

The Ramah Nesiya Educational Program

The Nesiya program here at Ramah has changed a lot since last summer. A major part of that change is the education piece. Each Nesiya will have a theme and a corresponding source book. The source book will be organized according to the days of the Nesiya.

Before leaving camp, each edah's staff will be trained to help us run the programming for their Nesiya. If possible, we will also meet with the edah as a whole and do a program that will kick off the theme for their Nesiya while still at camp. While on the Nesiya, campers will study a piece of the theme each day. Each day's programming will be organized to build on what was studied the day before and help work towards a better understanding of whatever the larger theme for the Nesiya is.

Programming on the Nesiyyot will be done in two ways. First, every day there will be 40 minutes of "formal" studying. This will usually include some kind of Sicha and activity. Throughout the day, on the trails, and at T'filot, we will also facilitate small components to our educational theme. Activities might include some kind of drama activity, movement exercise, writing exercises, or visual art.

Source books will all be organized similar to this one. They will include an introduction to the overall educational theme of the Nesiya, a set of texts for each day and a series of Chevruta, study partner, questions for each day. The texts will be given in English and Hebrew when possible, and will include traditional Jewish texts as well as poetry, modern literature, and other applicable sources.

The goal of the program is to facilitate learning and understanding of themes such as inspiration, tikkun olam, prayer, b'tzelem Elohim and responsibility. We are to act as guides to help campers and staff alike discover new and creative understandings of all these things in our lives.

We are using the natural world as our classroom, and this should never be forgotten. It is not a coincidence that such themes are being looked at on an outdoor program. The natural world is an ideal classroom in many ways for the study of Jewish related topics. It is the natural wonders of this world that have endured while people have not, and it is the same natural world around us that has inspired Jewish thinkers for thousands of years. It is incumbent upon us to relate all of our studying to this world around us, and in so doing relate ourselves to the world around us.

The Magic Touch

Staff Nesiya

Ramah New England

June 18-23, 2000

The commandments of the Torah are divided into two kinds: Positive and Negative commandments. These are known as Mitzvot Asseh and Mitzvot Lo Taasseh. The question is often asked: Why is this mitzvah given in terms of what not to do while others tell us what to do? While there is no answer for this question for every mitzvah, a careful discussion of each mitzvah in terms of this question will yield some interesting insights.

As Environmental Jewish Educators this summer, it is important for us to understand the way mitzvot work and the way we are commanded to care for the earth, each other, and ourselves. The discussions and exercises this week will be focussed around two specific mitzvot concerning the environment and the place of mitzvot in general in our lives.

Deuteronomy teaches us "When you lay seige and battle against a city for a long time in order to capture it, you must not destroy its trees, wielding an ax against them. You may eat of them, but you must not cut them down." (20:19) This is the source of a law known as Bal Tashchit. Bal Tashchit means Do Not Destroy. It is a law that has been interpreted in many interesting ways. It is up to us to find how we connect to this Mitzvah Lo Taasseh. As we often do in the Jewish culture, we have taken this law and expanded it to discuss all kinds of waste and destruction. Some of the sources in this Choveret, Source Book, will help us to discuss the law of bal tashchit and how we understand it.

"And the Eternal, God, took the Adam and put him in the Garden of Eden to till it and to keep it." (Genesis 2:15) This important and often quoted line, from the book of Breishit, is a good starting point for our discussions. This line speaks about both tikkun olam, and our place in the world. In Avot d'Rabbi Nattan we are taught "He who buys grain in the market, to what is he similar? To a child who is cut off from his mother, and although it is taken to homes of wet nurses it is not satisfied. And he who buys bread in the market, to what is he compared? To a man who digs his own grave - a wretched, precarious existence. But he who eats of his own produce is like a child reared at his mother's breast." (30:6/29a) Through the general summer camp experience and the Nesiyot we lead, we will have the chance to show campers how to connect to the Makom (place or God).

We will start our studies and exploration in the book of Breishit and study creation. The tellings of the creation of the world will help give grounding to our discussions. These two stories will set the scene and help us begin to discover our place in this world.

The Creation of the Earth and Humans

Activity Day 1 Have a volunteer read Genesis 1:1 - 2:3. When they are finished, ask the reader to briefly share how the text makes them feel. Have another volunteer read the same text as a "haunting" story which has dark scenes, or which speaks to the reader directly and threatens to undo itself if the text is not followed. Discuss the difference between the two readings. Have another person volunteer and do a dramatic reading in a different style that speaks to them and expresses some of his or her thoughts on the text. Discuss the different readings and how the same text offers itself to so many interpretations through style of reading, without even spending time on interpreting the words.

Activity Day 2 Stand in a circle. One person starts by using an imaginary object that they have thought of in their mind. They should not say what it is, but rather interact with it. For example, if it were a ball, one could throw it up and down, bounce it on the ground, etc. The one who started should turn to the person on his or her right and give the object over to them. The person who receives the object should continue to use it and then actively change it into a new object, stretching, folding, and adding as necessary. This person should, in turn, hand it over to the person on his or her right. This should go all the way around the circle once. Since it often takes a group new at this sort of thing a while to really get the hang of it, go around a second time if people seem to be ready and wanting to be more creative and if time permits. Everyone should pay attention as the object goes around. The whole exercise should be done silently.

After the exercise is complete, have a brief discussion about creating, changing, and how in the exercise each person was both creator and receiver, and the process of changing something received to something wanted.

Chevruta Questions

The first telling of the creation of the world, Genesis (Breishit) 1:1 - 2:3 **Day 1**

1. Why did God create the world in the first place? Look at what God created and what the connection between all that god created might be.
2. What Logic can one find in the order of creation? What might we learn from this about God's plan?
3. What does the text mean by "Dominion" (Yirdu) in Pasuk 26 of the first chapter? What can this piece of the text teach us about responsibility? Look at Rashi for an interesting interpretation.

The second telling of the creation of the world, Genesis (Breishit) 2:4 - 2:25, and how it relates to the first. Day 2

1. What is the difference between the creation of the human in the first and in the second version of the creation?
2. What is the relationship between the earth and the human being in the second version of the creation? How does this differ from the relationship between the earth and the human in the first version?
3. How do the two versions of creation told here compliment each other? What can we learn from this about our place in the world around us?

²¹And the Eternal God caused an overpowering sleep to fall upon the man, and he slept: and he took one of his ribs, and shut in flesh instead thereof; ²²And the Eternal God made the rib, which he had taken from the man into a woman, and brought her unto the man. ²³And the man said, This is this time bone of my bones, and flesh of my flesh: this shall be called Woman, because this was taken out of Man. ²⁴Therefore a man leaveth his father and his mother, and cleaveth unto his wife: that they may become as one flesh. ²⁵And they were both naked, the man and his wife, and were not ashamed.

3. Now the serpent was more subtle than any animal of the field which the Eternal God had made. And it said unto the woman, Although God

to fall [an overpowering sleep upon him] (Gen. R. 17). (21) וְיָמֵן אֶת־בָּשָׂר־אַדְמָן OF HIS RIBS — The word means of his sides, similar to (Ex. XXVI. 20) וְיָמֵן תְּמִימָן "and for the second side of the tabernacle"; this has a bearing upon what they (the Sages) say, (Eruh. 18a): They were created with two faces (sides). (22) וְיָמֵן אֶת־בָּשָׂר־אַדְמָן AND HE CLOSED UP the place where it was cut. וְיָמֵן אֶת־בָּשָׂר־אַדְמָן AND HE SLEPT AND then HE TOOK in order that he should not see the piece of flesh out of which she was created, for she might be despised by him (Sanh. 39a). (22) וְיָמֵן אֶת־בָּשָׂר־אַדְמָן AND HE FORMED (lit. He built) — as a structure, wide below and narrower above for bearing the child, just as a wheat-store is wide below and narrower above so that its weight should not strain the walls. וְיָמֵן תְּמִימָן AND HE MADE THE RIB INTO A WOMAN — וְיָמֵן means that it should become a woman, like (Judg. VIII. 21) וְיָמֵן and Gideon made it וְיָמֵן i. e., that it should become an ephod. (23) וְיָמֵן THIS NOW — This teaches that Adam endeavoured to find a companion among all cattle and beasts, but found no satisfaction except in Eve (Ieb. 63a). 'מִנְחָה' וְיָמֵן THIS SHALL BE CALLED WOMAN, BECAUSE THIS WAS TAKEN OUT OF MAN — Here we have a kind of play upon words (the words וְיָמֵן and וְיָמֵן sounding similar): hence we may learn that the language used at the time of the Creation was the Holy Tongue (Hebrew!). (24) וְיָמֵן אֶת־בָּשָׂר־אַדְמָן THEREFORE A MAN LEAVETH — The Divine Spirit⁸) says this, thus prohibiting immoral relationship to the "Sons of Noah" also (Sanh. 57b). וְיָמֵן ONE FLESH — Both parents are united in the AND THEY WERE NOT ASHAMED — for they did not know what modesty meant; so as to distinguish between good and evil. Although he (Adam) had been endowed with knowledge to give names to all creatures, yet the evil inclination did not become an active principle in him until he had eaten of the tree, when it entered into him and he became aware of the difference between good and evil.

