

MILA YOMIT 25: BEIN (HA'AUR) OO'VEIN (HA'CHOSECH)

בֵּין הָאֹר וּבֵין הַחֹשֶׁךְ:

Genesis 1:4

Translation: Between (the light) and between (the darkness).

OTIOT:LETTERS

ב BEIT -house -hard Bet

י YOD -Divine Spark

נ NUN Sofit -Final Nun-first appearance in this form.

Significantly in Kabbala the final Nun is related to the attribute of kingship and is called the 'snake'.

Mystically it represents the ability to turn darkness into light.
(Perhaps the source of that is from this verse.)

Also termed "Neeman pashut-straight unbounded faithful one
In form it is the extension of the Infinite.

Second appearance of same word:

ו VAV And -pronounced OO-shoorook-which is the way VOV is vowelized when it appears before a word that begins with a Beit (as well as Vav, Mem, Peh).

ב BEIT(B)- soft Beit, (pronounced Vet)

((The double nature of the seven double letters is interesting. In Sefer Yetzira, Aryeh Kaplan explains:
"The Tikkuney Zohar states that the hard and soft sound are related to the "Chayot (angelic energies) running and returning" (Ezekiel 1:14). It says 'they run with the hard sound, and return with the soft.'.since Sefer Yetzira teaches that 'running and returning' also relates to meditative techniques, it would appear that the hard and soft sounds were used for this purpose. These seven Doubles would be used to climb the vertical lines in

the Tree Of Life. When the initiate would use the letters to 'run' and climb upward, they would use the hard sound, and when they would 'return', they would use the soft sound." (Yetzira, p. 161)

((The double sidedness of these letters is related to their foundation and its transposition. Bet is 'chachma-wisdom' and/or 'avlat-folly'. "According to the Tikkuney Zohar, the hard sound implies harsh judgment, while the soft sound implies lenient judgment. The good qualities would then be associated with the soft sound, and the bad qualities with the hard sound. There are however, some authorities who reverse this." (Yetzira, p. 162)

In the Torah the hard Bet is used in BEIN Ha'Aur-light and soft Bet with VEIN HaChoseh-darkness. As we follow the usage of hard and/or soft bet and other of the double letters, we may find some understanding of its pattern and significance.))

י YOD (Y)

נ NUN Sofit (N)

RELATED WORDS AND MEANINGS:

בֵּין BEIN is a preposition translated as 'between, among, amidst'.

בִּיעַן BEEYEN as a transitive verb means 'to interpolate'.

נָבוֹן NAVON is 'wise, to become wise'.

בֹּנֵן BONEN means 'to perceive, look, pay attention'

בֵּינָה BEENA means 'understanding, insight'. Significantly it is the name for the Third Sefira and related to the left brain function of categorization and discernment.

These meanings and words suggest that the preposition BEIN is related to the act of discerning and separating due to an understanding of what is necessary for the overall well being of the situation.

REPEATING WORDS:

הָאֹר -HA'AUR-The Light -Mila 20

הַחֹשֶׁךְ HA'CHOSECH- The Darkness- Mila 11

CONCEPTUAL MEANING:

"VA'YAVDEL ELOHIM BEIN HA'AUR OO'BEIN HA'CHOSECH"

"Before creation, only the Infinite Being existed, and therefore all was sameness and homogeneity. Sameness is therefore the highest concept that the mind can comprehend with regard to the Infinite Being. Creation is at the opposite pole than the Creator, since the Creator gives existence, while creation accepts it. Therefore before creation could be brought into existence, (or for creation to be brought into existence) the concept of differentiation had to be brought into being."

(Kaplan, Bahir, p. 97)

"The mastery of the Creator is demonstrated in setting in order and fixing boundaries between the newly created light and the old darkness. Both are henceforth to rule the world, both to have their uses for the world. Light to awaken everything to individual life and growth, darkness to give opportunity for forces to penetrate and work internally by relaxing from stimulation. Light is not to work unceasingly, both light and darkness receive their kingdoms. It is God, the same God Who called 'light' into the darkness, Who intervened, with His Almighty Power of arranging and limiting, between these two greatest and most important contrasts which were henceforth to rule the world." (Hirsch, p. 9)

BEIN OO'BEIN. Discernment, so necessary for creation and existence.

As Avraham said to his cousin Lot: "Let there not be strife, I pray you,

Beinee oo Veincha: between me and you.". (Genesis 13:8)
Each thing has its place.

"On reaching full maturity the human spirit aspires to rise above all conflict and opposition. It will recognize all expressions of the spiritual life as an organic whole, in which differences in states will not be erased, in which there will remain a distinction between the primary and the peripheral. But this will not be in a grievous form that inspires discord and hostility. It will be in a form similar to the divisions of organs in the body, and to the distinctive impulses in the fully developed spiritual life, each of which recognizes its place as well as that of its neighbor."

Rav Kook in an essay Fragments of Light (Translated by Boktzer, p. 311-312)

And so we complete verse 4:

וַיֵּרָא אֱלֹהִים אֶת-הָאֹר כִּי-טוֹב וַיַּבְדֵּל אֱלֹהִים בֵּין
הָאֹר וּבֵין הַחֹשֶׁךְ

"VA'YAH R ELOHIM ET HA'AUR KEE TOV VEYAVDEL ELOHIM BEIN
HA'AUR OO'BEIN HA' CHOSECH"

"And ELOHIM Saw That The Light Was Good And ELOHIM Divided
Between The Light And The Darkness"

May we be able to reflect and see the light, know that it is good
and discerningly place everything in its place.

בֵּין הָאֹר וּבֵין הַחֹשֶׁךְ