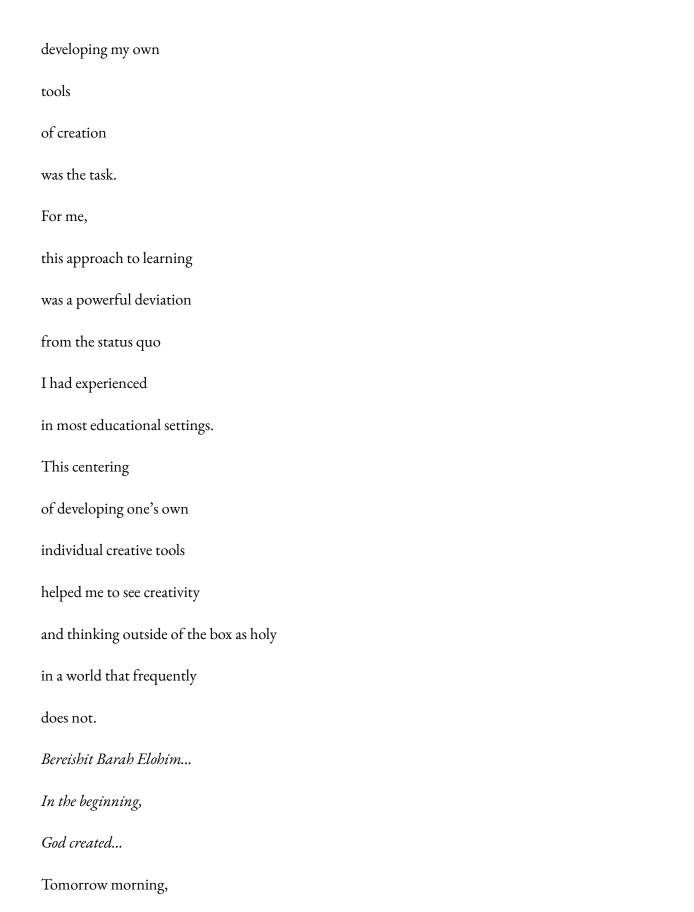
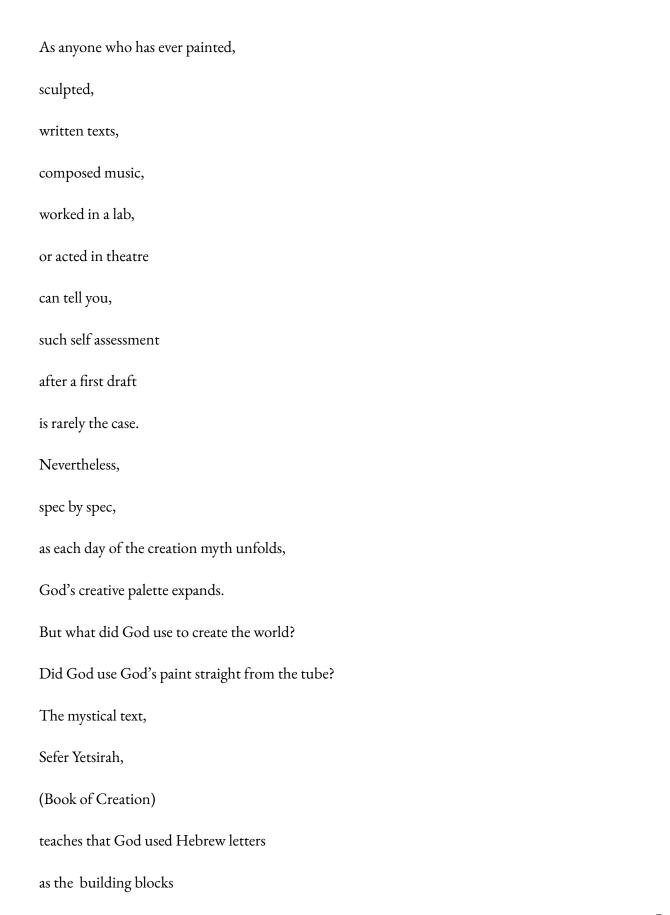
## Rosh Hashanah 5784 Arielle Stein

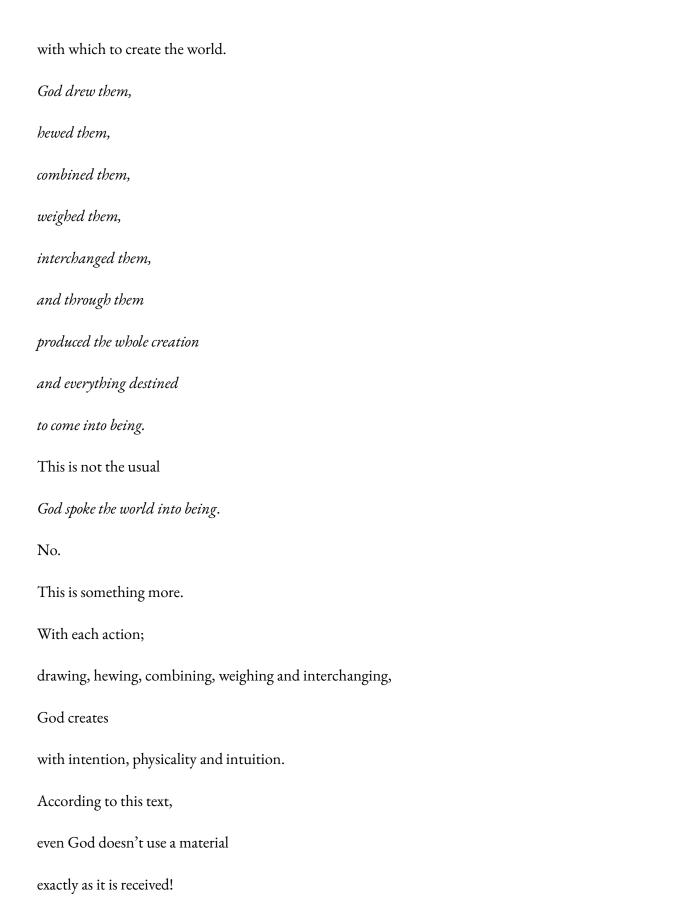
"Your task
is to make one color
look like six.
After that,
you must make six colors
look like one.
This should happen all in yellow,
on one piece of paper,
by Monday."
Ugh,
Josef Albers, color theorist,
strikes again.
The first thing a person learns
in painting class
is to never
use paint directly from the tube.
Doing such a thing would make assignments
like the one just noted
impossible.
Thinning and mixing the paint

with turpentine and tiny specs of other hues makes it usable. It is only after this process of an artist making the paint their own that painting begins. For me, this lesson was surprising and delightful. After years of learning to seek out one, preordained, correct answer at school, I was presented with a scenario where honing my own creative abilities was the point. In order to explore color theory, learn figurative painting and engage in making conceptual art,



we will read this first line of the Torah, in Genesis 1, begins with God creating. God is first introduced as a creative not caretaker for the needy not redeemer not savior but creative. God is presented to us as a maker of worlds. Through separating darkness from light and creating each category of living thing, God layers this world with more and more detail. God marks each set of these creations with the phrase and it was good.





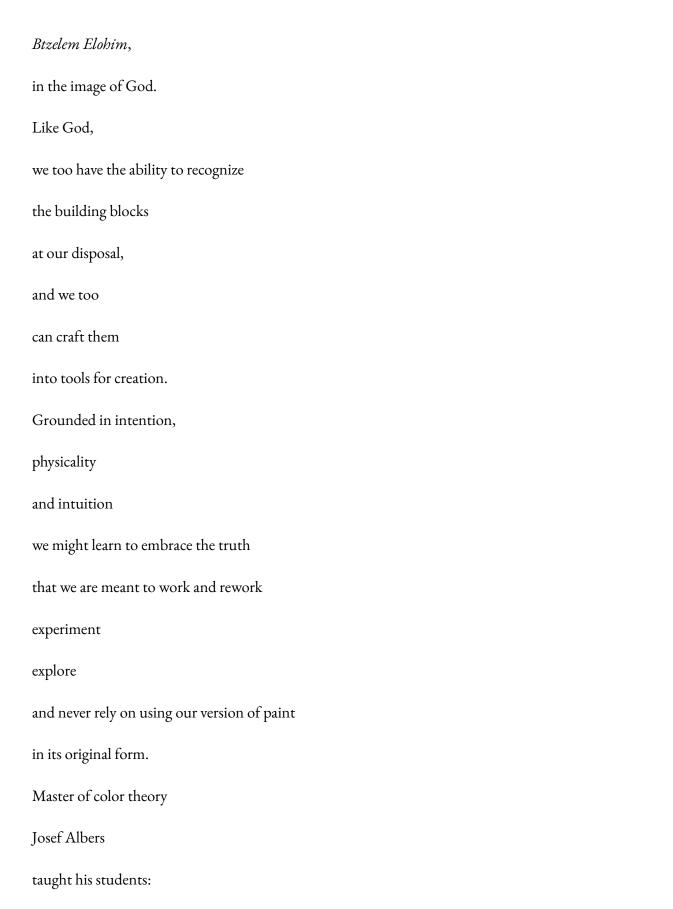
God works and reworks Works and reworks Works and reworks the letter blocks, making these materials God's own, until they become fit for the task at hand. A rabbinic tradition dating back even earlier the Midrash on Genesis (Genesis Rabbah) teaches that even the Torah itself claims to be a tool related to God's art-making! In the midrash, the Torah says, 'I was the tool of God's artistry,' referring to the fact that God who builds in this world... does so from the knowledge of an artist. And the artist themself does not create from their own knowledge, but rather from their tools and implements,

in order to know how to make rooms and carve designs. God creates neither world nor Torah with paint straight from the tube. According to our ancient, Jewish traditions God learns from God's materials experimenting and exploring. If God made the universe in the mode of an artist, learning from God's materials, what does this mean for us? וַיִּבְרָא אֱלֹהָים | אֶת־הָאָדָם בְּצַלְמׁוֹ בָּצֶלֶם אֶלֹהָים בָּרָא אֹתְוֹ And God created humankind in the divine image, creating it in the image of God—

Genesis teaches that on the last, active day of creation,

God created humanity.

These first people were created



If one says 'Red'

-the name of the color

and there are fifty people listening,

it can be expected

that there will be fifty reds in their minds.

And one can be sure

that all these reds

will be very different.

Albers taught that ultimately,

although the red each person imagines

is different,

each person has a red that comes to mind.

In fact, these endlessly varying shades of red are what is essential.

To be fully human

creation in God's image

is to be gifted with innate creative capacities

that take many forms.

Albers took his interpretation of color one step further, teaching:

And in the end, the study of color is the study of ourselves.

We are all working with our own tools of creation

whether we are turning 6 colors of paint into one,

editing an article
working in a lab
or layering the universe.
It is not the size of the creative task that determines holiness.
Rather,
it is the deceptively simple practice of creating.
This year,
let us be written into the book of holy creativity,
and let's hope
God knows
how to use
each red we pictured.