

INTERNET PARSHA SHEET  
ON BEREISHIS - 5758

B'S'D'

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ravfrand@torah.org Rabbi Frand on Parshas Bereishis

Rav Yosef Salant: Fill the World, but Stay Out of the Hidden Domain

The pasuk [verse] teaches, "And G-d Blessed them and said to them 'Be fruitful and multiply, fill the world, and conquer it'" [Bereshis 1:28]. This is the Mitzvah to have children, to populate the world. I saw an interpretation, perhaps homiletic, of the word 'Kivshua' - 'and conquer it' - from Rav Yosef Salant in his Be'er Yosef. Rav Yosef Salant points out that we find the root of this word, "KiVSHua," in a different context.

The Talmud says [Berochos 10a] that King Chizkiyah did not want to have more children. He grew very ill, and the prophet came and told him "You will die in this world, and will not live in the world to come" [Isaiah 38:1].

Isaiah chastised Chizkiyahu and asked why he did not want to have more children. The King responded that it was not because he felt that children are a burden; rather he saw prophetically that his descendants would be genuinely wicked. He wished to have no part in bringing such descendants into the world. That is why he stopped having children.

The Talmud says that the prophet told King Chizkiyah, "What business of yours is it to go into the Hidden matters (KaVSHi) of G-d? You must do what you are told. Stop making calculations based on the world of that which is hidden (KiVuSHim)."

The truth of the matter is that there is an historical precedent to this philosophy of not having children. It did not start with Chizkiyahu. Our Sages tell us that Amram the Levite left his wife, because he didn't want to bring children into the world to be thrown into the Nile by Pharaoh. His daughter Miriam had to tell him that this was not the proper practice and that he should return to his wife - who then gave birth to Moshe, who led the Jewish people out of Egypt.

Amram again thought, "Why bring children into the world?" However, such issues are the "Kavshi d'Rachmana" (the Hidden Domain of G-d) which we have no right to enter. This, says the Be'er Yosef, is the meaning of the words in our Parsha -- "Be fruitful and multiply, fill the world, v'KiVSHua." Don't try to enter the secret world. You do what you have to do!

The Medrash says in the name of Rav Berachya, that this issue also bothered G-d when He created Man. G-d knew that He was creating righteous people but that He was also creating people from whom wicked people would descend. G-d said, "I will hide my face from them." It is as if G-d is saying, "I will create man and I won't look (at the future) -- whatever will be, will be."

Just as G-d created human beings and gave them the gift of free choice, knowing that it would not always turn out that people would be righteous, so too mankind has to emulate this practice as well. In the domain of being fruitful and multiplying, we can not always make calculations -- "Is this the right time?" "Is this the right place?" We have to do what we are told to do.

We see people today, in our generation, who were born in Shanghai while their parents were running away from Hitler [May his name be blotted out]. They were trapped in China. They did not know where their next meal would come from. Their past was destroyed, their future uncertain. But a Jew goes on and brings the next generation into the world.

Don't go into the world of the Hidden (Kivshu-ha); a person must do that which is incumbent upon him or her. The job of a Jew is to keep the commandments without calculations. G-d says, "Do it!" That makes it right.

Netziv: The 'Unlucky One' (Lo Zacha) Is the One With The Docile Wife  
The pasuk says, "It is not good for man to be alone, I will make for him a help-mate, opposite him" [Bereishis 2:18].

We are all familiar with the Rash"i on this pasuk. Rash"i asks, "Which is it? Is the woman supposed to be a 'help-mate' or is she supposed to be one who stands 'opposite' - in opposition - to her husband?" Rash"i answers, "If a person has the merit to marry the right woman, she will be a help-mate, if not she becomes his adversary."

The Netziv, at the Sheva Brochos of his own granddaughter (who married Rav Chaim Soloveitchik), gave his own insight (virtually the inverse of Rashi's interpretation) into this same dilemma.

The pasuk in Mishlei states, "For the way of all man, is correct in his eyes..." [Proverbs 21:2]. Every person thinks the way he does things is correct. A person cannot see his own faults and weaknesses. We are our own biggest friends, but on the other hand we are blind when it comes to judging whether we do right or wrong.

And yet, we cannot always trust an outsider. We don't always know if that person has our best interests at heart. How does one get around this dilemma? Who loves me enough that I can be confident that this person will have my best interests at heart, but on the other hand is, at the same time a different person, who can maintain an objective opinion? The Netziv said that to alleviate this problem, G-d created separate genders - G-d created women distinct from men, and He created the institution of marriage.

It is the woman -- one's wife, who loves her husband as he loves himself, and yet has the advantage of objectivity. She has the advantage that she can stand back and tell her husband "What you are doing is not right." That is the wonderful quality of marriage.

This is the interpretation of "a help-mate, opposite him." The way she becomes the help-mate that G-d had in mind, the way she fulfills her destiny as a help-mate is by being the "K'negdo," by being "opposite" every once in a while, and telling her husband "No Way!" Otherwise, how is a person to know if what he does is right or wrong? If every man thinks that he is correct in his own eyes [Mishlei ibid.], who will ever tell him when he is in fact wrong?

Therefore, the Netziv said, the woman who stands opposite her husband, at times, telling him that he is wrong, becomes his biggest help-mate. Unfortunately, if a person marries a woman who is a 'Yes-Woman,' a docile and servile wife who never takes it upon herself to show her husband where he is wrong, that is a situation of "Lo Zacha" -- he was not lucky.

