



כ"ו תשרי תשפ"ב - כ"ו September 26 - October 2, 2021



## קַה בַּפְרָשָׁה • 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 גן עדן (Gan Eden, the Garden of Eden), except עץ הדעת (etz hada'at, the Tree of Knowledge).
- ◆ The snake tricks Havah into eating from etz hada'at. Havah then gives Adam to eat from it too. As punishment, Adam and Havah are sent out from Gan Eden.
- ◆ Havah gives birth to two sons, Kayin and Hevel. They both offer sacrifices to God, but only Hevel's is accepted. Kayin kills Hevel out of jealousy.
- ◆ Kayin tries to deny responsibility, saying to God: "Am I my brother's keeper?" However, God punishes him that he must wander the earth.
- ◆ Havah has a third son, Shet. The Torah details his children, grandchildren, and the next generations.
- ◆ After a number of generations, wickedness begins to spread.



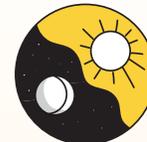
**Day 1**  
Light and  
Darkness



**Day 2**  
Sky and Sea



**Day 3**  
Plants and  
Vegetation



**Day 4**  
Sun, Moon,  
and Stars



**Day 5**  
Fish, Birds,  
and Reptiles



**Day 6**  
Animals and  
Human Beings



**Day 7**  
Shabbat



## מִדְרָשׁ • Midrash

If you read through the opening chapter of Bereishit, you will notice a phrase that appears again and again. The words כִּי טוֹב (ki tov, that it was good) come up at the end of each day of creation for a total of seven times. For example, after God creates light on the first day of creation, it says וַיֵּרָא אֱלֹהִים אֶת-הָאוֹר כִּי-טוֹב (vayar elokim et ha'or ki tov, God saw that the light was good.) But there is one day—the second day of creation—where the ki tov is missing.

What is it about the second day of creation that God doesn't say that "it was good"?

On the second day of creation, God creates the sky to divide between the waters above and the waters below. Rabbi Hanina says the reason why the phrase ki tov is left out is that, on this day, מַחְלֶקֶת (mahloket, division) was brought into the world for the first time.

There are often gaps in the Torah's telling of the story and there are also phrases that are curious and draw our attention. Midrash tries to fill in gaps in the story while also answering questions or resolving difficulties. You can think of midrash as where the text and an idea meet.

### Bereishit Rabbah 4:6

Rabbi Hanina says because on that day mahloket was created when "God separated between waters."

### בראשית רבה ד:ו

רבי חנינא אומר: שבו ובראת מחלקת, שנגמר: "ויהי מבדיל בין מים למים"

- ◆ What is it about mahloket that prevents God from saying "it was good"?
- ◆ Can you think of divisions that are not good?

The midrash continues:

Rabbi Tavyomi says: if a mahloket for the purpose of establishing and settling the world isn't "good," then certainly a mahloket for the purpose of causing confusion isn't good.



ואמר רבי טביומי אם מחלקת שיהא לתקונו של עולם ולישובו, אין בה כי טוב. מחלקת שיהא לערבובו על אחת כמה וכמה.

Mahloket is often used to describe a disagreement about how to understand or apply parts of the Torah. Even though this type of disagreement may be for a good purpose, the midrash teaches that even such an argument is not completely good. For this reason, the midrash explains that the ki tov was purposely left out of the second day of creation.

- ◆ When is it necessary to get into an argument?
- ◆ How do you decide whether it is worth getting into an argument about something?
- ◆ What are some alternatives to arguing?



## פְּרָשְׁנוֹת • Commentary

### Bereishit 1:28

God blessed them and said to them, "Be fruitful and increase, fill the earth and rule over it; and rule the fish of the sea, the birds of the sky, and all the living things that creep on earth."

