

A	Objectives	Expand your vocabulary by experiencing “big words” in meaningful sentences.
B	Description	<u>Anyone</u> can grow their vocabulary. It takes practice, determination, word use, and experiencing words. Some of you may find this work ridiculous, tedious, and even uninteresting, while others love it. Recognize humans grok in different ways but spend their life expressing themselves. Words help enrich the ride!
C	Remind yourself	“I would like to absorb these passages and words somehow and someday in my gray matter. Whether today or tomorrow, may they materialize and reflect how I experience the universe.”
D	Why?	Some individuals thank me years later for this approach; perhaps you may. A brain is a strange place; one never knows when or where an item will “pop” into it. Pack the gray matter to fuel fierce thought, fire communication, and wit. <ul style="list-style-type: none"> • May all of you experience wonder from this at some point in your lives. • Time permits, we will discuss in class or office hours but I provide comments!
E	How perform	Set aside a 30-45 minute time slot when your mind is clear, like a Sunday morning. Turn off your phone and concentrate to complete this work timely and meaningfully.
F	Part I Complete a reflection	<ol style="list-style-type: none"> 1. Ask yourself if you are ready to absorb and will not be disturbed. Why? <ul style="list-style-type: none"> • Passages are rich in content, meaning, and depth. • The more you reflect, the deeper I will comment to help you learn. 2. Each week, you will complete a reading reflection in this doc in document processing software such as MS Word or notepad. Activities include <ul style="list-style-type: none"> • Read and reflect on a passage. • Mark >=three syllable words. (yellow or circle) • List unfamiliar words and get a google definition. (green or square) <ol style="list-style-type: none"> 1. Query = <word> definition 2. [only use this format please] 3. Write 2-3 sentences about the passage. <ul style="list-style-type: none"> • For instance, reflect on a word, the use of the term, word phrasing, something striking, quirky, neat, haunting, beautiful, or weird, and how the whole thing made you feel. <p>This work is not an essay! It doesn't have to be perfect. Just get your thoughts out.</p>
G	Part II Crowd source on google sheets	<p>In the “reflections” sheet, update the words you didn't know. I will take the words across the class and add them to the wordsmithery doc.</p> <ul style="list-style-type: none"> • Words on wordsmithery will help when writing any of the four essays due. • Smushy is a word jam that will print and provide to everyone at the end of the semester. <p>This activity is 10-15% of your grade, i.e., upwards of a letter grade difference.</p>
H	Concerns?	Having difficulty? Happy to chat anytime via MSFT teams, slack, and text. Your learning is the primary focus.
I	FYI passage materials	<p>My graduate training includes data science and sociological theory, including robotics, human as machine, info.TECH, data.TRASH, nonsense, and transhumanism. Passages from sociological theory may describe haunting, terror, computation insanity, cyber flesh or skin, and the use of feminist descriptive words such as penetration or tech absorption. None intends to shock, alarm, make uncomfortable, discriminate, and so on. It's advanced computer science material.</p> <ul style="list-style-type: none"> • Selected passages expose you to various words and contexts, perhaps unfamiliar, like fractals, the phantasmagoric, and fleshy wearable tech (iWatch). Nothing is unbecoming. <p>Advanced computer science theory in scientific journals utilizes different words and languages to characterize and synthesize the infiltration of cybernetics into human forms. In short, some people find chips in their brains terrifying, while others “cool.” Bottomline</p> <ul style="list-style-type: none"> • If ever sharing any of this work, <u>qualify it</u> as “academic learning/theory media.” • If something is too unordinary or concerning, ask me for clarification. • Note: passages also from the Torah, classics (Moby-Dick), philosophers, and critics. <p>~v/r brian.hogan 12.28.22</p>