This is what the Netziv told his granddaughter, when she married Rav Chaim Soloveitchik.

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zomet@virtual.co.il (Zomet) Shabbat-B'Shabbato -- Parshat Bereishit  
"IT WAS THEN THAT THE NAME OF G-D WAS CALLED" [Bereishit 4:26] by Rabbi Menachem Leibtag, Yeshivat Har Etzion

What is the link between the first story told in Bereishit, that of the creation, and the principal story, that of the forefathers of our nation? Do the Torah portions of Bereishit and Noach provide a background for the choice of Avraham in the third portion, Lech Lecha? One possible approach to an answer is provided by the verse, "And Shet ... had a son, and he named him Enosh; It was then that the name of G-d was called" [Bereishit 4:26].

The commentaries see this verse as an important turning point in the development of mankind. The Rashbam and Sforno see it as the beginning of a positive process, where man began to seek G-d and pray to Him (based on the words "az huchal," meaning that at that time they began something new). On the other hand, Saadia Gaon, Rashi, Chizkuni, and the Rambam all see this verse in a negative light (the word "huchal" is seen as related to the root meaning desecration). Mankind mistakenly linked the world to various

idolatrous gods instead of the One and Only G-d (see Rambam, Avoda Zara 1:1). From both sides of the controversy, it is clear that the verse refers to the ultimate goal of human existence, which is to call out in the name of G-d.

It is clear from the events leading to the flood in Noah's time that mankind did not achieve its objective. Even after the flood, when "the nations were separated on the earth" [Bereishit 10:32], and the world became more civilized, the goal was still far from being achieved. Instead of declaring the name of G-d, the people gathered together for the opposite purpose, to declare their own importance: "Let us make a name for ourselves" [Bereishit 11:4]. After this second failure, it seemed that another approach was necessary. What was needed was to establish a special nation who would lead all the others in glorifying the name of G-d. To fulfill this need, the Almighty chose Avraham from among the descendants of Shem, and promised to give him offspring which would be able to achieve the goal, from within the promised land.

Avraham started to perform his appointed task as soon as he arrived in the land of Canaan by building an altar at Beit-El, and "He called out in the name of G-d" [Bereishit 12:8]. He did the same when he returned to the land from Egypt, as is written by the Ramban: "He called out in a loud voice before the altar, declaring His name and His divinity to all of mankind ... The same was also written about Yitzchak, when he went to Nachal Gerar ... he built an altar, 'and he called out in the name of G-d' [Bereishit 26:25], since he had arrived at a new place which had not heard his message, and he publicized His honor among those nations."

Shlomo also wanted to achieve this objective when he invited the Gentiles to pray in the Temple which he had built: "Do all that the Gentile asks of you, so that all the nations of the world will know your name and fear it, just as your nation Yisrael" [I Melachim 8:43]. We have been given a similar promise in prophecies of the future: "For I will then turn to the nations in a clear voice, telling them all to call out in the name of G-d and to worship him in unity" [Tzefania 3:9].

#### EXPLAIN A MIDRASH: A Double Letter by Rabbi Yehudah Shaviv

The sages often find significance in small details of the text which at first glance would seem to be unimportant. This then gives them the opportunity to develop important themes. For example, in the verse, "G-d created Adam from dust of the earth, and He blew into his nostrils a living soul" [Bereishit 2:7], the letter "yud" is repeated in the word "Vayetzer." The same word appears with only one "Yud" in a similar verse about the creation of the animals: "G-d created all the animals of the field from the land" [Bereishit 2:19]. This difference was the basis of several commentaries. For example: "He created" - There were two levels of creation, one with lowly aspects, and the other spiritual ... man eats and drinks like an animal ... but he also speaks, understands, and sees like the angels" [Bereishit Rabba 14:3]. This also corresponds to the text of the verse about man: "dust from the earth" points to lowly traits, while "a living soul" corresponds to a higher level. On the other hand, the verse about the animals only refers to "the land," on a lowly level.

Another commentary is that the double "yud" refers to "two inclinations, the good and the bad ... [also], two types of creation, this world and the world to come" [Bereishit Rabba 14:4-5]. The double letter provides a hint of the unique features of man, characterized by multiple facets. Man is complicated, made up of opposing forces. He has the ability to act like the highest creatures and achieve immortality, or to fall to the lowest depths. This is at one and the same time the weakness of mankind and its greatest strength. It is this paradox which makes mankind unique.

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Whose Land Is It, Anyway? "In the beginning of G-d's creating the heavens and the earth" (1:1) The Torah is not a history book. It is the instruction manual of the world, written by the Maker of the world. If this is so, why doesn't the Torah begin with the first of the Maker's instructions?