### בראשית א:כח

וַיְבָרֶךְ אֱלֹהִים אֶת־אָדָם וְאֶת־חַוָּה לֵאמֹר לְהֵם אֶלְקִים  
פְּרוּ וּרְבוּ וּמְלֵאוּ אֶת־הָאָרֶץ וְכִבְשׁוּהָ וְרָדוּ  
בְּדַגַּת הַיָּם וּבְעוֹף הַשָּׁמַיִם וּבְכָל־חַיָּה  
הַרְמֵשֶׁת עַל־הָאָרֶץ

This is the first set of instructions that God gives to human beings in the Torah. But it isn't clear what exactly the Hebrew word וְכִבְשׁוּהָ (ve-khivshuha, rule over it) means here. What does it mean that Adam and Havah fill the earth and rule over it?

We are going to look at two different ways of understanding this phrase. As you read the two commentaries, try to see if you can notice the differences between how they each understand its meaning.



### Ramban (13th century Spain)

"And rule over"—God gave them power and authority over the earth to do as they wish with the cattle, the reptiles, and all that crawl in the dust, and to build, and to uproot that which is planted, and to dig out copper from its hills, and other similar things. This is included in what [God] said "and over all the earth."

### רמב"ן

"וְכַבְּשׁוּהָ" נָתַן לָהֶם כֹּחַ  
וּמְשָׁלָהּ בְּאֶרֶץ לַעֲשׂוֹת  
כְּרִצּוֹנָם בְּבִהֵמוֹת וּבְשָׂרְצִים וְכָל  
זוּחְלֵי עֶפֶר וְלִבְנוֹת וְלַעֲקוּר נְטוּעַ  
וּמִהַרְרִיָּה לַחֲצַב נְחֹשֶׁת וְכִיּוֹצֵא  
בְּזֶה וְזֶה יְכַלֵּל מָה שֶׁאָמַר  
"וּבְכָל הָאָרֶץ"

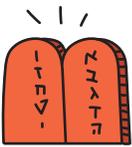
### Sforno (16th century Italy)

"And rule over"—That you will be able to protect yourself [from wild animals] with your intellect, so that they cannot enter the boundaries in which you live. In this way, you will have authority over them.

### ספורנו

"וְכַבְּשׁוּהָ" שֶׁתְּגִינּוּ בְּשִׂכְלְכֶם  
וְתִמְנְעוּ אֶת הַחַיּוֹת שֶׁלֹּא יִכְנסוּ  
בְּגִבּוֹלְכֶם וְאַתֶּם תִּמְשְׁלוּ בָּם:

- ◆ How do Ramban and Sforno each understand what God is telling Adam and Havah in this פְּסוּקָה (pasuk, verse)? Are they reading this pasuk differently?
- ◆ Which reading do you think fits better into the words of the pasuk?
- ◆ How do these commentators view our relationship to the world around us? When we use the resources of the earth—such as trees for wood, or animals for food—in what way are we allowed to do that? Why? What other responsibilities should we keep in mind when we use the earth’s resources?



## הַלְכָּה • Halakhah

**Saying קִדּוּשׁ (Kiddush) on Shabbat.** The Kiddush we say on Friday night begins with pesukim from our parashah that describe how God rested on Shabbat after creating the world:



### Bereishit 2:1-3

The heaven and the earth were finished, and all their array. On the seventh day God finished the work that God had been doing, and God stopped on the seventh day from all the work that God had done. And God blessed the seventh day and declared it holy, because on it God ceased from all the work of creation that God had done.

### בראשית ב:א-ג

וַיְכַלּוּ הַשָּׁמַיִם וְהָאָרֶץ, וְכָל צְבָאָם. וַיְכַל אֱלֹקִים בַּיּוֹם הַשְּׁבִיעִי, מְלַאכְתּוֹ אֲשֶׁר עָשָׂה; וַיִּשְׁבֹּת בַּיּוֹם הַשְּׁבִיעִי, מְכֹל-מְלַאכְתּוֹ אֲשֶׁר עָשָׂה. וַיְבָרֶךְ אֱלֹקִים אֶת יוֹם הַשְּׁבִיעִי וַיְקַדֵּשׁ אֹתוֹ כִּי בּוֹ שָׁבַת מְכֹל מְלַאכְתּוֹ אֲשֶׁר בָּרָא אֱלֹקִים לַעֲשׂוֹת.

