

Chumash with Rashi

(Test your knowledge)

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(For each question, circle the right answers)

Questions: (Answers at end of יום ראשון)

א. בְּרֵאשִׁית בְּרָא ק' אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ

In the beginning of G-d's creating the heavens and the Earth...

- א.) This is the first Pasuk in the Torah. Now, Rashi questions why this Pasuk is first. He quotes Rabbi Yitzchak, as saying: it would be more fitting to start with:
- A.) Moshe received the Torah from Mt. Sinai...
 - B.) These are the names of the children of Israel, who descended to Egypt...
 - C.) This month shall be for you the first of the months...
 - D.) These are the words which Moshe spoke to all Israel...

ב. וְהָאָרֶץ הָיְתָה תְהוֹ וְבִהוּ וְחֹשֶׁךְ עַל פְּנֵי תְהוֹם וְרוּחַ ק' מְרַחֶפֶת עַל פְּנֵי הַמַּיִם

And the land was confused and void, and darkness was on the surface of the deep (waters) and the spirit of G-d hovered over the face of the waters.

- ב.) 1. How does Rashi interpret תהו ?
- A. Empty
 - B. Astonishing
 - C. Life-less
 - D. Non-existent
2. What is בהו ?
- A. Incredible
 - B. Darkness
 - C. Emptiness
 - D. Deep
3. On the surface of the deep - עַל פְּנֵי תְהוֹם. What does this mean?
- A. The surface of the ground underneath the water
 - B. The top of the waves over the water
 - C. The surface of the waters that cover the Earth
 - D. The bottom of the water, resting on the ground
4. And the spirit of Hashem was hovering - מְרַחֶפֶת ק' וְרוּחַ ק'. What was hovering?
- A. Still air
 - B. Wind
 - C. Word of G-d
 - D. Throne of Glory

ג. וַיֹּאמֶר ק' יְהִי אֹר וַיְהִי אֹר

ד. וַיֵּרָא ק' אֶת הָאֹר כִּי טוֹב וַיַּבְדִּיל ק' בֵּין הָאֹר וּבֵין הַחֹשֶׁךְ

And G-d said, "Light be," and there was light. And G-d saw the light that it was good, and G-d made a separation between the light and the darkness.

7.) What is Rashi's explanation why G-d made a separation between light and darkness?

- A. Otherwise, light and darkness would be together and cause confusion
- B. So, light could provide its unique benefit and, likewise, darkness
- C. To make a boundary between good and evil
- D. So people will know to work and rest at the right times

ה. וַיִּקְרָא ק' לְאֹר יוֹם וְלַחֹשֶׁךְ קָרָא לַיְלָה וַיְהִי עֶרֶב וַיְהִי בֹקֶר יוֹם אֶחָד

And G-d called the light day and the dark he called night, and it was evening and it was morning, one day.

7.) According to the way the Parshah orders the days, is there a discrepancy here? If so, which?

- A. All the days should be written like how many, for example, "two days."
- B. "One day" should be written as, "The first day."
- C. If the order of the pasuk is "...called the **light** day and the **dark** he called night," then the next phrase should have this order: "it was **morning** and it was **evening**."
- D. There is no discrepancy.

ו. וַיֹּאמֶר קוֹיְהִי רַקִּיעַ בְּתוֹךְ הַמַּיִם וַיְהִי מִבְּדִיל בֵּין מַיִם לְמַיִם

And G-d said, "Let there be an expanse in the midst of the water, and let there be separation between water and water."

ו.) What should happen to the expanse (רַקִּיעַ)?

- A. Made bigger.
- B. Made smaller.
- C. Be strengthened.
- D. Be weakened.

ז. וַיַּעַשׂ קוֹיְאֵת הַרַקִּיעַ וַיַּבְדִּיל בֵּין הַמַּיִם אֲשֶׁר מִתַּחַת לַרַקִּיעַ
וּבֵין הַמַּיִם אֲשֶׁר מֵעַל לַרַקִּיעַ וַיְהִי כֵן

And G-d said, "Let the water that is beneath the heavens gather into one place, and let the dry land appear," and it was so.

