

בראשית

Bereshit

GENESIS 1:1-6:8

HAFTARAH: I SAMUEL 20:18-42

Shabbat, October 10, 2026

כ"ט בַּתְּשֵׁרִי תשפ"ז

Shabbat Mevarchim Chodesh Cheshvan · Molad Cheshvan: Sunday, 9:43am and 2
chalakim

[TORAHFORM.COM](https://torahform.com)

IN THIS ISSUE

This week's booklet opens with Bereshit itself: the world spoken into being, culminating in Mankind formed from dust and breathed into life, placed in Eden with purpose and boundary. We follow Adam and Chavah through companionship, sin, exile, and God's quiet mercy even amid consequence, then trace the troubled line of Qayin and the arts of civilization that emerge even there, before the Torah turns to Noah, the one man who finds favor as the world's wickedness grows unbearable.

The haftarah shifts to the bond between David and Yehonatan, whose loyalty and love outlast even the claims of throne and succession. The midrash then looks beneath the surface of creation, portraying Torah as the blueprint God consulted in forming the world, and revisiting the angels' debate over Adam's creation—where Truth and Peace are overruled, and man himself is called "very good."

Finally, the Chassidic teachings explore the deeper meaning of Chavah's name and teshuvah (repentance), the bittul (self-nullification) expressed in song and labor alike, and why the world endures only through humility before Hashem, as embodied by Avraham. The section closes with reflections on the tzaddik (righteous one) as the world's foundation, and on how Divine will relates to human free choice, Torah study, and trial.

The overview and the section summaries in this booklet were written by AI from the texts printed here.

CONTENTS

תורה Torah with Rashi	3
הפטרה Haftarah with Rashi	32
מדרש Midrash	37
חסידות From the Chassidic Courts	39
מקורות Sources & Translations	52

ABOUT TORAHFORM

The Arizal taught that sparks of holiness fell into all of creation, and our task is to find them and raise them up by using the world for holy purposes. Torahform is an experiment in raising the holy sparks hidden within AI, using it to make Torah and Jewish teachings more accessible to English speakers through a free weekly booklet on the week's parsha. Hebrew texts and published translations come from Sefaria; works with no available English translation are translated by AI and marked on the page, as are AI-written summaries. Every issue ends with its sources and their licenses. Print it, use it, and share it however you would like.



MORE ONLINE

17 more teachings online this week

Bereshit Rabbah 14:9, Bereshit Rabbah 22:9, Bereshit Rabbah 24:5 and others, each to read or print.

torahform.com/bereshit

ראשון FIRST ALIYAH

God brings forth the entire ordered universe through speech alone, culminating in Mankind, created in the image of God and given dominion over all creation, with every stage declared "good" and the whole very good. On the seventh day God ceases from creation and blesses and sanctifies it, establishing the model for Shabbat (Sabbath) as a day of holiness rooted in the completion of the world. AI SUMMARY

¹ IN THE BEGINNING God created the heaven and the earth.

אֲבִרָאשִׁית בָּרָא אֱלֹהִים אֶת הַשָּׁמַיִם וְאֶת
הָאָרֶץ:

RASHI

1:1 IN THE BEGINNING — Rabbi Isaac said: The Torah which is the Law book of Israel should have commenced with the verse (Exodus 12:2) "This month shall be unto you the first of the months" which is the first commandment given to Israel. What is the reason, then, that it commences with the account of the Creation? Because of the thought expressed in the text (Psalms 111:6) "He declared to His people the strength of His works (i.e. He gave an account of the work of Creation), in order that He might give them the heritage of the nations." For should the peoples of the world say to Israel, "You are robbers, because you took by force the lands of the seven nations of Canaan", Israel may reply to them, "All the earth belongs to the Holy One, blessed be He; He created it and gave it to whom He pleased. When He willed He gave it to them, and when He willed He took it from them and gave it to us" (Yalkut Shimoni on Torah 187).

1:1 IN THE BEGINNING GOD CREATED — This verse calls aloud for explanation in the manner that our Rabbis explained it: God created the world for the sake of the Torah which is called (Proverbs 8:22) "The beginning (ראשית) of His (God's) way", and for the sake of Israel who are called (Jeremiah 2:3) "The beginning (ראשית) of His (God's) increase". If, however, you wish to explain it in its plain sense, explain it thus: At the beginning of the Creation of heaven and earth when the earth was without form and void and there was darkness, God said, "Let there be light". The text does not intend to point out the order of the acts of Creation — to state that these (heaven and earth) were created first; for if it intended to point this out, it should have written בראשונה ברא את השמים וגו' "At first God created etc." And for this reason: Because, wherever the word ראשית occurs in Scripture, it is in the construct state. E. g., (Jeremiah 26:1) "In the beginning of (בראשית) the reign of Jehoiakim"; (Genesis 10:10) "The beginning of (ראשית) his kingdom"; (Deuteronomy 18:4) "The first fruit of (ראשית) thy corn." Similarly here you must translate בראשית ברא אלהים as though it read בראשית ברוא, at the beginning of God's creating. A similar grammatical construction (of a noun in construct followed by a verb) is: (Hosea 1:2) בהושע דבר ה' תחלת דבר ה' which is as much as to

say, "At the beginning of God's speaking through Hosea, the Lord said to Hosea." Should you, however, insist that it does actually intend to point out that these (heaven and earth) were created first, and that the meaning is, "At the beginning of everything He created these, admitting therefore that the word בראשית is in the construct state and explaining the omission of a word signifying "everything" by saying that you have texts which are elliptical, omitting a word, as for example (Job 3:10) "Because it shut not up the doors of my mother's womb" where it does not explicitly explain who it was that closed the womb; and (Isaiah 8:4) "He shall take away the spoil of Samaria" without explaining who shall take it away; and (Amos 6:12) "Doth he plough with oxen," and it does not explicitly state, "Doth a man plough with oxen"; (Isaiah 46:10) "Declaring from the beginning the end," and it does not explicitly state, "Declaring from the beginning of a thing the end of a thing" — if it is so (that you assert that this verse intends to point out that heaven and earth were created first), you should be astonished at yourself, because as a matter of fact the waters were created before heaven and earth, for, lo, it is written, (v. 2) "The Spirit of God was hovering on the face of the waters," and Scripture had not yet disclosed when the creation of the waters took place — consequently you must learn from this that the creation of the waters preceded that of the earth. And a further proof that the heavens and earth were not the first thing created is that the heavens were created from fire (אש) and water (מים), from which it follows that fire and water were in existence before the heavens. Therefore you must admit that the text teaches nothing about the earlier or later sequence of the acts of Creation.

1:1 GOD [AS JUDGE] CREATED — It does not state ברא ה' "The Lord (the Merciful One) created, because at first God intended to create it (the world) to be placed under the attribute (rule) of strict justice, but He realised that the world could not thus endure and therefore gave precedence to Divine Mercy allying it with Divine Justice. It is to this that what is written in (Genesis 2:4) alludes — "In the day that the Lord God made earth and heaven".

² And the earth was without form and void; and darkness was on the face of the deep. And a wind from God moved over the surface of the waters.

³ And God said, Let there be light: and there was light.

⁴ And God saw the light, that it was good: and God divided the light from the darkness.

⁵ And God called the light Day, and the darkness He called Night. And there was evening and there was morning, one day.

⁶ And God said, Let there be a firmament in the midst of the waters, and let it divide water from water.

ב וְהָאָרֶץ הִיְתָה תֵהוֹ וּבְהוּ וַחֲשָׁךְ עַל־פְּנֵי
תְהוֹם וָרוּחַ אֱלֹהִים מְרַחֶפֶת עַל־פְּנֵי הַמַּיִם:

ג וַיֹּאמֶר אֱלֹהִים יְהִי אוֹר וַיְהִי־אוֹר:

ד וַיִּרְא אֱלֹהִים אֶת־הָאוֹר כִּי־טוֹב וַיַּבְדֵּל
אֱלֹהִים בֵּין הָאוֹר וּבֵין הַחֹשֶׁךְ:

ה וַיִּקְרָא אֱלֹהִים | לְאוֹר יוֹם וּלְחֹשֶׁךְ קִרְיָ לַיְלָה
וַיְהִי־עֶרֶב וַיְהִי־בֹקֶר יוֹם אֶחָד:

ו וַיֹּאמֶר אֱלֹהִים יְהִי רָקִיעַ בְּתוֹךְ הַמַּיִם וַיְהִי
מַבְדִּיל בֵּין מַיִם לְמַיִם:

RASHI

1:2 DESOLATE AND VOID — The word תֵהוֹ signifies astonishment and amazement, for a person would have been astonished and amazed at its emptiness.

1:2 תֵהוֹ is estordison in old French.

1:2 VOID — The word signifies emptiness and empty space.

1:2 ON THE FACE OF THE DEEP — i. e. the waters which were upon the earth.

1:2 AND THE SPIRIT OF GOD WAS HOVERING — The throne of Divine Glory was standing in space, hovering over the face of the waters by the breath of the mouth of the Holy One, blessed be He, and by His command, even as a dove hovers over its nest. In old French acoveter.

1:4 AND GOD SAW THE LIGHT THAT IT WAS GOOD, AND GOD CAUSED A DIVISION — Here, also, we must depend upon the statement of the Agada: He saw that the wicked were unworthy of using it (the light); He, therefore, set it apart (ויבדל), reserving it for the righteous in the world to come (Chagigah 12a). But according to the plain sense explain it thus: He saw that it was good, and that it was not seemly that light and darkness should function together in a confused manner. He therefore limited this one's sphere of activity to the daytime, and this one's sphere of activity to the nighttime (see Genesis Rabbah 3:6).

1:5 THE FIRST DAY (literally, one day) — According to the regular mode of expression used in this chapter it should be written here “first day”, just as it is written with regard to the other days “the second”, “the third”, “the fourth”. Why, then, does it write “the second”, “the third”, “the fourth”? Because the Holy One, blessed be He, was then the Only One (Sole Being) in His Universe, since the angels were not created until the second day. Thus it is explained in Genesis Rabbah (Genesis Rabbah 3:8).

1:6 BE THERE AN EXPANSE — Let the expansion become fixed; for although the heavens were created on the first day, they were still in a fluid form, and they became solidified only on the second day at the dread command (literally, rebuke) of the Holy One, blessed be He, when he said “Let the firmament be stable” (Genesis Rabbah 4:2). It is to this that allusion is made in what is written in (Job 26:11): “The pillars of heaven were trembling” (i. e. they were unstable) — this was during the whole of the first day — and on the second (Job 26:11): “they were astonished at His rebuke”, like a man who stands immovable, amazed at the rebuke of one who terrifies him.

1:6 IN THE MIDST OF THE WATERS — In the exact centre of the waters; because there is the same distance between the upper waters and the firmament as there is between the firmament and the waters that are upon the earth. Thus you may infer that they (the upper waters) are suspended in space by the command of the King (Genesis Rabbah 4:3).

⁷ And God made the firmament, and divided the waters which were under the firmament from the waters which were above the firmament: and it was so.

⁸ And God called the firmament Heaven. And there was evening and there was morning, a second day.

⁹ And God said, Let the waters under the heaven be gathered together to one place, and let the dry land appear: and it was so.

¹⁰ And God called the dry land Earth; and the gathering together of the waters He called Seas: and God saw that it was good.

¹¹ And God said, Let the earth bring forth grass, herb yielding seed, and fruit tree yielding fruit after its kind, whose seed is in itself, upon the earth: and it was so.

וַיַּעַשׂ אֱלֹהִים אֶת־הַרְקִיעַ וַיַּבְדֵּל בֵּין הַמַּיִם
אֲשֶׁר מִתַּחַת לַרְקִיעַ וּבֵין הַמַּיִם אֲשֶׁר מֵעַל
לַרְקִיעַ וַיְהִי־כֵן:

וַיִּקְרָא אֱלֹהִים לַרְקִיעַ שָׁמַיִם וַיְהִי־עֶרֶב וַיְהִי־
בֹקֶר יוֹם שֵׁנִי:

וַיֹּאמֶר אֱלֹהִים יִקְוּ הַמַּיִם מִתַּחַת הַשָּׁמַיִם
אֶל־מִקְוָם אֶחָד וַתֵּרָא הַיַּבְשָׁה וַיְהִי־כֵן:

וַיִּקְרָא אֱלֹהִים לַיַּבְשָׁה אֶרֶץ וּלַמִּקְוָה הַמַּיִם
קִיָּא יַמִּים וַיֵּרָא אֱלֹהִים כִּי־טוֹב:

וַיֹּאמֶר אֱלֹהִים תִּדְשָׂא הָאָרֶץ דְּשֵׂא עֵשֶׂב
מִזֵּרִיעַ זֶרַע עֵץ פְּרִי עֹשֶׂה פְרִי לְמִינוֹ אֲשֶׁר
זֶרְעוֹ־בּוֹ עַל־הָאָרֶץ וַיְהִי־כֵן:

RASHI

1:7 AND GOD MADE THE EXPANSE — He put it in proper condition in its place: this is the meaning of “making” it. Similarly (Deuteronomy 21:12) ועשתה את צפרניה “And she shall let grow (literally, make) her nails”.

1:7 ABOVE THE EXPANSE — It is not said here על הרקיע “upon the firmament”, but מעל “hanging from above”, because they (the waters) were suspended in space (Genesis Rabbah 4:3). Why is it not stated in reference to the work of the second day “that it was good”? Because the work associated with water was not completed until the third day — He only began it on the second — and anything that is not completed is not in a state of perfection and at its best (and so cannot be termed “good”). Therefore on the third day when He completed the work associated with water and another work was commenced and finished, the words כי טוב are repeated, once in reference to the completion of the work of the second day, and again in reference to the completion of the work of that day (Genesis Rabbah 4:10).

1:8 AND GOD CALLED THE EXPANSE HEAVEN — The word “שמים”, Heaven, may be regarded as made up of שם מים “Carry water”, or שם מים “There is water”, or אש ומים “Fire and water”. He mingled fire with water and of them He made the heavens (Chagigah 12a).

1:9 THE WATERS SHALL BE DRAWN TOGETHER — For they were then spread over the surface of the whole earth, and He now gathered them together into what now constitutes the Ocean, which is the largest of all seas (Genesis Rabbah 5:2).

1:10 CALLED HE SEAS — But does it not form one great sea? But it speaks of seas because the taste of fish which comes up from the sea at Acco is not the same as the taste of fish which comes up from the sea at Aspamia (Genesis Rabbah 5:8).

1:11 THE EARTH SHALL SPROUT FORTH SPROUTS, HERB — דשא does not mean the same as עשב nor does עשב mean the same as דשא so that it is not a correct expression in Biblical Hebrew to say תעשיב הארץ, for the species of דשא are all different, each by itself being called this or that עשב, and it would not be linguistically correct for a speaker to say this or that דשא, for by דשא is meant that which forms the covering of the ground when it is filled with herbage.

1:11 THE EARTH SHALL SPROUT FORTH [SPROUTS] — Let it be filled and covered with a garment of different grasses. In old French דשא is called herbaries; English herbage, meaning all species of herbs growing together collectively whilst each root by itself is called an עשב.

1:11 YIELDING SEED — that its seed should grow within itself, so that some of it may be sown in another spot.

1:11 FRUIT TREE — that the taste of the tree be exactly the same as that of the fruit. It did not, however, do this, but (v. 12) “the earth brought forth a tree yielding fruit” and the tree itself was not a fruit; therefore when Adam was cursed on account of his sin, it (the earth) was also visited (because of its sin) and was cursed also (Genesis Rabbah 5:9).

1:11 WHOSE SEED IS IN ITSELF — This refers to the kernels of each kind of fruit from which the tree grows when they are planted.

¹² And the earth brought forth grass, herb yielding seed after its kind, and tree yielding fruit, whose seed was in itself, after its kind: and God saw that it was good.

¹³ And there was evening and there was morning, a third day.

¹⁴ And God said, Let there be lights in the firmament of heaven to divide the day from the night; and let them be for signs, and for seasons, and for days, and years:

¹⁵ and let them be for lights in the firmament of heaven to give light upon the earth: and it was so.

¹⁶ And God made the two great lights; the greater light to rule the day, and the lesser light to rule the night: and the stars also.

יִבְרָא הָאָרֶץ דָּשָׁא עֵשֶׂב מְזִרְעֵ זֶרַע לְמִינֵהוּ
וְעֵץ עֹשֶׂה פְּרִי אֲשֶׁר זֶרְעוֹבוֹ לְמִינֵהוּ וַיֵּרָא
אֱלֹהִים כִּי־טוֹב:

יָגִיד וַיְהִי־עֶרֶב וַיְהִי־בֹקֶר יוֹם שְׁלִישִׁי:

וַיֹּאמֶר אֱלֹהִים יְהִי מְאֹרֶת בְּרָקִיעַ הַשָּׁמַיִם
לְהַבְדִּיל בֵּין הַיּוֹם וּבֵין הַלַּיְלָה וְהָיוּ לְאֹתוֹת
וּלְמוֹעֲדִים וּלְיָמִים וּשְׁנָיִם:

טוֹהֵיוּ לְמְאֹרֶת בְּרָקִיעַ הַשָּׁמַיִם לְהָאִיר עַל־
הָאָרֶץ וַיְהִי־כֵן:

טז וַיַּעַשׂ אֱלֹהִים אֶת־שְׁנֵי הַמְּאֹרֶת הַגְּדֹלִים אֶת־
הַמְּאֹר הַגָּדֹל לְמַמְשֶׁלֶת הַיּוֹם וְאֶת־הַמְּאֹר
הַקָּטָן לְמַמְשֶׁלֶת הַלַּיְלָה וְאֵת הַכּוֹכָבִים:

RASHI

1:12 AND THE EARTH BROUGHT FORTH etc. — Although the expression לְמִינֵהוּ according to its kind, was not used when the various kinds of herbage were bidden to come forth, they heard that the trees were so commanded and they applied to themselves the argument à fortiori (ק"ו), as it is explained in an Agadic passage in (Chullin 60a).

1:14 BE THERE LUMINARIES — They had been created on the first day, but on the fourth He commanded them to be suspended in the firmament (Chagigah 12a). Indeed, all the productions of heaven and earth were created on the first day, but each of them was put in its place on that day when it was so commanded. In reference to this it is written אֵת הַשָּׁמַיִם (v. 1) In the beginning God created that which was אֵת with the heavens etc., in order to include all the productions of heaven, וְאֵת הָאָרֶץ, to include all its (the earth's) productions (Genesis Rabbah 12:4).

1:14 יהי מארת The word is written without the ו after the א (so that it may be read מארת, cursed), because it is a cursed day when children are liable to suffer from croup. In reference to this we read (in Taanit 27b): On the fourth day of the week they used to fast to avert croup from the children (Yerushalmi Taanit 4:3).

