

# going in deeper: day 4 & day 5

## part 4

### day four: the governors of time - clothing the soul's light for its journey

“and elohiym said: ‘let there be lights in the firmament of the heaven to divide the day from the night; and let them be for signs, and for seasons, and for days and years; and let them be for lights in the firmament of the heaven to give light upon the earth.’ and it was so. and elohiym made the two great lights: the greater light to rule the day, and the lesser light to rule the night; and the stars. and elohiym set them in the firmament of the heaven to give light upon the earth, and to rule over the day and over the night, and to divide the light from the darkness; and elohiym saw that it was good. and there was evening and there was morning, a fourth day.” (bereshit 1:14-19)

a reminder: the human being (**adam**) inside of you has not yet been born. this excerpt speaks of creating the governing forces for his journey, the environment of time and change necessary for his growth.

on the fourth day, the universal soul-light (**ohr**) from day one was **concentrated and clothed into specific, appointed forms**. the spiritual essence was given its ‘**basar**,’ not flesh, but a defined vessel. the magnificent, fiery bodies of the sun, moon, and stars are the “garments” for their brilliant souls. this establishes the eternal pattern: **first the spiritual essence (soul/ohr), then the physical container (body/basar)**.

these great lights are the **governors of “night” and “day”** the alternating states you undergo on the path to the creator. you have already felt these periods of constant ascents and descents; these are the personal **“day and night”** within your soul.

- **“day”** refers to an ascent, when you are filled with confidence, flying on the anticipation of the spiritual world opening before you.
- **“night”** is a descent, when nothing brings joy and the spiritual world seems non-existent, leaving you asking, *“why am i wasting my life on this?”*

these attacks are launched by your **ego (yetzer hara)**. it knows that if you endure and break into the spiritual dimension, you will escape its rule. it attacks with logical questions: *“whom do you work for?” “can you even see him?” “where is your reason?”*

when this **“night”** falls, the wisdom is to **“go to sleep.”** this means to disconnect from the pestering questions, nullify your own calculations, and wait it out. you gather your strength, thinking no thoughts, making no movements, knowing with certainty that **morning**, a new ascent, is right around the corner. this is an act of faith, of trust in the creator's governance.

why does the creator send these cycles? because without them, there is no advancement. **progress is only possible via the continual change of states**. if the creator placed you in a state of absolute good immediately, his light would crush you. you would be a slave to that bliss, deprived of free

choice. the creator does not want a slave; he wants a friend, an equal, a **“man” (gever, from hitgabrut, to overcome)** who chooses him of his own volition after overcoming all obstacles.

this is the purpose of the lights being set in the **“firmament of the heaven”** to **“give light upon the earth.”** the **“heaven”** is your quality of bestowal (**yetzer tov**), the creator's quality. the **“earth”** is your egoistic desire (**yetzer hara**). the governors, the spiritual forces of the sun and moon, ensure that your inner **“earth”** is always subject to the influence of the inner **“heaven,”** orchestrating your ascents and descents to perfect you.

**“...and let them be for signs, and for seasons, and for days and years.”**

this is not about corporeal time, for there is no time in the spiritual world. how could time exist in infinity? these are codes for your changing states:

- a **“day”** is a full cycle of ascent and descent within a single spiritual degree.
- a **“month” (hodesh)** derives from **hidush (renewal)**, a return to a former state but on a higher level, having been renewed by thirty cycles of ascent and descent.
- a **“year” (shanah)** derives from **lishot (to repeat)**, a spiral motion that returns to the same point on a vastly higher plane after 364 cycles of correction.

**“days,” “months,” and “years” are all in you.** you “live through” them by correcting newer and increasingly difficult egoistic desires. some require a “day” to correct, others a “month” or a “year.” the direction, governed by the great lights within your firmament, remains invariably upward, toward the ultimate goal: to feel the immortal soul behind the mortal shell and to see the eternal, individual goodness the creator has prepared for you.