- ◆ Why are these verses recited for Kiddush?

When we are commanded to keep Shabbat in the Ten Commandments, the Torah says:

### Shemot 20:10

For in six days God made heaven and earth, the sea, and all that is in them, and rested on the seventh day; that is why God blessed the Shabbat day, and made it holy.

### שמות כ:י

כִּי שֵׁשֶׁת יָמִים עָשָׂה ה' אֶת-הַשָּׁמַיִם וְאֶת הָאָרֶץ אֶת הַיָּם וְאֶת כָּל אֲשֶׁר בָּם וַיִּנַּח בַּיּוֹם הַשְּׁבִיעִי עַל כֵּן בֵּרַךְ ה' אֶת יוֹם הַשָּׁבַת וַיְקַדְּשֶׁהָ.

Ramban understands that, since God's rest on the seventh day of the creation of the world in our parashah is the reason for keeping Shabbat, that is why we quote our parashah when making Kiddush for the first time on Shabbat.

## More about Kiddush

When the Torah introduces Shabbat in the Ten Commandments, it says as follows:

### Shemot 20:8

Remember the day of Shabbat and keep it holy.

### שמות כ:ח

זְכוֹר אֶת יוֹם הַשָּׁבַת לְקַדְּשׁוֹ.

The Talmud (Pesahim 106a) teaches two things about this pasuk:



- ◆ The word "זְכוֹר (zachor, remember)" actually means more than just thinking about Shabbat in one's head. Rather, Shabbat must be "remembered" with words, out loud, together with using a cup of wine or grape juice.
- ◆ When we make Kiddush, it should be at the very beginning of Shabbat, on Friday night. But because the pasuk also highlights "יוֹם הַשָּׁבַת (yom hashabbat, the day of Shabbat)", we must also say Kiddush in the daytime.



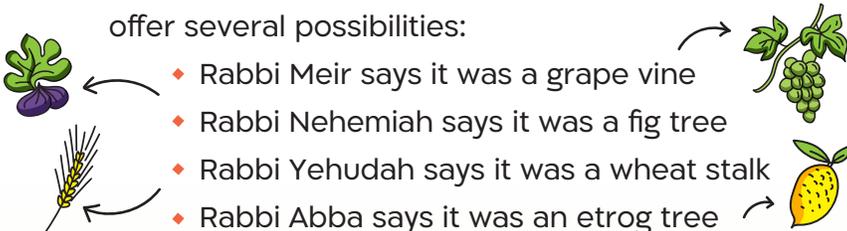
## קֹּה זֶה • Tell Me More About This!

What type of tree was עֵץ הַדַּעַת (etz hada'at, the Tree of Knowledge)?

God instructs Adam that he can eat from all of the fruits in Gan Eden, except for etz hada'at (Bereishit 2:15-16).

What type of tree was this?

The Torah never tells us directly, but midrashim in the Talmud (Berakhot 40b) and Bereishit Rabbah (15:7) offer several possibilities:



- ◆ Rabbi Meir says it was a grape vine
- ◆ Rabbi Nehemiah says it was a fig tree
- ◆ Rabbi Yehudah says it was a wheat stalk
- ◆ Rabbi Abba says it was an etrog tree

(But no one in the Torah or midrashim suggests it was an apple tree!)



## רְגַע שָׁל עִבְרִית • A Moment of Hebrew

### Bereishit 2:5

When no shrub of the field was on earth yet and no grasses of the field had sprouted yet, because God had not **sent rain** on the earth and there was no human to work the land.