1:14 TO CAUSE A DIVISION BETWEEN THE DAY AND THE NIGHT — This took place after the primeval (divine) light was conserved for the righteous; but during the first seven [another reading is "three"] days of Creation the primeval light and darkness functioned together both by day and by night.

1:14 AND THEY SHALL BE FOR SIGNS — When the heavenly luminaries are eclipsed it is a sign of ill-omen for the world, as it is written, (Jeremiah 10:2) "Be not dismayed at the signs of heaven" — when you carry out the will of the Holy One, blessed be He, you need apprehend no calamity (Sukkah 29a).

1:14 AND FOR SEASONS (FESTIVALS) — This is written with a view to the future when Israel would receive command regarding the festivals which would be calculated from the time of the lunar conjunction (Genesis Rabbah 6:1).

1:14 AND FOR DAYS — The sun functions half a day and the moon the other half — together a full day.

1:14 AND FOR YEARS — At the end of three hundred and sixty five days [another version: 365¼] they complete their course through the twelve signs of the Zodiac that attend them, and that is one year [another version: and this makes 365¼ days]; they then begin to revolve a second time in a circle similar to their first cycle.

1:15 AND LET THEM BE FOR LIGHTS — They shall serve also this purpose, namely, to give light to the world.

1:16 THE GREAT LUMINARIES — They were created of equal size, but that of the moon was diminished because she complained and said, "It is impossible for two kings to make use of one crown" (Chullin 60b).

1:16 AND THE STARS — Because He diminished the moon, He increased its attendant hosts to mollify it (Genesis Rabbah 6:4).

¹⁷ And God set them in the firmament of heaven to give light upon the earth,

¹⁸ and to rule over the day and over the night, and to divide the light from the darkness: and God saw that it was good.

¹⁹ And there was evening and there was morning, a fourth day.

²⁰ And God said, Let the waters swarm abundantly with moving creatures that have life, and let birds fly above the earth in the open firmament of heaven.

²¹ And God created the great crocodiles, and every living creature that moves, which the waters brought forth abundantly, after their kind, and every winged bird after its kind: and God saw that it was good.

²² And God blessed them, saying, Be fruitful, and multiply, and fill the waters in the seas, and let birds multiply in the earth.

²³ And there was evening and there was morning, a fifth day.

וַיִּתֵּן אֹתָם אֱלֹהִים בְּרָקִיעַ הַשָּׁמַיִם לְהָאִיר
עַל-הָאָרֶץ:

וְלִמְשֹׁל בַּיּוֹם וּבַלַּיְלָה וּלְהַבְדִּיל בֵּין הָאֹר
וּבֵין הַחֹשֶׁךְ וַיֵּרָא אֱלֹהִים כִּי-טוֹב:

וַיְהִי-עֶרֶב וַיְהִי-בֹקֶר יוֹם רְבִיעִי:

כַּוִּיאָמַר אֱלֹהִים יִשְׂרְצוּ הַמַּיִם שָׂרָץ נֶפֶשׁ חַיָּה
וְעוֹף יַעֲוֹף עַל-הָאָרֶץ עַל-פְּנֵי רִקְיָע הַשָּׁמַיִם:

כַּוִּיבְרָא אֱלֹהִים אֶת-הַתַּנִּינִם הַגְּדֹלִים וְאֶת
כָּל-נֶפֶשׁ הַחַיָּה | הָרֹמֶשֶׁת אֲשֶׁר שָׂרְצוּ הַמַּיִם
לְמִינֵהֶם וְאֶת כָּל-עוֹף כָּנָף לְמִינֵהוּ וַיֵּרָא
אֱלֹהִים כִּי-טוֹב:

כב וַיְבָרֶךְ אֹתָם אֱלֹהִים לֵאמֹר פְּרוּ וּרְבוּ וּמְלֵאוּ
אֶת-הַמַּיִם בַּיּוֹמִים וְהָעוֹף יִרְבֵּ בָאָרֶץ:

כג וַיְהִי-עֶרֶב וַיְהִי-בֹקֶר יוֹם חַמִּישִׁי:

RASHI

1:20 LIVING CREATURES — Creatures that shall have vitality.

1:20 שָׂרָץ Every living creature that does not rise much above the ground is called שָׂרָץ, e. g., of winged creatures — flies; of abominable creatures — ants, beetles and worms; of larger creatures — the mole, snail and others of the same kind, and all fishes.

1:21 THE HUGE CREATURES — the large fishes that are in the sea; and according to the statement of the Agada (Bava Batra 74b) it means here the Leviathan and its consort which He created male and female. He, however, killed the female and preserved it in salt for the benefit of the righteous in the time to come, for had they been permitted to be fruitful and to multiply the world could not have endured because of them.

1:21 נֶפֶשׁ חַיָּה — that have vitality.

1:22 AND HE BLESSED THEM — Because people decreased their number, hunting them and eating them, they needed a blessing (Genesis Rabbah 11:2); it is true that beasts also were in need of a blessing, but on account of the serpent that was to be cursed in the future, He did not bless them, in order that it might not be included in the blessing.

1:22 BE FRUITFUL — פָּרוּ is of the same root as פָּרָה, and means bring forth fruit.

1:22 AND MULTIPLY — Had He said “Be fruitful” only, one creature might have brought forth a single one, and no more, therefore He added “and multiply”, implying that one should bring forth many.

²⁴ And God said, Let the earth bring forth living creatures after their kind, cattle, and creeping things, and beasts of the earth after their kind: and it was so.

²⁵ And God made the beasts of the earth after their kind, and cattle after their kind, and everything that creeps on the earth after its kind: and God saw that it was good.

²⁶ And God said, Let Us make Mankind in Our image, after Our likeness: and let them have dominion over the fish of the sea, and over the birds of the air, and over the cattle, and over all the earth, and over every creeping thing that creeps on the earth.

כַּדְּוַיֹּאמֶר אֱלֹהִים תּוֹצֵא הָאָרֶץ נֶפֶשׁ חַיָּה
לְמִינָהּ בְּהֵמָה וָרֶמֶשׂ וְחַיֵּי-תוֹ-אָרֶץ לְמִינָהּ וַיְהִי-
כֵן:

כֶּה-וַיַּעַשׂ אֱלֹהִים אֶת-חַיֵּי הָאָרֶץ לְמִינָהּ וְאֶת-
הַבְּהֵמָה לְמִינָהּ וְאֶת כָּל-רֶמֶשׂ הָאֲדָמָה
לְמִינָהּ וַיֵּרָא אֱלֹהִים כִּי-טוֹב:

כּוּ-וַיֹּאמֶר אֱלֹהִים נַעֲשֶׂה אָדָם בְּצַלְמֵנוּ כְּדְמוּתֵנוּ
וַיִּרְדּוּ בִדְגַת הַיָּם וּבְעוֹף הַשָּׁמַיִם וּבַבְּהֵמָה
וּבְכָל-הָאָרֶץ וּבְכָל-הָרֶמֶשׂ הָרֹמֵשׁ עַל-הָאָרֶץ:

RASHI

1:24 THE EARTH SHALL BRING FORTH — That is what I have explained (v. 14) that all things were created on the first day, and it was only necessary to bring them forth from the ground.

1:24 נֶפֶשׁ חַיָּה — that have vitality.

1:24 וּרֶמֶשׂ — It means creeping swarms that creep low upon the ground; they appear as though they are dragged along, for how they move is not discernible. What we call רֶמֶשׂ and שֶׂרֵץ in our (Hebrew) language, they call in old French mouvoir; English to move.

1:25 AND HE MADE — He formed them with their full volition and in their full stature (Chullin 60a).

1:26 WE WILL MAKE MAN — The meekness of the Holy One, blessed be He, they (the Rabbis) learned from here: because the man is in the likeness of the angels and they might envy him, therefore He took counsel with them (Midrash Tanchuma, Shemot 18 and see Genesis Rabbah 8). And when He judges the kings He likewise consults His heavenly council, for thus we find in the case of Ahab to whom Micha said, (1 Kings 22:19) “I saw the Lord sitting on His throne, and all the host of heaven standing by Him on His right hand and on His left.” Has God, then, a right hand and a left hand? But it means that some stood on the right side to plead in favour of the accused and others stood on the left side to accuse; and similarly we read (Daniel 4:14), “the matter is by the decree of the watchers, and the sentence by the word of the holy ones”, — here, also, He consulted

His heavenly council and asked permission of them, saying to them: “There are in the heavens beings after My likeness; if there will not be on earth also beings after My likeness, there will be envy among the beings that I have created” (Sanhedrin 38b).

1:26 WE WILL MAKE MAN — Although they did not assist Him in forming him (the man) and although this use of the plural may give the heretics an occasion to rebel (i. e. to argue in favour of their own views), yet the verse does not refrain from teaching proper conduct and the virtue of humbleness, namely, that the greater should consult, and take permission from the smaller; for had it been written, “I shall make man”, we could not, then, have learned that He spoke to His judicial council but to Himself. And as a refutation of the heretics it is written immediately after this verse “And God created the man”, and it is not written “and they created” (Genesis Rabbah 8:9)

1:26 IN OUR IMAGE — in our type.

1:26 AFTER OUR LIKENESS — with the power to comprehend and to discern.

1:26 AND THEY SHALL HAVE DOMINION OVER THE FISH ... [AND OVER THE BEASTS] — The expression וַיִּרְדּוּ may imply dominion as well as descending — if he is worthy he dominates over the beasts and cattle, if he is not worthy he will sink lower than them, and the beast will rule over him (Genesis Rabbah 8:12).

²⁷ So God created Mankind in His own image, in the image of God He created him; male and female He created them.

²⁸ And God blessed them, and God said to them, Be fruitful, and multiply, replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the birds of the air, and over every living thing that moves on the earth.

²⁹ And God said, Behold I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, on which is the fruit yielding seed; to you it shall be for food.

³⁰ And to every beast of the earth, and to every bird of the air, and to everything that creeps on the earth, wherein there is life, I have given every green herb for food: and it was so.

³¹ And God saw everything that He had made, and, behold, it was very good. And there was evening and there was morning, the sixth day.

RASHI

1:27 SO GOD CREATED THE MAN IN HIS IMAGE —in the type that was specially made for him, for everything else was created by a creative fiat, whilst he was brought into existence by a creative act (literally, by hand), as it is said (Psalms 139:5) “And Thou hast laid thy hand upon me.” He was made by a seal as a coin that is made by a die that is called in old French coin. It is similarly said, (Job 38:14) “it is changed as clay under the seal” (Sanhedrin 38a).

1:27 IN THE IMAGE OF GOD CREATED HE HIM — It explains to you that the form prepared for him was the form of the image of his Creator.

1:27 MALE AND FEMALE CREATED HE THEM — And further on (Genesis 2:21) it is said: “and He took one of his ribs etc.” (The two passages appear to be contradictory.) But according to a Midrashic explanation, He created him at first with two faces, and afterwards He divided him. But the real sense of the verse is: here it tells you that both of them were created on the sixth day, but it does not explain to you how their creation took place; this it explains to you in another place (Genesis Rabbah 8:1 and see Eruvin 18a).

1:28 AND SUBDUE IT — The word lacks a ך after the ו so that it may be read as meaning: and subdue her (i. e. the woman), thereby teaching you that the male controls the female in order

כּוֹי בְּרָא אֱלֹהִים | אֶת־הָאָדָם בְּצַלְמוֹ בְּצַלְמֵ אֱלֹהִים בָּרָא אֹתוֹ זָכָר וּנְקֵבָה בָּרָא אֹתָם:

כֹּה וַיְבָרֶךְ אֹתָם אֱלֹהִים וַיֹּאמֶר לָהֶם אֱלֹהִים פְּרוּ וּרְבוּ וּמְלֵאוּ אֶת־הָאָרֶץ וּכְבֹּשׁוּהָ וּרְדּוּ בְּדִגַּת הַיָּם וּבְעוֹף הַשָּׁמַיִם וּבְכָל־חַיָּה הֹרְמֶשֶׁת עַל־הָאָרֶץ:

כֹּט וַיֹּאמֶר אֱלֹהִים הִנֵּה נָתַתִּי לָכֶם אֶת־כָּל־עֵשֶׂב | זֶרַע זֹרַע אֲשֶׁר עַל־פְּנֵי כָל־הָאָרֶץ וְאֶת־כָּל־הָעֵץ אֲשֶׁר־בּוֹ פְּרִיעֵץ זֶרַע זֶרַע לָכֶם יִהְיֶה לְאֹכְלָהּ:

וְלֹכְל־חַיֵּית הָאָרֶץ וְלֹכְל־עוֹף הַשָּׁמַיִם וְלֹכְל | רֹמֵשׁ עַל־הָאָרֶץ אֲשֶׁר־בּוֹ נֶפֶשׁ חַיָּה אֶת־כָּל־יֶרֶק עֵשֶׂב לְאֹכְלָהּ וַיְהִי־כֵן:

וַיֵּרָא אֱלֹהִים אֶת־כָּל־אֲשֶׁר עָשָׂה וְהִנֵּה־טוֹב מְאֹד וַיְהִי־עֶרֶב וַיְהִי־בֹקֶר יוֹם הַשֵּׁשִׁי:

that she may not become a gad-about; teaching you also that to the man, whose nature is to master, was given the Divine command to have issue, and not to the woman (Yevamot 65b).

1:29 AND TO EVERY BEAST OF THE EARTH — Scripture places cattle and beasts on a level with them (human beings: that is, it places all alike in the same category) with regard to food, and did not permit Adam to kill any creature and eat its flesh, but all alike were to eat herbs. But when the era of the “Sons of Noah” began He permitted them to eat meat, for it is said, (Genesis 9:3) “every moving thing that lives should be for food for yourselves ... “even as the herb” that I permitted to the first man, so do “I give to you everything” (Sanhedrin 59b).

1:31 THE SIXTH DAY — The letter ה, the numerical value of which is 5, is added to the word שש when the work of Creation was complete, to imply that He made a stipulation with them that it endures only upon condition that Israel should accept the five books of the Torah (Shabbat 88a). Another interpretation of יום הששי THE SIXTH DAY — The whole Creation (the Universe) stood in a state of suspense (moral imperfection) until the sixth day — that is, the sixth day of Sivan which was destined to be the day when the Torah would be given to Israel (Avodah Zara 3a).

¹ Thus the heavens and the earth were finished, and all their host.

² And by the seventh day God ended His work which He had done; and He rested on the seventh day from all His work which He had done.

³ And God blessed the seventh day, and sanctified it: because in it He rested from all his work which God had created and performed.

אִיכָלוּ הַשָּׁמַיִם וְהָאָרֶץ וְכָל־צִבְאָם:

בַּיּוֹמָהּ אֱלֹהִים בָּרַךְ הָאָרֶץ וְהָאָרֶץ אָמְרָה
וַיִּשְׁבֹּת בְּיוֹם הַשְּׁבִיעִי מִכָּל־מְלָאכְתּוֹ
אֲשֶׁר עָשָׂה:

וַיְבָרֶךְ אֱלֹהִים אֶת־יוֹם הַשְּׁבִיעִי וַיְקַדְּשֵׁהוּ
כִּי בּוֹ שָׁבַת מִכָּל־מְלָאכְתּוֹ אֲשֶׁר־בָּרָא אֱלֹהִים
לַעֲשׂוֹת:

שני SECOND ALIYAH

Hashem (God) forms adam (man) from the dust of the earth, breathes into him the breath of life, and places him in the Garden of Eden to work it and guard it, permitting him all its fruit save that of the tree of knowledge of good and evil, on pain of death. Recognizing that man should not be alone, Hashem brings the animals before him so that he names each one, reflecting his unique role and dominion within creation. AI SUMMARY

⁴ These are the generations of the heaven and of the earth when they were created, in the day that the Lord God made the earth and the heavens.

אֵלֶּה תּוֹלְדוֹת הַשָּׁמַיִם וְהָאָרֶץ בְּהִבְרָאָם בְּיוֹם
עֲשׂוֹת יְהוָה אֱלֹהִים אֶרֶץ וּשְׁמַיִם:

RASHI

2:2 AND ON THE SEVENTH DAY GOD FINISHED — R. Simeon says: A human being (literally, flesh and blood) who cannot know exactly his times and moments (who cannot accurately determine the point of time that marks the division between one period and that which follows it) must needs add from the week-day and observe it as the holy day (the Sabbath), but the Holy One, blessed be He, who knows His times and moments, began it (the seventh day) to a very hair's breadth (with extreme exactness) and it therefore appeared as though He had completed His work on that very day (Genesis Rabbah 10:9). Another explanation: What did the world lack? Rest! Sabbath came — Rest came; and the work was thus finished and completed (Genesis Rabbah 10:9)!

2:3 וַיְבָרֶךְ ... וַיְקַדְּשֵׁהוּ AND GOD BLESSED ... AND HE SANCTIFIED — He blessed it through the Manna, that on all other days of the week there should fall for them (the Israelites) an Omer for each person, whereas on the sixth day there should fall twice as much of that bread. So, too, He sanctified it through the Manna, that it should not fall at all on the Sabbath (Genesis Rabbah 11:2). This verse is written here with reference to what would happen in the future.

2:3 WHICH GOD IN CREATING HAD MADE — The work which should have been done on the Sabbath He did in the double work which He executed on the sixth day, as it is explained in Genesis Rabbah 11:9.

2:4 THESE [ARE THE GENERATIONS] — “These” means those that are mentioned above.

2:4 אֵלֶּה תּוֹלְדוֹת הַשָּׁמַיִם וְהָאָרֶץ בְּהִבְרָאָם בְּיוֹם עֲשׂוֹת יְהוָה THESE ARE THE PRODUCTIONS OF THE HEAVEN AND OF THE EARTH WHEN THEY WERE CREATED, IN THE DAY THE LORD GOD MADE EARTH AND HEAVEN — The verse teaches you that all of them (the productions of heaven and earth) were created on the first day when God made earth and heaven. Another explanation of the word בְּהִבְרָאָם: It may be divided as בָּרָאָם He created them with the letter ה', as it is said, (Isaiah 26:4) צוּר עוֹלָמִים “For in Jah, the Lord, is the rock of worlds”, which may be explained to mean (taking צוּר in sense of Former, Creator) “for by means of ב these two letters י ה of the Divine Name (יהוה) God formed the two worlds” (Menachot 29b), and this verse teaches that this world was created by means of the ה' — a suggestion that all created beings must descend to the nether world “to behold the pit” — the world being like this letter ה', which is closed on all sides but open at the bottom, thus giving a way by which they must descend.

⁵ And no plant of the field was yet in the earth, and no herb of the field had yet grown: for the Lord God had not caused it to rain upon the earth, and there was not a man to till the ground.

⁶ But there went up a mist from the earth, and watered the whole face of the ground.

⁷ And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.

וְכָל־
עֵשֶׂב הַשָּׂדֶה טָרָם יִצְמַח כִּי לֹא הִמְטִיר יְהוָה
אֱלֹהִים עַל־הָאָרֶץ וְאָדָם אֵין לְעֹבֵד אֶת־
הָאֲדָמָה:

וַיֹּאד יַעֲלֶה מִן־הָאָרֶץ וְהִשְׁקָה אֶת־כָּל־פְּנֵי
הָאֲדָמָה:

וַיִּיצֶר יְהוָה אֱלֹהִים אֶת־הָאָדָם עֹפָר מִן־
הָאֲדָמָה וַיִּפַּח בְּאַפִּיו נְשִׁמַת חַיִּים וַיְהִי הָאָדָם
לְנֶפֶשׁ חַיָּה:

RASHI

2:5 WAS NOT YET IN THE EARTH — Wherever טָרָם occurs in the Scriptures it means “not yet” and does not mean “before”. It cannot be made into a verbal form, saying הִטְרִים as one says הִקְדִּים (verbal form of קָדַם) and this passage proves that this is the meaning and not “before” as well as another (Exodus 9:30), כי טָרָם תִּרְאוּן “that ye do not yet fear the Lord”. Therefore you must explain this verse also thus: “No plant of the field was yet in the earth” at the time when the creation of the world was completed on the sixth day before man was created, and וְכָל עֵשֶׂב טָרָם יִצְמַח means “and every herb of the field had not yet grown”. But as regards the third day of creation about which it is written “The earth brought forth etc.” this does not signify that they came forth above the ground but that they remained at the opening of the ground (i. e. just below the surface) until the sixth day (Chullin 60a).

2:5 BECAUSE GOD HAD NOT CAUSED IT TO RAIN — And what is the reason that God had not caused it to rain? אֵין אָדָם כִּי טָרָם לְעֹבֵד אֶת־הָאֲדָמָה BECAUSE THERE WAS NO MAN TO TILL THE GROUND, and there was, therefore, no one to recognize the utility of rain. When Adam came (was created), however, and he realised that it was necessary for the world, he prayed for it and it fell, so that trees and verdure sprang forth.

2:5 THE LORD GOD — The Lord (יהוה) is His Name, whereas אֱלֹהִים signifies that He is Ruler and Judge over all. This, too, is its meaning, according to the plain sense, wherever it occurs: The Lord who is God (Ruler and Judge).

2:6 AND A MIST WENT UP — This has reference to the creation of Adam: viz., He caused the deep to rise and filled the clouds with water to moisten the dust, and man was created. It is like a kneader of bread who first pours in water and afterwards kneads the dough — similarly here: He first watered the ground and afterwards He formed man (Genesis Rabbah 14:1).

2:7 AND GOD FORMED — Here the letter yod is written twice to intimate that there were two formations — a formation of man for this world, and a formation of man for resurrection; in the case of animals, however, which will not stand after death for judgment before God the word referring to their formation— וַיִּצֶר — (Genesis 2:19) is not written with two yods (Midrash Tanchuma, Tazria 1).

2:7 DUST OF THE EARTH — He gathered his dust (i. e. that from which he was made) from the entire earth — from its four corners — in order that wherever he might die, it should receive him for burial (Midrash Tanchuma, Pekudei 3). Another explanation: He took his dust from that spot on which the Holy Temple with the altar of atonement was in later times to be built of which it is said, (Exodus 20:24) “An altar of earth thou shalt make for Me” saying, “Would that this sacred earth may be an expiation for him so that he may be able to endure” (Genesis Rabbah 14:8).

2:7 AND BREATHED INTO HIS NOSTRILS — He made him of both, of earthly and of heavenly matter: the body of the earthly, and the soul of the heavenly. For on the first day were created heaven and earth, on the second, He created the firmament for the heavenly beings, on the third He said, “Let the dry land appear” — for the earthly beings, on the fourth He created the lights for the heavenly beings, on the fifth He said, “Let the waters swarm...” — for the earthly beings. Consequently on the sixth there had to be created a being composed of both, of heavenly and of earthly matter, for otherwise there would have been envy (lack of harmony) among the works of Creation, in that there would have been devoted to one class of them one day more of the Creation than to the others (Genesis Rabbah 12:8).

2:7 A LIVING SOUL — Also cattle and beasts are called נֶפֶשׁ חַיָּה (1:20, 22, 24), but the נֶפֶשׁ of man is the most highly developed of all of them, because to him was granted understanding and speech.

⁸ And the Lord God planted a garden eastward in 'Eden; and there He put the man whom He had formed.

⁹ And out of the ground the Lord God made to grow every tree that is pleasant to the sight, and good for food; the tree of life also in the midst of the garden, and the tree of the knowledge of good and evil.

¹⁰ And a river went out of 'Eden to water the garden; and from thence it was parted, and branched into four streams.

¹¹ The name of the first is Pishon: that it is which compasses the whole land of Havila, where there is gold;

¹² and the gold of that land is good: there is bdellium and the shoham stone.

¹³ And the name of the second river is Gihon: it compasses the whole land of Kush.

הוֹיָטַע יְהוָה אֱלֹהִים גֵּן־בְּעֵדֶן מִקֶּדֶם וַיִּשֶׂם שָׁם
אֶת־הָאָדָם אֲשֶׁר יָצָר:

טוֹיִצְמַח יְהוָה אֱלֹהִים מִן־הָאֲדָמָה כָּל־עֵץ
נֹחַמָּד לְמַרְאֶה וְטוֹב לְמֵאכֹל וְעֵץ הַחַיִּים בְּתוֹךְ
הַגֵּן וְעֵץ הַדַּעַת טוֹב וְרָע:

יְנֵהוּ יֵצֵא מֵעֵדֶן לְהַשְׁקוֹת אֶת־הַגֵּן וּמִשָּׁם
יִפְרֹד וְהָיָה לְאַרְבַּעַה רְאשִׁים:

יֵא שֵׁם הָאֶחָד פִּישׁוֹן הוּא הַסֹּבֵב אֶת כָּל־אֶרֶץ
הַחֲוִילָה אֲשֶׁר־שָׁם הַזָּהָב:

יב וְזָהָב הָאֶרֶץ הַהִוא טוֹב שָׁם הַבְּדֵלָח וְאֶבֶן
הַשֹּׁהַם:

יג וְשֵׁם־הַנָּהָר הַשֵּׁנִי גִיחוֹן הוּא הַסּוֹבֵב אֶת כָּל־
אֶרֶץ כּוּשׁ:

RASHI

2:8 EASTWARD — In the east of Eden He planted the garden. Should you say, however, it is already written, (1:27) “and He created the man etc.”, then I say that I have seen the Baraitha of R. Eliezer the son of R. José the Galilean, dealing with the thirty two rules of interpretation according to which the Torah (Agada) can be interpreted, and the following is one of them: when a general statement of an action is followed by a detailed account of it, the latter is a particularisation of the former: — “And He created the man” is a general statement, but it does not explicitly state whence he was created and what God did unto him. Now it repeats it and explains these things: “And the Lord God formed man”, “and He made to grow for him the garden of Eden”, and He caused a deep sleep to fall upon him.” He who hears this might think that it is a different account entirely, whereas it is nothing else but the details of the former general statement. Similarly with reference to the cattle the creation of which has been mentioned above (1:27). it resumes and writes, (2:19) “and out of the ground the Lord [God] formed every beast

of the field etc.”, for the purpose of explaining “and He brought them unto the man to give them names”, and also to state that the fowls were created from the swamps.

2:9 AND HE CAUSED TO GROW — The verse speaks here only with reference to the garden (Genesis Rabbah 13:1)

2:9 IN THE MIST OF THE GARDEN — means in the very centre of the garden.

2:11 PISHON — This is the Nile, the River of Egypt. Because its waters grow plentiful and rise and water the land, it is called Pishon, the name being of the same root as the verb in (Habakkuk 1:8) וּפְשׁוּ וּפְרָשׁוּ “and their horsemen increased”; another interpretation of the name Pishon is: it is so called because it grows flax (פשתן) (Genesis Rabbah 16:2) for it is said with reference to Egypt (Isaiah 19:9) “Moreover they that work in combed flax, shall be ashamed.”

2:13 GICHON — It is so called because it flows on with a roar, its roaring being very noisy,—similar in meaning to (Exodus 21:28) וְכִי יִגַּח “And if an [ox] gore” — for when it gores it rushes on roaring (Berakhot 59b.).

¹⁴ And the name of the third river is Hīddeqel: that is it which goes toward the east of Ashshur. And the fourth river is Perat.

¹⁵ And the Lord God took the man, and put him into the garden of 'Eden to till it and to keep it.

¹⁶ And the Lord God commanded the man, saying, Of every tree of the garden thou mayst freely eat:

¹⁷ but of the tree of the knowledge of good and evil, thou shalt not eat of it: for on the day that thou eatest of it thou shalt surely die.

¹⁸ And the Lord God said, It is not good that the man should be alone; I will make him a help to match him.

¹⁹ And out of the ground the Lord God formed every beast of the field, and every bird of the air; and brought them to the man to see what he would call them: and whatever the man called every living creature, that was its name.

יְשֵׁם הַנָּהָר הַשְּׁלִישִׁי חִדְקֵל הוּא הַהֹלֵךְ
קִדְמַת אַשּׁוּר וְהַנָּהָר הָרְבִיעִי הוּא פְרַת:

טוֹוִיָּקָח יְהוָה אֱלֹהִים אֶת־הָאָדָם וַיִּנְחֵהוּ בְּגֶן־
עֵדֶן לְעִבְדָּהּ וּלְשִׁמְרָהּ:

טז וַיִּצַּו יְהוָה אֱלֹהִים עַל־הָאָדָם לֵאמֹר מִכָּל־
עֵץ־הַגֶּן אָכַל תֹּאכַל:

יז וּמִעֵץ הַדַּעַת טוֹב וָרָע לֹא תֹאכַל מִמֶּנּוּ כִּי־
בַּיּוֹם אֲכָלְךָ מִמֶּנּוּ מוֹת תָּמוּת:

יח וַיֹּאמֶר יְהוָה אֱלֹהִים לֹא־טוֹב הֵיئֶתֶּן הָאָדָם
לְבָדּוֹ אֶעֱשֶׂה־לּוֹ עֶזֶר כְּנֶגְדּוֹ:

יט וַיִּצְרֵה יְהוָה אֱלֹהִים מִן־הָאֲדָמָה כָּל־חַיַּת־
הַשָּׂדֶה וְאֵת כָּל־עוֹף הַשָּׁמַיִם וַיָּבֵא אֶל־הָאָדָם
לִרְאוֹת מִה־יִּקְרָאֻלוּ וְכָל־אֲשֶׁר יִקְרָאֻלוּ
הָאָדָם נֶפֶשׁ חַיָּה הוּא שְׁמוֹ:

RASHI

2:14 TIGRIS — It is called חִדְקֵל because its waters are pungent in taste (חֹד) and light in weight (קֶל) (Berakhot 59b).

2:14 EUPHRATES — It is called פְּרַת because its waters grow (פָּרַח) and increase and make men healthy (Berakhot 59b). כּוּשׁ וַאֲשׁוּר CUSH AND ASHUR did not then exist as countries, but Scripture writes with reference to the names which those districts would bear in the future (Ketubot 10b; Genesis Rabbah 16).

2:14 קִדְמַת אַשּׁוּר means AT THE EAST OF ASHUR.

2:14 IS THE EUPHRATES — the most important of all, being mentioned in connection with the Land of Israel (Genesis Rabbah 16:3).

2:15 AND HE TOOK — He took him with kind words and induced him to enter (Genesis Rabbah 16:5).

2:18 IT IS NOT GOOD etc. — I shall make an help meet for him in order that people may not say that there are two Deities, the Holy One, blessed be He, the only One among the celestial Beings without a mate, and this one (Adam), the only one among the terrestrial beings, without a mate (Pirkei D'Rabbi Eliezer 12).

2:18 A HELP MEET FOR HIM — (כְּנֶגְדּוֹ literally, opposite, opposed to him) If he is worthy she shall be a help to him; if he is unworthy she shall be opposed to him, to fight him (Yevamot 63a).

2:19 NOW OUT OF THE GROUND THE ETERNAL GOD HAD FORMED — The formation spoken of here is the creation mentioned above (1:25) "And God made the beast of the earth etc." and this statement comes (is repeated) here to point out that the fowls were created from the swamps; for above it is said that they were created from the waters and here it states that they were created from the earth. Furthermore it teaches you here that when they were created, immediately — on the very same day — He brought them to Adam to give them names (Chullin 27b); and in the statement of the Agada (Genesis Rabbah 17:4) we are told that this expression יִצְרִיה means domination and subjugation, like (Deuteronomy 20:19) כִּי תִצּוֹר אֶל עִיר "when thou shalt besiege a city", for He subjugated them under the power of Adam.

2:19 — וְכָל־אֲשֶׁר יִקְרָא לּוֹ הָאָדָם נֶפֶשׁ חַיָּה וְגו' Invert it (the phrases of the sentence) and then explain it thus: every living creature to which Adam should give a name — that should remain its name forever.

שלישי THIRD ALIYAH

Eve is formed from Adam's side to become his equal counterpart, establishing marriage as the union of man and wife into "one flesh." Through the serpent's enticement and the eating of the forbidden fruit, sin, shame, and mortality enter the world, bringing consequences of pain, toil, and the curse upon the ground, yet God's mercy is shown in clothing the man and woman despite their transgression. AI SUMMARY

²⁰ And the man gave names to all cattle, and to the birds of the air, and to every beast of the field; but for the man there was not found a help to match him.

²¹ And the Lord God caused a deep sleep to fall upon the man, and he slept: and He took one of his sides, and closed up the flesh in its place,

²² and of the side, which the Lord God had taken from the man, He made a woman, and brought her to the man.

²³ And the man said, This is now bone of my bones, and flesh of my flesh: she shall be called Woman, because she was taken out of Man.

בַּיּוֹמָהּ הָאֵדָם שָׁמוֹת לְכָל-הַבְּהֵמָה וְלָעוֹף
הַשָּׁמַיִם וְלִכְל חַיַּת הַשָּׂדֶה וְלָאָדָם לֹא-מָצָא
עֹזֶר כְּנֶגְדּוֹ:

כֹּא וַיִּפֹּל יְהוָה אֱלֹהִים | תְּרַדְמָה עַל-הָאָדָם
וַיִּישָׁן וַיִּקַּח אֶחָת מִצַּלְעָתָיו וַיִּסְגֵּר בָּשָׂר
תַּחְתָּנָה:

כִּבּוֹיָבָן יְהוָה אֱלֹהִים | אֶת-הַצֶּלַע אֲשֶׁר-לָקַח
מִן-הָאָדָם לָאִשָּׁה וַיַּבְאָהּ אֶל-הָאָדָם:

כִּנִּיאָמַר הָאָדָם זֹאת הִפְעֵם עֵצָם מִעֵצָמִי
וּבָשָׂר מִבָּשָׂרִי לְזֹאת יִקְרָא אִשָּׁה כִּי מֵאִישׁ
לְקָחָהּ-זֹאת:

RASHI

2:20 וְלָאָדָם לֹא מָצָא עֹזֶר ... וְלָאָדָם לֹא מָצָא עֹזֶר ... AND THE ETERNAL GOD CAUSED AN OVERPOWERING SLEEP TO FALL — When He brought them, He brought them before him male and female of each and every kind. Thereupon he said: all these have a mate, but I have no mate! Immediately He caused to fall [an overpowering sleep upon him] (Genesis Rabbah 17:4).

2:21 OF HIS RIBS — The word means of his sides, similar to (Exodus 26:20) ולצלע המשכן “and for the second side of the tabernacle”; this has a bearing upon what they (the Sages) say, (Eruvin 18a): They were created with two faces (sides).

2:21 AND HE CLOSED UP the place where it was cut (Berakhot 61b).

2:21 AND HE SLEPT AND then HE TOOK in order that he should not see the piece of flesh out of which she was created, for she might be despised by him (Sanhedrin 39a).

2:22 AND HE FORMED (literally, He built) — as a structure, wide below and narrower above for bearing the child, just as a wheat-store is wide below and narrower above so that its weight should not strain the walls (Berakhot 61a).

2:22 AND HE MADE THE RIB INTO A WOMAN — לאשה means that it should become a woman, like (Judges 8:21) “and Gideon made it לאפוד” i. e., that it should become an ephod.

2:23 THIS NOW — This teaches that Adam endeavoured to find a companion among all cattle and beasts, but found no satisfaction except in Eve (Yevamot 63a).

2:23 THIS SHALL BE CALLED WOMAN, BECAUSE THIS WAS TAKEN OUT OF MAN — Here we have a kind of play upon words (the words אשה and איש sounding similar): hence we may learn that the language used at the time of the Creation was the Holy Tongue (Hebrew) (Genesis Rabbah 18:4).

²⁴ That is why a man leaves his father and his mother, and cleaves to his wife: and they become one flesh.

²⁵ And they were both naked, the man and his wife, and they felt no shame.

¹ Now the serpent was craftier than all the beasts of the field which the Lord God had made. And he said to the woman, Has God said, You shall not eat of any tree of the garden?

² And the woman said to the serpent, We may eat of the fruit of the trees of the garden:

³ but of the fruit of the tree which is in the midst of the garden, God has said, You shall not eat of it, neither shall you touch it, lest you die.

⁴ And the serpent said to the woman, You shall not surely die:

⁵ for God knows that on the day you eat of it, then your eyes shall be opened, and you shall be as gods, knowing good and evil.

כִּדְּעַלְכֵּן יִעֲזֹב אִישׁ אֶת־אָבִיו וְאֶת־אִמּוֹ וְדָבַק בְּאִשְׁתּוֹ וְהָיוּ לְבָשָׁר אֶחָד:

כִּהְיוּ הָיוּ שְׁנֵיהֶם עֲרוּמִים הָאָדָם וְאִשְׁתּוֹ וְלֹא יָתְבַשְׁשׁוּ:

אִתְּנַחֵשׁ הָיָה עֲרוּם מִכָּל חַיַּת הַשָּׂדֶה אֲשֶׁר עָשָׂה יְהוָה אֱלֹהִים וַיֹּאמֶר אֶל־הָאִשָּׁה הֲאֵף כִּי־אֹמַר אֱלֹהִים לֹא תֹאכְלוּ מִכָּל עֵץ הַגֶּן:

בִּתְאֵמָר הָאִשָּׁה אֶל־הַנָּחָשׁ מִפְּרִי עֵץ־הַגֶּן נֹאכֵל:

וּמִפְּרִי הָעֵץ אֲשֶׁר בְּתוֹךְ־הַגֶּן אֹמַר אֱלֹהִים לֹא תֹאכְלוּ מִמֶּנּוּ וְלֹא תִגְעוּ בּוֹ פֶּן־תָּמוּתוּן:

וַיֹּאמֶר הַנָּחָשׁ אֶל־הָאִשָּׁה לֹא־מוֹת תָּמוּתוּן:

הֲכִי יֵדַע אֱלֹהִים כִּי בְיוֹם אֲכַלְכֶּם מִמֶּנּוּ וּנְפַקְחוּ עֵינֵיכֶם וְהִיִּיתֶם כְּאֱלֹהִים יֹדְעֵי טוֹב וָרָע:

RASHI

2:24 THEREFORE A MAN LEAVETH — The Divine Spirit says this, thus prohibiting immoral relationship to the “Sons of Noah” also (Sanhedrin 57b).

