



## Bereishis 2022

### The Image of God

3 minute read | Straightforward

Thousands of years ago, the Torah set the world upon a revolutionary path, drastically steering world history and modern civilization, on a trend that continues to this day.

When the Torah describes the creation and emergence of humans, it bestows a defining characteristic that has reverberated through the ages:

וַיִּבְרָא אֱלֹהִים אֶת-הָאָדָם בְּצַלְמוֹ, בְּצֶלֶם אֱלֹהִים בָּרָא אֹתוֹ: זָכָר וּנְקֵבָה, בָּרָא אֹתָם – God created man in His image; in the image of God created He him – male and female, He created them. (1:27)

Different sages from our tradition have taken differing views on Judaism's defining characteristic; there need not be one single foundational principle. The range of principles is sufficiently indicative of what they held to be the Torah's meta-principles or golden rules that underpin the rest.

Ben Azzai labeled the concept of man in God's image as the most important principle in the Torah.

Since Judaism believes that God has no shape or form, what can it mean to be the image of a God who has no image?

Traditional explanations of the precise definition range from the more conventional to the more outlandish; but the consequence as R' Saadia Gaon understands it is that we represent God as ambassadors in a way that animals and plants do not.

R' Jonathan Sacks explains that the defining feature of the Creation story is God choosing and selecting what to create and how to create it – so to be created in God's image is to share the godly characteristic of free will. Whereas animals are driven by instinct; humans can make choices.

The language of God's image was not new to the ancient world, whose leaders were seen as divine. God-kings were once common, such as Egypt's Pharaoh thousands of years ago, but this concept persists to this day in some places, such as North Korea's Supreme Leader. The ramification of a god in human form is that he does not answer to mere humans and deserves to be worshipped by his subjects.

The political structure of god-kings is based on the instinctive assumption that the strong have a right to dominate the weak. This logic was and is the justification for all sorts of evils, including slavery, sexism, racism, eugenics, and genocide.

The Torah dismisses the worldviews of a divine right to dominate others out of hand with a simple but elegant statement that humans are fundamentally the same. Whatever objects people believed worthy of worship, from sky and stars to seas and serpents, one God created them all, and that one God created all humans in one image. We all answer to God equally – and no one else.



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R' Jonathan Sacks notes that God grants humans dominion of the beasts, the birds, and the earth; but tellingly, not other humans. Humans are created free and must respect the dignity of other humans to preserve that freedom.

The Exodus story tells of the birth of the nation as slaves liberated from a powerful ruled by a god-king to show that our God does not respect power and that humans must not dominate each other.

These powerless Jews were called upon to accept the Torah and live out its principles as role models for humanity. Strength and superiority have not carried Judaism through the ages; only adherence to the Torah.

Tellingly, the Torah commands the Jewish People not to hate the Egyptians, but to love the stranger and protect the widows and orphans. The Torah describes not a God of the powerful, but a God of everyone. The Torah's utopian vision is not apocalypse or victory, but peace and security for all.

The Torah planted the idea of fundamental human equality thousands of years ago, and human history has only trended away from domination and subjugation ever since.

It is all too easy to abuse power, and to hate those not like us. If we love God, we must love the godliness in others.

We differentiate ourselves not by seed or creed; only by deed.

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## Language Redux

4 minute read | Straightforward

Humans are the apex predator on Earth.

We share this planet with thousands of species and trillions of organisms, and none but humans carry a lasting multi-generational record of knowledge of any obvious consequence. And yet, a feral human being left alone in the woods from birth to death kept separate and alive, would be not much more than an ape; our knowledge isn't because humans are smart.

It's because we speak – **קִדְבָר**.

We communicate and cooperate with others through language, giving us a formidable advantage in forming groups, sharing information, and pooling workloads and specializations. Language is the mechanism by which the aggregated knowledge of human culture is transmitted, actualizing our intelligence and self-awareness, transcending separate biological organisms, and becoming one informational organism. With language, we have formed societies and built civilizations; developed science and medicine, literature and philosophy.