ח. וַיִּקְרָא קוֹ לַרַקִּיעַ שָׁמַיִם וַיְהִי עֶרֶב וַיְהִי בֹקֶר יוֹם שֵׁנִי

And G-d called the expanse Heaven, and it was evening, and it was morning, a second day.

ה.) 1. There seems to be something missing here. What is it?

- A. The expanse refers to the clouds.
- B. Below the waters of the expanse is gehinnom.
- C. The expanse should divide the two waters.
- D. Hashem saw that it was good.

2. According to Rashi, what combinations of words did Hashem make שָׁמַיִם from?

- A. שאה מים, שמה מים, אשה ומים
- B. שא מים, שם מים, אש ומים
- C. מים שא, מים שם, מים ואש
- D. שא, שם, אש

ט. וַיֹּאמֶר ק' יִקְוּ הַמַּיִם מִתַּחַת הַשָּׁמַיִם אֶל מְקוֹם אֶחָד וַתֵּרָאָה הַיַּבְשָׁה וַיְהִי כֵן

And G-d said, "Let the water that is underneath the heavens gather into one place, and let the dry land be seen," and it was so.

ט.) The waters were spread out over the face of the whole earth, but they were gathered in which place?

- A. A river.
- B. An Ocean.
- C. A lake.
- D. A sea.

י. וַיִּקְרָא ק' לַיַּבְשָׁה אֶרֶץ וְלַמְקוֹהַּ הַמַּיִם קָרָא יַמִּים וַיֵּרָא ק' כִּי טוֹב

And G-d called the dry land earth, and the gathering of the waters He called seas, and G-d saw that it was good.

י.) יַמִּים is seas in the plural. But it's just one sea. However, this discrepancy is explained as follows:

- A. Sometimes, the sea becomes so shallow that they become separate bodies of water.
- B. Parts of the sea have more than one name (e.g. Red sea, Adriatic sea, etc.)
- C. The fish from the sea In Acre tastes different than the fish from the sea in Spain.
- D. Parts of the sea behave differently .

יא. וַיֹּאמֶר ק' תִּדְשֵׂא הָאָרֶץ דְּשֵׂא יֵעָשֶׂב מִזְרִיעַ זֶרַע עֵץ פְּרִי עֵשֶׂה פְּרִי לְמִינֹו אֲשֶׁר זָרְעוּ בּוֹ עַל הָאָרֶץ וַיְהִי כֵן

And G-d said, "Let the earth sprout vegetation, seed yielding herbs and fruit trees bearing fruit of its own kind, where seeds are is found in it, on the earth," and it was so.

יא.) 1. Does דְּשָׁא have the same meaning as עֵשֶׂב ? Yes No

2. If they have different meanings, what are they?

- A. There is no difference.
- B. דְּשָׁא refers to herbs growing close to the ground, but עֵשֶׂב is higher-up.
- C. דְּשָׁא is a vegetable, עֵשֶׂב is a fruit.
- D. דְּשָׁא is a mixture of herbs, whereas עֵשֶׂב is an individual root.

יב. וַתּוֹצֵא הָאָרֶץ דְּשָׁא עֵשֶׂב מִזְרִיעַ זֶרַע לְמִינֵהוּ וְעֵץ עֹשֶׂה פְּרִי אֲשֶׁר זָרְעוּ
בוֹ לְמִינֵהוּ וַיֵּרָא ק' כִּי טוֹב

And the earth gave forth vegetation, seed yielding herbs according to its kind, and trees producing fruit, in which its seed is found, according to its kind, and G-d saw that it was good.

יב.) מִזְרִיעַ זֶרַע - Seed yielding:

This was to enable them to grow somewhere else. True False

Answers to questions

א.) C

Since the Torah is about commandments and other instructions how we should live, one might think it should begin with the Mitzvos. What is the first Mitzvah? - The one about the months.

However, it begins with G-d's creating everything, in order to teach us a very important lesson: that the world and the whole universe belong to G-d. So, if the nations of the world complain to the Jews, "You are thieves! You robbed the land of the seven Canaanite nations, who lived there before you."

The answer is: Since G-d owns the world, he has a right to dictate to whoever any part of it should be given to. It was his will that the Jews should have it. So, he took it from the Canaanites and gave it to the Jews.

ב.) 1. B

2. C

3. C

4. D

1.

astonishingly empty: Heb. תהו ובהו. The word תהו is an expression of astonishment and desolation, that a person wonders and is astonished at the emptiness therein.

תהו ובהו: תהו לשון תמה ושממון שאדם תוהא ומשתומם על בהו שבה

astonishingly empty: Astordison in Old French; [étourdissement in modern French], astonishment. בהו an expression of emptiness and desolation.

תהו: אישטורדישו"ן בלע"ז (מבוכה)

2.

בהו: an expression of emptiness and desolation. (This does not appear in all editions.)

בהו: לשון רקות וצדו

3.

on the face of the deep: on the face of the waters which were on the earth.

על פני תהום: על פני המים שעל הארץ

4.

and the spirit of God was hovering: The Throne of Glory was suspended in the air and hovered over the face of the water with the breath of the mouth of the Holy One, blessed be He and with His word, like a dove, which hovers over the nest, acoveter in Old French, to cover, hover over.

ורוח א-להים מרחפת: כסא הכבוד עומד באויר ומרחף על פני המים ברוח פיו של הקב"ה
ובמאמרו, כיונה המרחפת על הקן: אקוביטי"ר בלע"ז (לכסות)

7.) A

According to Rashi's plain interpretation, G-d saw that it was good, and it was not proper that it (the light) and darkness should mix and be confusing, so he limited one for day and one for night.

ולפי פשוטו כך פרשהו ראהו כי טוב ואין נאה לו ולחשך שיהיו משתמשין בערבוביא, וקבע
לזה ביום ולזה תחומו בלילה

ה.) B

The way this Parshah refers to the other days (like, "the second day," "third day." etc.), it should also write the first day like that as well, "the first day (יום ראשון)." Instead, it writes, "**one** day." However, what this wants to show us was that Hashem was the only one in his world (according to Midrash Raba [3:8], it means the "day of the one only"); not even the Malachim were created until the second day.

יום אחד: לפי סדר [לשון] הפרשה היה לו לכתוב יום ראשון, כמו שכתוב בשאר הימים שני,
שלישי, רביעי. למה כתב אחד, לפי שהיה הקב"ה יחיד בעולמו שלא נבראו המלאכים עד יום
(שני, כך מפורש בבראשית רבה (ג ח

1.) C

The expanse should be strengthened. Although the heavens were created on the first day (יום ראשון), they were still like wet, but on the second day they became solid from the chastisement of Hashem...

יהי רקיע: יחזק הרקיע. שאף על פי שנבראו שמים ביום ראשון, עדיין לחים היו, וקרשו בשני
מגעת הקב"ה באומרו יהי רקיע, וזהו שכתוב (איוב כו יא) עמודי שמים ירופפו כל יום
ראשון. ובשני יתמהו מגעתו, כאדם שמשתומם ועומד מגעת המאיים עליו

בתוך המים: באמצע המים, שיש הפרש בין מים העליונים לרקיע כמו בין הרקיע למים שעל
הארץ, הא למדת שהם תלויים במאמרו של מלך

ז.) 1. D 2. B

1.

Before every reference to the day count, there is a pasuk, “וַיֵּרָא ק' כִּי טוֹב” (and Hashem saw that it was good)”. For what reason is this not said on the second day? The answer is because the work of the water was not finished until the third day. The work started on the second day, however, something incomplete is not in its fullness or goodness, and on the third day, when he finished the work of the water, he began another work and completed it. He said double the term, “that it was good.” One time was for the completed work of the second day and once for the completed work of third day.

ויעש א-להים את הרקיע: תקנו על עמדו והיא עשייתו, כמו (דברים כא יב) ועשתה את צפרניה

מעל לרקיע: על הרקיע לא נאמר אלא מעל לרקיע, לפי שהן תלויים באויר. ומפני מה לא נאמר כי טוב ביום שני, לפי שלא נגמרה מלאכת המים עד יום שלישי, והרי התחיל בה בשני, ודבר שלא נגמר אינו במילואו ובטובו, ובשלישי שנגמרה מלאכת המים והתחיל מלאכה אחרת וגמרה, כפל בו כי טוב שני פעמים, אחד לגמר מלאכת השני ואחד לגמר מלאכת היום

2.