## day five: the swarm of life - the soul's awakening to spiritual desire

**“and elohiym said: ‘let the waters swarm with swarms of living creatures, and let fowl fly above the earth in the open firmament of heaven.’ and elohiym created the great sea-monsters, and every living creature that creeps, wherewith the waters swarmed, after its kind, and every winged fowl after its kind; and elohiym saw that it was good. and elohiym blessed them, saying: ‘be fruitful, and multiply, and fill the waters in the seas, and let fowl multiply in the earth.’ and there was evening and there was morning, a fifth day.”** (bereshit 1:20-23)

the process of the soul's formation now moves to a profound new stage. day five signifies the moment **yvh** activates the first living, moving *desires* within you that yearn for spiritual connection. these are the initial stirrings of life within the inner "waters" of your being.

to understand this, we must first define these "waters" from scripture. the prophet isaiah reveals their nature: **“for i will pour water upon him that is thirsty, and floods upon the dry ground: i will pour my spirit upon thy seed, and my blessing upon thine offspring”** (yeshayahu / isaiah 44:3). here, **water is the pouring out of the spirit (ruach) and blessing of yvh**, the flowing, life-giving energy of his presence and mercy.

therefore, **“let the waters swarm with living creatures”** means: **let the flowing presence of elohiym become filled with active, yearning desires for spiritual life**. these are the first movements of the soul, created to "swarm" and multiply within the medium of divine mercy.

now, let's decode the "creatures" using the language of the tanakh:

- **“fish” (dag)** stems from the word **daag (דג)**, meaning **“to be anxious, concerned, or to care deeply.”** this is not about aquatic animals. king solomon used this root to describe a state of the heart: **“anxiety (deagah) in the heart of a man makes it stoop...”** (mishlei / proverbs 12:25). therefore, the **“fish”** represent the first **spiritual concerns and cares** of the heart. they are the set-apart anxieties that stir within us, a deep care for something beyond this world, a longing for the creator. as the deer pants for water, so the soul now pants for him (tehillim / psalm 42:1).
- **“fowl” (oph)** that **“fly above the earth in the open firmament of heaven”** represent desires that can temporarily transcend the pull of the lower, earthly nature (**yetzer hara**). they connect to the **“firmament” (raki'a)**, the heaven within you, which is the faculty of spiritual discernment created on day two. this echoes the promise: **“but they that wait upon yvh shall renew their strength; they shall mount up with wings as eagles...”** (yeshayahu / isaiah 40:31). the **“fowl”** are those eagle-like desires to rise above the earthly self.

elohiym **blesses** these new desires and commands them to **“be fruitful and multiply.”** this is the divine imperative for these spiritual longings to grow stronger and fill the entire “sea” of your consciousness. this multiplication of set-apart desire is the soul's growth. it is the fulfilment of the prophecy: **“a new heart also will i give you, and a new spirit will i put within you...”** (yechezkel / ezeziel 36:26). the "new spirit" is this awakened swarm of living desires.

### how does this happen within you?

day five describes the genesis of a palpable, restless yearning for the creator. it is the answer to the prayer of david: **“as the hart panteth after the water brooks, so panteth my soul after thee, o elohiym. my soul thirsteth for elohiym, for the living el...”** (tehillim / psalm 42:1-2). the "swarming creatures" are that thirst itself, made alive within you.

you begin to feel a **concern (daag)** for your spiritual state, a set-apart anxiety that you are not close to your source. you experience moments where your heart **“flies up”** like a bird in prayer or meditation, momentarily free from earthly worries. these are the “fowl” in your firmament.

your work on this fifth day is to recognize these desires as from **yhvh** and to **“bless”** them, to nurture them and allow them to multiply. you do this by turning your attention toward the source of the waters, by seeking his face in prayer and immersing yourself in his words in the scriptures. as you do, these desires grow stronger: **“they shall be abundantly satisfied with the fatness of thy house; and thou shalt make them drink of the river of thy pleasures”** (tehillim / psalm 36:8).

day five is the creation of the soul's active longing. it is the divine activation of the spiritual instincts that will now lead you, like a compass, through the final stages of preparation. the successful multiplication of this set-apart yearning builds the capacity for the next great step: the appearance of **adam**, the conscious human will that can now choose to partner with the creator in the work of **day six**.