TORAH	BEREISHIS	GENESIS 1:1-17 □ 3	
PARASHAS BEREISHIS			
<p>In the beginning of God's creating* the heavens and the earth —² when the earth was astonishingly empty, with darkness upon the surface of the deep, and the Divine Presence hovered upon the surface of the waters —³ God said, "Let there be light," and there was light. ⁴ God saw that the light was good,* and God separated between the light and the darkness. ⁵ God called to the light: "Day," and to the darkness He called: "Night." And there was evening and there was morning, one day.</p>	The beginning: First day	1	
<p>⁶ God said, "Let there be a firmament in the midst of the waters, and let it separate between water and water." ⁷ So God made the firmament, and separated between the waters that were beneath the firmament and the waters that were above the firmament. And it was so. ⁸ God called to the firmament: "Heaven." And there was evening and there was morning, a second day.</p>	Second day*		
<p>⁹ God said, "Let the waters beneath the heaven be gathered into one area, and let the dry land appear." And it was so. ¹⁰ God called to the dry land: "Earth," and to the gathering of waters He called: "Seas." And God saw that it was good. ¹¹ God said, "Let the earth sprout vegetation: herbage yielding seed, fruit trees yielding fruit each after its kind, containing its own seed on the earth." And it was so. ¹² And the earth brought forth vegetation; herbage yielding seed after its kind, and trees yielding fruit, each containing its seed after its kind. And God saw that it was good. ¹³ And there was evening and there was morning, a third day.</p>	Third day*		
<p>¹⁴ God said, "Let there be luminaries in the firmament of the heaven to separate between the day and the night; and they shall serve as signs, and for festivals, and for days and years; ¹⁵ and they shall serve as luminaries in the firmament of the heaven to shine upon the earth." And it was so. ¹⁶ And God made the two great luminaries, the greater luminary to dominate the day and the lesser luminary to dominate the night; and the stars. ¹⁷ And God set them in the firmament of the heaven to</p>	Fourth day*		
¶ Parashas Bereishis			
<p>We begin the study of the Torah with the realization that the Torah is not a history book, but the charter of Man's mission in the universe. Thus, Rashi explains, the Torah's narrative of Creation establishes that God is the Sovereign of the universe.</p>	<p>The name Elohim, translated as God in this volume, denotes God in His Attribute of Justice, as Ruler, Lawgiver, and Judge of the world.</p>		
<p>The Torah relates the story of the six days of Creation <i>ex nihilo</i> to refute the theories that claim that the universe came into being through some massive coincidence or accident. The story of Creation speaks only in general terms, because its primary purpose is to state that nothing came into being except at God's command (Ramban).</p>	<p>1:4. Throughout the narrative, the term <i>ki tov</i>, [it] was good, means that the creation of the item under discussion was completed.</p>		
<p>1:1. The Hebrew phrase, <i>Bereishis barah Elohim</i>, is commonly rendered <i>In the beginning God created</i>, which would indicate that the Torah is giving the sequence of Creation — that God created the heaven, the earth, darkness, water, light, and so on. However, Rashi and Ibn Ezra maintain that this verse cannot be chronological; our translation follows their view.</p>	<p>1:6-8. Second day. The commentators generally agree that the term "firmament" refers to the atmosphere that encircles the world.</p>		
	<p>1:9-13. Third day. Up to now, the entire earth was submerged under water. On the third day, God decreed boundaries for the water, making way for the development of land, vegetation, animal life, and, ultimately, Man.</p>		
	<p>1:14-19. Fourth day. The luminaries, which had been created on the first day, were set in place on the fourth (Chagigah 12a). Indeed, all the potentials of heaven and earth were created on the first day but each was set in place on the day when it was commanded (Rashi).</p>		

4 □ GENESIS 1:18-2:3

BEREISHIS

TORAH

give light upon the earth,¹⁸ to dominate by day and by night, and to separate between the light and the darkness. And God saw that it was good. ¹⁹ And there was evening and there was morning, a fourth day.

Fifth day ²⁰ God said, "Let the waters teem with teeming living creatures, and fowl that fly about over the earth across the expanse of the heavens."

²¹ And God created the great sea-giants and every living being that creeps, with which the waters teemed after their kinds; and all winged fowl of every kind. And God saw that it was good. ²² God blessed them, saying, "Be fruitful and multiply, and fill the waters in the seas; but the fowl shall increase on the earth." ²³ And there was evening and there was morning, a fifth day.

