

MILA YOMIT 2: BARA

בָּרָא

CREATED

OTIOT-Letters:

Same as the first three of Breishit , בָּרָא BARA is the verb imbedded in Mila 1- בְּרֵאשִׁית BREISHIT.

בֵּי BET-Home

רֵי REISH-Head

אֵי ALEPH-One

In the Divine Mind, there is the one (aleph)
In the beginning, there is one

WORDS CONTAINED WITHIN-

אֵי בָרֵ BAR ALEPH

Bar means 'pure, child of, wheat, grain'.

This creation is a pure creation of the One. It is the sustenance of the One, the manifestation of the One in another form.

CONCEPTUAL MEANING

The verb is לברא Leebro-to create.

It is used in the Torah only for Divine Activity.
And relates to a particular step in the process of creation.

The world called ברִיאָה-BRIYA.

Kabbala teaches of the unfolding creation that emanated from the Creator. The process of emanation is described as originating in the En Sof-The Infinite.

To create the finite, the Divine allowed a space to be within the Divine; the בֵּית Bet-House of the Universe and filled that home with the Creation.

As Adin Steinsaltz explains in 13-Petalled Rose, (one of the best English books on Kabbala) "Creation is an emanation from the divine light; its secret is not the coming into existence of something new, but the transmutation of the divine reality into something defined and limited-into a world. (p.36)

The first 'world' in the transmutation process is called ATZILUT-Emanation.

While it is a realm that has an independent existence (Atzilut) is "of such absolute clarity and transparency that no concealment of any essence whatsoever is possible, and that consequently essences do not exhibit any particular self at all...there is no hiding of the revealed divinity by (any) fence or screen that sets things apart." (p. 22)

The second step is called בריאה BRIYA-Creation.

At the root of that is our word ברא BARA.

BRIYA is that point of creation in which the mind becomes consciously engaged with a specific content. "The world of creation is a world of pure mind. This mind quality ...is not a merely intellectual essence but rather expresses itself as the power and capacity to grasp things with genuine inner understanding; it is, in other words, the mind as creator as well as that which registers and absorbs knowledge. (p.17)

Samson Raphael Hirsch (excellent commentary for word analysis) looks at cognated roots related to BARA and explains that 'bara' contains the underlying conception of bringing something out into the open.

BARA-The second word (related to the second world) describes the Creation as experienced in the Divine Mind before manifesting further, unfolding more. It takes us back to that moment in which the thought of creation emerged from the Divine Mind into the open space that became our universe.

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