

## MILA YOMIT :THE TORAH WORD BY WORD

MILA YOMIT 33:

בְּתוֹךְ הַמַּיִם וַיְהִי מִבְּדִיל בֵּין מַיִם  
לַמַּיִם:

BE'TOCH (HAMAYIM, VA'YHEE MAVDIL BEN MAYIM LA'MAYIM)  
Breishit 1:6

TRANSLATION: IN THE MIDST (OF THE WATER, AND LET IT  
DIVIDE BETWEEN WATER AND  
WATER)

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### CONTEXT:

We are in Breisheet 1:6. This posting includes a number of milot  
chozrot-repeating words and thus brings us to the end of the verse.

The verse began: וַיֹּאמֶר אֱלֹהִים יְהִי רָקִיעַ-

VA'YOMER ELOHIM YEHEE RAQIYAA-

And ELOHIM Said 'Let There Be A Firmament...

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MILA CHADASHAH-New Word:

בְּתוֹךְ - BE'TOCH

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OTIOT: LETTERS

**ב** BET - preposition meaning 'in'- the letter Beit is the House 'in' which existence take place. (See MILA 1) -Numeric 2

**ט**-TAV -last letter, Seal of Creation- soft Tav, literally pronounced 's' (literally making the Mila pronounced 'be'soch'). Numeric- 400

**ו** VAV - connection-Numeric -6

**ך** KHAF Sofit -final Khaf, (mystically the final Khaf represents the first attribute, "Keter:Crown of Supernal Will, extending down to connect the end of creation with its very beginning, showing that everything reunites with its root in the Will of G-d".

(from manuscript on Ophanim: Yoga of the Ancient Hebrews by Rabbi Daveed El Harar)

Numeric-20

(It seems all the letters are 'vessel' type letters with the 'vav' of connection running through them)

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Numeric value-(we will start tracking the numeric value of each word. It is an ancient and widely used way that the Kabbala discovers secrets and connection in the Torah scroll.

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MEANING and RELATED WORDS:

**תוך** TOCH is a M. noun meaning 'middle, midst, centre, inside'.

תָּוֶחַ-TAVECH is the same word as above

When used in conjunction with time it means 'within', or 'during'

As a prefix, TOCH means -intra (as in intra-mural)

תָּוֶחַ TEVECH-(tav, vav, khaf sofit.) is a transitive verb meaning 'to mediate,'divide in the middle, bisect, cut in two halves'.

Mozeson explains that there is a pattern of 'ו' -VAV' switching to 'ר'-REISH' in the development of the languages and identifies the word 'through' as derived from TOCH.

(Backwards כֹּתֵב can be read as כֹּתֵבֵי which means 'write')

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MILOT CHOZROT-Repeating Words:

הַמַּיִם HA'MAYIM- THE WATERS,

וְיֵהֶי VEE'YEHEE-AND LET IT

מִבְּדֵיל MAVDIL-DIVIDE

בֵּין BEIN-BETWEEN

מַיִם MAYIM-WATER

לַמַּיִם LA'MAYIM- TO WATER

And thus ends verse 6.

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## CONCEPTUAL MEANING:

The **רָקִיעַ** RAQIYAA is thus put into place.

Firmament" [canopy] is the stratum of air dividing the waters of the earth below from the waters of the clouds above. It is called RAQIYAA literally "beaten into a sheet," because it extends in space like metal beaten into a plate. (Ibn Ezra; ShaDaL.)

On **בְּתוֹךְ** BETOCH: Rashi: In the 'exact' centre of he waters;

because there is the same distance between the upper waters and the firmament and the waters that are upon the earth and the firmament.

"Firmament" [canopy] is the stratum of air dividing the waters of the earth below from the waters of the clouds above. It is called rakia, literally "beaten into a sheet," because it extends in space like metal beaten into a plate. (Ibn Ezra; ShaDaL.)

Rashi comments: "This means, let the sky (firmament) become hardened. For although the heavens were created on the first day, they were still a fluid state, solidifying only on the second day at Elokim's thunderous command of 'Let the firmament exist' - as a man becomes petrified with fright."

On the second day, G-d commanded that there be a firmament in the heavens. The waters congealed out of terror of G-d's word, just like a person startled by the sound of a lion. (Rashi)

At this time all of creation consisted of water. G-d then commanded that a firmament be made, dividing this water. Part was on top, another part on the bottom, and the firmament was in the middle. The distance between the earth and the firmament is the same as that between the firmament and the upper waters. (Tanchuma)

This is the meaning of the verse, "Let there be a canopy in the

midst of the waters."

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**וַיְהִי מִבְּדִיל בֵּין מַיִם לְמַיִם**

VEE'YEEHEE MAVDIL BEYN MAYIM LE'MAYIM:

-Divide between waters and waters.

The mystics observed that the waters wept when they were thus forcibly separated, and still weep to this very day. Zohar speaks about this separation occurring through what is called 'the Left'. It suggests that discord is now being possible.

'Let There Be A Firmament In The Midst Of The Waters and Let It Divide ...:This refers to the beginning of quarrel, the outburst of passion and violence." (Zohar, 17b)

The duality caused by the division in Day One continues.

We now know scientifically that several atmospheric regions exist one above the other in the immensity of space, beyond what we call the heavens. Moreover, hydrogen is the basic element found in these zones, just as it is in all of creation.

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In Kabbalistic teaching, the waters above signify the male factor, active, fecundating, the source of dew and beneficial rains while "the waters beneath," forming oceans, rivers etc. (Bereishit Rabbah, ch. 4), represents the feminine, that is the passive, receptive, agent of form (Midrash Hagadol, Bereishit 4). Life on earth is the fruit of the union of these two factors, and it is in this sense that the Sages of the Talmud speak of the distance between the two waters as being no greater than a "hairsbreadth." But, they elaborate, this distance can also be very great, for man has the power to disturb the harmonious union of the spheres of the universe and provoke great discord between the heavenly and earthly elements.

Rabbi Samson Raphael Hirsch discusses the division of waters above and below which is the result of the **רַקִּיעַ** RAQIYAA

firmament being placed **בְּתוֹךְ הַמַּיִם** BE'TOCH HAMAYIM: In the midst of the water or waters.

"Before G-d separated the dry land from the water (to take place later in the Creation), and thus remove the indispensable dissolving element of **מַיִם** MAYIM:water from the earth, the Creator raised water up above and arched the vault of the heaven which we see, the ' **רָקִיעַ** RAQIYAA:firmament" on all sides over the earth. To this vault, henceforth the earth sends up its vapor which as clouds from above absorb the water and give it back to the thirsty earth and its thirsty creatures." (Hirsch, Genesis, p. 12)

Divine Love is watering life in the dome of creation.

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Let us see the overview of this unfolding process:

On **יּוֹם אֶחָד** YOM ECHAD: Day One , the 'pulsation of energy states' begins (**אוֹר** AUR: Light and **חֹשֶׁךְ** CHOSECH:Darkness) and is followed by the creation and division of time ( **יּוֹם** YOM:Day and **לַיְלָה** LAYLA; Night)

The next moment begins:

**וַיֹּאמֶר אֱלֹהִים יְהִי רָקִיעַ בְּתוֹךְ הַמַּיִם וַיְהִי מַבְדִּיל בֵּין מַיִם לַמַּיִם:**

"VA'YOMER ELOHIM 'YEHEE RAQIYAA BETOCH HA" MAYIM VA'YEHEE MAVDIL BEN MAYIM LE'MAYIM: And the Creator Spoke: 'Let there be a firmament in the midst of the water of existence and let it divide the waters."

Verse 1:6 describes the Creator initiating expansion of space, and

designing a divider that offers the possibility of differentiation. The experience of space requires a vastness and the experience of distance within that vastness. And so the Divine Unfolding into matter continues as a 'here' and a 'there' are brought into being.

Boundaries are being drawn. Divisions made.

The ' **בְּתוֹךְ הַמַּיִם** RAQIYAA :firmament' is being placed

**BETECH HA'MAYIM** : In the middle of the water. **מַיִם** MAYIM :Water is a Mila that contains within it two Mem's (mem means water) and divided by the **Yod**.the Divine Spark within all existence.

Thus the **YOD** in the Mila **מַיִם** MAYIM can perhaps be seen as the firmament in the midst of the waters.

A multilevel reality is beginning to unfold.

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And to conclude from the Zohar-The Book Of Illumination:

“If this firmament did not divide between the waters above and the waters below, there would have been an eternal argument (machloket) between them. This firmament made Shalom-peace between them. And this words exists only for the sake of peace.

Come and see: The Holy One is called Shalom-peace. He is peace and His Name is peace and everything is united through peace.” (36a)

Let us look up and see the wondrous firmament that surrounds, sustains and supports us. The Living Waters of the Creator filling all creation.

Be'Shalom  
Itzchak

**בְּתוֹךְ הַמַּיִם וַיְהִי מִבְּדֵיל בֵּין מַיִם לַמַּיִם:**

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