

MILA YOMIT 6 : VE'ET

וְאֵת

MEANING: ׀ -VE is 'and' .

אֵת

ET means "an object is about to appear" (see MILA 4)

OTIOT- Letters

׀ VAV (V) - first appearance in Torah, sixth letter of Aleph Bet
(corresponds to F)

- third letter of Divine Name, ׀-ה-ו-ה-׀ <YOD, HEH,VAV,HEH>
- second of twelve elemental letters
- dominant over Hirhur:Thought
- Iyar in the months
- Shor-Bull (Taurus) in zodiac
- right kidney in the soul
- numeric is 6

(all of the above is from Sefer Yetzira-The Book Of Creation, the first book of Kabbala , which introduces the Hebrew Alef Bet and the Ten Sefirot)

- is the 22nd letter since the Bet of Breishit.

VAV means hook- the hooks that joined the pillars of the Tabernacle together are called vaveem: vovs

(Exodus 27 and elsewhere, these ׀-ווי הַעֲמֻדִים-VOVEI AMUDIM :hooks of the pillars are mentioned six times.)

It is called Kabbalistically the Tree of Life. It resembles a human

standing upright.

VAV is the letter of connection: Ot HaChibur.

Kabbalistically it represents the first ray of light that emerged from the En Sof: the Infinite. This expansion of the YOD into a line demonstrates the capacity to connect and to join. It expresses the Divinity that is piercing through the essence of all creation. It's is 'God's arm' reaching to us.

As a letter of the Divine Name, the 'child' of םYOD and ךHEH, it is related to the world of Yetzira: Formation, the world of the heart and emotions. That which joins us together.

And in our love of the Divine we reach to God.

In our human love we join God to us.

It has an important function in the Hebrew language. Not only does it serve to join the various parts of the physical world together, it can also join past, present and future. VAV HaHipuch- 'The VAV of conversion' is a 'conversive prefix' that changes a verb form that is in the past into one that is in the future, and turns a future verb into a past. Reminding us that in the Divine creation all time is linked together. In connection with the Eternal we experience timelessness.

Its numerical value (6) signifies the capacity to unite the six directions of three dimensional space. The VAV is the pillar in which right, left, front, back, up and down converge.

The first VAV of the Torah.

This first VAV of the Torah, which appears at the beginning of the sixth word of the Torah, is the twenty-second letter of the verse.

It alludes to the power to connect and interrelate all twenty two individual powers of Creation, the twenty two letters of the Hebrew." (Ginsburgh, the Alef-Beit, p. 94) (Interestingly there are six alephs in the first verse of the Torah)

אALEPH (A)- Beginning

תTAV (T)- Seal of Creation

CONCEPTUAL MEANING:

וְאֵת -VE'ET- The Creator is now ready to create the vessel that will be the 'ground'. The materialization of the Divine Will is about to unfold. The Divine Heart Wishes to Manifest a vessel to receive and experience the peleh:the wonder of life.

(Significantly, peleh- **פֶּלֶא**-peh, lamed, aleph which means 'wonder' is the word Aleph **אֶלֶף** -aleph, lamed, peh, spelled backwards). The wonder of creation is actually the peh-the outside mouth of the aleph.

As we reach further and learn more (lamed) we reach the silent Aleph that is at the core of all existence. The thirty two wondrous -pleeyot (root word peleh) paths of creation are the heart of Sefer Yetzira.

"**אֵת**-ET is 'ribui-includer'; it extends the conception,

שָׁמַיִם-SHaMaYiM:heavens' to include all the heavenly bodies and the ARETZ:Earth to include all that is on earth, which are just the effects which heaven and earth characteristically imprint on us." (Hirsch, p. 4)

Zohar-

וְאֵת VeEt indicates the firm union of male and female.

Midrash Rabba:

“Rabbi Ishmael asked Rabbi Akiva: ‘What do the two ETs written here signify?’ [ET HA’SHAMYIM VE’ET]

He answered: ‘If it had stated, ‘In The Beginning ELOHIM Created SHAMAYIM VE’ARETZ’ (without the ETs), we might have maintained that heaven and earth too are divine powers.”

Rabbi Wilfred Shuchat in ‘The Creation’ explains that without the ET, the impression would be created that heaven and earth were also divine powers that took part in the creation. (It could be read) ‘In The Beginning Created ELOHIM Heaven And Earth’ in that order as though God, heaven and earth were all equally divine. The insertion of ET before the words heaven and earth make such an interpretation impossible.

Rabbi Ishmael offers another perspective:

“**את השמים** -ET HA’SHAMYIM is to include the sun and the moon, the stars and the planets; **ואת הארץ** -VE’ET HA’ARETZ is to include trees, herbiage, and the Garden of Eden.”

את is thus read as having the meaning of ‘with’-with the heavens were created everything associated with the heavens, and with the earth were created all those things associated with the earth.

וַאֲתַ-VE’ET-

The Divine reaches out. The YOOD (central letter of SHAMAYIM) extends forth from the "SHAM MAYIM-the waters out there". It becomes a VAV as it forms a line that connects all that it touches with its source and with every other part of that line. This line, this ray of Divine Light is a conduit into our vessel and is a constant presence that unites all the material world.

This is the ו-VAV that emerges from the Divine Heart. It is the Tree of Life that brought and brings life to us.

Inviting us to VAV each other (sorry) and make of this earth a Tabernacle by joining our hearts together.
Each one of us is a VAV with the capacity to join heaven and earth.

"All we need is VAV"

וְאֵת