2:24 ONE FLESH — Both parents are united in the child.

2:25 AND THEY WERE NOT ASHAMED — for they did not know what modestly meant, so as to distinguish between good and evil. Although he (Adam) had been endowed with knowledge to give names to all creatures, yet the evil inclination did not become an active principle in him until he had eaten of the tree, when it entered into him and he became aware of the difference between good and evil.

3:1 AND THE SERPENT WAS MORE SUBTLE — What connection is there between the following narrative and the statement just made? The latter should have been followed by: “and He [the Lord God] made for Adam and his wife garments of skin and clothed them” (3:21), but Scripture informs you with what plan the serpent assailed them: he saw them naked and unashamed and he coveted her (Eve) (Genesis Rabbah 18:6).

3:1 MORE SUBTLE THAN ALL — Corresponding with his subtleness and his greatness was his downfall; “more subtle than all” — “more cursed than all” (see 3:14). (Genesis Rabbah 19:1).

3:1 **ALTHOUGH GOD HATH SAID** — The meaning is, “Perhaps He has said unto you” **YE SHALL NOT EAT OF EVERY TREE OF THE GARDEN** — And although he saw them eating of the other fruits yet he entered into a long conversation with her so that she should answer him, and so that he might then have an opportunity to talk about that particular tree.

3:3 NEITHER SHALL YE TOUCH IT — She added to God’s command (which did not forbid touching the tree, but only eating of its fruit) therefore she was led to diminish from it. It is to this that the text refers (Proverbs 30:6): “Add thou not unto His words” (Genesis Rabbah 19:3).

3:4 YE SHALL NOT SURELY DIE — He pushed her until she touched it. He then said to her, “Just as there is no death in touching it, so there is no death in eating it” (Genesis Rabbah 19:3).

3:5 FOR [GOD] KNOWS — Every artisan detests his fellow-artisans (“Two of a trade never agree”). The serpent suggested to her: God ate of the tree and created the world (Genesis Rabbah 19:4) so if you eat ...

3:5 YE WILL BE AS GOD — Creators of worlds.

⁶ And when the woman saw that the tree was good for food, and that it was a delight to the eyes, and a tree to be desired to make one wise, she took of its fruit, and did eat, and gave also to her husband with her; and he did eat.

⁷ And the eyes of them both were opened, and they knew that they were naked; and they sewed fig leaves together, and made themselves loin-cloths.

⁸ And they heard the voice of the Lord God walking in the garden in the breeze of the day: and the man and his wife hid themselves from the presence of the Lord God amongst the trees of the garden.

⁹ And the Lord God called to the man, and said to him, Where art thou?

וַתֵּרָא הָאִשָּׁה כִּי טוֹב הָעֵץ לְמַאֲכָל וְכִי
תְאוּהָהּ הִוא לְעֵינַיִם וְנִחְמַד הָעֵץ לְהַשְׁכִּיל
וַתִּקַּח מִפְּרִיו וַתֹּאכַל וַתֵּתֶן גַּם-לְאִישָׁהּ עִמָּה
וַיֹּאכַל:

וַתִּפְקַחְנָה עֵינֵי שְׁנֵיהֶם וַיֵּדְעוּ כִּי עֲרֻמִּם הֵם
וַיִּתְּפוּ עָלֶיהָ תְאוּהָהּ וַיַּעֲשׂוּ לָהֶם חִגְרֹת:

הִוְיָ שָׁמְעוּ אֶת-קוֹל יְהוָה אֱלֹהִים מְתַהַלֵּךְ בְּגֶן
לְרוּחַ הַיּוֹם וַיִּתְּחִבּוּ אֶת-הָאָדָם וְאֶת-אִשְׁתּוֹ מִפְּנֵי
יְהוָה אֱלֹהִים בְּתוֹךְ עֵץ הָגֶן:

טוֹיָקְרָא יְהוָה אֱלֹהִים אֶל-הָאָדָם וַיֹּאמֶר לוֹ
אֵיכָה:

RASHI

3:6 AND THE WOMAN SAW — She approved the words of the serpent — they pleased her and she believed him (Genesis Rabbah 19:3).

3:6 THAT THE TREE WAS GOOD to make her become like God.

3:6 AND THAT IT WAS A DELIGHT TO THE EYES — even as he had said to her: “then your eyes shall be opened”.

3:6 AND IT WAS TO BE DESIRED TO MAKE ONE WISE — even as he had said to her: “knowing good and evil”.

3:6 AND SHE GAVE ALSO TO HER HUSBAND so that she should not die and he remain alive to take another wife (Genesis Rabbah 19:5).

3:6 The word נָתַן, also, may be understood to include cattle and beasts (that is, that she gave to these and also to her husband) (Genesis Rabbah 19:5).

3:7 [AND THE EYES OF BOTH OF THEM] WERE UNCLOSED — Scripture speaks here with reference to intelligence (the mind’s eye) and not with reference to actual seeing; the end of the verse proves this for it states,

3:7 AND THEY KNEW THAT THEY WERE NAKED — Even a blind person knows when he is naked! What then does “and they knew that they were naked” signify? One charge had been entrusted to them and they now knew they had stripped themselves of it (Genesis Rabbah 19:6).

3:7 FIG LEAVES — This was the tree of which they had eaten; by the very thing through which their ruin had been caused was some improvement effected in their condition (Sanhedrin 70b). The other trees however prevented them from taking of their

leaves. And why is not the name of the tree clearly mentioned? Because the Holy One, blessed be He, never wishes to grieve anything He has created: hence its name is not mentioned in order that it might not be put to shame by people saying, “This is the tree through which the world suffered” (Midrash R. Tan-chuma 1:4:14).

3:8 AND THEY HEARD — There are many Midrashic explanations and our Teachers have already collected them in their appropriate places in Genesis Rabbah and in other Midrashim. I, however, am only concerned with the plain sense of Scripture and with such Agadoth that explain the words of Scripture in a manner that fits in with them. וַיִּשְׁמְעוּ AND THEY HEARD — What did they hear? They heard the sound of the Holy One, blessed be He, as He walked in the garden (see Genesis Rabbah 19:12).

3:8 IN THE WIND OF THE DAY — (רוּחַ is used also in the meaning of direction,— north, east, — etc.) in that direction to which the sun travels (בֹּאֵה לַשֶּׁמֶשׁ) which is the west, for towards evening the sun is in the west, and they committed the sin in the tenth hour (Sanhedrin 38b).

3:9 WHERE ART THOU — He knew where he was, but He asked this in order to open up a conversation with him that he should not become confused in his reply, if He were to pronounce punishment against him all of a sudden. Similarly in the case of Cain, He said to him, (4:9) “where is Abel thy brother?” Similarly with Balaam, (Numbers 22:9) “what men are these with thee?” — to open up a conversation with them; so, also, in the case of Hezekiah with reference to the messengers of Mero-dach-baladan (Isaiah 39:3).

¹⁰ And he said, I heard Thy voice in the garden, and I was afraid, because I was naked; and I hid myself.

¹¹ And He said, Who told thee that thou wast naked? Hast thou eaten of the tree, of which I commanded thee that thou shouldst not eat?

¹² And the man said, The woman whom Thou didst give to be with me, she gave me of the tree, and I did eat.

¹³ And the Lord God said to the woman, What is this that thou hast done? And the woman said, The serpent beguiled me, and I did eat.

¹⁴ And the Lord God said to the serpent, Because thou hast done this, thou art cursed above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life:

¹⁵ and I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel.

וַיֹּאמֶר אֶת־קִלְקֹלְךָ שָׁמַעְתִּי בַגֶּן וָאִירָא כִּי־עֵירָם
אֲנִכִּי וָאֲחָבָא:

וַיֹּאמֶר מִי הִגִּיד לְךָ כִּי עֵירָם אֶתָּה הַמֶּן־הָעֵץ
אֲשֶׁר צִוִּיתִיךָ לִבְלֹתִי אָכַל־מִמֶּנּוּ אָכַלְתָּ:

וַיֹּאמֶר הָאָדָם הָאִשָּׁה ה' אֲשֶׁר נָתַתָּה עִמָּדִי
הִוא נְתַנְהִילִי מִן־הָעֵץ וָאָכַל:

וַיֹּאמֶר יְהוָה אֱלֹהִים לָאִשָּׁה מַה־זֹּאת עָשִׂית
וּתְאֲמָר הָאִשָּׁה הַנִּחַשׁ הֵשׁ יָאֵנִי וָאָכַל:

וַיֹּאמֶר יְהוָה אֱלֹהִים | אֶל־הַנֶּחֱשׁ כִּי עָשִׂית
זֹאת אָרוּר אַתָּה מְכַל־הַבְּהֵמָה וּמְכַל חַיֵּת
הָשָׂדֶה עַל־גִּחְזֹנְךָ תֵּלֵךְ וְעָפָר תֹּאכַל כָּל־יְמֵי
חַיֶּיךָ:

טו וַאֲיִבָּהּ | אִשִּׁית בֵּינִךְ וּבֵין הָאִשָּׁה וּבֵין זְרַעָהּ
וּבֵין זְרַעָהּ הִוא יְשׁוּפֶךָ רֹאשׁ וְאַתָּה תְּשׁוּפֶנּוּ
עָקֵב:

RASHI

3:11 WHO TOLD THEE? — Whence has the knowledge come to you what shame there is in standing naked?

3:11 HAST THOU EATEN OF THE TREE — The ה' of the word המן expresses a question.

3:12 WHOM THOU GAVEST TO BE WITH ME — Here he showed his ingratitude (Avodah Zarah 5b).

3:13 הַשִּׂיָּאִנִּי means HE DECEIVED ME; — we find the word in the same meaning in (2 Chronicles 32:15), “Now therefore let not Hezekiah beguile you” (Genesis Rabbah 19).

3:14 BECAUSE THOU HAST DONE THIS — From here we infer that we should not occupy ourselves with what may be in favour of one who seduces people to idolatry, for had He asked it, “Why hast thou done this?”, it could have answered Him, “When the words of the teacher and those of the pupil are contradictory, whose orders should be obeyed?” (Sanhedrin 29a). (i. e. if You told them one thing and I another, should they not have obeyed You?).

3:14 FROM AMONG (or, MORE THAN) ALL CATTLE AND ALL THE BEASTS OF THE FIELD — If it was cursed more than the cattle whose period of gestation is longer than that of beasts does it not necessarily follow that it was cursed more than the beasts? Our Rabbis have definitely established the correctness

of the following deduction in treatise Bekhorot 8a, that it (viz., the use of these apparently superfluous words “and more than all the beasts of the field”) teaches that the period of gestation of the serpent is seven years.

3:14 UPON THY BELLY SHALT THOU GO — It had feet but they were cut off (Genesis Rabbah 20:5).

3:15 AND I WILL SET ENMITY — Your sole intention was that Adam should die by eating it first and that you should then take Eve for yourself (Genesis Rabbah 20:5), and you came to speak to Eve first only because women are easily influenced and know how to influence their husbands; therefore “I shall put enmity [between thee and the woman]”.

3:15 HE WILL BRUISE (or, POUND) THEE — Like (Deuteronomy 9:21), “And I beat in pieces” which Onkelos translates by ושפית “I pounded it.”

3:15 AND THOU SHALT BRUISE HIS HEEL — As you will have no height (not stand erect) you will be able to bite him only on the heel, but even at that spot you will kill him. The word תשופנו is of the same import as the verb in (Isaiah 40:24). “נשף בהם. “It bloweth upon them.” When a serpent comes to bite, it blows with a kind of hissing sound. Although the words שופך and תשופנו have different meanings, since they constitute “a play upon words” by sounding similar, they are both used here.

¹⁶ Unto the woman He said, I will greatly multiply the pain of thy childbearing; in sorrow thou shalt bring forth children; and yet thy desire shall be to thy husband, and he shall rule over thee.

¹⁷ And to the man He said, Because thou hast hearkened to the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it: cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life;

¹⁸ thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field;

¹⁹ in the sweat of thy face shalt thou eat bread, till thou return to the ground; for out of it wast thou taken: for dust thou art, and to dust shalt thou return.

²⁰ And the man called his wife's name Havva; because she was the mother of all living (Havva).

טַאֲל־הָאִשָּׁה אָמַר הָרְבָּה אַרְבֵּה עֲצָבוֹנָהּ
וְהָרְבָּה בְּעֶצֶב תֵּלְדִי בָנִים וְאֶל־אִישׁוֹ תִּשְׁוָקֶתְךָ
וְהוּא יִמְשָׁל־בְּךָ:

י' וְלָאָדָם אָמַר כִּי־שָׁמַעְתָּ לְקוֹל אִשְׁתְּךָ וְתָאֵכַל
מִן־הָעֵץ אֲשֶׁר צִוִּיתִיךָ לֵאמֹר לֹא תֹאכַל מִמֶּנּוּ
אֲרוּרָה הָאֲדָמָה בְּעִבּוּרְךָ בְּעֶצֶב בּוֹן תֹּאכֶלְנָה כָּל
יְמֵי חַיֶּיךָ:

י"ח וְקוֹץ וְדִרְדָּר תַּצְמִיחַ לָךְ וְאָכַלְתָּ אֶת־עֵשֶׂב
הַשָּׂדֶה:

י"ט בְּזַעַת אַפֶּיךָ תֹּאכַל לֶחֶם עַד שׁוֹבְבֶךָ אֶל־
הָאֲדָמָה כִּי מִמֶּנָּה לָקַחְתָּ כִּי־עָפָר אַתָּה וְאֶל־
עָפָר תִּשׁוּב:

כ' וַיִּקְרָא הָאָדָם שֵׁם אִשְׁתּוֹ חַוָּה כִּי הוּא הִיְתָה
אִם כָּל־חַי:

RASHI

3:16 THY PAIN — viz., the trouble of rearing children (Eruvin 100b).

3:16 AND THY CONCEPTION— viz., the pain of pregnancy.

3:16 IN PAIN THOU SHALT BEAR CHILDREN — This refers to the pangs of childbirth (Eruvin 100b).

3:16 THY DESIRE — Similar to (Isaiah 29:8), “and his soul hath appetite”, (desires).

3:17 CURSED BE THE GROUND FOR THY SAKE — It will produce to you cursed objects such as flies, fleas and ants; it may be compared to the case of one who gets into depraved ways, and people curse the breasts at which he was suckled (Genesis Rabbah 5:9).

3:18 THORNS ALSO AND THISTLES SHALL IT BRING FORTH TO THEE— תַּצְמִיחַ has for subject the earth; when you sow it with various kinds of grain, it shall bring forth thorns and thistles — artichokes and cardoon — which are fit for food only after special preparation (Genesis Rabbah 20:10).

3:18 AND THOU SHALT EAT THE HERB OF THE FIELD — What curse is involved here? Was he not told as a blessing, (1:29) “Behold I have given unto you every herb yielding seed”? But what is stated here at the beginning of this passage? “Cursed be the ground etc.... in toil shalt thou eat of it.” And after all your toil “thorns and thistles shall it bring forth to thee”. This means

when you sow it with cereals and vegetables it shall bring forth for you thorns and thistles and other weeds, and you will perforce have to eat them for lack of other food (Pirkei DeRabbi Eliezer 14).

3:19 IN THE SWEAT OF THY FACE — after you have taken all this great trouble.

3:20 AND THE MAN CALLED — Scripture now reverts to its previous topic (Genesis 2:20) beginning with “and the man gave names”. It broke it off (that is, interpolated the story of the serpent) only to tell you that through the giving of names Eve became his mate, as it is written (Genesis 2:20) “but for Adam there was not found a help meet for him,” and that therefore “the [Lord God] caused to fall a deep sleep upon him” and formed Eve. But because Scripture writes at the end of the story of creation of Eve (Genesis 2:25), “and they were both naked”, it therefore follows on with the passage dealing with the serpent, to inform you that because he saw her nakedness and that they displayed no feeling of shame in their actions, he desired her, and he came upon them with his evil plan and with deceit.

3:20 EVE — חַוָּה has the same sound as חַיָּה (and similar meaning “life”) — she was so called because she gives life (birth) to her children; the interchange of ‘ו’ and ‘ח’ is similar to that in (Ecclesiastes 2:22), מַה הוּא לָאָדָם “for what hath a man”, where הוּא is used in the sense of הִיא “to be.”

²¹ For the man also and for his wife did the Lord God make coats of skins, and clothed them.

כַּאֲשֶׁר יְהוָה אֱלֹהִים לְאָדָם וּלְאִשְׁתּוֹ כְּתָנֹת
עוֹר וַיַּלְבִּשֵׁם:

רביעי FOURTH ALIYAH

Adam and Chavah are exiled from Eden after eating from the tree of knowledge, with the keruvim (cherubim) and revolving sword placed to guard the way back to the tree of life. Their son Qayin, overcome by jealousy and anger when his offering is rejected while Hevel's is accepted, murders his brother and is condemned to a life of wandering, though God protects him from being killed in turn and marks the beginning of his line through H̱anokh and his descendants. AI SUMMARY

²² And the Lord God said, Behold, the man is become like one of Us, knowing good and evil: and now, what if he put forth his hand, and take also of the tree of life, and eating, live for ever:

כַּאֲשֶׁר יָדָע | יְהוָה אֱלֹהִים הֵן הָאָדָם הָיָה כְּאָחָד
מִמֶּנּוּ לְדַעַת טוֹב וָרָע וְעַתָּה | פֶּן־יִשְׁלַח יָדוֹ
וְלָקַח גַּם מִעֵץ הַחַיִּים וְאָכַל וְחַי לְעֹלָם:

²³ therefore the Lord God sent him out of the garden of 'Eden, to till the ground from whence he was taken.

כִּנְיִשְׁלַחְהוּ יְהוָה אֱלֹהִים מִגֶּן־עֵדֶן לְעַבֵּד אֶת־
הָאֲדָמָה אֲשֶׁר לָקַח מִשָּׁם:

²⁴ So He drove out the man; and He placed the keruvim at the east of the garden of 'Eden, and the bright blade of a revolving sword to guard the way to the tree of life.

