

בסי"ד



בריאת העולם

DAYS OF CREATION



*A quick deep dive into the symbolic mysteries
of the birth of our beautifully intricate world.*

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בסייד

INTRODUCTION

Days of Creation

Learning and teaching the story of בריאת העולם was a fascinating experience for me. A real eye opener. The blatant question begs to be asked. Couldn't Hashem create the world in a moment with a snap of his fingers?! Why did he prolong it for 6 days?

Another issue posed by the מפרשים is to explain the 1st day when the תורה writes. ויהי ערב ויהי בקר יום אחד, שני, שלישי Day and night are defined by sunrise and sunset which was only created on the 4th day. How can we understand the words of ויהי ערב ויהי בוקר until the 4th day?

Rav Hirsh explains the word ערב - evening means mixture (as in עירוב) =confusion and בוקר is morning =clarity.

The הרות is trying to teach us that before Hashem created mankind to inhabit this world, he needed to clarify some confusions. He had to give us 6 main messages so that we can understand what life is about.

Therefore, the meaning of day one is really message 1. Like the פסוק concludes ויהי ערב there was confusion. ויהי בוקר now there is

clarity. message 1 is well received. We are all aware of the 6 constant Mitzvahs that should occupy our innermost being continuously. These are the essence of creation.

He had to give us 6 main messages so that we can understand what life is about.

Logic dictates that if Hashem didn't want to create mankind until he conveyed the 6 main messages to us, then it goes without saying that the 6 days of creation are the 6 constant Mitzvahs that we are obligated to live with!!

Enjoy reading and watch what these messages will do for you when internalized!

Rabbi Aryeh Rayde



Hashem said let there be רקיע - space between the waters so that there shall be upper waters and lower waters.

He named this space שם מים - שמים or as Rashi says it's made out of אש and מים. What needs understanding is:

What's the purpose of this space?

- What's the purpose of the waters above?
- If it divides the waters, then this "space" is bone dry why then is it called שמים?!

The מדרש teaches us that on this day 2 more things were created, the מלאכים and the גיהנם were created too - what's the connection to water and sky?!

There are 2 opposite references to water:

- **Torah** - to immerse oneself in the ocean of Torah. Getting totally lost in its waters to the point thaxt nothing bothers you because you're living with Hashem.
- **תאוות** - worldly temptations is also a place where we get lost in stormy waters where we can't think straight anymore.

These are 2 sets of waters מים העליונים and מים תחתונים with a massive divide between the two.

The מלאכים are up above in מים העליונים. It seems so great and spiritual yet the גיהנם is there too. We have to know that is not the תכלית. Our job is to be standing in the מים with all its תאוות and have our head in the העליונים מים.

The difference between a human and an animal is that we are standing upright. We have upper body parts and lower body parts versus with the animal it's all on one level.

Hashem is teaching us that although he put us into this world with all of its temptations and distractions that can literally drown us. We still have to remember that we need to keep our heads in the upper waters. And it's not just a small difference between the two. There is a vast space with 7 layers of heaven to divide it. Each heaven is supposed to cleanse another layer of filth from the waters of below.

When we're down below we always need to point upwards and say שם מים the real waters are up there not here.



The מצוה of לא תתורו אחרי לבבכם ואחרי עיניכם essentially means: Don't follow after your תוואת we're constantly surrounded by what we see and temptations and it's our job swim above it and stay afloat.

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DAY 3 OF CREATION | יראת שמים

Hashem first completes the creation of the waters by separating it into various bodies in order to create firm ground to stand on. And only then does he proclaim "It is good".

This represents that although in theory it would be great to live in the מים התחתונים and have our head in מים העליונים. But practically speaking we will never survive the stormy waters. So Hashem said we all need a place where we should feel grounded and know what life is about, even in this world. Then and only then could we strive to reach the מים העליונים.

However, we have to be careful with that dry patch that Hashem named, ארץ, which refers to materialism. It can sometimes be tricky. Our safe haven that is supposed to keep us grounded. But sometimes we can create an entire religion out of our Hashkafah and sometimes forget what Hashem really wants. (Hashem doesn't work for the Guinness book of record).

Next Hashem said the earth shall sprout דשא - Vegetation, עשב מזריע זרע - Grass seedlings, עץ פרי עושה פרי למינייהו - many kinds of fruit trees that bear fruit. The tree bark should also taste of the fruit.

Although fruit trees are the most important because we are dependent on them for sustenance. Hashem decided to put an emphasis first on the grass and flowers to show that He created a beautiful world. Before we teach ourselves or others about the

importance of Mitzvahs we need to understand that Hashem created a beautiful world for our pleasure!!

The earth heard the command and followed the first two instructions. But when it came to the third command it produced a dry tasteless bark with fruits on it. Hashem was upset and the earth was punished that it will always sprout weeds.

When the earth decided it doesn't want to follow the third command to produce fruity barks for the trees it brought about destruction for the rest of humanity.

How the earth had to the ability not to listen still needs understanding but what's the message for us?

The word למינו - to its kind is written three times in this subject. Additionally, we see this theme many times throughout the Torah. Not to mix things together, בשר וחלב, שעטנז, כלאים. Everything created in this world has its specific mission. By trying to mix the missions we are deviating from the original plan.

As we know every blade of grass has its own מלאך standing above it telling it to grow. Malach means a message. Not only does every species have its own unique message and purpose. Every

single blade of grass within the species, although she may seem similar to the one right next to her has its own specific mission.

Don't try to be someone else know your strengths know who you are and stick to your mission in life!!

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The יראת שמים of מצוה is to be fully aware of our actions and to know the price tag for each מצוה and עבירה. There is reward for mitzvos but heavy consequences for aveiros. If we deviate slightly from the instructions given, we can create devastating consequences for all eternity.



Hashem said let there be luminaries in the heavens. The purpose of these luminaries says the פסוק were for multiple reasons.

- 1 To differentiate between day and night. When we see the sun it is a sign of day and when we see the moon it is night.
- 2 For signs about pending disasters to the world- Astrology
- 3 למועדים לימים ושנים for our festivals and to know the days and the years.
- 4 Only now does the Torah add: "And to shine on the earth" (which seems like it's the least important job of the sun...

Life is all about מצוות and תורה:

- 1 is to know which Mitzvahs to do. We have day Mitzvahs when the sun rises. And we do the night Mitzvahs when the moon shines.
- 2 Is for signs on life. However, a Yid stands way above the מזלות
- 3 the reason we have a yearly cycle is because we follow a spiritual calendar to be able to tap into the spiritual power of every day. 365 different powers to rebuild our spiritual being.
- 4 When we do that we get מאורות as explained in day one of creation - clarity to be able to live with Hashem. The clarity will only come periodically like מועדים or on שבת which is referred to as אורות - meaning a

symbol - only when we're proud of our Mitzvahs!

The Torah concludes "they" will rule on day and night, the Midrash explains they is referring to the ones that are connected to Hashem, they have special powers even over the sun on the moon and have the ability to control it.

The sun and moon are there as signs. If we keep the Torah we can control them with our good deeds and are not under their power.

Hashem created 2 big luminaries but the moon complained it's not right to have 2 leaders, Hashem agreed and minimized his power.

Why didn't the sun have the same complaint?!

If you are the one giving you have no problem that other people are giving too. But if you're selfish and you are always giving just to receive then you get jealous of others!

The daily struggle is: As it says לעושה אורים גדולים, we are always faced with the struggle of either being the way we were created and being huge in that way, or wanting to be someone else and by that minimizing our own power.



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The מצוה of אהבת השם says the רמב"ם is achieved by focusing on the amazing creations such as the sun and the moon, he will come to recognize the depth of Hashem



DAY 5 OF CREATION | לא יהיה לך אלהים אחרים

Hashem created all species of fish and amphibians that live in the water and He also created birds on this day.

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What is the common denominator between fish and the birds that they were created together? And What is the message for us?

Why did Hashem split up the creation of the living species into 2 days? The fish and birds on day 5, and all other animals on day 6?

The animals were created from earth which symbolizes גשמייות. However, the birds and the fish are more refined. They were created from the water.

