveals an astounding truth: the "six" (**sheet**) that were created are not just days, but **six great spiritual stations of ascent**. they are governed by these **elohiym**, these mighty powers or archangels, that rule over the processes of creation and guide the soul's journey through them. each "day" of genesis is a level of this spiritual architecture, overseen by a specific divine force that teaches the soul how to ascend from the chaos of egoism toward the perfect light of altruism.

therefore, the very first verse reveals the entire purpose of existence:

"in the beginning, he created the powers [elohiym] that established [the complete system of] altruism (heavens) and [the complete system of] egoism (earth)."

your journey begins here: understanding "in the beginning"

before you lies the highest potential a human soul can reach. it is found in this very code: **beresheet (in the beginning)**.

this opening chapter doesn't just describe the creation of the world; it describes the creation of *your inner world*—the spiritual space where your eternal soul (**neshama**) will come to live and grow. but at this very start, *you* don't exist yet. think of it like the architect first drawing the blueprint and the **elohiym** preparing the perfect environment for a child who will soon be conceived. only the "womb" the perfect spiritual habitat structured by the heavenly and earthly aleph/tav, is being formed.

so, what is this "habitat" made of?

let me simplify it: the words **"in the beginning, elohiym created..."** point to the creation of the two fundamental forces that will shape your entire existence:

1. a force of **desire to receive (yetzer hara)** for yourself. (the earthly aleph/tav)
2. a force of **desire to give (yetzer tov)** to others and to the creator. this is the force that finds its ultimate expression in the great command: "**v'ahavta l're'akha kamokha**" (**you shall love your neighbor as yourself**) (vayikra/leviticus 19:18). (the heavenly aleph/tav)

your soul's entire journey will be about learning to navigate between these two "languages."

"and the earth was without form, and void..."

here, a crucial key is given. the hebrew word for "earth" is **eretz**, which comes from the word **ratzon**, meaning **"desire."**

so, from this moment on, understand that the torah is speaking the language of *desire*. everything that happens is about the shaping of desire.

this initial desire was **"without form and void"** meaning it was raw, undefined, and had no direction. it was a clean slate, a blank page upon which the entire story of humanity, the story of *your soul*, was about to be written.

you might ask: "if these forces are inside me, why can't i feel them?"

it's a great question. think about it: can you feel your stomach digesting food or your liver filtering blood? no. these powerful, life-sustaining processes happen *within you*, but you are unaware of them until something goes wrong.

the same is true for your spiritual life. right now, tremendous inner processes are at work within you, shaping your soul, but a thick screen, what the prophet yeshayahu (isaiah) called a **"veil over the heart"** that prevents perception and understanding (yeshayahu 6:10) blocks your perception. this veil is built up over a lifetime of focusing on physical needs and egoistic desires.

this screen makes us concerned with our bodies, our possessions, and our status, while the quiet voice of the soul is smothered. this often leads to a feeling of emptiness, asking: *"is this all there is? i eat, i work, i sleep... and then i die? what is the point of my existence?"*

that very question is your first step back.

that feeling of dissatisfaction is a gift. it is the beginning of your journey *"back to the beginning"* back to **beresheet**. it is your soul's signal that it is ready to be born into its true purpose. it is the first prayer of **"open my eyes, that i may see wondrous things from your torah"** (tehillim/psalm 119:18).

this journey is a process of cleansing. we slowly peel back the layers of that dark screen of egoism that prevents us from truly living and seeing. but take heart, for as a later teacher wrote, **"when one turns to the master, the veil is taken away"** (2 corinthians 3:16). we begin to uncover our soul, our inner mechanism for connecting to the eternal.

the ultimate goal is absolute, perfect pleasure: to be filled with the creator's own eternal and perfect light. because he is perfect love, his deepest desire is to *share* that state of wholeness and joy with us, his creations. this is the promise of the renewed covenant: **"i will give you a new heart and put a new spirit within you..."** (yechezkel/ezekiel 36:26).

your soul is calling you to this journey. let's begin exploring this wondrous play, and discover the role you were always meant to have.

the birth of the soul's dwelling place: let there be light

the Ignition of consciousness: the immortal soul is spoken into being:

“and elohiyim said, ‘let there be light.’ and there was light.” (berēshith 1:3)

this is the moment the spiritual world is activated. this is where the forces we uncovered in the code of **bereishit**, the heavenly aleph/tav of altruism and the earthly aleph/tav of desire, snap into place. they converge to form the exact dwelling, the precise frequency, where the future soul will reside. this dwelling is in the **light**, and its entire purpose is to be filled by it.

but what is this light?

whatever you do, do not try to picture it with your physical eyes. that is a futile undertaking. we can only point to it with metaphors: the warmth of the sun, a feeling of perfect inner harmony, or a sudden clarity that feels like coming home.

the **light (ohr)** is the only true reality. it is the very quality of the creator, the force of complete and absolute bestowal, love, and goodness. it is the law of altruism itself. it surrounds and fills our souls, the entire world, and the whole universe. it is all of those things.

the sufferings and longings of this world are given for one reason only: to help us realize what we have lost and what we need to **"return" (shuv)** to that same **ohr**, that same state of perfect connection.

“and elohiyim saw the light, that it was good; and elohiyim divided the light from the darkness.”

if the **light**, the creator's quality of absolute bestowal exists, then there must be a **receiver** for this boundless goodness. someone upon whom he wishes to bestow the ultimate pleasure of his presence.

that "someone" is **creation**. it is us. it is you. it is the world inside of you.

we are the receivers.

thus, two states are formed for the first time:

1. **bestowal** – the quality of the creator (**yetzer tov**, the light).
2. **reception** – the quality of creation (**yetzer hara**, the raw desire).

the verse, **"and elohiyim divided the light from the darkness,"** alludes to this great separation, the forming of these two distinct states within the soul's potential. this process was encoded from the very beginning in the word **bereishit**, which comes from *bar* (aramaic: outside), meaning the soul's departure from the unified "bosom" of the creator into a state of independent existence.

this "exit" encompasses the entire path of humanity. you have journeyed into a state of distant, egoistic consciousness to ultimately realize your separation and choose to return to him. this is the long path of correcting the **yetzer hara** that all of humankind must undergo.

this illness of egoism affects the whole world, tearing it into pieces. only after you've understood this can you truly embark on the path back. and as you advance, correcting your desire from "receiving for self" to "receiving to bestow," you earn a reward infinitely greater than anything imaginable, you

earn **eternity**. you acquire eternal, unbounded bliss and consciously rejoin the creator on a higher level.

“and elohiym called the light day, and the darkness he called night. and there was evening and there was morning, one day.”

two states have now formed within you:

- **light (yom)**: ascent, bestowal, the altruistic quality (**yetzer tov**).
- **darkness (laylah)**: descent, reception, the egoistic quality (**yetzer hara**).

your first great spiritual work "**day one**" of your own creation, is to begin to separate and differentiate between them within your own heart. to feel the pull of the light versus the pull of the darkness. this conscious separation is the first, and most critical, step toward your correction (**tikkun**) and your return.

Day One: The Garment of Light & The Soul's First Lesson

“And elohiym said, ‘Let there be light.’ And there was light.” (Bereshit 1:3)

This initial command called into existence the first substance of creation: Ohr (Light). This was not the physical light of the sun, but the primordial, spiritual light of Nishmat elohiym—the very essence and substance of the soul. It is the immortal, luminous "fabric" from which all consciousness is woven. This is the "light body," the first and most pure garment of the soul (ohr with aleph), the universal template from which all individual souls will later be formed.

This radiant body of light is the soul's first dwelling, as the psalmist proclaims, "You are clothed with honour and majesty, who cover Yourself with light as with a garment..." (Tehillim / Psalm 104:1-2). This was our original, immortal covering before the descent into the "garments of skin" (ohr with ayin).

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to understand this moment, we must first distinguish between two darknesses.

the "**darkness on the face of the deep**" (bereshit 1:2) that existed *before* the light is of an entirely different nature. this primordial darkness was not a state of chaos or descent. it was the perfect, infinite state of **ein sof**, the endless one, where the utterly transcendent light of **yvh** was entirely concealed within his own self-sufficient perfection. this darkness was not an absence; it was a **plenitude of light so absolute and unified that it could not be perceived as light**. it was the "dwelling place" of the most high from eternity, as described by the prophet: "**he made darkness his secret place; his pavilion round about him was dark waters and thick clouds of the skies**" (tehillim / psalm 18:11). this is the darkness of the creator's hidden essence.

the spoken command, "let there be light," was therefore an act of profound revelation and, simultaneously, of concealment. it was the first great act of **true love**.

what is the true meaning of love? it is the creator's willingness to **give up his exclusivity**. it is the ultimate act of bestowal: to constrain his infinite presence (in hebrew, *tzimtzum* "contraction") to make space for something *other* than himself to exist. he yielded the perfect, unified solitude of his primordial "darkness" to create a vessel, a soul, a habitat, that could experience his light as a gift. this is the love that "**hides itself**" (isaiah 45:15) for the sake of the other.

thus, the "**light**" was revealed, and for the first time, a new type of "**darkness**" was born. this is the darkness that *follows* the light, the "**night**" that is separated from the "**day**." this subsequent darkness is the state of perceived absence, the shadow that allows us to recognize the light. it contains the characteristics of descent and concealment that make the soul's journey of choice possible.

yet, this cosmic event is also the most intimate personal truth. **day one is the birth of spiritual awareness and the soul's first task within you.**

the primary function of this luminous garment is to serve as a vessel for discernment. its very existence creates the potential for contrast. thus, **elohiym divided the light from the darkness**. this was not a physical act, but the establishment of the fundamental spiritual law of separation (*havdalah*). the soul's first great work is to learn to exercise this divine faculty within itself, to distinguish between the inner light (ascent, bestowal, **yetzer tov**) and the inner darkness of descent (reception for self, **yetzer hara**).

this process is encapsulated in the cycle of "**evening and morning, one day.**" the "evening" (*erev*) represents a state of mixture (*irbuvia*), where the boundaries between light and dark within us become blurred. the "morning" (*boker*) comes from the word *l'vaker*, meaning **to discern, to examine, to visit**. it is the state where we sift through the mixture, separate the light from the darkness, and clearly see the creator's presence. this daily cycle is the training ground of the soul, teaching it to become a conscious partner in its own rectification.

every one of us consists of these two contrasting qualities born on this day. these states represent our spiritual ascents and descents, which have nothing to do with worldly gains or losses, but with how near or far we are from the creator, and hence from his quality of bestowal.

the goal is to learn to keep the descents (**evening**) short-lived, and swiftly shift to the next phase, one of ascent (**morning**), of drawing near. the prophet yeshayahu (isaiah)

echoes this call to discernment: **"woe to those who call evil good, and good evil; who put darkness for light, and light for darkness..."** (yeshayahu 5:20). day one is the antidote to this woe.

the truth is, we are powerless to make this separation by our own will. however, this fervent, desperate striving to discern light from dark is what leads to the only prayer that matters: a plea not from the mind, but **a cry inscribed in the heart**. this is the prayer the creator answers, a desperate appeal for the wisdom to see clearly, as king solomon prayed not for wealth, but for a **"hearing heart to judge your people, to discern between good and evil"** (1 melakhim / 1 kings 3:9).

such a prayer arises only when we realize we cannot save ourselves. only then do we truly turn to the creator for the strength to ascend. these alternating states are necessary for the development of your soul. there cannot be morning without evening; you cannot feel an ascent if you haven't experienced a descent. hence, together they comprise the whole spiritual desire; **"evening and morning"** unite to form **"one day."**

this **"one day"** is your first complete spiritual vessel, the first structure within you, the "garment of light," capable of receiving and containing the **ohr**, the light of the creator.

this foundational lesson finds its fulfilment in the promise of the new testament, which reveals the ultimate expression of the creator's love in yielding his exclusivity: **"who, being in the form of elophiym, did not consider equality with elophiym something to be used to his own advantage; rather, he made himself nothing by taking the very form of a servant..."** (philippians 2:6-7). this act of descent (*kenosis*) mirrors the primordial act of love, making a way for our ascent.

on this **"first day"** of your own spiritual genesis, you need only feel that the light exists and begin the sacred work of discernment. that initial sensation alone is enough to trigger the understanding of your inner "day and night," and begin the eternal, glorious cycle of return.