

The pasuk could have said (2:3) וַיְבָרֶךְ אֱלֹהִים אֶת יוֹם הַשְּׁבִיעִי וַיְקַדְּשׁ אֹתוֹ כִּי בּו שְׁבַת מְכַל מְלֹאכְתּוֹ אֲשֶׁר בָּרָא אֱלֹהִים לַעֲשׂוֹת. What does the word לַעֲשׂוֹת add? רש"י says on the pasuk before said מְנוּחָה. He brings from the medrash מְנוּחָה בְּאֵת שְׁבַת בְּאֵת מְנוּחָה, מָה הָיָה הָעוֹלָם חָסֵר? מְנוּחָה, בְּאֵת שְׁבַת בְּאֵת מְנוּחָה. A very interesting concept. We think of מְנוּחָה as the absence of work. So how is it called a בְּרִיאָה? We have to redefine and reunderstand what the word מְנוּחָה means, vis-a-vis the holy day. Now, we know that the שְׁשֵׁת יְמֵי בְרֵאשִׁית are different from all the rest of history in that each and every day created something which had not been there before, it's a Latin term, creatio ex nihilo, the term that we're more familiar with is יֵשׁ מֵאִין. What is שְׁבַת? שְׁבַת is יֵשׁ מֵאִין, something which was there before. That is the creation of the world as we know it today.

All the ספרים bring down that the holy day is recreating everything in the world each and every day, יֵשׁ מֵאִין. The exact opposite of Aristotle who said matter is eternal, we say that matter is created each and every moment, and not only that, it's יֵשׁ מֵאִין. Just because it was there before, the previous moment's existence is absolutely no reason for this matter, this particle of matter to be there the next second. Each and every moment, the world is being recreated. We say that in davening every single day, the holy day is in his goodness is newly creating; תָּמִיד - continuously; מְעֻשָּׂה בְּרֵאשִׁית. What does that mean? הַמְחֲדָשׁ בְּטוֹבוֹ בְּכָל יוֹם תָּמִיד מְעֻשָּׂה בְּרֵאשִׁית. So שְׁבַת, which we use as a symbol of resting, of stopping from work, is actually our עֵדוּת, is our testimony that the holy day is the מְצִיָּא and the בּוֹרֵא הָעוֹלָם and continues its constant existence. As the בית הלוי, which this is from, says, we are used to seeing things continually existing because in our minds, in our eye, we see things being there on a constant basis. That's because we can't see it being recreated every second. The holy day made it that way. In our mind and in our consciousness, that's called מְנוּחָה. That's called שְׁבַת, it's called resting. Hashem is recreating the world every second, that is מְנוּחָה. שְׁשֵׁת יְמֵי בְרֵאשִׁית was creating something which had never been there before, that's called בְּרִיאָה.

The בית הלוי is explaining that רש"י is saying that when Hashem made שְׁבַת, it's a symbol of מְנוּחָה, that Hashem is actually the ongoing מְנַהֵג and בּוֹרֵא הָעוֹלָם forever. That's what לַעֲשׂוֹת means - that Hashem's act of creation wasn't something finished, but something that continues; creation was made "לַעֲשׂוֹת", to be ongoing, constantly renewed. That is a tremendous concept. I understand the great גדולים knew this, appreciated it, and kept it in their minds constantly. We of a lesser stature have to be reminded of it at least once a year by פרשת בְּרֵאשִׁית. It's a good thing to remember. The holy day is תָּמִיד בְּכָל יוֹם הַמְחֲדָשׁ בְּטוֹבוֹ בְּכָל יוֹם תָּמִיד. It's a great thing to be able to keep in mind, relearn, and emphasize.

