

DIVREI TORAH FROM INTERNET  
ON PARSHAS BEREISHIS - 5756

(c/o CShulman@paulweiss.com)

**From:** "Ohr Somayach <ohr@jer1.co.il>"  
**To:** CSHULMAN , " " Highlights of the Torah weekly  
por...  
**Date:** 10/18/95 6:23am  
**Subject:** Torah Weekly - Bereishis

\* TORAH WEEKLY \*

Highlights of the Weekly Torah Portion  
with "Sing, My Soul!" thoughts on Shabbat Zemiro  
Parshas Bereishis  
For the week ending 27 Tishrei 5756  
20 & 21 October 1995  
ffffffffffffffffffff  
Summary

In the beginning, Hashem creates the entire universe, including time itself, out of nothingness. The creation is completed and perfected in six days. On the seventh day, Hashem rests, bringing into existence the spiritual universe of Shabbos, which returns every seven days. Adam and Chava -- the Human pair -- are placed in the Garden of Eden. Chava is enticed by the serpent to eat from the forbidden fruit of the Tree of Knowledge of Good and Evil, and in turn gives of the fruit to Adam. By absorbing Sin into themselves, Adam and Chava render themselves incapable of remaining in the spiritual paradise of Eden and are banished. [Death, hard work, (both physically and spiritually) now enter the world, together with pain in childbirth and the struggle to correct the sin of Adam and Chava, which will be the subject of the history of the world.] Cain and Hevel, the first two children of Adam and Chava bring offerings to Hashem. Hevel gives the finest of his flock, and his offering is accepted, but Cain gives inferior produce and his is rejected. In the ensuing quarrel, Cain kills Hevel, and is condemned to wander the earth. The Torah traces the genealogy of the other children of Adam and Chava, and the descendants of Cain until the birth of Noah. After the death of Sheis, mankind descends into evil and Hashem decides that He will blot out Man in a flood which will deluge the world. However Noah alone finds favor in Hashem's eyes.

ffffffffffffffffffff  
Commentaries

"In the beginning of God's creating the heavens and the earth" (1:1). Rashi writes that the reason for The Torah starting with the story of the creation is that if the nations of the world accuse the Jews of being thieves -- seizing the lands of the seven Canaani nations -- we can say to the world: The whole world belongs to G-d. He created it and He gave it to whom He deemed fit. Through His will He gave it to them, and through His will He gave it to us. If you think about it, this seems a pretty poor piece of logic. With this reasoning, any thief could come along and say: "I know it was your house Mr. Cohen, but the whole world belongs to G-d. He created your house and He

B'S'D' gave it to whom He deemed fit. Through His will He gave it to you, and through His will -- He gave it to me!"

The answer is that everything in this world can be stolen. Everything, that is, except Eretz Yisrael. The Land of Israel is unique because Eretz Yisrael is un-stealable. Thus, the mere fact of its possession is proof of ownership. However, we only merit that Hashem gives us Eretz Yisrael when

we show that our will is to be in the Land of Israel. Through His will He gave it to them and through His will He gave it to us -- it is only by showing that our will to be in Eretz Yisrael corresponds to Hashem's Will to give us The Land, that we can guarantee that Hashem will continue to give us this country...

(Based on Rav Moshe Shapiro)

"...And there was evening and there was morning - a second day" (1:8). Of all the other days of physical creation the Torah says `it was good' or even `very good', but no such mention is made on the Second Day. Why wasn't the Second Day `good'? After all, on the second day the angels and the `firmament' were created -- two momentous events. For something to be `good' it must reflect the prime purpose of creation. That prime purpose of creation is Man and his setting is the `lower world'. The heavens and all the lofty spiritual realms only fulfill their purpose to the extent that they serve Man's role to bring Hashem's plan to fulfillment; In themselves they are not `good' because: "The righteous are greater than the ministering angels". (Sanhedrin 93a)  
(Adapted from Rabeinu Bachya)

"By the seventh day G-d completed His work which He had done, and He abstained on the seventh day from all His work which He had done" (2:2). There once was a small boy sitting by the side of the road, crying his eyes out. A great rabbi was passing by and he stopped and gathered the child up into his arms. "Why are you crying little fellow?" he asked him. The little boy replied "I was playing hide-and-seek with my friends, and I said that I would hide and they should come and look for me...but nobody came to look for me." The child burst into tears again. "Don't feel so bad," said the Rabbi "you're in good company, because Hashem feels pretty much like you -- Not many people are coming to look for Him..."  
The word for the world in Hebrew is from the same root as the word hidden. The world is literally a place for Hashem to be hidden in it. The job of Man is to uncover Hashem's presence in the world and thus earn the closeness to Him which is the Creator's desire. This is the purpose of the creation.

When the Torah talks about Hashem `working', obviously there can be no concept of effort with regard to Hashem. The work that Hashem does is the creation of veils -- the creation of `hidden-ness'. These veils are necessary so that Man may have freedom of choice. For when the courtier is standing in the throne room in front of The King, he has no freedom to choose to do the will of The King, for he is transfixed by the awe of His presence. When The King is behind the veil of the world, Man then has a stage-set on which he can exercise his freedom to choose to do The King's will. On Shabbos when Hashem `rests', He ceases to create these veils which obscure Him from us, and when we experience Shabbos the way the Torah teaches us, we feel close to Hashem. That's why Shabbos is called a resemblance of the world to come. A world where there are no veils...  
(Based on Michtav M'Eliyahu and a story heard from Rabbi Zev Leff)

ffffffffffffffffffff  
Haftarah: Yishayahu 42:5 - 43:10

"Hashem desires, for the sake of His righteousness, that the Torah be made great and glorious" (42:20).

In the future "the Earth will be full with the knowledge of Hashem like the water covers the sea" (Yishayahu 12:9). But that does not mean that this knowledge will be equal. The talmid chacham, who has labored to know the Torah, immersing himself in its wisdom day and night, will have a very different knowledge than someone who turned up at shul on Rosh Hashana and Yom Kippur... So just as the sea seems flat and equal on the surface, but here are places of immense depth, and there the water barely covers the bottom, so will be the difference in the knowledge of Hashem. In the future the knowledge of the Torah will envelop the world: "the Torah will be made great" - all will know it -- "and glorious" -- Hashem will make the Torah a thousand times greater and deeper for those who labored and dedicated themselves to it even before it covered the world.

ffffffffff Sing, My Soul!  
Insights into the Zemiros sung at the Shabbos table  
throughout the generations.

Shalom Aleichem - "Welcome..."

This song of greeting to the two heavenly angels who, our Sages say, escort us home from the synagogue, serves as the perfect introduction to all the zemiros we will sing throughout Shabbos. When a Jew arrives home and finds the candles brightly burning, the table festively set and the entire home in magnificent order the good angel accompanying him says "May it be the will of Hashem that the same situation exist on the Shabbos to come." The other angel, the one charged with the responsibility for punishing those lax in the preparation for Shabbos, is compelled to answer "Amen."

\*\*\*\*\*  
\*\*\*\*\*  
\* Spend this Coming Winter Break in Israel for as little as \$599 \*  
\* (including airfare from New York) \*  
\* with the Jewish Learning Exchange \*  
\*\*\*\*\*  
\*\*\*\*\*

-> JLE Israel Winter Seminar '95/'96  
-> 3 weeks of study and touring (Departure December 21)  
-> Optional free week Jan 11-18  
-> For Jewish men between the ages of 19 and 30 with demonstrated academic achievement and a sincere motivation to explore their roots.

Undergraduates attending college anywhere in North America who PERMANENTLY reside in New York City (the 5 boroughs), Long Island (Nassau & Suffolk counties) or Westchester County \_ as well as undergraduates attending college in any of these areas although permanently residing elsewhere \_ may qualify for additional scholarship monies.  
\*\*\*\*\*  
\*\*\*\*\*  
\* For information: send E-Mail to Rabbi Zalman Corlin: RZCorlin@aol.com \*  
\* or call 800-431-2272 / 212-213-3100 \*  
\*\*\*\*\*  
\*\*\*\*\*

\*\*\*\*\*

SUBSCRIBE!

to one of the many weekly "lists" published by Ohr Somayach Institutions:

- weekly - Summary of the weekly Torah portion
- dafyomi - Rav Mendel Weinbach's insights into the Daf Yomi
- ask - The Rabbi answers YOUR questions on Judaism
- parasha-qa - Challenging questions on the weekly Torah portion
- os-special - All the SPECIAL publications produced by Ohr Somayach
- os-alum - "B'Yachad" - the Ohr Somayach Electronic Alumni Newsletter
- judaismo - Spanish-Language newsletter on the Parsha & Judaism
- month - Seasons of the Moon - The Jewish Year through its months

There is NEVER a charge for any of the above lists (though your local information provider, such as AOL, Prodigy or CompuServe, might charge a nominal fee). To subscribe to any of these lists, send the message:

subscribe {listname} {your full name}

to: listproc@jer1.co.il

ffffffffff

Dedication opportunities are available for Torah Weekly.

Please contact us for details.

ffffffffff

Jewish L EEEEEEEE Prepared by the Jewish Learning Exchange of  
J L E Ohr Somayach International  
J L E 22 Shimon Hatzadik Street, POB 18103  
J L Exchange Jerusalem 91180, Israel  
J L E Tel: 972-2-810315 Fax: 972-2-812890  
J J L E Internet: ohr@jer1.co.il

JJJ Learning EEEEEEEE WWW: <http://jer1.co.il/orgs/ohr/intro.html>  
ffffffffff

Written and Compiled by Rabbi Yaakov Asher Sinclair

General Editor: Rabbi Moshe Newman

Production Design: Lev Seltzer

ffffffffff

(C) 1995 Ohr Somayach International - All rights reserved.  
This publication may be distributed to another person intact without prior permission. We also encourage you to include this material in other publications, such as synagogue newsletters. However, we ask that you contact us beforehand for permission, and then send us a sample issue.

---

**From:** "listserv@lubavitch.chabad.org (W-2 LIST Chabad-Lubavitch)"  
**To:** CSHULMAN  
**Date:** 10/18/95 5:26pm  
**Subject:** Likutei Sichos - Breishis

=====  
=====

B"H  
Likutei Sichos

Collection of talks  
Of the Lubavitcher Rebbe  
Rabbi Menachem M. Schneerson  
on the weekly Torah Readings



than he is."

For the greater a person is, the more important are the mitzvos he performs. And therefore, the yetzer hora presents him with greater challenges.

(There is also another explanation for this concept. To allow for free choice, the powers which oppose holiness must be equally balanced with the powers of holiness. Since he is "greater than his colleague," he has been endowed with greater powers in the realm of holiness, "his yetzer hora is greater than he is," his yetzer hora was also granted increased power.)  
On this basis, we can understand why Adam could not hold himself back, and ate from the Tree of Knowledge.

Since Adam was "fashioned by the hands of the Holy One, blessed be He, Himself," he was "greater than his colleague?sX," and thus "his yetzer hora ?wasX greater than he."

This is particularly true since the command not to eat from the Tree of Knowledge had far-reaching implications - as reflected in the extent of the descent suffered by Adam and all his descendants as a result.

As such, the yetzer hora, which encloded itself in the snake, ?9X contended with Adam with all of its power with regard to this sin, and compelled him to eat from the Tree of Knowledge.

#### To Whom Did G-d Speak?

When G-d gave the Torah to the Jewish people, He told Moshe: ?10X "Say the following to the House of Jacob," i.e., as our Sages explain, ?11X He had Moshe tell the women about receiving the Torah first.

Why this order?

Our Sages explain ?12X that G-d desired to prevent a recurrence of what had happened at the Sin of the Tree of Knowledge, when Adam, and not Chavah, was the one who heard the command from G-d. This had made the sin possible.

The creation of Chavah was G-d's handiwork, as it is written: ?13X "And G-d built the rib..." and that rib was taken from Adam who was "fashioned by the hands of the Holy One, blessed be He, Himself."

Nevertheless, since Chavah had not heard the command from G-d Himself, she erred in increasing the scope of G-d's prohibition, stating that it involved not touching the tree as well as not partaking of it. This increase caused the Sin of the Tree of Knowledge. ?14X

Had Chavah heard the command not to partake of the fruit of the Tree of Knowledge from G-d directly, she would have made sure that Adam would not have sinned, despite all the challenges presented by the yetzer hora, as reflected in our Sages' statement ?12X with regard to the giving of the Torah. ?15X

#### Building a Sanctuary in Microcosm

The very name Torah relates to the word horoah, meaning "instruction." ?16X

And as mentioned above, the stories related in Parshas Bereishis provide us with instruction for our behavior throughout the entire year.

Similarly, the concept explained above provides us with a directive regarding the conduct of a Jewish home.

Every Jewish home is "a sanctuary in microcosm," ?17X of which G-d says: "I will dwell within." ?18X

The conduct of the home is dependent on the wife/mother - "akeret habayit" - referred to in our Torah tradition as "the mainstay of the home." ?19X As such, special attention should be directed toward adding energy and satisfaction to her Jewish practice.

Moreover, this should be done in a manner which reflects how "The Torah'sX ways are pleasant ways, and all its paths are peace," ?20X rather in a way of autocratic directives.

This approach will protect the entire household, her husband included, from stumbling blocks.

For as stated above, had Chavah heard the command from G-d Himself, not only would she not have created a complication, she would have prevented Adam from being influenced by the overtures of the snake.

Therefore, the foundation of one's Torah activity must begin with one's household.

As the Rebbe Rashab once said: ?21X Just as putting on tefillin every day is a Scriptural commandment incumbent upon every Jew, regardless of whether he is a renown Torah scholar, or a simple person, so too, there is an obligation incumbent on every Jew to spend a half an hour every day thinking about the education of his children. And he must do everything within his power, and indeed, even things which are beyond his power, to insure that his children follow the path in which he guides them.

The efforts to increase the Torah involvement of Jewish women will also have a reciprocatory effect on Jewish men. For this will insure that a woman's fundamental thrust will not run contrary to that of her husband, but rather that she will assist him, ?22X contributing the unique quality of binah, understanding to the household.

As our Sages commented, ?23X "A greater dimension of binah was endowed to women than men." This will effect the entire household, making it a fit place for the Divine Presence to rest.

This is reflected in the word of the wedding blessings: ?24X "Grant abundant joy to ?theseX loving companions, as You bestowed

upon Your created being? sX in the Garden of Eden as before."

On the surface, the question can be asked: Why was the term mikedom, "as before," included in the blessing? Everyone knows that the story of Adam and Eve took place many years beforehand.

The intent is, however, "before," in the very beginning of Adam and Chavah's existence, in the time before the Sin.

We are wishing every young couple that their marriage will be like the bond of Adam and Chavah before the Sin, when there were no contrary thrusts between them, and each one assisted the other. This will enable a house to be conducted in a manner fit to cause G-d's Presence to dwell within. And then, there will be joy, as "You bestowed upon Your created being? sX in the Garden of Eden as before."

(From Sichos Simchas Torah, 5723)

Footnotes:

1. See Bereishis Rabbah 21:7. See also the commentary of the Sifsei Cohen to this Torah reading, and the explanations given in Likkutei Torah, at the beginning of Parshas Kedoshim.
2. Sanhedrin 38b.
3. See Bereishis Rabbah 24:5.
4. Shabbos 63a.
5. See Sanhedrin 97a with regard to the place named Kushta. See also Likkutei Dibburim, Sichas Yud-Tes Kislev, 5693, sec. 5.
6. Tanya, Iggeres HaKodesh, Epistle 7; Kuntres Yud-Beis Tammuz, 5708; Sefer HaSichos 5700, Sichos Shushan Purim.
7. Shabbos 118b.
8. Sukkah 52a.
9. See Zohar, Vol. I, p. 35b; Pirkei D'Rabbi Eliezer, ch. 13.
10. Shmos 19:3
11. Mechilta and Rashi, commenting on the above verse.
12. Shemos Rabbah 28:2.
13. Bereishis 2:22.
14. Bereishis Rabbah 19:4, quoted in Rashi's commentary, Bereishis 3:3.
15. See also Sanhedrin 109b-110a.
16. Zohar, Vol. III, p. 53b.
17. Cf. Yechezkel 11:16.
18. Shmos 25:8. See the maamar Basi LeGani, 5710 which develops the concept of the Divine indwelling within every individual Jew.
19. Tehillim 113:9.
20. Mishlei 3:17. See Gittin 6b.
21. HaYom Yom, entry Teves 22.
22. See Yevamos 63a.
23. Niddah 45b.
24. Siddur Tehilas HaShem, p. 410.

\*\*\*\*\*

END OF TEXT - Likuttei Sichos - Breishis

\*\*\*\*\*

\*

===== \*

\* Dedicate a "Torah Mailing" in honor or in memory of a loved one \*  
\* Suggested donation is \$18.00 per item (we have up to 30 items weekly) \*  
\*

===== \*

\* Brought to you by: Tax deductible Donations can be mailed to: \*  
\* Chabad-Lubavitch in Cyberspace Central Organization for Jewish Outreach \*  
\* listservIchabad.org 383 Kingston Avenue #132 \*  
\* gopherIchabad.org Brooklyn, NY 11213 \*  
\* ftpIchabad.org Tel: 718-953-2444 \*  
\* http://www.chabad.org Fax: 718-953-2445 \*  
\*

**From:** "Jeffrey Gross <75310.3454@compuserve.com>"  
**To:** CSHULMAN, "Halachic Topics Related to the  
**Week...**  
**Date:** 10/17/95 9:20pm  
**Subject:** Braishis 5756

To All Our Subscribers,  
We have a new format for 5756. We hope that you will continue to enjoy it. There was not an issue for Parshas V'zos Habracha.

\*\*\*\*\*

HALACHA FOR 5756

\*\*\*\*\*

SELECTED HALACHOS RELATING TO PARSHAS BEREISHIS

By Rabbi Doniel Neustadt

Compiled from the Mishna Berurah and from other contemporary Poskim on a subject that pertains to the parsha of the week. For final Halachic ruling consult your Rav.

SUBJECT: SELECTED SHABBOS HALACHOS

Mincha after Candle Lighting

QUESTION: May a woman Daven Mincha after she has lit candles on Friday night?

DISCUSSION: L'chatchillah, all Poskim agree that one must Daven Mincha before lighting candles. When a woman lights candles she is automatically accepting the Shabbos. This precludes her Davening the previous day's Mincha. If, however, a woman remembers at the last moment before lighting candles that she has not Davened Mincha, the Poskim debate as to what she should do. There are three views:

1) She should go ahead and light anyway. Then, she should Daven Shabbos Maariv twice to compensate for the lost Mincha<sup>1</sup>. Even though women usually do not Daven Maariv, she may do so in this case in order to make up the lost Mincha<sup>2</sup>; 2) Before lighting, she should stipulate that she is not accepting the Shabbos until after she has Davened Mincha<sup>3</sup>. This should not be done on Yom Tov if Shechiyanu is recited at candle lighting<sup>4</sup>; 3) A minority view rules that she may Daven Mincha after lighting candles, even if she did not stipulate that she was not accepting Shabbos<sup>5</sup>.

It should be noted that when men light candles they do not automatically accept the Shabbos upon themselves<sup>6</sup>. They may Daven Mincha after the lighting.

\*\*\*

Kiddush before Maariv

QUESTION: Can one recite Kiddush before Maariv? This situation may arise during the summer months, when many people would like to Daven Maariv after nightfall, yet they would also like to eat earlier with their family. A possible solution would be to accept Shabbos after Plag Hamincha, eat the meal with the family, and then Daven Maariv with a later Minyan. Is this permitted?

DISCUSSION: Mishnah Berurah<sup>7</sup> rules that there is no objection to reciting Kiddush before Maariv, provided that the meal begins at least one half hour before nightfall. After that time, it is prohibited to begin a full meal before saying Krias Shema and Davening Maariv. According to the Arizal's Kabbalah, however, it is not proper to recite Kiddush before Maariv. It is considered as if one is performing the Mitzvos in the wrong sequence<sup>8</sup>. Additionally, the Gr"a<sup>9</sup> proves from the Talmud (Brachos 27b) that one should not recite Kiddush before Maariv.

\*\*\*

Havdalah Fingernail Inspection

QUESTION: When is the right time to inspect one's fingernails during Havdalah, before the Bracha of Borei Meorei Ha'eish or after?

DISCUSSION: There are two opinions on this matter. Mishnah Berurah<sup>10</sup> rules that the inspection should be first, before reciting the Bracha. The reason is that this Bracha is

considered a Birchas Ha'shivach, similar to the blessing over thunder and lightning. Obviously, therefore, one needs to first hear or see the phenomenon for which he is going to praise Hashem. Other Poskim<sup>11</sup> rule that the Bracha is recited first, and the inspection follows. That is because they consider this Bracha to be a Birchas Ha'nehenin. The general rule governing that type of Bracha is that the Bracha is recited before pleasure is derived from the item. Harav Moshe Feinstein<sup>12</sup> rules according to the second view.

This issue of Halacha is sponsored L'zchus Haya'el Doniel Meir ben Hinda.

Sponsorships are available. Please use one of the numbers listed below for comments or inquiries.

////////////////////////////////////

\* Distributed by:

\* The Harbotzas Torah Division of Congregation Shomre Shabbos

\* 1801 South Taylor Road

\* Cleveland Heights, Ohio 44118

\* HaRav Yisroel Grumer, Morah D'Asra

\* (216)321-6381 FAX(216)932-5762

\* 75310.3454Icompuserve.com

\* jeffrey.gross@pcohio.com

////////////////////////////////////

FOOTNOTES:

1 This is the view of the Mishnah Berurah 263:43.

2 Harav S.Z. Auerbach (Shemiras Shabbos K'hilchasah 43:110)

3 Aishel Avraham 263:10; Kaf Hachaim 263:35.

4 Tzitz Eliezer 10:19-5

5 Several Poskim quoted in Shemiras Shabbos K'hilchasah 43:128

6 Mishnah Berurah 263:42. It is still, however, preferable to

stipulate that Shabbos is not being accepted (ibid).

7 271:11 quoting the Magen Avraham.

8 Kaf Hachayim 271:22;272:3.

9 Maasei Rav 117. See Peulas Sachir ibid.

10 296:31. All the early sources discussing this Halacha mention the inspection before the blessing.

11 Kitzur Shulchan Aruch 96:9; Siddurei Hatanya, Hagra, Yaavetz.

12 Written responsa published in "The Radiance of Shabbos".

## BREISHIT - INTRODUCTION

by Rabbi Menachem Leibtag

Our study of Parshat ha'Shavuah begins with two basic assumptions:

- 1) Each Sefer of Chumash contains a unique theme and purpose that it carries throughout.
- 2) The structure as well as the content of each sefer helps shape these themes and ideas.

Therefore, we will study each parsha seeking the main points that help develop the theme of the relevant sefer. That theme must relate to the purpose of 'nevuah' - conveying a message to man regarding his relationship with God. It is from this perspective that we will begin our study of Sefer Breishit.

### PARSHAT BREISHIT

This week, we will study the story of Creation, the first topic in Sefer Breishit. In the weeks to follow, we must relate this story to the theme of Sefer, as it develops.

Chumash does not present the story of creation in order to provide man with mere scientific or historical fact, rather (as explained above) God must inform man how he should relate to the creation. Therefore, the presentation of the creation story by Chumash, should help us better understand the nature of our relationship with God.

The presentation of that story appears quite complex, as it is not clear precisely where the creation story ends. This complexity stems from several peculiarities which emerge from a literary analysis of the first several chapters.

For example, the word for 'creation' itself is problematic, as two different verbs (implying creation) are used: "bara" and "yatzar".

- "bara" - implies creation "yaish m'a'yin" (ex-nihilo) something from nothing.  
"yatzar"- implies creation "yaish m'yaish" something from something.

### TWO 'STORIES' OF CREATION

The verb "bara", interstingly enough, is used exclusively in the first perek of Breishit (1:1->2:3), while the verb "yatzar" is used exclusively in the second perek (2:4->3:24). Likewise, God's name in the first perek is exclusively "shem Elokim", while in the second perek, exclusively "shem havaya".

Furthermore, the first perek appears to consist of a very structured and complete account of the creation, while the second perek contains many details which seem to contradict statements which were made in the first perek!

Therefore, from a literary point of view, it is clear that there are two distinct accounts of the story of creation, each presenting that story from a different perspective. [The existence of two distinct accounts is so obvious that many bible critics suggested that Sefer Breishit (chas v'shalom) has more than one

author, reflecting various traditions. That explanation for those discrepancies is surely unacceptable, nonetheless, meaning should be found in the fact that Hashem decided to present the story of creation from two different perspectives. This approach of "shtei bchinot" (two perspectives) has been developed extensively by Rabbi Mordechai Breuer from an analytical standpoint and by Rav Soloveichik ZS"L from the philosophical standpoint [as in Lonely Man with Adam I & Adam II].

We will continue now with a brief analysis of each story of creation. [It is highly suggested that you attempt to do a more complete anyalsis on your own.

### THE STRUCTURE OF THE CREATION STORY

Let's begin with the basic structure. The first account of creation (from now on referred to as Perek Aleph) begins with "Breishit bara..." (1:1), continues through the six days of creation, and ends with Hashem resting and sanctifying the seventh day (2:3). The second account (from now on referred to as Perek Bet) begins with "Ayleh Toldot Hashamayim v'Ha'aretz..." (2:4), continues through the events in Gan Eden, and ends with man's expulsion from the Gan (3:24). (Perek Daled could also be included as will be explained later on.)

### PEREK ALEPH

Perek Aleph is unique in several ways:

- A. God's name is exclusively 'Elokim'!
- B. The entire perek is very structured. Each day begins with "VaYomer Elokim ...", continues with "va'ya'as..." until "va'ye'hi cheyn", and ends with "va'y'hi erev va'Yhi Boker yom...".
- C. The shresh "bara" is used actively three times:
  - 1) The first "bara" (1:1) covers the first four days: the creation from nothing of "shamayim v'aretz" including all inanimate objects and all vegetation ("domem & tzomayach").
  - 2) The second "bara" is found on the fifth day (1:21), introducing the creation of all living things ("chai" / fish, fowl, & animals).
  - 3) The last active "bara" (1:27), in the middle of the sixth day, introduces the creation of man, "b'tzelem elokim".

Thus, we find that according to the first perek, the creation process is not only structured, but also exhibits an evolutionary nature, from simple to complex. The use of the verb "bara" at each critical 'jump' in this evolution of nature, emphasizes that the creation of nature was not a result of chance, rather A willful act of G-d ("ratzon Elokim").

If we ask ourselves, upon the completion of Perek Aleph, what actually had been created ("bara"), it appears that the simplest answer is what we call 'nature'. Characteristic of nature is a structured universe containing organic objects which multiply themselves (zoreya zera, oseh pri, pru u'rvu etc.). Although nature continues to be dynamic, rather than static, the creation of this entire phenomena was completed in 'seven days'. Although man can perceive the existence of nature without Chumash (we call it the study of Physics), Chumash must inform man that the creation of nature was the act and will of

one God.

[By keeping shabbat, we constantly remind ourselves of this concept.]

#### MAN - IN PEREK ALEPH

How should man relate to his creation within 'nature'? According to Perek Aleph, man emerges not only as the climax of this creation process, but also as its 'controller':

"pru u'rvu... v'KIV'SHU'HAH... U'R'DU b'd'gat ha'yam u'v'of hashamayim u'v'chal chaya..." (1:28).

Just as it is natural for vegetation to grow, and animals to multiply etc., it is 'natural' for man to 'conquer' his environment. However, the Torah, by using a separate "bara" for the creation of man after the animals, emphasizes that man is not merely the most advanced animal, but rather he is essentially different: a creation of godly nature - "b'tzelem elokim". Man's recognition of this point should spark him towards striving to fulfill his spiritual potential.

[Note, that the Ramban in Moreh N'vuchim defines "tzelem Elokim" as the characteristic of man that differentiates him from animal.]

#### PEREK BET

Perek Bet presents the story of creation from a totally different perspective. Unlike Perek Aleph where the focus of creation was on 'nature', in Perek Bet, man becomes the focus of the entire creation process. No vegetation can grow before man is created (2:5) and man is created before the animals [compare 2:7 to 2:19]! Each act of God, (planting the Garden, the trees, creating the animals for man's companionship, etc.), were performed specifically for man.

On the other hand, because of this special relationship, man acquires certain 'obligations': he must work for God in His garden - "l'ovdah u'l'shomrah". The fruits of certain trees are forbidden to him. He will be punished by God should he transgress!

Thus, in contrast to Perek Aleph, where man 'commands' nature, in Perek Bet, God commands man. He enjoys a special relationship with the Divine, but he must be responsible in order that it be maintained.

God's name in this perek, "shem havaya", reflects this concept. The root (shoresh) for this name is "l'hiyot" - to be, stresses the actualization of God's presence, enabling man the possibility for a relationship with Him. Should man obey God, he can remain in the Gan, enjoying a life of close proximity to God. Man's punishment for not obeying, presented as death, is later translated as banishment from Gan Eden, distanced from God. In other words, being distanced from His presence, becomes 'biblical death', while enjoying His presence becomes 'biblical life'. [See Dvarim 30:15-20]

Why must the creation story be presented from two different perspectives? The answer to this question is quite difficult and beyond the scope a weekly e-mail shiur, however, a elementary explanation will be suggested:

When man contemplates the reason for his existence, he often ponders two contrasting perceptions. Is he merely part of the animal kingdom - a super developed ape that can speak, or can he achieve a spirituality that can transcend space and time? In reality, as man lives a dual existence, The presentation of the story of creation from two perspectives may relate to this

duality. Considering the purpose of 'nevuah', God's message to man concerning their special relationship, this 'double' presentation is quite understandable.

#### FOR FURTHER IYUN

A. The creation story with 'shem Havaya' [i.e. Hashem's relationship with man] continues with Kayin killing Hevel in perek Daled. It ends with a very ambiguous pasuk regarding the generation of Enosh - "az hu'chal likro b'shem Hashem". There are two opposite explanations of this pasuk. The first is: 'then Enosh BEGAN (hu'chal -- from shoresh l'hatchil) to call out in the name of G-d'. This implies a positive development by mankind towards a search for G-d. The second explanation translates "hu'chal" as 'to profane', from the shoresh 'l'chalel'. In other words, 'with this generation man began to profane G-d's name' 1. See Rambam Hilchot Avada Zara 1:1 2. Should this perek be considered a continuation of the creation story of "perek bet"? 3. Note the usage of shoresh "ch.l." in Parshat Noach!

B. Note that God's name in perek Aleph ("elokim") is plural! 1. Why should 'one' God have a name in the plural? 2. Can "elokim" be used in hebrew referring to something other than God? - 3. Relate this word to 'power'. 4. What did ancient man relate the powers of nature to? (how many Gods?) 5. relate this to the above shiur 6. See the Kuzari's explanation (Rav yehuda ha'levi) of both Shem Elokim and shem Havayah (I think maamer rvii).

C. Based on the shiur, explain why "pru u'rvu" in perek aleph is not a commandment, rather something that comes natural to man. 1. Do the animals get a similar "bracha"? 2. Do the plants (zoreya zara) have a similar concept? 3. Does "kivshuha..." come natural to man? Should it be considered a mitzva?