• (1) **בְּרֵיתָם** AND THE SERPENT WAS MORE SUBTLE — What connection is there between the following narrative and the statement just made? The latter should have been followed by: "and He [the Lord God] made for Adam and his wife garments of skin and clothed them" (III. 21), but Scripture informs us with what plan the serpent assailed them: he saw them naked and unashamed (Gen. R. 18). **בְּרֵית** MORE SUBTLE THAN ALL — Corresponding with his subtleness and his downfall; "more subtle than all" — "more cursed than all" (see v. 14) (Gen. R. 19).

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¹⁾ Since only in Hebrew "man" and "woman" are of the same root. Cf. Gen. R.

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²) Not Adam: i.e. this is not a continuation of Adam's words, but is a statement of the Sacred Historian.

¹⁴And the Eternal God took the man, and placed him in the garden of Eden to cultivate it and to keep it. ¹⁵And the Eternal God commanded the man, saying, of every tree of the garden thou mayest freely eat: ¹⁶But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die. ¹⁷And the Eternal God said, It is not good that the man should be alone; I will make him a help meet for him. ¹⁸Now out of the ground the Eternal God had formed every animal of the field, and every fowl of the heaven; and brought it unto the man to see what he would call it: and whatsoever the man called every living soul that was its name. ¹⁹And the man gave names to all the beasts, and to the fowl of the heaven, and to every animal of the field: but for the man he had not found a

did not then exist as countries, but Scripture writes with reference to the names which those districts would bear in the future (Keth. 10b; Gen. R. 16). **נְהַר אֶפְרָת** IS THE EUPHRATES — the most important of all being mentioned in connection with the Land of Israel.) (Gen. R. 16).

הַתּוֹךְ — He took him with kind words and induced him to enter (Gen. R. 16).

וְאֵלֶיךָ נִמְצָא אֱלֹהִים הַזֶּה (18) 'in my way art thou Deity etc. — I shall make an help meet for him in order that people may not say that there are two Deities, the Holy One, blessed be He, the only One among the celestial Beings without a mate, and this one (Adam), the only one among the terrestrial beings, without a mate (Pirke d' R. Eliezer 12). **וְאֵלֶיךָ נִמְצָא אֱלֹהִים הַזֶּה** A HELP MEET FOR HIM — (רְאֵלֶיךָ lit., opposite, opposed to him) If he is worthy she shall be a help to him; if he is unworthy she shall be opposed to him, to fight him. (19) **וְאֵלֶיךָ נִמְצָא אֱלֹהִים הַזֶּה** NOW OUT OF THE GROUND THE ETERNAL GOD HAD FORMED — The formation spoken of here is the creation mentioned above (1. 25). "And God made the beast of the earth etc." and

This statement comes (is repeated) *here* to point out that the fowls were created from the swamps; for above it is said that they were created from the waters and here it states that they were created from the earth. Furthermore it teaches you²) here that when they were created, immediately — on the very same day — He brought them to Adam to give them names (s. Chul. 27b); and in the statement of the Arada Gen. R. 17) we are told that this expression מִרְבָּר means domination and subjugation, like (Deut. XX. 19) תַּחֲזֵק נֶגֶד וְנִמְלֹא כָּל־יְהוּנָה בְּעָמָד וְנִמְלֹא כָּל־יְהוּנָה בְּעָמָד וְנִמְלֹא כָּל־יְהוּנָה בְּעָמָד וְנִמְלֹא כָּל־יְהוּנָה בְּעָמָד and then explain it thus: every living creature to which Adam should give a name — that should remain its name for ever.

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¹¹⁾ See Rashi on Deut. L 7.

²) Rashi regards the connection between the first half of the verse and the second being temporal; He formed . . . and He brought. Cp. also Rashi's explanation

३८५ अनुसार विद्युत विभाग की विवरणीय संस्था द्वारा जारी होने वाली एक विवरणीय संस्था है।

a garden eastward in Eden; and there he put the man whom he had formed.¹ And out of the ground caused the Eternal God to grow every tree that is desirable to the sight and good for food; the tree of life also in the midst of the garden, and the tree of knowledge of good and evil.² And a river goeth out of Eden to water the garden; and from thence it parteth, and becometh into four heads.³ The name of the first is Pison: that is it which compasseth the whole land of Havilah, where there is the gold;⁴ And the gold of that land is good: there is the bedollach and onyx stone.⁵ And the name of the second river is Gihon: the same is it that compasseth the whole land of Ethiopia.⁶ And the name of the third river is Hiddekel: that is it which goeth towards the east of Assyria. And the fourth river is Euphrates.

beines, on the third *He* said, "Let the dry land appear"—for the earthly beings, on the fourth He created the lights for the heavenly beings, on the fifth for the earthly beings. Consequently on the sixteenth there had to be created a being composed of both, of heavenly and of earthly matter, for otherwise there would have been envy (lack of harmony) among the works of Creation, in that there would have been devoted to one class of them one day more of the Creation than to the others (Gen. R. 12). **MEN** A LIVING SOUL.—Also cattle and beasts are called *mîwîn* (I. 20, 22, 24), but the *mîwîn* of man is the most highly developed of all of them, because to him was granted understanding and speech. (8) **EASTWARD**—In the east of Eden He planted the garden. Should you say, however, it is already written, (L. 27) "and He created the man etc." then I say that I have seen the Boraiha of R. Eliezer the son of R. José the Galilean,

agreed with the thirty two rules or interpretation according to which the Lorah (Agada) can be interpreted, and the following is one of them: when a general statement of an action is followed by a detailed account of it, the latter is a particularisation of the former: "And He created the man" is a general statement, but it does not explicitly state whence he was created and what God did unto him. Now it repeats it and explains these things: "And the Lord God formed man", and He made to grow for him the garden of Eden", and He caused a deep sleep to fall upon him." He who hears this might think that it is a different account entirely, whereas it is nothing else but the details of the former general statement. Similarly with reference to the cattle the creation of which has been mentioned above (I. 27), it reappears and writes, (II. 19) "and out of the ground the Lord [God] formed every beast of the field etc.", for the purpose of explaining "and He brought them unto the man to give them names", and also to state that the fowls were created from

THE GARDEN — The verse speaks here only with reference to the garden¹. **IN THE MIDST OF THE GARDEN** — means in the very centre of the garden. (11) **PISHON** — This is the Nile, the river of Egypt. Because its waters grow plentiful and rise and water the land. It is called Pishon, the name being of the same root as the verb in (Hab. I. 8) "and their horsemen increased"; another interpretation of the name Pishon is: it is so called because it grows flax (לִנּוֹן) (Gen. R. 16) for it is said with reference to Egypt (Isa. XIX. 9) "Moreover they that work in combed flax shall be ashamed." (13) **GICHON** — It is so called because it flows on with a roar, is roaring being very noisy, — similar in meaning to (Ex. XXI. 28) **NER** "and if an [ox] gore" — for when it goes it rushes on roaring.² (14) **HIDDEKEL** — And if its waters are pungent in taste (**טְרֵז**) and light weight (**פָּרָה**). **EUPHRATES** — It is called **הַדָּמֶת** because its waters grow (**נַרְאֵת**) and increase and make men healthy³ (Ber. 59b). **THE CLUSH AND A SHUR**

NOTES

the Eternal God made the earth and the heaven. And every plant of the field was not yet in the earth, and every herb of the field had not yet grown: for the Eternal God had not caused it to rain upon the earth, and there was no man to till the ground. But there went up a mist from the earth, and watered the whole face of the ground. And the Eternal God formed the man of the dust of the ground, and breathed into his nostrils the breath of life; and the man became a living soul. And the Eternal God planted

Explanation of the word אָרֶן: It may be divided as אָרֶן בְּנֵי. He created them with the letter 'n, as it is said (Isa. XXV. 4): אָרְתָּה נַחַת 'הַנֶּגֶב 'כִּי 'בְּרֹא יְהֹוָה 'בְּנֵי הָאָרֶן. For in Jab, the Lord, is the rock of worlds', which may be explained to mean (taking 'n in the sense of Former, Creator) "for by means of (פָּנָים) these two letters 'n" of the Divine Name (נִמְרָא) God formed the two worlds", and this verse teaches that this world was created by means of the 'n — a suggestion that all created beings must descend to the neither world "to behind the pit" — the world being like this letter 'n, which is closed on all sides but open at the bottom, thus giving a way by which they must descend. (פָּנָים) WAS NOT YET IN THE EARTH — Whereas אָרֶן occurs in the Scriptures it means "not yet" and does not mean "before", it cannot be made into a verbal form, saying אָרֶן as one says שְׁמַר (verbal form of שָׁמַר) and this passage proves that this is the meaning and not "before", as well as another (Exod. IX. 30), לְנַחֲתָה אָרֶן "that ye do not yet fear the Lord". Therefore you must explain this verse also thus: "No plant of the field was yet in the earth" at the time when the creation of the world was completed on the sixth day before man was created, and נַחַת אָרֶן שְׁמַר אָרֶן means "and every herb of the field had not yet grown". But as regards the third day of creation about which it is written "The earth brought forth etc." this does not signify that they come forth above the ground, but that they remained at the opening of the ground (i. e. just below the surface) until the sixth day (Chul. 60:4). **תְּרֵנוּ נְחַת** BECAUSE GOD HAD NOT CAUSED IT TO RAIN — And what is the reason

