

MILA YOMIT 30: (VA'YEHEE) BOQER

וַיְהִי בֹקֶר

CONTEXT-

We are in Breisheet 1:5.

To review the verse:

וַיִּקְרָא אֱלֹהִים | לְאֹר יוֹם וְלַחֹשֶׁךְ קָרָא לַיְלָה

VA'YIQRA ELOHIM LA'AUR YOM VELA'CHOSECH QARA LAYLA

And ELOHIM Called To The Light 'Day' And To The Darkness 'Night'

וַיְהִי עֶרֶב -VA'YEHEE EREV-And It Was Evening

MILA CHOZERET:Repeating Word

וַיְהִי -VA'YEHEE- And It Was - Mila 19

MILA CHADASHAH-New Word

בֹּקֶר

OTIOT:Letters

ב BEIT -actually soft beit, pronounced vet, the word is pronounced 'voker'-home. It is interesting to note that first letter of this word is the same letter as last letter or EREV.

ק KUF (Q)-Kabbalistically redemption of sparks- numeric 100.

Morning time to begin our work of redemption and recitation of 100 blessings. (see MILA 26)

ר REISH (R)- consciousness

Is morning the time to emerge from our home, begin the work and

raise consciousness?)

MEANING and RELATED WORDS:

בֹּקֶר BoQeR is a masculine word meaning 'morning, morn, dawn'. In dictionary and normal usage is with hard bet-boqer. However in this and the following times in Torah it is pronounced-voqer-.

בָּקַר is a transitive verb with a few related meanings:

Primarily it means 'to cleave, split'; Rabbi Klein explains that it probably took on the meaning of 'to break through' and thus BoQeR is the 'breaking through of daylight'.

- BeeQeR- to examine- when one can distinguish distinct forms (Ibn Ezra)

-To criticize

-To review, test

-Mozeson relates the English verb - to bicker- to this Hebrew root.

לְבַקֵּר LeVaQer means 'to visit'. Interesting to speculate if the hard Bet words are visits for critical purposes and soft Vet words are visits of a friendly nature.

בָּקָרָא BaQaR- is cattle, cows, herd. (Buckaroo is Spanish 'vaquero' meaning cowboy.) ('Vacca' is cow in latin.)

Klein postulates that this is related to the meaning 'to split, to plow' and literally means the 'plowing animal'.

קָרָא QaR-means cold

Interesting perhaps is that backwards it is **רָקַב** -ReQeV- which means 'rotten, putrid, in a dying or dead state.'

רָקַב RaQaV is the verb form meaning 'to rot'. Morning represents

the opposite of that, the awakening, rebirth, rejuvenation of life.

CONCEPTUAL MEANING:

Commentators point out that part of the intent of this verse is to infer that morning and evening are simultaneously present. When there is evening in one part, there is morning in another.

The dual use of **וַיְהִי** VA'YEHEE renders it to read: "There was constant evening and there was constant morning- but not at the same place." (Artscroll, p. 44)

Rabbi S.R. Hirsch following Ibn Ezra (as mentioned above) relates BoQeR to **בְּכֹר** BeCHoR -first born and in its verb form- 'to bring forth', and **בִּגְר**-BoGeR - graduate and in its verb form 'to grow up, mature' and **פָּקַר**-PaQaR to be free. He suggests that **בִּקְר** BoQeR refers to a condition in which things separate from one another and appear in their own outline, and it is already possible.

לְבַקֵּר LeBaQeR- to distinguish one from another." (p. 11)

He explains that **עֶרֶב** EREV is a preparation for the state of **בִּקְר** BOQER; a completion by the influence of light.

Midrash Rabbah:

"And It Was Evening' refers to the deeds of the wicked, 'And It Was Morning', to those of the righteous."

The Zohar explains that **בִּקְר** BOQER refers to the aspect of the first primal light. The Light of the first day is created through the power of Chesed-love and then spread and connects to all the other days. We are invited 'LeHaGID BaBoQeR CHaSDeCHaH-to speak of Your Love in the morning"

In contemporary terms, Gerald Schroeder writes:

The Bible describes a step-by-step flow from disorder (Erev) to order (Boker); from the plasma of the Big Bang to the harmony of life. (The Science of God: The Convergence of Scientific and Biblical Wisdom [New York, Free Press, 1998] p. 97).

The light follows the darkness...

VA'YEHEE BOQER:

And morning became when the Divine Light visits us, vivifies us and invites us to open our eyes to all that life is.

וַיְהִי-בֹקֶר

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