(The sanctification of the new moon in the Book of Shemos.) Instead, the Torah spends the whole Book of Bereishis identifying the Creator, and the connection of the Jewish People to Him. Rashi, commentating on these first words of Torah, asks this question. He answers that if the nations of the world should claim: "You are thieves! You stole the land of the seven nations of Canaan!" then the Jewish People will be able to hold up the Book of Bereishis and say "The whole world is Hashem's. He created it and He gave it to whom He deemed fit. He decided to give Eretz Yisrael to them, and He decided to take it away from them and to give it to us." Of course, that's all well and good provided you accept that the Torah is the word of G-d. However, the nations of the world don't seem to be in a great rush to accept the Torah. Surely they can say that they are not obliged to honor a deed of ownership that relies on such a self-serving argument! The answer is that we do not expect the nations of the world to accept the Torah as authentic, for they never stood at Sinai, nor do they have the benefit of an unbroken chain of Torah transmission. We, however, must know that our right to Eretz Yisrael comes from the Owner of the World, and our title-deed to Eretz Yisrael is His Torah. Imagine "Let us make man in Our image, after Our likeness...(1:26)" How can man be "in Our image?" What possible comparison can there be between G-d and Man? G-d is the "Painter" and man is the "painting." How can the painting resemble the artist in any way? All the animals of creation view the world through their senses. They know only what they see, smell, hear, touch and taste. Their world is bounded by immediate perception. Man is different. The word for Man in Hebrew is Adam, which comes from "dimion," meaning "imagination." The very essence of man, for that is his name, his defining quality, is his imagination. Man can fly above mere physical perception and travel to the ends of space and time -- in his mind. Only Man can take what he perceives and compare, analyze and extrapolate. This is the comparison between man and his Creator. Hashem said "Let Us make Man..." so that Man will have the power of imagination to extend himself by thought into places where nothing previously existed.

Good Vs. Very Good "...G-d saw all that he had made, and behold it was very good." (1:31) With each new creation, the Torah says, "and G-d saw it was good." With one exception. The creation of Man. After Man's creation, it doesn't say that "God saw it was good". Why not? The idea of Hashem seeing something implies that the nature of that entity is transfixed and immutable for eternity. However Man is not fixed. He has free will to choose either good or evil. Thus, concerning Man the Torah does not write "and G-d saw it was good." However, after the creation of Man, Hashem took a second look at the Creation and deemed it very good. Because with Man's creation there came into existence a being who had the ability to choose to do Hashem's Will, rather than to do it involuntarily like a flower or an animal or a star. Thus, when Man fulfills Hashem's Will he elevates the entire Creation from good to very good.

Partners "Let Us make Man..." (1:26) One of the reasons that the Torah speaks here in the plural "Let Us make Man..." is to teach us that every human being is obliged to be a partner in the ongoing work of creation -- that he should make himself worthy to be the goal and purpose of Creation. It is for this reason the Creation concludes specifically with Man -- to indicate to him that he is the "end" of creation -- its purpose. Thus, it is only fitting that Man should not only perfect his actions, but also his body. The mitzvah of Bris Milah (circumcision) indicates that Man, by making himself a partner in his own physical and spiritual self-perfection, shares in the concomitant perfection of the world.

Dressed To Kill "After a period of time, Cain brought an offering to Hashem of the fruit of the ground; and as for Hevel, he also brought of the firstlings of his flock" (4:3) Why does the Torah prohibit the wearing of Shatnez -- a mixture of linen and wool? "The fruit of the ground" that Cain brought as an offering to Hashem was flax-seed. Linen is made from flax. Hevel's offering was wool from the fleece of a sheep. When Cain saw that Hashem rejected his offering, whereas that of Hevel was accepted, he became jealous and angry and killed his brother. Thus a combination of flax and wool would "remind" Hashem, as it were, that the first murder in

history occurred as a result of these offerings. We, as Hashem's people, must not recall violence and murder between Man even by the clothes we wear.

Sources: o Who's Land Is It, Anyway? - Heard from Rabbi Nachman Bulman o Good Vs. Very Good - Meshech Chochma o Partners - Rabbi Moshe Feinstein o Dressed To Kill - Midrash Tanchuma

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torah@lubavitch.chabad.org Torah Studies - BREISHIS B"H Torah Studies Adaptation of Likutei Sichos by Rabbi Dr. Jonathan Sacks Chief Rabbi of Great Britain Based on the teachings and talks of the Lubavitcher Rebbe Rabbi Menachem M. Schneerson on the weekly Torah Portion Copyright (c) 1995

In the chronicling of creation, one detail strikes us with the force of mystery: Why was light created before everything else, when there was nothing to benefit from it? The Rabbinical explanation only adds to the mystery, for we are told that the light was immediately "hidden for the righteous in the world to come." The Rebbe explains the difficulty and elucidates the implications of the creation narrative for the individual and the conduct of his life.

**THE FIRST CREATION** "And G-d said, Let there be light, and there was light." This was the first of the utterances by which G-d created the world, and light was the first of all creations. But why was this? For light has no value in itself; its usefulness depends on the existence of other things which are illuminated by it or which benefit from it. So why was light created when nothing else existed? One cannot say that this was simply a preparation for the things which were later to be made (in the way that the Talmud says that man was created last so that all should be in readiness for him). For if so, light should have been created just before the animals (which can distinguish between light and darkness), or at the earliest just before the plants (which grow by the help of light), on the third day of creation.

**THE HIDDEN LIGHT** The Rabbis explain that the light made on the first day was "hidden for the righteous in the world to come." But this is paradoxical. Since the whole purpose of light is to illuminate, why should it have been hidden immediately after it was created; the very denial of its raison d'etre? And even though the Rabbis explained why the light should have been hidden, we still need to understand why, if G-d foresaw this, He still created it at the outset.

A further comment requiring explanation is that of the Zohar, which points out that the Hebrew words for "light" and "secret" are numerically equivalent. Numerical equivalence is a sign that the two things are related to one another (for since things were created through the permutations of the letters of the Divine utterances, two things whose names are comprised of letters of the same value share a common essential form).

But again we have a paradox: Light is, of its essence, a revealed thing, and a secret is necessarily hidden. How can two opposites share a common form?

