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 Nesiyot 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 in to 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 childwho 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.

Stand in a circle. One person starts by Day 2 Activity 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 in to 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?

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shut in flesh instead thereof; "And the Eternal God made the rib, which Man. 24Therefore a man leaveth his father and his mother, and cleaveth help meet for him. "And the Eternal God caused an overpowering sleep to fall upon the man, and he slept: and he took one of his ribs, and he had taken from the man into a woman, and brought her unto the man. "And 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 unto his wife: that they may become as one flesh. "And they were both naked, the man and his wife, and were not ashamed. 3. 1Now 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) 17my7xx OF HIS RIBS — The word means of his sides, similar to (Ex. XXVI. 20) 12mm 7xxvi "and for the second side of the tabernacle"; this has a bearing upon what they (the Sages) say, (Erub. 18a): They were created with two faces (sides). Thurst AND HE CLOSED UP the place where it was cut. Apr. 12mm 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 (Sanb. 39a). (22) 12mm AND HE FORMED (lit., He built) — as a structure, wide below and narrower ubove for bearing the child, just as a wheat-store is wide below and narrower so that its weight should not strain the walls. ACM 7xxx 12mm AND HE MADE THE RIB INTO A WOMAN — THY means that is should be come a woman, like (Judg. VIII. 21) "and Gideon made it max; i. e., that it should become an ephod. (23) 12xpx 7xx 17x 11IS NOW — This teaches that Adam endeavoured of play upon words (the words next and even contains similar): hence we may learn of play upon words (the words next and even contains similar): hence we may learn that the language used at the time of the Creation was the Holy Tongue (Hebrew)1). (24) we set it is not the time of the Creation was the Holy Tongue (Hebrew)1). (24) we set it is not the time prohibiting immoral relationship to the "Sons of Noah" of (Sanh. 57b). The prohibiting immoral relationship to the "Sons of Noah" of (Sanh. 57b). The Noah FIESH—Both parents are united in the child. (25) rewards the Noah THEY WERE NOT ASHAMED—for they did with the change of the child of the change of the change of the change of the child of the change of the to find a companion among all cattle and beasts, but found no satisfaction except in Eve (Jeb. 63a). "In who war in the SHALL BE CALLED WO-MAN, BECAUSE THIS WAS TAKEN OUT OF MAN — Here we have a kind tures, 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 Although he (Adam) had been endowed with knowledge to give names to all creanot know what modestly meant; so as to distinguish between good difference between good and evil.

The latter should have been 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 you with what plan the serpent assailed them: he saw them naked and unashamed and he coveted her (Eve) (Gen. R. 18). >= cry MORE SUBTLE THAN ALL—Corresponding with his subtleness and his greatness was his downfall; "nore subtle than all"—"nore cursed than all" (Gen. R. 19). 3. (1) THE SERPENT WAS MORE SUBTLE - What

and Mendelssohn's introduction to his mrz.

Not Adam; i. e. this is not a continuation of Adam's words, but is a statement 1) Since only in Hebrew "man" and "woman" are of the same root. Cf. Gen. R.

THE LITE NATION NO. LEGIT OF الما الما عدا معزميد المد حمد فلقدا NULLEYOUND CIRCULTUL CHALLING COLO נרורין שניהםעריםים האבחוא שביולאירטשישר בַּנְיֵלְיִי מֵ וְיַפֵּלְ יְתְוֹרְ אֵלְתִיםו פְּרְבְּמָר עַלְ־הַאָּרָם אשר עי מאיש לקקר־אתי כי אלים יעוביאיש WE KULLY COLLECTOR SELLCHAT ALL WITH

שְׁנְתָא עֵל־אָּדְם וְדְּתֵּךְ וְנְּסִיב תַּדְא מֵעְלְעוֹהִי וּמִלֵּי בִשְׁרָא הְּחוֹתַה: כֹּב וּבְנָא <u>ְּיֵּ אֲלְוֹים ְיִה עֵלְעֵא וּיְנְפִיב מִן־אָרָם לְאִפְּתְאַ וַאִּיְמִה לְוֹח אָדְם: כֹּנ וַאֲמֵר רָאָרָם</u> רָא: כד על־בּן ישִׁבּוֹק נְבֵר בֵּית־מִשְּׁבְּבֵּי אָבוּתִי וַאִּמֵּהְ וַיְרְבָּק בָּאִהְתָה וִירוֹן לַבְּפְרָא תָּר: כּיּגוַבֵּוּי חַרְוּיהוֹן עַרְשִׁילְאֵין אָרָם וָאִפְּתָה וְלָא סִחְבְּלְּמִין: אּ וְחַוְיָא תַנְת תַבְּים סְבֵּל תַנֵּת בַּרְא תַעְכֵּר יְיֵּי אֱלֹתְיִם וְאָסָר לְאִהְּתָא בְּקִישְׁמָא אֵרִי נַדְא וָמְאַ נַּוְרְמָא מִנַּרְמֵי וּבְסְרָא מִבְּסְרָי לְרָא יָחְקְרֵי אִהְּחָא אֲרִי מִבְּעֵלְא נְסִיבָּא שְׁמְיֵא וּלְכֵלְ חֵוֵא בְּרֵא וּלְאָרֶם לְא־אֵשְׁבָּח סְמֵךְּ לְּקְבָלְהּ: כֹא וּרְמָא יֵי אֱלֹהִים

עפל (כיר): (כא) מצלעותו. מפפריו, במו ולצלע הפשבן (שמי ביח, נוני שָאָמָירִ שָּׁהַ [(א) והגחש היה שרום. מה ענין וָה לְבַאוּ יְהָה לוּ לְסִמוּךְ: וַיַּמַשׁ לְאָרָם וּלְאִשְׁתּוּ בְּתְנוֹת שִוּ נבל בשׁם: אַלְאַ לְבֶּּוְךְ מַאֵּיווּ שַׁצְּיוּ קַפּּקְ הַנְּחָשׁ עֲלִי הָם: רְאָה אוֹחָן שַׁרוּפִים וְשִׁיִּקְיִם בְּחַשְׁמִישׁ לְרֵי כל ונתאנה להיטרום מכל. לפי שרבתו ונוךלתו נותה מפלתי–שיום ככל, אַרוּר מכל (ביר) פּרְצוּפִים נְבְרָאוּ (עֵירוּ ייי): ויסנר. מִקוֹם תַחֲמָף: ויישן ויקה. שָׁלֹא יָרְאָר הַתִּיכֵת תַבְּשָׁוֹ שְׁפְּפְּׁנֵּי נְבְרָאֵת וְתְּחְבֵּוִה מְלְיוֹ (עִירי שִם): (כב) ויכן. כְּבְּנִי, רְתְּבְּׁה מְלְמִפְּׁה וּקְצְרָה מִלְמִעְלֵה שְׁלְאֵ יַבְּבִי מִשְׁאֵי עֲלְ לְקַבְּל וַזְּלְי, בְּאוּצְר שֶׁל תְּפִים. שְׁרִאּ רְתָב מִלְּטָפְּׁה וְקְצֵּי מִלְמִעְלֵּה שָׁלֹא יַבְבִּיר מִשְּׁאִי עֲל קירותיו: ויכן את הצלע לאשה. לְהָיוֹת אָשְׁה, בְּמוֹ: וַיַמֵּשׁ אוֹתוֹ וַדְעַין לְאָפוֹד (שופי הי). לְהְיוֹת אֵפּרֹה: (כּנִ) ואת הפעם. מְלְפֵּּד שְׁבָּא אָרָם עֲלְ בְּלְ בְּרָמָה וְתִּיְר, וְלֹא נִתְּקְוֹדָה וַ בּלְשׁוֹ וַתּקֵדְשׁ (ביר): (כּר) על כל ימוב איש. רוּתַ חַקּדְשׁ אוֹמְרָה כּן לַאֲשִׁיִּ שַׁלְ בִּיֵי נִתַ תַּמְרוֹת (כּנה: ניז): לבשר אחד. הַוְּלֶד נוֹצֶר עֵל וְדֵי שְׁנִי הָם וֹשְׁם נַבֵּשְׁתּ בְשָׁרָם אָתָד (שם נית): (כיה) ולא יהבשש: שְׁלֹא הָיוּ יוֹדְשֶׁים דְּדֶךְ אָנִישָּׁת לְתַבְתִין בֵּין פוֹב לָלְתָ, וַאַּמִיםּ שְׁנִּחְּנָה בוֹ וַשְּׁה לִלְהַרוֹת לו שַמות, לא נַחַן בּוֹ יַצֶּר דֶּרְשְ עַּר אָבְלוֹ מִן הַעַּקְנִּבְנָם בּוֹ יַצֶּר הָרְשְ וְּדֵע מָה בִּין סוֹב לְרָשְ (בִיר): הם (יבי סינו): לואת יקרא אשה כי מאיש ונוי. לשון נופל על לשון. מכאן שָנְבְרָא הָעִלְם

the Sacred Historian.

2

¹⁵And the Eternal God took the man, and placed him in the garden of Eden to cultivate it and to keep it. "And the Eternal God commanded "But of the tree of the knowledge of good and evil, thou shalt not the man, saying, of every tree of the garden thou mayest freely eat: eat of it: for in the day that thou eatest thereof thou shalt surely die. "And the Eternal God said, It is not good that the man should be alone; I will make him a help meet for him. "Now 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. "And 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

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 Eliezer 12). The only one among the terrestrial beings, without a mate, Pirké d' R. Eliezer 12). The only one among the terrestrial beings, without a mate (Pirké d' R. Eliezer 12). The is worthy she shall be a help to him; if he is unworthy she shall be a help to him; if he is unworthy she shall be opposed to him, to fight him. (19) There is the is unworthy she shall be opposed to him, to fight him. (19) The form at ion spoken of here is the creation mentioned above (I. 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 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).

means AT THE EAST OF ASHUR. I'D WIN IS THE EUPHRATES—the most important of all, being mentioned in connection with the Land of Israel. 1) (15) npv. AND HE TOOK — He took him with kind words and induced him to enter (Gen. R. 16). (18) 'n m'n zie is II IS NOT GOOD etc. — I shall make an help meet for him (Gen. R. 17) we are told that this expression Tive means domination and subjugation, like (Deut. XX. 18) TV 18 TIVEN TO STATE WHEN THOU Shall beside a city", for He subjugated them under the power of Adam. Tive TIVE TIVEN TIVE TIVEN TO THE LINEAR HEM SHOULD THE TIVEN TIVEN TO THE WHICH Adam should give a name — that should remain its name for ever. (20—21) ATHE MERT FOR HIM. AND THE ETERNAL GOD CAUSED AN OVERROWERING SLEEP TO FALL.—When He brought them, He brought them hefore him male and female of each and every kind. Thereupon he said: all these have a mate, but I have no mate! Immediately He caused 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 Agada it states that they were created from the earth. Furthermore it teaches you?) hore !

1) See Rashi on Deut. L 7.

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

אַלוייםעל־בְּאַבֶּםלַאמֶר מִנְלְעֵּלְיִי יי ומציץ הדעה פונ ודע לא האכל ממני כי ביום אַכְלְךְּ מְמֵמֵי מִוּתְ הַמִּוּת: דּּוֹיּאמֶר יְבוְנֵר אֵלְדִּים לא־פֶּוֹנ בְּיִנְינִ בְּאָנֵים לְבֵּוֹלְ אֵצְשִׁיבְּלִּי אָנִר טְנְגִּינִי שְׁמְוּ: - וַיְּמְרָא בְאָרָם שִמּוּת לְבָל־רִיְּבְּבְּיִבְּיִּנְמִוּרְ וּלְאָוֹרִ

יי ובאילן דְאָבְלִין פַּירוּדִי חַכּימִין בֵּין שָב לְבִישׁ לָא חַיכוּל מַנְהַ אֲרִי בִּיוּמָא ולְמִשְׁרְחֵּ: פוּ וּפַּקּוֹר יֵיֵי אֱלְהִים עַל אָרֶם לְמַיּמְרַ מִבּל אִילַרְגִּיְמָא מִיבֵל חַּיבול: הוא פְּרְח: שוּ וַרְבָּר יֵיֵ אֵלְהִים יָח אָרֶם וַאִּשְׁרֵהּ בְּנְּנְּחָאִידְעֵרָן לְסִפְּלְחַהּ ְּחֵיכוּל מַנַהּ מֵימַח הַּמוּח: יוּ וַאַמַר יֵי אֱלֹחִים לָא חַקּון לְמָהֵוּי אָרְם בּלְחוֹרְוֹחִי אַעביר לה סמך לקבלה: ישוברא יו אַלהים מךאַנִעא כְּל־תַוֹח ברָא וְיִח בְּל שלפא רשְטַיְא וְאַיְיַתֵּהּ לְנֵח אָרֶם לְמָהָוֵוּ מַר־יִּקְרֵי לֵהְ וָכֹל דִּי הָנָה קְרִילִה אָרֶם נַפְשָׁא חַיְּהָא רוּא שְׁמֵה: כּ וּקְרָא אָרָם שְׁמְבְּן לְבְלִ־בְעִירָא וּלְעוֹפְא

פוב היות ונר. שָּלֵא יאַמְרוּ שָׁמֵּי רְשׁׁרּוֹת בוֹ, בַקְבְּיה בְּקְלִינִים נְחִיד וָאֵין לוֹ וּנִג וְדָת בַתַּהְנִים אַין לוּוּג (בדר): עור בערו. נְבֶּיר –עַנֵר; לאַ נְבָה –בְּנֵבְיוּ לְהַלְחַם: (ים)יייצר מוְדארמה. הִיא יִצִירָה وَلَ جَوْمَ. يَدِإنِدُ وَلَا هُمَا يَبَّدُ: (מו) الرَّادَ رُلِياءُ جَبَجِدَتُ فِيْنَ انْفِهِدَا رُنِدٍنَ (حَدَلَ: (سَا) خُهُ גבראו מן הרקק: לפי שָּאָמֵר למעלה מן הפום נבראו, וכאן אָמר מן הַאָּרְשׁ נִבְּרָאוּ (תולין כייז). ועד לפְּרָךְ כַּאוּ, שְׁבְּשְׁמֵּת יְצִירְתָן מִיַר בו בִּיוֹם הֲבִּיאָם אָל הָאָרָם לקרוֹת לָהָם שָׁם. היא שְשַיְיה הַאָּמּוּרְה לְמִשְּלְה: ויַשְׁשׁ אֵלְהִים אָתִדְּחַיִּת הְאָרָשְ וְנִי', אֲלָא בָא וּפִּירִשׁ שָׁהָשׁפּוֹת וּבְּרְבֶרֵי אַנְּדְה ְיְצִירֶה וּוּ לְשׁוֹן רְהִי וְכְבּוּשׁ, כְּמוֹ: כִּי חָצוּר אָל עִיר (רברים כיד), שָׁכִּבְשָׁן הַתִּה פְשְׁהֵבִיאָן הְבִיאָן לְפְּנִיוּ כָּל מִין וְמִין וְבֶּרִי וְּלִבְּבֶׁרֵ. אָמִר: לְבְלָם וַשׁ כָּוּ וּנִי, וֹלִי אִין כָּוּ וּנִי! מִנִי יַדוּ שָּל אֶדֶם (בידו): וכל אשר יכְרא לו ראדם נפש חיה וני. קרַקרוּ וּפְרְשַׁרוּ: כּל נָפְשׁ חַיָּה אַשָּׁר יַכְּרָא לוֹ הָאָרָם שַׁם, הוּא שְׁמוֹ לְשִׁלְם: (כ) ולאדם לאמצא עור. ויפל ה׳ אלהים הרדמה. þ

med. And out of the ground caused the Eternal God to grow every tree 19 And a river goeth out of Eden to water the garden; and from thence it parteth, and becometh into four heads. "The name of the first is Pison: that is it which compasseth the whole land of Havilah, where bedollach and onyx stone. 13And the name of the second river is Gihon: the same is it that compasseth the whole land of Ethiopia. a garden eastward in Eden; and there he put the man whom he had forthat is desirable to the sight and good for food; the tree of life also there is the gold; "And the gold of that land is good: there is the "And the name of the third river is Hiddekel: that is it which in the midst of the garden, and the tree of knowledge of good and evil. goeth towards the east of Assyria. And the fourth river is Euphrates.

dealing with the thirty two rules of interpretation according to which the Torah (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 explicitly state whence he was created and what God did unto him. Now it repeats it and explicitly state whence he was created and what God did unto him. Now it repeats it and explicitly state whence he was created and what God did unto him. When 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 unitich has been mentioned above (1.27). It resumes 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 thom unto the man to give them names." and also to state that the fowls were created from the swamps. (9) next AND HE CAUSED TO GROW — The verse speaks here only with reference to the garden. (II) 11 pro PISTON — This is the Nile, the means in the very centre of the garden. (II) 11 pro PISTON — This is the Nile, the means in the very centre of the garden. (II) 11 pro PISTON — This is the Nile, the means in the very centre of the garden. (II) 11 pro PISTON — This is the Nile, the 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). TH 2013 A LIVING SOUL—Also cattle and beasts are called TH 20, 22, 24), but the was of man is the most highly developed of all of them, because to him was granted understanding and speech. (8) THE EASTWARD—In the east of Eden He planted the garden. Should you say, however, it is already written, (I. 27) "and He created the man etc... then I say that I have seen the Boraitha of R. Eliezer the son of R. José the Gaillean, Pishon is: it is so called because it grows flax (Invr) (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) trul GICHON—It is so called because it flows on with a He said, "Let the waters swarm..." - for the earthly beings. Consequently on the rear, its roaring being very noisy,—similar in meaning to (Ex. XXI. 28) ny "And if an [ox] gore"—for when it gores it rushes on roaring.") (14) hard TIGRIS—It is called harn because its waters are pungent in taste (II) and light in weight (γρ). The EUPHRATES—It is called the because its waters grow (π) and increase and make men healthy³) (Ber. 59b). beings, 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 sixth 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 River of Egypt. Because its waters grow pientiful and rise and water the land it is called Pishon, the name being of the same root as the verb in (Hab. I. 8)

mentioned v. 8. 2) 3) See Appendix.

