

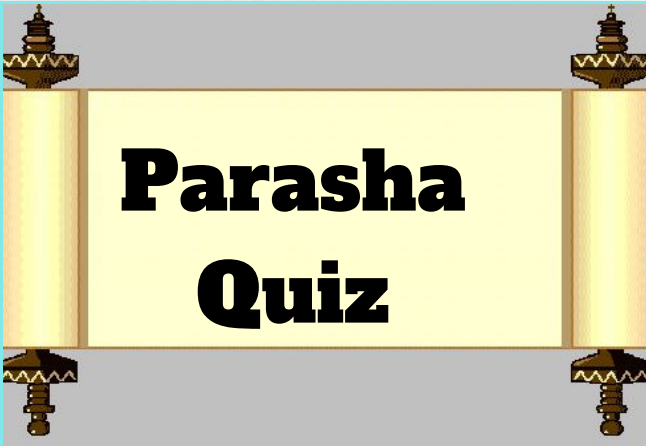


# KMS Family Parasha

LEARN ABOUT THE PARASHA WITH THE KMS YOUTH DEPARTMENT

Breishit: בְּרֵאשִׁית

10.26.19



## Elementary:

- 1) What did Hashem create on each day of Creation?
- 2) What is the only letter of the Aleph-Bet that does not appear in the creation story in Perek 1?
- 3) Hashem told Adam and Chava not to eat the fruit from which tree?
- 4) What was Kayin's job and what was Hevel's job?
- 5) Who was the oldest person who ever lived? How old was he when he died?

## Middle/High School:

- 1) According to Rashi (1:1) why does the Torah start with the story of Creation rather than with the 1st Mitzvah?
- 2) According to Rashi (1:26) how does Hashem model Anava (modesty) in the Creation of the Universe?
- 3) According to Rashi 2:4 the world was created with what letter? What does this letter symbolize?
- 4) What 3 examples (two in this parasha) does Rashi (3:9) cite of Hashem asking someone a question He already knows the answer to? Why does Hashem do this?
- 5) Which grandfather and grandson from this parsha appear in the text of the weekday Amidah?

## What would you do?

Discussion starter for your Shabbat table..

Now that we have celebrated our love of Torah on Simchat Torah what new part of Torah would you like to start studying?

## Did You Know?

Starting at Musaf on Shmini Atzeret we begin saying "Mashiv HaRuach U'Morid HaGeshem" in the 2nd bracha of the Amidah. The halacha is that if a person finishes the Amidah and forgot to say it they must repeat the Amidah.

What if they are not sure?

The halacha says that for the first 30 days (or 90 tefilot, which is even is less) after Shmini Atzeret if there is a Safek (doubt) we assume the person forgot to say it. After 30 days we assume that they remembered.

Some people have the minhag to sing the words "Mechayeh Meitim Ata Rav L' Hoshiah, Mashiv HaRuach U'Morid HaGashem" 90 times on Shmeini Atzeret in order to establish the Chazakah of having said it 90 times. That way they can assume they remembered it going forward.

## WHERE WAS THE FIRST BASEBALL GAME IN THE BIBLE?



IN THE BIG  
INNING.

EVE STOLE FIRST,  
ADAM STOLE  
SECOND, AND  
CAIN STRUCK  
OUT ABEL.

*fb/Oh. For the Love of God!*

The Medrash points out that on the second day of Creation, the Torah does not use the expression “Ki Tov” (It was good). On all the other days of Creation, the Torah says that “G-d saw that it was good”. However, the Torah does not use this expression on the second day of Creation. The Medrash explains that on the second day, G-d made the firmament (rakiah) which divided between the waters above and the water below. This was the day when G-d introduced division (machlokes) into the world. Therefore, G-d did not want to use the expression “It was good” regarding machlokes. The Medrash continues, “If a machlokes which is for the establishment of the world is not ‘good’, certainly a machlokes which is not for such a lofty purpose, but rather is just to create disunity and arguments, is not good”.

There seems to be one obvious problem with this Medrash. This was neither the only nor the first division during Creation. Another division was created on the first day of creation. “And G-d divided between the Light and the Dark” [Bereshis 1:4]. So G-d make machlokes on the first day as well. He separated between light and darkness. And despite the division, it does say “And G-d saw that it was good (ki tov)”.

On the second day, G-d divided the upper and the lower waters. This was not a case of good water and bad water; of True water and False water. This was a case of making a division between two equally valid components. Regarding such division we do not say, “It was good”. This was an unfortunate division. A division was necessary, but there is no ‘ki tov’ on that day because conceptually there is no reason to have machlokes between ‘water’ and ‘water’.

But the first day was different. On the first day, the division was between Light and Dark (Or v’Choshech). By analogy, this represents separation between Truth and Falsehood, between the forces of Good and the forces of Evil. There we must divide. We must delineate. We must say this is Light and this is Dark; This is True and this is False. This is a machlokes, but it is a machlokes that warrants a ‘Ki Tov’. It is a necessary machlokes — a division that must be made. (Rabbi Yissocher Frand)