



Man who was gifted with the power struggle to prioritize his choices in Hashem instead of himself. Hashem demands from Man to possess the consciousness that the world is the grandest opportunity for connection to and fostering a relationship with the Infinite even though Man is himself finite. By recognizing how the **רִקִּיעַ** was formed, one can come to realize that the universe is meticulously designed by its maker for a sacred purpose and therefore it is not **הפקר**, ownerless, "free for all". That is why the word **הפקר** is also **הרקיע** *gematria* **שכינה** which depict a supernatural divine plan and purpose for every single molecule and atom the exact opposite of **הפקר**. Unfortunately, most of humanity embraces a reckless perverted selfish outlook and ambition to serve as their GPS during their journey throughout their lives on planet earth.

The word **רקיע** contains the letters of **קרקע** earth. Even though the **רקיע** is in the heavens it sends its message and purpose to the earth. The Tikunei Zohar tells us that since the separation of the upper and lower waters, the lower waters cry every day beckoning Hashem to return them to their former closeness with Him without a separation. **אנן בעינין למהוי קדם מלכא**. Hashem gave us a window to visualize their daily supplication to Hashem to get closer to Him. This is revealed in the nature of the rising waters in the oceans and seas in the form of waves conveying their yearning of returning higher to Hashem's proximity. It is because of the **רקיע** that brings to us on earthen **קרקע** the ability to see and experience the yearning waters and their daily message to us if we would only open our eyes and think. **Water** also has the word **aware** in it. Seeing the waves and what the waters symbolize makes one aware of a consciousness of Hashem that is necessary in order to fulfill his mission in the world.

We can understand now why water like a *mikveh* purifies from *tumah*. It was the *Yiras Shamayim* of the water that created this phenomenon of waves which relentlessly beckon to Hashem to allow them to get closer to Him. *Aveiros* and *tumah* come about because *Yiras Shamayim* is lacking. In the word **wave** we also see the word **awe**. Submerging in a *mikveh* of water arouses within us a yearning to do *teshuvah*, change our nature, and get closer to Hashem. Going to *Tashlich* which is part of our *teshuvah* process is to become inspired by the lower waters which plead to Hashem to get closer to Him. *Adam Harishon* was created from the lower waters as the *passuk* states (Bereishis 2,6) **וַאֲדָמָה** וּמִן הָאָרֶץ a mist arose from the earth which was used by Hashem mixing it together with the earth in order to create the body of Adam. The first two letters of the word **אֲדָמָה** possesses the word **אֵד**. The lower waters became an integral part of Adam in order to **aid** him desire to become closer with Hashem which is the nature of the lower waters. Hence every human body is composed of 73% water. Does that mean that the majority of our bodies yearns to return to Hashem but we just don't allow it to happen? Note that the acronym of **אֵד וְיִרְאָה מִן הָאָרֶץ** spells **אֵימָה** which means fear and **יִרְאָה שָׁמַיִם** the nature of the water.

We can now understand the purpose of the added phrase **ויהי בן** first to be mentioned by the **רקיע** and not previously by the creation of the Light. How does one attain the *madraiga* of the **רקיע** and possess **שמים**? The answer is in the words **ויהי בן** which is *gematriah 101*. Similarly we find the same hint in the words **ויהי מבדיל** which is also 101. We can understand this with the *gemarah* in Chagiga 9b



(כלי יקר דברים ד ט) ושבתם וראיתם בין צדיק לרשע בין עובד אלהים לאשר לא עבדו (מלאכי ג יח) שאינו דומה שונה פרקו מאה פעמים לשונה פרקו מאה פעמים ואחד ושמעתי רמז לדבר לא עבדו ר"ת שלו עולה מאה לומר שהלומד מאה פעמים עדיין נקרא לא עבדו עובד אלהים לאשר ר"ת עולה ק"א כי השונה פרקו ק"א פעמים נקרא עובד אלהים:

The difference between one who earns the title of being a servant to Hashem and one not being called so, is defined as follows. If he learns his lesson only one hundred times then he doesn't merit to be called an עובד ה'. However if he reviews his lesson 101 times only then he merits to such an illustrious title. How are we to understand that by learning one more time 101 he jumps out of the category of a non *ovaid* Hashem into an *oveid* Hashem? Do you know how many hours are invested in learning a *sugya* in *gemarah* 100 times? Such a *masmid* is far from being an underachiever but rather closer to being a hero and the making of a future *gadol*. Yet *Chazal* call him undeserving of the title an *oveid* Hashem?

The *Baal Hatanya* chapter 16 explains these holy words in a way that it is the lesson of life for everybody no matter where one is holding in Torah and *Yiddshkeit*. The *minhag* in the times of the *gemarah* was to learn the same subject 100 times. This was part of the nature of learning Torah. If one decides to break his nature and go beyond that point, which obviously will put him in a place of being uncomfortable and challenging, then he is holding in a different level than everyone else. Flowing with the stream and habit doesn't make waves. Going up on a down escalator against the current, places one in a superior status altogether for he brings himself closer to Hashem. *Chazal* state that the reward for *tzaddikim* in the next world is 310 *עולמות* *שי* 310 worlds. We can suggest that this number is very specific for the acronym of *שי* is *שמים* *יראת*. One's closeness to Hashem in this world and the next depends upon the degree of one's **Yiras Shamayim**.

In short, an *oveid* Hashem always pushes the bar higher. No matter if you were born at the bottom of the spiritual mountain or on top, the goal is identical for every Yid. One must embrace challenge in all areas *middos*, *learning mitzvos* *tefillah chesed* and ascend to your 101th level in that area whatever it might be.

Returning to Chagigah we can interpret that water symbolizes Torah. The *rekiah* separates the two statuses of Torah Learning as hinted in the *gematriah* *מבדיל* *ויהי* as we mentioned above. The lower waters symbolize those who learn but they do not break themselves to stretch beyond the usual quality and quantity of learning. The upper waters represent the 101 type learners who earn the title of *ovdei* Hashem.

Remaining in a rote automatic pilot relationship with Hashem or your spouse, can make one's bond weak and fragile by starving it from vitality and life force. The nature of **nature** is deceiving because many times it is untruthful. Examine the word closely and you will see in this word nature **untrue**. One can live in delusion concerning his relationships thinking that he has one and that it is solid and tight. If it lacks the frequent pressing of the refresh button then it is doomed to slowly become withered.

PARSHA WITH

Rabbi Shmuel Brazil



WWW.ZEEVHATORAH.ORG

FOR SPONSORSHIP AND TO SUBSCRIBE PLEASE EMAIL ZEEVMAINOFFICE@GMAIL.COM

This lesson can also be learned from the רקיע. Its nature changed when it was asked to fulfill Hashem's command and it went from liquid to solid. The nature of the water changed when it was distanced from Hashem and became water which now has waves. This is something we can relate and learn from every day in contrast to the Light of the first day which remains hidden from us. When we break our natures and rise to upgrade to the next level compared to our previous status, no matter how small the change is it nevertheless is deemed in *shamayim* as our 101th move and we are called an *ovaid* Hashem.

Gut Shabbos

Rav Brazil