**THE ARCHITECTURE OF THE UNIVERSE** To resolve these difficulties we must consider a remark made by the Midrash: "Just as a king wishing to build a palace does not do so spontaneously but consults architect's plans, so G-d looked into the Torah and created but consults architect's plans, so G-d looked into the Torah and created the world."

In other words, by examining the order in which a man sets about making something which requires planning and forethought, we can learn something of G-d's order in bringing the world into being. First, he fixes in his mind the purpose which he desires his work to achieve. Only then does he begin the labor. This, as it were, was G-d's procedure. And the purpose of the world that He was to create (a place where the Divine light would be hidden in the heavy shrouds of material existence) was that it should be purified and the pristine light of G-d restored. He sought, ultimately, a "dwelling place in the lower world," meaning that His

hiddenness (darkness) be transformed into a revealed presence (light).

Since light was thus the purpose of the creation, and the purpose is the first thing to be decided on in the order of a work, light was created on the first day. The intention of all the subsequent creations was captured in that opening phrase, "Let there be light."

**THE IMPLICIT LIGHT** There is, however, an allusion to light in each of the subsequent days of creation. For each day's work concluded with the pronouncement "And G-d saw that it was good."

The word "good" alludes to light, as it is written "And G-d saw the light that it was good." It follows that light was present on each day of creation, but how can this be, if light is the purpose of creation, and as such explicit only at the outset? The answer is that purpose manifests itself in two ways: (i) explicitly at the start of a labor; and (ii) implicitly at every stage of the work, guiding each endeavor in a pre-arranged pattern, so that it conforms to the original design. It follows that there were two aspects to the primeval light: Firstly as it was revealed, as the purpose of creation, on the first day, prior to any other existing thing; and secondly, as it was felt indirectly (and hence only alluded to) on the other days, shaping the remainder of creation towards its function.

**REVELATION AND FULFILLMENT** Now we can understand why the Zohar points out the connection between "light" and "secret," and why the Rabbis said that it was hidden for the righteous in the world to come.

While a building is under construction, its final shape is not apparent, except in the mind of the architect. Its ultimate form is disclosed only when the work is completed. So with the world: Only when it has been brought to its perfection, by our service during the 6,000 years which precede the Messiah, will its purpose ("light") be revealed.

The light now is hidden, but in the world to come (when our worldly service has been completed) it will once again shine as it did on the first day.

But anything which is hidden, is hidden somewhere. Where is the light hidden? The Rabbis say: in the Torah. For just as an architect's drawings guide the builders' hands, so Torah guides us through learning and the performance of the commandments in shaping the world to its fulfillment.

**FROM WORLD TO MAN** Each person is a microcosm of the world, and its destiny is his. So that this order of spiritual history is also an order of individual service. "Light" is the purpose of each Jew: That he transforms his situation and environment to light. Not merely by driving out the darkness (evil) by refraining from sin, but by changing the darkness itself to light, by positive commitment to good. And his order must be that of G-d's in the act of creation: First he must formulate his purpose. Immediately, as he awakes from sleep (when he is a "new creation") - indeed at every moment, for the world is continually created anew, he must recognize that his task is "Let there be light." Then he must let this purpose be implicit in each of his actions - by aligning them with Torah, the blueprint of creation.

**DARKNESS INTO LIGHT** If light is the purpose of every created thing, it follows that it must also be the purpose of darkness itself. For darkness has a purpose, not merely that it should exist to be avoided (should present man with a choice between good and evil), but that it should be transformed into light. And if a man should sometimes despair, in the oppressive darkness of a wayward world, of making light prevail, let alone of turning the bad itself into good, he is told at the very outset: "In (or, for the sake of) the beginning, G-d created. . . ." And the Rabbis translate it as: "For the sake of Israel, who are called 'the beginning of (G-d's) produce', and for the sake of Torah, which is called 'the beginning of (G-d's) way.' " The world was made so that Israel through Torah should turn it into the everlasting light of G-d's revealed presence, in the Messianic fulfillment of Isaiah's words, "The sun shall no more be your light by day, nor for brightness shall the moon give you light: But the L-rd shall be for you a light everlasting." (Source: Likutei Sichot, Vol. X, pp. 7-12.)

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BRAISHIS 10/25/97

What began as a good-will gesture turned terribly sour. Worse, it spurred the first murder in history. It could have been avoided if only...

The Torah tells us of Cain's innovation. He had all the fruit of the world before him and decided to offer his thanks to the Creator, albeit from his cheapest produce -- flax. Cain's brother Hevel (Abel) imitated his brother, by offering a sacrifice, too, but he did it in much grander form. He offered the finest, fattest of his herd. Hevel's offer was accepted and Cain's was not. And Cain was reasonably upset. Hashem appears to Cain and asks him, "Why is your face downtrodden and why are you upset?" Hashem then explains that the choice of good and bad is up to every individual, and that person can make good for himself or find himself on the threshold of sin. Simple as all that. (Genesis 4:6-7) Many commentaries are bothered by what seems to be another in a litany of questions that G-d knows the answers to. Obviously, Cain was upset for the apparent rejection of his offering. Why does Hashem seem to rub it in?

The story is told of a construction worker who opened his lunch pail, unwrapped his sandwich and made a sour face. "Peanut Butter!" he would mutter, "I hate peanut butter!" This went on for about two weeks: every day he would take out his sandwich and with the same intensity mutter under his breath. "I hate peanut butter sandwiches!" Finally, one of his co-workers got sick and tired of his constant complaining. "Listen here," said the man. "If you hate peanut butter that much why don't you just tell your wife not to make you any more peanut butter sandwiches? It's as simple as that." The hapless worker sighed. "It's not that simple. You see, my wife does not pack the sandwiches for me. I make them myself."

