

• BEREISHIT

- NOAH
- LEKH LEKHA
- VAYERA
- HAYYEI SARAH
- TOLDOT
- VAYEITZEI
- VAYISHLAH
- VAYEISHEV
- MIKEITZ
- VAYIGASH
- VAYEHI



October 19-22, 2022 ב"ד - כ"ז תשרי תשפ"ג



• In This Week's Parashah קה בפךשה

- ◆ God creates the world in six days.

DAY 1 Light and Darkness **DAY 2** Sky and Sea **DAY 3** Plants and Vegetation
DAY 4 Sun, Moon, and Stars **DAY 5** Fish, Birds, and Reptiles **DAY 6** Animal and Human Beings

- ◆ On the seventh day, Shabbat, God rests and declares it holy.
- ◆ God allows Adam to eat from all the fruits in גֶּן עֵדֶן (Gan Eden, the Garden of Eden), except from the עֵץ הַדַּעַת (etz hada'at, tree of knowledge).
- ◆ The snake convinces Havah to eat some fruit from the etz hada'at. Havah then gives some to Adam to eat, too. As punishment, Adam and Havah are kicked out of Gan Eden.
- ◆ Havah gives birth to two sons, Kayin and Hevel. They both offer sacrifices to God, but only Hevel's is accepted. Kayin is jealous, and kills Hevel.
- ◆ Kayin tries to deny responsibility, saying to God: "Am I my brother's keeper?" God punishes him and tells him to wander the earth.
- ◆ Havah has a third son, Shet. The Torah lists the ten generations from Adam to Noah.
- ◆ God notices that people are starting to behave badly, except for Noah.





פִּנְשֵׁט הַפְּסוּקִים • Understanding the Verses

Adam and Havah had two sons, and each brought an offering to God. Hevel sacrificed the first born and fattest of his flock. Kayin offered the fruit of the land, but it wasn't the best. God accepted Hevel's offering but not Kayin's, and Kayin got angry and sad. Read what happens next:

Before or after Shabbat,
scan to listen to a
discussion of these pesukim!
The Bereishit episode of
TORAH TIME
will be live on
October 19, 2022.



Bereishit 4:8-9

Kayin said to his brother Hevel
and when they were in the field,
Kayin rose against his brother Hevel and killed him.

God said to Kayin, "Where is Hevel, your brother?"
And he said, "I don't know. Am I my brother's keeper?"

בראשית ד:ח-ט

וַיֹּאמֶר קַיִן אֶל הֶבֶל אָחִיו
וַיְהִי בְהִיּוֹתָם בַּשָּׂדֶה
וַיִּקָּם קַיִן אֶל הֶבֶל אָחִיו וַיַּהַרְגֵהוּ:

וַיֹּאמֶר ה' אֶל קַיִן אֵי הֶבֶל אָחִיךָ
וַיֹּאמֶר לֹא יָדַעְתִּי הֲשֹׁמֵר אָחִי אֲנִי:

- ◆ Do you notice anything missing from the pesukim? What would you expect after the first line?
- ◆ What do you imagine Kayin might have said to Hevel?
- ◆ Does God not know where Hevel is? Why do you think God asks?
- ◆ What do you think of Kayin's answer to God? Is that what brothers and sisters should say about each other? How do you think God might respond? (Try looking it up to see what happens next!)
- ◆ Are there people in your life you can look out for? How can you be a "keeper"?



מִדְרָשׁ • Midrash

Have you ever stopped to wonder why God created the world? What's the point of there being a world at all?



This midrash suggests an answer to this big question based on something unusual in this pasuk:

Bereishit 1:31

And God saw all that had been made, and found it very good.
And there was evening and there was morning, the sixth day.

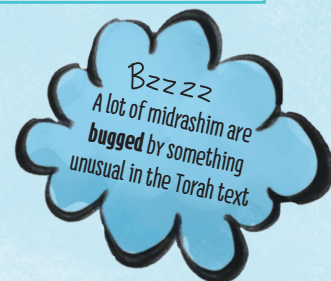
בראשית א:לא

וַיֵּרָא אֱלֹקִים אֶת כָּל אֲשֶׁר עָשָׂה
וַהֲנִיחַ טוֹב מְאֹד
וַיְהִי עֶרֶב וַיְהִי בֹקֶר יוֹם הַשִּׁשִּׁי:



יוֹם הַשִּׁשִּׁי (yom ha-shishi) means "THE sixth day." The name of this day is ever-so-slightly different from all the other days of creation, which are just numbered, but without the word, "the."