not God had not caused it to rain? **מִן־הָאָדָם** **בְּאַתְּ** **בְּאַתְּ** **בְּאַתְּ** **בְּאַתְּ** BECAUSE
וְאֵת **בְּאַתְּ** **בְּאַתְּ** **בְּאַתְּ** **בְּאַתְּ** THERE WAS NO MAN TO TILL THE GROUND, and there was, therefore, no
one to recognize the utility of rain. When Adam came (was created), however,
and he realised that it was necessary for the world, he prayed for it and it fell,
so that trees and verdure sprang forth. **בְּאַתְּ** **בְּאַתְּ** THE LORD GOD — The Lord (written
without mem) is His Name, whereas בְּאַתְּ signifies that He is Ruler and Judge over all.
Thus, too, is its meaning, according to the plain sense, wherever it occurs: The Lord
(who is God (Ruler and Judge). (6) **בְּאַתְּ** AND A MIST WENT UP — This has
reference to the creation of Adam: viz., He caused the deep to rise and filled the
voids with water to moisten the dust, and man was created. It is like a kneader
of bread who first pours in water and afterwards kneads the dough — similarly
here: He first watered the ground and afterwards He formed man (Gen. R. 14).
(7) **בְּאַתְּ** AND GOD FORMED — Here the letter יod is written twice to intimate
that there were two formations — a formation of man for this world, and a for-
mation of man for resurrection; in the case of animals, however, which will not
die and after death for judgment before God the word referring to their formation
is written differently — (v. 19) is not written with two yods (ib.) **בְּאַתְּ** **בְּאַתְּ** **בְּאַתְּ** DUST OF THE
EARTH — He gathered his dust (i.e. that from which he was made) from the four corners — in order that wherever he might die it

should receive him for burial. Another explanation: He took his dust from that spot on which the *Holy Temple* with the *altar of atonement* was in *later times* to be built of which it is said, (Exod. XX. 24) "An altar of earth thou shall make for Me" saying, "Would this sacred earth may be an expiation for him so that he may be able to endure" (Gen. R. 14). **NOSE** AND **BREATHED** INTO HIS NOSTRILS—He made him of both, of earthly and of heavenly matter: the body of the earth, and the soul of the heavenly. For on the first day were created heaven and earth, on the second, He created the firmament for the heavenly

tree yielding seed; to you it shall be for food. ³⁰ And to every animal of the earth, and to every fowl of the heaven, and to every thing that creepeth upon the earth, wherein there is a living soul, I have given every green herb for food: and it was so. ³¹ And God saw every thing that he had made, and behold, it was very good. And it was evening and it was morning, day the sixth.

2. Thus the heaven and the earth were finished, and all the host of them. And on the seventh day God had finished his work which he had made: and he rested on the seventh day from all his work which he had made. And God blessed the seventh day, and sanctified it: because that in it he rested from all his work which God had created in order to make it. These are the generations of the heavens and of the earth when they were created, in the day that

(2) **וְיַעֲשֵׂה יְהוָה כָּל־יְמֵינוֹ וְיִמְלֹא יְמֵינָיו שָׁמֶן** AND ON THE SEVENTH DAY GOD FINISHED — R. Simeon says: A human being (lit., flesh and blood) who cannot know exactly his times and moments (who cannot accurately determine the point of time that marks the division between one period and that which follows it) must needs add from the week-day and observe it as the holy day (the Sabbath), but the Holy One, blessed be He, who knows His times and moments, began it (the seventh day) to a very hair's breadth (with extreme exactness) and it therefore appeared as though He had completed His work on that very day. Another explanation: What did the word lack? Rest! Sabbath came — Rest came; and the work was thus finished and completed^[2] (3) **וְיִמְלֹא יְמֵינָיו שָׁמֶן** ... **וְיִמְלֹא יְמֵינָיו שָׁמֶן** AND GOD BLESSED .AND HE SANCTIFIED — He blessed it through the Manna, that on all other days of the week there should fall for them (the Israelites) an Omer for each person, whereas on the sixth day there should fall twice as much of that bread. So, too, He sanctified it through the Manna, that it should not fall at all on the Sabbath (Gen. R. 11). This verse is written here with reference to what would happen in the future. **וְיִמְלֹא יְמֵינָיו שָׁמֶן** WHICH GOD IN CREATING HAD MADE .The work which should have been done on the Sabbath He did in the double work which He executed on the sixth day, as it is explained in Bereshith Rabbaah. **וְיִמְלֹא יְמֵינָיו שָׁמֶן** THESE [ARE THE GENERATIONS] — "These" means those that are mentioned above. **וְיִמְלֹא יְמֵינָיו שָׁמֶן** THESE ARE THE PRODUCTIONS OF THE HEAVEN AND OF THE EARTH WHEN THEY WERE CREATED, IN THE DAY THE LORD GOD MADE EARTH AND HEAVEN — The verse teaches you that all of them (the productions of heaven and earth) were created on the first day when God made earth and heaven. Another

¹⁾ According to this explanation, the words "the sixth day" must be read together with the opening words of the next verse—"On the sixth day of *Sivan* the heavens and the earth were perfected." As a matter of fact we connect these words with one another in the introductory verses of the Friday-evening Kiddush.

²⁾ See Appendix.

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କମ୍ପିମ ପଲାଣେ କାହିଁଏ କାହିଁଏ ଅଛି
ପଲାଣେ ଏହିଏ ପରେନ୍ଦ୍ରାଜୀ କଥାରେ ବୁଝିଲା : ୨
ଏହିଏ ପଲାଣେ ଏହିଏ କଥାରେ ବୁଝିଲା : ୩

teaching proper conduct and the virtue of humbleness, namely, that the greater should consult, and take permission from the smaller; for had it been written, "I shall make man", we could not, then, have learned that He spoke to His judicial council but to Himself. And as a refutation of the heretics it is written immediately after this verse "And God created the man", and it is not written "and he created". **וְאַתָּה בָּנֵנוּ כְּבָנֵינוּ** IN OUR IMAGE — in our type. **וְאַתָּה בָּנֵנוּ כְּבָנֵינוּ** AND KINNESS — with the power to comprehend and to discern. **וְאַתָּה בָּנֵנוּ כְּבָנֵינוּ** AND THEY SHALL HAVE DOMINION OVER THE FISH . . . [AND OVER THE BEASTS] — The expression **וְאַתָּה** may imply dominion as well as descending¹) — if he is worthy he dominates over the beasts and cattle, if he is not worthy he will sink lower than them, and the beast will rule over him. (**בָּנֵךְ קָרְבָּן** SO GOD CREATED THE MAN IN HIS IMAGE — in the type that was specially made for him²), for everything else was created by a creative spirit, whilst he was brought into existence by a creative act (lit. by hand), as it is said in Ps. CXXXIX, 5: "And Thou hast laid thy hand upon me." He was made by a seal as a coin that is made by a die that is called in O.F. coin. It is similarly said, (Job XXXVIII, 46) "it is changed as clay under the seal". **וְאַתָּה בָּנֵנוּ כְּבָנֵינוּ** IN THE IMAGE GOD CREATED HE HIM — It explains to what form prepared for him was the form of the image of his Creator. **בָּנֵךְ קָרְבָּן בְּנֵי** MALE AND FEMALE CREATED HE THEM — And further on (II, 21) it is said: "and He took one of his ribs etc." (The two passages appear to be contradictory). But according to a Midrashic explanation, (Bemidbar 18, 18) He created him ^{with two} from one of his ribs etc.

and afterwards He divided him.' But the real sense of the verse is: here it tells on that both of them were created on the sixth day, but it does not explain to you how their creation took place; this it explains to you in another place (IL 8).
AND SUBDUE IT — The word lacks a *ו* so that it may be read as meaning: *and subdue her* (i. e. the woman), thereby teaching you that the male controls the female in order that she may not become a gad-about; teaching you also that to the man, whose nature is to master, was given the *Divine command* to have issue, and not to the woman. (29) *רְאֵב נָתַן לְךָ תֹּוּת* TO YOU IT SHALL BE FOR FOOD (30) *רֵנֶת מִן־זַבְחָת* AND TO EVERY BEAST OF THE EARTH — Scripture places cattle and beasts on a level with them (human beings: that is, it places all alike in the same category) with regard to food, and did not permit Adam to kill any creature and eat its flesh, but all alike were to eat its herbs. But when the era of the "Sons of Noah's" began, He permitted them to eat meat, for it is said, (Gen. IX. 3) "every moving thing that lives should be for food for yourselves . . . even as the herb" that I permitted to the first man.

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¹⁾ Depending upon the reading 阿尼 or 阿尼.

3) a term denoting all mankind prior to Sinaitic legislation and all Non-Israelites after the giving of the Torah.

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living soul that creepeth, which the waters brought forth abundantly, after their kinds, and every winged fowl after its kind: and God saw that it was good. 22 And God blessed them, saying, Be fruitful, and multiply, and fill the waters in the seas, and the fowl shall multiply on the earth. 23 And it was evening and it was morning, a fifth day. 24 And God said, The earth shall bring forth the living soul, after its kind; beast, and creeping thing, and animal of the earth after their kind: and it was so.

