


MILA YOMIT 7: HA'ARETZ



The Earth


OTIOT: Letters

 HEH (H)- the

 ALEPH (A)


 RESH (R)

 TZADI (TZ) Sofit-Final

-first appearance in Torah, often called 'Tzadik' (Kuf  is the letter following it in Aleph Bet).

- the letter tzadik that is found here is the final tzadik or 'tzadik sofit', that is used when it appears at the end of a word.

 This is the regular tzadik. The regular tzadik is shaped more

like  Aleph than any other letter and as such is the mate of the Aleph

(The twenty two letters are paired into eleven 'form mates', the two letters whose forms most closely resemble one another)

The regular Tzadik is "formed as a ך Yud wedged in the upper right

side of a bent-over נ Nun. In general, the ך yud and the נ nun represent the two dimensions of form and matter present, simultaneously, in all created reality.

The point of the Yud, pure form, shapes the Nun of matter into its intended form. The Tzadik (righteous person) is in touch with the inner pure form of all reality, is able to shape reality according with their will, as is said:

"The tzadik decrees and the Holy One realizes." (Ginsburgh, p. 269)
-the tzadik is hunting in order to redeem and elevate the 288 fallen sparks of the breaking of the vessels (Ginsburgh p. 267)

- It's numeric value 90, (represents total consciousness)
- 11th of 12 elementals, corresponds to month of Shevat
- Zodiac - Deli:the water drawer (Aquarius)
- dominant over taste, stomach as soul or body part
- ך Tzadi' means to hunt
- ך'tzaddik' means righteous
- also related to ך'tzad:side'

WORDS CONTAINED WITHIN **הא** :

הא HaAleph-The One

רָץ RaTz- runs

רָץ אֶרֶץ ARETZ: is derived from the root רָץ Ratz:run

- for all people 'run' upon it - from cradle to grave (Lekach Tov)
- alludes to the running of the orbiting spheres which circle it (Radak)

- perpetual motion

also derived from רָץ אֶרֶץ Ratzaz: which means 'that which is compressed' (a reference to the earth's density as compared to the atmosphere (Ibn Caspi)

[above comments drawn from Artscroll Commentary]

- also connected to word רָץ אֶרֶץ:Ratzon- will

- also connected to the root of English word 'earth':

ea='א aleph-, r=ר resh, tz=צ tzadik-

CONCEPTUAL MEANING

"The greatest peleh:wonder is the power of the Creator to enter even into material things." (Sfat Emet)

The Divine Mind רֹשׁ אֵשׁ-Rosh of the One-א creates a material vessel in which the TZADIK has the experience of separate

independent life in order to participate in the rectification of existence (and feel worthy of the Garden of Delight).

Before we did our own breaking and fixing we somehow didn't feel that we deserve all that God wishes for us. (Big mistake, if you ask me.) Through our efforts, through our challenge of manifesting the highest here on this plane (the work of the TZADIK) we can walk back to 'Etz HaChayim-The Tree Of Life' proud.

As the Torah teaches “Tzedek, tzedek thereof- righteousness, righteousness, pursue.”

This ארץ -Aretz-earth is the רצון RaTZon-will of the א ALEPH-The One.

We created in the TZelem (another tzadik starting word) Image of the Divine are placed in an earthly vessel, in which we

רץ "RaTZ':run around projecting our רצון 'RaTZon:will' on the earth (or at least that part of it that we focus our activities into).

Through our רצון-Ratzon-will, we shape much of the ארץ-Aretz-earth.

Will we shape it according to our TZADIK: righteousness nature or according to other less noble (and less life enhancing) priorities?

Will we ever get out of this 'ratz' race that has us running frantically? Or...?

Kabbalah teaches that the Divine Will manifested this material experience as an opportunity to share love with others, to share consciousness with other total conscious beings (boring talking to only rocks).

We, bnei/bnot ADAM-the children of the Human, have been gifted with this consciousness. It offers us an opportunity to be

extraordinary vessels of light, and fulfill our destiny as conscious partners with the Creator.

Through our will we can damage many things in this earthly frame; or we can effect extraordinary miracles with our actions and pursuits that are an expression of our will.

The literature of Kabbala is extensive on the importance and centrality of רצון RaTZon:will as our primary tool on this planet. It is connected to Keter:Crown sephira as the spark of the soul that is encloded by thought, emotion and action as its unfolds to its manifestation.

In a certain way our will is always being manifested, we often may not be totally conscious of what are inner will truly is. The Tzadik is the one who consciously directs their will to the highest and thus enabling the Divine Will to "shachanti betocham":Dwell within us, here on earth.

To paraphrase Rav Kook:

'The righteous one does not complain about confusion,

they add understanding, the righteous does not complain of injustice, they add justice,' or in other words (mine) the righteous do not complain of darkness, they add light.

HA'ARETZ: This materialized vessel, in which 'will' directs much of what occurs is our playing field for this adventure of consciousness and experience. As part of it, we are invited to manifest the light and love of the ALEPH: The One right here on earth.

Ken Yehee Ratzon: May this be the Will

דְּהֵאֵרֵךְ

