

הקדמה לספר בראשית הרב עזרא נוברגר

As this week is *Parshas Bereishis*, we will discuss a *hakdomo* to the whole *Sefer Bereishis*.

I would like to suggest that *Sefer Bereishis* is separate from the other four *Seforim* that make up the rest of the Torah. *Sefer Shemos* through *Sefer Devorim* is the *leidas* Moshe until *misas* Moshe and covers the *hispat'chus*, development, of *Klal Yisroel*.

Sefer Bereishis, on the other hand, is not Moshe Rabbeinu nor is it *Klal Yisroel*. There are two main parts to *Sefer Bereishis*. One is *Briah HaOlam* until *Dor Haflaga*, which is known as the *alpayim shel tohu*. Then there is the development of the *Avos* up through the *misa* of Yosef HaTzaddik. The former is primarily the *briah*, *chet Adam haRishon*, the *chet* of *Kayin*, the *chet* of *Dor HaMabul*, *Enosh*, and then the *Dor HaFlaga* in year 1996 which ended the *tekufas alpayim shel tohu*.

Following that is the *alpayim shel Torah* and the development of the *Avos* and *Klal Yisroel*. Avraham Avinu, as the *gemara* in *Avoda Zara* says, at age fifty-two went to *Canan* with “*es hanefesh asher asu b'Charan*.” He separated from Terach and subsequently from Lot. Then Yishmael is not part of *Klal Yisroel*, only Yitzchok is. Even from Yitzchok, Esav is not part of *Klal Yisroel*, only Yaakov. Yaakov Avinu becomes *Yisroel* and is *mitaso shelaymuh* which culminates in the “*Shema Yisroel Hashem Elokeinu Hashem Echad*” with which all the *Shevatim* are able to tell Yaakov that they are unified in their recognition of the *Ribono Shel Olam* being *Echad*.

Interestingly, both sets of *Seforim* end with the *brachos* to *Klal Yisroel*. *Sefer Bereishis* ends with *Birchas Yaakov*, and as *Rashi* points out numerous times is *Parshas Vezos HaBracha*, Moshe's *brachos* to *Klal Yisroel* parallel them somewhat. This is because these are the two *chalokim* of Torah.

A question could be asked, what is the connection between the two parts of *Sefer Bereishis*? The *Ramban*, in his *hakdomo* to *Sefer Shemos* where he describes how *Shemos* is a continuation of *Sefer Bereishis*, describes *Sefer Bereishis* and explains the connection between its two parts. He says that just like the first two *parshiyos* are the *yetzira* (formation) of the universe, the rest of *Sefer Bereishis* about the *Avos* is the *yetzira* for the children, for *Klal Yisroel's* future. This is because all of the events of the *Avos* hint and inform us of everything that happens to *Klal Yisroel*. This is *maaseh avos siman labonim*. Therefore, both halves of *Bereishis* are *sefer yetzira*.

I would like to suggest that the idea of the *Ramban* is deeper still. The entire *tachlis* of the *briah* is to bring about *kevod shomayim*. The *Chochmas HaBorei* was that the greatest *kevod shomayim* will come through *Adam* who is a mixture of *ruchni* and *gashmi*, *neshama* forged to *guf*, and that he is *Tzelem Elokim*. On the one hand, he is “*ma enosh ki sizkirenu, u'ven adam ki sifkidenu*,” not so *chashuv*, but on the other hand he is “*me'at michasreihu mei'Elokim*,” just a little bit less than the *Ribono Shel Olam* Himself. The entire *briah* is under *Adam*. Through his *Tzelem Elokim* and his *bechira*, he is supposed to bring about *kevod shomayim*.

This was and is the mission of *Adam*. *Adam HaRishon* committed his *chet* in *Gan Eden* and received *galus* from *Gan Eden*. Then the ten *doros* until the *Mabul* brought the world to the point that it needed to be destroyed, leaving only a small *cheilek* of *Adam*, that being *Noach* and his sons. Still, in the next ten *doros* from *Noach* until *Avraham*, *Adam* does not achieve the goal, the *tachlis* of the *briah*, of bringing *kevod shomayim* into the world from the *Tzelem Elokim*. This is what the

series of *mishanyos* in the fifth *perek* of *Avos* describes. Avraham Avinu comes after the *alpayim shel tohu* and takes the reward which they never earned.

This is the point in which the *Avos*, and by extension *Klal Yisroel*, take over as the “*me’at michasreihu mei’Elokim*” as well as the role of *Adam* as a *Tzelem Elokim* to bring *kevod shomayim* to the world. We can understand that with everything which the *Avos* did, in their *maasim*, they become the epitome of *Adam* in that they became the *keli* with which *kevod shomayim* can come. The *Ramban* finishes his *hakdomo* to *Shemos* by saying that the *Avos* are the *Merkava*. They are what the *Shechina* rests upon in this world. As well, this is the concept where the *Shechina* rested in the *ohel* of the *Avos*. Not that the *Mishkan* is the paradigm and the *Avos* compared to it, rather the opposite that the *Mishkan* is compared to the *Avos*.

They had the *Shechina* in their own lives because of the *darga* at which they lived. *Klal Yisroel* is not holding at that *darga* and therefore require a Moshe Rabbeinu and need a *nesinas haTorah* and *mitzvos*. The *Avos* were able to live that way (“*chukay chayim*”) and had such a *kesher* to the *Shechina*. This is why “*yafeh sichasan shel avos me’torasan shel bonim*” and why we strive and yearn for our *maasim* to reach the level of “*avosay*,” as in Avraham, Yitzchok and Yaakov.

Again, the connection between the two parts of *Bereishis* is the creation of *Adam* and his world and Avraham Avinu along with Yitzchok, Yaakov and the *Shevatim*, take over that role of *Adam*.

Just as an endnote, an interesting observation is that we never *layin* from *Sefer Bereishis* outside of the *Parshas haShavua*. All the extra *kriyos* come from the other *Seforim*. The exception to this is on Rosh Hashana which is the actual creation of the universe and that is when *Klal Yisroel* is first because it has become the new *Adam*. As well, the *kriah* of the two days is contiguous as a reflection on *yoma arichta*, and consists of *leidas* Yitzchok, the *Akeidah*, and *leidas* Rivkah, because they are the continuation of Avraham Avinu where we become the *Adam*. Through that, *kevod shomayim* comes to the world.