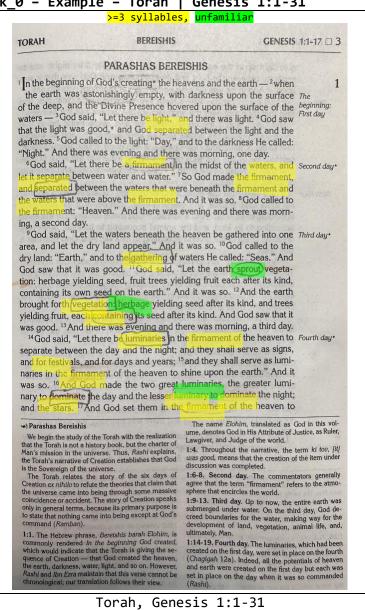
A	Objectives	Expand your vocabulary by experiencing "big words" in meaningful sentences.
В	Description	<u>Anyone</u> can grow their vocabulary. It takes practice, determination, using the words, and experiencing how you think about them. Some of you may find this work ridiculous, tedious, and even uninteresting, while others love it. Recognize humans spend their lives expressing themselves and searching for meaning. Words help enrich the ride!
С	Remind yourself	"I would like to absorb these passages and words somehow and someway. Whether today or tomorrow, may my knowledge grow because of this work I elect to perform."
D	Why?	<pre>Individuals thank me years later for this method; perhaps you may too. A brain is a strange place! One never knows when or where an item will materialize or "pop" into your mind. Packing the gray matter with new words can fuel fierce thought, fire communication, and wit.  &gt; I hope everyone experiences this at some point in their lives. &gt; May your situational explanations come alive and dance in another's mind.</pre>
E	How it works part 1 fill out a reflection	<ul> <li>a) Each week, you will complete reading reflection notes on a 4x6 index card. <ul> <li>One side with one week and the other side the following week.</li> </ul> </li> <li>b) Work involves reading a passage, reflecting, noting unfamiliar words, total words &gt;=3 syllables, getting definitions for foreign words, and a reflection. <ul> <li>The reflection experience is 2 or more sentences focusing on a word, word phrasing, something striking, quirky, haunting, neat, beautiful, etc.</li> </ul> </li> <li>c) Highlight or circle words you don't know. <use 2="" colors="" different=""> <ul> <li>d) Highlight or square words with three or more syllables, tally and put on card.</li> <li>e) Write unfamiliar words in the box below passage with a google definition. <ul> <li>I prefer long-hand, so you think about every word you write. You may type, so let me know if you like the example in this document.</li> <li>Write clearly so anyone with accessibility issues can read.</li> </ul> </li> <li>f) Plan on spending 20-30 minutes when your mind is entirely free to absorb. <ul> <li>Passages are rich in content and meaning. If your schedule permits, take more time to absorb, learn word meanings, and write more.</li> <li>I will read and comment on all.</li> </ul> </li> <li>g) Having difficulty? Happy to chat anytime via MSFT teams, slack, and text.</li> <li>h) Your learning is the primary focus.</li> </ul></use></li></ul>
F	How it work part 2  crowd source on google sheets	Use the "smushy" and "wordsmithy" tabs to update excellent words!  ✓ Words on wordsmithy will help when writing any of the 4 total essays due.  ✓ Smushy is a word jam will print and provide everyone at the end of semester.  ■ This activity is 10-15% of your grade (12.28.22 finalizing).  ○ That is the difference between an A and a B grade.  ■ There is NO word quiz, but Ihope to see your voice grow over time.  ■ Each week we will discuss the passage for 10-15 minutes in one of the classes.
G	Informative note on passage contents	My master's+ level training is in data science and sociology.Passages from sociological theory may describe haunting, terror, info.TECH insanity, etc. There is ZERO intention of shocking or alarming anyone.  Advanced computer science theory in academic scientific journals may utilize different types of language to characterize and synthesize the infiltration of cybernetics into human forms. In short, some people find chips in their brains terrifying, and others think it's cool. Bottomline  • If ever sharing any of this work, qualify it as "academic learning/theory media."  • Passages are selected to expose you to various words and contexts, perhaps unfamiliar, like fractals, the phantasmagoric, and fleshy wearable tech (iWatch). Nothing is unbecoming.  • If something is too unordinary ask me for clarification.  • Materials also come from the Torah, classics (MobyDick), philosophers, and critics.



MSFT, menu Draw, 6<sup>th</sup> marker from left, #2 circle 4 GENESIS 1:18-2:3 REREISHIS 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. <sup>19</sup> And there was evening and there was morning, a fourth day. <sup>20</sup>God said, "Let the waters teem with teeming living creatures, and Fifth day fowl that fly about over the earth across the expanse of the heavens. <sup>21</sup> 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." <sup>23</sup> 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 <sup>26</sup> 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." <sup>27</sup>So God created Man in His image, in the image of God\* He created him; male and female He created them. <sup>28</sup>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." <sup>29</sup>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 seedyielding 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. hus the heaven and the earth were finished, and all their array. <sup>2</sup>By the seventh day God completed His work that He had done, and He The Sabbath\* abstained on the seventh day from all His work that He had done. <sup>3</sup> 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 spiri-tual. 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

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

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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 necessistant pointe intervention. (See Genesis 11.7; 20:13; 35:7; Joshua 24:19; and Il Samuel 7:23 where the Hebrew itself reveals a type of royal we usage.) the ricerrew liself 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).
21.13. The sensett the describes the senset that the Torah describes with the Torah describes 2:1-3. The seventh day / the Sabbath. The Sabbath

brian.hogan

# words >=3 syllables=21

sprout- (of a plant) put forth shoots

herbage - the succulent part of a herbaceaus 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, especiallty when regarded as a tangible thing

## Reflection:

Letting the earth sprout, grow, and come forward makes me think of Spring but specifically coming out of the ground as something new. I love this word! Hmm, I usually call the ground, ground. 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.

Personally, 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.

Then Jacob called for his sons and said, "Assemble yourselves and I will tell you what will befall you in the End of Days. <sup>2</sup>Gather yourblessings: selves and listen, O sons of Jacob, and listen to Israel your father.

<sup>3</sup> "Reuben, you are my firstborn, my strength and my initial vigor, foremost in rank and foremost in power. \*Water-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. Levi 6 Into 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.\* 7 Accursed 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. 9 A lion cub is Judah; from the prey, my son, you elevated yourself. A tiny He crouches, lies down like a lion, and like an awesome lion, who dares glimpse at rouse him? 10 The scepter shall not depart from Judah\* nor a scholar from among his descendants until Shiloh arrives\* and his will be an assemblage of nations. 11 He 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. <sup>12</sup>Red 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-

⇒5 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

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 (Rashl).

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

did not curse them, but their rage (Rasni).

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 dy-

49:10. The privilege of providing Israel's sovereign ruler — symbolized by the royal scepter — shall not pass from the House of Judah (Onkelos). Although pass from the house of Judan interrupted following the Judah's leadership was interrupted following the destruction of the First Temple and the subsequent exile, the tribe's primacy was not abrogated; his off-spring will ascend to the throne with the coming of Messiah, as prophesied in Hasea 34-5.

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 Pásil
or Prince; the position was inaugurated with Hillel
(ca. 100 years before the destruction of the Second
Templal and represended in effects will the 5th century.)

(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 Reish Galusa (Leader of the Diaspora), or Exilarch, and the position continued through the 11th century C.E. dhill 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 corning. 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 lasachar was older, Jacob gave precedence to Zebulun because far Racht nated "Jatobian expand

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ies. 15 He 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.

VAYECHI

16"Dan\* will avenge his people, the tribes of Israel will be united as Dan one. 17 Dan will be a serpent on the highway, a viper by the path, that bites a horse's heels so its rider falls backward. 18 For Your salvation do I long, O HASHEMI

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 Asher kingly delicacies.\*

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 Joseph daughters climbed heights to gaze. 23 They embittered him and became antagonists; the arrow-tongued men hated him. 24 But 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. \*The 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 Benjamin and in the evening he will distribute spoils."

<sup>28</sup> All 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.

Then he instructed them; and he said to them, "I shall be gath to my people; bury me with my fathers in the cave that is in the field of re-

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 treaof 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 Rachal for lens. 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 safety 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 (Rashl): and he util provide kingly deficacies, i.e., his rich produce will be worthy of royal tables and will be sought by kings (Radak).

(21. Naphtall. Having blessed Zilpah's sons, Jacob ssed Bilhah's younger son, and thus concluded the sssings of the sons of the maidservants.

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

GENESIS 49-15-29 7 85

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 embitized 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).

of God, he rose to prominent control of God, he rose to prominent control of God, and 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

Torah, VAYECHI 49:1-28

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# words>= 3 syllables =

Reflection: