

1. Bereishit 1:1

א בְּרֵאשִׁית, בָּרָא אֱלֹהִים, אֶת הַשָּׁמַיִם, וְאֶת הָאָרֶץ. **1** In the beginning God created the heaven and the earth.

2. Tehillim 24:1, 2

א לַדָּוָד, מְזִמּוֹר : לַיהוָה, הָאָרֶץ וּמְלוֹאָהּ ; יַבֵּל, וְיֹשְׁבֵי בָהּ. **1** A Psalm of David. {N} The earth is the LORD'S, and the fulness thereof; the world, and they that dwell therein.

ב כִּי-הוּא, עַל-יַמִּים יִסְדָּהּ ; וְעַל-נְהָרוֹת, יִכּוֹנְנֶהָ. **2** For He hath founded it upon the seas, and established it upon the floods.

3. Berieshit 1:2

ב וְהָאָרֶץ, הִיְתָה תְהוֹ וָבְהוּ, וַחֲשָׁךְ, עַל-פְּנֵי תְהוֹם ; וְרוּחַ אֱלֹהִים, מְרַחֶפֶת עַל-פְּנֵי הַמָּיִם. **2** Now the earth was unformed and void, and darkness was upon the face of the deep; and the spirit of God hovered over the face of the waters.

4. Bereishit Rabba 1:9

פִּילוֹסוֹפִי אֶחָד שָׁאַל אֶת רַבֵּן גַּמְלִיאֵל, אֲמַר לִיה צִיר גָּדוֹל הוּא אֱלֹהֵיכֶם, אֲלֵא שֶׁמֶצָא סִמְמָנִים טוֹבִים שֶׁסִּיעוּ אוֹתוֹ, תְהוֹ, וָבְהוּ, וַחֲשָׁךְ, וְרוּחַ, וַיָּמִים, וַתְּהוֹמוֹת. אֲמַר לִיה תִּפְּח רֹחִיָּה דְהָהוּא גַבְרָא, כּוֹלְהוֹן כְּתִיב בָּהֶן בְּרִיאָה, תְהוֹ וָבְהוּ

A philosopher once asked Rabban Gamliel and said to him, "Your God is only a great artist because he found great materials that helped him: tohu and vohu, darkness, spirit, water, and the depths." Rabbi Gamliel responded to him: "Your spirit should blow! Regarding all of them, the term 'creation' is written

5. Bereishit Rabba 3:7

אֲמַר רַבִּי יְהוּדָה בֶּר סִימּוֹן, יְהִי עָרֵב אֵין כְּתִיב כָּאן, אֲלֵא וַיְהִי עָרֵב, מִכָּאן שֶׁהָיָה סֹדֵר זְמָנִים קִדְּם לָכֵן. אֲמַר רַבִּי אֲבָהוּ מְלִמֵּד שֶׁהָיָה בּוֹרָא עוֹלָמוֹת וּמַחְרִיבָן, עַד שֶׁבָּרָא אֶת אֱלֹהֵי, אֲמַר דִּין הִנֵּן לִי, יִתְהוֹן לֹא הִנֵּן לִי. אֲמַר רַבִּי פִנְחָס טַעְמִיָּה דְרַבִּי אֲבָהוּ (בְּרֵאשִׁית א, לא): וַיֵּרָא אֱלֹהִים אֶת כָּל אֲשֶׁר עָשָׂה וְהִנֵּה טוֹב מְאֹד, דִּין הִנֵּן לִי יִתְהוֹן לֹא הִנֵּן לִי

Rabbi Judah bar Simon said: it does not say, 'It was evening,' but 'And it was evening.' Hence we derive that there was a time-system prior to this. Rabbi Abbahu said: This teaches us that God created worlds and destroyed them, saying, 'This one pleases me; those did not please me.' Rabbi Pinhas said, Rabbi Abbahu derives this from the verse, 'And God saw all that He had made, and behold it was very good,' as if to say, 'This one pleases me, those others did not please me.'

6. Bereishit 1:3

ג וַיֹּאמֶר אֱלֹהִים, יְהִי אוֹר; וַיְהִי-אוֹר. 3 And God said: 'Let there be light.' And there was light.

7. Pesukei D'Zimra

בָּרוּךְ שֶׁאָמַר וַהֲיָה הָעוֹלָם. בָּרוּךְ הוּא. בָּרוּךְ עוֹשֶׂה בְּרָאשִׁית. בָּרוּךְ אוֹמֵר וְעוֹשֶׂה. בָּרוּךְ גּוֹזֵר וּמְקַיֵּם.

