

# MILA YOMIT : THE TORAH, WORD BY WORD

by Rabbi Itzchak Marmorstein

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MILA YOMIT 39:

וַיִּקְרָא אֱלֹהִים לְרָקִיעַ שָׁמַיִם

וַיִּהְיֶה-עֶרֶב וַיִּהְיֶה-בֹקֶר יוֹם שֵׁנִי:

(VA'YIQRAH ELOHIM LA'RAQIYAA SHAMAYIM, VAYEHEE EREV VA'YEHEE BOKER YOM ) SHENI -

Breishit 1: 8 (entire verse)

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CONTEXT-

This posting includes an entire Pasook-Verse. Its last word is the only new Mila in this verse. In the previous verse, the Creator made the RAQIYAA-Firmament and places it between waters 'above the firmament' and 'below the firmament'. Let us see how the creation continues to unfold.

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MILOT CHOZROT: Repeating Words:

וַיִּקְרָא -VA'YIQRAH- AND CALLED (or NAMED) (MILA 26)

אֱלֹהִים -ELOHIM- CREATOR, (MILA 3), Ninth appearance of 32 in creation narrative. Sefer Yetzira explains this corresponds to the manifestation of the letter **ח** CHET, the 4th of the simple letters, and the channel from Chesed to Tifferet in the Tree of Life. (See Yetzira, p.6, and p.

29) As we learnt earlier, each appearance of Elohim in this first chapter of Breisheet relates to the unfolding of one of the 32 branches of the Tree of Life.

לְרַקִּיעַ LA'RAQIYAA- TO THE FIRMAMENT-calling to, directing the firmament

שָׁמַיִם SHAMAYIM-HEAVENS (AND/ OR SKY) see MILA 5 for a full treatment of this extraordinary Mila. -שָׁם יָם-ShaM YaM-There the Ocean, -שֵׁם מַיִם SheMayim-that is water -

שָׁמַיִם-ShaMYM-(shameem)-sham-there pluralized-all the out theres

Hirsch:"In the same way as God called to light "Day!" and thereby assigned to its mission for the earth, so did God call to the vault (firmament) "Heaven" and thereby gave it its meaning for the earth. The RAQIYAA is the real heaven of the earth. Everything which the earth receives from the heights of the heavens come through it. Even light it does not receive direct and pure but only through it and broken, and only so is it prepared and ready for its work on earth...so SHAMAYIM designates in general the whole extraterritorial world which surrounds the earth in space, but more specifically the lower sphere of it which is directed towards the earth, and which appears to it as the container and transmitter of all the influences, gifts, and forces that it receives from the extra territorial world." (P.13-14)

The RAQIYAA- connected to 'reqaa-background- is now directed to fulfill its function. It is to provide a frame and a membrane which allows existence physical independence and yet is permeable so that Divine Nurturing is infused into it. The boundary of the atmosphere that allows in what we need, and keeps in what we need. And keeps out what we don't need. Hopefully, unless we rupture it.

SHAMAYIM can thus be understood as the spiritual waters of life

manifesting the physical waters that vivify us.

Perhaps this is related to the teaching that this utterance manifests the letter CHET which is related to CHAYIM:Life. This has made life as we know it possible. (Interesting that Chayim-life is spelled 'חַיִּים' -chet, yud, yud, mem' and is thus also a pluralized word (similar to SHAMAYIM) .

SHAMAYIM also relates to the word יוֹם YOM:Day (yud, mem' is the frame of the Mila YOM)(see MILA 27). The filter whose precise rotations provide us with Day and Night.

The Zohar and other mystical texts discuss the 7 levels of RAQIYAA that were created,, different levels of the firmament. Some Kabbalistic meditations focus on the journey through the RAQIYAA to the EN SOF-Infinite. While these are described in various ways,(e.g. as various windows ) it is beyond the scope of this discussion to explore this further. If you are interested though, know that there is a rich literature on these dimensions.

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וַיְהִי -VA'YEHEE- AND IT WAS

עֶרֶב -EREV-EVENING (MILA 29)

וַיְהִי -VA'YEHEE-AND IT WAS

בֹּקֶר -BOKER-MORNING (MILA 30)

The next stage of the creation is thus completed. Uttered, manifested, named, it is now in place.

יוֹם YOM -DAY -a cycle

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MILA CHADASHAH-New Word:

שֵׁנִי -SHENI- SECOND

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OTIOT: Letters-

שֵׁן SHIN -fire

נֹן -NUN -In Aramaic-'fish' and Kabbalistically related to the multiplicity of fish-life that swims in the

יָד -YUD(Y)-(I) or (Y) Divine Spark

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MEANING and RELATED WORDS:

שֵׁנִי SHENI is an adjective meaning 'second' . SHNaYIM (shin, nun, yud, mem) is the masculine form for the number 'two'. 'Shtayim' is feminine form.

שְׁנִיּוֹת -SHNeeYUT (shin, nun, yud, vav, tav) is a feminine noun meaning 'secondariness, duality'.