Why THE sixth day? Can we learn something from this tiny difference of a letter ה (heh, the)?



Bzzzz
A lot of midrashim are
bugged by something
unusual in the Torah text

Talmud Bavli Shabbat 88a

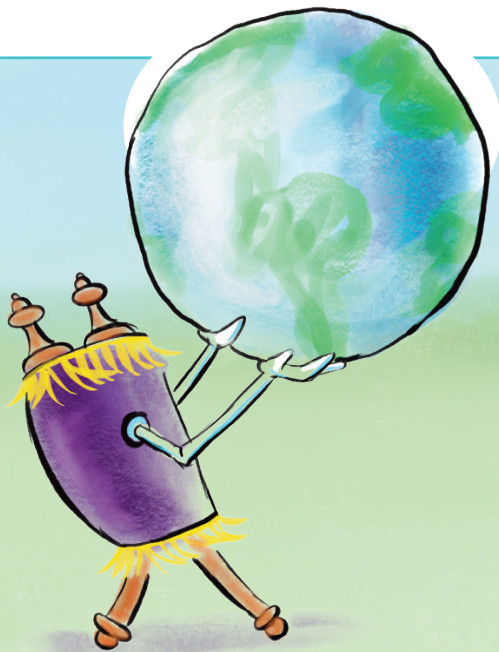
Reish Lakish said: It teaches that the Holy Blessed One made a condition when creating the world. God said:

If Israel accepts the Torah (on the sixth day of Sivan), then the world will continue to exist; and if they don't accept the Torah, I will return the world to *tohu vavohu* (chaos and disorder).

תלמוד בבלי שבת דף פח עמוד א

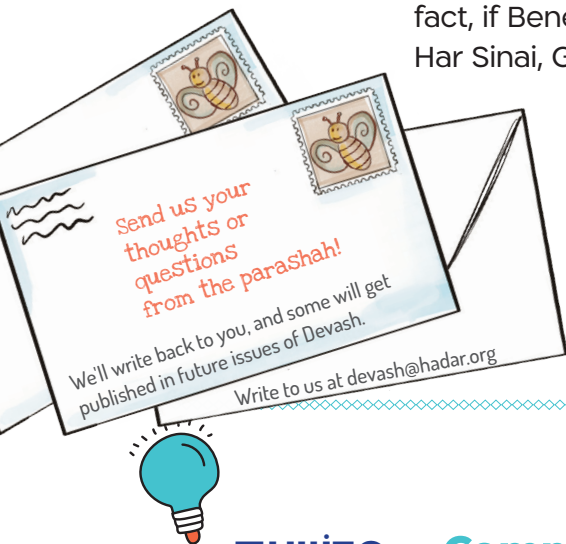
דְּאָמַר רִישׁ לָקִישׁ, מְלַמֵּד שְׁהִתְנָה
הַקָּדוֹשׁ בְּרוּךְ הוּא
עִם מַעֲשֵׂה בְּרֵאשִׁית וְאָמַר לָהֶם:

אִם יִשְׂרָאֵל מְקַבְּלִים הַתּוֹרָה —
אַתֶּם מְתְקִימֶינָהּ,
וְאִם לֹא — אֲנִי מַחְזִיר אֶתְכֶם
לְתוֹהוּ וּבֹהוּ.



We usually use the word, "the," when we're talking about something very specific - something that person being spoken to already knows about. Reish Lakish explains that yom HA-shishi is not just talking about the sixth day of creation, but another very specific sixth day - the sixth day of Sivan, which is the date the Torah would be given on הַר סִינַי (Har Sinai, Mount Sinai)!

This midrash seems to be suggesting that the whole purpose of creating the world was for the Torah to be observed in it. In fact, if Benei Yisrael had not eventually accepted the Torah at Har Sinai, God would have undone all of creation!



- ♦ Can you think of reasons why the Torah makes it a good idea for there to be a world? If God created the world for the Torah to be accepted, what does that tell us about creation?
- ♦ If the whole point of everything is Torah, then why wait? Why didn't God include the Torah in creation?