And Hashem called the expanse שמים (heaven): שא מים (bear water), שם מים (there is water), אש ומים (fire and water). He mixed one with the other and made the heavens from them.

ויקרא א-להים לרקיע שמים: שא מים, שם מים, אש ומים, שערבן זה בזה ועשה מהם שמים

ט.) B

Let the water...gather: They were spread out over the surface of the entire earth, and He gathered them in the ocean, which is the largest of all the seas.

יקוו המים: [שהיו] שטוחין על פני כל הארץ והקוים באוקינוס, הוא הים הגדול שבכל הימים

י.) C

He called seas: But isn't it just one sea? However, the taste of a fish that comes up (from the sea) in Acre is not the same as the taste of a fish that comes up (from the sea) in Spain.

קרא ימים: והלא ים אחד הוא, אלא אינו דומה טעם דג העולה [מן הים] בעכו לטעם דג העולה [מן הים] באספמיא

א.) 1. No 2. D

The earth should sprout vegetation, herbs that yield seeds: דָּשָׂא is not the same in meaning as עֵשֶׂב, and עֵשֶׂב is not the same in meaning as דָּשָׂא. And it would not be a proper way of the Torah to say something like תַּעֲשִׂיב הָאָרֶץ (the earth should bring forth herbs), because there are many species of דָּשָׂא, each one in itself called by a particular עֵשֶׂב. And it would not be appropriate for the one speaking to say, “such-and-such a דָּשָׂא,” for the term דָּשָׂא refers to the covering of the earth, when it is full with vegetation.

תדשא הארץ דשא עשב: לא דשא לשון עשב ולא עשב לשון דשא, ולא היה לשון המקרא לומר תעשיב הארץ, שמניי דשאים מחולקין, כל אחד לעצמו נקרא עשב פלוני, ואין לשון למדבר לומר דשא פלוני, שלשון דשא הוא לבישת הארץ כשהיא מתמלאת בדשאים

Let the earth sprout: Let it be filled and covered with a mantle of herbs. In Old French, דָּשָׂא is called erbediz, herbage, all in a mixture, whereas each root individually is called עֵשֶׂב.

תדשא הארץ: תתמלא ותתכסה לבוש עשבים. בלשון לעז נקרא דשא אירבידי"ץ [מכלול העשבים] כולן בערבוביא, וכל שורש לעצמו נקרא עשב

Yields seed: So that seeds will grow in it, in order to grow from it somewhere else.

מזריע זרע: שיגדל בו זרעו לזרוע ממנו במקום אחר

fruit trees: So that the flavor of the tree should be like the fruit, and it (the earth) did not do so, instead (Passuk 12), “and the earth gave forth trees growing fruit, not that the trees were fruit. Therefore, when man was cursed for his sins, like was the earth punished for its sins, and was cursed.

עץ פרי: שיהא טעם העץ כטעם הפרי, והיא לא עשתה כן, אלא (פסוק יב) ותוצא הארץ עץ עושה פרי, ולא העץ פרי, לפיכך כשנתקלל אדם על עונו נפקדה גם היא על עונה ונתקללה

where seed can be found in it: These are the kernels of all fruit, which from there the tree grows when it is planted.

אשר זרעו בו: הן גרעיני כל פרי, שמהן האילן צומח כשנוטעין אותן

And the earth gave forth, etc.: Even though it is not said, “according to its kind,” about the herbs, when there was a commandment for them to grow, nevertheless they heard that the trees were given a commandment for this, and they reasoned a fortiori (using a weaker argument to prove a stronger one) for themselves (as is explained in the Aggadah of Tractate Chullin (60 a).

ותוצא הארץ וגו': אף על פי שלא נאמר למינהו בדשאין בציוייהן, שמעו שנצטוו האילנות על
(כך, ונשאו קל וחומר בעצמן, כמפורש באגדה בשחיטת חולין (חולין ס א

יב.) True