

## MILA YOMIT 24: VA'YAVDEL (ELOHIM)

וַיִּבְדֵּל אֱלֹהִים

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### CONTEXT:

We are in Breisheet 1:3. This verse began with:

וַיֵּרָא אֱלֹהִים אֶת־הָאֹר כִּי־טוֹב

VA'YAHR ELOHIM ET HA'AUR KI TOV:

And ELOHIM Saw That The Light Was Good..

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### MILA CHADASHA-New Word:

וַיִּבְדֵּל-VA'YAVDEL

OTIOT: Letters

וַיִּ VAV: and,

וַיֵּ YOD: grammatically sets verb into past, as letter connote Divine Spark

בֵּ BET: home of creation, in some way 'separate from the Divine, the other.

דֵּ DALET: first appearance! Means 'door: delet'.  
Became Greek Delta, English D.

Sefer Yetzira explains that:

DALET is the third of the 7 double letters,

ב Bet, ג Gimel, ד Dalet, כ Chaf, פ Peh, ר Resh, ט Tav.

Double letters imply a duality of nature or experience within the same energy

Dalet's 'hard sound' is D; its soft sound is 'TH'.  
Its foundation is 'Zerah:seed'. Its transposition is 'Shmama-desolation'.

It is related to the sun in the world of space (the light of the sun enables our seed to manifest).  
Tuesday in the world of time and right nostril in the world of soul.

Its numeric is 4 and is related to the 4 elements-fire, air, water and earth, the 4 worlds (Assiya-Making, Yetzira-Forming, Briya-Creating, Atzilut-emanating) and the 4 letters of the Divine Name.

Kabbalistically it represents the door to the Divine Presence.  
We can either open it or close it. It is formed therefore like a gate.  
In the Tree of Life it is the nativ: channel from Keter-crown to Tiferet-harmony. Running down the middle column.

ל LAMED- learning

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MEANING and RELATED WORDS:

וַיִּבְדֵּל is a third person singular present verb- And Divided.

The root בַּדַּל BADAL is the three letter root meaning as verb 'to separate' as well as 'to depart, to be detached'  
As a M. noun it means -'separation, detachment.

בַּדֵּל-BaDeL is an adjective meaning 'separated, detached'.

הַבְּדִלָּה HAVDALAH is the ceremony that separates and divides between the end of Shabbat and the beginning of the week.  
In Post Biblical Hebrew it is a F. noun meaning 'differentiation, division, distinction'.

בַּד - BaD is a masculine noun meaning 'portion, part' and 'cloth, screen'.

דַּל DAL is an adjective meaning 'poor, meagre, low'.

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MILA CHOZERET-Repeating Word

אֱלֹהִים ELOHIM- This is the fifth mention of this Divine name.

According to Sefer Yetzira this action produced the letter ׀ VAV, the second of the simple letters and the pathway from Keter-Will to Bina-Understanding.

(Significantly the first simple letter ׀ Heh was related to ELOHIM 'hovered' and is the pathway from Keter to Chachma.) (Yetzira, p. 6, 29)

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CONCEPTUAL MEANING:

Rabbi Samson Raphael Hirsch explains that בַּדַּל - BADAL refers not to a simple division, a negative separating one from another, but implies a positive allocation, a separate existence and a separate purpose enabled through the division. Each part is thus allowed to be itself more completely.

He also explains that the Creator's ability to reflect on what is created and then act on it (dividing it) even after it was created demonstrates the Creator's 'mastery'. As the creation begins to manifest the Divine is setting it in order, fixing boundaries.

The Zohar comments that Divided implies that the Creator put away strife, so that the whole world was in perfect order.

Kabbala teaches of 'Orot:lights' and 'Kelim:vessels':

"The light reveals and expresses the Creator's complete greatness. The vessels limit and delineate God's infinite light enabling it to enter the finite realm of number and boundary. Through this primal act of Division, the Divine began to create a vessel that allowed definition and description. As the process of constriction reaches greater and greater degrees of concealment of God's light, more of existence becomes revealed as separate vessels. It is through this step down process that God's light becomes accessible to us and in turn, allows us to reach up and communicate with the Infinite." (Innerspace, p.40-41)

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The Zohar discusses this division explaining that it is at the root of the division into the masculine and feminine principle. We will continue to explore this train of thought.

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### VA'YAVDEL ELOHIM-

At this point, the Creator began to form the matter of existence into shape and place.

This process has continued, so many divisions in all our realms. This world of division and separation places before us an exquisite challenge.

As Rav Kook teaches:

"The more clearly one studies the character of individual human souls, the more baffled one becomes over the great differences between personalities. It is however precisely through their differentiations that they are all united toward one objective, to contribute toward the perfection of the world, each person according to their special talent. Surely one must marvel at the higher wisdom wherein by an inner, mysterious power, known only

to God, these opposites are integrated and related one to the other, so that through the fusion of all the diverse minds and physiognomies, there emerges a unified structure of consummate harmony." (Boktzer, p. 6)

## ויבדל אלהים

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