פְּרָשְׁנוֹת • Commentary

Bereishit 1:27

And God created the human being in the divine image, creating it in the image of God—creating them male and female.

בראשית א:כז

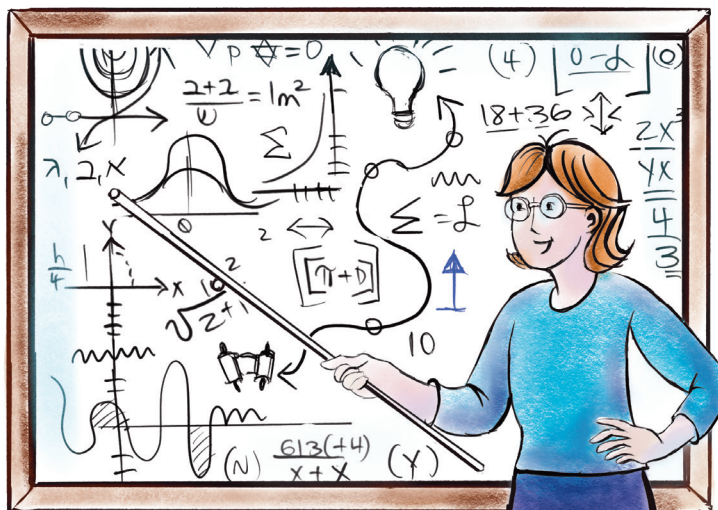
וַיִּבְרָא אֱלֹקִים אֶת הָאָדָם בְּצַלְמוֹ
בְּצֶלֶם אֱלֹקִים בָּרָא אוֹתוֹ
זָכָר וּנְקֵבָה בָּרָא אֹתָם:

What does צֶלֶם אֱלֹקִים (tzelem Elokim, the image of God) mean? This can be a difficult concept to understand, especially since we believe that God doesn't actually have an image!

According to some פְּרָשְׁנִים (parshanim, commentators) tzelem Elokim is an ability that human beings share with God.

Guide for the Perplexed, by Rambam (Spain and Egypt, 850 years ago)

It's because of humans' ability to think and to reason that it is said about humanity, "creating it in the image of God."



R. Eliyyahu Dessler (Lithuania, England, and Israel, 100 years ago)

The ability to give is a sublime power; one of the attributes of the Blessed Creator of All. God is merciful and kind and giving... and this is how God created humanity, as is written, "And God created the human being in the Divine image."

רב אליהו דסלר (מכתב מאליהו)

כֹּחַ הַנְּתִינָה הוּא כּוֹחַ עֲלִיּוֹן
מִמֵּדוֹת יוֹצֵר הַכֹּל בְּרוּךְ הוּא,
שֶׁהוּא מְרַחֵם וּמֵיטִיב וְנוֹתֵן...
וְכֵךְ עָשָׂה אֶת הָאָדָם, בְּכַתּוּב:
'בְּצֶלֶם אֱלֹקִים עָשָׂה אֶת הָאָדָם.'



- ♦ Can you give examples of how God displays the abilities of reasoning and giving?
- ♦ When do you, or people you know, show these abilities?

It's also possible to understand tzelem Elokim as a special status or role that humans have, which is like God's role:

Saadia Gaon (Egypt and Babylonia, 1,100 years ago)

God created humans in God's image, in terms of being rulers...

Among other things, God made humans able to rule, like God is the ruler over everything.

רב סעדיה גאון

עָשָׂה אוֹתוֹ בְּדִמּוּתוֹ בְּעִנְיַן
הַשְּׁלֹטוֹן וְהַמְּשָׁלָה... וּמִבֵּין
כָּל הַדְּבָרִים עָשָׂה אֱלֹקִים אֶת
הָאָדָם בְּמַדְרַגַּת שְׁלִיטָה, שֶׁהַכֹּל
תָּלוּי בוֹ, כְּמוֹ שֶׁהוּא יִתְעַלֶּה
שְׁלִיטָה עַל הַכֹּל.

- ♦ In Bereishit, chapter 1, what pesukim show human beings as rulers?
- ♦ What kind of responsibility comes with being a ruler, or a leader?





בואו נדבר על זה • Tell Me More About This!