כִּדְוִיגָרֵשׁ אֶת־הָאָדָם וַיִּשְׁכֵּן מִקְדָּם לְגִן־עֵדֶן
אֶת־הַכְּרֻבִּים וְאֵת לֶהֱטֵ הַחֶרֶב הַמִּתְהַפֶּכֶת
לְשָׁמֹר אֶת־דֶּרֶךְ עֵץ הַחַיִּים:

RASHI

3:21 GARMENTS FOR THE SKIN — There are Agadoth which say that they were smooth as fingernails, cleaving to their skin; whereas some say that they were made of material that comes from skin, as for example, the hair of hares which is soft and warm, and of this He made garments for them (Genesis Rabbah 20:12).

3:22 IS BECOME LIKE ONE OF US (or, like the Being who is One, Unique amongst us) — Lo, he is unique among the terrestrial ones, even as I am unique among the celestial ones. And in what does his uniqueness consist? In knowing good and evil, which is not so in the case of cattle and beasts (Genesis Rabbah 21:5).

3:22 AND NOW, LEST HE PUT FORTH HIS HAND... [AND EAT AND LIVE FOR EVER] — And if he does live forever he is likely to lead people astray, so that they may say, "He, also, is a god"; there are also Agadic Midrashim, but they are not in keeping with its (the verse's) plain sense.

3:24 AT THE EAST OF THE GARDEN OF EDEN — Not in the eastern part of the Garden but eastward of the garden of Eden and outside the garden.

3:24 THE CHERUBIM — Angels of destruction (Exodus Rabbah 9:11).

3:24 THE SWORD TURNING ITSELF — It was a revolving sword and consequently had a להט, a flashing flame for the purpose of frightening him so that he should not enter again into the garden. The Targum of להט, however, is שֶׁנֶּן, like (Sanhedrin 82a) שלף שנא he drew his blade; old French lame. There are Agadic Midrashim, but I come only to explain it according to its plain sense.

¹ And the man knew Havva his wife; and she conceived, and bore Qayin saying, I have acquired a manchild from the Lord.

² And she again bore, his brother Hevel. And Hevel was a keeper of sheep, but Qayin was a tiller of the ground.

³ And in process of time it came to pass, that Qayin brought of the fruit of the ground an offering to the Lord.

⁴ And Hevel, he also brought of the firstlings of his flock and of the fat parts thereof. And the Lord had respect to Hevel and to his offering:

⁵ but to Qayin and to his offering He had not respect. And Qayin was very angry, and his face fell.

⁶ And the Lord said to Qayin, Why art thou angry? and why art thou crestfallen?

⁷ If thou doest well, shalt thou not be accepted? and if thou doest not well, sin crouches at the door, and to thee shall be his desire. Yet thou mayst rule over him.

א וְהָאָדָם יָדַע אֶת-חַוָּה אִשְׁתּוֹ וַתְּהַרֵּ וַתֵּלֶד אֶת-
קַיִן וַתֹּאמֶר קָנִיתִי אִישׁ אֶת-יְהוָה:

ב וַתִּסֶּף לָלֶדֶת אֶת-אָחִיו אֶת-הֵבֶל וַיְהִי-הֶבֶל
רֹעֵה צֹאן וְקַיִן הָיָה עֹבֵד אֲדָמָה:

ג וַיְהִי מִקֵּץ יָמִים וַיָּבֵא קַיִן מִפְּרִי הָאֲדָמָה
מִנְחָה לַיהוָה:

ד וְהֵבֶל הֵבִיא גַם-הוּא מִבְּכֹרוֹת צֹאנוֹ
וּמִחֲלָבֵהֶן וַיִּשַׁע יְהוָה אֶל-הֵבֶל וְאֶל-מִנְחָתוֹ:

ה וְאֶל-קַיִן וְאֶל-מִנְחָתוֹ לֹא שָׁעָה וַיַּחַר לְקַיִן
מְאֹד וַיִּפְּלוּ פָנָיו:

ו וַיֹּאמֶר יְהוָה אֶל-קַיִן לָמָּה חָרָה לָךְ וְלָמָּה
נָפְלוּ פָנֶיךָ:

ז הֲלוֹא אִם-תֵּיטִיב שְׂאֵת וְאִם לֹא תֵיטִיב
לִפְתָּח חַטָּאת רֹבֵץ וְאֵלֶיךָ תִּשְׁוֹקֶתוּ וְאַתָּה
תִּמְשָׁל-בּוֹ:

RASHI

4:1 (1) וְהָאָדָם יָדַע AND THE MAN KNEW already before the events related above took place — before he sinned and was driven out of the Garden of Eden. So, also, the conception and birth of Cain took place before this. Had it been written, וַיֵּדַע אָדָם it would imply that after he was driven out children were born to him (Genesis Rabbah 22:2).

4:1 קַיִן — She called him so with reference to her use of the word.

4:1 ה' — ה' is like "with the Lord"; she meant to say: when He created me and my husband He created us by Himself, but in the case of this one we are copartners with Him (cf. Niddah 31a).

4:1 אֶת אָחִיו אֶת הֵבֶל ... אֶת קַיִן — The threefold 'את' signify extension of the scope of the text, teaching that a twin sister was born with Cain, and that with Abel two were born; consequently the text states "and she bore more" than the previous time (Genesis Rabbah 22:3).

4:2 A FEEDER OF FLOCKS — Because the earth had been cursed he refrained from cultivating it.

4:3 OF THE FRUIT OF THE GROUND — of the worst fruits (Genesis Rabbah 22:5); there is an Agada which says that it was linseed (Midrash Tanchuma, Bereshit 9).

4:4 AND HE HAD REGARD — and He turned to; similarly in the next verse "He had no respect for his offering" means, "He did not turn to it." Similarly, (Isaiah 17:8) הַמִּזְבְּחוֹת אֵל וְלֹא יִשְׁעָהּ which means "And he shall not turn towards the altars"; so also (Job 14:6) שָׁעָה מֵעָלָיו "turn away from him" — disregard him.

4:4 AND HE HAD REGARD — Fire descended from heaven and consumed his offering.

4:7 IF THOU MENDEST — Its meaning is as the Targum gives it: "if thou wilt improve thy doings, thou shalt be forgiven".

4:7 SIN CROUCHETH AT THE ENTRANCE — Right up to the door of your grave (until your death) your sin will be preserved.

4:7 AND UNTO THEE IS ITS LONGING — The longing of sin; it refers to the evil inclination. This is continually longing and desiring to make you sin.

4:7 NEVERTHELESS THOU MAYEST RULE OVER IT — If you desire to, you can gain the victory over it (Kiddushin 30b).

⁸ And Qayin talked with Hevel his brother: and it came to pass, when they were in the field, that Qayin rose up against Hevel his brother, and slew him.

⁹ And the Lord said to Qayin, Where is Hevel thy brother? And he said, I know not: am I my brother's keeper?

¹⁰ And He said, What hast thou done? the voice of thy brother's blood cries to Me from the ground.

¹¹ And now cursed art thou from the earth, which has opened her mouth to receive thy brother's blood from thy hand;

¹² when thou tillest the ground, it shall not henceforth yield to thee her strength; a fugitive and a vagabond shalt thou be on the earth.

¹³ And Qayin said to the Lord, My punishment is greater than I can bear.

¹⁴ Behold, Thou hast driven me out this day from the face of the earth; and from Thy face I shall be hid; and I shall be a fugitive and a vagabond in the earth; and it shall come to pass, that anyone that finds me shall slay me.

ח וַיֹּאמֶר קַיִן אֶל-הֶבֶל אָחִיו וַיְהִי בִּהְיוֹתָם
בַּשָּׂדֶה וַיָּקָם קַיִן אֶל-הֶבֶל אָחִיו וַיַּהַרְגֵהוּ:

ט וַיֹּאמֶר יְהוָה אֶל-קַיִן אַי הֶבֶל אָחִיךָ וַיֹּאמֶר
לֹא יָדַעְתִּי הֲשֹׁמֵר אָחִי אָנֹכִי:

י וַיֹּאמֶר מָה עָשִׂיתָ קוֹל דְּמֵי אָחִיךָ צֹעֲקִים אֵלַי
מִן-הָאֲדָמָה:

יא וַיֹּעַתָּה אֲרוּר אַתָּה מִן-הָאֲדָמָה אֲשֶׁר פָּצְתָה
אֶת-פִּיהָ לְקַחַת אֶת-דְּמֵי אָחִיךָ מִיָּדְךָ:

יב כִּי תַעֲבֹד אֶת-הָאֲדָמָה לֹא-תִסָּף תֵּת-כֹּחָהּ
לְךָ נָע וְנָד תִּהְיֶה בָאָרֶץ:

יג וַיֹּאמֶר קַיִן אֶל-יְהוָה גְּדוֹל עוֹנִי מִנִּשְׂאִי:

יד הֵן גִּרְשָׁתָּ אֹתִי מֵעַל פְּנֵי הָאֲדָמָה
וּמִפְּנֵיךָ אֶסְתָּר וְהִלִּיתִי נָע וְנָד בָּאָרֶץ וְהָיָה כָל-
מֹצְאִי יַהַרְגֵנִי:

RASHI

4:8 AND CAIN SPAKE TO ABEL — He began an argument, striving and contending with him, to seek a pretext to kill him. There are Midrashic explanations of these words, but this is the plain sense of the text.

4:9 WHERE IS ABEL THY BROTHER — thus entering into a friendly conversation with him: perhaps he might repent and say, “I have killed him, and sinned against You” (Genesis Rabbah 19:11).

4:9 I KNOW NOT — He became a deceiver of the Most High (i. e. he persuaded himself that he could deceive Him) (Numbers Rabbah 20:6).

4:9 AM I MY BROTHER'S KEEPER — This is a question. Similarly, wherever ‘הָ has a חטף פתח it introduces a question.

4:10 THY BROTHERS BLOOD — דְּמֵי is plural — bloods” — his blood and the blood of his possible descendants (Genesis Rabbah 22:9). Another explanation of why the plural is used: he in-

flicted upon him many wounds, because he knew not whence his soul would depart (i. e. which blow would prove fatal) (Sanhedrin 37b).

4:11 CURSED BE THOU FROM THE GROUND or, MORE THAN THE GROUND — More than the ground has already been cursed on account of its sin (cf. Rashi on Genesis 1:11): in this, too, it has again sinned

4:11 IN THAT IT HATH OPENED ITS MOUTH TO TAKE THY BROTHER'S BLOOD: therefore do I impose upon it an additional curse regarding you—“it shall not henceforth yield unto thee its strength”.

4:12 A VAGABOND AND A WANDERER — You shall not be permitted to dwell in one place.

4:13 MY PUNISHMENT IS GREATER THAN I CAN BEAR (literally, my sin is greater than what can be borne) — This is a question: You bear the worlds above and below, and is it impossible for You to bear my sin? (Genesis Rabbah 22:11).

¹⁵ And the Lord said to him, Therefore whoever slays Qayin, vengeance shall be taken on him sevenfold. And the Lord set a mark upon Qayin, lest any finding him should smite him.

¹⁶ And Qayin went out from the presence of the Lord, and dwelt in the land of Nod, to the east of 'Eden.

¹⁷ And Qayin knew his wife; and she conceived, and bore Hānokh: and he built a city, and called the name of the city, after the name of his son, Hānokh.

טו וַיֹּאמֶר לוֹ יְהוָה לְכֵן כָּל־הַרֹג לְקִין שְׁבַע־עֲתִים יִקָּם וַיִּשֶׂם יְהוָה לְקִין אוֹת לְבִלְתִּי הַכּוֹת־אֹתוֹ כָּל־מֹצְאוֹ:

טז וַיֵּצֵא קַיִן מִלִּפְנֵי יְהוָה וַיֵּשֶׁב בְּאֶרֶץ־נוֹד קְדֵמֶת־עֵדֶן:

יז וַיֵּדַע קַיִן אֶת־אִשְׁתּוֹ וַתֵּהָר וַתֵּלֶד אֶת־חֲנוֹךְ וַיְהִי בְנֵה עֵיר וַיִּקְרָא שֵׁם הָעִיר כְּשֵׁם בְּנוֹ חֲנוֹךְ:

RASHI

4:15 VERILY, WHOSOEVER SLAYETH CAIN — This is one of the verses where the construction is elliptical (literally, which abbreviate their statements), which give only a suggestion and do not fully explain. “Verily, whosoever slayeth Cain” express a threat, suggesting the consequence — “thus shall be done to him”, “thus and thus shall be his punishment”, without explicitly explaining what the punishment would be.

4:15 VENGEANCE SHALL BE TAKEN SEVENFOLD — God says, I do not wish to take vengeance on Cain now, but at the end of seven generations I will execute my vengeance upon him, that Lamech, one of his descendants, will arise and slay him. The end of this verse which states, “vengeance shall be taken in the seventh generation” — which is the vengeance taken on Cain for Abel — teaches us that the first part of the verse is a threat made in order that no creature might injure him. A similar elliptical expression is the following: (2 Samuel 5:8) “And David said, whosoever smiteth the Jebusites and getteth up to the gutter” — but it does not explicitly state what would be done to that person. Scripture, however, here speaks by a suggestion only, meaning, whosoever smiteth the Jebusites and getteth up to the gutter and approacheth the gate and conquereth it and the blind etc. ... slaying also them (the blind and the lame) because they said, “there are the blind and the lame: David cannot come into the house” — he who smiteth these, I shall make him chief and captain. Here (in the Book of Samuel) it abridges the narrative, but in Chronicles (1 Chronicles 11:6) it explicitly states, “he shall become chief and captain.”

4:15 AND THE LORD SET A SIGN FOR CAIN — He inscribed on his forehead a letter of His Divine Name (Pirkei DeRabbi Eliezer 21). Other editions of Rashi add the following: another interpretation of “Whoever will find me will slay me”: this refers to

cattle and beasts, since there were then no human beings in the world of whom he might be afraid except his father and mother, and, of course, he did not fear that they would slay him. He, therefore, said, “Until now the fear of me was upon all animals — as it is written”, (Genesis 9:2) “And the fear of you shall be upon all beasts of the field” etc. — now, however, because of my sin the animals will no longer fear me and will kill me. God immediately set a sign for Cain, viz., he again made the animals be in fear of him.

4:16 AND CAIN WENT AWAY — He went away in pretended humility as though he would deceive the Most High (Genesis Rabbah 22:13).

4:16 IN THE LAND OF NOD — In the land where all exiles wander about.

4:16 ON THE EAST OF EDEN — Thereto his father went into exile when he was driven out from the Garden of Eden. as it is said, (3:24) “And He placed in the east of the Garden of Eden” a watch on the road that leads to the entrance of the Garden, from which one may infer that Adam was there (in the East) (Genesis Rabbah 21:9). Indeed, we find, also, that the Eastern quarter always forms a place of refuge for murderers, as it is said, (Deuteronomy 4:41) “Then Moses set aside three cities of refuge towards the place of sun-rise [that a murderer might flee thither].” Another explanation of נֹד בְּאֶרֶץ IN THE LAND OF NOD — (taking נֹד in the sense of “movement”) — wherever he went the earth quaked beneath him, and people said, “Turn away from him: this is the man who killed his brother” (Midrash Tanchuma, Bereshit 9).

4:17 AND HE WAS— Cain was, not Enoch — בּוֹנֵה עִיר BUILDING A CITY וַיִּקְרָא שֵׁם הָעִיר AND HE CALLED THE NAME OF THE CITY (named the city) as a memorial of his son — חֲנוֹךְ.

¹⁸ And to Hānokh was born 'Irād: and 'Irād begot Meḥuya'el: and Meḥiyya'el begot Metusha'el: and Metusha'el begot Lemekh.

יָהּ וַיֹּלֵד לְחֲנוּךְ אֶת-עִירָד וְעִירָד יָלַד אֶת-מְחוֹיָאֵל
מְחוֹיָאֵל וּמְחִיָּאֵל יָלַד אֶת-מְתוּשָׁאֵל
וּמְתוּשָׁאֵל יָלַד אֶת-לֶמֶךְ:

חמישי FIFTH ALIYAH

Lemekh's two wives, Ada and Zilla, bear children who become the progenitors of civilization's foundational arts: Yaval fathers nomadic herding and tent-dwelling life, Yuval fathers music through the lyre and pipe, and Tuval-qayin fathers metalworking in brass and iron. Even within the morally troubled line of Qayin (Cain), the Torah credits humanity's early cultural and technological development—herding, music, and craftsmanship—to this family. AI SUMMARY

¹⁹ And Lemekh took to him two wives: the name of the one was 'Ada, and the name of the other Zilla.

יֵט וַיִּקַּח-לוֹ לְמֶךְ שְׁתֵּי נָשִׁים שֵׁם הָאֶחָת עֵדָה
וְשֵׁם הַשֵּׁנִית צִלָּה:

²⁰ And 'Ada bore Yaval: he was the father of such as dwell in tents, and of such as have cattle.

כַּ וַתֵּלֶד עֵדָה אֶת-יָבֵל הוּא הָיָה אָבִי יֹשְׁבֵי אֹהֶל
וּמִקְנָה:

²¹ And his brother's name was Yuval: he was the father of all such as handle the lyre and pipe.

כָּא וְשֵׁם אָחִיו יוֹבֵל הוּא הָיָה אָבִי כָּל-תֹּפֵשׁ
כִּנּוֹר וְעוּגָב:

RASHI

4:18 AND IRAD BEGET — There are passages where it says of the male הוליד, and there are places where it says ילד, because this root ילד is used in two senses: in reference to a woman giving birth to a child through the agency of a male old French naitre; English to give birth to and the act of begetting by a man old French engendrer; English engender, beget. When it says הוליד, [in the Hiphil form] it speaks of the man in his relation to the act of giving birth by the woman — this or that man caused his wife to give birth to a son or daughter; when it says ילד it refers to the act of begetting by the man himself.

4:19 AND LAMECH TOOK UNTO HIMSELF — It would not have been necessary to state all this in detail except to inform us by the conclusion of the narrative that the Holy One, blessed be He, kept the promise He made when He said, שבעתים יקם קין, “vengeance shall be taken of Cain after seven generations”; for Lamech arose after he had begotten children and had raised the seventh generation and killed Cain. It is to this that the statement refers: כי איש הרגתי לפצעי וגו’ “for I have slain a man to my wounding etc.” (v. 23).

4:19 TWO WIVES — This was the custom of the generation that lived before the time of the Flood; they had two wives, one for child-bearing, the other for frivolous companionship and charm; the latter was given a cup of some drug to drink in order that she might become barren, and was dressed up like a bride

and fed with the best food, whilst her fellow-wife was left without her husband's companionship and ever mourned like a widow. Job expressly mentions this (Job 24:21). “He is a companion to (or, he feedeth) the barren that beareth not, and does not good to the widow”, as it is explained in the Agada of Pereq Chelek (see also Genesis Rabbah 23:2).