25 And God made the animal of the earth after its kind, and beasts after their kind, and every thing that creepeth upon the ground after its kind: and God saw that it was good. 26 And God said, We will make

and its consort which He created male and female. He, however, killed the female and preserved it in salt for the benefit of the righteous in the time to come, for had they been permitted to be fruitful and to multiply the world could not have endured because of them. 27 And — that have vitality. (22) וְיָצַא אֶת־בְּשָׂרֵם וְיִתְבָּשֶׂל אֶת־הָאָדָם — Because people decreased their number, hunting them and eating them, they needed a blessing; it is true that beasts also were in need of a blessing, but on account of the fact that was to be cursed in the future, He did not bless them, in order that it might not be included in the blessing. וְיָצַא בְּשָׂרֵם וְיִתְבָּשֶׂל אֶת־הָאָדָם — BE FRUITFUL — This is of the same root as וְיָצַא, and means bring forth fruit. 28 AND MULTIPLY — Had He said "Be fruitful" only, one creature might have brought forth a single one, and no more, therefore He added וְיִמְultiplу, implying BRING FORTH — That is what I have explained (v. 14) that all things were created on the first day, and it was only necessary to bring them forth from the ground. וְיָצַא אֶת־בְּשָׂרֵם וְיִתְבָּשֶׂל אֶת־הָאָדָם — It means creeping swarms that creep low upon the ground; they appear as though they are dragged along, for how they move is not discernible. What we call 蟑螂 and 蚊子 in our language, they call in O. F. mouvoir; Engl. to move. (25) וְיָצַא אֶת־בְּשָׂרֵם וְיִתְבָּשֶׂל אֶת־הָאָדָם — WE WILL MAKE MAN — The meekness of the Holy One, blessed be He, they (the Rabbis) learned from her: because the man is in the likeness of the angels and they might envy him, therefore He took counsel with them (see Gen. R. 8). And when He judges the kings He likewise consults His heavenly council, for thus we find in the case of Ahab to whom Micha said, (1 Kings XIII. 19) "I saw the Lord sitting on His throne, and all the host of heaven standing by Him on His right hand and on His left." Has God, then, a right hand and a left hand? But if means that some stood on the right side to plead in favour of the accused and others stood on the left side to accuse; and similarly we read (Dan. IV. 14), "the matter is by the decree of the watchers, and the sentence by the word of the holy ones", — here, also, He consulted His heavenly council and asked permission of them, saying to them: "There are in the heavens beings after My likeness; if there will not be on earth also beings after My likeness, there will be envy among the beings that I have created." וְיָצַא אֶת־בְּשָׂרֵם וְיִתְבָּשֶׂל אֶת־הָאָדָם — Although they did not assist Him in forming him (the man) and although this use of the plural may give the heretics an occasion to rebel (i. e. to argue in favour of their own views), yet the verse does not refrain from

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pointed seasons, and for days, and years.¹⁵ And they shall be for luminaries in the expanse of the heaven to give light upon the earth: and it was so.¹⁶ And God made the two great luminaries, the great luminary to rule the day, and the small luminary to rule the night and the stars.¹⁷ And God set them in the expanse of the heaven to give light upon the earth.¹⁸ And to rule during the day and during the night, and to cause a division between the light and the darkness: and God saw that it was good.¹⁹ And it was evening and it was morning, a fourth day.²⁰ And God said, The waters shall bring forth abundantly the prolific creature, a living soul, and fowl that may fly above the earth in the face of the expanse of heaven.²¹ And God created the great huge creatures, and every

kind, was not used when the various kinds of herbage were hidden to come forth, they heard that the trees were so commanded and they applied to themselves the argument à fortiori (1st), as it is explained in an Agadic passage in Chullin (60a). (14) רַבֵּן נָבָר BE THERE LUMINARIES — They had been created on the first day, but on the fourth He commanded them to be suspended in the firmament (Chag. 12a). Indeed, all the productions of heaven and earth were created on the first day, but each of them was put in its place on that day when it was so commanded. In reference to this it is written בְּרוּמֵנוּ (v.1). *In the beginning God created that which was נֶהֱרָה etc., in order to include all the productions of heaven, נֶהֱרָה, נֶהֱרָה to include all its (the earth's) productions.* בְּרוּמֵנוּ — The word is written without the ה after the נ (so that it may be read בְּרוּמֵנוּ) (that is, after the נ, because it is a cursed day when children are liable to suffer from cramp). In reference to this we read (in Taan. 27b): On the fourth day of the week they used to fast to avert cramp from the children. בְּרוּמֵנוּ בְּרוּמֵנוּ בְּרוּמֵנוּ TO CAUSE A DIVISION BETWEEN THE DAY AND THE NIGHT — This took place after the primeval (divine) light was conserved for the righteous; but during the first seven [another reading is "three"]²² days of Creation the primal light and darkness functioned together both by day and by night. מִינְטוּ רַי AND THEY SHALL BE FOR SIGNS — When the heavenly luminaries are eclipsed it is a sign of ill-omen for the world, as it is written, (Jerem. x. 2) "Be not dismayed at the signs of heaven" — when you carry out the will of the Holy One, blessed be He, you need apprehend no calamity. בְּרוּמֵנוּ AND FOR SEASONS (FESTIVALS) — This is written with a view to the future when Israel would receive command and regarding the festivals which would be calculated from the time of the lunar conjunction. בְּרוּמֵנוּ AND FOR DAYS — The sun functions half a day and the moon the other half — together a full day. בְּרוּמֵנוּ AND FOR YEARS — At the end of three hundred and sixty five days [another version: 365½] they complete their course through the twelve signs of the Zodiak that attend them, and that is one year [another version: and this makes 365½ days]; they then begin to revolve a second time in a circle similar to their first cycle. (15) בְּרוּמֵנוּ AND LET THEM BE FOR LIGHTS — They shall serve also this purpose, namely, to give light to the world. (16) מִלְּנָאכָה וְאֶתְּרָאָה: THE GREAT LUMINARIES — They were created of equal size, but that of the moon was diminished because she complained and said, "It is impossible for two kings to make use of one crown" (Chul. 60b). בְּרוּמֵנוּ AND THE STARS — Because He diminished the moon, He increased its attendant hosts to multiply it (Gen. R. 6). (20) רַבֵּן לִבְנֵן LIVING CREATURES — Creatures that shall have vitality. לִבְנֵן living creature that does not rise much above the ground is called לִבְנֵן, e. g. of winged creatures — flies; of abominable creatures — ants, beetles and worms; of larger creatures — the mole, snail and others of the same kind, and all fishes. (21) בְּרוּמֵנוּ THE HUGE CREATURES — the large fishes that are in the sea; and according to the statement of the Agada (B. Bath. 74b) it means here the Leviathan

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NOTES
For Notes 1, 2 see Appendix.

אַלְדִּים וְשָׂנִים: מִן הַתּוֹךְ לְמִזְרָחָת בְּרַקְעָת הַשְׁמִינִים
לְהַדָּאָר עַל־הַאֲרָז וְיַהֲבָבָן: מִן וְעַלְשָׁ אַלְדִּים אָרָה
שְׁנִי תְּמִידָה הַגְּלִיל אַתְּרָה מְאֹר הַגְּלִיל
שְׁנִי תְּמִידָה הַגְּלִיל אַתְּרָה מְאֹר הַגְּלִיל
לְמִזְרָחָת הַיּוֹם וְאַרְדָּפָאָר הַכְּתָמָן לְמִזְרָחָת
לְמִזְרָחָת אַתְּרָה בְּרַקְעָת בְּרַקְעָת

הַשְׁמִינִים לְהַדָּאָר עַל־הַאֲרָז: זְהָלָמְשָׁן בְּיּוֹם בְּלִילָה
וְהַבְּרִיל בְּיוֹן הַאֲזָר בְּזָהָר שְׁמִינִים אַלְדִּים בְּיִמְוֹבָב:
בְּזָהָר אַלְדִּים וְזָהָר בְּקָר יּוֹם בְּלִילָה: 2

אַלְדִּים וְעַרְבָּה וְזָהָר בְּקָר יּוֹם בְּלִילָה
בְּזָהָר אַלְדִּים וְשָׁרָצָה הַמְּלֵבֶשׂ הַתּוֹךְ וְעַזְוָן
עַזְבָּה עַל־הַאֲרָז עַל־פְּנֵי רַקְעָת הַשְׁמִינִים: כְּ וּבְרָא
אַלְדִּים אַתְּרָה דְּתַחְנִינִים הַגְּלִיל אַתְּרָה בְּלִילָה הַדְּבָרָה
וְתְּנִיקָה

saw that it was good. "And God said, The earth shall sprout forth sprouts, herb yielding seed, fruit tree yielding fruit after its kind, whose seed is in itself, upon the earth: and it was so. "And the earth brought forth sprouts, herb yielding seed after its kind, and tree yielding fruit, whose seed was in itself after its kind: and God saw that it was good. "And it was evening and it was morning, a third day. "And God said, Be there luminaries in the expanse of the heaven to cause a division between the day and the night; and they shall be for signs, and for a

immovable, amazed at the rebuke of one who terrifies him. **בָּרְגִּינְתִּין תַּרְגִּינְתִּין** IN THE MIDST OF THE WATERS—In the exact centre of the waters; because there is the same distance between the upper waters and the firmament as there is between the firmament and the waters that are upon the earth. Thus you may infer that they (the upper waters) are suspended in space by the command of the King. (2) **בָּרְגִּינְתִּין תַּרְגִּינְתִּין וְאֵת צְבָאָה** AND GOD MADE THE EXPANSE—He put it in proper condition in its place: this is the meaning of "making" it. Similarly (Deut. XXI. 12) **וְאֵת צְבָאָה נָצַחַנְתִּים** "And she shall let grow" (lit., make) her hairs". **בָּרְגִּינְתִּין תַּרְגִּינְתִּין וְעַל** ABOVE THE EXPANSE—It is not said here **בָּרְגִּינְתִּין וְעַל** upon the firmament, but **בָּרְגִּינְתִּין** "hanging from above", because they (the waters) were suspended in space. Why is it not stated in reference to the work of the second day "that it was good"? Because the work associated with water was not completed until the third day—He only began it on the second day.

anything that is not completed is not in a state of perfection and at its best (and so cannot be termed "good"). Therefore on the third day when He completed the work associated with water and another work was commenced and finished, the words זָהָר־בְּנֵי־בָּשָׂר were repeated, once in reference to the completion of the work of the second day, and again in reference to the completion of the work of that day.

(8) בָּרוּךְ־תְּהִלָּתְךָ אֱלֹהִים AND GOD CALLED THE EXPANSE HEAVEN — The word שָׁמָן, "Heaven," may be regarded as made up of שׁוֹמֵן "Carry water," וָמַן "There is water," or שָׁמַן "Fire and water." He mingled fire with water and of them He made the heavens. (9) כָּרַעַנְפָּה THE WATERS SHALL BE DRAWN UP TOGETHER — For they were then spread over the surface of the whole earth, and He now gathered them together into what constitutes the ocean, which is the largest of all seas. (10) כָּרַעַנְפָּה CALLED HE SEAS — But does it not form one great sea? But it speaks of seas because the taste of fish

which comes up from the sea at Acco is not the same²) as the taste of fish which comes up from the sea at Aspamia³). (11) **נֶגֶר נְגָרֵת נְגָרֵת** THE EARTH SHALL SPROUT FORTH SPROUTS, HERBS — נְגָרֵת does not mean the same as נְגָרֵת nor does נְגָרֵת mean the same as נְגָרֵת so that it is not a correct expression in Biblical Hebrew to say נְגָרֵת, for the species of נְגָרֵת are all different, each by itself being called this or that נְגָרֵת, and it would not be linguistically correct for a speaker to say this or that נְגָרֵת, for by נְגָרֵת is meant that which forms the covering of the ground when it is filled with herbage⁴). נְגָרֵת THE EARTH SHALL SPROUT FORTH [SPROUTS] — Let it be filled and covered with a garment of different classes. In O.F. نְגָרֵת is called herbaries; Engl. *herbage*, meaning all species of herbs growing together collectively, whilst each root by itself is called an נְגָרֵת. — יַעֲמֹד הַיּוֹדֵל SEED — that its seed should grow within itself, so that some of it may be sown in another spot. נְגָרֵת FRUIT TREE — that the taste of the tree be exactly the same as that of the fruit. It did not, however, do this, but (v. 13) "the earth brought forth a tree yielding fruit" and the tree itself was not a fruit; therefore when Adam was cursed on account of his sin, it (the earth) was also banished (because of its sin) and was cursed also. נְגָרֵת WHOSE SEED IS ITSELF — This refers to the kernels of each kind of fruit from which the tree grows when they are planted. (12) 'נִמְצֵא נְגָרֵת AND THE EARTH DRAUGHT FORTH etc. — Although the expression *nimza*, according to its

NOTES For Notes 1-4 see Appendix.

and the darkness. And God called the Light Day, and the darkness he called Night. And it was evening and it was morning, one day. And God said, Be there an expanse in the midst of the waters, and let it cause a division between waters and the waters. And God made the expanse, and caused a division between the waters which were under the expanse, and the waters which were above the expanse: and it was so. And God called the expanse Heaven. And it was evening and it was morning, a second day. And God said, The waters shall be drawn together under the heaven unto one place, and let the dry land appear: and it was so. And God called the dry land Earth; and the gathering together of the waters called he Seas; and God

thesis that the creation of the waters preceded that of the earth. And a further proof that the heavens and earth were not the first thing created is that the heavens were created from fire (火) and water (水),¹ from which it follows that fire and water were in existence before the heavens. Therefore you must admit that the text teaches nothing about the earlier or later sequence of the acts of Creation.

GOD [AS JUDGE] CREATED — It does not state 'n ^{נָאכְתָה}', 'The Lord (the Merciful One) created, because at first God intended to create it (the world) to be placed under the attribute (rule) of strict justice, but He realised that the world could not thus endure and therefore gave precedence to Divine Mercy allying it with Divine Justice. It is to this that what is written in (Gen. II. 4) alludes — 'In the day that the Lord God made earth and heaven'.² (2) ^{וְיָמֵן} יְמִינָה DESOLATE AND VOID — The word ^{וְיָמֵן} signifies astonishment and amazement, for a person would have been astonished and amazed at its emptiness.³ It is tardisism in O. Fr. ^{וְיָמֵן} VOID — The word signifies emptiness and empty space. מִן ^{מִן} יְמִינָה ON THE FACE OF THE DEEP — i.e. the waters which were upon the earth. בְּמִינָה AND THE SPIRIT OF GOD WAS HOVERING — The throne of Divine Glory was standing in space, hovering over the face of the waters by the breath of the mouth of the Holy One, blessed be He, and by His command, even as a dove abovers over its nest⁴. In O. Fr. acoveter. (4) ^{בְּרֹאשׁ הַיּוֹם} כִּי־יְמִינָה GOD SAW THE LIGHT THAT IT WAS GOOD, AND GOD CAUSED A DIVISION — Here, also, we must depend upon the statement of the Agada: He saw that the wicked were unworthy of using it (the light); He, therefore, set it apart (^{בְּרֹאשׁ}), reserving it for the righteous in the world to come⁵. But according to the plain sense explain it thus: He saw that it was good, and that it was not seemly that light and darkness should function together in a confused manner. He therefore limited his one's sphere of activity to the daytime, and this one's sphere of activity to the nighttime. (5) ^{וְיָמֵן} וְיְלֹא THE FIRST DAY (lit., one day) — According to the regular mode of expression used in this chapter it should be written here "first day", just as it is written with regard to the other days "the second", "the third", "the fourth". Why, then, does it write ^{וְיָמֵן} "one"? Because the Holy One, blessed be He, was then the only One (Sole Being⁶) in His Universe, since the angels were not created until the second day. Thus it is explained in Gen. R. (6) ^{וְיָמֵן} וְיְלֹא BE THERE AN EXPANSE — let the expansion become fixed⁷; for although the heavens were created on the first day, they were still in a fluid form, and they became solidified only on the second day at the dread command (lit., rebuke) of the Holy One, blessed be He, who he said "Let the firmament be stable". It is to this that allusion is made in Job XXVI. 11: "The pillars of heaven were trembling"⁸ (i.e. the pillars of heaven were unstable).

Second (Ind.): "They were astonished at His rebuke"; like a man who stands

¹⁾ See Rashi on v. 8 and Gen. R. 4.

Gen. R. 2; Chag. 15a.

Chag. 12 a.

The day of
Char 12^a

תְּמִימָנֶה וְעַמְּדָה בְּבֵית הָרָבִים

1. In the beginning God created the heaven and the earth. But the earth was desolate and void, and darkness was upon the face of the deep; and the Spirit of God was hovering on the face of the waters. And God said, Be there light: and light was. And God saw the light, that it was good: and God caused a division between the light

I. (1) **IN THE BEGINNING** — Rabbi Isaac said: The Torah which is the Law book of Israel should have commenced with the verse (Exod. XII. 1). "This month shall be unto you the first of the months" which is the first commandment given to Israel. What is the reason then, that it commences with the account of the Creation? Because of the thought expressed in the text (Ps. CXXI. 6) "He declared to His people the strength of His works (i. e. He gave an account of the work of Creation), in order that He might give them the heritage of the nations." or should the peoples of the world say to Israel, "You are robbers, because you took by force the lands of the seven nations of Canaan". Israel may reply to them, "All the earth belongs to the Holy One, blessed be He; He created it and gave it to whom He pleased."¹ When He willed He gave it to them, and when He willed He took it from them and gave it to us" (Yalk. Exod. XII. 2). **IN THE BEGINNING GOD CREATED** — This verse calls aloud for explanation in a manner that our Rabbis explained it: God created the world for the sake of the Torah which is called (Prov. VIII. 22): "The beginning (בראשית) of His (God's)