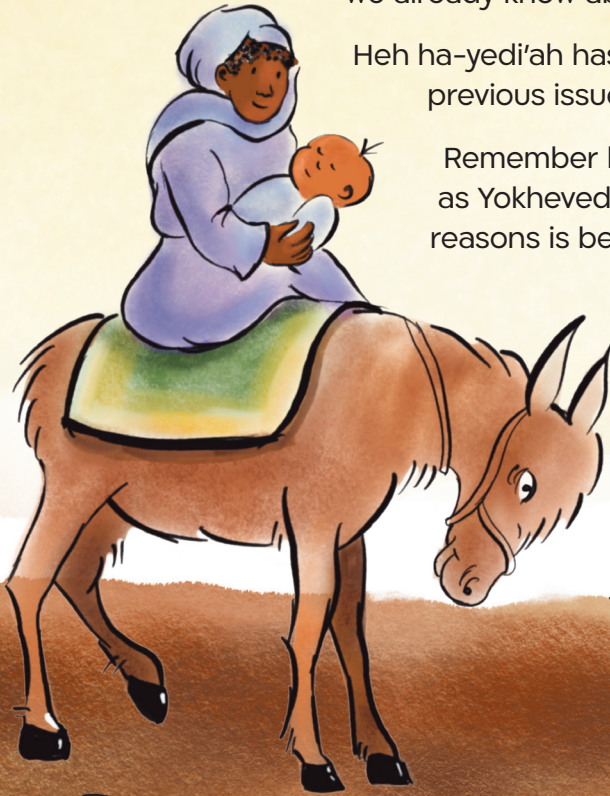
Our Midrash (p. 3) was based on the letter ה (heh) in יוֹם הַשְּׁשִׁי (yom **ha**-shishi, **the** sixth day). This kind of heh is called הַיְדִי'א (heh ha-yedi'ah). It works like the English word "the," letting us know that the thing we're talking about is something we already know about.

Heh ha-yedi'ah has inspired some of the midrashim we've seen in previous issues of Devash!

Remember how the midwives, Shifrah and Puah, are identified as Yokheved and Elisheva or Miriam (Shemot 1:15)? One of the reasons is because it says לְמֵי־לֶדֶת הַעֲבָרִיּוֹת (lameyaldot **ha**-ivriyot), with a heh ha-yedi'ah!

Here's another example, one that we haven't seen before. When Moshe brings his family with him to Egypt (Shemot 4:20), the Torah says he puts them on הַחֹמֶר (ha-hamor, **the** donkey).

Rashi quotes a midrash that says this is the very same donkey that Avraham used to bring Yitzhak to be sacrificed in the Akeidah!



דקה של דיון • One-Minute Debate

How to play:

Here is a topic for debate along with some suggested arguments, but feel free to come up with your own.

- ◆ Assign people to the "Agree" or "Disagree" sides.
- ◆ Each side gets 30 seconds to make their case.
- ◆ At the end, the group votes on a winner.

Debate: Knowledge is not always a good thing.

Disagree!

- ◆ How do you plan to discover the cure for a rare and dangerous disease? Gain knowledge! The more, the better!
- ◆ Why else do we have brains? To learn new things!
- ◆ Knowledge is power.





רִגְעַ שֶׁל עִבְרִית • A Moment of Hebrew

Bereishit 1:2

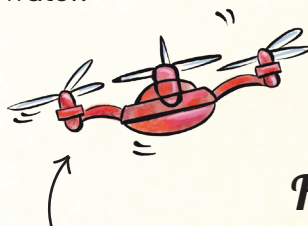
The earth was chaos and disorder, with darkness over the surface of the deep and a wind from God **sweeping** over the water.

בראשית א:ב

וְהָאָרֶץ הָיְתָה תוֹהוּ וָבֹהוּ וְחָשֶׁךְ עַל
פְּנֵי תְהוֹם וְרוּחַ אֱלֹקִים מְרַחֶפֶת עַל
פְּנֵי הַמַּיִם:

לְרַחֵף (שׁוֹרֵשׁ ר.ח.פ.)

- ♦ To hover (lerahef)



רַחְפָּן
Drone (rahfan)

Find the Word!

This שׁוֹרֵשׁ (shoresh, root) appears only one other time in all of the Torah, describing an eagle hovering over its children. It was featured in Devash two weeks ago, for Parashat Ha'azinu, in the פְּרָשָׁנוֹת / Commentary section. Can you find it, either in your magazine or in the Torah? (Hint: Look at Devarim 32.)