4:19 ADAH — She was the wife intended for propagation, and she was so named because she was repulsive to him and was kept aloof from him [other versions read “from his table “] for עדָה is the Aramaic word for סורה kept aloof.”

4:19 ZILLAH — She was the one for companionship alone, and she was so named because she always abided in his shadow (צל means “shadow”). Thus is the statement of the Agada in Genesis Rabbah 23:2).

4:20 THE FATHER OF SUCH AS ABIDE IN TENTS AND OF SUCH THAT HAVE CATTLE — He was the first of those who pastured cattle, and he dwelt in tents, a month here and a month there, on account of the pasture necessary for his sheep; for when the grass was finished in one place he went away and pitched his tent in another place. There is a Midrashic statement (Genesis Rabbah 23:3) that he built temples for idol worship, (for ומקנה may be read ומקנה — provoking jealousy), just as you say, (Ezekiel 8:3) “the image of jealousy which provoketh God to jealousy” (המקנה); similarly his brother handled the harp and guitar to make music for idol worship.

²² And Zilla, she also bore Tuval-qayin, forger of every sharp instrument in brass and iron: and the sister of Tuval-qayin was Na'ama.

בְּוֹצֵלָה גַּם־הָיָא יִלְדָּה אֶת־תּוֹבֵל קַיִן לְטַשׁ
כָּל־חֶרֶשׁ נְחָשֶׁת וּבְרֹזָל וְאַחֹת תּוֹבֵל־קַיִן
נַעֲמָה:

שישי SIXTH ALIYAH

Lemekh's boastful song of violence stands in contrast to the renewal of humanity through Shet and Enosh, whose generations mark the beginning of calling upon God's name; the ensuing genealogy from Adam through Hānokh traces humanity's descent as beings created in the Divine likeness, culminating in Hānokh, who "walked with God" and was taken by Him rather than dying in the ordinary way. AI SUMMARY

²³ And Lemekh said to his wives, 'Ada and Zilla, Hear my voice; wives of Lemekh, hearken to my speech: for I have slain a man for wounding me, and a young man for my hurt.

כַּנְיָאמֶר לְמֶךְ לְנָשָׁיו עָדָה וְצִלָּה שְׁמַעַן קוֹלִי
נָשִׁי לְמֶךְ הָאֲזָנָה אִמְרָתִי כִּי אִישׁ הִרְגֹּתִי
לְפָצְעִי וְיִלְד לְחִבְרָתִי:

RASHI

4:22 TUBAL-CAIN — He refined Cain's handicraft. The word תּוֹבֵל is connected in meaning with תְּבַלִּין (spices which give a refined and improved taste to food); he refined and improved the work of Cain by providing weapons for murderers (Genesis Rabbah 23:3).

4:22 THE FORGER OF EVERY CUTTING INSTRUMENT OF BRASS AND IRON — He sharpened tools used in brass and iron work; לוֹטֵשׁ has the same meaning as (Job 16:9) יִלְטֹשׁ "He sharpeneth his eye upon me." The word חֶרֶשׁ is not of the form פֻּעַל (a noun like אֶקֶל, אֶכֶל etc.), but of the form פּוֹעֵל (a participle), for it has the vowel קָמֶץ קָטָן (what we term צִירָה) and its accent is on the last syllabic (whereas the noun form has the accent on the first syllable, and the second has a Segol, like קֶדֶשׁ), and the meaning is that he sharpened and polished all cutting implements (כל חֶרֶשׁ) used in work of brass and iron.

4:22 NAAMAH — She was Noah's wife (Genesis Rabbah 23:3).

4:23 HEAR MY VOICE — For his wives separated from him because he had killed Cain and Tubal-Cain, his own son. Lamech was blind and Tubal-Cain used to lead him. The latter saw Cain

and thought him to be an animal. He therefore told his father to draw the bow, and thus Lamech killed him. As soon as he learned that it was his forefather Cain, he smote his hands together, struck his son between them and so killed him too. His wives thereupon separated from him, and he endeavoured to appease them,

4:23 saying שְׁמַעַן קוֹלִי "Hear my voice" — obey me and return to me: for the man I slew — was he slain by my wounding? i. e. did I wound him with premeditation, that the wound should be called by my name (i. e. attributed to me); and the child that I slew — was it slain by my blow? (i. e. by a blow directed intentionally by me?) [Rashi here inserts the word בְּתִמְיָה which he uses frequently to direct that the preceding words should be read as a question.] Did I not act inadvertently and not with premeditation? This was not my wound, nor was this my blow!

4:23 פָּצַע wound, is the stroke inflicted by a sword or arrow (old French macheure).

²⁴ If Qayin shall be avenged sevenfold, truly Lemekh seventy and sevenfold.

²⁵ And Adam (Man) knew his wife again; and she bore a son, and called his name Shet: For God, said she, has appointed me another seed instead of Hevel whom Qayin slew.

²⁶ And to Shet, to him also there was born a son; and he called his name Enosh: then men began to call upon the Lord by name.

¹ This is the book of the generations of Adam (Man). In the day that God created mankind, in the likeness of God He made him;

² male and female He created them; and blessed them, and called their name Man, in the day when they were created.

³ And Adam lived a hundred and thirty years, and begot a son in his own likeness, after his image; and called his name Shet:

כִּי שִׁבְעֵתַיִם יִקְסִי קַיִן וְלִמֶּךְ שִׁבְעֵים וְשִׁבְעָה:

כֹּה וַיֵּדַע אָדָם עוֹד אֶת־אִשְׁתּוֹ וַתֵּלֶד בֶּן וַתִּקְרָא אֶת־שְׁמוֹ שֵׁת כִּי שָׂת־לִי אֱלֹהִים זָרַע אַחֵר תַּחַת הַבֵּל כִּי הָרְגוּ קַיִן:

כּוֹלֶשֶׁת גַּם־הוּא יָלַד־בֶּן וַיִּקְרָא אֶת־שְׁמוֹ אֶנּוֹשׁ אִזּוֹ הוֹחֵל לִקְרָא בְּשֵׁם יְהוָה:

אִזָּה סֵפֶר תּוֹלְדֹת אָדָם בְּיוֹם בְּרָא אֱלֹהִים אָדָם בְּדַמּוֹת אֱלֹהִים עָשָׂה אֹתוֹ:

בְּזָכַר וּנְקִבָּה בְּרָאם וַיְבָרֶךְ אֹתָם וַיִּקְרָא אֶת־שְׁמָם אָדָם בְּיוֹם הַבְּרָאָם:

ג וַיְחִי אָדָם שְׁלֹשִׁים וּמֵאֵת שָׁנָה וַיֵּלֶד בְּדַמּוֹתוֹ כְּצִלְמוֹ וַיִּקְרָא אֶת־שְׁמוֹ שֵׁת:

RASHI

4:24 IF CAIN SHALL BE AVENGED SEVENFOLD — (according to Rashi, as previously explained, it signifies “If vengeance shall be taken on Cain after seven generations”). If in the case of Cain who killed with premeditation the punishment was suspended for him until the seventh generation, in the case of myself who slew inadvertently does it not necessarily follow that it should be suspended for me until many seven generations?

4:24 SEVENTY AND SEVEN — He uses a term that denotes many periods of seven generations. Thus did R. Tanchuma 1:1:11 explain this passage; but the Midrash Rabbah (Genesis Rabbah 23:4) does not mention that Lamech slew anyone at all, and only states that his wives had lived apart from him after they had born children, because God’s decree had been issued that Cain’s descendants should be exterminated after seven generations. They said, “Why should we bear children only to be destroyed? Soon the Flood will come and will sweep everyone away!” Lamech then said unto them, “Did ‘I’ slay a man ‘לפצע’ for my wounding” (i.e. that I should be wounded — punished)? Did “I” slay Abel who was a man in height but a child in years, that my descendants should be exterminated on account of this sin (the sin of Cain who killed Abel)? If Cain who did kill had his punishment suspended until the seventh generation, I who have not killed — does it not necessarily follow that my punishment should be suspended for many seven generations? This, however, is an absurd argument a fortiori, for if so, the Holy One, blessed be He, could never exact his debt nor fulfil his word.

4:25 AND ADAM KNEW — Lamech came to Adam Harishon, complaining about his wives. He (Adam) said to them: “Is it for you to be overparticular regarding God’s decrees? You do your duty, and He will do His!” They replied to him: “First correct yourself: have you not lived apart from your wife these 130 years, ever since, through you, death was decreed as a punishment?” At once “עוד אדם עוד וגו’” — “Adam knew his wife עוד” — What signifies the word עוד? It is used here to teach that his love for her was now greater than before (Genesis Rabbah 23:4-5).

4:26 THEN IT WAS BEGUN [TO CALL etc.] — The word הוֹחֵל must be connected in meaning with חוֹלִין “profane matters”) viz, calling the names of men and the names of idols after the name of the Holy One, blessed be He — making them the objects of idolatrous worship and calling them Deities (Genesis Rabbah 23:7).

5:1 THIS IS THE BOOK OF THE GENERATIONS OF ADAM — This is the record (or, enumeration) of the generations of Adam. There are however, many Midrashic observations on this verse

5:1 IN THE DAY THAT [GOD] CREATED etc. — This states that on the day when he was created he begot progeny (Genesis Rabbah 24:7).

5:3 A HUNDRED AND THIRTY YEARS — Until then he lived apart from his wife (Genesis Rabbah 24:6).

⁴ and the days of Adam after he had begotten Shet were eight hundred years: and he begot sons and daughters:

⁵ and all the days that Adam lived were nine hundred and thirty years: and he died.

⁶ And Shet lived a hundred and five years, and begot Enosh:

⁷ and Shet lived after he begot Enosh eight hundred and seven years, and begot sons and daughters:

⁸ and all the days of Shet were nine hundred and twelve years: and he died.

⁹ And Enosh lived ninety years, and begot Qenan:

¹⁰ and Enosh lived after he begot Qenan eight hundred and fifteen years, and begot sons and daughters:

¹¹ and all the days of Enosh were nine hundred and five years: and he died.

¹² And Qenan lived seventy years, and begot Mahalal'el:

¹³ and Qenan lived after he begot Mahalal'el eight hundred and forty years, and begot sons and daughters:

¹⁴ and all the days of Qenan were nine hundred and ten years: and he died.

¹⁵ And Mahalal'el lived sixty five years, and begot Yered:

וַיְהִינּוּ יְמֵי-אָדָם אַחֲרֵי הוֹלִידוֹ אֶת-שֵׁת שְׁמֹנֶה
מֵאוֹת שָׁנָה וַיֻּלְּדוּ בָנִים וּבָנוֹת:

וַיְהִי־הוּא כָּל-יְמֵי אָדָם אֲשֶׁר-חִי תִשְׁעַ מֵאוֹת
שָׁנָה וּשְׁלֹשִׁים שָׁנָה וַיָּמָת:

וַיְחִי-שֵׁת חֲמֵשׁ שָׁנִים וּמֵאוֹת שָׁנָה וַיֻּלְּדוּ אֶת-
אֶנוֹשׁ:

וַיְחִי-שֵׁת אַחֲרֵי הוֹלִידוֹ אֶת-אֶנוֹשׁ שִׁבְעַ שָׁנִים
וּשְׁמֹנֶה מֵאוֹת שָׁנָה וַיֻּלְּדוּ בָנִים וּבָנוֹת:

וַיְהִי־הוּא כָּל-יְמֵי-שֵׁת שְׁתַּיִם עֶשְׂרֵה שָׁנָה וּתִשְׁעַ
מֵאוֹת שָׁנָה וַיָּמָת:

ט וַיְחִי אֶנוֹשׁ תִּשְׁעִים שָׁנָה וַיֻּלְּדוּ אֶת-קֵינָן:

י וַיְחִי אֶנוֹשׁ אַחֲרֵי הוֹלִידוֹ אֶת-קֵינָן חֲמֵשׁ
עֶשְׂרֵה שָׁנָה וּשְׁמֹנֶה מֵאוֹת שָׁנָה וַיֻּלְּדוּ בָנִים
וּבָנוֹת:

יא וַיְהִי־הוּא כָּל-יְמֵי אֶנוֹשׁ חֲמֵשׁ שָׁנִים וּתִשְׁעַ
מֵאוֹת שָׁנָה וַיָּמָת:

יב וַיְחִי קֵינָן שִׁבְעִים שָׁנָה וַיֻּלְּדוּ אֶת-מַהֲלַלְאֵל:

יג וַיְחִי קֵינָן אַחֲרֵי הוֹלִידוֹ אֶת-מַהֲלַלְאֵל
אַרְבָּעִים שָׁנָה וּשְׁמֹנֶה מֵאוֹת שָׁנָה וַיֻּלְּדוּ בָנִים
וּבָנוֹת:

יד וַיְהִי־הוּא כָּל-יְמֵי קֵינָן עֶשֶׂר שָׁנִים וּתִשְׁעַ מֵאוֹת
שָׁנָה וַיָּמָת:

טו וַיְחִי מַהֲלַלְאֵל חֲמֵשׁ שָׁנִים וּשְׁשִׁים שָׁנָה
וַיֻּלְּדוּ אֶת-יֶרֶד:

¹⁶ and Mahalal'el lived after he begot Yered eight hundred and thirty years, and he begot sons and daughters:

¹⁷ and all the days of Mahalal'el were eight hundred and ninety five years: and he died.

¹⁸ And Yered lived a hundred and sixty two years, and he begot Hānokh:

¹⁹ and Yered lived after he begot Hānokh eight hundred years, and begot sons and daughters:

²⁰ and all the days of Yered were nine hundred and sixty two years: and he died.

²¹ And Hānokh lived sixty five years, and begot Metushelah:

²² and Hānokh walked with God after he begot Metushelah three hundred years, and begot sons and daughters:

²³ and all the days of Hānokh were three hundred and sixty five years:

²⁴ and Hānokh walked with God: and he was not; for God took him.

טז וַיְחִי מַהֲלָאֵל אַחֲרֵי הוּלִידוֹ אֶת־יֶרֶד שְׁלֹשִׁים שָׁנָה וּשְׁמֹנֶה מֵאוֹת שָׁנָה וַיֻּלְּדוּ בָנִים וּבָנוֹת:

יז וַיְהִי כָּל־יְמֵי מַהֲלָאֵל חֲמֵשׁ וְתִשְׁעִים שָׁנָה וּשְׁמֹנֶה מֵאוֹת שָׁנָה וַיָּמָת:

יח וַיְחִי־יֶרֶד שְׁתַּיִם וּשְׁשָׁיִם שָׁנָה וּמֵאָת שָׁנָה וַיֻּלְּדוּ אֶת־חֲנוֹךְ:

יט וַיְחִי־יֶרֶד אַחֲרֵי הוּלִידוֹ אֶת־חֲנוֹךְ שְׁמֹנֶה מֵאוֹת שָׁנָה וַיֻּלְּדוּ בָנִים וּבָנוֹת:

כ וַיְהִי כָּל־יְמֵי־יֶרֶד שְׁתַּיִם וּשְׁשָׁיִם שָׁנָה וּתְשַׁע מֵאוֹת שָׁנָה וַיָּמָת:

כא וַיְחִי חֲנוֹךְ חֲמֵשׁ וּשְׁשָׁיִם שָׁנָה וַיֻּלְּדוּ אֶת־מֶתוֹשֶׁלַח:

כב וַיִּתְהַלֵּךְ חֲנוֹךְ אֶת־הָאֱלֹהִים אַחֲרֵי הוּלִידוֹ אֶת־מֶתוֹשֶׁלַח שְׁלֹשׁ מֵאוֹת שָׁנָה וַיֻּלְּדוּ בָנִים וּבָנוֹת:

כג וַיְהִי כָּל־יְמֵי חֲנוֹךְ חֲמֵשׁ וּשְׁשָׁיִם שָׁנָה וּשְׁלֹשׁ מֵאוֹת שָׁנָה:

כד וַיִּתְהַלֵּךְ חֲנוֹךְ אֶת־הָאֱלֹהִים וַאֲיָנֹנוּ כִּי־לָקַח אֹתוֹ אֱלֹהִים:

RASHI

5:24 AND ENOCH WALKED [WITH GOD] — He was a righteous man, but his mind was easily induced) to turn from his righteous ways and to become wicked. The Holy One, blessed be He, therefore took him away quickly and made him die before his full time. This is why Scripture uses a different expression when

referring to his death by writing ואיננו “and he was not”, meaning, he was not in the world to complete the number of his years.

5:24 FOR GOD TOOK HIM — before his time; a similar meaning of לקח “to take” we find in (Ezekiel 24:16), “I take away from thee the desire of thine eyes [by a plague]”.

שביעי SEVENTH ALIYAH

Human wickedness spreads until all the impulses of man's heart are evil continually, prompting the Lord to resolve to destroy all flesh from the earth; yet amid this corruption, Noah alone finds favor in the eyes of the Lord. **AI SUMMARY**

²⁵ And Metushelah lived a hundred and eighty seven years, and begot Lemekh:

²⁶ and Metushelah lived after he begot Lemekh seven hundred and eighty two years, and begot sons and daughters:

²⁷ and all the days of Metushelah were nine hundred and sixty nine years: and he died.

²⁸ And Lemekh lived a hundred and eighty two years, and begot a son:

²⁹ and he called his name Noah, saying, This one shall comfort us for our work and the toil of our hands, because of the ground which the Lord has cursed.

³⁰ And Lemekh lived after he begot Noah five hundred and ninety five years, and begot sons and daughters:

³¹ and all the days of Lemekh were seven hundred and seventy seven years: and he died.