מ ניצמר ירונר אלוים מורוארמר כל עץ גרמר למראה ופוב למאנל נצץ החיים בתור הגו וצץ האהר פישוו הוא הסבר אר על־אָרֵץ הְהֵוּלְרּ הצח פונו וריניי וניהר יצא מצה להשקור ארי

ד וְשֵׁים נְחָרָא הְּלִימְאָר דִּינְלָה רֵיא פְתַלֵּךְ לְמִדְּנָתְא דַאַתְּיִר וְנְהָרָא דְבִיעָאָר הַצְּרָן פִלְבַּוְרָשֵׁן וַאִּשְׁנֵוּ הַשְּׁן נְתַדְּאָרָם דִּי בְּרָא: מּ וְאִצְּמַח יֵי אֲלֹהִים מִן־אַרְעָא בְּלֵ־אִילָן דִּמְרַצִּג לְמַהְוֵוּי וָשֵׁב לְמִינֵּלְ וְאִילָן חַנִּיאִ בִּמְצִיעוּה נִינְהָא וְאִילֹן דִּאִכְלִיךְ פירוהי הביסין בירשב לביש: י ונהרא הוה נפיק מערן לאשקאה יחינינתא וכפפן והפרש ובוה לארבעה רישרנברין: יא שום כד פישון הוא מקוף נה כְּלְ אֵרֵע הְּחֵוּילְה הִי תְּשֶׁן הַתְּבָא: ינ וְרְחָבָא דְּאַרְעָא תַּהִיא טָב תַּשָּׁן בְּדְלְתָא וְאַבְיִנְ בוּרְלְאֵי: ינ וְשִׁיִם נַתַּרְא הִיְנְא נִיחָון רוּא מִּקְּוְף יָה בְּלְאַרְעָא רְכוּשׁ W.CCC10

הליב מדוח שַנהניה נוְרְשָׁת, וְנֵּי אַנֵה מָקוּ: בְּלֵל שְׁלְּאָחְיֵיו מַעְשָׁה, רוּא פְּרְשוֹ שָׁל רְאִשׁוֹ: נוּבְרָא אָת הְאָרְם, וְנֵיּ בְּלֵל, מְתֵם בְּרִאָתוֹ מִנִיכָּו, וְמְתֵם מִעֲשְׁוּ, חֲנֵר וִפְּרֵשׁ: וַיִּבְּר הי אֱלִהִים

וניי מצְּמָח כְּוְ-בֵּוּ עֵּרֶוְ נַנְיְחֵיבּי בְּנֵן עֵּרֶן נֵיפָל עָלְיו הַרְבְּמָר, הַשִּׁוֹמֵע סְבֵּוּר שָׁרוּא מַעְשָׁהְּ אָחָר.

שְּׁמְבְּבֵּלְ, שְׁנְּחִפְּׁרְ פֵּלְ וַקְּהְ וְדְפֵּרִי (ח) מקדם. בְּמְוְרֵחוּ שָׁל עֲדֵן נָטְע אָת דַנְּן. ואס תאמר בְּרֵי ְבְּבֶּר בְּתֵב: וֵיבְּרָא אָת דָאָדָם וְנֵרֹ. דָאִינִי בְּבְרֵיִהְא שָׁל רֹיא בְּנִי שָׁל לִי יוֹסְי הַנְּלִילִי

וְצְיּנוֹ צְּלְאֵ פְּרְשׁוֹ שָׁל רִאשׁוֹן. וְכּן אַצְלְ הַבְּהַמְּה חָוֹר וְבְּחָב: נֵיצֶר ה' מִן הַאָּרְמֹה בְל חֵיִה הַשְּנְדִי, בְּנֵי לְפְּרִשׁ: וְיָבֵא אָל הְצִּיְדִם לְכֵּרוֹח שָם וּלְלַפָּר עֵל הְעוֹפוֹת שָׁנְּבְּרָאוּ מון נְדְרָקָק:

(ש) ויצמה לענין הנו הבְּהב מְרַבָּר: בתוך הנו, בְּאַמְּעָכ: (יא) פישון. היא נילוס וְהַ־ מִצְרִיִם. של שַם שָפֵּיקיו מתְּבְּרְכִין וְשִׁלְיוִיּמִשְּקוֹן אֵת דָאָרֶץ נִבְּרָא פִּישׁוֹ, בְּמִי: וּפְשׁוּ פָּרָשְׁיוֹ (הבקוקא). לא קיו, וְבְּנֵב נוּמְּכֵּרָא עַל שָׁם נְיַבְּיֵּרְ: קְּבְּנֵת אִשְּׁרִ. לְמְוְרְחָה שָׁלְ אַשְּׁרֵּ: הוּא פּרִנוּ: הַחְשִּׁנִּוּ

(די) הדקל. שְּפַּיְבְּיותְּדְיוּןנְקַלְיוּ: פרת שְפַּיַבְיוּ פְּרֵין וְדְבִּיִוּנִבְּבִרוּ אָת נְאָדְם: בוש ואשור. עַרֵיי

ך־8 פּ'שׁוּן, שְׁרוּא קנוַדֵּל פְּשְׁמָּן, שְׁנְאֵמִי עֵל מִאָרֵים (יסי יים) ובשוּ עוֹבְיַי פִשְׁמִים: (ינ) ויזון, שְּׁדָּנְיּה וּלְלַךְ וְדּוֹמְּה, וְנְמְיְיִתוּ נְדוֹלָה, מִאֹד, כְּמוֹ: כִּי וָנָח (שמי כיא) שְׁמְנַנֵּח וְדוּלְךְ וְהִימְה:

Genesis II. 5—8.

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 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 the Eternal God made the earth and the heaven. 'And every plant of the ground, and breathed into his nostrils the breath of life; and the man became a living soul. 'And the Eternal God planted upon the earth, and there was no man to till the ground.

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ביוכא די עבר יי אַלהים אַרְעַא רִשְׁבֵּרָא: הּ וְכֵלְ אִילְנֵי הַאָּלְאַ עַר־לָא הַוּוּ באַרְעָא וְבֶל עַסְבָּא רְחַקְלָא עֵר־לָא צְבְּחֵ אֵבֵי לָא אָתִיח מִשְׁרָא יֵי אֲלֹהִים עַלֹּ אַרְעֵא וְאַנִשׁ לֵוֹח לְמִפְלַח יָח־אַרְמְהָא: ו וַעָּנְאַ הַוְּהְ סְלִיק מּרְאַרְעֵא וַאַשְׁקּי יְתַ־כָּלְ אַפּּי אַןְּטְּדְאַ: זּ וּבְּרָא יֵיִ אֲלֹהִים יָת אָדָם עַפְּרָא מִן־אַרְטְּחָא וּנְפָּח בְאַנְפּוּהִי נִשְּׂמְרָא דְּחֵיֵיְ וַהַוֹּח בְּאַרְם לְרוּחַ מְמֵלְלָא: חּ וּנְשָׁיב יֵי אֱלֹחִים נְּחָא

זאת שְּמְחְייְהְהְּ מְבְּלְ צְּדְרִים וּמְתְּהְרִי לְמְשָׁה לְדָרָת דְּדָךְ שְׁבֵּי. (ה) פרם יהידי כאוץ. כְּלִ פְרָם שְׁבַּמְּרֵגֵא לְשׁׁאְ עֵד לֹא הִיא. ואיט לשׁאָ לוְדָת. וְאִיט נִמְעָל לוֹמָר: הִמְּרִים, כִּאִשְׁר יְאָפְר: הַקְדִים, וְזָה מוּבְיַה, וְשְׁרְ אַתְר: כְּי פָּרָם מִּרְאִאָּן (שמת ם) עֲבִיין לֹא הַרְאוּן, וָצִוּר זִה פְהַפְּרָאָם, פְּהַיֹּ כְּרָאָם, שָׁנִּי בְּרָהְ הִי צוּר שּלְמִים (ישי כיז), כְּבֵי אוֹהִיוֹת הַלְלוּ שָׁל השָם נְצִר שני שלָסים, ולפְּרְךְּ כּאוּ שְּׁהַשֵּׁלֶם הַזְּהְ נִבְרָא בְּהַיֵּא, רָסָּוּ שְּׁנֵרוּי לְּסְשָּׁה לְרְאוֹת שַׁתַת בְּהֵ־אִ השניקה, אף כאון השקה ואחיה נייצר: (ו) יייצר. שהי הניחה, יצירה לשלם הה ויצירה לחניית המהים, אבל בההקה שאיה שקיה לדון לא נהב היצירה שני יורין: מסר מון יצירה. אבל בהניקה שאיה שקיה לדון לא נהבב היצירה שני יורין: מסר מן הצרכה. אבר קקרו מכל האוקה מאופע החות, שבל קקום שניות שם הנא הול ממי בול הובה אוקה הקשהלי (שמי כו), הלאי היהיד. לי כפרי ויכל לקמור: ויפח באפיו. קשאי מן המוחינים יהן תפרש: קברין לא הנה באָרַק, בשׁנְּתְרָה בְּרִיאָת הָשׁלְם בַּשָּׁשִּׁי קוָדם שָּׁנְּבְּרָא אָרָם, וְקְל עַשְׁב השְרֵה שָרֶם יִבְּהָח: שַרְייִן לֹא צְמָח. וְבֵנִי שְׁבְּחִוּב, חִיבָּא הְאָרְק, לֹא הָנִאג, אָלְא סֵלְ שְּׁתִּד קַנִּזְק קַהְיוּ פֵּד יוֹם שְׁשָּׁי: כֵי לֹא המפיר. וּמִישְּׁ לֹא הִמְּסִיר? לְפִי שְׁאָרָם אָיַן לַעֲבֹּרִ אָה הָאָרְמָה, ואין מביר במובָהם של וְשָׁמִים. וּבְשְׁבָּא אָרָם וְדֵרַע שָׁהַם צוֹדָך לְשׁלְם. ההפלל קליהן וְדֵרִי וְאָהְהַנְּי הָאִלְטְתּ וְדֵּוּשְׁאִים: הי אלדים. הי היא שְׁמֹּל. אֲלְהִים שָׁרִּא שָׁלִים וְשׁוֹפִׁם שַלְ כֹל הַשְּלְיוּנִים: נוּף כּוְ הַתַּהְנּעִים, וּנְשְׁמָר כּוֹ הַשְּלִינִּים, לִפְּי שְׁבְּיִוֹם רַאִּשׁׁוֹ וְבָרְאוּ שְׁמִים נְאָרְיַ, בּשָּנִי בְּרָא רְקִישְּ לְשְלִיוּנִים, בִּשְּלִישִּי תַּיְּאָה הַיִּבְּשָׁה לֹפּתִיתִּים. בַּרְבִיעִי בְּרָא יכן פייריש נה בְּכֵל מְקוֹם לְפִי פְשׁנִמּוֹ: ה' שְׁרָנֵא אֱלְהַיִם: (ו) ואר יפלה. לְשְנֵיון בִּרְאָתוֹ שְׁלְאָרָם הַשְּלֶה הַחְּיוֹם וְתִשְׁמֶה שְנֵנִים לִשְׁרוֹת הַשְּקר, וְנְּבְרָא אָרָם, בְּנַבְּל נִוּ, שָׁנֹהוְ מִיִם וֹאִתִיבּ לִשׁ אָת האורות לקלונים. פתמישי ישרצי הפים לפתחנים, – היובק בששי לקראות מי בקליונים ובתוחנים, ואם לאו. יש קצור במקשה בראשירו, שיהיו אלו רבים פל אלו פבראת יום אָהַר: לנמש חיר. אף פְנַקְה וְחַיָּה נִקְראִ נְשְׁשׁ חַיְר, אַךְ וּ שְׁלְ אָנִם חַיְר explanation of the word brill may be divided or brill in the letter '1, as it is said. (1s. XXV 4.4) riving '1 x' r' r' of the brill with the letter '1, as it is said. (1s. XXV 4.4) riving '1 x' ro. 'For in Jah, he Lord, is the rock of worlds', which may be explained to mean (taking 11x in sense of Former, Creator) 'for by means of (?) these two letters '1' of the Divine Was created by means of the '1'— a suggestion that did results that this world was created by means of the '1'— a suggestion that did results beings must descend to the nether world '10 behold the pit."—the world being like this letter '1, they must descend. (5) print in the Divine which is closed on all sides but open at the bottom, thus giving a way by which bit occurs in the Scriptures it means 'not yet' and does not mean "before.' It cannot be made into a verbal form, saying rivin as one says river, (verbal form as another (Exod. IX. 30), print were also thus: "No plant of the field was yet in the earth." at the time when the crastion of the world was completed on the sixth the earth." at the time when the crastion of the world was completed on the sixth the field had not yet grown'. But as regards the third day of creation about they came forth a bove the grown'. But as regards the third day of creation about they came forth a bove the grown'. But as regards the third day of creation about they came forth a bove the grown'. But as regards the third day of creation about they came forth a bove the grown'. But as regards the third day (Chul. 60a), ruper not that God had not caused it to rain? The RAIN—And what is the reason that God had not caused it to rain? man' ruper had you 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 (mr) is His Name, wherever it the plant sense, wherever it is meaning, according to the plant sense, wherever it is the main where the plant sense, wherever it is not in it is meaning. that there were two formations—a formation of man for this world, and a formation of man for resurrection; in the case of animals, however, which will not stand after death for judgment before God the word referring to their formation—xxv—(v.19) is not written with two yods (ib.). norter par DUST OF THE EARTH—He gathered his dust (i.e. that from which he was made) from the entire earth—from its four corners—in order that wherever he might die, it should receive him for burnal. Another explanation: He took his dust from that spot on which the Holy Temple with the altro of anonement was in later times to be built of which it is said, (Exod. XX. 24). "An altar of earth thou shalt make for Me" saying, "Would that this sacred earth may be an expisition for him so that he may be able to endure" (Gen. R. 14). Nor. why AND BREATHED INTO HIS NOSTRILS—He made him of both, of earthly and of heavenly matter: the body of the earthly, 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 This, too, is its meaning, according to the plain sense, wherever it occurs: The Lord who is God (Ruler and Judge). (6) hyp has AND A MIST WENT UP—This has reference to the creation of Adam: viz., He caused the deep to rise and filled the clouds 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 kneads the dough—similarly have AND GOD FORMED—Here the letter yod is untilen twice to infinite

TRACE X 7

tree yielding seed; to you it shall be for food. "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. "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

so do "I give to you every thing". (31) ' \$\pi = \pi\$ added to the word '\$\pi = \pi\$ when the work of Creation was complete, to imply that He made a stipulation with them that it endures only upon condition that Israel should accept the five books of the Torah (Sabb. 88a). Another interpretation!) of "\$\pi = \pi\$ in THE SIXTH DAY — The whole Creation (the Universe) stood in a state of suspense (moral imperfection) until the sixth day — that is, the sixth day of Sivan which was destined to be the day when the Torah would be given to Israel (Ab. Zarah 3a)\$.).