Sixth day* ²⁴ God said, "Let the earth bring forth living creatures, each according to its kind: animal, and creeping thing, and beast of the land each according to its kind." And it was so. ²⁵ God made the beast of the earth according to its kind, and the animal according to its kind, and every creeping being of the ground according to its kind. And God saw that it was good.

²⁶ And God said, "Let us make Man* in Our image, after Our likeness. They shall rule over the fish of the sea, the birds of the sky, and over the animal, the whole earth, and every creeping thing that creeps upon the earth." ²⁷ So God created Man in His image, in the image of God* He created him; male and female He created them.

²⁸ God blessed them and God said to them, "Be fruitful and multiply, fill the earth and subdue it; and rule over the fish of the sea, the bird of the sky, and every living thing that moves on the earth."

²⁹ God said, "Behold, I have given to you all herbage yielding seed that is on the surface of the entire earth, and every tree that has seed-yielding fruit; it shall be yours for food. ³⁰ And to every beast of the earth, to every bird of the sky, and to everything that moves on the earth, within which there is a living soul, every green herb is for food." And it was so. ³¹ And God saw all that He had made, and behold it was very good. And there was evening and there was morning, the sixth day.

2

Seventh day:
The Sabbath*

¹ Thus the heaven and the earth were finished, and all their array. ² By the seventh day God completed His work that He had done, and He abstained on the seventh day from all His work that He had done. ³ God

1:24-31. Sixth day. The climax of the physical creation is at hand. Animal life was created first, and then Man, the being whose performance for good or ill would determine the destiny of the universe. This sequence implies that God was telling Adam, in effect: The complete world is now placed in your hands; make it function properly.

1:26. Man has two components, physical and spiritual. Thus, God spoke of both dimensions, as it were, saying that the earth would bring forth man's body from its elements and God Himself would supply the spirit (Ramban).

According to Rav Saadla Gaon, the language of this verse reflects the use of pluralis majestatis, the

custom of kings to speak of themselves in the plural, i.e., "the royal we." This mode of expression is sometimes used in decisive events, such as those necessitating Divine intervention. (See Genesis 11:7; 20:13; 35:7; Joshua 24:19; and II Samuel 7:23 where the Hebrew itself reveals a type of royal *we* usage.)

1:27. Among all living creatures, Man alone is endowed — like his Creator — with morality, reason and free will. He can know and love God and can hold spiritual communion with Him; and Man alone can guide his actions through reason. It is in this sense that the Torah describes Man as having been created in God's image and likeness (Ramban; Sforno).

2:1-3. The seventh day / the Sabbath. The Sabbath

Torah, Genesis 1:1-31

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words >=3 syllables=21

sprout- (of a plant) put forth shoots

herbage - the succulent part of a herbaceous vegetation.

luminaries - a person who inspires or influences others especially one prominent in a specific sphere

creeping - of a plan growing along the ground

creeps - move slowly and carefully in order to not be heard

teeming - be in full or or swarming with

firmament - the heavens or the sky, especially when regarded as a tangible thing

Reflection:

Letting the earth sprout, grow, and come forward makes me think of Spring but explicitly coming out of the ground as something new. I love this word! Hmm, I usually call the ground, ground, and I never referred to it as the firmament, but I know it will stump Uncle Buck this thanksgiving. Holy smokes, firmament doesn't even mean ground by the heavens or sky! I better add that up top.

I've never been teeming with anything as never heard of it. Now I know it means swarming, so I can imagine a pond full of polly-woggers darting all over the darn place.

Creeping vs. creeps? I feel like I'm in a spider hut. I have definitely met a few creepy people in my time, and I'm very grateful not to see any of them creep on the ground like an alien weirdo from Planet Bunny. The only darn thing I want to see creep on the ground is a tri-colored slug. Thanks for reading! ~b.h.

