

# Maamarei Mordechai

הסבר לפי ממש פשוט

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D. Mordechai Schlachter

Hashem creates time.

**וַיִּקְרָא אֱלֹקִים | לְאוֹר יוֹם וְלחֹשֶׁךְ קָרָא לַיְלָה וַיְהִי עֶרֶב וַיְהִי בֹקֶר יוֹם אֶחָד:**

“And the Lord called for the light “Day” and for the darkness “night.” And it was evening and it was morning, Day One.” (Bereishis 1:5).

The reader will notice that Hashem did not call light “light.” Instead, He called to the or for the light “Day.” Instead, He called “for the light.” Why? Also, why call it “day” and not “light?” Further, after teaching that light is “Day” the Torah then says that “it was evening and it was morning.” It should have said it was darkness then it was light. Where does evening and morning come from or into this? Finally, the Torah does not call it “the First Day” but “Day One.” Why?

The Torah commences with Creation. The Torah could not introduce Hashem directly as it is impossible to introduce Hashem. Like Rabbi Eliezer says in the Midrash, “If all the seas were ink, all the reeds in the swamps were quills, the heavens and the earth were scrolls, and all people were scribes, they would not suffice.” (Shir HaShirim Rabbah 1:3). Fully praising or describing Hashem is impossible. Besides, the Torah is not a book about praising or knowing Hashem directly. Humans have to rely on their senses and can only understand what they see, smell, touch, feel, and hear. Therefore, the Torah introduces the world and Hashem in a way humans know how, by introducing Creation.

A simple reading of these pesukim will reveal that Hashem created light and darkness, the seas, trees, animals, and mankind. However, a contextual (*mamash pshat*) of learning the Torah also reveals the hidden sciences that would not be discovered for millennium. The concept of time is included in this and has been in the Torah always.

The Torah commences with: **בְּרֵאשִׁית בְּרָא אֱלֹקִים אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ:** “The Lord created in the beginning, the heavens, and the earth.” (Bereishis 1:1). One immediately asks, “Who is the Lord?” The Torah reveals that the Lord preexisted before Creation. He made all matter (earth) and all space (heavens). He also created “es” which is the aleph bes. Further, he created the spiritual aleph bes—angels, demons, forces (the es hashamayim)—and the physical aleph bes—atoms, quarks, and all elements (es ha’aretz). He also created order— “in the beginning.” This is order, a first-and-after concept, but not time itself. Time is relative to a timekeeper, and it must be quantified as it passes. Before man there was no days, nights, months, or years. Only man can count those and live by the passing of time. (Shmos 12:2, 13:10). Hashem made luminaries in the sky for the establishment of time—days and years. (Bereishis 1:14). Before man was created, certainly before the luminaries were created, there was no calendar. However, when was time itself created?

While the first pasuk gives the overview, the next pesukim explain. Matter that was created was completely void and there was darkness. (Ibid 1:2). The physical world was absent elements, space, and light. It was a blank slate. The spiritual world was created first – *the spirit of Godliness spread on the water*. (Ibid). Then He created light. (Ibid 1:3). This created waves and speed. Speed indicates time, as it takes time for light to travel. Waves – microwaves, gamma waves, light waves, sound waves, all move at certain velocity. They also move through space. Light by its nature moves and spreads out and has to fill up space. Thus, the most basic of physics was created, time. Light and time are directly related.

Over fifty-seven hundred years after man was created, a Jew named Dr. Albert Einstein postulated that light and time have a very significant relationship. He opined that time moved differently for stationary objects than for moving objects. Thus, the speed one travels has a direct relationship on time. This is related to light because when one approaches lightspeed time moves much slower. Therefore, based on this premise, without light to be the control set of time, there would be no time at all. Since light moves at the fastest speed, that is a guide stick in order to calculate time. When light is moving at 186,000 miles per second then that means time is moving at normal speed. However, when an object is in motion at 180,000 miles per second, than relative to that object light moves slower and time moves much slower.

It follows, that before there was man – and in the case of Creation any element or even single celled species – to observe light or travel at any speed, time lapse was irrelevant. That is why Hashem did not call light simply “light.” Hashem called light “day.” Light was more than just the ability to see or the irritation of waves of heat. Light was “day” it was time. Light would eventually emanate primarily from the luminaries (ibid 1:14) and it would be used to create daytime and, by its absences, nighttime. Prior to the luminaries, however, there was relative time, “evening and morning, Day One.” The Torah could not calculate time but was able to write in terms of before-and-after.

Hashem created light as a way of creating time. Since we do not know how fast Hashem created all the elements and how fast the elements formed into objects, minerals, and living cells, we do not know how “long” Creation really took. For instances, if the objects moved very fast to form then time went very slowly.

“And Elokim called to the light “day.” Hashem gave a title or a purpose for the light and darkness. He did not name light day but he called to for it day. Light and dark would have the important role of not only determining days, months, and years, (though the moving of the luminaries) but they would also stand to make time relative. Time can be defined as the relative velocity between two objects. When a car goes 50 miles per hour the car is moving 50 miles relative to the ground each hour. This is how great the Torah is. It took 57 centuries for man to figure out the relationship between light and time and the Torah stated it from its outset.

Notice how Hashem is referred to as “Elokim” the entire first perek, the entire segment of Creation (1:1 – 2:3). That is until man is created. (Ibid 2:4). That is because Creation was done by Hashem in His corporeal sense. Hashem (tetragrammaton) is His relationship to man. May the Creator of time and all of Creation bring peace speedily.