

MILA YOMIT 31: (YOM) ECHAD:

יום אחד:

Breishit 1:5-We are at the end of the verse which ends the first paragraph-unit of Torah.

MILA CHOZERET: Repeating Word

יום-DAY- Mila 27

The expanses of existence -space framed by the passage of time.

MILA CHADASHAH-New Word

אחד ECHAD:

OTIOT:Letters

א ALEPH : light of oneness, number 1

ח CHET: The gateway of chayim-life. Numeric 8. The Finite transformed to Infinite.

ד DALET: The Door open on all four sides.

The One Offering Life As A Door

MEANING and RELATED WORDS:

אחד ECHAD is an adjective that refers to the cardinal number 'one'; it also means 'single' and 'someone'.

אחד EeCHeD. is a transitive verb meaning 'to unite, unify, combine, join

אח ACH is a male noun meaning 'brother'. -a being joined to us.

אחה EeChaH is a transitive verb meaning 'to stitch together, to fasten, (to mend the tear)

אחז ACHaZ 'to hold, to connect'.

אחר ACHeR is the opposite of **אחד** ECHAD. It means the 'other', 'different', 'the last'.

יחיד YaCHiD means 'unique, the one one'.

YaCHaD means 'together'.

חד CHAD(chet, dalet) is used to mean 'one' or 'single'.

It also means 'sharp, or shrill'.

Mozeson in The Word connects the English word 'each' to the Hebrew 'echad'.

He notes that in Japanese 'one' is 'ichi' pronounced 'each'.

CONCEPTUAL MEANING:

Rashi explains that Echad is used here, meaning One rather than 'rishon' which would be first to teach that at this point there was only the One ; the angels were not created till the 'second' day. He reads YOM ECHAD as the day of the Solitary One.

Ramban explains that ECHAD is used here because 'first' would imply a 'second', but the 'second' has not yet come into existence.

The Chassidim explain that this verse teaches us that all life is leading to YOM ECHAD the day that the Divine is One and the Divine Name is One.

In the Zohar, Rav Shimon Bar Yochai teaches that this verse demonstrates there is no real separation between light and darkness, day and night, "ve'hakol echad": all is one.

Ginsburg explains this verse:

"Chosech:darkness" is the 'context in which plurality appears to exist.

Light is the revelation of unity...as in Breishit !:5. "VE'YIQRA ELOHIM: the Creator Called- LA'AUR:To The Light YOM:Day ECHAD:One.

From broken being derives, ultimately, unified being. This is the very secret of the act of Creation." (Ginsburgh. p. 86)

He also explains that the "number one is the beginning of all countable numbers (1,2,3...). This level of one is called the "countable one:echad ha'manui", the staging point or original cause of all natural process or sequence of worldly events. "Causation" and "evolution" are apparently natural phenomena which derive from "countable" one. The "countable one" is in fact the original of all laws of nature... (There is also)the 'uncountable' One.

Shma:Hear, Israel YHVH ELOHEYNU: YHVH, Our Elohim, YHVH ECHAD:One."

(This famous verse has twenty five letters in it).

G-d's Absolute Oneness is completely unique...Possessing no rational definition and encompassing all reality. " P. 34-36.

Many commentators remark that the Torah is teaching us in this verse, that all parts of life are necessary for unity and for unification. We are united not by excluding the other, but by recognizing the One in the other "one." Both darkness and light are necessary to constitute the One. They may seem different and are separated. In essence they are both one and part of the One.

MidrashRabbah:

“YOM ECHAD: One Day- the Holy One gave them one day, and which is that?

It is the Day of Atonement.

R. Tanhum Bar Yirmia said: It was the day on which four things were created, that is, mountains, heaven, earth and light.

R. Yudan said: It was the day in which the Holy One was alone in his universe, there was nothing in the world but Him.”

YOM ECHAD- The day of the One:All is filled with the One, All is One.

And so we end Pasook/verse five. And the first 'unit' of the Torah. The narrative in the scroll ends, and the story continues only on the next line.

יום אחד

Here are the first five verses of the Torah. The first day of existence...I invite you to read it and review:

א בְּרֵאשִׁית בָּרָא אֱלֹהִים אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ: ב וְהָאָרֶץ הָיְתָה
תֵּהוֹ וּבְהוֹ וְחֹשֶׁךְ עַל־פְּנֵי תְהוֹם וְרוּחַ אֱלֹהִים מְרַחֶפֶת עַל־פְּנֵי
הַמַּיִם: ג וַיֹּאמֶר אֱלֹהִים יְהִי־אֹר וַיְהִי־אֹר: ד וַיֵּרָא אֱלֹהִים
אֶת־הָאֹר כִּי־טוֹב וַיְבָרֶךְ אֱלֹהִים בֵּין הָאֹר וּבֵין הַחֹשֶׁךְ: ה וַיִּקְרָא
אֱלֹהִים | לְאֹר יוֹם וְלַחֹשֶׁךְ קָרָא לַיְלָה וַיְהִי־עֶרֶב וַיְהִי־בֹקֶר יוֹם
אֶחָד:

May the light of the Echad/One bless us as echad/ one in the Divine Light.

BeShalom

Itzchak

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