With language, knowledge does not fade; we can learn from the experiences of others. Without learning everything from scratch, we can use an existing knowledge base built by others to learn new things and make incrementally progressive discoveries. As one writer put it, a reader lives a thousand lives before he dies; the man who never reads lives only once.

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Language doesn't just affect how we relate to each other; it affects how we relate to ourselves. We make important decisions based on thoughts and feelings influenced by words on a page or conversations with others. It has been said that with one glance at a book, you can hear the voice of another person – perhaps someone gone for millennia – speaking across the ages clearly and directly in your mind.

Considering the formidable power of communication, it follows that the Torah holds it in the highest esteem; because language is magical. Indeed, the fabric of Creation is woven with words:

וַיֹּאמֶר אֱלֹקִים, יְהִי אֹר; וַיְהִי-אֹר – God said, “Let there be light”; and there was light. (1:3)

The Hebrew root word for “thing” and “word” is identical – דָּבַר / דָּבָר. R' Moshe Shapiro notes that for God – and people of integrity! – there is no distinction; giving your word creates a new reality, and a word becomes a thing. R' Shlomo Farhi points out the obvious destruction that ensues from saying one thing but meaning and doing something else entirely.

R' Jonathan Sacks notes that humans use language to create things as well. The notion of a contract or agreement is a performative utterance – things that people say to create something that wasn't there before; a relationship of mutual commitment between people, created through speech. Whether it's God giving us the Torah or a husband marrying his wife, relationships are fundamental to Judaism. We can only build relationships and civilizations with each other when we can make commitments through language.

Recognizing the influential hold language has over us, the Torah emphasizes an abundance of caution and heavily regulates how we use language: the laws of gossip and the metzora; and the incident where Miriam and Ahron challenged Moshe; among others. Even the Torah's choice of words about the animals that boarded the Ark is careful and measured:

מִכָּל הַבְּהֵמָה הַטְּהוֹרָה, תִּקַּח-לָךְ שְׁבָעָה שְׁבָעָה-אִישׁ וְאִשְׁתּוֹ; וּמִן-הַבְּהֵמָה אֲשֶׁר לֹא טְהוֹרָה הִוא, שְׁנַיִם-אִישׁ וְאִשְׁתּוֹ – Of every clean creature, take seven and seven, each with their mate; and of the creatures that are not clean two, each with their mate. (7:2)

The Gemara notes that instead of using the more accurate and concise expression of “impure,” the Torah utilizes extra ink and space to articulate itself more positively – “that are not clean” – אֲשֶׁר לֹא טְהוֹרָה הִוא. While possibly hyperbolic, the Lubavitcher Rebbe would refer to death as “the opposite of life”; and hospital infirmaries as “places of healing.”

The Torah cautions us of the power of language repeatedly in more general settings:

לֹא-תִלְךָ רֵכִיל בְּעַמִּיךָ, לֹא תַעֲמֹד עַל-דַּם רֵעֶךָ: אֲנִי, ה' – Do not allow a gossip to mingle among the people; do not stand idly by the blood of your neighbor: I am Hashem. (19:16)

The Torah instructs us broadly not to hurt, humiliate, deceive, or cause another person any emotional distress:

וְלֹא תוֹנוּ אִישׁ אֶת-עַמִּיתוֹ, וְיִרְאתָ מֵאֱלֹקֶיךָ: כִּי אֲנִי ה', אֱלֹקֵיכֶם – Do not wrong one another; instead, you should fear your God; for I am Hashem. (25:27)



Interestingly, both these laws end with “I am Hashem” – evoking the concept of emulating what God does; which suggests that just as God constructively uses language to create – שהכל נהיה בדברו – so must we – אָנִי ה'. The Lubavitcher Rebbe taught that as much as God creates with words, so do humans.