When Hashem asks Cain, "why are you dejected?" it is not a question directed only at Cain. Hashem knew what caused the dejection. He was not waiting to hear a review of the events that transpired. Instead Hashem was asking a question for the ages. He asked a question to all of us who experience the ramifications of our own moral misdoing. Hashem asked a haunting question to all whose own hands bring about their own misfortunes. Then they mutter and mope as if the world has caused their misfortunes. "Why are you upset, towards whom are you upset?" asks G-d. "Is it not the case that if you would better yourself you could withstand the moral failings and their ramifications? Is it not true that if we don't act properly, eventually, we will be thrust at the door of sin?" Success and failure of all things spiritual is dependent on our own efforts and actions. Of course Hashem knew what prompted Cain's dejection. But there was no reason for Cain to be upset. There was no one but himself at whom to be upset. All Cain had to do was correct his misdoing. Dejection does not accomplish that. Correction does. A person in this world has the ability to teach and inspire both himself as well as others. He can spread the faith that he holds dear. But his action can also spread more than faith. A person is the master of his own moral fate as well. And that type of fate, like a peanut butter sandwich, he can spread as well! Good Shabbos

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HASHAVUA PARASHAT BEREISHIT

Toldot Ha-shamayim Ve-ha'aretz Man's Sins Transform the World  
by Rav Reuven Taragin

I) SEFER BEREISHIT - SEFER TOLDOT The Yerushalmi  
(Nedarim 9:4) identifies the pasuk "Zeh sefer toldot adam" (Bereishit 5:1) as a "klal gadol" - a comprehensive principle - more significant than even "Ve-

ahavta le-reiakha kamokha." This significance reflects the pasuk's central role in defining the agenda of Sefer Bereishit. Bereishit covers the history of mankind from its inception to the crystallization of the Jewish people with the re-unification of the twelve brothers in Mitzraim. The sefer sustains a historical framework by deliberately listing the genealogies, "toldot," of each generation (5:1; 6:9; 10:1; 11:10,27; 25:12,19; 31:1; 37:1).

The sefer's goal, though, is not purely historical, but rather interpretive. Although many peoples were formed in the two thousand years covered by Bereishit, the Torah distinguishes a certain line as chosen. Bereishit justifies this distinction by recounting the events that merited the preference of one brother over another - Hevel over Kayin, Noach over his generation, Shem over Yafet and Cham, Avraham over Nachor and Haran, Yitzchak over Yishmael, and Ya'akov over Eisav [1].

## II) PARASHAT BEREISHIT - HISTORY AND PRE-HISTORY

Sefer "toldot adam" commences five perakim into Bereishit. It reinforces its identity as an independent unit by starting again with man's creation. The preceding four perakim then "predate" the natural history of man and can be divided into two units - creation of shamayim va-aretz (1:1-2:3) and toldot shamayim va-aretz (2:4-4:26). The parallel between the opening pasuk of each unit highlights the relationship between the two:

"Bereishit BARA elokim et HA-SHAMAYIM VE-ET HA-ARETZ(1:1)  
Eileh toldot HA-SHAMAYIM VE-HA'ARETZ BEHIBAR'AM"  
(2:4) The creation narrative lays the foundation for man and his belief in God while the second unit - "the history of shamayim and aretz" depicts Adam, Chava, Kayin, and Hevel in a pre-historic world (Gan Eden in perakim 2-3). Shamayim va-aretz could have remained Gan Eden; the mistakes made by pre-historic man, despite God's preemptive forewarning (of Adam and later of Kayin), give rise to the world as we know it - one that includes toil, animosity, and suffering.

III) TOLDOT SHAMAYIM VA-ARETZ Perakim 2-4 can be divided into two units: 1) Perakim 2-3 tell of man's placement in Gan Eden and the events that led to his eventual expulsion; 2) Perak 4 turns to the second generation and describes Kayin's struggle to outshine his brother which in the long run leads to his demise and that of his line.

### A) The Gan Eden Narrative - Perakim 2-3

1) Man and Woman in Gan Eden - Perak 2 The first part of perek 2 depicts man's creation and placement in Gan Eden. Pesukim 5-6 describe the creation of the world in anticipation of man, pasuk 7 describes his creation, and pesukim 8-17 describe his placement in Gan Eden.

Interestingly the Torah describes this placement twice (pesukim 8,15). The two descriptions stress the two aspects of man's existence in Gan Eden (and in general): pesukim 8-14 present man as the beneficiary of a self-sufficient environment watered by a natural river[2]; pesukim 15-17, on the other hand, stress man's responsibilities - "le-ovda u- le'shomra" and to avoid the fruits of the eitz ha-da'at.[3]

The second part of the perek depicts the creation of man's "ezer kenegdo." Although God realized the need for the ezer immediately (pasuk 18), only after man's independent recognition (pesukim 19-21) did God execute the split (pasuk 22). Adam realized the need for the ezer while naming the other animals and their mates; thus immediately after the split he names her "isha" through a song. The perek concludes with Adam's re-unification with his "bone of his bones" and "flesh of his flesh." His hope of achieving oneness is juxtaposed with the description of the "two" unabashedly "arumim" (naked). 2)

Crime and Punishment - Perak 3 The description of the two as arumim not only climaxes their establishment in Gan Eden, but acts also as a transition to perek 3 in which we meet the snake who is described as the most "arum" (here meaning sly) of all the animals. The crafty snake will find the nakedly simplistic couple defenseless prey.

The first part of perek 3 describes the sin. Pesukim 1-5 describe how the "isha" is convinced by the snake and pasuk 6 adds the involvement of her "ishah" (husband). Pasuk 7 depicts the two re-examining their nakedness. The guile of the snake has poisoned them.

The second part of the perek presents God's reaction which includes the cross-examination (pesukim 8-13), curses (pesukim 14-21), and expulsion (pesukim 22-4).

The two perakim together form a chiasm structure: A - Man's Placement in Gan Eden (2:5-17) B - The Creation of his Ezer Kenegdo (2:18-25) B - The Sin through the Ezer Kenegdo (3:1-7) A - Man's Expulsion from Gan Eden (3:8-24) Each aspect of the last unit (3:8-24) contrasts the first. God's cross-examination refers back to his warning - "Ha-min ha-eitz asher tzivtikha levilti akhol mimenu akhalta?" (3:11 refers back to 2:17.) The curses, too, contrast the world presented earlier. The snake who was the most wily of the animals (3:1) now is the most cursed (3:14), the congeniality between man and animal that was the catalyst to sin is replaced with animosity (3:15), and the balanced oneness between man and woman that allowed for man's inclusion in sin is replaced with marital imbalance (3:16). In contrast to the curses directed to the snake and woman which address the relationships between animals, of humans with animals, and of man with woman, the curses to man concern the relationship between man and his ecosystem - "Arura ha-adama ba'avurekha - be-itzavon tokhalena kol yemei chayekha."

The world is created for man and reflects him. Before the sin it functions self-sufficiently on his behalf; afterwards it requires his investment of time and energy. Man has earned intelligence which he will now need. Simple man found life simple; intelligent man now finds the world more complex than he himself. The parallelism between the curses of the last unit and the first unit are most evident in the curses directed to man.

Before the sin all vegetation, such as "eisev hasadeh," anticipated man's arrival so that it could grow on his behalf (2:5); now "kotch ve-dardar tatzmiach lakh, ve-akhalta et EISEV HASADEH" (3:18) - thorns and thistles will now discolor the harvest. Before the sin the land was watered by a natural mist; now "be-zeiat apekha tokhal lechem" - it will be watered through the sweat of man's toil. Man's sins affect the world created on his behalf; his sins determined "toldot shamayim va-aretz" from the world's very inception and forward. Although the Gan Eden narrative deals with man's disobedience of God as the basis for ecological change, the Midrash attributes significance to man's direct treatment of the environment:

"After God created Adam he showed him all of Gan Eden and told him -'See how beautiful my creation is; all of it is for you. Be careful not to destroy it, for no one will fix what you damage.'" (Kohelet Rabbah 9) The curses climax by stressing man's worthlessness - "be-zeiat apekha tokhal lechem ad shuvkha el ha-adama ki mimena lukachta - ki afar ata ve-el afar tashuv" (3:19). The insult couched in this portrayal can only be appreciated by contrasting it with the description of man's creation found at the beginning of perek 2: "Vayitzer elokim et ha-adam afar min ha-adama, vayipach be-apav nishmat chayim, vayehi ha-adam le-nefesh chaya" (2:7).

Man's potential greatness lies in the fact that he consists not only of dirt, but of a God-infused life-source (soul). In response to man's sin, God emphasizes dirt as man's core component.[4] Man's discovery of da'at brought the curses and the need to deal with a new reality. God fashions clothes for humans now sensitive to their nudity and must deal with a disobedient man. Man's attempt to acquire wisdom rooted on the premise that God's commandments were unwise (3:5) has set a dangerous precedent. Man who has eaten from the eitz ha-da'at assuming this premise can no longer be tolerated in Gan Eden where the rewards await those who eat what and when they are told.

Like his placement in Gan Eden, man's expulsion is described twice to accent the repudiation of both aspects of his charter. In pasuk 23 man is sent out to work the ground he consists of - man's life now revolves around the dirt aspect of his makeup. No longer will he be able to benefit from God-given ("natural") food. In pasuk 24, the Torah repeats man's expulsion - this time to stress that now keruvim with a revolving sword protect Gan Eden. Originally man was given the right to protect the Gan (2:15); now others protect it from him. The Gan Eden narrative redefines the world as we know it. Negatives are very often the result of man's misguided actions. God's commandments must be obeyed without question. Any attempt to outsmart them is doomed to fail.

B) Kayin's Sin - Perek 4 Although perek 4 tells a new story about a new generation, it bears a striking resemblance to the preceding

incident. Like Adam, Kayin sins after being warned by God. The warning paraphrases the curse to the isha: "Ve-im lo teitiv, la-petach "Ve-el isheikh TESHUKATEIKH chatat roveitz VE-EILEKHA VE-HU YIMSHOL BAKH"(3:16) TESHUKATO VE-ATA TIMSHOL BO" (4:7) Additionally, God's manner of approaching and curse of Kayin mirror that of Adam: "Ei Hevel achikha" (4:9) "Ayeka" (3:9) "Arur ata min ha-adama..." "Arura ha-adama ba'avurekha ki ta'avod et ha-adama (4:11-2) (3:17)...et ha-adama"(3:23) The world is created to serve man who serves God. Adam and Kayin who sin are both exiled (4:14) - the ground becomes cursed for them.