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 Stron 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.

זְרֵע לְכֵם יְּהְיֵה לְאַכְלְה: יְּוְלְכֶלְ־חַיִּת הְאָּרְץ וּלְכֵלְ-עֵּוֹף הַשְּׁמֵים וּלְכְלְ וַרוֹמֵשׁ עֵלְ־הַאָּרִץ אֵשֶׁרִ בּוֹנְמָשׁ חַוְּה אֵת־כְּלִיהַרְ עֵשֶׁב לְאָכְלָה וְיִהִיכֵּוִ: יֹא וֹרֵא אֵלְהִים אֵת־כְּלִ־אֵשֵּׁר עֵשֶׁה וְהַנֵּּה־סִוֹב מָאֵר וְיִהִי

ערב ויהידקר (ום הששי: פ בארכליהשמים והארץ וכל־צבאם: בויכל אלהים ביום השביעי מלאכהו אשר עשה: יויבה ביום השביעי מבל מלאכהו אשר עשה: יויבה אלהים אחיום השביעי ויקדש אהו בי כו שבה מבל-מלאקהו אשר בברא אלהים לעשות: פ

לְאֶרֶם נַרֵּאשׁוֹ נְתַחְּילְכָם אֶת בֹלֹ: (לֹא) יוֹם הִשֹׁשִׁי. הוֹטְוְךְּ הַיְּ שָׁשְׁי בְּנְתִּרְ מִעְשְׁה בְרֵאשִׁית. לוֹמֵר: שָׁהַתְּנְי תְּמְּרֶב, עַל מְנָה שַׁיִּקְבְּלוּ קֲלִינָם יִשְׁרָאֵל הְמִּשְׁי הִּהְשָׁי תוֹרָה דָּבֶר אַתֵּר: יוֹם הַשְּׁשְׁי, בְּּלֶם הְּלְיִנִם וְשְּׁהְדִּים שַּׁר יוֹם הַשְּׁשָּׁי, הִא וִי בְּטְיַנָן וֹהַמּוּכְן לְמַהַן תִּוֹרָה)

ספל עברְהַה הי בְּרָא יֵי לְסִעְבּר: ר אַלין הּילָרַה שְׁסִיא וָאַרְעָא בּר־אִהָבְּרִיאִר

(ב) ויבל אלהים ביום הטביעי. ני שָׁמְטוֹ אוֹבֶּר: בְשְׁי וְדָם שָׁאַינוֹ יוִדְשַ שְׁמִּיוֹ וְדָשְׁיִי בְּשִׁי מְיִנוֹ שְׁמִיוֹ יְוַדְשַׁ שְׁמִיוֹ יְוַדְשַׁ שְׁמִיוֹ יְוַדְשַׁ שְׁמִיוֹ יְוַדְשַׁי מִחֵּיֹל שַׁלְ הַמְּוֹל שַּׁלְ הַמְּיִל בִּיִּב. יְיַאַ: מוֹה הָוְדִי עַמִּיִּם חָבִיץ מְנִיחָה, בְּאֵיה שַׁבְּיוֹ בִּיִּב. יְיַאַ: מוֹה הָדְרִי וִמִּילְם חָבִיץ מְנִיחָה, בְּאֵיה שַׁבְּיוֹ הַמְלַמִּיה מִנְיִם בְּיַבְּי בְּמִילְה בִּבְּיִלְה, וּבַשְׁשִּׁי לָהֶם מִשְׁנְיִה הַמְּלִיה בַּעָּשׁי בְּמִי שְׁמְפִוֹר בִּיבְּי, וְבִּיבְּי, בִּשְׁי בְּמִי שְׁמִּין בְּבִיבְי, וְבִּיבְי, בְּשְׁי בְּמִי שְׁמִּין בְּבִי אַלְהוֹם לְמַבְּי, בַּשְׁי בְּמִי שְׁמִּבוֹים בְּיִבְי, בְּבְּיִי בְּעִים בִּיבְר שִׁבְּיוֹה היי לְמַבְּי, הולדווה השִבים וואייק בהבראם ביום משות הי. לְבָּוְדִּי שְׁבְּלִם בְּרָה בְּרִשְׁיוֹ, יְבְּר אֵהִי

"So God created the man in his own image, in the image of God created. man in our image, after our likeness: and they shall have dominion over the fish of the sea, and over the fowl of the heaven, and over the beasts, he him; male and female created he them. "And God blessed them, and God said unto them, Be fruitful and multiply, and fill the earth, and subdue it: and have dominion over the fish of the sea, and over the and over all the earth, and over every creeping thing upon the earth. "And God said, Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree in which is the fruit of a fowl of the heaven, and over every animal that creepeth upon the earth.

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 G od created the man," and it is not written immediately after this verse "And G od created the man," and it is not written and LIKENESS—with the power to comprehend and to discern. By Type 1711 THE BEASTS]—The expression 1711 may imply dominion as well as descending! — if he is worthy he dominates over the hearts and cattle, if he is not worthy he will sink lower than them, and the beast will rule over him. (27) Durik krayl care draws a specially made for him²), for everything else was created by a creative fiat, whilst he was brought into existence by a creative act (lit., by hand), as it is said (Ps. CXXXIX.5) "And Thou hast laid thy hand upon me." He was made by a seal as coin that is made by a die that is called into (F. coin. It is similarly said, (Job XXXVIII. 14) "it is changed as clay under the seal". This wife over the form of the image of his Creator. Durk kriz chart the form prepared for him was the form of the image of his Creator. Durk kriz chart is said: "and He toot MALE CREATED HE HIM—And further on (II. 21) it is said: "and He toot one of his ribs etc." (The two passages appear to be contradictory.) But according to a Midrashic explanation, (Erub. 18a) He created him at first with two faces, and afterwards He divided him. But the real sense of the verse is: here it tells you 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 (II. 8). (28) nwz:: AND SUBDUE IT — The word lacks a 1 after the w 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 teaching proper conduct and the virtue of humbleness, namely, that the greater did not permit Adam to kill any creature and eat its flesh, but all alike were to eat herbs. But when the era of the "Sons of Noah" 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, EARTH — Scripture places cattle and heasts on a level with them (human beings: that is, it places all alike in the same category) with regard to food, and you also that to the man, whose nature is to master, was given the Divine command to have usue, and not to the woman. (29) which nin no TO YOU II SHALL BE FOR FOOD (50) PIN INC IND TO EVERY BEAST OF THE

1) Depending upon the reading 1717;

3) a term denoting all mankind prior to Sinaitic legislation and all Non-Israeactions not mean His image for nunk nun signifies that.

lites after the Giving of the Torah.

TING. IN

جيزجنا جرحابيد ببلدا خيتم بؤه اجزاه الغضاه الحديقان البحك تهيئ البحك اليقام بياها لأك באבילים אלהים אחרה אָלָם בַּצְּלָםוֹ בַּצָּלָם אָרְים אַלְרִים וֹיאמר לַהְם אֵלְהִים פְּרִי וּרְבָּוּ וֹמֹלְאֵוּ יבכל-דינו הרמשת על־האראי כש ניאטר אלהים הנה נהחי לבם אח בל עשבו יבע ורע אשר על-

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כח יבריך נחרון יי נאמר לחון יי פושו יפנו ימלו יח ארשא וחקופו עלה ישלוטו בנוני וַפְא יבְעופָא רִשְׁמֵיָא וּבְבָל חַוְּחָא דְּרָחֵשָׁא עֵל אַרְעָא: כֹשׁ וַאַמַר ני יח־אַרֶם בְּצַלְמֵה בְּצֵלְם אֱלְהִין בְּרָא נִתְהְּ דְּכֵר וְנִיקְבָּא בְּרָא יְתְרִיוֹן: ני הא והבית לכון נח כל עקבא דבר ורצה מודרע די על אפי כל ארמא ויֵה כְּל אִילְנָא דִּי בֵּה פְּיֵרִי אִילְנָא דְּבֵר וַרְעֵה מִוְּדְרֵע לְכוֹן וְנַאּ לָמִיכְל: וּבְעוֹפָא רִשְׁבַנְּא וּבִּבְעִירָא וּבְבָלְ־אֵרְעָא וּבְבָלְ־רַחֵשְׁא וְּרְחַשׁ עֵל אַרְעָא: כּוּ וּבְרָא

יפם פית דינו, אַלְאַ מָם מַצְּמּוֹ, וּתְשׁוּבֵת הַפִּינִים כְּהַב בְּצִּרּוֹ: וַיְבְרָא אָת־דָאָדָם, וֹלֹא כְחַב: וַיְבְּרְאוּ: בצלמנו. בְּדְפוּם שָׁלְנוּ. כדמותנו. לְהָבִין וּלְהַשְּׁכִּיל: יורדו בדנת הים. וִשׁ בַּלִשׁוֹן שְּיְרֵא נַבְּרְלְ נְמְלֶךְ וְעִימֵל רְשׁוּת מוְ נַיְקְמְוּן וְאִם כְּנֵבֵּ: אָקְשְׁה אָרָם, לֹא לְמִרְנִי שְׁוְרֵא מְרַבָּר הַזָּה לשון רידוי ולשון ורידה: נְבָה, רוֹדָה בִּחַיוֹת ובַבְּהַמוֹת, לא נְבָת, נִקְשָׁה יְרוּר לִפְנִיהָם הַחַיָּה מושָּלָת פוּ: (כו) ויברא אלהים את רארם בצלמו. בְּרְפוּס הַקְּשֵׁרְ לוֹ, שָׁהַכֹּל וְבְרָא הַפְאָמֶר וְרִיאֵּ נְבְרָא בְּדָרִם שְּנְאֵמֵר: וְחְשְׁתּ קֵלִ' כַּפְּבָּה (חהי קל"ם); נַקַשְׁה בְחוֹתָם כְּמִשְׁבַּ הַקְשִׁיְדִי עַלְ יְדִי רוֹשְׁם שָּׁכְּוֹרֵין קוין בלע"ו. וְכּוְ הֵא אוֹמָר. תְּתְּיַפְּךְ כְּתִּמֶּר תוֹתָם (איוב ל־ת): בצלם אלהים ברא אותו. פורש לף, שאותו גלם ההתיקן לו, צלם דיוקן יוצרו הוא: זכר פְּרְיָה וְרְבִיְהְוְלֹאִ נְאָשְׁה: (כ ס) לכם יהיה לאבלה ולכל חית הארק. השְׁוְהְלָהָם בְּהֵמוֹרֹי וְתִיתִּ ונקבה.ברא אוחם. ולְהַלָּן הוא אוסר: ויַקח אַחַת מאַלשֿוֹתִי וְנוֹי (בר' ב')? מְּדְרִשׁ אַנְּדִי: שְׁבְּרָאוֹ שְּנֵי פֶּרְצוּפִים בְּבְרִיאָה רְאשׁוּנָה, וְאַהַר בֵּךְ חַלְכוֹ. וּפְשִׁוּםוּ שָׁל מִתְרְא: בַּאוְ רוֹוִיקַר שְׁנְּבְיִאוּ שְׁנַיהֶם בַּשָּׁשִּׁי וְלֹאֵ פַּי׳ לֶרְבֵּיאֵד בְּרְיִיתְוּוּפִּירִשׁ לְךְ בְּּמְרִוֹם אַתַר: (בה) וכבשו.. חָפַר וְייו לְלִפְּוְדְ שְּבַוְבֶר כּוֹבַשׁ אָת בַנְּבֶבְרַ. שְּלֹא הְבֵא "צְאִנִית: וְעוֹד לְלְפָּוְךְ: שְּׁהָאִישׁ שְׁדַּרְכּוֹ לְבְבֵּוֹשׁ תְאָנִוֹרִ עַל בְּלְם, וּבָשְׁבָּאוּבְּוּי נַתַ וַתְּמִיר לְרָם בְּשְׁרִ שְׁנְאֵפֵר: כְּלְ רָמִשׁ אֵשְר רוּא תַי ְעוֹי בְּנָרַק שַשְׁב שְׁרָתִּרְתִּי למַאַכְל, וַלֹא הַרְשָׁה לְאָדַטׁ וּלְאִשְׁהוּ לְהַמִּית בְּרְיָה וְלְאֵבוּל בְּשָׁר, אַךְ כְּלְ נָדִק עַשָּׁב יֹאִבְלוּ הַזִּר Ľ.

living soul that creepeth, which the waters brought forth abundantly, after their kinds, and every winged fowl after its kind: and God saw hat it was good. "And God blessed them, saying, Be fruitful, and mulliply, and fill the waters in the seas, and the fowl shall multiply on the said, The earth shall bring forth the living soul, after its kind, beast, and earth, "And it was evening and it was morning, a fifth day. "And God creeping thing, and animal of the earth after their kind: and it was so. "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. 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. The people decreased their number, hunting them and HE BLESSED THEM—Because people decreased their number, hunting them and FUL— in is of the same root as 'ne, and means bring forth fruit, in AND MULTIPLY—Had He said "Be fruitful" only, one creature might have brought forth a single one, and no more, therefore He added in: "and multiply", implying that one should bring forth many. (24) Pinn NNIN THE EARTH SHALL 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. The that have vitality. It means creeping swarms that eating them, they needed a blessing; it is true that beasts also were in need of a blessing, but on account of the serpent that was to be cursed in the future, He did not bless them, in order that it might not be included in the blessing. creep low upon the ground; they appear as though they are dragged along, for how they move is not discernible. What we call wer and risk in the Gebrew) language, they call in O. F. mouvoir; Engl. to move. (25) grin AND HE MADE.—
He formed them with their full volition and in their full stature (Ghul 60a).
(26) THE WILL MAKE MAN.—The meekness of the Holy One, blessed be He, they (the Rabbis) learned from here: 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 likeroise consults His heavenly council, for thus we find in the case of Ahab to whom Micha said, (1 Kings XXII. 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 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 My likeness; if there will not be on earth also beings after. There are in the heavens beings after be envy among the beings that I have created." and more WE WILL MAKE MAN — Although they did not seeist Will. and a left hand? But it means that some stood on the right side to plead in favour MAN — 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. argue in favour of their own views), yet the verse does not refrain from

ארבט אלהים לאמר פרי ורלו ומלא את רבמים אשר שרצי המים למיניהם ואת כל-

art.a

בר ניאטר אַלְהִים הוֹצֵא בְאָרֵץ נְמֵשׁ חַיְהְ לְמִינָה אלהים עיסוני ני וראטר אלהים נצעה אנם

אַרְעָא נַפְּשָׁא חַיְּהָא לְוַנַהּ בְּעֵיר יְרְחֵשׁ וְחֵוֵה אַרְעָא לְוַנָהְ וְהַוְּהְ בּן: כֹה וַעְכֵר יֵי נֶט סוְט אַבְעָה לְוְנָשׁ וְנֵיט בְּעָרָא לְוָנִשׁ וְיִיח בְּלְ רְחָשָׁא רְאַרְעָא לְוְנָוִה וְחָוֹא יִי הַיְהָא דְּרְחֵשָׁא דִּי אַרְחִישוּ כַיְא לְנֵירוּוֹן וְיֵח כְּל עופַאּ רְפָּרֵח לְזִּיהִי וַחָוָא יֵי אַרי שָב: כּג וּבְּריךְ יָהְיהוֹ יֵי לְמֵימֶרְ פּּישׁוּ וְתָנוּ וּמְלִּי נְתִ מָיָא בִיַּמְבָיָא וְעִוּפָא אֶנְ, אָב: כּוְ וַאִּבְּר וְיֵּ נְתְּבָּר אֵינְשָׁא בַּצְּלְמֵנָא בַּוְמִנְאֵי וְיִשְׁלְמֵנֵן בַּנִינָי נִשָּא יְסְיּגְיְ בְּאַרְיְאֵאֵ: כֵּגְ וְנְיְנְהְ רְכֵּשׁ וְנְיְנְהְ אָפֵּרְ יוֹם תְּבִישְׁאֵי: כֵּרְ וַאֲמֵרְ יֵיְ הַפְּּק NICKE B