The Gemara teaches that verbal abuse is arguably worse than theft; you can never take back your words, but at least a thief can return the money!

The idea that language influences and impacts the world around us is the foundation of the laws of vows, which are significant enough that we open the Yom Kippur services at Kol Nidrei by addressing them.

Our sages praise people whose words God concurs with, one of which is the language of repentance. Words have the power to activate a force that predates Creation; Moshe intercedes on behalf of the Jewish People for the calamitous Golden Calf, and God forgives them specifically because Moshe asked – וַיֹּאמֶר ה' סְלַח־תִּי כִּדְבָרְךָ –

Of course, one major caveat to harmful speech is intent. If sharing negative information has a constructive and beneficial purpose that may prevent harm or injustice, there is no prohibition, and there might even be an obligation to protect your neighbor by conveying the information – לֹא תַעֲמֹד עַל-דַּם רֵעֶךָ –

As R' Jonathan Sacks powerfully said, no soul was ever saved by hate; no truth was ever proved by violence; no redemption was ever brought by holy war.

Rather than hurt and humiliate, let's use our language to educate, help and heal; because words and ideas have the power to change the world.

They're the only thing that ever has.

## The Pelagian Heresy

4 minute read | Straightforward

A substantial chunk of humans who have ever lived are familiar with the Adam and Eve story, about the emergence of humans and human consciousness out of primordial space and time.

The nature of the kind of story it is lends itself to a plethora of explanations and interpretations; the motifs and concepts evoked by its imagery are incredibly powerful and convey deep meaning.

Consider just one line of interpretation. After Adam ate the fruit, the original sin – what changed?

It is hard to overstate how enormously consequential both the question and answer are.

In Christianity, the dominant Augustine school teaches that man's original sin fundamentally corrupted the state of humanity from a state of innocent obedience to God to a state of guilty disobedience, the fall of man. Humans are bad and sinful, and humans need God's grace to be redeemed. Humans are born in a state of sin, and there is a straight line from this interpretation to the belief that God sent Jesus to die to atone for humanity's sinful condition.

To Judaism, the Augustine theory is untenable and poses insurmountable theological problems, and so it is critically essential to reject it entirely and understand what our point of departure is.

If a human is fundamentally sinful or evil by nature, then not only is sin inevitable, but the idea of religion or morality is a cruel joke. It turns God into a grotesque caricature – how could a just and fair God punish us for sinning if doing right is simply beyond our power? If humans can't choose to be good, there's no free will and no reward or punishment. If we can't choose, our actions have no value as we don't control them. If you are fundamentally bad, then it's not your fault because being good is impossible. Interestingly, a Christian theologian named Pelagius noted these objections and was excommunicated as an arch-heretic for well over a thousand years.

The proper Jewish perspective is that humans are untainted by original sin and freely choose between good and evil. The idea of free choice underpins all the laws and stories of the entire Torah. Arguably, it underpins the whole idea of creation – as much as the almighty God could want anything from an as puny thing as a human, what could we even do for God if we can't choose?

More fundamentally, the idea that humans are bad and sinful in a perpetual state of evil that is somehow separate from God or God's master plan is a form of dualism. Dualism is the belief in two opposed powers, which borders on idolatry, contrasted with monotheism, the belief in one singular power.

As R' Jonathan Sacks teaches, dualistic thinking is immature and dangerous because it means all bad things are caused by something God hates, or the enemy of God, or Satan. In ourselves, it causes terrible and unwarranted guilt and shame, and in societies, it causes fractious rifts among people, who see each other as the enemy and the other.

R' Shimon Bar Yochai suggested that since God wanted to give the Torah to humans, God might have created humans with two mouths; one for words of Torah and holiness and one for talking and eating. The implied premise of the question is that perhaps dualism is the correct view, and we ought to protect good from being tainted by evil. Yet we know we only have one mouth for all the good and bad, because dualism is the wrong way to look at the world; that's just not how things work.