מְרַחֵף/מְרַחֶפֶת
Daydreaming or spacing out (merahef/merahefet)

רַחֶפֶת
Hovercraft (rahefet)



Agree!

- ♦ We've all experienced TMI (Too Much Information), when a person goes on and on about a topic, and the details start to feel awkward. We don't need to know **everything**!
- ♦ There must have been a good reason that God wanted Adam and Havah to avoid the עֵץ הַדַּעַת (etz hada'at, tree of knowledge). Some knowledge just isn't appropriate for human beings.
- ♦ Ignorance is bliss.





שאלות השבוע • Parashah Scavenger Hunt

The answers to the first seven questions can be found in the matching numbered aliyah in the Torah reading. **The answers to questions 8 and 9 are harder and can come from anywhere in the parashah. The answer to question 10 is in this week's Haftarah.**

aliyot:

- 1) Bereishit 1:1 to 2:3
- 2) 2:4 to 2:19
- 3) 2:20 to 3:21
- 4) 3:22 to 4:18
- 5) 4:19 to 4:22
- 6) 4:23 to 5:24
- 7) 5:25 to 6:8

Haftarah: Yeshayahu 42:5 to 42:21 for Sefardim and 42:5 to 43:10 for Ashkenazim

Good luck!

1 On which days does God say פְּרוּ וּרְבוּ (peru u'revu, be fruitful and multiply)?

3 What's the first thing God asks Adam after he eats from the עֵץ הַדַּעַת (etz hada'at, tree of knowledge)?

5 There are three women named in this aliyah. What are their names?

7 Who lived the longest, and how old were they when they died?

9 In our parashah, who answers a question with a question?

*
Look for the answers on page 11!

2 How did animals receive their names?



4 How does God make sure that nobody will take revenge against Kayin?

6 How old was Adam when he had his third child?

8 In the Torah, what is the first place to be named after a person?

10 **From the Haftarah:**
What type of song should be sung to God?





בואו נדבר על זה • Tell Me More About This!

In the פְּרָשָׁנוֹת / Commentary section, we thought about צֶלֶם אֱלֹקִים (tzelem Elokim, the image of God). We saw that it could be an ability that humans share with God (like reasoning or giving), or it could be a role we have that's similar to God's role (leadership).

Here's another approach, from Maharal (Prague, 500 years ago).

Can you explain how it's different from the options we've already seen?

God stuck in Adam's face a radiance,
and a spark from above is stuck in him.
And this is tzelem Elokim.

כִּי דָבַק בְּפָנִים שָׁלוּ זֵיו, וְנִיצוֹץ
עָלִיוֹן דָּבַק בּוֹ, וְדָבַר זֶה הוּא
צֶלֶם אֱלֹקִים.

Maharal goes on to explain that this spark isn't something physical. It wouldn't show up on an x-ray! It's a spiritual thing that exists inside all humans. It's a tiny bit of God's light in each of us.

- ♦ What's your reaction to Maharal?

Oh yeah,
this is really
meaningful.



Hmm...can
anyone define
"spiritual
thing" for
me???



- ♦ If you identify with one of these characters, what would you say to the other one?
- ♦ If you thought of other people as having a spark of God in them, could that change how you act towards them? Could awareness of your own spark change how you think about yourself?



הלכה • Halakhah



Musical Instruments after the Destruction of the Temple

In Bereishit, Yuval is described as the first musician, אָבִי כָּל תַּפֵּשׁ בְּנוֹר וְעוּגָב (ancestor of all who play the violin or the pipe). Music can bring a special feeling of joy into our lives.

But when the Beit Ha-Mikdash was destroyed, many people felt that they couldn't allow themselves to experience this special joy anymore. Based on the Talmud (Gittin 7a), Rambam sums up what happened:

רמב"ם תעניות ה:יב, יד

מִשְׁחָרַב בֵּית הַמִּקְדָּשׁ תִּקְנּוּ חֲכָמִים שְׁהִיוּ בְּאוֹתוֹ
הַדּוֹר... שְׁלֹא לִנְגֵן בְּכֵלֵי שִׁיר וְכָל מִינֵי זֶמֶר וְכָל
מִשְׁמִיעֵי קוֹל שֶׁל שִׁיר אָסוּר לְשִׁמּוֹחַ בְּהֵן וְאָסוּר
לְשִׁמְעוֹן מִפְּנֵי הַחֲרָבָן...

