

MILA YOMIT: THE TORAH, WORD BY WORD

By Rabbi Itzchak Marmorstein

May the Torah shared and learned through Mila Yomit serve as a Bracha: Blessing and Tefilla: Prayer for a Refuah Shleima: Complete Healing for Amitai Bar Or Ben Sara ve Itzchak, and all who need a healing. We invite anyone reading this to offer a short prayer for these people.

"We pray for the healing of all the wounded children of Avraham and Sarah and Hagar. We pray for the souls of all those who have been dying so brutally and pray that very soon their light will bring in the physical enlightenment we so await. We pray for the wounded in this war and in all the wars that continue to be waged in our broken world."

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MILA YOMIT 1 BET:

בֵּירְאֵשֶׁת - BREISHEET

Introduction:

I originally wrote and sent this a few years after writing MILA 1. I found more material on **בֵּירְאֵשֶׁת**. It seemed appropriate to send this posting at this point rather than later.

I remember hearing that the Vilna Gaon, the central scholar of his age (1720-1797, <http://members.aol.com/LazerA/VilnaGaon.htm>)

spent the last years of his life just studying the word Breisheet. I began to understand how that might be possible as I continued to research Breisheet. Here is some of what I found:

From Rabbi Ginsburgh's 'The Alef Beit':

(ALEF-BEIT JEWISH THOUGHT REVEALED THROUGH THE HEBREW LETTERS

(ISBN: [1568214138](http://www.amazon.com/dp/1568214138))

Ginsburgh, Yitzchak)

"The large BEIT, **ב**, the first letter of the Torah and the beginning of Creation, expresses this ultimate purpose [an earthly dwelling place, 'Bayit'

for the Divine], as is said: 'The final deed arose first in thought.'

In the first word of the Torah, the three 'servant' letters- the prefix

BEIT-בֵּי and the two suffix letters יוּד-YUD and תָּ TAV -spell

בֵּית BaYiT-house-(equivalent to the full spelling of the letter

בֵּי-BEIT). [if the letter's name is written out as a word]

The root of בְּרֵאשִׁית -BREISHIT , is רֹאשׁ -ROSH, which means 'head'.

Thus the most 'natural' permutation of BREISHIT reads רֹאשׁ -ROSH

בֵּית-BAYIT'- 'the head of the house'.

[or בֵּית -BEIT רֹאשׁ -ROSH' -the home for the head']

One permutation of the letters רֹאשׁ -ROSH is

אֲשֶׁר -OSHER -'happiness' [and אֲשֶׁר -ASHER-which].

When the righteous draws G-d, the רֹאשׁ 'Head' into His בֵּית House [here below],

it becomes a house of true and eternal happiness." (P. 38-39)

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Another permutation of בְּרֵאשִׁית BREISHIT is found in the Zohar.

בָּרָא -BARA שִׁית -SHITH'-

שִׁיט' -SHITH' in Aramaic is Six (6) ...so this permutation is saying '(The Creator) Created Six'.

Professor Leonar Leet is one of the most profound and exploratory writers about Kabbala. In her book "The Secret Doctrine of the Kabbalah: Recovering the Key To Hebraic Sacred Science " explores this Zohar permutation in a chapter entitled "The Kabbalistic Sacred Science of Geometry":

Using the compass as a model "we may say that the compass is an instrument that unites in a larger functional whole a fixed foot and a moving foot, the fixed foot pointing always to the unmanifest center of unity represented by the mathematical point and the moving foot creating the mathematical line that measures the shortest distance it has traversed in its movement away from the center.

The compass, which can be taken as a symbol of the One from which all creation emanates, has a threefold nature that may be defined as:

- (1) the point or unitary center established by the fixed foot;
- (2) the line or extension into duality, difference and multiplicity, produced by the movement of the movable foot; and
- (3) the circular plane, a third, larger whole that contains and harmonizes the polarity of point and line into the complementarity of circular line, and which is produced by rotating the line about the point to form a circumference.

Having produced a bound expanse, the first primordial space, through its three successive manifestations as contracted point, expansive line, and harmonizing circle, for its second action, the One may be said to multiply itself as point through the interaction of its other two aspects as (2) line or radius and (3) circumference, which is why the creative process would seem to require these other two aspects of unity.

The interaction of the second and third aspects or steps....results in the production of six and only six points, the multiplication of 3×2 equalling 6.

It is precisely because the compass...will mark off exactly six equidistant points on the circumference of a circle that the number six is accorded such a high place in numerology.

Not only is it a 'perfect' number, as the sum of its factors, but it can also be considered the number of creation, an association reflected in the biblical six days of creation, because it is from these six points that the first manifest lines of the hexagram model of creation can be drawn....

[she then explores the hexagram of creation-Star of David-two triangles ascending and descending-six points-]

[also the letter ך YUD when written out as a word - ךך -YUD,VAV, DALET- contains these three dimensions.

Yud ך is a point.

Vav- ך line. [can also be written as ך]

Dalet ך is made up of two lines and forms a space]

[Note that these add up to 6, point =1, line =2, space=3.]

With this understanding of the basic geometric processes,...we should be better able to appreciate the geometric descriptions of creation in the Zohar.

At the start of the section called 'BREISHIT', the basic geometric progression from point, through line, to circle, and then to the marking of radial arc points is described in relation to the first processes of creation.

'The Most Mysterious struck its void, and caused this point to shine. This

'beginning' then extended, and made for itself a palace for its honour and glory...

From this point onwards 'bara shith' -'he created six'. '

What is the meaning of **בְּרֵאשִׁית** -BREISHIT?

It means 'with Wisdom', the Wisdom on which the world is based, and through this it introduces us to deep and recondite mysteries.

In it, too, is the inscription of six chief supernal directions, out of which there issues the totality of existence.

From the same there go forth six sources of rivers which flow into the Great Sea.

This is implied in the word **בְּרֵאשִׁית** -BeReSHiTH, which can be analyzed into **בָּרָא** BaRa - **שִׁית** SHiTH (He created six).

And who created them? The Mysterious Unknown.' (Zohar 1:13)
(Leet, 218-221

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The quotation from the Zohar depicts the creative work of the compass by the 'Mysterious Unknown', leading through the successive stages of point, line and circle to the final work of premanifest, primordial creation, the fixing or creation of the six radial arc points on the circle...

The Mysterious Unknown...reminds me of this poem by the major mystic sage of this epoch, Rabbi Avraham Yitzchak HaCohen Kook, (1865-1935)
http://www.geocities.com/m_yericho/ravkook/timeline.htm

"The First One drew me with His rope,
Into His palatial abode,
And from the strings of His violin,
My soul hears His song.

The sea of knowledge rages,
Its waves beat in me,
Thought mounts upon thought, like a wall,
And God stands above it.

One silent thought floats lightly
Like a cloud in the sky,
If I ask here below
Of the bewildered ones in the gates,
Whither floats this
Prisoner of the skies?
None can disclose the tale
Or even explain it in part. “

בראשית

May our collective and continuing Torah study
be a blessing for connecting us to the Mysterious Unknown.

BeShalom
Itzchak