Blessed is He Who spoke, and the world came into being, blessed is He; blessed is He Who maintains the creation; blessed is He Who says and does; blessed is He Who decrees and fulfills;

8. Bereishit 1:5

ה וַיִּקְרָא אֱלֹהִים לְאוֹר יוֹם, וְלַחֹשֶׁךְ קָרָא לַיְלָה; וַיְהִי-עֶרֶב וַיְהִי-בֹקֶר, יוֹם אֶחָד. {פ} 5 And God called the light Day, and the darkness He called Night. And there was evening and there was morning, one day

9. Bereishit Rabba 3:8

יוֹם אֶחָד, שֶׁנָּתַן לָהֶם הַקָּדוֹשׁ בָּרוּךְ הוּא יוֹם אֶחָד, וְאֵיזָה זֶה יוֹם הַכְּפוּרִים.

"One day", which the Holy One, blessed be He, gave to them. And what is this [day]? Yom Kippur.

10. Bereishit 1:16

טז וַיַּעַשׂ אֱלֹהִים, אֶת-שְׁנֵי הַמָּאֹרֹת 16 And God made the two great

הַגְּדֹלִים : אֶת-הַמָּאֹר הַגָּדֹל, לְמַמְשֶׁלֶת
הַיּוֹם, וְאֶת-הַמָּאֹר הַקָּטָן לְמַמְשֶׁלֶת
הַלַּיְלָה, וְאֵת הַכּוֹכָבִים.

lights: the greater light to rule the day, and the lesser light to rule the night; and the stars.

11. Rashi Bereishit 1:16

המארת הגדולים. שנים נבראו ונתמעה הלבנה על שקטרה ואמרה א"א לשני מלכים
שישתמשו בכתר אחד:

THE GREAT LUMINARIES — They were created of equal size, but that of the moon was diminished because she complained and said, "It is impossible for two kings to make use of one crown" (Chullin 60b)

12. Recited at a brit mila:

"זֶה הַקָּטָן גָּדוֹל יִהְיֶה!"

May this little infant become great. Just as he has entered the Covenant, so may he enter into Torah, into marriage, and into good deeds.

13. Bereishit 1:27

**כֵּן וַיִּבְרָא אֱלֹהִים אֶת-הָאָדָם
בְּצַלְמוֹ, בְּצֶלֶם אֱלֹהִים בָּרָא
אֹתוֹ : זָכָר וּנְקֵבָה, בָּרָא אֹתָם.**

27 And God created man in His own image, in the image of God created He him; male and female created He them.

Rashi:

מִדְרָשׁ אֲגָדָה שֶׁבָּרָא שְׁנֵי פְרָצוּפִים בְּבְרִיאָה ראשונה, ואחר כך חלקו.

But according to a Midrashic explanation, He created him at first with two faces, and afterwards He divided him.

14. Ta'anis 7a

והיינו דאמר ר' חנינא הרבה למדתי מרבתי ומחבירי יותר מרבתי ומתלמידי יותר מכולן

And this is what Rabbi Ḥanina said: I have learned much from my teachers and even more from my friends, but from my students I have learned more than from all of them.

15. Bereishit 1: 22, 28

כב וַיְבָרֶךְ אֱלֹהִים, לֵאמֹר: פְּרוּ וּרְבוּ, וּמִלְאוּ אֶת-הַמַּיִם בַּיַּמִּים, וְהָעוֹף, יִרְבַּ בָּאָרֶץ. **22** And God blessed them, saying: 'Be fruitful, and multiply, and fill the waters in the seas, and let fowl multiply in the earth.'

כח וַיְבָרֶךְ אֱלֹהִים, וַיֹּאמֶר לָהֶם אֱלֹהִים פְּרוּ וּרְבוּ וּמִלְאוּ אֶת-הָאָרֶץ, וְכַבְשֶׁהָ; וְרָדוּ בַדְגַת הַיָּם, וּבְעוֹף הַשָּׁמַיִם, וּבְכָל-חַיָּה, הָרֹמֶשֶׂת עַל-הָאָרֶץ. **28** And God blessed them; and God said unto them: 'Be fruitful, and multiply, and replenish the earth, and subdue it; and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that creepeth upon the earth.'

16. Bereishit 2:3

ג וַיְבָרֶךְ אֱלֹהִים אֶת-יוֹם הַשְּׁבִיעִי, וַיְקַדֵּשׁ אֹתוֹ: כִּי בּו שְׁבַת מְכַל-מְלָאכְתּוֹ, אֲשֶׁר-בָּרָא אֱלֹהִים לַעֲשׂוֹת. {פ} **3** And God blessed the seventh day, and hallowed it; because that in it He rested from all His work which God in creating had made

ויברך, ויקדש. בָּרְכוּ בַמָּן, שְׁכָל יְמֹת הַשָּׁבוּעַ יֵרֵד לָהֶם עֹמֶר לַגִּלְגָּלֶת, וּבִשְׁשֵׁי לֶחֶם מִשְׁנֶה, וְקִדְּשׁוּ בַמָּן, שֶׁלֹא יֵרֵד כָּלִל בַּשְּׁבַת, וְהַמִּקְרָא כְּתוּב עַל הָעֵתִיד:

