

MILA YOMIT 23: TOV

טוב

CONTEXT:

We are in Breisheet 1:4-

וַיֵּרָא אֱלֹהִים אֶת־הָאֹר כִּי

VA'YAH'R ELOHIM ET HA'AUR KI..

And ELOHIM Saw That The Light Was

MILA CHADASHA-New Word:

טוב-TOV

OTIOT: Letters

ט-TET. This is its first appearance in Torah.

(It is interesting to see which other letters have not yet appeared.)

TET is the third of the 12 elemental or simple (more one-dimensional, specifically focused) letters.

The full 12 are: הHeh (letter 5), וVov (6), ז Zayin (7), ח Chet (8), ט

Tet (9), י Yod (10), ל Lamed (12), נ Nun (14), ס Samech (15),

ע Ayin (16), צ Tzadi (18), ק Kuf (19).

Sefer Yetzira introduces the letter TET with the following information:

“ט TET is sovereign over 'shmiya-hearing'.

Astrologically it is Ari:Lion (Leo).

The month of Av.

Left kidney in the soul of male and female.”

Its archetype (from the 12 tribes) is Shimon.
In the tree of life it is the netiv-path from Chochma-wisdom to Tifferet-harmony.

It is shaped like a vessel with an inverted rim.
Its numeric 9 is related to the nine months of pregnancy.
It became the Greek letter TAU becoming English 'T'.

Kabbalistically it represents the 'concealed good. "Good is hidden within it".

The secret of the TET is the power of the mother to carry her inner, concealed good throughout the period of pregnancy. Pregnancy is the power to bring the potential to actualization. The full teaching of the TET is that, through the service of the soul, all of reality becomes 'pregnant' with God's Infinite goodness and beauty, thereby bringing harmony and peace to 'heaven and earth.'
(Ginsburgh, p. 138-139)

Appropriately, in the calligraphic form of the letter, the white inside forms an upside down ם YUD. The Divine within the womb of Good.

⚡ VAV - connection

⚡ BET (B) - in its soft form, Vet.
-home of the universe

The letters suggest a quality that connects and fills the creation.
The creation is pregnant with good.

MEANING and RELATED WORDS:

טוב - TOV is an adjective meaning 'good, pleasant, agreeable, kind'

As a verb it means 'to be good, be pleasing'.

As a M. noun it means 'goodness, good things, welfare'.

טוֹבָה-TOVAH is a F. noun meaning 'goodness, welfare, prosperity'

טוֹב -TOV seems to be a root word. It does not break down into obvious constituent parts. It stands on its own. This perhaps suggests the simple unity or oneness of good.

Interestingly, Isaac Mozeson in The Word connects TOV with the English 'Divine'

CONCEPTUAL MEANING:

That which ELOHIM creates is referred to as TOV seven times in the creation account. In a sense, the most basic explanation of TOV is that which the Creator Created...which would of course, include all life.

Sefer Yetzira refers to the Sefira of Keter: Crown as Omek TOV: The depths of good 'since it the Sefira closest to God.'

Moshe Chaim Luzzatto, (1707-1747, perhaps the pre-eminent teacher of Lurianic Kabbala who brought Kabbalistic understanding to many through his profoundly important writings, frames the entire experience of creation as the process of emerging Tov. The following are paraphrases from his KLACH PITCHEI CHACHMA-138 Opening of Wisdom:

"The will of the Maatzil-the Emanator is only TOV, even that which is Rah-bad does not come from a different source and in the end will be obviously good (TOV Vadai).

The Infinite wishes to bestow complete good. Therefore this creation was designed such that it can actualize the return of evil to its source in TOV. Everything that has even been and that ever will be until the end of time is toward the singular purpose of "Ha' Hatava Hashlema: the complete and total good".

This is effected through the rectifying actions of the human."

TOV is at the very root of God's creation.

The Torah's invitation to humankind is to actively participate in this return to our essential being.

And thus we return to the Divine Presence.

Rabbi Aryeh Kaplan in Innerspace:

"God created the world in order to bestow good upon humankind (and all creation). But what is this good? First of all, we must realize that any good that God gives must be the ultimate good that the Creation can accept.

The Psalmist said: 'How great is Your good, stored up for those who fear-see You.' (Psalms 31:20). The ultimate good is God...There is no greater good than achieving a degree of unity with, and experiencing, the Creator. The ultimate good is to partake of God, and it this good that God planned to give the world. God would create a world where the creations could ultimately partake of God's essence and experience God." (Innerspace, p. 10)

Zohar:

"Fortunate is the portion of the human who can do TOV independently for this awakens the TOV of the Shechina-Divine Presence."

TOV: All existence, manifestation of Divine Light, an expression and experience of Divine Love.

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VA'YAH R ELOHIM ET HA'AUR KI TOV:

The Divine Saw the light that it was Tov.

"It is an art of great enlightenment to purge anger from the heart entirely, to look at all with a benevolent eye, with compassionate concern, without reservation. It is to emulate the eye of God that focuses only on the good."

(Rav Kook, Lights of Holiness, 3:326)

May we all be blessed with the eyes of God,
and be blessed to learn the awesome 'power' of TOV,
and how to birth it.

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