"...the beginning of [וְיְמִינֵי] or his (God's) increase," and for the sake of Israel who are called (Jer. II. 3). "The beginning of His (God's) increase." If, however, you wish to explain it in its plain sense, explain it thus: At the beginning of the Creation of heaven and earth when the earth was without form and void and there was darkness, God said, "Let there be light." The text does not intend to point out the order of the acts of Creation—state that these (heaven and earth) were created first; for if it intended to point out, it should have written "in שָׁבֵת וּבְרֵאשִׁית" "At first God created, etc." And for this reason: Because, wherever the word מִזְרָח occurs in scripture, it is in the construct state. E. g., (Jer. XXVI. 1). "In the beginning of [וְיְמִינֵי] the reign of Jehonakim". (Gen. X. 10). "The beginning of [וְיְמִינֵי] kingdom"; (Deut. XVIII. 4). "The firstfruit of [פְּרִזְבַּת] thy corn." Similarly are you must translate מִזְרָח מִזְרָח as though it read שְׁמִינִית מִזְרָח, at the beginning of God's creating. A similar grammatical construction (of a noun in construct followed by a verb) is: (Hos. I. 2) זְמִינָה 'נַּעֲמָן' מִזְרָח, which is as much as to say, "At the beginning of God's speaking through Hosea, the Lord said to Hosea." Should you, however, insist that it does actually intend to point out the beginning of everything He created first, and that the meaning is, "At the beginning of everything" in the construct state and explaining the omission of a word signifying "everything" by saying that you have texts which are elliptical, omitting a word, for example (Job III. 10). "Because it shut not up the doors of my mother's ..."

"womb," where it does not explicitly explain who it was that closed the womb; and v. 4, "He shall take away the spoil of Samaria" without explaining who will take it away; and (Amos VI 12) "Doth he plough with oxen, and it does not explicitly state, "Doth a man plough with oxen?" (Isa. XLVI. 10) "Departing from the beginning of the end," and it does not explicitly state, "Declaring in the beginning of a thing the end of a thing"—if it is so (that you art that this verse intends to point out that heaven and earth were created before heaven and earth, for lo, it is written, (v. 2) "The Spirit of I was hovering on the face of the waters," and Scripture had not yet disclosed on the creation of the waters took place — consequently you must learn from

ଜ୍ଞାପନ୍ତି ଦେଇଲେ କଥା ହେଉଛି ଯେ ପରିମାଣରେ
ମେଖଟା ମୁହଁରେ ଏକାଶରେ ଉଚ୍ଚତାରେ ଉଚ୍ଚତାରେ
ହେଲା ଏହିମାତ୍ରରେ ଏକାଶରେ ଉଚ୍ଚତାରେ ଉଚ୍ଚତାରେ
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ମୁଁ ରୂପେକ୍ଷା ଯେହି ଦୟାମୁଖ: ୧ ଯାଏନ୍ତି କିମ୍ବା ଦୟାମୁଖ କିମ୍ବା ଦୟାମୁଖ କିମ୍ବା
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1) The Rabbis translated thus: For the sake of (ז) the Torah and Israel which
the name of ~~meren~~ God created the heaven and the earth.

See Appendix.

Tikkun Olam

Activity

Start by introducing Tikkun Olam, Fixing the World. Ask participants to share examples of tikkun olam. Encourage participants to think of many **different types** of tikkun olam, as well as specific examples. (5 minutes)

Split the group up in to smaller groups. Send each off to their own space for 10 minutes with the following assignment: Create a Public Service Announcement for TV or radio to encourage the viewer or listener to help a specific cause. The PSA should include a slogan and all people in the group should participate. After all groups have presented their PSA, everyone should comment and say what in each PSA they thought would get them to help whatever tikkun olam cause was talked about.

Chevruta Questions

1. There are a number of ways one is supposed to help the poor discussed in these texts. What are some of the different things we can learn from each text about the nature of tzedaka?
2. We are all familiar with the idea of city planning. How do Leviticus 25:8-12 and Mishnah Bava Batra 2:9 expand the idea? What other aspects of community are touched on here? What might these texts teach us about the connection between responsibility to each other? What do these texts have to do with responsibility to the land?
3. Which laws here protect certain social groups? Where in our modern lives do we see examples of lower classes affected more than others by “undesirable” site and facilities?
4. How does our responsibility to the earth mirror our responsibility to people?
5. How can we better serve all of God’s creations, humans and earth?

Sources for Tikkun Olam

In 16th century Tsefat, Rabbi Isaac Luria observed that in his world, like ours, many things seemed to be wrong. People suffered from hunger, disease, hatred, and war. "How could God allow such terrible things to happen?" wondered Luria. "Perhaps," he suggested, "it is because God needs our help." He explained his answer with a mystical story.

When first setting out to make the world, God planned to pour a Holy Light into everything in order to make it real. Guards prepared vessels to contain the Holy Light. But something went wrong. The light was so bright that the vessels burst, shattering into millions of broken pieces like dishes dropped on the floor. The Hebrew phrase which Luria used for this "breaking of the vessels" is *sh'virat ha-kaylim*.

Our world is a mess because it is filled with broken fragments. When people fight and hurt one another, they allow the world to remain shattered. The same can be said of people who have pantries filled with food and let others starve. According to Luria, we who live in a cosmic heap of broken pieces, and God cannot repair it alone.

That is why God created us and gave us freedom of choice. We are free to do whatever we please with our world. We cannot allow all things to remain broken or, as Luria urged, we can try to repair the mess. Luria's Hebrew phrase for "repairing the world" is *tikkun olam*. (**"Repairing the World"** from Lawrence Kushner, **The Book of Miracles**, p. 47)

How can you buy or sell the sky, the warmth of the land? ...If we do not own the freshness of the air and the sparkle of the water, how can you buy them?

Every part of this earth is sacred. Every shining pine needle, every sandy shore, every mist in the dark woods, every clearing and humming insect is holy. We are part of the earth and it is part of us. The perfumed flowers are our sisters; the deer, the horse, the eagle, these are our brothers. The rocky crests, the juices in the meadows, the body heat of the pony, and people- all belong to the same family.

This Shining water that moves in the streams and rivers is not just water but the blood of our ancestors. If we sell you land, you must remember that it is sacred, and you must teach your children that it is sacred and that each ghostly reflection in the clear water of the lakes tells of events and memories... The water's murmur is the voice of my father's father.

The rivers are our brothers, they quench our thirst. The rivers carry our canoes, and feed our children. If we sell you our land, you must remember, and teach your children, that the rivers are our

brothers and yours, and you must henceforth give the rivers the kindness you would give any brother.

You must teach your children that the ground beneath their feet is the ashes of our grandparents. So that they will respect the land, tell your children that the earth is rich with the lives of our kin. Teach your children... that the earth is our mother. Whatever befalls the earth befalls the children of the earth. If we spit upon the ground, we spit upon ourselves.

This we know; the earth does not belong to us; we belong to the earth. All things are connected. We are kin after all... (**Ted Perry, 1970, Speech often attributed to Chief Seattle, 1851**)

And the Eternal, God, took the Adam and put him in the Garden of Eden to till it and to keep it. (**Genesis 2:15**)

Count seven weeks of years [49]... Then blow the horn loudly, on the tenth day of the seventh month - the Day of Atonement - you will sound the horn throughout your land and you will make the fiftieth year holy. You will proclaim release throughout the land for all its inhabitants. It will be a jubilee for you: each of you will return to his holding and each of you will return to his family. That fiftieth year will be a jubilee for you: you will not sow, nor reap the aftergrowth or harvest the untrimmed vines. (**Leviticus 25:8-12**)

When you reap the harvest of your land, you will not reap all the way to the edges of your field, or gather the gleanings of your harvest. You will not pick up every last grape in your vineyard, or gather the fallen fruit of your vineyard. Leave them for the poor and the stranger: I the Eternal One am your God. (**Leviticus 19:9-10**)

When you reap the harvest in your field and overlook a sheaf in the field, do not turn back to get it; it will go to the stranger, the orphan and the widow - in order that the Eternal, your God may bless you in all your undertakings. (**Deuteronomy 24:19**)

Do not rob the poor, because he is poor: nor oppress the afflicted in the gate: for the Lord will plead their cause, and rob life those who rob them. Make no friendship with an angry man; and with a furious man thou shalt not go: lest thou learn his ways, and get a snare to thy soul. (**Proverbs 22:22-25**)

Carcasses, graves, and tanneries must be kept at fifty cubits' distance from a town. And a tannery may not be established except on the east side of town. Rabbi Akiva says, "One may set it up on any side, except on the west of it, but he must keep it at a distance of fifty cubits. (**Mishna Bava Batra 2:9**)

While the sage, Choni, was walking along a road, he saw a man planting a carob tree. Choni asked him: "How long will it take for this tree to bear fruit?"

"Seventy years," replied the man.

Choni then asked: "Are you so healthy a man that you expect to live that length of time and eat its fruit?"

The man answered: "I found a fruitful world because my ancestors planted it for me. Likewise I am planting for my children."