Rambam Laws of Fast Days, 5:12,14

When the Beit Ha-Mikdash was destroyed, the Sages of that generation decreed... that it was forbidden to play musical instruments, and to sing or listen to happy songs, because of the destruction...



But people had a hard time letting go of music. Even Rambam reports that Jews in his time would regularly sing songs of praise to God, like the זמירות (zemirot) many of us sing on Shabbat.

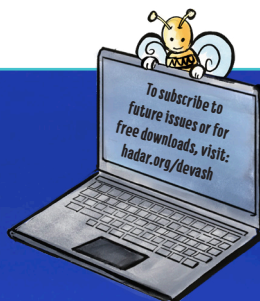
Tosafot (Gittin 7a) seem to limit this prohibition, saying it only applies to royalty who had music played for them throughout the day.

In modern times, R. Moshe Feinstein was strict, saying that people shouldn't even listen to music with instruments on the radio (Iggerot Moshe Orah Hayyim I:166). He only permitted instruments at mitzvah events like weddings. But R. Eliezer Waldenberg (Tzitz Eliezer 15:33) took the opposite view. He said it is fine for a child to learn an instrument for pleasure, following the Tosafot's more lenient approach.

We are blessed to live at a time when Jews live freely in the land of Israel, which might be another reason to crank up the music! Still, many who normally have music as part of their lives avoid instruments during especially sad times on the Jewish calendar, like the three weeks leading up to 9 Av. (See Responsa Kappei Aharon #52)

Parashah Scavenger Hunt Answers:

1. Days five and six (1:22,28)
2. Adam named them (2:19)
3. אַיֶּקָה (ayekah, where are you)? (3:9)
4. God places a mark on him (4:15)
5. Tzilah, Adah, Na'amah (4:19,22)
6. 130 (5:3)
7. Metushelah lived to 969 (5:27)
8. Hanokh (4:17)
9. Kayin (4:9)
10. שִׁיר הַדָּשׁ (shir hadash, a new song)! (Yeshayahu 42:10)



For support teaching this and other texts in your school, check out PoP! hadar.org/pop



תפלה • Prayer in the Parashah

At the end of Shabbat, we say a special prayer called **הַבְדֵּלָה** (Havdalah, separation) to separate between Shabbat and the rest of the week. In Havdalah, we praise God for separating other things, too. For example, God separates between light and dark: **הַמְבְדִּיל...בֵּין אֹר לְחֹשֶׁךְ** (Hamadvil...bein or le'hoshekh).

Sound familiar? Actually, in Bereishit, God separates between light and dark twice, both times in the first aliyah!

Check it out:

- ♦ On Day One, God creates light, and then separates between light and dark (Bereishit 1:4).
- ♦ On the fourth day, God creates the sun to mark the daytime, and the moon and stars to mark the nighttime (and although these provide a little light, it is mainly dark at night). This is also described as separation (Bereishit 1:14,18).

You might wonder: What happened on the fourth day that was different from Day One? The Talmud asks this very question, and provides two possible answers.

Talmud Bavli Haggigah 12a

R. Yaakov thought the light of creation on Day One was a special kind of light that made Adam able to see (and understand) from one end of the world to the other.

The Sages said that God made the sun and moon on Day One, but waited until the fourth day to hang them in the sky.

תלמוד בבלי חגיגה דף יב עמוד א

אֹר שֶׁבָּרָא הַקָּדוֹשׁ בְּיוֹם הַיּוֹם
רִאשׁוֹן, אָדָם צוֹפֶה וּמֵבִיט בּוֹ מִסּוֹף
הָעוֹלָם וְעַד סוֹפוֹ, דְּבָרֵי רַבִּי יַעֲקֹב.
וְחֻכְמִים אוֹמְרִים: הֵן הָיוּ מְאֻרוֹת
שֶׁנִּבְרְאוּ בְיוֹם רִאשׁוֹן, וְלֹא נִתְּלוּ עַד
יוֹם רְבִיעִי.

- When we thank God for separating light from dark, what do you think about?
- Why talk about light and dark at the end of Shabbat? Could it relate somehow to the difference between Shabbat and the rest of the days of the week? How so?

