

Because learning Torah is sweet

HADAR
Children & Families

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Talya Bock
and
Rafi Cohen

Day 4: Sun,
Moon, and Stars

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• BEREISHIT

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



• קה בַּפָּרָשָׁה

In This Week's Parashah

- ♦ God creates the world in six days.
- ♦ 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 upset, and kills Hevel.
- ♦ Kayin denies 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.

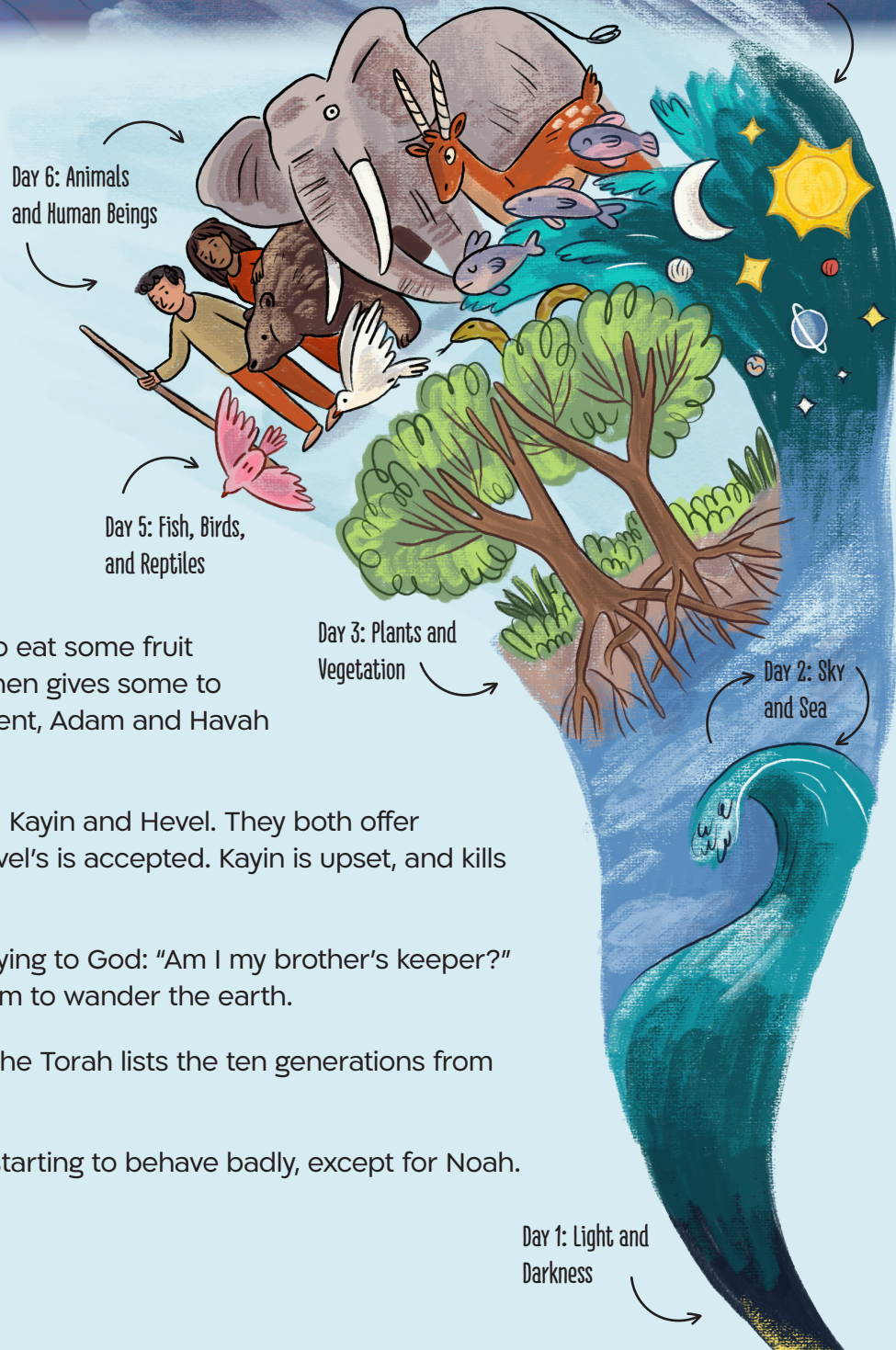
Day 6: Animals
and Human Beings

Day 5: Fish, Birds,
and Reptiles

Day 3: Plants and
Vegetation

Day 2: Sky
and Sea

Day 1: Light and
Darkness





מִדְרָשׁ • Midrash

What happens when you lie?

When the snake tries to convince Havah to eat from the tree of knowledge, she tells the snake:

Bereishit 3:3

"From the fruit of that tree in the garden, God said: Don't eat from it, **and don't touch it**, or you'll die."

בראשית ג:

וּמִפְרִי הָעֵץ אֲשֶׁר בְּתוֹךְ הַגָּן אָמַר
אֱלֹקִים לֹא תֹאכְלוּ מִמֶּנּוּ וְלֹא תִגְעוּ בוֹ
כִּי מוֹת תָּמוּתוּ:

Why does Havah say that touching the tree is a problem? That wasn't part of God's original command! (See Bereishit 2:17.)



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

Midrash Aggadah Buber 3:3

"And don't touch it, or you'll die" – This teaches that Adam added to God's commandment, telling his wife not to even touch the tree.

This is why we are told, "Don't add to God's words" (Mishlei 30:6). By adding a prohibition, Adam gave the snake an opening to say to Havah "you will not die [even if you eat the fruit]" (Bereishit 3:4). The snake went to the tree and shook it and said to Havah: Just as I did not die when I touched it, so you will not die if you eat my fruit.

מדרש אגדה בובר ג:

"וְלֹא תִגְעוּ בוֹ כִּי מוֹת תָּמוּתוּ" –
מִלְמַד שֶׁהוֹסִיף אָדָם עַל צִוּי שֶׁל
הַקְדוֹשׁ בְּרוּךְ הוּא, וְהוֹסִיף עַל
אֲשֶׁתוֹ לְהַזְהִירָהּ אֶפְלוּ בִּנְגִיעָה.

וְעַל זֶה נֶאֱמַר "אֲל תוֹסִיף עַל
דִּבְרֵי" (משלי ל:ו), שֶׁעַל דִּבְרֵי זֶה
מֵצֵא נֶחֱשׁ פִּתְחוֹן פִּה וְאָמַר לְחַוָּה "לֹא
מוֹת תָּמוּתוּ" (בראשית ג:ד). וְהִלֵּךְ
נֶחֱשׁ אֶל הָאֵילָן וְהִרְתִּיעוּ וְאָמַר לָהּ
כְּשֵׁם שֶׁאֲנִי לֹא מוֹת בִּנְגִיעָה, כִּךָּ אַתָּם
לֹא תָמוּתוּן בְּאֲכִילַת פְּרִוֲתַי.

- Why would Adam add an extra rule? What was he trying to accomplish? Was he trying to cause trouble, or was it something else?



דְּבָרָה שֶׁל דִּיּוֹן • One-Minute Debate

Debate: It was the snake's fault that Adam and Havah were kicked out of גֶּן עֵדֶן (Gan Eden, the Garden of Eden).

How to play:

Here are some arguments to get you started, but try to come up with your own. Then debate someone!

For a true one-minute debate, give each side 30 seconds to make its best case.

Agree!



- ♦ Havah would not have considered eating from the tree if the snake hadn't suggested it.
- ♦ The Torah says explicitly that the snake was the sneakiest of all (Bereishit 3:1).

Disagree!



- ♦ Adam blames Havah and Havah blames the snake. God punishes all three of them, and this shows that everyone was at fault.
- ♦ The snake represents the יֵצֶר הָרָע (yetzer ha-ra, evil inclination) that all people have. But people are responsible for their actions. They can't blame their yetzer ha-ra.



- ♦ What happens when we change the facts without being completely honest? Why was the snake able to take advantage of the change Adam made?

- ♦ Are you ever allowed to bend the truth? When?



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: Shmuel

Alef 20:18-42 (Mahar Hodesh)

Good luck!



1 There is one day of creation where the phrase כִּי טוֹב (ki tov, it was good) does not appear. Which one?

2 How did animals receive their names?

3 What kind of leaves do Adam and Havah sew to cover themselves up?

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

5 Who is the first musician?

6 How many years old was Adam when he died?

7 What is the oldest God will allow a person to be from now on?

8 What fruit grew on the עֵץ הַדַּעַת (etz hada'at, tree of knowledge)?

9 Who answers a question with a question?

10 **From the haftarah:** Rosh Hodesh sometimes lasts for one day and sometimes for two. How long was the Rosh Hodesh that's described here?



*
Look for
the answers
on page 7!



Who are we responsible for?

After Kayin kills his brother, Hevel, God says:

Bereishit 4:1

"What have you done? **Your brother's bloods** cry out to Me from the ground!"

בראשית ד:י

מָה עָשִׂיתָ קוֹל דְּמֵי אָחִיךָ צֹעֲקִים
אֵלַי מִן הָאֲדָמָה:

Why does God say that Hevel's bloods—in plural, דְּמֵי (demei)—are crying out? Wouldn't it make more sense to use the singular word, דָּם (dam, blood)?