### בראשית ב:ה

וְכָל שִׁיחַ הַשָּׂדֶה טָרָם יְהִי בָאָרֶץ וְכָל עֵשֶׂב הַשָּׂדֶה טָרָם יִצְמַח כִּי לֹא הִמְטִיר ה' אֱלֹהִים עַל הָאָרֶץ וְאָדָם אֵין לְעַבֵּד אֶת הָאֲדָמָה

לְהַמְטִיר (שָׁרַשׁ מ.ט.ר.)

1. To make it rain
2. To shower someone with something

## Find the Word!

Have you heard this word before?

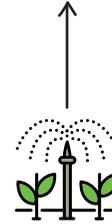
Check out the second paragraph of the Shema (Devarim 11:13-21)! How many times can you find this שָׁרַשׁ (shoresh, root)?

Where in the weekday Amidah do we ask וְתֵן טַל וּמָטָר לְבִרְכָּה (and provide us with dew and rain for a blessing)?

מָטָר = Rain

מְטְרִיָּה = Umbrella

מְמַטְרֵה = Sprinkler



## דִּבְרָה שֶׁל דָּיִן • One-Minute Debate

### How to play:

Below, you will find a topic for debate along with one or two suggested arguments, but feel free to come up with your own.

- ◆ Assign people to the "true" or "false" sides.
- ◆ Consider working in pairs or teams.
- ◆ Each side gets 30 seconds to make their case.
- ◆ At the end, the table votes on a winner.



### Debate: Humans were created last because they are most important

- ◆ True:
  - ◆ God saved the best for last, just like dessert.
  - ◆ Everything needed to be ready before adding humans who will rule over it all.
- ◆ False:
  - ◆ Humans were created last to teach them to respect everything that was there before them.
  - ◆ Maybe Adam and Havah were an afterthought!



## שְׂאֵלוֹת הַשְּׂבוּיָ • 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 the last three are harder and can come from anywhere in the parashah.

**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 What were the four rivers that flowed out of Gan Eden?



3 What kind of leaves do the first people sew to cover themselves up?

4 Who was the son of Irad?

5 There are three women named in this aliyah: what are their names?

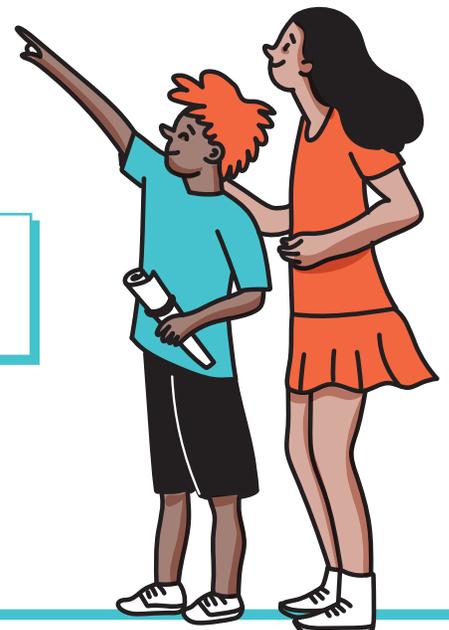
6 How many years old was Adam when he died?

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

8 What fruit grew on etz hada'at?

9 There are two different pairs of people who share a name with each other—who are they?

10 Who was the first musician?





## טַעְמֵי הַפְּקוּדָא • Torah Trope

Ever see two notes on the same word? It does happen sometimes, and this week we get a special instance of that! Take a look at this word from Bereishit 5:29:

זֶה

It's almost hard to see what's happening there, right? It's actually an overlay of two separate notes:

זֶה

gershayyim

זֶה

telisha gedolah

But here's where it gets even weirder. From the way they appear, you would think that, if you are going to read both notes, you should read the telisha first and then the gershayyim, moving from right to left. However, if you look in some Torah reading guides, it says the following:

יִטְעִים הַגְּרָשִׁים קֹדֶם הַתְּלִישָׁא

Read the gershayyim before the telisha

This combination only happens one other time in the whole Torah.  
So read it carefully and make sure you get the order right!