פּרְנְּבְאַ נְּבְּכּאָכֵר קַדְּישִׁין שְׁאַלְהָא (רניאל ר'). אף באן בְּפִבּלְיָא שָׁלוּ נָמֵל רְשׁוּת, אָתָר לָרָם: יִשׁ בְּבְלְל: פּרוּ. לי פֶּרוּ בְּלוּי שֲשׁוּ פַּירוּת: וּרבוּ. אָם לֹא אָמֵר אָלָא פְּרוּ, הָוִיוּ אָחָד מוֹלִידְ אַחָד וְלֵא יוֹחֵד, וּבְא וְּרְבוּ, שְׁאַחָד מוֹלִיד הַרְבָּה: (בד) חוצא הארק. הוא שָפַּירַשְׁהֵּי שָׁהַבֵּלִ נְבָרֶא מיום ראשון, ולא הנגרבו אלא להגראם: נפש חדר. שנש בה חיות: ודמש. פְּנְוְתְּמְתֵּוֹ שְׁלְ הַקְּבְּיֵּה לְמִיְנֵי מְכְּאוֹ, לְפִׁי שָׁאָרְם בְּרְמּהְתְ הַפְּלְאָבִים וְיִתְקְּאִי בוֹ, לְפִּיבְּוּ נִמְלֵוֹ שְלא קיישירו ביציך הוי, ויש פְּקוֹם לְמִינִים לְרַדּוֹת, לֹא נִבְּנְצִ הַבְּּעִיב מּלְלַפַּר דָרָךְ אָרָשְׁוִמְבַּתְּבַ (כב) ויברך אותם. לפי שָּמְּתַּפְּרִים אוֹתָם וְאָדִין מַתָּם וְאוֹתְםֹ, וֹהְנֵיְם לְבָּרְבָּרִ, וְאֵף הַתַּיְוֹתְ הִצְּרְבוּ לְבָּרְבָּר, אֲלֵא מִפְּנֵי הַנְּחֲשׁ שָׁשָׁתִיד לְקַלְלָר, לְבָּךְ לֹא בַּיְבָּן שָׁלֹא יְדֵא הִיּא רְצִיתֵּר צָתְּתְ דִי יוֹשֶׁב עַלְ בִּקְאוֹ וְבְלְ צְּבָּא תַשְׁמֵים שִּוְּמְדִים עֲלָיו מִימִינוֹ וּמִשְׁמֹאלו (מיא ביבו) די וש ימין ושְׁמֹאל לְבְּנִיוּ אַלְאַצֵּלוּ מִיִּמִינִים לְוִבוּת וָצֵלוּ מִשְׁמָאִילִין לְחֹנְבָּר וְבָּן: בּוּוַבת עָרִין שְּבְיק בּלְשׁונֵני קונמויבריש בלעיו: يَاتِط بُعاجِتُ إِدَامِهِاتُ هِرُ بَهِدٍ ﴿ إِذِهِ مَا جِهَا بَيْدٍ لِنَا لِأَنَّا لِمِنْ فِي الرَّفِ ינים, רלשְרוּא דְּן אַתּ הַפְּלְבִים הא נִמְלֶךְ בְּפַפַּלְאֵי שְׁלוֹ, שָבּן מָצִינִי בָאַהְאָב, שָׁצְתֵּר לו מִיבְה: والمراق والمحرد بهم والمراهدي والمراهد والمراعد والمراهد والمراعد والمراهد والمراهد والمراهد والمراهد والمراهد والمراهد والمراعد والمراهد والمراهد والمراهد والمراهد والمراهد والمراهد والمراهد والمراهد والم والمراهد والمراهد والمراهد والمراهد والمراهد والم (כה) וישש. חקנם באביונם ובקומיקו: (כו) נעשה ארם in pixo

CKAL X

pointed seasons, and for days, and years. "And they shall be for luminaries in the expanse of the heaven to give light upon the earth: and it was so. "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. "And God set them in the expanse of the heaven to give light upon the earth. "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. "And it was evening and it was morning, a fourth day. "And God said, The waters shall bring forth abundantly the prolific creature, a living soul, and fow! that may fly above the earth in the face of the expanse of heaven. "And God created the great huge creatures, and every

kind, was not used when the various kinds of herhage were bidden to come forth, they heard that the trees were so commanded and they applied to themselves the argument a fortioner ("!"). as it is explained in an Aggadic passage in Chullin (be first day, but on the fourth He commanded them to be suspended in the firmannent (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 created that which was rw with the heavens etc., in order to include all the productions of heaven, press ray to include all its (the earth's) productions. In a production of heaven, press ray to include all its (the earth's) productions. In a production of heaven, press ray to include all its (the earth's) productions. In a production of heaven, press ray to include all its (the earth's) productions. In a production of heaven, press ray to include all its (the earth's) productions. In a production of heaven compton the prince of the the prince of the week they used to fast to aver compton the intelled. A DIVISION BETWEEN THE DAY AND THE NIGHT.—This tong the first seven [another reading is "three" CALUSE A DIVISION BETWEEN THE DAY AND THE NIGHT.—This tong the first seven [another reading is "three" days of Careino the princeral light and darkness functioned together both by day and by night. mark may light in a sign of harwa"—when the mental princeral light in a sign of harwa"—when you carry out the will of the Heldy One blessed be Hay you need apprehend no calamity. Dryrays AND FOR SEASONS (FESTIVALE).—This is written with a view to the future when farned would also a sign of harwa"—when which would be calculated from the time of the lumar conjunction. Dryray which would be calculated from the days of the lumar conjunction. Dryray which would be calculated from the days of the lumb of the begin to revolve a second time in a circle similar to their fact of the second time in a circle similar to the begin to revolve a second time in a circl

להאיר על־הארץ והירקו: מי ונעש אַלהים אַר להאיר על־הארץ והירקו: מי ונעש אַלהים אַר לממשלה היום ואַרדיפאור הקטן לממשלה השנים להאיר על־הארץ: "ויהן אבם אַלהים ברקיע השנים להאיר על־הארץ: "ויהן אבם אַלהים ברקיע השנים להאיר על־הארץ: "ויהן אבם אַלהים ברקיע השנים להאיר על־הארץ: "ויהן אבם שלחים ברקיע הייקובייל ביוראיר על־פני המים שרץ נפש חנה ועור בויאפר אַלהים ישרצי הפים הגדלים ואַר כּל־נפש החור ועור אַלהים אַר ההנים הגדלים ואַר בל ואַר בל נפש החורו

For Notes 1, 2 see Appendix.

פטן וביבים, בשקצים, כטן נקלים היפושים הטלעים, בבריור, ינטן הילי ושקיר היימים וכיורט, קדם, וקל הדנים: (כא) התנינים. דנים הילים שבים. וברביר אקדר היא לווהן וקן זמי שביאם וקר ונקבר והיי את הוקבה וקלה לצריקים לשניר לבא, שאם יפרי וירבי לא יהקיים הטלם בפויהם: נפש חיר. שיש ברי סיורו:

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 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 brought forth sprouts, herb yielding seed after its kind, and tree yielding between the day and the night; and they shall be for signs, and for ap-

infer that they (the upper waters) are suspended in space by the command of the King. (7) propring the waters) are suspended in space by the command of the King. (7) propring the waters) are suspended in space by the command of the King. (7) propring the waters) are suspended in space. He put it in proper condition in its place: this is the meaning of "making" it. Similarly (Deut. XXI. 12) minging in the shall let grow!) (lit, make) her nails": propring the EXPANSE—It is not said here propring "upon the firmament", but you "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 with the third day—He only be gan it on the second—and 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 work of the works in the surface of the work of the work of the completion of the work of the FORTH [SPROUTS] — Let it be filled and covered with a garment of different grasses. In O. F. NAT is called herbaries; Engl. herbage, meaning all species of herbaries; Engl. herbage, meaning all species of herbaries growing together collectively whilst each root by itself is called an zwr. — ray rand YIELDING SEED — that its seed should grow within itself, so that some of it may be sown in another spot. The py 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 yield in grain!" and the tree itself was not a fruit; therefore when Adam was cursed on account of his sin, it (the earth) was also visited (because of its sin) and was cursed also. The tree itself was not a fruit. IN ITSELF. — This refers to the kernels of each kind of fruit from which the tree grows when they are planted. (12) "in river some AND THE EARTH BROUGHT FORTH etc. — Although the expression invertion. immovable, amazed at the rebuke of one who terrifies him. Dury 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 Ocean, which is the largest of all seas. (10) were rip 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 same?) as the taste of fish which comes up from the sea at Aspannia? (11) zwy New Prin wern THE EARTH SHALL SPROUT FORTH SPROUTS, HEAB— were does not mean the same as zwy nor does zwy mean the same as very so that it is not a correct expression in Biblical Hebrew to say prin zwyn, for the species of New are all different, each by itself being called this or that zwy, and it would not be linguistically correct for a speaker second day, and again in reference to the completion of the work of that day.

(8) THE EXPANSE HEAVEN— The word "pray", Hemen, may be regarded as made up of who we "Carry water", or or or or or and water". He mingled fire with water and of them He made the heavens. (9) or or the WATERS SHALL BE DRAWN TOGETHER — For they were then spread over the surface of the whole earth, and He now gathered them together into what now constitutes the

3

For Notes 1-4 see Appendix.

LXQL X

ורא אלהים ברסוב: * ניאסר אלהים פרשא הארץ השא נשב מוריצ ורצ ניץ פר' צשה פרי مر الليد الآد الليد أثار بال عربين و שלי אשר ובערכו למינה ובא אלהים נייסיני למינו אשר זרעדרו על־הארץ ניהי בוי יב והזצא הארץ בשא צשב מוריע ורע למינהו וניץ צשה להבייל ביו היום ובין הלילה והיו לאחל ולמוערים נאבר אלוים ידי כאדה ברקיע השבים

NICCY D

אילן פירין עבר פירין לונה די בר זרעה בה על ארעא ובור בו: יב ואפקי אַרְעַא וּיהָאָה עַבְּבָּא וְּבֵר וַרְעַהּ בְּוְיֵרֵע לְוָנוֹהִי וְאִילֹן עָבֵר פּיריון וְּבֵר וַרְעַה ני וְנֵיוּן הַיוְרֵנוּן בַּוְלֵנְאֵא בַשְׁמֵלֵא כְאַפְּרְשָׁא בּוּן וַמְבָא וְבֵּוּן לְאָנִיּ פה לנטה, נהוא הי ארי סב: "נ נהוה רמש נהוף צפר יום קליקא: "ר ואסר נְבְוְאַ וְיֵּ אֲבֵרְ מְבְוּ: אֵי נְאֵמֶר וְיֵ הַּרְאֵית אַרְעֵא וּיִהְאָר עָסְבְּא דְּבֶר וַרְעֵהּ מִוְּרְרִי

האיז אַלְּא אַינוֹ רוֹמָה מַמַבּ דְינְ הְשִׁילֵה מּן תַנִּים בְּעַבּוּ לְמַעַם דְּנְ תָּעוֹלָה מּן תַנִּים בְּאִבְּבְּרְאִי; (יא) הרשא הארק רשא עשב. לא דְשָׁא לשׁרֹן מַשָּׁב וְלֹא עַשָּׁב לִשׁרֹן דָשָׁא. וְלֹא תָנִה לִשׁרֹן הַפְּקְרֵא לומָר: הַעַשְׁיב הְאָרֶק, שְׁפִּינִי וְשָׁאֵין בְחִילְכֵּה, כְּלְאֲתִר לְמָצִמוֹ נְהָרָא עַשְׁב פְּלִהִי, וְצִיין לִשׁוּן לִּהְתַבּּר לומַר: דְשָׁא פְּלוֹנִי, שָׁלְשׁרֹן דָשָׁא רוֹא לִבְישָׁת הָאָרָק בְּשָׁהִיא הִנִּמִלֹאִת בּרְשָׁאִים: תּרְשׁא הארק. הַּנְּהַפַּאׁ וְזַתְּבָּפָּה לְבוּשׁ קַשַׁבִּים. בּלְשׁוֹן לַעַּוֹ נְּרֵרְאׁ דָשְׁא אִרבִרִיקְּ בְּלְן בְּעֵּרְבּוּבְיָא, וְבְלְ שוֹּנְשׁ לְשָׁצִּמוֹ נְּרֵרְאַ קַשְׁבֵּי מורים, ודע. שָׁינָדִל בּוּ וַדְשוֹ לְוָרוֹעַ הִּפִּנִי בְּבְקוֹם אַתַר: מַץ פּרי. שְׁוָתַא פַעַם תָעַק בְּפַעַם תַפָּר, וְתִיא לֹא קַשְׁתָּה בֹּן, אַלְא: וַחִיבָּא הְאָרֵץ עַק עוֹשְׁה פָּרי וְלֹא הַעַּק בְּיר, לְפִיבֶּךְ בְּשָׁנִּתְכֵלֵלְאָרָם עַל עֲוֹע נִּפְקְוָדִה נֵם הִיא עַל עֲנָה וְהְנַקְלְרֵה: אִשְר וּדְשׁוּ בוּ. הַן וַוְתְינִי בְלְ פָּרִי שְׁפַּהָן הָאֵילן צוֹמָה בְּשָׁנִישְׁן אוֹתו: (ב) ווחבא הארק וניה. אֵקיבּ שְׁלֹא נְאֵמָר לְמִינֵהוּ בִּרְשָׁאין בְּאָנִירָהן, שָׁמִינִי שְׁנִּבְּיִם הְאִילְטְוֹת עַל פַּדְּ, נְשָׁאוּ קֵייְ בְּעַבְּמְוּ בְּמְפִּוֹרְ בְּאַבְּוֹרְ בְשְׁחִיפַּת חוּלִיוְוּ (יִדְ) ידי מארת ונוי. מיום ראשון נבְרְאוּ וּבְּיְבָישִׁ צְּהְי עַלְיהֶם לְהַמְּלוֹת בְּרְקֵיבִּ, וְבּן בְּל חּלְרְוֹת שָׁמִים נְאָרָץ נבְרְאוּ מִיוֹם וְאִשּׁוֹוְ וְבְלְצְחֶר וְצְּחֶר וְלְּבֵּת בֵּיוֹם שְׁנְּוִי עֲלִיוֹ, ודוּא שְׁבָּתוּב:אָת הַשְׁמָוִם, לְרָבוֹת להבדיל בין היום ובין הלילה. משְנְנְמִינָאוֹר נָרִאשׁוֹרְ אָבְל בְשְׁבְשַׁתְּיְמֵי בְּרֵאשִׁית שְׁמִשׁי הָאִרְ ונחשף נכאשונים כהר בין ביום ובין בלילו...תואלאוחת. לשהמאורות לוקו, סימו רם רמ לְיַאֵּנְ מֵּן תַפּוּיְ קָנוּת: ולמופרים. פַל שָׁם הָשָׁנִיר, שְׁצַּיִּרִים יִשְּׁנְאֵל לְהַאְשָׁוּוּת עַל הַמִּדְרִוּ לפול אקבורו בתינוקות, הוא ששינוני ברי היו מתמנים כל אסבור שלא הפול בחינוקות. מולָם, שָּנְאֵתְיי: מַאוּתְית הַשְּׁמֵים אַלְמַּקְפּוּ (ירמיה יי). בעַשְּׁהְבָּם רַאַן הַקְּדְּיה אַין אַפָּם גִּירִי לְדְּוּתִיְהָם, וְצֵתּ הָאֶרְק, לְרַבּוֹת הוֹלְרוֹתִיהָ: ירִי מאַרת. חָפַר וְיִי בְּתִיב, עַל שָׁרְיֵא יוֹם מִצִּידִ