שָׁנָה SHANA (shin, nun, heh) is a verb that means 'to repeat,to revise', 'to study, to learn,' 'to change, be different'

שנה SHANA is also feminine noun for 'year'. It is also the general phrase used in Sefer Yetzira to denote the changes of time in general.

שנני -SHeeNUI- is a masculine noun meaning 'change, modification'.

שונה -SHoNeH - is the adjective for 'different'. -----

שנינה -SHNINA- is a feminine noun for 'mockery, taunt'.

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Mozeson in The Word connects the English word 'change' to 'shana', 'sheni,etc.!! Notice the structural similarity.

שׁ SHEIN is the feminine noun -' tooth'.

I wondered about this connection, and then remembered that one of the unusual things about teeth is that we grow a second set of teeth.

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שנה - SHEINA is the feminine noun for 'sleep'

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## CONCEPTUAL MEANING:

"Plurality begins with two...two represents the dualistic nature of physical reality, energy and mass, day and night, sun and moon, male and female, etc. (At the higher levels of Soul and Divinity the phenomenon of dualism is manifest in the Torah-defied categories of good and evil, pure and impure, holy and profane, and the like.) In general all created reality possesses two interdependent dimensions, form and matter.

On the second day of Creation, the waters, initially one on the first day,

were separated by the firmament into two-the higher waters and the lower waters,...From this we understand that division into two is primarily a consciousness of two categories, one "higher" and the other "lower"....Thus, plurality is essentially a state of hierarchy (beginning with the consciousness of "higher" versus "lower" with its intrinsic complexity whereas unity is essentially a state of equality ("Yom Echad: Day One", not in comparison to anything else) with its intrinsic simplicity." (Ginsburgh, The Alef Beit, p. 47)

"In the service of the soul, the higher water represents the state of joy one experiences when feeling close to one's Creator...The lower waters represents the state of bitterness experienced when feeling distant from one's Creator, a part of the suffering of a yet unrectified and unredeemed world. "The lower waters cry out: We want to be close to God" just as the higher waters are close...This will come to be only in the time of universal redemption." (Ginsburgh, p. 29)

The Zohar teaches that: As long as the upper and lower waters were commingled, there was no production in the world; this could only be when they were separated and made distinct.

The next stage-step is completed, change is introduced.

The oral tradition asks why at the end of Second Day, unlike all the other days, the Torah does not record God Looking at that day's creation and Seeing "Kee Tov:that it is good"?

The central answer given is relevant for our contemporary situation.

Zohar: "BeSheni:On the second Neevrah:was created Machloket:conflict."

The Midrash adds"...division (schism, strife) was created because the waters were divided against their will.

The Chassidic text "Ohalei Yaakov" elaborates further: "The Torah does not say 'kee tov:that it was good' because conflict was created-"and there was division between water and water "(verse 6). And though during the first

day division was made between light and darkness; it is different when separation is made between two things that are opposite- light and darkness- and when division is made between two things that are the same- between water and water. This causes conflict.

Rabbeinu Bachya explains that this schism, which started on the second day, was the beginning of all later strife.

Thus the Talmud Shabbos (156a) comments: "the one who is born on the second day will be bad-tempered because the waters were divided thereon."

Rashi adds that through their temper they will be 'divided'-estranged from other people.

And so Tzadok HaCohen, an important Chassidic rebbe, points out that because strife began with the second day, the song which the Levites sang during the Temple service on Mondays was composed by Korach, instigator of strife against Moses and Aaron.

There seems to be contained a deep psychological truth and teaching here. We human being, all essentially alike, are caught in divisions, separations, processes of change, which so often result in 'fear, anger, and conflict.'

The challenge of change has begun.

About this Rav Kook teaches:

"A chaotic world stands before us as long as we have not attained to that degree of higher perfection of uniting all life forces and all their diverse tendencies. As long as each one exalts themselves, claiming, I am sovereign, I and none other-there cannot be peace in our midst...All our endeavors must be directed toward disclosing the light of general harmony, which derives not from suppressing any power, any thought, any tendency, but by bringing each of them within the vast ocean of light infinite, where all things find their unity, where all is ennobled, all is exalted, all is hallowed...The illumination to be bestowed by the Messiach is derived primarily

from the understanding of the unity: oneness of all existence."  
(Lights of Holiness, V. 2)

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VA'YIQRAH ELOHIM LA'RAQIYAA SHAMAYIM, VA'YEHEE EREV  
VA'YEHEE BOKER YOM SHENI

The Creator called the firmament to its place and function, separating and dividing the waters. Creating up there and down here Evening and morning, a complete change has occurred.

**וַיִּקְרָא אֱלֹהִים לְרָקִיעַ שָׁמַיִם וַיְהִי־עֶרֶב  
וַיְהִי־בֹקֶר יוֹם שֵׁנִי:**

Le'Shalom  
Itzchak

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