We're not supposed to be angels – God isn't short of them and doesn't need our help making more. We might not be much, but we're precisely what we're supposed to be. Maybe we have an aspect or inclination to do the wrong thing sometimes or perhaps often – יִצָר לִב הָאָדָם רַע מִנְעֻרָיו. But it's not that we are essentially and intrinsically bad; it's still just an inclination – a יִצָר.

This is arguably the point of the flood story, which begins and ends with God lamenting how bad people can be. It's not that humans stopped being bad; it's that God recognizes that human badness is inseparable from the other things God wants from us. We can learn to resist and even overcome this inclination, which is the entire point of creation, Judaism, and the Torah.

One of the most influential ideas in Judaism, mentioned in the book of Job and popularized by the Baal Shem Tov, is the idea that our souls are a small fragment of godliness, and God as well in some sense – חֵלֶק אֱלֹהִים מִמַּעַל. This motif is formidable – not only is God a piece of us, but equally, we are a piece of God.

There is a part of the soul, whatever it may be, that is fundamentally pure and incorruptible – אֵלֶּהּ, נְשָׁמָה שְׁנֵיתָהּ בִּי טְהוֹרָה הִיא.



Adam sinned, sin exists, and we make mistakes. But it's not that we are bad because of dualism; it's because of the duality of all things. What changed wasn't that Adam became bad, but in eating the fruit of the Tree of Knowledge, he became more knowledgeable and aware of good and evil, of guilt and consequences.

There is a little bit of something in everything. In the good, there is some bad, and in the bad, there is some good. There is fullness in the emptiness, sadness in the happiness. They are complementary parts of a reciprocal interaction that are present in all things, including ourselves.

We take the good with the bad.

## Never Enough

4 minute read | Straightforward

Most humans born in the past several thousand years have heard of Moshe; he is rightly one of the most recognized figures in human history.

Today, we might reasonably say that a strange burning bush is no basis for a system of government and that supreme executive power ought to derive from a mandate from the masses – although that's not particularly relevant in the world of the Torah's story. But to the extent that's true, you'd think Moshe's glittering array of accomplishments would eventually win some popular support.

He stood up to Pharaoh and won, walked a generation of enslaved people into freedom, led them through the ocean, gathered them at Sinai, generating magic food and water in the barren desert waste, among other significant and unparalleled achievements.

And still, his people complained at every turn, resisting him every step of the way.

One particular time, the infamous Korach raised a formidable following and led an attempted coup and insurrection to supplant and usurp his cousin Moshe:

וַיִּקְהָלוּ עַל-מֹשֶׁה וְעַל-אַהֲרֹן וַיֹּאמְרוּ אֲלֵהֶם רַב-לְכֶם פִּי כָל-הָעֵדָה בָּלָם קְדָשִׁים וּבְתוֹכָם הוּא וְיִמְדוּעַ תִּתְנַשְּׂאוּ עַל-קְהַל ה' – They combined against Moshe and Aaron and said to them, “You have gone too far! All the community are holy, all of them! God is in their midst. Why then do you raise yourselves above God's congregation?” (16:3)

Korach directly paraphrases God's directive at Sinai to be a nation of holy people – וְאַתֶּם תִּהְיוּ לִי מְמֻלְכֵת כֹּהֲנִים וְגוֹי קְדוֹשׁ / כל־הָעֵדָה בָּלָם קְדָשִׁים.