A mishnah explains that the plural "demei" teaches that Kayin was responsible for Hevel's death and also for preventing Hevel's potential children – and their children! – from being born in the future. Kayin's crime includes all the many bloods of all these people!

From God's response to Kayin's crime, the Mishnah teaches:

Mishnah Sanhedrin 4:5

If you destroy one life, it's like you destroyed the entire world.

If you save one life, it's like you saved the entire world.

מסכת סנהדרין פרק ד משנה ה

כָּל הַמַּאֲבִיד נֶפֶשׁ אַחַת, מַעֲלָה עָלָיו
הַכְּתוּב כָּאֵלוֹ אָבִיד עוֹלָם מְלֵא.

וְכָל הַמְּקִיִּים נֶפֶשׁ אַחַת, מַעֲלָה עָלָיו
הַכְּתוּב כָּאֵלוֹ קִיִּים עוֹלָם מְלֵא.

- Why does each life have the value of an entire world? In what way?
- Based on these ideas, how hard should we try to save a single life?
- What are some things that kids can do to help save people's lives?





מִדְרָשׁ • Midrash

In the first chapter of Bereishit, human beings were created last of anything. But this midrash suggests it's possible to consider them as being created first, too:

Vayikra Rabbah 14:1

If people are worthy, they are told: You came before everything else in creation.

But if not, they are told: The mosquito came before you! The worm came before you!

ויקרא רבה יד:

אם זָכָה אָדָם אוֹמְרִים לוֹ אַתָּה
קִדְמָתָ לְכָל מַעֲשֵׂה בְרָאשִׁית, וְאִם
לֹא אוֹמְרִים לוֹ יְתוּשׁ קִדְמָךְ,
שְׁלֹשׁוֹל קִדְמָךְ.

How does being "worthy" change anything?

The Sefat Emet (Poland, 150 years ago) understands this as saying that before creation, God had goals for the world, like a blueprint of how the world was supposed to work. And only human beings can fulfill those goals. So if we can fulfill them (which is what it means to be "worthy") then we bring about the thing that came first: God's goals for creation. But if we don't, then we're just the thing created on the sixth day, even after the mosquito.

- ♦ How does it feel to think that God had us in mind from the very beginning of creation? How can we know if we've done a good job being worthy of that?
- ♦ Why does it matter what was created first or last? Would you assume that the thing that was created first or last was the most or least important? Why?
- ♦ What else are we supposed to learn from being created after mosquitoes and worms? How are we supposed to think of ourselves?





דקדוק • Grammar

How do you convey that one thing belongs to another?

In English, we often use 's. If you want to say that a book belongs to a person, you call it "the person's book." This is called "possession." In Hebrew, the word for it is **סְמִיכּוּת (semikhut, nearness)** because putting two words next to each other and connecting them is how you show that one belongs to the other in Hebrew.

You can see semikhut in our parashah here:

The Hebrew word for "wild animal" is **חַיָּה** (hayah) and **הָאָרֶץ** (ha-aretz) means "the land." To say "animals **of** the land" the words go next to each other and the end of **חַיָּה** is changed a little: **חַיַּת הָאָרֶץ** (hayat ha-aretz) (Bereishit 1:25).

According to Rashi, the very first word in the Torah, **בְּרֵאשִׁית** (bereishit), is in semikhut form, too. It's the semikhut of the Hebrew word **רֹאשׁ** (rosh, head), and it doesn't mean just "In the beginning," but "In the beginning **of**..."!

Rashi has good evidence for this. Every other time the word "bereishit" appears in Tanakh, it's in semikhut form. Look it up in Yirmiyahu 26:1!

So the meaning of the Torah's first pasuk, according to Rashi, is this:

In the beginning of God creating the heavens and the earth... (God said, "Let there be light!")

- ◆ The more famous translation of the pasuk is, "In the beginning, God created the heavens and the earth." How does reading "bereishit" as semikhut change the meaning? What's the difference between these translations?
- ◆ Can you think of reasons that translating this word as semikhut can help us better understand the creation story? Try to find evidence from the pesukim!

In the semikhut form of this word, the last vowel changes

from a kamatz: **אָ**

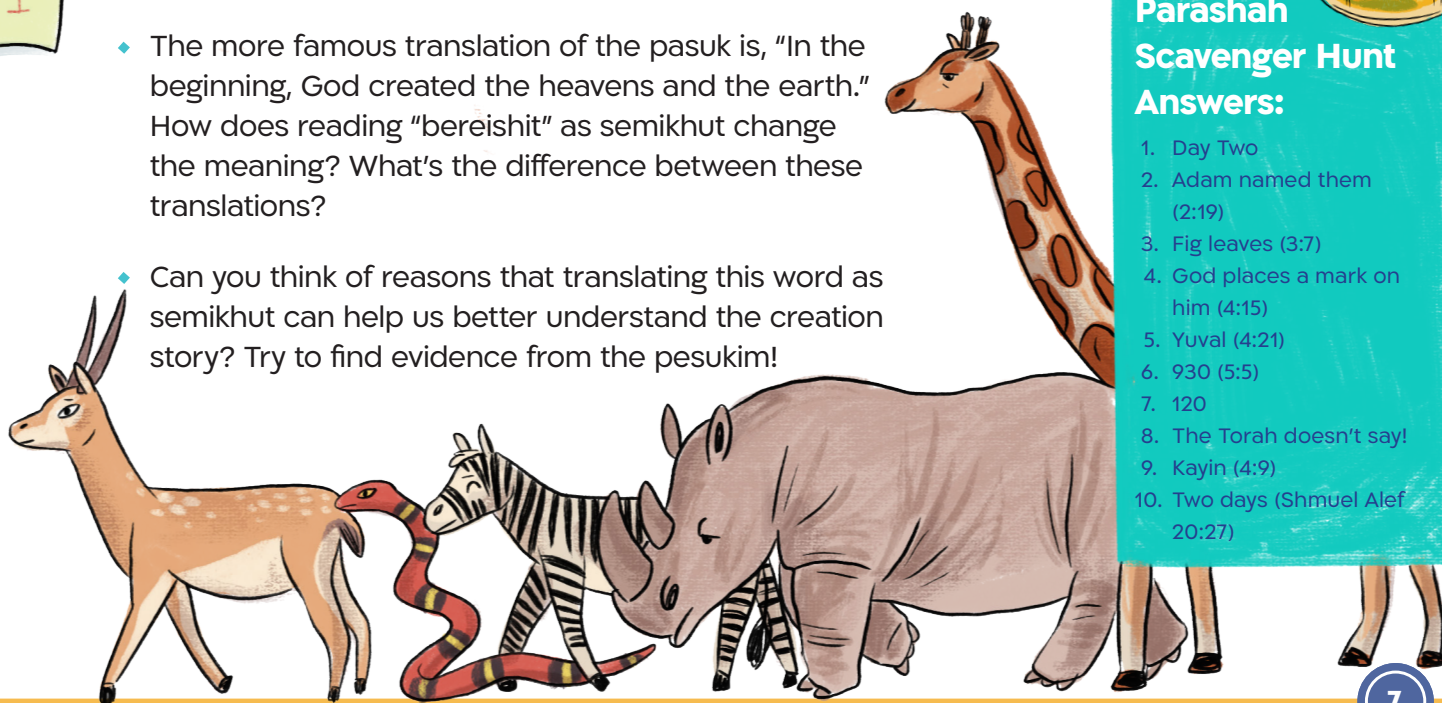
to a patah: **אֶ**

and the last letter changes from a **ה** (heh) to a **ת** (tav).



Parashah Scavenger Hunt Answers:

1. Day Two
2. Adam named them (2:19)
3. Fig leaves (3:7)
4. God places a mark on him (4:15)
5. Yuval (4:21)
6. 930 (5:5)
7. 120
8. The Torah doesn't say!
9. Kayin (4:9)
10. Two days (Shmuel Alef 20:27)





מִדְרָשׁ • Midrash

What can we learn from an imperfect world?

On Day Three, God creates fruit trees (Bereishit 1:11-12).

God commands the creation of: עֵץ פְּרִי עֹשֶׂה פְּרִי (eitz peri oseh peri, **fruit trees** that bear fruit).

But the earth doesn't do that exactly. Instead, it produces: עֵץ עֹשֶׂה פְּרִי (eitz oseh peri, **trees** that bear fruit).

What's the meaning of this difference?



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

A midrash explains what God really wanted when commanding "eitz peri oseh peri":

Bereishit Rabbah 5:9

Just like the fruit is edible, (God wanted) the entire tree to be edible.

But the earth didn't do that. Instead, "the earth produced vegetation..." (Bereishit 1:12) with fruit that can be eaten, but trees that can't.

בראשית רבה ה:ט

מֵה הַפְּרִי נֹאכָל אֶף הָעֵץ נֹאכָל.
וְהָיָא לֹא עֲשֵׂתָהּ כֵּן, אֶלָּא "וַתֹּצֵא
הָאָרֶץ דִּשָּׂא..." הַפְּרִי נֹאכָל וְהָעֵץ
אֵינוֹ נֹאכָל.

- According to this midrash, God wanted trees to be entirely edible: fruit, bark, leaves... everything! But sometimes things don't live up to the ideal. What could it mean that creation never really lived up to the ideal? What does this say about the world?
- What could it symbolize to have a world where trees both make fruit and also are fruit themselves? What could it symbolize about our world that our trees aren't like that?



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