IV) THE FUTURE - NOACH The "toldot shamayim va-aretz" stories serve as the backdrop for the hope invested in Noah described at the end of Parashat Bereishit: "Vayikra et shemo Noach leimor: "ARURA HA-ADAMA 'zeh yinachameinu mima'asei yadeinu ba'avurekha- BE-ITZAVON UME'ITZVON[5] yadeinu MIN HA-ADAMA tochalena kol yemei ASHER EIRARA Hashem.'"(5:29) chayekha." (3:17) Chag Sameach and Shabbat Shalom. Notes: [1] The last brother to be chosen was Ya'akov. From Ya'akov and on, all children are included as "B'nei Yisrael." Of course the children of Ya'akov were not necessarily aware of this pattern change, which well explains the animosity felt toward Yosef. [2] Prior to the depiction of Gan Eden, the Torah describes the Earth's entirety as being watered by a different natural water source - the "eid" (2:6). The relationship between eid (a mist that rises from the ground to water it, reminiscent of the ecological cycle of evaporation, clouds, and rain) and river reappears later in the contrast between Eretz Mitzraim and Eretz Yisrael (Devarim 11:10-2). [3] The "le-ovda u-le-shomra" description in pasuk 15 can be understood in light of God's commandment in the next pesukim (16-7) to avoid the eitz ha-da'at. See Bereishit Rabbah 16:5, Ibn Ezra, and Sforno who explain "le-ovda u-le-shomra" as independent. [4] In light of this parallel we can understand the Torah's placement of Adam's naming of "Chava" here as parallel "Vayehi ha-adam le-nefesh chaya." [5] The word "itzavon" (and other similar forms) appears also in 3:16 (twice) and then later in 6:6.

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#### NEW IS NOT ALWAYS BETTER

How does the world measure values? How does society judge and select which ideas are good and which are bad? Today, society and its values change so quickly. How do we judge if we are going in the right direction? Generally speaking, the world judges based on technological advancement. The more advanced a society scientifically, obviously the more sophisticated is their knowledge, and therefore the more "correct" their values. Today, we divide the world into "Western", and "third world" countries, based on their technological development. Together with that comes an assumption of values. Modernity brings with it culture. With the exception of archeology, THAT WHICH IS NEWER IS BETTER!

That's why so many people, swept up by this mistake, try to "modernise" the Torah, trying to make Judaism "new", and therefore better. But Judaism believes in just the opposite! NEW IS NOT ALWAYS BETTER! The Torah teaches us to respect our elders, because they know more than we. The Torah teaches us that right and wrong are based on a link of tradition tracing all the way back to Mount Sinai. The Torah teaches us that the oldest values, those in the Torah those written by our prophets, are better, because they come from G-d. The Torah teaches us that the most central key to the survival and development of mankind is the oldest concept in history: that the world was created by G-d, and man in His image. Parshat Breishit traces what happens to humanity when they forget this lesson, and is a devastating condemnation of the advancement of society!

Begin with Adam and Eve. In the garden, they had everything they needed. They didn't need to till the soil, or work the land. Their needs were simple, and provided. They had but one task: Recognise the authority of G-d who created the world. Understand that you are NOT in charge, that this world, while yours to use, is not yours to dominate!

Their response: What do you mean 'don't eat of that tree'? It's ours! We care for it! We deserve it. This world, if ours to use, IS ours to DOMINATE!

They rebelled. And with that rebellion came the response: Now work the soil. Now you are on your own. You have dethroned G-d! Now see what you do with your world without Him!

So Cain and Abel developed, modernised - "Abel was a keeper of sheep, but Cain was a tiller of the ground. (Gen. 4:2) What did their modernity bring? Sibling rivalry, hatred, jealousy, and ultimately murder. Having dethroned G-d, the door was now open to deny creation, deny the Divine Image in which man was created, deny spirituality. Mankind is all their is. Lesson 2 had been learnt: ONCE FREE TO DOMINATE - MAN IS FREE TO DESTROY.

The next stage: Cain's son, Chanon, "built a city" (ibid. 17) His children "...learn to handle the lyre and the pipe, and forge sharp instruments in brass and iron." (ibid. 21-22) Man learns to use metal, make tools, develop art, music, science, technology... and in so doing - learns how to kill professionally. "I have killed a man for wounding me." (ibid. 23) "Then man began to call by the name of G-d," (ibid. 26) as Rashi explains, they would call everything they made "god". Because they had no other god. Idolatry, murder, violence, crime, jealousy - all the achievements of "modern G-dless societies".

A few generations later, Noach's society had broken down completely. "And the Lord saw that the wickedness of man was great on the earth, and that all the impulse of the thoughts of his heart is evil continually." (ibid. 6:5)

10 generations later, Sodom and Amora taught the world how to deal with the "guest" and the stranger, how to create the perfect society, void of outsiders, homogenous, all one... "aryanised"!!

Abraham understood this. In his day, even in such modernised and advanced civilisations such as Egypt and Gerar, he realised: "Only the fear of Heaven is missing in this place, so they will kill me on account of my wife." (ibid. 20:11)

Murder sanctioned by law is the result of a G-dless society. Because without the fear of G-d, without the basic tenant of man created in the image of G-d, man as steward of this world and not master over it, the basic lessons of creation - without these ideas, even the most "modern" of societies will sanction violence, and ultimately destroy itself.

Look at Germany - no nation had "developed", modernised, more than she - technologically, the greatest scientific advancements, the centre of culture and arts, of music and "all manner of sharp instruments"... And it didn't take Germany very long to literally follow in the footsteps of Sodom and Amora... Our "modern world" almost destroyed itself numerous times in a nuclear arms race. And that threat is by no means over. The names change. But the game is the same.