This was a grave challenge and threat to Moshe; as one popular quote put it, when you come at the king, you best not miss. Moshe fully understood the severity of the threat and responded rhetorically:

הַמַּעֲט מִכֶּם פִּי-הַבְּדִיל אֱלֹקֵי יִשְׂרָאֵל אֶתְכֶם מֵעַדַת יִשְׂרָאֵל לְהַקְרִיב אֶתְכֶם אֵלָיו לַעֲבֹד אֶת-עֲבֹדַת מִשְׁכַּן הוּא וְלַעֲמֹד לִפְנֵי הָעֵדָה לְשִׁרְתָּם: וַיִּקְרַב אֶתְּךָ: – “Is it not enough for you that the God of Israel has set you apart from the community of Israel and given you direct access, to perform the duties of God's Tabernacle and to minister to



the community and serve them? Now that God has advanced you and all your fellow Levites with you, do you seek the priesthood too?!” (16:9,10)

But Moshe’s rhetoric seems to fall quite flat. There is no challenge or rebuttal to what Korach has claimed; no counter, checkmate, or riposte. It is only a restatement!

So when Moshe accuses him of wanting to be part of the priesthood – וּבְקִשְׁתֶּם גַּם־כֹּהֲנִים – it’s hard to see how that would give Korach a moment’s pause. Korach would say yes, precisely!

Where is Moshe’s winning argument?

The Shem Mi’Shmuel explains that Moshe’s accusation towards Korach was about how self-serving his coup was. Moshe’s rhetoric pierces through Korach’s claim of shared holiness; because true as it might be, Korach’s words are empty and self-serving. God wants people dedicated to God’s purposes; Korach was out for himself – for power and influence, personal gain, and honor – תַּהֲיִי־לִי / בְּקִשְׁתֶּם.

Moshe’s entire story prominently features the enormous personal cost and self-sacrifice that was required to faithfully lead and serve his people. Ahron’s entire story was about connecting people with the divine and closer to each other. Korach’s accusation of overstepping – רַב־לָקָם – rings hollow; Moshe’s accusation of Korach self-serving rings true – בְּקִשְׁתֶּם.

But perhaps there’s more to Moshe’s retort.

Our sages associate Korach with another famous villain – Haman.

Both were fabulously wealthy; our sages say they were two of the richest men in the world.

Both were highly influential; Haman was second only to the king, and Korach was in the highest tier as well. While Moshe and Ahron had the most visible roles, Korach and the whole family of Levi had critical and desirable roles in the new Jewish religion – הַבְּדִיל אֱלֹקֵי יִשְׂרָאֵל אֶתְכֶם מֵעַדַת יִשְׂרָאֵל לְהַקְרִיב אֶתְכֶם אֵלָיו לְעַבֹד אֶת־עַבְדַּת מִשְׁכַּן הַ – וְלַעֲמֹד לִפְנֵי הָעֵדָה לְשָׂרְתָם.

But with all Haman’s influence, prestige, power, and wealth, it wasn’t worthwhile to him without one thing:

: “Yet all this means nothing to me every time I see that Jew Mordechai sitting in the palace gate!”

Perhaps the rhetoric in Moshe’s reply to Korach is similar – הַמְעַט מִכֶּם – is everything Korach already has so trivial? Are all the duties, honors, and privileges of the Mishkan still not enough?

Korach craves the one thing out of reach, the priesthood, without which everything counts for naught. Haman desires the one thing out of reach, Mordechai’s submission, without which everything counts for naught. Not only do they take their blessings for granted, they outright trivialize, discount, and devalue everything they have – הַמְעַט מִכֶּם.



What's more, our sages note that the Torah refers to Haman in the story of Adam and Eve; hinted in God's language to Adam asking if they ate from the Tree of Knowledge, which can be read as an oblique allusion to Haman – *הָמָן / הַמִּזְרֵה־הַעֵץ אֲשֶׁר צִוִּיתִיךָ לְבַלְתִּי אֲכַל-מִמֶּנּוּ אֶכְלֶתָ*.

Dayan Chanoch Ehrentrau observes that Adam and Eve's mistake is of the same color. God creates the entire universe for them; all of Creation is at their disposal in the palm of their hand. But they crave the one thing out of reach, one tree they can't eat from, without which everything falls stale and flat.

It's the same mistake as Korach and Haman, and it is quite clearly a consistent and recurring mistake humans make from the very beginning.

