

MILA YOMIT 27: (LA'AUR) YOM

לְאוֹר יוֹם

CONTEXT-

We are in Breisheet 1:5. Previously, the Creator created light and then divided between the light and the darkness. ELOHIM is now calling....

MILA CHOZERET: Repeating Word

לְאוֹר To The Light - Mila 20

The Lamed ל at the beginning serves as a preposition meaning 'to' or 'towards'.

This is the 5th appearances of the word AUR in this first section, perhaps corresponding to the 5 levels of soul and 5 levels of journey into the Divine Name (Lower Heh to VAV to Upper Heh to Yod to 'kots shel Yud-'end' of the Yud).

One Midrash connects each of the 5 appearances of אֹר to each of the 5 Books of the Torah.

MILA CHADASHA:New Word

יוֹם -YOM

י YUD (Y) -Divine Spark

ו VAV (V)-Connecting-(Bahir: What does the letter VAV resemble?

It is alluded to in the verse (psalm 104:5) "God spreads out light like a garment." For VAV is nothing other than the six directions."(p. 30) -(vav's numeric is 6)

☐ MEM Sofit-Final (M)-Womb and water of existence.

The letters suggest the Divine Light radiating into the vessel of existence. This does seem to correlate to what a day is; light reaching the vessel of 'aretz-earth'.

CONTAINED and RELATED WORDS:

☐ י' YOM is a M. noun meaning 'day' also 'time' and can be used to mean 'year'.

☐ יוֹמָם YOMAM is an adverb that means 'daily'

☐ יַם YaM- means ocean, expanse., Biblically also means 'west'.

Hirsch relates YOM to קוּם Kum- which means arise, stand up, rise to your own independence.

Mozeson in The Word relates it to the English word- aeon (an age)

CONCEPTUAL MEANING:

☐ לְאוֹר יוֹם LA'AUR YOM:

Rabbi Ovadia Sforno (Italy, 1500's) explains that 'day' in our verse does not refer to the effect of the sun on earth, for it did not give forth its radiance until the fourth day (when the sun and the moon were placed in their place).

Rabbi Samson Raphael Hirsch quotes a Talmudic source : "The Rachmana : Compassionate One called to the light and appointed it to the tasks of the day."

The Zohar describes this as placing and directing the light to the right pillar of the Tree of Life-referred to as day:

"God summoned to issue forth from this complete Light which was in the centre a certain radiance, which is the foundation of the

world, and on which worlds are established. From that complete Light, the Central Pillar, extended the foundation, the Life of words, which is 'day' from the side of the Right."

(The right pillar is chachma-wisdom, chesed-love, netzach-eternity'.)

The concept of duality in the experience of life seems to be introduced here, one experience is YOM:Day, the other will be...(next Mila).

What is the YOM experience?

The Light' is directed ׀ into the vessel of activity □.

The light is directed forth" Go fill existence, vivify it, nurture it, illuminate it."

Breishit Rabbah:

“And ELOHIM Called The Light Day- but are not light and day the same thing?”

“The word YOM-Day is not to be understood here as being a name for ‘day’.

If that had been the intention, the text would have read ‘And ELOHIM Called Ha Aur-The Light- and not La Aur. The use of the Lamed as In ‘La’ seems to indicate that God called out to the light and said ‘ I want you to shine during the day.” Rabbi W. Shuchat, The Creation, P. 123)

“It was thus taught: The light that was created in the six days of Creation cannot illuminate by day, because it would darken the light of the sun, nor by night because it was created only to illuminate by day.

Then where is it stored? It is ready for the righteous in the Messianic future, as it is written, ‘And the light of the moon shall become like the light of the sun, and the light of the sun shall become sevenfold like the light of the seven days.’ (Breishit Rabba)

Let us conclude with another selection of Zohar:

"Every single day, a ray of Light shines into the world, and keeps everything alive, for with that ray the Blessed Holy One feeds the world."

Divine AUR fills our vessels each moment of each YOM.

May we be blessed to 'kum-arise' and open our eyes to the gift of each day.

לְאוֹר יוֹם

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