49 ¹Then Jacob called for his sons and said, "Assemble yourselves and I will tell you what will befall you in the End of Days. ²Gather yourselves and listen, O sons of Jacob, and listen to Israel your father. ³"Reuben, you are my firstborn, my strength and my initial vigor, foremost in rank and foremost in power. ⁴Water-like impetuosity* — you cannot be foremost, because you mounted your father's bed; then you desecrated Him Who ascended my couch. ⁵"Simeon and Levi are comrades, their weaponry is a stolen craft. ⁶Into their conspiracy, may my soul not enter! With their congregation, do not join, O my honor! For in their rage they murdered people, and at their whim they hamstrung an ox.* ⁷Accursed is their rage* for it is intense, and their wrath for it is harsh; I will separate them within Jacob, and I will disperse them in Israel. ⁸"Judah — you,* your brothers shall acknowledge; your hand will be at your enemies' nape; your father's sons will prostrate themselves to you. ⁹A lion cub is Judah; from the prey, my son, you elevated yourself. He crouches, lies down like a lion, and like an awesome lion, who dares rouse him? ¹⁰The scepter shall not depart from Judah* nor a scholar from among his descendants until Shiloh arrives* and his will be an assemblage of nations. ¹¹He will tie his donkey to the vine; to the vine branch his donkey's foal; he will launder his garments in wine and his robe in the blood of grapes. ¹²Red eyed from wine, and white toothed from milk. ¹³"Zebulun* shall settle by seashores. He shall be at the ship's harbor, and his last border will reach Zidon. ¹⁴"Issachar is a strong-boned donkey;* he rests between the boundar-

ies Jacob blesses his children. Jacob blessed the tribes individually, each in line with its own character and ability, so that they would be directed toward the paths for which God had suited them, for his blessings would make clear that each of the tribes has its own unique mission.

49:4. Reuben lost his right to national leadership because of the impetuosity with which he rushed to vent his anger [in the incident with Bilhah; see 35:22].

49:5-7. Simeon and Levi. Having explained why Reuben forfeited the prerogatives of the birthright, Jacob then explained why Simeon and Levi, the next oldest, were also unworthy to succeed him as rulers.

49:6. Simeon and Levi sought to disable Joseph, who is figuratively likened to an ox; see Deuteronomy 33:17 (Rashi).

49:7. Even when Jacob was chastising his sons, he did not curse them, but their rage (Rashi).

49:8-12. Judah. When Judah heard Jacob's rebuke of his brothers, he drew back, afraid that Jacob might chastise him over the affair of Tamar. So Jacob called him soothingly, "Judah — you [this word is emphatic] are not like them. You, your brothers shall acknowledge!" (Midrash, Rashi). Judah would be the source of Jewish leadership and royalty, of the Davidic dynasty and Messiah.

So admired will you be by all your brothers that Jews will not say: I am a Reubenite or a Simeonite, but I am a Yehudi [Judahite; Jew] (Midrash).

49:10. The privilege of providing Israel's sovereign ruler — symbolized by the royal scepter — shall not pass from the House of Judah (Oruklos). Although Judah's leadership was interrupted following the destruction of the First Temple and the subsequent exile, the tribe's primacy was not abrogated; his offspring will ascend to the throne with the coming of Messiah, as prophesied in Hosea 3:4-5.

Furthermore, the temporal leadership in the Land of Israel and in Babylonia continued to be exercised by descendants of King David, from the tribe of Judah, until these institutions were terminated. In the Land of Israel, the temporal leader was called the *Nasi* or Prince; the position was inaugurated with Hillel (ca. 100 years before the destruction of the Second Temple) and remained in effect until the 5th century C.E. In Babylonia, the leader was known as the *Rashi Galusa* (Leader of the Diaspora), or Exilarch, and the position continued through the 11th century C.E.

Until Shiloh arrives, i.e., the Messiah, to whom the kingdom belongs (Rashi). The word *until* does not mean that Judah's ascendancy will end with the Messiah's coming. To the contrary, once Messiah begins to reign, Judah's blessing of kingship will become fully realized (Sh'lah), for all the nations will acknowledge him and pay homage to him.