While there is plenty of room for healthy ambition and aspirations for tomorrow, you must still value and appreciate where you stand today; otherwise, what's it all worth? While you can say you appreciate your blessings, your actions may indicate otherwise.

Gratitude, as well as its inverse form, taking things for granted, are recursive throughout the Torah, consistently one of its core themes, and a leading indicator of prosperity or disaster. Korach, Haman, and Adam and Eve all suffered severe punishment for taking their blessings for granted – they lost everything, and everything quickly turned to nothing.

They say you don't know what you've got until it's gone, but sometimes you do know what you have; you just never think you're going to lose it while you go chase the next thing.

Appreciate what you have, who loves you, and who cares for you. Don't take the people or things in your life for granted, and not just because nothing lasts forever – but because, as Moshe said, is it not enough?

## Science and Torah

5 minute read | Advanced

The Creation story is one of the most powerful and influential stories in human history.

But is it true?

Traditional people may initially be inclined to condemn such questions as heresy, but that approach alienates inquisitive youngsters and is also problematic. As the Rambam points out, if we take the Creation story at face value, we would mistakenly understand that humans are literally created in God's image, which means we look like God and that God has some shape or form. But even though we don't believe God has an actual image, the story is still true!

The language we use to talk about truth is complex and nuanced; it is not a mature expectation to read the words and expect a step-by-step guide to how the Creator shaped the entire universe.

One of the universal rules of interpretation is that the Torah speaks how humans speak – *דיברה תורה כלשון בני אדם*.  
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If the Torah speaks in human language for humans to understand, there is literally no point whatsoever for the Torah to include information people would not understand. The Torah's primary audience was a band of barely literate former slaves in the desert 3000 years ago; imagine explaining General Relativity and the age of the Universe to them! Dinosaur bones were only discovered in 1677 and were believed to belong to giants and dragons at first. Not only would such information have made no sense to our ancestors, but these ideas would not have been useful as they don't relate to the world as the place of action the Torah asks us to live and move in.

R' Shamshon Raphael Hirsch teaches that the Torah is not a textbook of magic or metaphysics. It isn't even primarily concerned with history! The Torah is not a how-to manual of how God created the universe; it's a book of instructions – the literal translation of Torah – guiding us on how to ethically build and shape a cohesive human society in general and Jewish society in particular.

If it was a step-by-step guide, it's not very good. The Creation story is about 34 verses long, whereas the Mishkan and its related laws and services occupy nearly a quarter of the Torah in exhaustive detail. R' Jonathan Sacks concludes that while the Torah is somewhat interested in the home God makes for us, it is much more interested in the home man makes for God.

The Torah is God's handiwork. But godly as it may be, it must be read, understood, and practiced by imperfect humans. It's not a deficiency in the medium, the Torah – it's a deficiency in us, the audience.

There is a way that humans read stories in this genre, which unlocks the truth of the Creation story; a genre is a category of things characterized by similarities in form, style, or subject matter. The Torah's Creation story is part of a creation myth genre, something common to all cultures across all human history.

Creation myths are symbolic stories that enormously influence our lives and societies. The word "myth" itself doesn't primarily mean false or fanciful; in the society in which it is told, a myth is regarded as conveying profound truths – not just literally but historically, metaphorically, and symbolically.

Creation myths are potent and formidable because the ideas they contain express in narrative form what we experience as our basic reality – where we come from, how we find ourselves where we are, and crucially, where we are going.

You may even have your own personal creation myth about your life and the direction your story has taken.

To ask if a myth is true in a factual or literal sense is to miss the point entirely and is the wrong perspective to approach it on any level. That's not the function of a creation myth.

Taking the entire Torah literally and at face value only, we'd think God looks like a human and walks in gardens, and we'd all be blind from taking an eye for an eye.