כֹּה וַיְחִי מֵתוֹשֶׁלַח שֶׁבַע וּשְׁמֹנִים שָׁנָה וּמָאתַיִם
שָׁנָה וַיֻּלְּדָה אֶת־לֶמֶךְ:

כֹּה וַיְחִי מֵתוֹשֶׁלַח אַחֲרַי הוֹלִידוֹ אֶת־לֶמֶךְ
שִׁתִּים וּשְׁמוֹנִים שָׁנָה וּשְׁבַע מֵאוֹת שָׁנָה וַיֻּלְּדוּ
בָּנִים וּבָנוֹת:

כֹּי־הָיוּ כָּל־יְמֵי מֵתוֹשֶׁלַח תִּשְׁעִים וְשֵׁשׁ יָם שָׁנָה
וּתְשַׁע מֵאוֹת שָׁנָה וַיָּמָת:

כֹּה וַיְחִי־לֶמֶךְ שִׁתִּים וּשְׁמֹנִים שָׁנָה וּמָאתַיִם שָׁנָה
וַיֻּלְּדָה בֶּן:

כֹּי־קָרָא אֶת־שְׁמוֹ נֹחַ לֵאמֹר זֶה יִנְחֵמֵנו
מִמַּעֲשֵׂנוֹ וּמִעֲצָבוֹ יְדֵינוֹ מִן־הָאֲדָמָה אֲשֶׁר
אָרְרָה יְהוָה:

וַיְחִי־לֶמֶךְ אַחֲרַי הוֹלִידוֹ אֶת־נֹחַ חֲמֵשׁ
וּתְשַׁעִּים שָׁנָה וְחֲמֵשׁ מֵאוֹת שָׁנָה וַיֻּלְּדוּ בָּנִים
וּבָנוֹת:

לֹא וַיְהִי כָּל־יְמֵי־לֶמֶךְ שֶׁבַע וּשְׁבַעִים שָׁנָה וּשְׁבַע
מֵאוֹת שָׁנָה וַיָּמָת:

RASHI

5:28 AND HE BEGOT A SON (בן “son”, connected with the root בנה “to build”) — from whom the world was built up (peopled) (Tanchuma 1:1:11)

5:29 THIS WILL COMFORT US — He will ease from off us (ינחמנו) the toil of our hands. For until Noah came people had no agricultural instruments and he prepared such for them. The earth had brought forth thorns and thistles when they sowed

wheat in consequence of the curse imposed upon Adam Haris-hon: in the days of Noah, however, this ceased (Tanchuma 1:1:11). This is what is meant by the word ינחמנו (viz., ינח מנו). If, however, you do not explain it in this manner, but from the root נחם “to comfort”, then the meaning you give to this expression (connecting it with the idea of “comfort”) will have no application to the name נח, and you would have to call him מנחם “Comforter”.

³² And Noah was five hundred years old: and Noah begot Shem, Ham, and Yefet.

¹ And it came to pass, when men began to multiply on the face of the earth, and daughters were born to them,

² that the distinguished men saw that the daughters of men were fair; and they took them wives of all whom they chose.

³ And the Lord said, My spirit shall not always strive on account of man, for that he also is flesh: and his days shall be a hundred and twenty years.

RASHI

5:32 FIVE HUNDRED YEARS OLD — R. Judan said: “How is it that all the previous generations had children at the age of hundred years and this one (Noah) at the age of 500 years? The Holy One, blessed be He, said, “If they (Noah’s children) be wicked, they will perish by the water of the Flood and it will grieve this righteous man; if they be righteous, I shall have to trouble him to construct several arks.” He therefore restrained him from having children until he was 500 years old, in order that Japheth, the oldest of his sons (cf. Rashi on Genesis 10:21) should not reach the punishable age before the Flood. For it is written (Isaiah 65:20), “For as a lad shall one die when he is one hundred years old”, meaning, that in the future time, he will only then be of punishable age, and this was so, too, before the giving of the Torah (Genesis Rabbah 26:2).

5:32 SHEM, HAM AND JAPHETH — But was not Japheth the eldest? But you naturally first interest yourself in Shem who was a righteous man, who was born circumcised (a sign of righteousness) and from whom Abraham was to descend (Genesis Rabbah 26:3).

6:2 THE SONS OF ELOHIM — The sons of princes and rulers (Genesis Rabbah 26:15). Another explanation of בני האלהים is that these were princely angels who came as messengers from God: they, too, intermingled with them (the daughters of men). Wherever the word אלהים occurs in the Scriptures it signifies authority, and the following passages prove this: (Exodus 4:16) “and thou shalt be his (אלהים) master”, and (Exodus 7:1) “See, I have made the (אלהים) a master.”

לִבּוֹ וַיְהִי־נָח בֶּן־חֲמִשׁ מֵאוֹת שָׁנָה וַיֻּלְדוּ לָהּ אֶת־
שֵׁם אֶת־חָם וְאֶת־יֶפֶת׃

אִתְּהִי כִי־הָחֵל הָאָדָם לָרֵב עַל־פְּנֵי הָאֲדָמָה
וּבָנוֹת יִלְדוּ לָהֶם׃

בְּוִירָאוֹ בְּנֵי־הָאֱלֹהִים אֶת־בָּנוֹת הָאָדָם כִּי טָבָה
הָנָה וַיִּקְחוּ לָהֶם נָשִׁים מִכָּל אֲשֶׁר בָּחָרוּ׃

וַיֹּאמֶר יְהוָה לֹא־יִדּוֹן רוּחִי בָאָדָם לְעֹלָם
בְּשָׁגֶם הוּא בָשָׂר וְהִינוּ יָמָיו מֵאָה וְעֶשְׂרִים
שָׁנָה׃

6:2 THAT THEY WERE FAIR — Rabbi Judan said, “It is written here טָבָה, for when they were being made to appear “good” by being decked out to be taken beneath the marriage canopy one of the lords would come and carry her off first (Genesis Rabbah 26:5).

6:2 OF ALL WHOM THEY CHOOSE — even if it were a married woman or a man or an animal (Genesis Rabbah 26:5).

6:3 MY SPIRIT SHALL NOT STRIVE AGAINST MAN — My Spirit shall not be in a state of discontent and shall not strive with Myself because of man.

6:3 ALWAYS — for a long time. Behold, My Spirit has been contending within Me whether to destroy or whether to show mercy: such contending (deliberation) shall not be forever — meaning, for a long time.

6:3 FOR THAT HE ALSO IS FLESH — This is the same as בָּשָׂרָם — that is to say: because this quality is also in him viz., that he is only flesh, and yet he does not humble himself before Me; what would he do if he were of fire or of some other resisting matter! Similarly we find שׁ for שָׁ, (Judges 5:7) עד שקמתי רבורה “Until I Deborah arose”, where it is the same as שקמתי; so also (Judges 6:17) שאתה מדבר עמי “that it is thou who talkest with me”, where it is the same as שאתה — so also here.

6:3 THEREFORE HIS DAYS SHALL BE etc. — For 120 years I will be long-suffering with them, and if they repent not I shall bring a flood upon them. If, now, you object, saying that from the birth of Japheth until the Flood there were only 100 years, remember that there is no “earlier” or “later” in the Torah (events are not always related in chronological order) (Pesachim 6b): the decree (regarding the Flood) was issued twenty years before Noah had any children — so we find in Seder Olam. There are many Midrashic explanations of the words לא ידון but this is transparently its plain sense.

⁴ There were Nefilim in the earth in those days; and also after that, when the distinguished men came in to the daughters of men, and they bore children to them; the same were mighty men of old, men of renown.

וְהַנְּפִלִים הָיוּ בָאָרֶץ בַּיָּמִים הָהֵם וְגַם אַחֲרֵי־
כֵן אֲשֶׁר יָבֹאוּ בְנֵי הָאֱלֹהִים אֶל־בָּנוֹת הָאָדָם
וַיִּלְדּוּ لَهُם הֵמָּה הַגִּבּוֹרִים אֲשֶׁר מַעֲוֹלָם אָנָּשִׁי
הַשָּׁם:

מפטיר MAFTIR

⁵ And the Lord saw that the wickedness of man was great in the earth, and that all the impulse of the thoughts of his heart was only evil continually.

וַיֵּרָא יְהוָה כִּי רַבָּה רָעַת הָאָדָם בָּאָרֶץ וְכָל־
יִצְרָר מִחֲשַׁבְתּוֹ לָבוֹ רָק רָע כָּל־הַיּוֹם:

⁶ And the Lord repented that He had made man on the earth, and it grieved Him at His heart.

וַיִּנָּחַם יְהוָה כִּי־עָשָׂה אֶת־הָאָדָם בָּאָרֶץ
וַיִּתְעַצֵּב אֶל־לְבוֹ:

RASHI

6:4 THE GIANTS — Thy were called נפילים because they fell (נפלו) and caused the downfall of (הפילו) the world (Genesis Rabbah 26:7).

6:4 In Hebrew the giants are usually called ענקים. **הם. בימים ההם. IN THOSE DAYS** — In the days of the generations of Enosh and the sons of Cain (Genesis Rabbah 26:7).

6:4 AND ALSO AFTER THAT — Although they witnessed the destruction of the generation of Enosh when the Ocean rose and flooded a third part of the world, yet the generation of the Flood did not humble itself and take a lesson from them (Genesis Rabbah 26).

6:4 WHEN [THE SONS OF GOD] CAME IN, they (the women) bore children, giants like them (the fathers) (Genesis Rabbah 26:7).

6:4 MIGHTY — in rebellion against God.

6:4 MEN OF RENOWN (literally, men of name) — Men who bore distinctive names: מתושאל, מחויאל, עירד, being so named because these names have reference to their destruction, for they were wiped out and torn out from the world (מחוי-אל would signify “wiped-out-by-God”, מתושאל “Torn-out-by-God”). Another explanation is that they were men of devastation (אנשי שם-מוון) — who devastated the world (Genesis Rabbah 26:7).

6:6 AND THE LORD REPENTED THAT HE HAD MADE — (The first word is connected with that which means “comfort”) It was a consolation to Him that He had created man on earth, for had he been one of the heavenly beings he would have incited them also to rebel against God (Genesis Rabbah 27:4).

6:6 GRIEVED HIM — means, in the mind of God man became an object to be troubled (punished): it entered God’s heart to grieve him. This is how the Targum of Onkelos understands the

verse. Another explanation of verse 6: **AND [THE LORD] REPENTED** — The thoughts of God turned from Divine mercy to Divine justice: He considered what to do with man whom He had made on the earth. Wherever this term is used in the Scripture it means “considering what to do”. Examples are: (Numbers 23:19) “nor the son of man that He should consider (ויתנחם)”; (Deuteronomy 32:36) “and reconsider (ויתנחם) regarding His servants”; (Exodus 32:14) “and the Lord reconsidered (ויתנחם) regarding the evil”; (1 Samuel 15:11) “I am reconsidering (נחמתי) that I have set up Saul to be king” — all these passages denote a change of mind.

6:6 AND IT GRIEVED HIM AT HIS HEART— He mourned at the failure of His handiwork. Similarly (2 Samuel 19:3) ‘The king grieved (נעצב) for his son’. (Similarly here: God grieved for his (man’s) heart: that it had changed from good to bad). The following extract from the Midrash Rabbah I am writing in order that you may know how to refute the arguments of certain heretics: A gentile once asked Rabbi Joshua, the son of Korcha, saying to him, “Do you not admit that the Holy One, blessed be He, knows what is to happen in the future?” He replied, “Yes.” The gentile retorted, “But is it not written ‘and He was grieved in His heart’?” He answered: “Have you ever had a son born to you?” The reply was “Yes.” He asked (the gentile): “And what did you do?” He replied: “I rejoiced and I made others rejoice also.” The Rabbi asked him: “But did you not know that he must die?” The heathen replied: “At the time of joy, let there be joy, at the time of mourning let there be mourning”. The Rabbi then said: “Such, too, is the way of the Holy One, blessed be He: although it was clear to Him that in the end men would sin and would be destroyed, He did not refrain from creating them for the sake of the righteous men who were to issue from them” (Genesis Rabbah 27:4).

⁷ And the Lord said, I will destroy man whom I have created from the face of the earth: both man, and beast, and creeping things, and the birds of the air; for I repent that I have made them.

⁸ But Noah found favour in the eyes of the Lord.

וַיֹּאמֶר יְהוָה אֶמְחֶה אֶת־הָאָדָם אֲשֶׁר־בָּרָאתִי
מֵעַל פְּנֵי הָאֲדָמָה מֵאָדָם עַד־בְּהֵמָה עַד־רֶמֶשׂ
וְעַד־עוֹף הַשָּׁמַיִם כִּי נִחַמְתִּי כִּי עָשִׂיתִם:

וַיִּנָּח מִצָּא הֵן בְּעֵינַי יְהוָה:

RASHI

6:7 AND GOD SAID I WILL BLOT OUT THE MAN — He is dust and I shall bring water upon him and blot him out: that is why this root מחה is used (it expresses the idea of sponging out by means of wet or dampness) (Genesis Rabbah 28:2).

6:7 FROM MAN, TO BEAST — These also corrupted their way (Genesis Rabbah 28:8). Another explanation is: All things were created on man's account; when he ceases to be, what need of them? (Sanhedrin 108a)

6:7 כי נחמתי כי עשיתם means for I have thought out what to do because I have made them. (Cf. this with Rashi's second explanation of 5:6 וינחם).

הפטרה Haftarah

הפטרה · I SAMUEL 20:18-42

Yehonatan risks his father Sha'ul's fury to confirm, through the sign of the arrows, that the king is bent on killing David, and warns his beloved friend to flee for his life. Their parting is sealed with weeping and a renewed covenant invoking the Lord as eternal witness between themselves and their descendants, showing loyalty and love transcending even the claims of royal succession. AI SUMMARY

¹⁸ Then Yehonatan said to David, Tomorrow is the new moon: and thou shalt be missed, because thy seat will be empty.

¹⁹ And on the third day, thou shalt be greatly missed; then thou shalt go down to the place where thou didst hide thyself on that day (of the deed), and shalt remain by the stone Ezel.

²⁰ And I will shoot three arrows on the side of it, as though I shot at a mark.

וַיֹּאמֶר לוֹ יְהוֹנָתָן מָחָר חֹדֶשׁ וְנִפְקְדָה כִּי
יִפְקֹד מוֹשְׁבֶךָ:

וְשִׁלַּשְׁתָּ תִּירָד מְאֹד וּבֵאתָ אֶל־הַמָּקוֹם אֲשֶׁר־
נִסְתַּרְתָּ שָׁם בַּיּוֹם הַמַּעֲשֶׂה וַיִּשְׁבֶּתָ אֶצֶל הָאֶבֶן
הָאֵזֶל:

וַאֲנִי שְׁלַשְׁתִּי הַחֲצִיִּים צִדָּהּ אוֹרֶה לְשִׁלְחִלִּי
לְמַטָּרָה:

RASHI

20:18 Tomorrow is the New Moon. And it is customary for all those who eat at the king's table to come on the festive day to the table.

20:18 And you will be missed. My father will miss you, and ask where you are. Because your seat will be empty. For your seat in which you sit, will be empty, and so did Targum Yonoson render, 'and you will be sought, for your seat will be vacant.'

20:18 And you will be missed. An expression of remembering.

20:18 Will be empty. An expression of missing.

20:19 For three days. You shall triple the days, and then you should go down very much, i.e., when the third day arrives, you should go down into a secret place, and hide very well, because they will seek you then. And you shall come to this secret place,

where you are hiding today, which is a work day. And similarly Targum Yonoson renders, on a week day, for he hid on that day, as it is stated, 'and Dovid hid in the field,' and immediately, 'it was the New Moon' on the next day.

20:19 The marker stone. A stone which was a landmark for travelers.

20:19 The marker for those who travel. And similarly Targum Yonoson renders אֶבֶן אֶתָּא, 'the stone [that served as] a sign.'

20:20 I will shoot in that direction. This is not a dotted ה'. Thus צִדָּה is interpreted like לְצִד [to a side]. Every word which requires a 'ל' as a prefix, Scripture puts a 'ה' as a suffix, meaning, 'at the side of that stone, I will shoot arrows to a target' so that the youth will not understand, and this sign will be for you to divine whether you need to run away.

²¹ And, behold, I will send a lad, saying, Go, find out the arrows. If I expressly say to the lad, Behold, the arrows are on this side of thee, take them; then come thou: for it is well for thee, and there is nothing to fear; as the Lord lives.

²² But if I say thus to the young man, Behold, the arrows are beyond thee; go thy way: for the Lord has sent thee away.

²³ And as touching the matter which thou and I have spoken of, behold, the Lord be between thee and me for ever.

²⁴ So David hid himself in the field: and when the new moon was come, the king sat down to eat the meal.

²⁵ And the king sat upon his seat, as at other times, upon a seat by the wall: and Yehonatan, arose, and Avner sat by Sha'ul's side, and David's place was empty.

²⁶ Nevertheless Sha'ul spoke not anything that day: for he thought, It is an accidental pollution, he is not clean; yes, indeed, he is not clean.

כא וְהִנֵּה אֲשַׁלַּח אֶת־הַנָּעַר לְךָ מֵצֵא אֶת־
הַחֲצִיצִים אִם־אָמַרְ אֲמַר לְנָעַר הִנֵּה הַחֲצִיצִים |
מִמֶּנִּי וְהִנֵּה קָחְנוּ | וּבָאָה כִּי־שָׁלוֹם לְךָ וְאִין
דְּבַר חַי־יְהוָה:

כב וְאִם־כֹּה אֲמַר לְעֹלָם הִנֵּה הַחֲצִיצִים מִמֶּנִּי
וְהִלָּאָה לְךָ כִּי שָׁלַחְךָ יְהוָה:

כג וְהַדְּבָר אֲשֶׁר דִּבַּרְנוּ אֲנִי וְאַתָּה הִנֵּה יְהוָה
בֵּינִי וּבֵינְךָ עַד־עוֹלָם:

כד וַיִּסְתַּר דָּוִד בְּשֵׂךְ דָּה וַיְהִי הַחֹדֶשׁ וַיֵּשֶׁב הַמֶּלֶךְ
(על) [אֶל־] הַלֶּחֶם לֶאֱכֹל:

כה וַיֵּשֶׁב הַמֶּלֶךְ עַל־מוֹשְׁבֹו כַּפָּעִים | בְּפָעִים אֶל־
מוֹשֵׁב הַקִּיר וַיָּקֶם יְהוֹנָתָן וַיֵּשֶׁב אַבְנֵר מֵצֵד
שְׁאוּל וַיִּפְקֵד מְקוֹם דָּוִד:

כו וְלֹא־דָבַר שְׁאוּל מֵאוֹמָה בַּיּוֹם הַהוּא כִּי
אָמַר מִקְרָה הוּא בִלְתִּי טְהוֹר הוּא כִּי־לֹא
טְהוֹר:

RASHI

20:21 Behold, I will then send... And it is customary for the one who is looking for a shot arrow to go to the place where he sees the arrow flying, but he cannot calculate exactly; sometimes he searches for it, and the arrow is beyond him, and sometimes he goes beyond the arrow and searches for it, and you shall divine with this [sign].

20:21 If I say to the lad...take [the arrows] and come. You should emerge from your hiding place, and take it, and come to me, for you have nothing to fear, for it is well with you. The Holy One, Blessed is He, desires that you be here, and do not fear, even if I have heard evil from [my] father.

20:22 But, if I say thus...then go for Adonoy has sent you away. The Holy One, Blessed is He, tells you to run away and escape.

20:23 But as for the matter of which we have spoken. The covenant which we made together.

20:23 Behold, Adonoy is [witness] between me and you. A witness concerning that matter.

20:25 On the seat against the wall. At the head of the couch, next to the wall.