י ניאפר אַלהים יָהי רַקוֹע בְּרֵוֹרְ הַמָּיִם וְיהַי מַבְּיִּינִ

בין המים אשר מהחה לבליץ יבין המים אשר

مروع كريري بردين م الرجري يرفراه

מ ניאמר אַלרִים יְקוֹּוֹ רַמִּים מִהַּרָּת רִשְׁמִים אֵלִּי

אלרים ו ליבשה אביל ולמקור רמים קבא ימים

בושוי בנקרא אלויסולאיר יום ולחשו ברא

LINGE X

Genesis I. 5-10

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 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 darkness. And God called the light Day, and the darkness he expanse, and caused a division between the waters which were under and the gathering together of the waters called he Seas; and God

world) to be placed under the attribute (rule) of strict justice, but Be realized that the world onth into endure and therefore gave precedence to Divine Marry 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) into it. in DESOLATE AND WOLD—The word signifies attonishment and amazement, for a person would have been astonished and amazed it its emptiness. Into is estordison in O. Fr. 17. VOLD—The word signifies emptiness and empty space. Into 19. ON THE FACE OF THE DEEP—i.e. the waters which were upon the earth. Privis multiple in the mouth of the Holy One, blessed be He, and by His command, even as a dove hovers over its used?). In O. Fr. acoveter. (4) First ord in the mouth of the Holy One, blessed be He, and by His command, even as a dove hovers over its used?). In O. Fr. acoveter. (4) First in D. Yuk. 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 if (the light); He, therefore, set it again that it was been statement of the Agada: 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, imited this one's sphere of activity to the nightium, (5) when YIHE FIRST DAY (Iit., one day)—According to the plain and adriness should function together in a confused manner. He therefore limited this one's sphere of activity to the nightium, (6) was in the rest of the second of a pression used in this chapter it should be written here. "Ent day", just as it is written with regard to the daytime, and this one's phere of activity to the nightium. (6) was very strong to the other days "the second day. Thus it explained in Gen. R (6) type in The Hills of the Holy One, blessed be He, was then the said "Let the firmanent he stude." It is to this that allusion is made in what is written in (Joh XXVI. II): "The pillars of heaves were created on t that the heavens and earth were not the first thing created is that the beavens were created from fire (wx) and water (bxp),1) from which it follows that fire and water were in existence before the heavens. Therefore you must needs admit that the text teaches nothing about the earlier or later sequence of the acts of Creation. The Lord (the Merciful One) created, because at first God intended to create it (the his that the creation of the waters preceded that of the earth. And a further proof

ָרוּנְרֵא וּבֵּין תַשְׁוּבְּא: הּ וּקְרָא יִיְ לִנְיוֹרְא יִּמְבָא וַלְתַשׁוּכְא קְרָא לִילְיָא וְתִּוֹר ובין פיַא די פַעַל לְרַקּיְעֵא וַהְנְהַבּן: חּיִקְרָא יֵיֵ לְרַקּיְעֵא שְּׁפַיְאַ וַהְנְה רַפִשׁ וַהְנָה ְרְטָשׁ וְתְּוְהְ צְּפֵּר יוֹכְא חָר: וְ וַאֵמֵר יֵיִ יְהִי רְקִינֵא בְּסְצִיעוּת מַנְאַ וִיהִי מִפְּרִיש בין בינא לבינא: ז ועבר יו יח רקועא ואפריש בין בינא פי כילבע לרקיעא بخور ال قربي قريب إلى المجار إلى المجار المناه المجارة تَجْفِيهُ لَيْئِهُ جَا: ﴿ رَبِّ لِهَ يَا ثِنْجُعُجُهُ عَلَيْهُ لِأَجْدَا جَبْهُامُ صَيْهً كِلِّهُ إِنْجَارًا החומו ביום, ולוה החומו בלולה: (ה) יום אחר. לפי פרר לשון הפרשה ננה לו לקתוכ: מוצְקְרְתוֹ, פְּאָרְם־ שְׁפְּשְׁחִינִּם וְתְּשֵׁר מוּצְרָת הַקְאַיֵם עָלְיוּ: בועך המים. בְּאָמִצְע הַפִּיִם. שָישׁ הְפָּרִשׁ כֵּין פִים הַשְּלְיוּנִים לְרָקיק בְּמוֹ בּין הָרָקיעַ לְמִים שָׁשֵל הָאָרְת, רְא לְמִּיְתִּי שְׁהֵם הְלּוִים בְּמִאְּהָרוֹ שֶל הְלְדִּ: (ו) ויעש אלחים את הרקיע. הְּקְנִי עֵל עְהָרוֹ וְהִיא עַשְּׁיִל לְרָקיע. בְמוֹ: וְשֶּׁשְׁהְי אָת צְּשְּׁרְיְיָ וְרִכִי כֵּאוֹ: מעל לרקיע. עֵל הָרָקיע לְפִי שְׁלֹא הֲתַר צִּלְא מַעַל לְרָקיע. יום ראשון, במי שְבְּּתוּב בִּשְׁאַר הַיָּמִים: שֹנֵי, שְלִישִי, רְבִּישִי, לַפְּה כְּתֵב אָחָריז לְפִּי שְׁנְיָה תַּקְבְּדִי הרקית. שאף של פי שוגרראי שמים כיום אי קריין לחים היו וקרשו בשוי מושרת הקריה באמרו: יהי נקית, וודי שבחב נאיוב כיח, שמוך שמים ירופפו—בל יום ראשון, ובשני יהקרו היר בשלמו, שלא ובראו הפלאנים ער יום שני, כך קפורש בביר: (ו) יהי רכות. זהוק הפים ער יום שְלִישִּי, והרֵי החַוּיִל בְּה בַּשְנִי, וְדְבָר שְּלֵא נְנְמֵר אֵיטׁ בִמְלִּוּאׁ וְשִׁוּבוֹ; וּבְשְׁלִישִׁי שְנְנְמֵר מְלְאֵהָת הַפַּיִם וְהָהְזִיל וְנְמֵר מְלָאִבְּוּ אֲחָרָת, בְּפֵל בּוֹ כִּי סוֹב שְׁמִּי מְעָמִים, אחַת לְנִמִּר קלאקת השני ואתת ללפר קלאקת היום: (ח) ויקרא אלהים לרקיע שמים. שא פים. שם פים, אש ומים, שעוקן חי בור ונשה מהם שקים: (ש) יקו רבים. שהיי שמהיין על קני קל האיוץ והקום האוקנום, ראו הים הגרול שהקל הימים: (י) קרא ימים, והלא ים אתר

> 1) See Rashi on v. 8 and Gen. R. 4. Gen. R. 2; Chag. 15a.

Clarg. 12a.

1785 by is taken to mean "The day of the One (Being)".

Gen. R. 4; Chag. 12a. 6) Chag. 12a.

murmuring 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 the earth was desolate and void, and darkness was upon the face of the ¹In the beginning God created the heaven and the earth.

this out, it should have written 'in zuger an Krz internal to point this out, it should have written 'in zuger an Krz internal 'At first God created et c." And for this reason: Because, wherever the word argan occurs in Scripture, it is in the construct state. E. g., [Jer. XXVI.1] "In the beginning of (rwgx) his kingdom"; (Deut. XVIII. 4) "The firstfruit of (rwgx) thy corn." Similarly here you must translate unive Nuz argan sthough it read May must remist express. It is similarly here you must translate unive Nuz argan strangly in the beginning of God's creating. A similar grammatical construction (of a noun in construct followed by a verb) is: (Hos. I. 2) purit 'i' at the here you must translate unive similar grammatical construction (of a noun in construct followed by a verb) is: (Hos. I. 2) purit 'i' at the here you must translate out 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 that these (heaven and earth) were created first, and that the meaning is, "At the beginning of everything He created these, admitting therefore that the word arganization of everything by saying that you have texts which are elliptical, omitting a word, as for example (Job III.10) "Because it shut not up the doors of my mother's woomb" where it does not explicitly explain who it was that closed the womb; and (Jsa. VIII. 4) "He shall take away the spoil of Samaria" without explaining who shall take it away; and (Amos VI. 12) "Doth he plough with oxen," and it does not explicitly state, "Doth a man plough with oxen," if it is so (that you assert 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 Sprit of God was hovering on the face of the waters," and Scripture had not yet disclosed when the creation of the waters," and Scripture and ory yet disclosed when the creation of the waters wood ensembly your must fearn from when the creation of the waters," and sur 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. CXI. 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. For should the peoples of the world say to Israel, "You are robbers, because you took by force the lands of the seven nations of Canaun", 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.") 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). NTWATT IN THE BEGINNING GOD CREATED — This verse calls aloud for explanation in 1. (1) THE BEGINNING - Rabbi Isaac said: The Torah which is the the manner that our Rabbis explained it: God created the world for the sake of the Torah which is called (Prov. VIII. 22) "The beginning (rwwr) of His (God's) way", and for the sake of Israel who are called (Jer. II. 3) "The beginning (rrwwr) 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" 3) The text does not intend to point out the order of the acts of Creation— Law book of Israel should have commenced with the verse (Exod. XII. 1) "This to state that these (heaven and earth) were created first; for if it intended to point NOTES

1) See Appendix.
2) The Rabbis translated thus: For the sake of (2) the Torah and Israel which bear the name of rown God created the heaven and the earth.
3) See Appendix.

ALLWALL OLY ACTIONS L'AQUOINCENTAL SKOL KULO LEKEL TELKEN KULO هِذِ بَرَانُ إِرَانُ يَكِرَانُ مِرَانُو مِرَاهِدُ لِأَوْلِ لَهُانًا: The Art ב וְבְאָבֶעְ בְיְתָה הֹהוֹ נְבֹחוּ וְהִשְׁרְ עֵלִּ-I KOL X

א בים כון ברא ייי נע אַכּוּא ווֹע אַבְּאַי: כ וֹאַבְּאַ בּוֹעׁ אָבָּאַ וֹבִעְּלֵיאָ וֹנִעְאָבָאַ ביר גדירא וביור נדירא: ר וחוא יי יה נדירא ארי שב ואפרש יי ביו מקאפי טרולא ורודא מרקבם ין מנשבא על־אפי מנא: ג נאמר

בישוב ויביל אלוים ביו האור וביו

א) בראשירה. אַמַר רַבּי יִצְחָקּ לֹא הַוְהַ צְּרֵיךְ לְהַחְחִילׁ אַת הַפּוּרֶה אַלְא מַהַחֹּדֶישׁ הַהְּרַלְבָם שָּׁהְיא מִצְיָה רְאשׁוֹנְה שָׁנְצְמַּנִּי בָּה יָשְׂרָאל, וֹמָה מַעַם פָּנַח בְּבְרֵאשִׁיתִּז מְשִׁנִּם: בֹח מִמְשְׁיו הִנִּיר

לְצֵמּוּ לְהָתּ לְהָם נַחֲלֵת נּוִים (תּוּי לִי"א). שָׁאָם יאַמְרוּ אָמּוֹת הַמִּלְם לִישְׁרָאַל: לִסְמִים אָהָם

שְּׁבְּבְשְׁחָּם אַרְצוֹת שְׁׁבְשֶׁר נוֹיִם, נִם אוֹמְרִים לְנְם: כְּלְ נְאָנָת שָׁלְ תַּקְּבִּיתִּוֹא, הוֹא בְרָאָה וּנְתְנָה לְאֲשֶׁר יָשֶׁר בְּשֵּׁינִי, בַּּרְצוֹנוֹ וְתָנָה לְנָם וּבִּרְצוֹנוֹ וְשָׁלָה תַּנָם וּנְתְנָה לָנוּ: בראשית ברא. אֵין הפקדא הַהַּאוֹפָּר אַלָּא דְּרְשָׁנִי, בְּמּוּ שְׁרְְדָשׁרִוּּ רְבּוֹתֲינוּ: בְּשָׁבִילׁ הַמּוֹתְה. שָׁנְקְרְאוּ דַּוְכֵּוּ (משלי ח), וּבְשָׁבִיל יַשְׂרָאֵל שָׁנְרֵֵאוּ רַאשִׁיוֹ הְבִּנּאָהוֹ, (ירמיה ב'); וְאִם בָּאִתְ לְפָּרְשׁוֹ

בְּפְשׁׁיְּפֵּי, כַּךְּ פְּרְשֵׁיִנּי: בְּרַאשִׁיתּ בְּיִיאַת שְׁמַנִּים נְאָרַעְ וְהְאָרַעְ הָוְתָה. חֹדּי וָבֹרִי וְחִשְׁךְ וַיֹּאָבִי אֱלֹהֵים וְהֵי אוֹי. וְלֵא בָּא הַפְּקְרָא לְינוּרוֹת פַדְר הַבְּרִיאָה לוֹמֵר: שָׁאֵלוּ קְדָמוּ,שָׁאָם בָּא לְינוּרוֹת בְּךְ, בְּיָהְ כִּוְ לְבְּפִּנְם: בְּּרַאשׁוֹנְהַ בְּּרָא אַת הַשְּׁמִים וְנוּי, שָאֵין לְךְּ בֵאשִׁית בִּמְּקְרָא, שָאֵינוֹ וְבִינִי

לַפִּיבֶּה שָׁלְצַחֲּרְיוּ, בְּמּנֹי בְּרֵאשִׁית מִּמְלְבָה יְרוּיְקִים (שִׁם כיו), רַאשִׁית מִמְלְבִהּוֹ (בראיי), רַאשִׁיח וְיְבְּנְרְּ (דְּבְרֵי יִּיהוֹ),—אֵּרְ כֵּאן אַהָּנֵּה אַנְמֵר: בְּרָאשִׁית בָּרָא צֵּלְהִים תְּרֹ, כְּמֹה בְּרַאשִׁית בְּרוֹא; וְדוֹמֵה בקראות שְּבְּקְצְּיִים לְשׁוֹנָם וּמִמְעַבִּיב תִּיבָר אָחַת, בְּמוֹ: כִּי לֹא סָנַר דַּלְתַּי בְּמִנִי (אִיבֵּ נִי), וְלֹא

רלשַתַ וְנֵי. וְאֵיהּ לְהוּרוּת בָּא שָׁאַלוּ הְּדִּלְה נִבְרָאוּ, וּפֵרִישוֹ: בְּרַאשִׁית דַבּל בָּרָא אַלִּי-רְיִשׁ לָּוֹ

לל: הְּחַלְתּ דְבֶּר הְ בְּרוּשְׁעַ (הושעאי), כְלוּטֵר: הְחַלְתּ רְבוּרוֹ שָׁל הַקְבְּ'ה בְּרּוֹשְׁעַ, וַיֹּאָטֵר הִי אָל

פורש בוי הפונר: יקמו: ישְא אָת חֵיל הַמְשָׁל (יש' ח), ולא פַרַש: מי ישְאָנו: וְבְמוֹ: אִם יַהְּוֹס

בְּבְּלְרֵים (עמוס ר), ולא פּרַשׁ: אַס יְדְרִשׁ אָרֶס בִּנְקְרִים, וּכְמֹנִי מַנֵּיך מֵנִאשְׁיתאָדְרִית (ישי נריו),

וְלֵא פַּרַשׁי מִנִּיך מַרַאשִׁית דְּבֶּר אֵחַרִית דְבִר—אִיבִּ, חְמָה עַל עַאְמָף, שָׁהַרִי הַמִּים קוְרִמוּ, שָׁהַרִי

בְּתְיכֵּה וְרְחַהְּצְלְיְיִים מְּרַחְמְּה עַל פְּיֵי הַפְּיִם, וַעֲרֵיין לֹא נַלְה הַמְּרֵדְא, בְּרִיאָה הַמִּים כְּחִי הַיְּחָר

הָא לְפִּרְהַ, שָׁמֵּרְמוּ הַמֵּיִם לְאָרֶץ, וְמִוּר, שָׁהַשְׁמֵיִם מֵאִשׁ נּמִים נִבְּרָאוּ, עַל בְּרְדִּוּ לֹא לִפּר הַמִּרֶרא

פְּרְרְנִיםּיְרְבְּיִם וְרַמְאַבְּוְרִים בְּלְוּם: טרא אלרום. רְלֹא לְאֵמֵר: בְּרָארי. שְׁנִּהְוּלְרִ עַלְרִינִמִּחִשְׁבִּר לקראמו במהת הריו, רְאָר. שָׁאין הַמּילִם מחְקנִם, הקרים מָהת רחָמִים וְשְׁהְפָּה לְמִהִיד, וְהִיִינִ הנקא נקשמונים על ברני שְבָּה: תרנו. אשמורדי "שון בְּלַעַּוּ: ברוו. לשון רַקוּת הְּדוּ: על פני

الجورات: جائم فِهارَا بَا يَجْرِدُاهَ يُدَاِّمُ الْمُؤَاهِ: (٦) حدد الحدد حدد لأهارا مَوِدَا إِنْ فِي أَنْ فَي

מרוח. על פני רבים שעל רְאָרְיִי: רוְהַ אַלְּיִים מרחפת. כפּא הבְּבוּר שִׁמֵּרְ בְּאֵנִירְ וּמְרַחַבְּ פל פני הפים בההו פיו של הקביה ובמאמרו, כיונה המנהפת על הקן, אקובישיר בלעו: שַּאֵי בְּיַאֵּי רְהִשְּׁהַשֵּׁשׁ בוּ רְשְׁעָים, וְהְבְּיִילוֹ לַצִּיִּיקִם לַמָּנִיר לָבֹא. וּלְפִי פְשׁוּכוֹ בְּךְ פְּרְשֵׁינִי: רָאָדִי כִּי כוֹב, וְצֵיוְ נָאָה. לוֹ וְלַחְשָׁךְ שָׁיִהִי מִשְׁהַשִּׁשׁ בְּעַרְבוּבְיָא, וְקִבִּע

לין הידא אלהים את ראור כי סוב ויברל. אף בְּוָה אָנו צִּיִרְכִין לְיַבְּוִי אַנְִּירִי: רְאָה

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 to be wrong. People suffered from hunger, disease, hatred, and war. "Hal 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, got 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 pleased 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 inahbitants. 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 cam 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 uncleanliness, 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

(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 valuble 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...