He blessed it through the Manna, that on all other days of the week there should fall for them (the Israelites) an Omer for each person, whereas on the sixth day there should fall twice as much of that bread. So, too, He sanctified it through the Manna, that it should not fall at all on the Sabbath

17. Rav Soloveitchik "On Repentance", pp. 97-98

"Even in those neighborhoods made up predominantly of religious Jews, one can no longer talk of the 'sanctity of Shabbat.' True, there are Jews in America who

observe Shabbat... But it is not for Shabbat that my heart aches; it is for the forgotten 'erev Shabbat' (eve of the Sabbath). There are Shabbat-observing Jews in America, but there are no 'erev Shabbat' Jews who go out to greet Shabbat with beating hearts and pulsating souls. There are many who observe the precepts with their hands, with their feet, and/or with their mouths - but there are few indeed who truly know the meaning of the service of the heart!"

18. Bereishit 2:4

ד אֵלֶּה תוֹלְדוֹת הַשָּׁמַיִם וְהָאָרֶץ, 4 These are the generations of the heaven and of the earth when they were created, in the day that the LORD God בְּהִבְרָאם : בְּיוֹם, עָשׂוֹת יְהוָה אֱלֹהִים--אָרֶץ וּשְׁמַיִם. made earth and heaven.

19. Nedarim 39b

שבעה דברים נבראו קודם שנברא העולם אלו הן תורה ותשובה גן עדן וגיהנם כסא הכבוד ובית המקדש ושמו של משיח

Seven phenomena were created before the world was created, and they are: Torah, and repentance, the Garden of Eden, and Gehenna, the Throne of Glory, and the Temple, and the name of the Messiah.

20. Bereishit 2:7

ז וַיִּצָּר יְהוָה אֱלֹהִים אֶת- 7 Then the LORD God formed man of the dust of the ground, and breathed into האָדָם, עָפָר מִן-הָאֲדָמָה, וַיִּפֹּחַ his nostrils the breath of life; and man בְּאַפִּיו, נִשְׁמַת חַיִּים ; וַיְהִי became a living soul. האָדָם, לְנֶפֶשׁ חַיָּה.

Rashi:

עפר מן האדמה. צבר עפרו מכל האדמה מארבע רוחות, שכל מקום שימות שם תהא קולטתו לקבורה. ד"א נטל עפרו ממקום שנאמר בו מזבח אדמה תעשה לי (שמות כ'), הלאי תהיה לו כפרה ויוכל לעמד

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 burial. Another explanation: He took his dust from that spot on which the Holy Temple with the altar of atonement was in later times to be built of which it is said, (Exodus 20:24) "An altar of earth thou shalt make for Me" saying, "Would that this sacred earth may be an expiation for him so that he may be able to endure"

21. Shmuel 1 7:16, 17

וְהָלַךְ מִדֵּי שָׁנָה בְּשָׁנָה וְסָבַב בֵּית-אֵל וְהִגְלָל וְהִמְצָפָה וְשָׁפַט אֶת-יִשְׂרָאֵל אֶת כָּל-הַמְּקוֹמוֹת הָאֵלֶּה:

Each year he made the rounds of Bethel, Gilgal, and Mizpah, and acted as judge over Israel at all those places.

וַתֵּשְׁבֶתוּ הָרָמָתָה כִּי-שָׁם בֵּיתוֹ וְשָׁם שָׁפַט אֶת-יִשְׂרָאֵל וַיְבִן-שָׁם מִזְבֵּחַ לַיהוָה

Then he would return to Ramah, for his home was there, and there too he would judge Israel. He built an altar there to the LORD.

22. Bereishit 2: 16, 17

טז וַיֹּצֵו יְהוָה אֱלֹהִים, עַל-הָאָדָם לֵאמֹר: מִכָּל עֵץ-הַגָּן, אָכַל תֹּאכֵל. 16 And the LORD God commanded the man, saying: 'Of every tree of the garden thou mayest freely eat;

יז וּמִעֵץ הַדַּעַת טוֹב וָרָע--לֹא תֹאכַל, מִמֶּנּוּ: כִּי, בְּיוֹם אֲכָלְךָ מִמֶּנּוּ--מוֹת תָּמוּת. 17 but of the tree of the knowledge of good and evil, thou shalt not eat of it; for in the day that thou eatest thereof thou shalt surely die.'

23. Bereishit 3: 24

כד וַיִּגְרֶשׁ, אֶת-הָאָדָם; וַיִּשְׁכֵּן מִקְדָּם לְגֹן-עֵדֶן אֶת-הַכְּרֻבִּים, וְאֵת לַהֲט הַחֶרֶב הַמִּתְהַפֶּכֶת, 24 So He drove out the man; and He placed at the east of the garden of Eden the cherubim, and the flaming sword which turned every way, to keep the

way to the tree of life. לשמר, את-דרך עץ החיים. {ס}