When Hashem blessed his grandchildren he said ברכב הארץ. A Bracha to be as successful as the fish. And רש"י explains that since fish are completely submerged in the waters there is no עין הרע that could affect them.

Fish are known to swim against the current, they could even swim upstream. The idea is that since they are not seen by others, they are aware that nobody is looking, they could be who they want to be. We could all be great. What's holding us back is our עין הרע constantly checking "is someone looking at us"? (the Doona syndrome...)

The Bracha they were given was to be like the fish not to care what will people say this way they will be tremendously successful!!

This takes us to the next step which is

the heights we can reach.

We thank Hashem in the morning וידנו לרב בקרב הארץ commonly translated as Hashem gives strength to the weary, problem is the word tired in Hebrew is עיף not עייף!?

The word עיף means flying from the word עוף – bird. Hashem gives strength to those who fly high. To those who have high aspirations, he will help you with it. We take a lesson of the birds and the fish together that it's our job to think big, fly high, not to be embarrassed what anyone will say. Just do what we have to do and we will be successful!

One more message from this day, the פסוק says ויברא את התנינים הגדולים - the huge fish were created, and רש"י says its referring to the לויתן, originally 2 were created male and female, but Hashem saw that by producing more they will destroy the world so he killed the female and pickled it to be eaten at the end of time. The פסוק in תהילים says Hashem plays with the לויתן זה יצרת לשחק בו. לויתן. The גמרא says He spends time every day with him, what's the significance of this?

It's teaching us sensitivity. That although Hashem had to kill the female for the purpose of the world and because he was left without a spouse, therefore Hashem does spend time with him every day.



The לא יהיה לך אלהים אחרים of מצוה is not to believe in other powers, including your own. It is all HASHEM. Therefore, we could achieve absolutely everything since it's Hashem doing it anyway! Nothing should stop you from flying high!!



Hashem said let there be רקיע - space between the waters so that there shall be upper waters and lower waters.

On the last day Hashem created all the animals yet strangely also the man - Why was mankind created the same day as the hippo and the horse?! Is there perhaps a similarity?!

Or if we're honest "are there any differences between man and animal?

Most things human beings do all day are rather similar to animalistic behavior, we follow our bodily instincts for our utmost comfort.

In fact man has the power more than the animal to destroy the world (cows didn't invent the dynamite)

Humans have one quality more than animals we have the ability to control our instincts and do what we truly want to do instead of doing what we feel like doing.

The question we need to ask ourselves is how many moments of the day are we following our instincts and how many moments of the day are we fighting that and going beyond?

(Next time you sit down to enjoy your steak ask yourself are you any different than this poor cow which you are about to devour).

The power to do that comes from the יצר טוב and the יצר הרע that were also created day 6 as it says והנה טוב מאוד as the מדרש explains טוב is the יצר טוב and מאוד is the יצר הרע. He is on our side helping us grow by giving us challenges - our personal trainer!

We just need to be aware that these tremendous powers also have the ability to bring us

down to devastating destructive behavior.

The פסוק says נעשה אדם - Let's create man, the question who is Hashem talking to? The מפרשים offer 4 different opinions:

1 מלאכים says Hashem was talking to the מלאכים and discussed with them about creating man.

2 רמב"ן says he was talking to the earth, Hashem made a partnership with the earth he should give the body Hashem will give the soul. The מדרש says Hashem took soil from all 4 corners of the world to create man.

3 רבינו בחיי says man was created the last because Hashem wanted to take pieces from all the elements to be able to create man, so Hashem told the sun the moon the trees and cockroaches "Please donate something to create mankind."

4 Hashem was talking to man himself "Let us create man". Hashem created an imperfect man with potential so that man himself should create himself into something huge!!

Hashem gave us the job to help each other become the real potential man. We may be tempted to say let me just take care of my territory. Well, behold! In your territory there exists a piece of every corner of the earth. If we are hesitant to do something because we think we don't have the power to tackle it. The rebuttal to that would be that we have powers of all the elements in the world including the angels!!



The מצוה of אחדות השם is to recognize that there are no "forces of evil" fighting the good, it's all Hashem's oneness the good the bad and the challenges to help us create the real man



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