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...

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 *oliel moed*, the Tent of Meeting, he is to ask for forgiveness for himself. Only then can the circle widenonly then is he prepared to "make expiation for the whole congregation of Israel."

[Levincus 16]

[\1 1777 a

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 aliyor are not the custom in your community, you may choose to listen to the words of *Leniticus* 16 as they are chanted on Yom Kippur, and focus on these concerns of leaders.

סלח לנו, מחל לנו, כפר לנו.

Slach lany, m'cha'l lany, kaper lanu...

(P) Forgive us, pardon us, grant us atonement

EXAMINING OURSELVES AS LEADERS...

(continue

BLESSING

(The person who is called to the Torah) ברבו את ה' המברך. Barklu et Adonai ha'm'ivorakh Blessed are You, source of blessing.

(The congregation responds) בדוך ז' המברך לעולנו ועד. Barubi Adonai ha'm'vorabl Volam va'ed Blessed are You, source of blessing forever.

בדוך אתה ה' אלקינו מלוף העולנו, אשר בחר בנו מכל העמים, ונחן לנו את תורתו. בדוך אתה ה' נותן התורה,

Barukl atah Adonaj eloheinu melekh ha'olam, asher bachar banu mikol ha'amim vivatan lanu et torato. Barukh atah Adonaj, noten hawah Blessed are You, Lord our God, sovereign of the universe who has chosen us from among all peoples by giving us Your Torah. Praised are You, Lord, who gives the Torah.

(After the portion is read, the person says) ברוך אתה ה' אלקינו מלך העולם, אשר בתו בנו מכל העמים, ונתן לנו את

תורתו. ברוך אהה ה' נותן התורה.

Barukh atah Adonai, eloheinu melekh ha'olam, asher natan lanu torat emet v'chayei olam natah b'tocheinu. Barukh atah Adonai noten hatorai.

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.

TEACHING

And Aaron is to bring near the bull for the sin offering that is his, so that he may effect atonement on behalf of limself 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 166,15-16]

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 yeil of love over all our faults. (Himmin prayer)

PREPARING OURSEIVES TO DO SACRED WORK...

PREPARING OURSELVES TO DO

SACRED WORK.

(continued)

Tust as our sages raised their consciousnesses before engaging in sacred acts, we too can prepare $\mathcal J$ ourselves for those everyday activities which we seek to elevate, as we discover how we can accompiish sacred purposes — avodali — in all that we do.

MEDITATION

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

Hineni mukhan u'mezuman. [am here, ready, prepared.

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

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

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

BLESSING

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

Source of Blessing, allow me to... Mekor habrachot...

Creator of the world, help and guide me Borei !ta'oiam...

רבתו של עולב...

Master of the Universe, make me aware of... Ribbono sitel olam...

(As you conclude your kavannah)

בליבי להבין להשכיל, לשמוע ללמוד וללמה Tein b'libi leitaveen u'leitaskil, lisitmoa lilmod

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

TEACHING

said, "Surely there is God in this place and I, All depends on the kavannali of the heart. And Jacob awoke from his sleep and he Babylonian Talmud: Megillalı 20a) did not know." (Genesis 28:16)

Does this not refer to Temple avodal!?" The [1:13]: This refers here to study. Just as serv-And to serve God (avodali)" (Deuteronomy answer is no, since Scripture savs, "Avodali ing at the altar is called avodah, so is snudy Therefore, avodalı refers to prayer. Just as called avodals. Another interpretation of soul." (Deuteronomy 11:13) Is there such a do with all your heart and with all your avodah refers to prayer. You might say, thing as Temple avodalı in one's heart? service of the altar is called avodah, so is prayer called avodah. (Sifre Piska 41)

My head over my typewriter And start the ceremony

David Ignatow from Epilogue)

Hineni muchan. \widehat{A} I am prepared

SEEING NATURAL WONDERS...

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.

M5DITATION

השתחו לה' בֿדררת קרש. Hishtachavu l'Adonai b'hadrat kodesh.
The world is God's intensely holy place.
Hear God's voice in the waters, in the thunder. Hear God's voice in the forest, in the wilderness.

קול ה' בכח, קול ה' בהרה Kol Adonai ba'ko'ach, kol Adonai ba'hadar. Hear God's voice in power; hear God's voice in beauty. (Psalms 29:4)

RITUAL

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.

BLESSING

ברוך אתה עשה מעשה בראשית.

Barukh atah oseh ma'aseh b'reshit. Praised are You, renewer of the works of creation. Let me be attentive to the wonder of Your world.

הללוהו שמש וירח, הללוהו כל ככבי אור.

Halleluliu shemesh v'yarei'ach, Halleluliu kol koklivei or. Praised is God, sun and moon, Praised is God, all bright stars. (Psalms 148:3)

TEACHING

And God called the dry places "earth" and the water-springs God called "seas", and God saw that it was good. (Genesis 1:10)

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.

(Psalms 96:11-12)

Every blade of grass has a guardian above it. (Zohar 1:34a)

On seeing mountains, hills, seas, rivers and deserts, one should say, "Blessed is the One who creates." (Jerusalem Talmud: Brakhot 9:1)

ברוך אתה שככה לו בעולמו.

Barukh atah she'kakhah lo b'olamo. Praised are You who has created such beauty in Your world.

On seeing the wonders of nature:

בְּרוּךְ אַתְּה יהוּה אֱלֹהַינוּ מְלֶךְ הָעּוֹלְם עִשְׁה בַעֲשָׁה בְרֵאשִׁית:

Baruh atah adonay eloheynu meleh ha'olam oseh ma'asey vereshit. On seeing the ocean:

בְּרְרְּךְ אָהְּנֵה יְהְוֹה אֲלֹנְיְנֵנְ מְעַבְׁךְ תְּעִוֹלָם שְׁעֲשָׁה אָת תַיָּם תַּגְּדִוֹל: Baruḥ arah adonay elo<u>hey</u>nu <u>mel</u>eḥ ha'olam

the asah er hayam hagadol.

On seeing a rainbour:

פְּרוּךְ אַפְּנוּ יהוּה אֲלֹנֵינוּ פְּלְלֶךְ הָעּוֹלְם זוְכַר תַּבְּרִית וְנְאֲמָן בִּבְרִיתוֹ וְקֵיְם בְּמַאֲמֶרוֹ:

zoher haberit vene'eman bivrito vekayam bema'amaro. Baruh atah adonay eloheynu meleh ha'olam

والأت On seeing lightning or shooting stars, or hearing thunder: פְּרְרְּךְ אַמְּה יהוֹה אֱלֹתַׁינוּ מְּלְרָ הָעּוֹלָם שְׁכְּחוֹ הְּבֵרְּהוֹ מְלֵא

Baruh arah adonay elo<u>hey</u>nu <u>me</u>leh ha'olam shekoho ugvurato maley olam.

On seeing something beautiful:

בְּרְךְ אַהְּנִי יְהְוֹהְ אֲלְנֵינֵנְ מְּלְרֵׁ תְּעִילְם שָׁבְּבָה לוֹ בְעִוּלְמוֹ:

Baruḥ atah adonay elo<u>hey</u>nu <u>me</u>leḥ ha'olam shekaḥah lo be'olamo.

בְּרְרְּךְ אַתְּהֵוּ יְהְוּהְ אֱלְהֵינוּ מְלְךְ הָעּוּלְם שָּלֹא חָפַּר בְּעִּוּלְמוֹ דְּבָר בְּרָא בוֹ בְּרִיּוֹת שוֹבוֹת וְאִילְנוֹת שוֹבִים לְחַבּוֹת בְּהָם בְּנֵי אָרְם: On seeing a blossoming tree:

shelo hisar be'olamo davar uvara vo benyot tovot ve'ilanot Baruh arah adonay eloheynu meleh ha'olam rovim lehanot bahem beney adam. On smelling spices or fragrances:

אין אַבְּוּ יְהְוּוּ אֲלִנְינוּ מְלֵן הִעּוֹלָם בּוֹרֵא מִינִי בְשָׁמִים:

Baruḥ atah adonay elo<u>hey</u>nu <u>me</u>leḥ ha'olam borey 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:

큐 worlds, who remembers the covenant, remains faithful to Blessed are you, Harmony our God, the sovereign and fulfills its word.

On seeing lighting 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.

There are berahot/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 berahor draws us into this higher Reciting at least one hundred blessings a day is an ancient Jewish custom. vision and action. BLESSINGS / 110

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I Am What I Am and That Ain't All That I am Bogrim Nesiya July 17-19, 2000

It is said in Torah that human beings are created in the image of God. "And God created the 'Adam' in his image, in the image of God God created him, male and female God created them." Breaishit 1:27 The idea that one is created in the image of something or someone else is complex and raises many questions. What does it mean to be created in the image of God? To be created in the image of something might also imply intention as to the future of that which is created.

Our lives are filled with images of what we should be, what we want to be, what we expect, and what others want us to be. These images help us make decisions. Because of our own images of what our futures might look like we make decisions that will bring us closer to that future.

Think about your relationship to your "Creator." Whether it be your parent, your teacher, sibling, or all of the above, think about who you are because of that person who helped to create the person you are. Now think about the people you are like. What responsibilities might being like someone, or being identified as being like someone, arise. What are your responsibilities to that person or being of any sort, in terms of relation directly to them, and what are your responsibilities as a representative of them and their work?



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Chevruta Questions for I Am Who Created Me?

Give each group a different text from the book of Genesis. with into two even groups. Each group should form a circle. Leader Instructions: Split the action group you are working DO NOT tell them that the groups have different texts. Have groups. Also, encourage participants to raise other points in They should discuss the following questions in the small each group review the questions here and all the sources. discussion on the Genesis text and other sources, reconvene are interesting to them. After about 15 to 20 minutes of the text from Genesis or the sources in the Source book that texts and cover each at least briefly to ensure familiarity for all in the smaller group. Go through the questions as well as the the large group. Ask participants to share what was discussed rial, the participants should begin to notice that they did not all participants with all the material. After reviewing the mateofficially, again to make sure that all understand what is going study the same text from Genesis. Reveal the difference on. Now have two volunteers read the two Genesis texts. discussion: How does the way we see ourselves and our affect the answers to the questions. Add more questions to the Discuss the differences in the texts and how those differences responsibilities change depending on which text we learn and Midrash are both full enough to warrant their own discussources in the source book to help the discussion. The Mishna from? Why does the Torah bring us both texts? Use the

- 1. What place in the world does the human have according to the story you received?
- 2. What part does God take in the creation of the humans?

- 3. Where is the man in relation to all else that is created?
- 4. Based on your knowledge of the story of creation, and the texts in front of you, what is unique about the creation of humans?
- 5. How is the human's role in the world affected by your answer to question number four?

Sources for I Am Who Created Me?

Back and front You have set me and laid upon me Your hand. (Psalms 139:5)

Rashi makes an interesting note on "In the Image (lit: shadow) of God created him" (Genesis 1:27) He makes note that "The verse explains for you that the image which is fixed for him (the created being) is the image of his creator's likeness"

And God Said: Let us make man, etc. With whom did He take counsel? R. Joshua b. Levi said: He took counsel with the works of heaven and earth, like a king who had two advisers without whose knowledge he did nothing whatsoever. R. Samual b. Nahman said: He took counsel with the works of each day, like a king who had an associate without whose knowledge he did nothing. R. Ammi said: He took counsel with His own heart. It may be compared to a king who had a palace built by an architect, but when he saw it it did not please him: with whom is he to be indignant? Surely with the agent! Similarly, "And it grieved Him at His heart." (Midrash Rabba, Genesis Rabba 8:3)

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Scripture charges him as though he had destroyed a whole sake of peace in the human race, that no man might say to world. (And [a single man only was first created] for the race, Scripture credits him as though he had saved a whole world, and whosoever rescues a single soul from the human that if anyone destroy a single soul from the human race, Therefore was a single man only [first] created to teach thee that the heretics should not say, 'There are many powers in his fellow, 'My ancestor was greater than thy ancestor', and heaven', and [only one human being was first created] to one with the other, but the King of kings, the Holy One, man stamps many coins with one die and they are all alike proclaim the greatness of the Holy One, blessed be He, for first man and yet not one of them is like to his fellow. Blessed be he, has stamped all mankind with the die of the the universe created'). Therefore every one is duty bound to say, 'For my sake was (Mishna Sanhedrin 4:5)

<u> Activity: One in a Kazillion</u>

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sure to keep the other half clean. Tell participants to make make a clear crease to separate the two sides. Have the markers. Have each person fold his or her paper in half and Give each participant a piece of paper and a few crayons or drawing take on a certain life of its own? How did it destantly for the entire time. When time is called, ask particidrawing until the time is up. Tell participants to draw conlayers as they can. This should take about ten minutes. If the texture as intricate as the possible can, with as many participants draw a texture on one half of the paper, making and "You told us to make it as detailed as possible!" Tell velop? DO NOT tell participants what the second half of the pants to share what they see in their drawings. Did the participants say they're done, they should be told to keep posed to creating the first texture. If the two images aren't minutes to recreate the texture. Come back together and them to do their best and recreate the texture. Give about ten receive lots of complaining and "Why didn't you tell us!?" as best they can on the second half of the sheet. You will get their crayons and markers again and recreate the texture paper is for. After the short discussion, tell participants to activity is meant to create an understanding about what it does this differ from God's creating us in God's image? that is to be created again. How is this similar to and how means to create something with a detailed plan, an original exactly the same, which one needs to be fixed, why? This begin a discussion about what went in to recreating as op-



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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)

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) and overturns it on to its face, as it is said: (Jeremiah 17:6) in the 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 are mand blow on it, there is no moving it from its place. As the waters, and that spreadeth out its roots by the river, 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, nei-



ther 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)

Two men were sailing on a boat when one of them began taking animal skins out of his bag to let them dry. The skins stank and the second man asked the first to put the skins away. The first answered, "What I do at my own seat is not your business." The second man thought for a moment and then took out a carpenter's drill. He began drilling a hole under his seat. The first man jumped up and said, "Are you crazy? You're going to kill us." The second man replied, "What I do at my own seat is not your business." (Adapted from Leviticus Rabbah 4:6 by Shomrei



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A.IUSSULA

Tikkun Olam: Hebrew phrase meaning fixing the World.
In 16th century Tsefat, Rabbi Isaac Luria observed that

People suffered from hunger, disease, hatred, and war. "Ilow 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, got 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 (Jod cannot repair it alone.