(Babylonian Talmud, Taanit 23a)

Bal Tashchit

Activity

Split the larger group in to two groups. Have one group act as an audience and have the other group together in front of them. The group “performing” should stand in a semi circle facing their audience. One participant should go to the middle of the semi circle and get in to a pose that he or she makes up on the spot. Another person should then come in and get in to a pose relating to the first person’s presence and building on it. Then another person should do the same, relating to the first two, and so on. When they are finished the groups should switch. When the second group is finished everyone should sit in one big circle and discuss what they saw. Discuss the relationships between poses, the development of the scene, and how each pose might have seemed different as others were added to the surroundings or attached on to it.

Chevruta Questions

1. Looking at the sources, how has the law of bal tashchit changed from its original source in Deuteronomy 20:19-20? Why do you think this expansion of the law was made?
2. The law of bal tashchit is a negative commandment... do NOT destroy. How might we phrase a positive commandment, or series of commandments that would give us more guidance? Or is the commandment against destruction better to have? Talk about why you came up with your answers.
3. How does the passage from Deuteronomy 23:13-15 (notice that the law is a mitzvah asseh, a positive commandment) relate to the idea of destruction?
4. How is the law given here related to what we have discussed in our study of tikkun olam?

Sources for Bal Tashchit

"There will be an area beyond the military camp where you can relieve yourself. You will have a spade among your weapons; and after you have squatted, you will dig a hole and cover your excrement. for the Lord thy God walks in the midst of thy camp, to deliver thee, and to give up thy enemies before thee; therefore shall thy camp be holy: that She see in you no uncleanness, and turn away from thee." **(Deuteronomy 23:13-15)**

"When you lay seige and battle against a city for a long time in order to capture it, you must not destroy its trees, wielding an ax against them. You may eat of them, but you must not cut them down. Are the trees of the field human to withdraw before you into the besieged city? Only a tree which you know does not yield food may be destroyed; you may cut them down for constructing siege works against the city that is waging war on you, until it has been captured." **(Deuteronomy 20:19-20)**

"The root of the Mitzvah (of Bal Tashchit) is known to be for the sake of teaching our selves to love the good and beneficial, and to bond with it, and as a result of this the good will bond itself with us, and we will be distanced from every bad thing, and from every destroying thing; And this is the way of the righteous, and people of deeds love peace, and rejoice with good of the creations..."
(Sefer Hachinuch, Shoftim, Not to Destroy Food Trees)

"It is forbidden to cut down fruit-bearing trees outside a [besieged] city, nor may a water channel be deflected from them so that they wither, as it is said: 'You must not destroy its trees' (Deuteronomy 20:19) It [a fruit bearing tree] may be cut down, however, if it causes damage to other trees or to a field belonging to another man or if its value for other purposes is greater [than that of the fruit it produces]. The law forbids only wanton destruction."

(Maimonides, Mishneh Torah; Judges, Laws of Kings and Their Wars 6:8-10)

...[D]estruction does not only mean making something purposelessly unfit for its designated use; it also means trying to attain a certain aim by making use of more things and more valuable things when fewer and less valuable ones would suffice; or if this aim is not really worth the means expended for its attainment. [For example} kindling something which is still fit for other purposes for the sake of light;... wearing down something more than is necessary... consuming more than is necessary...

On the other hand, if destruction is necessary for a higher and more worthy aim, then it ceases to be destruction and itself becomes wise creating. [For example] cutting down a fruit tree which is doing harm to other more valuable plants, [and] burning a vessel when there is a scarcity of wood in order to protect one's weakened self from catching cold... (**Samson Raphael Hirsch**, *Horeb: A Philosophy of Jewish Laws and Observances*, adapted by Shomrei Adamah)

Extra sources

"Rabbi Shimon ben Elazar says 'Have you ever seen a wild beast or bird that possesses a craft? And none the less they sustain themselves without care, and were they not created to serve me? But I was created to serve my Maker. does it not follow that I should receive my maintenance without care? But I have performed my actions in evil and have forgone my support [and I have forfeited my right to support].'" (Mishna Kiddushin 4:14)

Rabbi Elazar ben Azaria said, If there be no [study of the] Law there is no good conduct, if there is no good conduct, if there be no good conduct there is no [study of the] Law; if there be no wisdom there is no fear [of God], if there be no fear [of God] there is no wisdom; if there be no understanding there is no knowledge, if there be no knowledge there is no understanding; If there be no flour there is no Torah, if there is no Torah there is no flour. (Mishna Avot 3:21)

He used to say, all who's wisdom is greater than his deeds, to what is he similar? To a tree who's branches are many, and who's roots are few, and the wind comes and uproots and overturns it on to its face, as it is said:(Jeremiah 17:6) "For he shall be like a juniper tree in the desert, and shall not see when good cometh, but shall inhabit the parched places in the wilderness, a salt land and not inhabited." But all who's works are greater than her wisdom, to what is he similar? To a tree who's branches are few, and who's roots are many, that even if all the winds that are in the world come and blow on it, there is no moving it from its place. As it is said:(Jeremiah 17:8) "And she shall be as a tree planted by the waters, and that spreadeth out its roots by the river, and shall not see when heat cometh, but its foliage shall be green; and shall not be anxious in the year of drought, neither shall it cease from yielding fruit." (Mishna Avot 3:22)

He who buys grain in the market, to what is he similar? To a child who is cut off from his mother, and although it is taken to homes of wet nurses it is not satisfied. And he who buys bread in the market, to what is he compared? To a man who digs his own grave - a wretched, precarious existence. But he who eats of his own produce is like a child reared at his mother's breast. (Avot d'Rabbi Natan 30:6/29a)

... the Lord God had not sent rain upon the earth, and there were no people to till the soil... (Genesis 2:5)

Rabbi Simeon bar Yohai said:

Three things are equal in importance: earth, Humans, and rain. Rabbi Levi said: And these three each consist of three letters (in Hebrew), to teach that without earth, there is no rain, and without rain, earth cannot endure; while without either, humans cannot exist. (Midrash Genesis Rabbah 13.3)

EXAMINING OURSELVES AS LEADERS...

EXAMINING OURSELVES AS LEADERS AS LEADERS...

You are a leader. In your home, your family, in your community, in a business. You have responsibilities for others. All year long, you are responsible for evaluating whether those you lead are proceeding as they should. But on the morning of Yom Kippur, you have the opportunity to "self-correct," to examine yourself and how, in the past year, you might have exercised your leadership differently.

MEDITATION

Before Aaron, the High Priest, can ask for forgiveness for the whole congregation of Israel, he is told to scrutinize himself first. He is to bathe. He is to put on sacred garments. Standing in the *ohel moed*, the Tent of Meeting, he is to ask for forgiveness for himself. Only then can the circle widen—only then is he prepared to "make expiation for the whole congregation of Israel!"

(Leviticus 16)

RITE

All those who have leadership responsibilities are asked to come up to the Torah for the third *aliyah* on Yom Kippur. As you hear the words chanted, you, like Aaron, have this opportunity to ask for forgiveness for yourself before you ask for forgiveness for your community.

It is a time for introspection: where have you, as a leader, "missed the mark"? What decisions could you have made as a leader, but did not? Focus given all that you know now, given all of your dreams of a more perfect world, how might you exercise your leadership in a different way?

NOTE: If group *aviv* are not the custom in your community, you may choose to listen to the words of Leviticus 16 as they are chanted on Yom Kippur, and focus on these concerns of leaders.

You, Lord, who gives the Torah.

(After the portion is read, the person says)

ברוך אתה אדוננו מלך העולם
בנורא שמו יתת לנו שלום ותנו לנו
ברוך אתה אדוננו מלך העולם
asher batzar banu mlech ha'olam v'natan lanu
et torato. Barukh atah Adonai, naren ha'otrah
asher batzar banu mlech ha'olam v'natan lanu
et torato. Barukh atah Adonai, naren ha'otrah
asher natan lanu torat emet v'chayei olam
natah b'tochtemu. Barukh atah Adonai noten
ha'otrah

Blessed are You, Lord our God, sovereign of the universe who has given us the Torah of truth, planting within us life eternal. Blessed are You, Lord, who gives the Torah.

סלח לנו, מהל לנו, כפֶר לנו.

Slack lanu, m'ch'al lanu, kaper lanu...

② Forgive us, pardon us, grant us atonement.

(continued)

TEACHING

BLESSING

(The person who is called to the Torah)

ברך אתה אדוננו מלך העולם
ברוך אתה אדונינו מלך העולם
Barukh atah Adonai ham'vorakh.

Blessed are You, source of blessing.

(The congregation responds)

ברוך הוא אדוננו מלך העולם
ברוך הוא אדוננו מלך העולם
Barukh Adonai ham'vorakh l'olam v'eit

Blessed are You, source of blessing forever.

And Aaron is to bring near the bull for the sin offering that is his, so that he may effect atonement on behalf of *himself* and for his household. Then he is to slay the hairy goat of the sin offering that is the people's...Thus he shall purge the Shrine of the uncleanness and transgression of the Israelites, whatever their sins. (Leviticus 16:15-16)

Here I stand, humbly, trembling in Your presence, pleading on behalf of Your people Israel. Therefore, I plead for help as I seek mercy for myself and for those whom I represent. Accept my prayer as the prayer of one uniquely worthy and qualified for this talk. Draw Your veil of love over all our faults. (Hinneni prayer)

ברוך אתה אדוננו מלך העולם
ברוך הוא אדוננו מלך העולם
Barukh atah Adonai elohenu melech ha'olam

asher batzar banu mlech ha'olam v'natan lanu

et torato. Barukh atah Adonai, naren ha'otrah

asher natan lanu torat emet v'chayei olam

natah b'tochtemu. Barukh atah Adonai noten

ha'otrah

PREPARING OURSELVES TO DO SACRED WORK...