We should not doubt for a moment that the Creator shaped the universe and gave it order; we should not doubt that the image of God is a profoundly consequential idea that requires us to recognize the godliness in ourselves and each other to the extent that one sage, Ben Azzai, identified it as the essential principle of the Torah.

The Torah was given in the ancient world, where the prevailing universe of ideas held that the ancient world's gods were part of nature and fought each other. For example, a typical contemporary creation myth in



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Akkadian culture held that there are different tiers of gods. The working-class gods were tired of serving the upper-class gods, so they created humans from the dirt to be the new underclass, and the working-class gods could rest. In this cosmic order, the gods are indifferent to humans at best, and humans don't matter. Humans exist to be enslaved and serve the gods. Critically, this corresponded to the earthly social hierarchy, where people exist to serve the priestly class and king, who serve the gods best.

This entire hierarchy is utterly obliterated by the Torah when the One singular God, free and independent, creates humans out of love and, in God's image, creates them free. This imagery completely delegitimizes the language of oppression and enslavement and reimagines humans as supremely valuable and completely free. The Torah takes the imagery of humans as formed from dirt and inverts and sanctifies it when God infuses the dirt with a soulful breath of life – וַיִּפַּח בְּאַפָּיו נֶשְׁמַת חַיִּים.

The Mishnah learns from the imagery of the emergence of humanity by creating one individual that each life is its own universe, so taking a life is like destroying a universe; saving a life is saving a universe. Individuals matter, created as they are in God's image.

The development of the scientific method created an inflection point in the trajectory of human knowledge, transforming our understanding of the world around us.

Ideas like evolution and the Big Bang aren't a threat.

If you're reading the Torah looking for empirical facts, or parsing the text for hints or rebuttals to an old or young universe, to evolution or dinosaurs, to arcane magic or General Relativity, or 9/11 predictions or the future, you are going to come away disappointed because you are reading the Torah wrong. That is not the Torah's purpose in any way; how it all works is a separate and parallel track to what it all means.

And is it even possible for humans to understand how the Creator did it? Moshe and Job communicated to God and came away with learned ignorance, the understanding that there is an outer boundary to human knowledge and that humans can't understand much.

As R' Jonathan Sacks explains, science speaks of causes, but only religion can speak about purpose; science can take things apart to see how they work, but only religion can put things together to see what they mean.

If science is about the world as it is, and religion is about the world that ought to be, then religious people need science because we cannot apply God's will to the world if we do not understand the world. Torah is art, not science.

The Creation of the universe is more complicated than the brief treatment the Torah tells us, but the ideas it contains are explosive, and their truth and importance are absolute.

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*I present TorahRedux l'ilui nishmas my late grandfather, HaGaon HaRav Yehuda Leib Gertner ben HaRav HaChassid Menachem Mendel.*



## TorahRedux

*I hope you enjoyed this week's thoughts. If you have questions or comments, or just want to say hello, it's a point of pride for me to hear from you, and I'll always respond. And if you saw, heard, read, or watched anything that spoke to you, please send it my way - [Neli@TorahRedux.com](mailto:Neli@TorahRedux.com).*

*If you liked this week's edition of TorahRedux, why not share it with friends and family who would appreciate it?*

Neli

**PS** - *TorahRedux is my pride and joy, the product of thousands of hours of learning, research, writing, editing, and formatting. I have been blessed to operate a niche business that allows me to dedicate a substantial amount of time to TorahRedux, and I welcome your assistance in furthering my goal to keep publishing high-quality Parsha content that makes a difference. I consult for NY home care companies, so if you have a contact in the NY home care industry, please introduce me!*

**PPS** - *If anyone you know is looking for a job in healthcare, please put them in touch with me. With a helping hand from Above, I have successfully helped **3 people** get jobs in healthcare so far!*

**Redux:** *adjective* – resurgence; refers to being brought back, restored, or revived; something familiar presented in a new way. Not to see what no one else has seen, but to say what nobody has yet said about something which everybody sees.