That is why God created us and gave us freedom of choice. We are free to do whatever we pleased 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)

Bal Tashchit: Hebrew phrase meaning do not destroy. It is a law from the Torah. It is a negative commandant, a commandment of what not to do. This law prohibits needlessly destroying or wasting resources, including a person's own property.

"When you lay siege and battle against a city for a long time in order to capture it, you must not destroy its trees, wielding an avagainst 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)

Psolet: Hebrew word meaning waste

Habitat: The physical place where a plant or animal can find the right food, shelter, water, temperature, and other things it needs for life.

Shoafim D'2/C/C Nesiya 2000 7100 July 10-12, 2000

Cape Cool National Seashore

Pirkei Avot

Ethics of the Fathers

Chapter 1

יד. הוא הָיָה אוֹמֵר: אָם אַין אַנִי לִי, מִי לִי? וּרְשָּאַנִּי לְעַצְמִי, מָה אֲנִי? וְאִם לֹא עַרְשָׁיוֹ, אַימְתַּי?

14 This was another favorite teaching of his: If I am not for me, who will be? If I am for myself alone, what am I? And if not now, when?

- Sin Hillel

The Giving Tree By Shel Silverstein

Leader Instructions: On the first night of your Nesiya, when all campers are ready for bed and in their tents, the counselors should split up and each counselor should get in a different tent. Each counselor should read the following story by Shel Silverstein to the campers. Many of the campers will be familiar with the story. But even if all have heard it, have them get comfortable and listen. Do a dramatic reading of the story. One option, depending on the group dynamic, is to have the campers read. One can be the narrator, one the Tree, and one the Boy. When the story is finished ask the kids what they thought of it. Ask what they thought about different characters. You can even be as general as asking what they thought story was trying to teach. Whatever you do, don't force the discussion. Ask a few questions, and bring up a few ideas, but remember that if they don't want to talk you should let it go. The idea is to have a cozy bedtime reading, and some time with their tent.

Once there was a tree... and she loved a little boy.

And every day the boy would come and he would gather her leaves and make them into crowns and play king of the forest.

He would climb up her trunkand swing from her branches and eat apples.
And the would play hide-and-go-seek.
And when he was tired, he would sleep in her shade.

And the boy lover the tree... very much.

And the tree was happy.

But time went by.

And the boy grew older.

And the tree was often alone.

Then one day the boy cam to the tree and the tree said, "come, Boy, come and climb up my trunk and swing from my branches and eat apples and play in my shade and by happy."

"I am too big to climb and play," said the boy. "I want to buy things and

have fun. I want some money. Can yougive me some money?"

"I'm sorry," said the tree, "but I have no money. I have only leaves and apples. Take my apple, Boy, and sell them in the city. Then you will have money and you will be happy."

And so the boy climbed up the tree and gathered her apples and carried them away. And the tree was happy.

But the boy stayd away for a long time... and the tree was sad.

And then one day the boy came back and the tree shook with with joy and she said, "Come, Boy, climb up my trunk and swing from my branches and be happy."

I am too busy to climb trees," said the boy. "I want a house to keep me warm," he said. "I want a wife and I was children, and so I need a house. Can you give me a house?"

"I have no house," said the tree. "The forest is my house, but you may cut off my branches and build a house.
Then you will be happy."

And so the boy cut off her branches and carried them away to build his house. And the tree was happy.

But the boy stayed away for a long time. And when he came back, the tree was so happy she could hardly speak. "Come, Boy," she whispered, "come and play."

"I am too old and sad to play," said the boy. "I want a boat that will take me far away from here. Can you give me a boat?"

"Cut down my trunk and makea boat," said the tree. "Then you can sail away... and be happy."

And so the boy cut down her trunk and made a boat and sailed away. And the tree was happy... but not really.

And after a long time the boy came back again. "I am sorry, Boy," said the tree, "but I have nothing left to give you-

My apples are gone."

"My teeth are too weak for apples," said the boy.

"My branches are gone," said the tree.
"You cannot swing on them-"

"I am too old to swing on branches," said the boy.

"My trunk is gone," said the tree.
"You cannot climb-"

"I am too tired to climb," said the boy.

"I am sorry," sighed the tree. "I wish that I could give you something... but I have nothing left. I am just an old stump. I am sorry..."

"I don't need very much now," said the boy, "just a quiet place to sit and rest. I am very tired."

"Well," said the tree, straightening herself up as much as she could, "Well, an old stump is good for sitting and resting. Come, Boy, sit down. Sit down and rest."

And the boy did. And the tree was happy.

the end

Rabbi Simcha Bunam 1762 - 1827

Leader Instructions: This activity is designed to give participants an action to go along with and enforce the delicate balance between responsibility to yourself and responsibility to the world or community. The first section is just a little background on Rabbi Simcha Bunam and may be skipped. The second section is a story about Rabbi Bunam and should be read to the campers. As always, you can ask a camper to volunteer to read. The story may spark some interesting comments. Try and help campers understand the idea of a hasidic story... few words and meanings on many different levels that are usually encrypted. Ask them to try to "crack the code" and see what they come up with for what the story is trying to teach. When the story *By Night* is finished being read and discussed, move on to the last section.

After presenting Rabbi Bunam's teaching the campers will be able to make their own cards. Use index cards and markers and have the campers write the phrase in big letters with drawings on one side of each card. Then fold the cards in half so that each card forms a little book. On the front, campers should decorate their cards, or write an opening to the saying. For example: "I must remember when I'm sad or down, or just burnt out by doing for others..." Then the inside of the card will complete the entence with "The World was Created for Me." On the back cover campers again may decorate or write a word or phrase that speaks to them about either topic.

A little bit about Rabbi Simcha Bunam...

Simcha Bunam introduced a new trend in hasidism. He set rationality over ecstasy and feeling and designated the study of the Talmud and the Maharal's works as the foundation of hasidism. Study of Kabbala and the secrets of the Torah he set aside, on the ground that no one of his time was proficient in the wisdom of the Kabbala....

A fundamental precept of his hasidic approach was "to walk humbly," to cover up one's devoutness and conceal one's virtues from outsiders, putting on the appearance in public that one did not observe all the commandments. He was not strict about praying at the appointed times. This provoked much opposition from both mitnagdim and disciples of other hasidic rebbes. (*The Golden Tradition*, p99-100)

By Night

Two hours every night, as he lay in bed, Rabbi Bunam would listen to his disciple Mendel, later the rabbi of Kotsk, while he read to him out of the book of Splendor. Sometimes, Rabbi Bunam fell asleep for a little while, and the reading was interrupted. When he awoke, he himself [Rabbi Bunam] resumed it.

But once when he awoke, he said to his disciple: "Mendel, I have been thinking it over: Why should I go on living as I do? People keep coming to me and prevent me from serving God. I want to give up my service as a rabbi; I want to devote myself to the service of God." He repeated this again and again. His disciple listened and said nothing.

Finally, Rabbi Bunam dozed again. After a few breaths, he sat up and said: "Mendel, no rabbi has been permitted to do so, I am not permitted to do it either."

Know where you are...

One of Rabbi Bunam's most famous teachings was a system of reminding one's self who they were. Let's explain... Rabbi Bunam taught that each person should walk around with two cards in his or her pockets. One card should have written on it "I am of ashes and dust" while the other should have written on it "The world was created for me."

One card should be in the left pocket and one card should be in the right pocket. When one finds him or her self depressed, feeling like the world is against them, or that he or she is nothing, then one should reach in to the pocket with the card that has written on it "The world was created for me." This will remind one of the order of creation, that humans were created last and that all the earth has to offer is for humans. But, on the other hand, if one is high on themselves. If one thinks that he or she is on top of the world, or is without responsibility to others. If he or she thinks that the world can be used and

abused without end, then the card that has written on it "I am of ashes and dust" will remind him or her that we are each just a piece of a larger cycle of life. We, like everything else, return to the dust when our time on earth is done.

The answer here as to who we really are, and should be, lies between the two extremes. We cannot be only for ourselves... think always that all was created for us. Nor can we live lives that are only for others. Who we need to be is between the two extremes, just as putting one card in each pocket puts you in the middle, and lets you be both.

Psolet on my plate

OO WA OO WA OO WA OO OO (X2)

Each day I go to breakfast Put oatmeal in my bowl Fill up my glass with O.J. Eat half my jell roll.

Chorus #1 I can't believe I took more than I ate That's why I have so much psolet on my plate.

Take two bites of an apple Drop raisins on the trail Pull breadcrusts off my sandwich I say it's 'cause they're stale,

Chorus #2:

Each night I ask the stars in the sky (Hey stars) Why does the food on my plate pile up so high?

OO WA OO WA OO WA OO OO

But now I'm feelin' happy I'm peaceful and serene I'm a ba'al bal tash'chit Because my plate is clean!

Chorus #3:

It's true! I took no more than I ate That's why you'll never find psolet on my plate

Words by Adam Berman, Jodi Cohen and Ben Landman To the tune of "Teenager in Love"

Habitat Sond

Chorus

Habitat, habitat, have to have a habitat Habitat, habitat, have to have a habitat Habitat, habitat, have to have a habitat Have to have a habitat to carry on.

The forest is a habitat, a multi-layered habitat it's where the tallest trees are at, it's where a bear can scratch her back, it keeps the ground from rolling back, renews the aquifers, in fact, The forest is a habitat that we depend on.

Chorus

The river is a habitat, a flowing, changing habitat, It's where the freshest water's at, for people, fish, and muskrats, But when the people dump the trash the river takes the biggest rap, The river is a habitat that we depend on.

Chorus

The ocean is a habitat, a dark and salty habitat, it's where the deepest water's at, it's where the biggest mammal's at, it's where our future food is at, it keeps the atmosphere intact, The ocean is a habitat that we depend on.

Chorus

People are different than foxes and rabbits, Affect the whole earth with our bad habits, Bëtter to love it while we still have it, Or rat-ta-tat-tat, our habitat's gone.

Words and Music by Bill Oliver

C
All God's critter's got a place in the choir,
G
C
C7
Some sing low and some sing higher,
F
C
Some sing out loud on the telephone wire,
C
D
C
And some just clap their hands, or paws, or anything they got, now.

Listen to the bass it's the one on the bottom, Where the bullfrog groans and the hippopotamus Moans and groans with a big to do, And the old cow just goes moo. (chorus)

The dogs and the cats they take up the middle, The hummingbird hums and cricket fiddles, The donkey brays and pony neighs, And the old coyote howls. (chorus)

Listen to the top where the little bird's singing On the melody with a high note ringing. And the hoot owl hollers over everything, And the Jay bird disagrees. (chorus)

Extra sources

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)

"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 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

(8)

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. (Δvot 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)

BLESSINGS FOR ALL OCCASIONS

Upon eating fruit of the tree:

ברוך אתה הי אלקינו מלך העולם, בורא פרי העץ

Blessed are you God, creator of the universe, who creates fruit of the tree.

Upon eating fruit of the ground:

ברוך אתה הי אלקינו מלך העולם ,בורא פרי האדמה

Blessed are you God, creator of the universe, who creates fruit of the ground.

Upon smelling fragrant trees or shrubs:

ברוך אתה הי אַלקינו מלך העולם, בורא עצי בשמים

Blessed are you God, creator of the universe, who creates fragrant trees.

Upon smelling fragrant herbs or plants:

ברוך אתה הי אלקינו מלך העולם, בורא עשבי בשמים

Blessed are you God, creator of the universe, who creates fragrant plants.

Upon seeing wonders of nature including, lightning, shooting stars, high mountains and a sunrise:

ברוך אתה הי אלקינו מלך העולם, עשה מעשה בראשית

Blessed are you God, creator of the universe, source of creation.

Upon hearing thunder or seeing a storm:

ברוך אתה הי אלקינו מלך העולם, שכחו וגבורתו מלא עולם

Blessed are you God, creator of the universe, who's strength and power fills the universe.

Upon seeing exceptionally beautiful creatures:

ברוך אתה הי אלקינו מלך העולם, שככה לו בעולמו

Blessed are you God, creator of the universe, who has such in the world.

Upon seeing exceptionally strange creatures:

ברוך אתה הי אלקינו מלך העולם, משנה הבריות

Blessed are you God, creator of the universe, who differentiates creatures.





BLESSINGS FOR ALL OCCASIONS

Upon seeing the ocean:

ברוך אתה הי אלקינו מלך העולם, שעשה את הים הגדול

Blessed are you God, creator of the universe, who made the great sea.

Upon seeing a rainbow:

ברוך אתח הי אלקינו מלך העולם, זוכר הברית ונאמן בבריתו, וקים במאמרו

Blessed are you God creator of the universe, who remembers the covenant, is faithful to it, and keeps Your promise.

Upon doing or seeing something for the first time:

ברוך אתה הי אלקינו מלך העולם, שהחינו וקימנו והגיענו לזמן הזה

Blessed are you God, creator of the universe, who grants us life, sustains us and helps us reach this day.

Upon rain or good news:

ברוך אתה הי אלקינו מלך העולם, הטוב והמטיב

Blessed are you God, creator of the universe, who is good and does good.



BAR/BATMITZWHE TIYO 112/12

time to reflect on your place in the world around you. creatures; the land, the Creator of all? Your Bar or Bat Mitzvah is a whom am I responsible-myself, my family, my community, other Mitzvah is a time to ask yourself. What responsibilities do I have? To understood as a time of taking on Jewish responsibilities, Bar/ Bat daughter (bat) of "the commandment" (mitzvah). Traditionally Becoming a Bar or Bat Mitzvah means becoming a son (bar) or

protecting the Earth is an important, Jewish thing to do! of what being a responsible Jewish adult means. Express your concern and caring for the Earth. Talk about why you believe nity to speak to your family and your community about your vision During your Bar/Bat Mitzvah ceremony, you will have the opportu-





Ideas for Bar / Bat Mitzvah Speeches

- help you. See <u>Torah and Flora</u> (resource list). the environment, to the Land of Israel, to animals? Ask your rabbi to natural world? What does the Torah teach about our relationship to any commandments given that involve human relationship to the in your portion relate to the natural world around them? Are there setting does your portion of the Torah or Haftarah take place? In what landscape does the story unfold? What season is it? How do the people. Talk about the ecology of your Torah portion. In what natural
- section, "Jewish Principles for Caring for the Earth," for some ideas. Earth and explain how it is a Jewish commitment. See the previous those traditions means today. Pick one thing that you can do for the ul'shomrah, to till and tend, to serve and protect the Earth (Genesis Jewish traditions on the environment and talk about what keeping 2:15). Use some of the references in the Resource list to research Talk about what it means to fulfill the commandment l'ovadah
- (Resource list): how that connection is meaningful to you. See Seasons of Our Joy holidays are connected to the cycles and rhythms of the Earth, and If there are any holidays in your Torah portion, talk about how those
- when we do not interfere with the cycles of the world but choose to Sabbath (Resource list). imit our actions and appreciate the world on its own terms. See The · Talk about Shabbat as an environmentally caring practice—a time
- important part of Tikkin Olam-repairing the world. Talk about how working to solve environmental problems is an





MITZVAH PROJECTS:

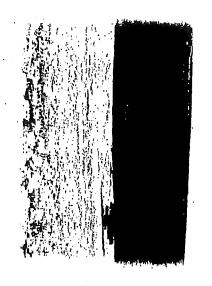
Mizzvah means "good deed" as well as commandment. Perhaps at the time of your Bat/Bar Mizzvah you would like to do a project that helps to solve one of the problems that concerns you. Here are a few ideas:

Involve your synagogue youth group in protecting the Earth.

- · Clean a park in your neighborhood.
- Plant trees.
- Write letters to government officials.
- Arrange a field trip to a nature center.

Join Operation Noah by adopting an endangered species or habitat. Operation Noah is a campaign created by COEJL to involve the Jewish community in protecting endangered species and their habitats. Research what you and others can do to help and talk about it in your speech. (See Resource List.)

Become a recycling watchdog! Make sure your family, synagogue, and school recycle. If they don't, help them learn how (See "Getting Started: Basic Principles of Environmental Caring.")





PREPARING FOR YOUR BAR OR BAT MITZVAH...

PREPARING FOR YOUR BAR OR BAT MITZVAH...

(continued)

The months before a bat/bar mitzvah can be frenetic for both parents and teenagers. It may L help to keep this thought in the back of your minds you are all about to set out on a spiritual journey, a search for nothing less than the ultimate source of meaning in your lives

MEDITATION

(for B'nai mitzvah)

TT רצון מלפנך ...

making it my own, I will find everything in review Torah, turning it and turning it and May it be Your will that as I study and Yehi ratzon milfanekha...

begin: this might be when you receive a date aside on the day your preparations officially them of one spiritual goal they might attain during this year of intense study and preparation. Post the index cards on the refrigerabefore a barror bat mitzvah, set a moment parents and their children can write down one sentence which will be a reminder to tutoring or classes begin. On index cards, for the bar or bat mitzvah, or on the day To keep perspective during the months tor, and keep on track by consulting the

BLESSING

For parents and children, after posting the

אשר קדשנו במצותיו וצונו לעסוק בדבדי תורה. Barukh atah Adonai eloheimu melekh ha'olam asher kidshanu b'mirzvotav v'tzivanu la'asok בדוך אתה ה אלקינו מלך העולם b'divrei Torah

our lives holy and for the mirruals of studying We praise You for the mitzuor which make the words of Torah.

mouths and in the mouths of all Your people so that we, our children, and all the children of Israel may come to love You and study May the words of Torah be sweet in our Torah for all the right reasons

TEACHING

ה' אלחיכם אמת.

Adonai eloheichem emet

Yehudah ben Tema taught at thirteen—you l, the Lord, am your God. (Numbers 15:41) gain responsibility for the mitzvot (Pirkei Avor 5:23)

proportionate to the effort (Pirkei Avot Ben Hay-Hay taught the reward is

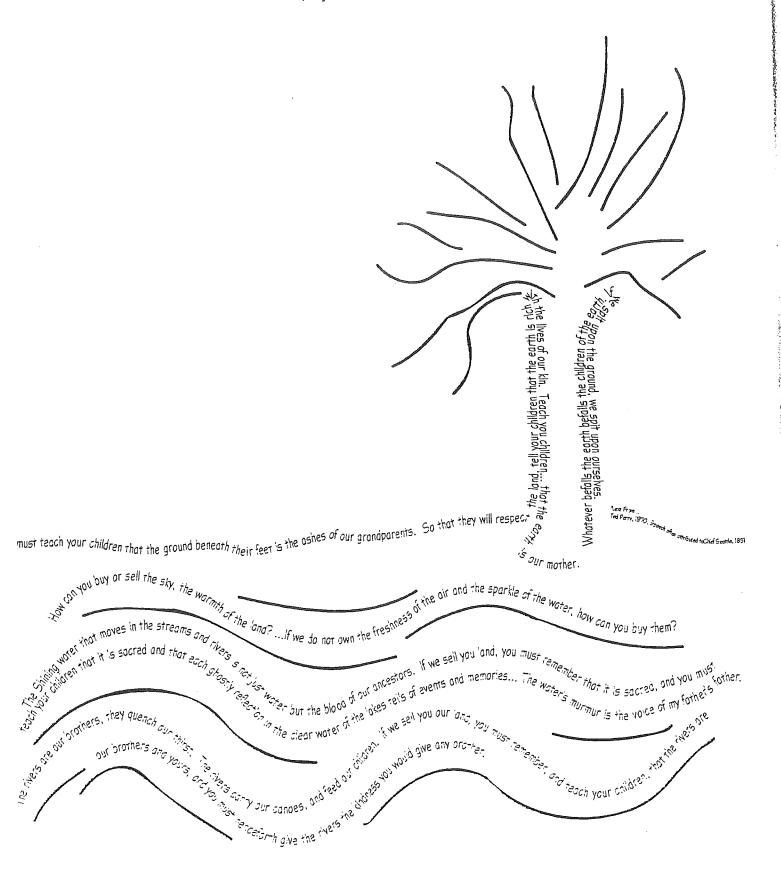
(Maimonides, The Book of Knowledge, chapte The sages...said, "One should always engage own sake, for one who begins thus will end wisdom. Then we reveal to them this mysti truth, little by little, and train them by easy by studying for its own sake Hence, when reward, till their knowledge increases and instructing the young...we teach them to stages till they have grasped and comprein the study of Torah, even if not for its serve God out of fear or for the sake of hended it, and serve God out of Jove." they have attained a large measure of

נעשה ונשמע.

ार we do things, later we understand

That Thing Called Prayer

Magshimim Nesiya July 17-19, 2000



I Am Not a God

A Hasidic Tale About Rabbi Menahem Mendel of Kotsk

It was a bitter frosty winter. One night, Menahem Mendel, the old rebbe of Kotsk, sat all alone by his stove, deep in study of the Gemara. The windows were covered with frost. He was reciting aloud at the top of his voice. He did not see or hear a sleigh pulling up before his house and a man asking to see him.

In the vestibule, the rabbe's attendant dozed by the stove. When the man, dressed in a fur coat and covered with frost, entered, the attendant awoke and asked what he wanted.

The man put down the driver's whip near the door, shook off some of the ice, rubbed his hands. "I must see the rabbe, I have come from a village many miles away, on behalf of my only daughter who has been three days in labor. It is a matter of life and death. Let me se the rebbe."

So absorbed was the rebbe in his study, reciting so loudly, the attendant was affraid to enter. The man pleaded with him, even promising him gifts. But the attendant stood tiptoe at the door, listening. The man became impatient, as if he were on hot coals. He cajoaled and he threatened, but it was no use. It was no small matter interupting the rebbe at his studies! The man, seeing the attendant was afraid to enter, said: "I will go in myself." The attendant tried to stop him, they struggled; the man pushed the attendant aside, and threw open the door. He began to weep: "Sainted Rebbe, a daughter of Israel is in danger. She has been three days in labor. There is no doctor in the village and the weather is too frosty to bring her into town. Rebbe, have pity, pray for her!"

The rebbe looked at him, then he went to the door and shouted: "I am not a god. What do you want of me? Why are you pleading with me? Plead with God!"

He told the man to leave and returned to his studies. The man was so upset that the attendant tried to confort him: "God will help. With God's help, your daughter will be all right. Don't worry, the rebbe knows what he's doing."

But the man would not be comforted. With renewed courage, once again he burst open the door to the rebbe's study and fell at the rebbe's feet, imploring him. The rebbe's wife and children came running to see what was the matter. The women, too, began weeping, and the rebbe's wife entreated: "Mendel, say something to him. It is a matter of life and death."

The rebbe did not reply, his head still bent over the Gemara. The man still lay on the floor, bleating like a calf. The neighbors, too, had come running. Then, pacing up and down his study, the rebbe shouted, "What do these village Jews think? Do they think I am a priest that they kiss my shoes? I am not a god. Go home, pray to God, and you daughter will be well."

But the man kept wailing. "Rebbe, help me; only you, sainted rebbe; I will stay here until you promise me that the birth will go well."

The study was full now. The neighbors were crying, some women even said the man was right to insist on the rebbe's blessing. The rebbe himself stood at a window, his head pressed against a frozen pane. The room was heavy with anguish. Then the rebbe cried out: "Fools, dolts, why have you come here? Do you think I am a god? That I can bring the dead back to life? You think that I, Mendel Kotsker, have influence in Heaven? That if I choose I can turn the frost into a heat wave? Fools, asses. Out! Out! Out!"

The attendant drove all the people out of the study, but the man would not leave. He remained on the floor, like a madman. The rebbe returned to the Gemara, his voice rising ever higher as if he wanted to blot out the incident. The man lay on the floor, perhaps an hour, sighing from time to time. When the rebbe finished, he put his kershief on the Gemara, and turned to the man. They looked at each other. Then the rebbe said, "Your horse must be frozen. Why are you waiting?" The man began to weep anew: "I cannot go home, rebbe, unless you help me!"

How can I help you?" asked the rebbe calmly. "I am not a doctor and certainly not a god. Go home. God will probably help you."

His word took effect. The man arose and said goodbye. He took his whip, got into his sleigh, and quickly drove away.

The next day the man returned, cheerful. The attendant asked, "Are congratulations in order?"

"Double congratulations. My daughter had two boys."

The rebbe recieved him with a smile; "Did you need my blessing?"

"Rebbe," replied the man, "Your last words yesterday helped. At the very moment you were telling me to go home my daughter gave birth." Every blade of grass sings poetry to God without ulterior motives or alien thoughts- without consideration of reward. How good and lovely it is, then, when one is able to hear this song of the grasses. It is therefore a precious thing to conduct oneself with piety when strolling among them. (Rabbi Nachman of Bratslav)

Rabbi Nachman's Prayer Master of the Universe

grant me the ability to be alone; May it be my custom to go outdoors each day

Among the trees and the grass, Among all growing things;

And, there may I be alone

to enter into prayer

There I may express all that is in my heart

Talking to you, the one to whom I belong.

The child of a certain rabbi used to wander in the woods. At first his father let him wander, but over time he became concerned. The woods were dangerous. The father did not know what lurked there.

He decided to discuss the matter with his child. One day he took him aside and said, "You know, I have noticed that each day you walk into the woods. I wonder, why do you go there?" The boy said to his father, "I go there to find God."

"That is a very good thing," the father replied gently. "I am glad you are searching for God. But,

my child, don't you know that God is the same everywhere?"

"Yes," the boy answered, "but I am not." (Rabbi Nachman of Bratslav)

When you say "Blessed are You"...you should think that He is standing before you, as it says, "I have placed the Lord before me always"; and you should have the fear of God on your face, and love of God within you, and speak with the full intention and concentration of your heart. (Sefer HaRokeach, quoted in Reshit Hochmah, Sha'ar HaKedusha, chap. 14, #32)

The tradition takes the feeling of satisfaction after a meal and, connecting it with God, turns it into thankfulness. Thus, the natural feeling is lifted up into the realm of spirituality. This happiness, now religious and spiritual, can be lifted up even further and carried into singing. (Yitzhak Buxbaum, Jewish Spiritual Practices, p. 272)

Before you say the Grace after Meals, have the kavvanah that God has been very kind to you in having given you this food to enliven you, and through this you will come to a joyful state of mind and to love of God. (Derech Hayim, 6-18)

To understand prayer, it is essential that we see it in a larger context. When reflected through the prism of Jewish worship, however, prayer is much more than that. It is an integral part of the complete religious life of a Jew- an essential part, but nevertheless only a part. It cannot be isolated from the rest except artificially, for it interweaves with everything else to create the harmonious whole that is Judaism. The other major components of a full Jewish life are study, ritual practice, and moral living. Although prayer is our way of communicating with God, we must remember that it is not the only way. All of these paths lead to God, and all of them are interconnected. (Reuven Hammer, Entering Jewish Prayer, p.3)

Prayer for Hope

Set all at peace with wisdom of heart.

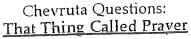
Let all who seek truth find it in life and find the way to teach it.

Let all people both great and small be protected from destructive thought.

And may all see and live a truth which is good in Your eyes.

Through that truth let us live in peace and freedom with only the confines of Your will.

Blessed are you, Lord, our God who gives hope.



- 1. What is prayer? Looking at some of the prayers and comments on prayer here, how would you describe prayer in one sentence?
- 2. What makes prayer "count"?
- 3. Look in the prayer book and see if you see any common themes, or basic categories of prayer. Are these all prayers, or is the "Prayer Servicee" Made up of more than just prayers?
- 4. What is the difference between blessing and prayer?
- 5. What is the purpous of the Amida? What is it about.... are there more than one meanings of the prayer?
- 6. What does a piece of the prayer service like the Shema do? What does saying this twice a day do for us?

Chevruta Questions: <u>Praver and Me</u>

- 1. Do you find any of the prayers speak to you more than others? Why?
- 2. According to Reuven Hammer, "Individual prayer may be mainly a way of communicating with God and expressing our feelings, reactions, and needs." Do you agree or disagree? Why?
- 3. What makes you enjoy and connect with prayer? What pushes you away from prayer?
- 4. What does prayer mean to you?

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)

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Two men were sailing on a boat when one of them began taking animal skins out of his bag to let them dry. The skins stank and the second man asked the first to put the skins away. The first answered, "What I do at my own seat is not your business." The second man thought for a moment and then took out a carpenter's drill. He began drilling a hole under his seat. The first man jumped up and said, "Are you crazy? You're going to kill us." The second man replied, "What I do at my own seat is not your business." (Adapted from Leviticus Rabbah 4:6 by Shomrei Adamah)



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Upon rain or good news:

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Blessed are you God, creator of the universe, who is good and does good.



SEEING NATURAL WONDERS...

Astory 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

Hishtachavu l'Adonai b'hadrat kodesh
The world is God's intensely holy place.
Hear God's voice in the waters, in the thunder. Hear God's voice in the forest, in the wilderness.

קול ה' בכה, קול ה' בהדה. Kol Adonai ba'ko'ach, kol Adonai be'hadar. Hear God's voice in power, hear God's voice in beauty. (Psalms 29:4)

RITUAL

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.

BLESSING

ברוך אתה עשה מעשה בראשית.

Barukh atah oseh ma'aseh b'reshit. Praised are You, renewer of the works of creation. Let me be attentive to the wonder of Your world.

הללוהו שמש וירח, הללוהו כל ככבי אור.

Halleluhu shemesh v'yarei'ach, Halleluhu kol kokhvei or. Praised is God, sun and moon, Praised is God, all bright stars. (Psulms 148:3)

TEACHING

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And God called the dry places "earth" and the water-springs God called "seas", and God saw that it was good. (Genesis 1:10)

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.

(Psalms 96:11-12)

Every blade of grass has a guardian above it. (Zohar 1:34a)

On seeing mountains, hills, seas, rivers and deserts, one should say, "Blessed is the One who creates."
(Jerusalem Talmud: Brakhot 9:1)

ברוך אתה שככה לו בעולמו.

Barukh atah she'kakhah lo b'olamo. Praised are You who has created such beauty in Your world.



hope.

in Your eyes. Through that truth let us live in peace and freedom with only the confines of Your will. May You, our God, be blessed as the giver of

from destructive thought.
And may all see and live a truth which is good

way to teach it.

Let all people both great and small be protected

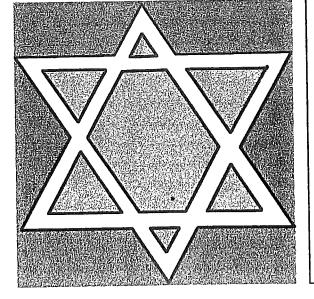
Set all at peace with wisdom of heart. Let all who seek truth find it in life and find the

Prayer for Hope

In a sense, prayer begins were expression ends. The words that reach our lips are often but waves of an overflowing stream touching the shore. We often seek and miss, struggle and fail to adjust our uniqe only open the door, and we can only weep on thethreshold of our incommunciable thirst after the incomprehensible.

(Abraham Joshua Heschel in Man's Quest for God)

A song of ascents. I turn my eyes to the mountains; from where will my help come? from God, maker of heaven and earth. God will not let your foot give way; your guardian will not slumber; See, the guardian of larael neither slumbers nor sleeps! God is your guardian, God is your protection at your right hand. By day the protection at your right hand. By day the sun will not atrike you, nor the moon by night. Godwill guard your life. God will guard your will guard your life. God will guard your going and coming now and forever.



Personal Prayer Sheets own prayers
to use as sources.

Widness

CAMPING STAFF OVERNIGHT ESSENTIALS (sample list for 3 day/2night trip)

Clothing: (includes what you'll wear the day we leave)

2 shorts

2 T-shirls

1 long sleeved shirt

I fleece/sweatshirt

3 underwear

3 pr. socks (not cotton)

1 warm bat 1 hat with a brim shoes for hiking

shoes for relaxing

raingear (jacket & pants)

Overnight staff list continued:

Equipment:

I sleeping bug in stull suck

Bandana

Water Bottles/Bladders

Day Pack

Tolletries: toothpaste & brush, hair brush, soap, towell

personal meda Nashlight. pen & paper kippnh telillin tallis alddur

aunacreen bug repellant swiss army knife

aunglasses camera

personal ID (passport.driver's license)

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