PREPARING OURSELVES TO DO SACRED WORK...

Just as our sages raised their consciousnesses before engaging in sacred acts, we too can prepare ourselves for those everyday activities which we seek to elevate, as we discover how we can accomplish sacred purposes – *avodah* – in all that we do.

MEDITATION

Preparation, we learn, is what indicates that we want to make what we are about to do stand out. A *kavannah* is a meditative pause, an act of centering that allows us “to be fully present and aware of our place, our time...to feel God’s presence.”

Hineni mukhan u’mezuman

I am here, ready, prepared.

RITUAL

Before you set out to do sacred work, pause, and compose your own brief *kavannah* which names the sacred work you are about to do and reflects the kind of intention you hope to keep in mind.

For instance, if you are about to drop off cans of food at the neighborhood food pantry or soup kitchen, you might create a *kavannah* such as this: “Source of Blessing, allow me to find small and large ways that I can make a difference in peoples’ lives.”

Or, if you are about to perform a medical procedure on a patient or seek treatment for yourself, your *kavannah* might be: “Creator of the world, help and guide me to marvel in the wonder of the human body and to do all I can to sustain life.”

BLESSING

Here are some ways you might begin a *kavannah* which prepares you to do the sacred work of your life:

...בָּרוּךְ הוּא

Mekor ha’torah...

Source of Blessing, allow me to...

...בָּרוּךְ הוּא

Borei ha’olam...

Creator of the world, help and guide me to...

...בָּרוּךְ הוּא

Ribono shel olam...

Master of the Universe, make me aware of...
(As you conclude your *kavannah*)

...בָּרוּךְ הוּא בָּרוּךְ הוּא בָּרוּךְ הוּא
Tein b’tibi leheaven u’lehashet ilisimot lishmod ullelamet.

I bow
Allow my heart to understand, to enlighten,
to listen, to learn, and to teach.
Blessed are You God, who allows us to be
fully present.

TEACHING

All depends on the *kavannah* of the heart (Babylonian Talmud: *Megillah* 20a)

And Jacob awoke from his sleep and he said, “Surely there is God in this place and I did not know.” (*Genesis* 28:16).

“And to serve God [*avodah*]” (*Deuteronomy* 11:13): This refers here to *study*. Just as serving at the altar is called *avodah*, so is *study* called *avodah*. Another interpretation of *avodah* refers to *prayer*. You might say, “Does this not refer to Temple *avodah*?” The answer is no, since Scripture says, “*Avodah* do with all your heart and with all your soul” (*Deuteronomy* 11:13) Is there such a thing as Temple *avodah* in one’s heart? Therefore, *avodah* refers to *prayer*. Just as service of the altar is called *avodah*, so is prayer called *avodah*. (*Sifre Piska* 41)

I bow
My head over my typewriter
And start the ceremony
Of a prayer.
(David Ignatow from *Epilogue*)

דַּבְרֵי מִזְכָּן

Hineni mucham
I am prepared

SEEING NATURAL WONDERS...

A story is told: I had seen spectacular mountains in the Alps and the Rockies in Colorado. I didn't think Yosemite would be much different. More mountains, maybe some waterfalls I thought, and it will all be nice — at least I'll get out of the city. Driving from San Francisco through the dry heat of the desert, we pulled into the heart of Yosemite as the sun began to set. We got out of the car and were astounded. What we saw: trees five times bigger than any we'd ever seen, spectacular rocks climbing to the heavens, waterfalls cascading into lush valleys. We were struck silent.

MEDITATION	RITUAL	BLESSING	TEACHING
<p>שְׁתַחַבֵּן לְה' בָּחָרוֹת קָדֵשׁ <i>Hishtachavu l'Adonai b'hadrat kodesh</i> The world is God's intensely holy place.</p> <p>Hear God's voice in the waters, in the thunder. Hear God's voice in the tall trees, in the forest, in the wilderness.</p> <p>אֵל ה' בָּכֹחַ קָול ה' בָּחוֹר <i>Kol Adonai ba'ko'ach, kol Adonai be'hadar</i> I hear God's voice in power; hear God's voice in beauty. <i>(Psalms 29:4)</i></p>	<p>In silence, take off (or imagine taking off) your shoes, allowing your feet to touch the ground. As you witness the majestic beauty of high mountains, vast deserts, sunrises, lightning and shooting stars, take as much time as you need to acknowledge that you stand on holy ground.</p>	<p>ברוך אתה עָשָׂה בְּמַעֲשָׂת בְּרָאשִׁית. <i>Barukh atah oseh ma'aseh b'reshit.</i> Praised are You, renewer of the works of creation. Let me be attentive to the wonder of Your world.</p> <p>הֲלֹלוּ שֶׁמֶשׁ וַיְרָחֶם הֲלֹלוּ כָּל כָּכָבִים אָרֶן. <i>Halleluhu shemesh v'yare'ach, Halleluhu kol kokhvei or.</i> Praised is God, sun and moon, Praised is God, all bright stars. <i>(Psalms 148:3)</i></p>	<p>And God called the dry places "earth" and the water-springs God called "seas", and God saw that it was good. <i>(Genesis 1:10)</i></p> <p>The skies will rejoice, the earth vibrate with celebration, the sea roar with its full force, the fields sing out, the trees of the forest cry out in ecstasy. <i>(Psalms 96:11-12)</i></p> <p>Every blade of grass has a guardian above it. <i>(Zohar 1:34a)</i></p> <p>On seeing mountains, hills, seas, rivers and deserts, one should say, "Blessed is the One who creates." <i>(Jerusalem Talmud: Brakhot 9:1)</i></p>
<p>ברוך אתה שכבה לו בעולמו. <i>Barukh atah she'kakhah lo b'olamo.</i> Praised are You who has created such beauty in Your world.</p>			

לְלִילָה וּמִזְבֵּחַ

On seeing the wonders of nature:

ברוך אתה אדונא מלך העולם אשר ברא כל שׁובע וברך
Baruch arah adonay eloheynu melech ha'olam
oseh ma'asey vereshit.

On seeing the ocean:

ברוך אתה אדונא מלך העולם אשר ברא כל שׁובע וברך
Baruch arah adonay eloheynu melech ha'olam
she'asah et-hayam hagadol.

On seeing a rainbow:

ברוך אתה אדונא מלך העולם אשר ברא כל שׁובע וברך
Baruch arah adonay eloheynu melech ha'olam
zoher haberit vene'eman bivrito vekayam bema'amro.

On seeing lightning or shooting stars, or hearing thunder:

ברוך אתה אדונא מלך העולם אשר ברא כל שׁובע וברך
Baruch arah adonay eloheynu melech ha'olam
shekaho ugvurato maleh olam.

On seeing something beautiful:

ברוך אתה אדונא מלך העולם אשר ברא כל שׁובע וברך
Baruch arah adonay eloheynu melech ha'olam
shekrah lo be'olamo.

On seeing a blossoming tree:

ברוך אתה אדונא מלך העולם אשר ברא כל שׁובע וברך
Baruch arah adonay eloheynu melech ha'olam
sheho hisar be'olamo davar uvara vo betiyot rovot ve'ilanot
tovim lehanor bahem beney adam.

On smelling spices or fragrances:

ברוך אתה אדונא מלך העולם אשר ברא כל שׁובע וברך
Baruch arah adonay eloheynu melech ha'olam
borei miney vesamim.

AL OLAM UMLO'O / NATURE

On seeing the wonders of nature:

Blessed are you, SOURCE OF WONDER our God, the sovereign
of all worlds, author of creation.

On seeing the ocean:

Blessed are you, THE BOUNDLESS ONE our God, the sovereign
of all worlds, who made the great sea.

On seeing a rainbow:

Blessed are you, HARMONY our God, the sovereign of all
worlds, who remembers the covenant, remains faithful to it,
and fulfills its word.

On seeing lightning or shooting stars, or hearing thunder:

Blessed are you THE CELESTIAL our God, the sovereign of all
worlds, whose power and might fill the world.

On seeing something beautiful:

Blessed are you, THE RADIANCE our God, the sovereign of all
worlds, whose universe holds such things.

On seeing a blossoming tree:

Blessed are you, THE SUBLIME ONE our God, the sovereign of
all worlds, who has withheld nothing from your world, and
created beautiful creatures and goodly trees for people to
enjoy.

On smelling spices or fragrances:

Blessed are you, REVIVER our God, the sovereign of all worlds,
who creates various spices.

On smelling spices or fragrances:

Reciting at least one hundred blessings a day is an ancient Jewish custom.
There are beriyot/blessings for almost every imaginable circumstance. In
blessings resides the capacity to transform action into mitzvah and ordinary
things into gifts. And is that not the Jewish way: doing mitzvot and
appreciating the gift of life? Reciting beriyot draws us into this higher
vision and action.

