

MILA YOMIT 8: (VEHA'ARETZ) HAYTA

וְהָאָרֶץ הַיְיָתָה

Meaning -(And The Earth) Was

MILA CHOZERET-Repeating Word

וְהָאָרֶץ – VEHA'ARETZ- And The Earth

(This is bracketed above because we have already had this mila/word. When we encounter words we already have had, we will generally note them with little explanation and continue on to the new word).

MILA CHADASHA-New Word

הַיְיָתָה-HAYTA

OTIOT- Letters

הּ HEH (H)-expression

יּ YOD (Y)- spark

תּ TAV (T)-seal

הּ HEH (H)

MEANING:

הָיְתָה -HAYTA- was, in feminine form,
if it was masculine it would be הָיָה-HAYA'.
-HAYTA is the past tense, third person, feminine of the verb
לְהִיּוֹת 'LEEHEEYOT be.

CONCEPTUAL MEANING

First appearance of any form of the verb 'to be'.

Contains three of the four letters of the Name YHVH יהוה-י-ה-י'.
The name YHVH is first introduced to us after the first and general
account of the material creation.

The physical creation is the manifestation of אֱלֹהִים - ELOHIM.

YHVH is first mentioned in chapter 2 when the human interaction
with the Creator is the focus. We will wait for that to enter more
fully into the awesome nature and importance of this Name.

At this point it seems appropriate to mention two things about the
Name. If it was translated into a normal word, it may be read as
"YEHAVE" (probably how Yahweh came to be used.)
This means 'bringing or bringer into being'.

The Divine Name contains within it the verb 'to be' in a variety of
ways.

הָיָה: HAYA - that which was (our word)

הוּוֶה: HOVEH - that which is

יְהִיָּה: YEEHEEYEH - 'that which will be ' or 'it will be'.

Past, present and future of being is within the Divine Name.

The verb 'להיות'-LEEHEEYOT:'to be' is spelled:

'ל -lamed: preposition 'to' , ה-Heh, י -Yod, ו-Vav :all the letters of the Divine Name, and ת-Tav-the final letter.

It is infused with the Divine Name because all being is a manifestation of the Creator. When Hebrew says 'to be' it is alluding to the deeper truth that 'to be' is somehow 'to God'.
(A wonderful book is *God Is A Verb* by Rabbi David Cooper.)

Whatever was, whatever is and whatever will be exists in the Presence of the One. It would not even exist if not for the One Who Brings all 'being' into being.

Zohar, the second book of Kabbalah, after Sefer Yetzirah, comments:

The word ' הַיְתָה -Hayta':was, being a pluperfect, implies that the earth 'had been' previously. There was snow in the midst of water, from the action of which was produced a slime. Then a mighty fire beat upon it and produced in it a refuse. So it was transformed and became...(the next word.)

Rabbi Samson Raphael Hirsch, (1808-1888, Germany)

” וְהָאֶרֶץ הַיְתָה VeHaAretz Hayta" introduces a fresh trend of thought.

The first verse shows us our present heaven and our present earth, and proclaims over heaven and earth the great general fact:- It was God who brought this heaven and this earth into existence in its material and form! The second verse calls our attention again to this, our earth: And says: And this earth which we now see in such sharply individualized objects was once..." (Hirsch, Comm. on Genesis, P. 7)

Some commentators translate the prefix ו VAV at the beginning as a conjunction thus rendering the phrase “When The Earth Was...

VEHA'ARETZ HAYTA: And The Earth Was...

The question of "What was this once and why did it become the way it is?" has always been at the heart of this mystery of life.

The Torah comes to describe for us how the One Being Created the many beings.

It wishes for us to understand that all being is a sacred manifestation of Being.

May we be awake to the always presence of Being.

וְהָאֵרֶץ הָיְתָה