## מנהג • Customs

### בְּסִימָנָא טָבָא

Starting the Torah again is a big deal! And in many communities, they have a practice to show just how much they are thinking about this. Before reading the first aliyah of Bereishit, either the person taking the aliyah or the Torah reader says the words בְּסִימָנָא טָבָא (be-simana tava) which is Aramaic for בְּסִימָן טוֹב (be-siman tov, may it be a good sign). Let's hope this year of Torah reading is a good one!



## בואו נדבר על זה • Talk About It!

Rabbi Hanina suggests that mahloket—even for a good cause—still causes division. This idea of a mahloket that is for a good cause or not comes up in Pirkei Avot:

#### Mishnah Avot 5:17

Any mahloket that is for the sake of heaven—its end will last. [Any mahloket] that is not for the sake of heaven—its end will not last. What's an example of a mahloket for the sake of heaven? Hillel and Shammai. What's an example of a mahloket not for the sake of heaven? Korah and his community.

#### משנה אבות ה:יז

כָּל מַחֲלָקֶת שֶׁהִיא לְשֵׁם שָׁמַיִם, סוֹפָה לְהִתְקַיֵּם. וְשֶׁאִינָהּ לְשֵׁם שָׁמַיִם, אֵין סוֹפָה לְהִתְקַיֵּם. אִיזוֹ הִיא מַחֲלָקֶת שֶׁהִיא לְשֵׁם שָׁמַיִם, זֶה מַחֲלָקֶת הַלֵּל וְשַׁמַּי. וְשֶׁאִינָהּ לְשֵׁם שָׁמַיִם, זֶה מַחֲלָקֶת קֹרַח וְכָל עֲדָתוֹ:

- ♦ What do you think makes an argument “for the sake of heaven” or not? It may help you to think of some more examples for each. Have you ever been in such an argument?
- ♦ Even today, we discuss the disagreements between Hillel and Shammai when we learn Mishnah. But every year we also read and learn about Korah’s rebellion in the Torah! What does it mean, then, to say that “its end will last”?