As "new" and "modern" as the world may be, without the oldest concept in history, without the foundation of belief in G-d, and in the immortal spirituality of every human being, there is NOTHING stopping humanity from annihilating itself.

"I created the Evil inclination, and I created the Torah as its cure" (Talmud, Kedushin 30a) Teach our Sages: G-d created man, with all his shortcomings, and his preponderance for evil. And he gave him the antidote - called Torah. The answer is there - it may be "old", cliched, and outdated - but it's there. And it is our only hope for a brighter future!

"For the Mitzvah is a candle, the Torah its light" (Prov. 6:23) The Torah is the light of the world. Today, that light is the inheritance of those who accept it, and live by it. But the day will come, when it will be the light of the entire world. The day will come when Redemption will be complete, the Mashiach will arrive, and light of Torah will be understood by every nation in the world.

That's the eternal message of all our prophets: "The wolf shall dwell with the lamb, the leopard shall lie down with the kid..." (Isaiah 11:6) Nations which once were mortal enemies shall live together in peace. "They shall not hurt

nor destroy in all my holy mountain, for the earth shall be full of the knowledge of the Lord, as the waters cover the sea." (ibid. 9) In a world where man is created in the Image of G-d, everyone understands that violence is a crime. It becomes naturally abhorrent!

That's what the promise of Redemption is all about. The belief, ingrained into the essence of Judaism since Mount Sinai, in the coming of Mashiach, when the whole world will finally learn that NEW IS NOT NECESSARILY BETTER. They will learn that a better world is one based on belief in G-d, and His Dominion, like in the Garden of Eden, before we dethroned the Almighty, and learnt how to kill.

In the meantime, until Mashiach comes, we have a small taste of that world, every week. It's called Shabbat. It's one day where we focus on this message of Creation, and understand its implications. Shabbat is a day to cease from dominating the world, to restore G-d to the throne of creation, and focus on the Divine Image, the spirituality, of every human being. Shabbat is a day to teach the world what true peace is all about - peace with ourselves, peace with nature, peace with society, peace with G-d.

Shabbat is called "me'ein olam haba", a miniature of the world to come, a taste of a what it will be like when all of mankind recognises that the oldest book in the world, and oldest belief in the world, is the only true hope for a better world. "May the All-Merciful bring us to see that day which will be like a great Shabbat, a day of peace and eternal life." (Grace after meals) THAT'S THE WORLD WE BELIEVE IN! THAT'S THE WORLD WE HAVE TO BUILD!!

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dafyomi@jer1.co.il Insights into Daf Yomi from Ohr Somayach  
Berachos 23-29 Week of 19-25 Tishrei 5758

By Rabbi Mendel Weinbach, Dean, Ohr Somayach Institutions

Making up for Lost Prayer If one forgot to say one of the regular prayer services he has an opportunity to "make it up" by praying the next Shmone Esrei service twice. This is true even if the makeup one is different in text from the one he missed, such as in the case of missing the weekday Mincha on Erev Shabbos which requires him to say the Shabbos Shmone Esrei twice during the Maariv service. What happens, however, when someone forgot to say Yaaleh Veyavo in his Mincha Shmone Esrei on Rosh Chodesh? If he remembers before sunset he must repeat the Shmone Esrei because he had previously omitted that special reference to Rosh Chodesh. But if he does not remember until Maariv time an interesting question arises. It is no longer Rosh Chodesh and his makeup Shmone Esrei will not contain the Yaaleh Veyavo which he missed. It would therefore seem that there is nothing to be achieved with this repetition since he already has said a full Shmone Esrei minus Yaaleh Veyavo. One opinion of the commentaries indeed contends that there is no point in doing a makeup prayer in such a case. Another position, however, is that the failure to say Yaaleh Veyavo at Mincha when it was required nullified that prayer altogether and it is as if he never said it, thus setting the stage for a makeup prayer at Maariv. The Shulchan Aruch (Orach Chaim 108:11) rules that since there is a question as to which opinion to follow, one should say a makeup Shmone Esrei at Maariv, but should first declare that if that service is unnecessary it should be considered a voluntary prayer. Should Rosh Chodesh be on Friday, however, he cannot make this arrangement in the Shabbos Eve Maariv because voluntary prayers cannot be said on Shabbos. Berachos 26b

The Nineteenth Blessing Although we traditionally refer to the central portion of our prayer service as the "Shmone Esrei" because of the eighteen blessings it contains, the truth is that we actually say nineteen blessings. In the days when Rabban Gamliel presided over the Sanhedrin in Yavneh he decided that the proliferation of heretics and informers amongst the Jewish people under Roman dominion presented such a threat to the physical and spiritual survival of the community that it was necessary to pray to Hashem to subdue or eliminate those dangerous elements. He therefore asked the sages if there was anyone amongst them capable of composing such a prayer which would become the nineteenth blessing. The challenge was accepted by a sage named Shmuel Hakatan, who was famed not only for his great

scholarship but for his piety and humility as well. Perhaps the clue to why it was this particular sage who was best equipped to compose this prayer lies in the Biblical passage which he was accustomed to quote: "Rejoice not in the fall of your enemy" (Avos 4:24). Even in ideological confrontations there is the human tendency to seek victory over an adversary because of personal conceit. Only someone whose life's credo was avoiding such pleasure was qualified to compose a purely objective appeal for the defeat of elements only because they were enemies of Hashem and His people.

Berachos 28b

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