

שיעור א - יום א' כ"ז תשרי תשס"ו

1. בראשית פרק א פסוקים א - ג
2. Briefly introduce תורה שבעל פה and תורה שבכתב
 - 2.1. Brief outline of Medrash concept (Rashi sticks to P'shat)
3. Subject: יום א
4. Note: Goal of class is p'shat in the Pasukim and selected Rashi. Issues regarding השקפה (such as age of the earth) are not the scope of the shiur or the מגיד שיעור.
5. Verb list - skim through for familiarity (matching sheet for practice at home)
6. Distribute charts
7. First Rashi - text from Metsudah Chumash (read together with שיעור)
 - 7.1. Rashi Q: If the תורה's primary goal is to teach and not a story book, why begin here? Instead we should begin with ראש חודש which is the first מצוה given nationally.
 - 7.2. Rashi A: In order to have a response for the nations of the world
 - 7.3. Comment 1: Response is more relevant to us than to the nations of the world
 - 7.4. Comment 2: Why is ארץ ישראל so important here? Most מצוות are בארץ תלויים.
 - 7.5. מהר"ל to strengthen question: משה רבינו wrote other sefarim such as איוב. Why weren't the other sefarim included in the תורה.
8. פסוק א
9. Translate according to traditional translation prior to seeing Rashi.
10. "ואם באת לפרשו" - Second רש"י only from רש"י ד"ה בראשית ברא (פסוק א)
 - 10.1. Read Rashi together
 - 10.2. Rashi Q: Why does it say בראשונה instead of בראשית?
 - 10.3. Rashi A: The תורה is not listing but rather narrating.
 - 10.4. Rashi translation should be "At the beginning of Hashem's creating שמים and ארץ, while the land was תהו ובהו and Hashem said יהי אור etc."
 - 10.5. Rashi continues narrative until פסוק ג due to the ו at the beginning of ב which is a connector ו, unlike the one at the beginning of ג פסוק which is a super ו.
11. Third Rashi - (Read Rashi together) רש"י ד"ה ברא אלקים (פסוק א)
 - 11.1. Rashi Q: Why אלקים and not ה'?
 - 11.2. Rashi A: מדת הרחמים then later מדת הדין
 - 11.3. So why mention it? מהר"ל: If that was the ideal than it's something we should try for.
12. פסוק ב
13. Translate with the help of the following words
 - 13.1. תהו ובהו = astonishingly empty (Rashi)
 - 13.2. תהום = deep water which was upon the earth
 - 13.3. כסא הכבוד = and the אלקים מרחפת
14. אונקלוס - empty of people and empty of everything else
15. פסוק ג

16. Translation straightforward
17. Who was Hashem talking to, there were not even מלאכים yet?
Saying means to express a מחשבה - also concept of דברה תורה כלשון בני אדם
18. What's the deal with the light from Day #1? מהלוקת. Opinion #1 says it was the אור הגנוז.
Opinion #2 says that it was the regular light. It was created on the first day but was not "hung" in the sky until the fourth day.
19. מלבים - originally, all of the matter for all of the planets was created. the light was created as an object but not "attached" to the sun until the fourth day.