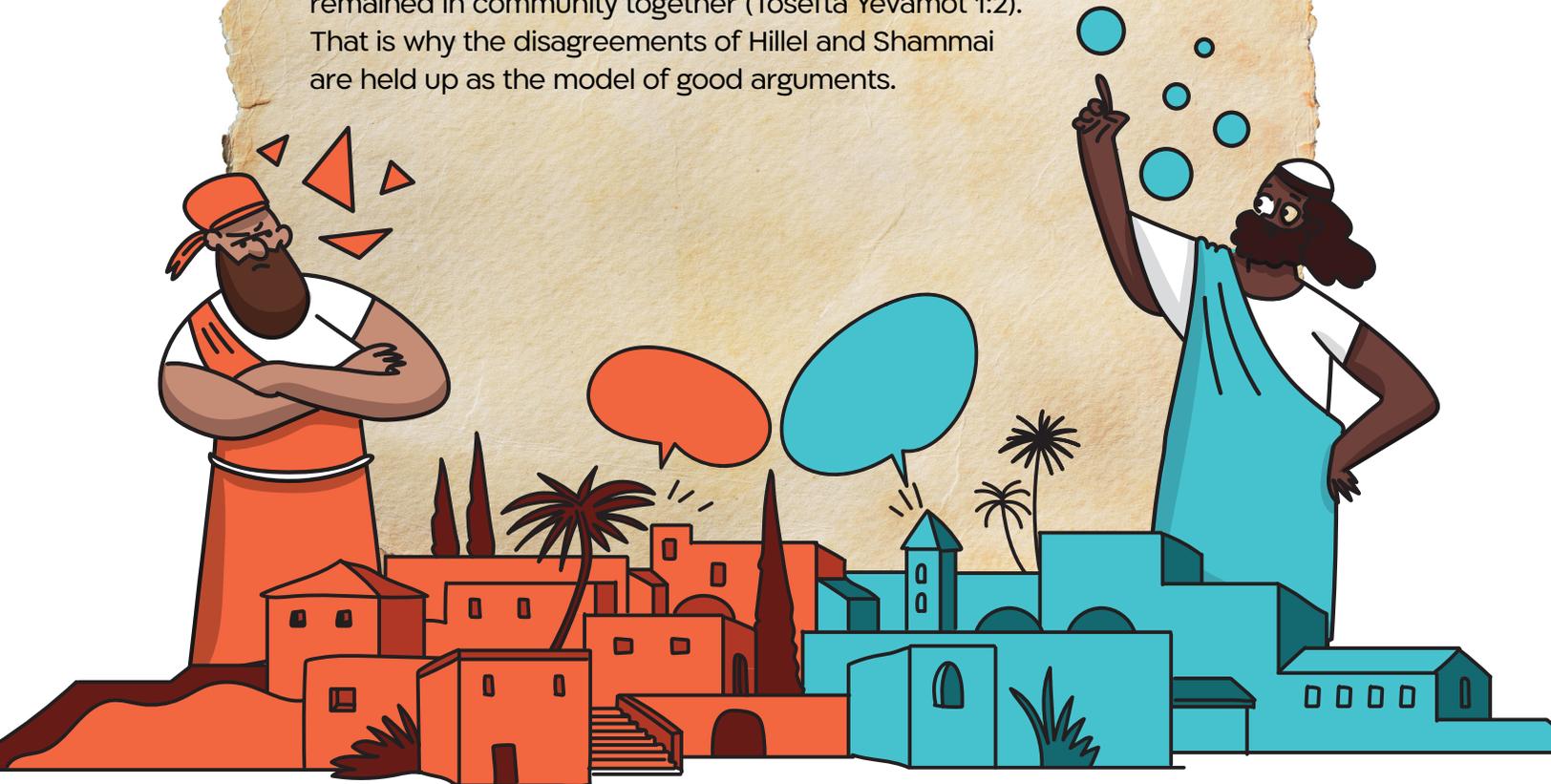
You can see a mahloket between Ramban and Sforno in the Parshanut section!



## מי היו חכמינו • Who Were Our Sages?

Hillel and Shammai are two of the most important rabbis in history—so important, they weren't even called "rabbi"! Sometimes they are called Hillel or Shammai הזקן (ha-zakein, the elder), or together אבות העולם (Avot Ha-Olam, the Fathers of the World). They lived during the time of the Second Temple and were leaders of the Sanhedrin, the high court in Yerushalayim; Hillel was the נָשִׂיא (nasi, head of the Sanhedrin), while Shammai was the אָב בֵּית דִּין (av beit din, second-in-command; Mishnah Hagigah 2:2).

While they themselves are very rarely mentioned, they each have a house or school—Beit Hillel and Beit Shammai—that have disagreements with each other all the time. Beit Hillel is usually more lenient, and normally the halakhah follows their opinion (Talmud Eruvin 13b), but there are exceptions, like Mishnah Eduyyot 4:1 lists cases where Beit Shammai were more lenient. The Tosefta tells us that, despite their constant mahloket, the two schools remained in community together (Tosefta Yevamot 1:2). That is why the disagreements of Hillel and Shammai are held up as the model of good arguments.



## Parashah Scavenger Hunt Answers:

1. Second Day
2. Pishon, Gihon, Hidekel (Tigris), Perat (Euphrates)
3. Fig Leaves
4. Mehuyael
5. Tzilah, Adah, Na'amah  
(Havah is referred to in pasuk 25 but not named)
6. 930
7. 120
8. The Torah doesn't say!
9. Hanokh and Lemekh
10. Yuval



***Shabbat Shalom!***

**~ שבת שלום ~**



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