49:13. Zebulun precedes Issachar. Although Issachar was older, Jacob gave precedence to Zebulun because [as Rashi notes] Zebulun engaged in commerce and supported Issachar (Tanchuma).

ies. ¹⁵He saw tranquility that it was good, and the land that it was pleasant, yet he bent his shoulder to bear and he became an indentured laborer. ¹⁶"Dan* will avenge his people, the tribes of Israel will be united as one. ¹⁷Dan will be a serpent on the highway, a viper by the path, that bites a horse's heels so its rider falls backward. ¹⁸For Your salvation do I long, O HASHEM! ¹⁹"Gad will recruit a regiment and it will retreat on its heel.* ²⁰"From Asher — his bread will have richness, and he will provide kingly delicacies.* ²¹"Naphtali* is a hind let loose who delivers beautiful sayings. ²²"A charming son is Joseph,* a charming son to the eye; each of the daughters climbed heights to gaze. ²³They embittered him and became antagonists; the arrow-tongued men hated him. ²⁴But his bow was firmly emplaced and his arms were gilded, from the hands of the Mighty Power of Jacob* — from there, he shepherded the stone of Israel.* ²⁵[That was] from the God of your father and He will help you, and with Shaddai — and He will bless you [with] blessings of heaven from above, blessings of the deep crouching below, blessings of the bosom and womb. ²⁶The blessings of your father surpassed the blessings of my parents to the endless bounds of the world's hills. Let them be upon Joseph's head and upon the head of the exile from his brothers. ²⁷"Benjamin is a predatory wolf;* in the morning he will devour prey and in the evening he will distribute spoils." ²⁸All these are the tribes of Israel — twelve — and this is what their father spoke to them and he blessed them; he blessed each according to his appropriate blessing. ²⁹Then he instructed them;* and he said to them, "I shall be gathered to my people; bury me with my fathers in the cave that is in the field of

49:14-15. Issachar. The simile of a strong-boned donkey refers to Issachar's spiritual role as bearer of the yoke of Torah and cultivator of the spiritual treasures of the people (Rashi).

49:16-18. Dan. Having concluded his blessings of Leah's six sons, Jacob went on to the older son of Bilhah, Rachel's maidservant. He left the sons of Rachel for last.

49:19. Gad. Jacob went from Bilhah's older son to Zilpah's. Although the Gadites' territory was on the east of the Jordan, they crossed the river to assist their brothers in conquering the land. Jacob prophesied that after the conquest, Gad would return safely on its heel, i.e., by the same roads and paths upon which it had initially traveled — and not one of the troops will be lost (Rashi).

49:20. Asher. Asher's land will be so rich in olive groves that it will flow with oil like a fountain (Rashi); and he will provide kingly delicacies, i.e., his rich produce will be worthy of royal tables and will be sought by kings (Radak).

49:21. Naphtali. Having blessed Zilpah's sons, Jacob blessed Bilhah's younger son, and thus concluded the blessings of the sons of the maidservants.

49:22. Joseph. Jacob turns to Rachel's sons, who

were born last and who were his comfort after the loss of his beloved wife. He begins with ecstatic praise of Joseph, whose talent and purity survived hatred and temptation.

49:23-24. According to Rashi (as understood by the commentaries), these two verses are linked: Joseph rose to prominence despite the hatred he suffered. His brothers and Potiphar and his wife embittered him and became antagonists. People with arrow-like tongues — a Scriptural allusion to malicious slanderers and gossips — dealt bitterly with Joseph, but, by the grace of God, he rose to prominence despite them (Rashi).

49:24. From his God-given position as viceroy, or from his position as the victim of slander, Joseph became the shepherd who provided sustenance for Jacob, the stone of Israel. The word stone denotes the primary personage of the nation, as it is used in Zechariah 4:7.

49:27. Benjamin. His descendants were likened to a wolf — they were mighty, fearless warriors, as depicted in the affair of the Concubine at Gibeah [Judges Chapters 19-20] (Radak), as was King Saul, a Benjamite, who, in his short reign, defeated Moab, Edom, and Philistia.

49:29-32. Jacob's final request. Although Joseph

Torah, Genesis, 49:1-29

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first.last

words>= 3 syllables =

Reflection: