



Snapshot Torah



GUIDE TO THE WEEKLY PARSHA

THIRD EDITION / ISSUE 1

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BERESHIT

27th Tishri 5776

Kohen - First Aliya: Page 1, Chapter 1, verses 1-13

- ✚ Hashem starts creating the Heaven and the Earth by uttering those famous words 'Let There Be Light'
- ✚ On the 2nd day the firmament is fixed in place by separating the water which was covering the entire earth.
- ✚ Dry Land appears on the 3rd day as grass; different types of trees and plant life are produced.

Levi - Second Aliya: Page 4, Chapter 1, verses 14-23

- ✚ On the 4th day, Hashem placed the Sun, moon and stars into the sky to distinguish the night from the day.
- ✚ The 5th day saw Fish being introduced to the oceans and seas, Insect life on the ground and the creation of Birds to fly in the sky.

Sh'lishi - Third Aliya: Page 5, Chapter 1, verse 24- Chapter 2, verse 3

- ✚ The 6th day saw the creation of the rest of the animal kingdom.
- ✚ The final thing Hashem fashioned was an image of himself; 'Man'
- ✚ Hashem then rests on the 7th day and sanctifies it as the Sabbath.

R'VI' - Fourth Aliya: Page 8, Chapter 2, verse 4- Chapter 3, verse 21

- ✚ 'Man' who Hashem called Adam was placed in the Garden of Eden where he was given the task to name every living creature that Hashem created.
- ✚ While Adam slept, Hashem took one of his ribs and formed 'Woman' who Adam named as Chava. (Eve)
- ✚ Hashem tests both Adam and Chava to see if they would listen and comply with his command of not eating the fruit from the tree in the centre of the garden. Unfortunately due to the trickery of a serpent that convinced Chava that no harm would be done if indeed the fruit was partaken. Adam and Chava failed the trial and because of their shame and embarrassment, tried to hide themselves away but the all-knowing Hashem finds them and chastises them accordingly.

Chamishi - Fifth Aliya: Page 16, Chapter 3, verse 22- Chapter 4, verse 26

- ✚ As punishment for eating the forbidden fruit, Hashem banishes them from the Garden of Eden.
- ✚ Kayin (Cain) and Hevel (Abel) are born.
- ✚ Kayin murders his brother Hevel because he was jealous of the fact that Hashem declined his Korbanas (sacrifice) and accepted Hevel's instead. Kayin tries to deceive Hashem, claiming that he was not his brother's keeper when questioned by Hashem of Hevel's whereabouts.

Shishi - Sixth Aliya: Page 21, Chapter 5, verses 1-24

- ✚ The Torah now starts going through the lineage of Adam via the descendants of Adam's and Chava's third child Shais (Seth)

Sh'vi'i - Seventh Aliya: Page 24, Chapter 5, verse 25- Chapter 6, verse 8

- ✚ Noach (Noah is born) and later has three sons Shem, Ham and Japheth.
- ✚ Immorality and violence is now rife amongst all the men and women at this time and Hashem is beginning to regret having created the human race and decides to wipe them out completely.
- ✚ Hashem finds favour and grace with Noach and decides to give Mankind a second chance.

Haftorah – YISHAYAH (ISAIAH) Chapter 42 verse 5 to Chapter 43 verse 10

OVERVIEW:

- ✚ Hashem speaks to the Navi (prophet) Yishayah (Isaiah), reminding him of his life's purpose and duty, namely that of arousing the Jewish people to return to being a light unto the nations in order to be ready to receive the coming of Mashiach.
- ✚ The prophecy then continues with a discussion regarding this great event to celebrate the start of the 'Final Redemption' The Messianic Era, and the song that all of creation will sing united to Hashem on that day.
- ✚ Hashem would then fulfil his promises to punish all the nations that have persecuted Israel during the time while they were in golus (exile).
- ✚ Yishayah also rebukes Israel for their sinful ways, but assures them that they will return to the correct path and will be redeemed.

GEMATRIA RELATING TO THE SEDRA:

The word 'Gematria literally means 'Calculations and Measurements. Each letter of the Hebrew Alphabet has its own Numeric value connected to it. I.e. Aleph = 1, Bet = 2, Gimmel = 3 etc. By combining these numeric values in different words or phrases and comparing them to other words and phrases used in the Torah text. Sometimes hidden additional messages and meanings can be found. Starting today, each week aided by Gematria, I will try and unlock some of these hidden secrets.

- ✚ The numerical value of the word **רוֹאֵה אֵת** **ET HA'OR (THE LIGHT)** is six hundred and thirteen. Equating to the number of the commandments mentioned in the Torah.
- ✚ Straight away the Torah is teaching us that by studying the Torah and adhering to all of Hashem's six hundred and thirteen Mitzvot, we will definitely 'See the Light!'

WEEKLY DISCUSSION:

On the surface, the narrative in which Hashem creates the universe is, superficially, straightforward and simple and yet the complexity of 'The Creation' itself is quite perplexing when you study it deeper. For example: The first thing that Hashem creates, 'Light', seems to have been superseded by something else called 'Darkness'. While Hashem proclaims, "Let there be light," there is no indication that He proclaimed the existence of darkness. It appears as indicated in the very next verse; Hashem is separating His own creation, 'Light', from something which seemingly He did not create himself, 'Darkness', because it pre-existed existence.

Having read through a variety of different sources, there is no question that Hashem created everything because the Torah explicitly states in the very first pasuk (verse) of Beraishis "Hashem created the heavens and the earth." Yet, interestingly some of commentator's did suggest that because darkness was a part of the mess and undefined state of pre-creation discussed in the next pasuk, there was no need for it to be created. For me, this only exacerbates the question further as why the torah presents darkness as a lack of creation.

From a scientific perspective. The term 'Darkness' is merely just the absence of light. While this piece of information may not startle the average educated individual, its application to these verses in the Torah produces a remarkable insight. The existence of the Torah and the world was created for the sake of human understanding. The absence of light, a vacuum, nothingness is so extraordinary that it can only be part of the reality of 'The Pre-Creation' because it is virtually unfathomable for the human mind to comprehend a total void, without any intrinsic meaning, purpose or value. The fact that Hashem does not depict the creation of darkness, does not present us with something that existed before creation, on the contrary, it emphasizes that nothing would or could even come-to-be if it was not for creation itself. The 'Void / Darkness' depicted in the verses is only known to exist because of 'The Creation' that contrasts it.

It is therefore clear that the first day of creation truly did mark the beginning of existence; Hashem provided us with the ability to discern the difference between light and dark, He created the very concept of darkness; which would have had a completely different meaning if an actual declaration stating the fact that it was created also. It would leave us with the impression that darkness and void is an entity in itself, and that pre-creation had meaning and structure. Which if true would defeat the entire significance of creation in the first place. We see from here the complexity and subtlety that the Torah's narrative is presenting to us. Proving once and for all that the Torah is the source of all knowledge; as chapter 8, verse: 22 in Mishlei (proverbs) tells us, "Hashem looked into Torah and then created the universe"