20:25 Yonoson rose. He stood up from his place, because it is not proper for a son to recline beside his father; their custom was to eat while reclining on couches, and David would recline between Yonoson and Shaul. Now that David did not come, Yonoson did not recline until Avneir sat down beside Shaul, and afterwards, Yonoson sat beside Avneir. And if you say that he did not sit as all, Scripture states, 'And Yonoson rose from the table,' implying that he had been sitting.

20:26 Something happened. He has experienced [a discharge of] semen.

20:26 He must be impure. And he has not yet immersed himself for his [discharge of] semen, for had he immersed himself for his [discharge of] semen, he would not have to wait for sunset [to eat] ordinary food.

20:26 For he is not ritually pure. This [clause] gives reason for the matter, because he is not pure, he, therefore, did not come, so that he would not contaminate the feast.

²⁷ And it came to pass on the morrow after the new moon which was the second day, that David's place was empty: and Sha'ul said to Yehonatan his son, Why does the son of Yishay not come to the meal, neither yesterday, nor today?

²⁸ And Yehonatan answered Sha'ul, David earnestly asked leave of me to go to Bet-lehem:

²⁹ and he said, Let me go, I pray thee; for our family has a sacrifice in the city; and my brother, he has commanded me to be there: and now, if I have found favour in thine eyes, let me get away, I pray thee, and see my brothers. Therefore he does not come to the king's table.

³⁰ Then Sha'ul's anger burned against Yehonatan, and he said to him, Thou perverse and rebellious son, do not I know that thou hast chosen the son of Yishay to thine own disgrace, and to the disgrace of thy mother's nakedness?

³¹ For as long as the son of Yishay lives on the ground, thou shalt not be established, nor thy kingdom. And now send and fetch him to me for he shall surely die.

³² And Yehonatan answered Sha'ul his father, and said to him, Why should he be slain? what has he done?

RASHI

20:27 The day after the New Moon. The day following the renewal of the moon.

20:27 The second [day]. The second day of the month.

20:29 And he, my brother, summoned me. The eldest of the household, summoned me that I be here; and he is my brother Eliav.

20:29 Let me hurry away. Esmucier in O.F. I shall go away for a day and come [back].

כַּיְהִי מִמָּחָרֵת הַחֹדֶשׁ הַשֵּׁנִי וַיִּפָּקֵד מְקוֹם דָּוִד וַיֹּאמֶר שְׂאוּל אֶל־יְהוֹנָתָן בְּנֹו מַדּוּעַ לֹא־בָא בֶן־יִשַׁי גַּם־תָּמוּל גַּם־הַיּוֹם אֶל־הַלֶּחֶם:

כֹּה וַיַּעַן יְהוֹנָתָן אֶת־שְׂאוּל נִשְׁאֵל נִשְׁאֵל דָּוִד מִעַמְדֵי עַד־בֵּית לֶחֶם:

כַּט וַיֹּאמֶר שֶׁלְּחֲנִי נָא כִּי זָבַח מִשְׁפָּחָה לָנוּ בְּעִיר וְהוּא צֹוֶה־לִּי אָחִי וְעַתָּה אִם־מִצְאָתִי חַן בְּעֵינֶיךָ אִמְלֹטָה נָא וְאַרְאֶה אֶת־אָחִי עַל־כֵּן לֹא־בָא אֶל־שֻׁלְחַן הַמֶּלֶךְ:

יְוִי־חֲרָאֵף שְׂאוּל בִּיהוֹנָתָן וַיֹּאמֶר לוֹ בֶּן־נַעֲוֹת הַמִּרְדּוֹת הֲלוֹא יָדַעְתִּי כִּי־בִחַר אֶתָּה לְבֶן־יִשַׁי לְבִשְׁתְּךָ וּלְבִשֵּׁת עֶרְוַת אִמֶּךָ:

לֹא כִּי כָל־הַיָּמִים אֲשֶׁר בֶּן־יִשַׁי חַי עַל־הָאָדָמָה לֹא תִכּוֹן אֶתָּה וּמִלְכוּתְךָ וְעַתָּה שְׁלַח וְקַח אֹתוֹ אֵלַי כִּי בֶן־מָוֶת הוּא:

לִב וַיַּעַן יְהוֹנָתָן אֶת־שְׂאוּל אָבִיו וַיֹּאמֶר אֵלָיו לָמָּה יוּמָת מָה עָשָׂה:

20:30 A straying woman, deserving of punishment. נָע is an expression of straying and wandering, a gadding woman. Just as you have זָעָה from וָע, similarly you have נָעָה from וָע, and the 'ת' is for construct state, for it is connected to המְרִידוֹת.

20:30 Deserving of punishment. Who deserves to be chastised and disciplined. Another explanation is that when the men of Binyomin grabbed the girls of Shiloh, who came out to dance in the vineyards, Shaul was bashful, and did not want to grab, until she herself came, behaving insolently, and pursued him.

20:30 Straying. Because of the vineyards. And that is the winepress, as in 'purge the winepress' [and] 'His winepresses will drip with wine,' in the Targum's translation of 'His eyes are red [from wine].'

³³ And Sha'ul raised the spear at him to smite him: whereby Yehonatan knew that it was determined of his father to slay David.

³⁴ So Yehonatan arose from the table in fierce anger, and ate no food on the second day of the new moon: for he was grieved for David, because his father had put him to shame.

³⁵ And it came to pass in the morning, that Yehonatan went out into the field at the time appointed with David, and a little lad with him.

³⁶ And he said to his lad, Run, find out now the arrows which I shoot. And as the lad ran, he shot an arrow beyond him.

³⁷ And when the lad was come to the place of the arrow which Yehonatan had shot, Yehonatan cried after the lad, and said, But the arrow is beyond thee?

³⁸ And Yehonatan cried after the lad. Make speed, haste, stay not. And Yehonatan's lad gathered up the arrows, and came to his master.

³⁹ But the lad knew not anything: only Yehonatan and David knew the matter.

⁴⁰ And Yehonatan gave his weapons to his lad, and said to him, Go, carry them to the city.

לַגִּיטָל שְׁאוּל אֶת־הַחֲנִית עָלָיו לְהַכּוֹתוֹ וַיֵּדַע
יְהוֹנָתָן כִּי־כָלָה הִיא מֵעַם אָבִיו לְהַמִּית אֶת־
דָּוִד:

לְיָיָקָם יְהוֹנָתָן מֵעַם הַשֵּׁלֶחַן בַּחֲרִי־אָף וְלֹא־
אָכַל בְּיוֹם־הַחֹדֶשׁ הַשֵּׁנִי לֶחֶם כִּי נִעְצַב אֶל־
דָּוִד כִּי הִכְלִמוֹ אָבִיו:

לַיְהִי בַבֹּקֶר וַיֵּצֵא יְהוֹנָתָן הַשֶּׁדֶה לְמוֹעֵד דָּוִד
וַנֶּעַר קָטָן עִמּוֹ:

וַיֹּאמֶר לְנֶעְרוֹ רֵץ מֵצֵא נָא אֶת־הַחֲצִיִּים אֲשֶׁר
אֲנִכִּי מוֹרָה הַנֶּעַר רֵץ וְהוּא־יָרָה הַחֲצִי
לְהַעֲבֹרוֹ:

וַיֵּיבֹא הַנֶּעַר עַד־מְקוֹם הַחֲצִי אֲשֶׁר יָרָה
יְהוֹנָתָן וַיִּקְרָא יְהוֹנָתָן אַחֲרֵי הַנֶּעַר וַיֹּאמֶר
הֲלוֹא הַחֲצִי מִמֶּנָּהוּלָאָה:

וַיִּקְרָא יְהוֹנָתָן אַחֲרֵי הַנֶּעַר מִהֲרָה חוֹשָׁה
אֶל־תַּעֲמֹד וַיִּלְקֹט נֶעַר יְהוֹנָתָן אֶת־[הַחֲצִיִּים]
(הַחֲצִי) וַיֵּבֹא אֶל־אֲדָנָיו:

לִטְ וְהַנֶּעַר לֹא־יָדַע מֵאוֹמָה אֵךְ יְהוֹנָתָן וְדָוִד
יָדְעוּ אֶת־הַדָּבָר:

מִיָּתָן יְהוֹנָתָן אֶת־כִּלָּיו אֶל־הַנֶּעַר אֲשֶׁר־לוֹ
וַיֹּאמֶר לוֹ לֵךְ הִבֵּיָא הָעִיר:

RASHI

20:34 He was saddened over Dovid. Concerning Dovid.

20:34 Because his father had humiliated him. Concerning Dovid.

20:35 For the meeting with Dovid. At the time which Dovid had set for him.

20:36 Beyond him. The arrow went beyond the lad.

⁴¹ And as soon as the lad was gone, David arose out of a place toward the south, and fell on his face to the ground, and bowed himself three times: and they kissed one another, and wept one with another, until David exceeded.

⁴² And Yehonatan said to David, Go in peace, seeing that we have sworn both of us in the name of the Lord, saying, The Lord be between me and thee, and between my seed and thy seed for ever.

מֵאֵלֶּיךָ בָּא וְדָוִד קָם מֵאֶצֶל הַנָּגֶב וַיִּפֹּל לְאַפָּיו
אֶרְצָה וַיִּשְׁתַּחוּ שְׁלֹשׁ פְּעָמִים וַיֵּשׁ קִוּ | אִישׁ
אֶת־רֵעֵהוּ וַיִּבְכּוּ אִישׁ אֶת־רֵעֵהוּ עַד־דָּוִד
הִגְדִּיל:

מִבּ וַיֹּאמֶר יְהוֹנָתָן לְדָוִד לֵךְ לְשָׁלוֹם אֲשֶׁר
נִשְׁבַּעְנוּ שְׁנֵינוּ אֲנִי וְהוּא בְּשֵׁם יְהוָה לֵאמֹר יְהוָה
יְהִיָּה | בֵּינִי וּבֵינְךָ וּבֵין זֶרְעִי וּבֵין זֶרְעֶךָ עַד־
עוֹלָם:

RASHI

20:41 From near the southern side. [Targum renders,] 'from the side of the landmark stone which was toward the south.'

20:41 Until David exceeded. I.e., he cried more.

20:42 Go to peace. And the oath which we have sworn, may ה' be its witness forever.

מדרשים Midrash

Bereshit Rabbah 1:1

ON GENESIS 1:1

Torah, personified as the "amon" of Proverbs 8:30, is understood through multiple meanings—caretaker, covered, hidden, great, and ultimately artisan—to teach that God consulted the Torah as a blueprint when creating the world, just as a human king relies on an architect's plans to build a palace. This is derived from reading "bereshit" (in the beginning) as referring to the Torah itself, called "reshit" in Proverbs 8:22, establishing Torah as the preexistent design through which the universe came into being. AI SUMMARY

Rabbi Hoshaya the Great began: "I was with Him as an amon, a delight day after day..." (Proverbs 8:30) – amon means a child's caretaker, amon means covered, amon means hidden, and some say amon means greatness. Amon means a child's caretaker, as it says: "As a caretaker [omen] carries a nursing child" (Numbers 11:12). Amon means covered, as it says: "Those covered [ha'emunim] in scarlet..." (Lamentations 4:5). Amon means hidden, as it says: "He was omen Hadassa" (Esther 2:7). Amon means great, as it says: "Are you better than No Amon [which sits in the rivers]?" (Nahum 3:8), which we translate in Targum as: Are you better than the great city of Alexandria, which is located among the rivers?

Another matter, amon means artisan [uman]. The Torah is saying: 'I was the tool of craft of the Holy One blessed be He.' The way of the world is that when a flesh-and-blood king builds a palace he does not build it based on his own knowledge, but rather based on the knowledge of an artisan. And the artisan does not build it based on his own knowledge, but rather, he has [plans on] sheets and tablets by which to ascertain how he should build its rooms, how he should build its doors.

So too, the Holy One blessed be He looked in the Torah and created the world. The Torah says: "Bereshit God created" (Genesis 1:1), and reshith is nothing other than the Torah, as it says: "The Lord made me at the beginning of [reshith] His way" (Proverbs 8:22).

Bereshit Rabbah 8:5

ON GENESIS 1:31

When the ministering angels debated before Adam's creation, Kindness and Righteousness favored it while Truth and Peace opposed it, citing man's capacity for falsehood and discord; God resolved the impasse by casting Truth down to earth, prompting the angels to protest this demeaning of His own seal until Truth was restored. The midrash further identifies the word "meod" (very) in "very good" with "adam" (man), teaching that man himself is called very good. Rav Huna adds that while the angels were still absorbed in their deliberation, God had already created man, rendering their debate moot. AI SUMMARY

Rabbi Simon said: When the Holy One blessed be He came to create Adam the first man, the ministering angels divided into various factions and various

groups. Some of them were saying: 'Let him not be created,' and some of them were saying: 'Let him be created.'

That is what is written: “Kindness and truth met; righteousness and peace touched” (Psalms 85:11). Kindness said: ‘Let him be created, as he performs acts of kindness.’ Truth said: ‘Let him not be created, as he is all full of lies.’ Righteousness said: ‘Let him be created, as he performs acts of righteousness.’ Peace said: ‘Let him not be created, as he is all full of discord.’

What did the Holy One blessed be He do? He took Truth and cast it down to earth. That is what is written: “You cast truth earthward” (Daniel 8:12). The ministering angels said before the Holy One blessed be He: ‘Master of the universe, why are You

demeaning Your very seal? Let Truth ascend from the earth.’ That is what is written: “Truth will spring from the earth” (Psalms 85:12).

The Rabbis say in the name of Rabbi Ḥanina bar Idi, and Rabbi Pinḥas and Rabbi Ḥilkiya said in the name of Rabbi Simon: Meod, this refers to Man [adam]. That is what is written: “God saw everything that He had made, and, behold, it was very [meod] good” (Genesis 1:31) – Man [adam] was good.

Rav Huna, the rabbi of Tzipori, said: While the ministering angels were busy deliberating with one another and engaging with one another, the Holy One blessed be He created him. He said to them: ‘Why are you deliberating? Man has already been created.’



MORE ONLINE

3 more midrashim

Bereshit Rabbah 14:9, Bereshit Rabbah 22:9, Bereshit Rabbah 24:5, each to read or print.

torahform.com/bereshit

חסידות

From the Chassidic Courts

Ohev Yisrael

APTA · OHEV YISRAEL, BERESHIT

Chavah's name is spelled with a vav rather than a yud to teach that after sinning and doing teshuvah (repentance), she and Adam became attached not merely to the Torah's central life-force (the level of tzaddikim, symbolized by the dot in the middle of the letter) but to the supernal world of primordial Divine will itself — the root of all chiyus (vitality) — a level higher than that of the tzaddik, since "the place where ba'alei teshuvah (those who have repented) stand, complete tzaddikim cannot stand." Thus "Chavah, mother of all life" means that through sin and subsequent teshuvah, she became bound to the very source and root of all life, drawing that supernal vitality down into the world through the letters yud and vav. AI SUMMARY

And the man called his wife's name Chavah (Eve), etc., "for she was the mother of all life." Rashi, of blessed memory, explains that it is a lashon nofel al lashon (a wordplay, language echoing language). At first glance it is very puzzling: why did he call her name "Chavah" with a vav, and not "Chayah" with a yud, seeing that she is "the mother of all life (chai)"? But by setting one's heart and examining carefully, this will be well explained.

For behold, there are several kinds of "chiyus" (life-force/vitality) in the world. There is a good chiyus, such as the level of the tzaddikim (righteous ones) who always walk in the Torah of Hashem. For the Torah HaKedoshah (the Holy Torah) is the root and the chiyus of all the worlds, for through the Torah the existence of all the worlds was created. If so, the tzaddikim do not go outside the boundary of the Torah and the mitzvot (commandments), and the Torah HaKedoshah is for them the central point around which all their actions revolve — speech, hearing, sight, and walking — all is through the ways of the Torah, and then they are attached to the Life of the Worlds (Chei HaOlamim). This corresponds to the vowel-point melafum, the "u" (shuruk/cholam-vav), whose dot is in the middle of the letter — meaning that they are attached to the central middle point, which is the Torah, which is an inner point and chiyus for all the worlds.

But there are to be found several people who lower this chiyus from the worlds downward, and, Heaven forbid, "bring it down to the dust," because they go outside the boundary of the Torah and the mitzvot. If so, how is it possible for them to be attached to the Life of the Worlds, since all the chiyus of the worlds comes through Torah and mitzvot, and they have been cut off from the realm of Torah and the root of the mitzvot? From where, then, will their help and their chiyus come, since they have lowered the chiyus beneath the worlds? This corresponds to the vowel-point chirik, the "i," whose dot is beneath the letter, with the letter riding atop the dot — for in truth the dot is the chiyus of the letter and directs the letter. And when a person lowers the chiyus of all the holy attributes (middot), he thereby lowers the dot beneath the letter.

If so, there would be no remedy for such people, Heaven forbid, to return to their root — except when he truly and wholeheartedly takes to heart how he has been cut off from the root of the chiyus of all the worlds, and how he is beneath all the beings that exist in the world, and he has no one to rely upon except the mercy and kindness of Hashem, blessed be He, out of the will of His primordial thought that preceded the creation of the world.

As our Sages of blessed memory said: when the Holy One, blessed be He, wished to create the world, the Torah said before Him, "Will he not in the future

sin before You?" And Hashem answered her: "Have I then been called 'Erech Apayim' (Slow to Anger) for nothing?" If so, teshuvah (repentance) preceded the world, for He, may He be blessed, was watching and gazing, from the moment it arose in His will to create the worlds, until the end of all the generations, and from the foundation of His dwelling He foresaw how there would come to be in the world several people who would be cut off from the chiyus of the worlds and would go outside the boundary of the Torah. And Hashem prepared the cure before the wound — that when they return in complete teshuvah before Him and return to their root, then Hashem will receive them. If so, in this very thought of the world of teshuvah, there is existence for him.

Therefore, when a person wishes to set right and repair what he has distorted, he needs to contemplate with his intellect how far he is removed from all the chiyus of the worlds, and that he has no remedy in actuality except through the primordial thought which preceded all the worlds, and which is the root and the chiyus of all the worlds and all the letters — and there he has existence. If so, he becomes attached to an elevated level, which is the mother and root of the chiyus of all the worlds, which is teshuvah ila'ah (higher/supernal repentance).

This corresponds to the vowel-point cholam, whose dot is above the letter, as in "ח" — and so it turns out that what was previously in a lower level, beneath the worlds and the letters — which is the aspect of chirik — is now elevated upward, so that the dot rises and sits atop the letter. This is the aspect of cholam (ח-ל-ו-ח), and from this it is transformed and becomes "mochel" (ל-ח-ו-ח, "forgiving") — and from there He draws forth forgiveness (mechilah) for all his sins.

This is the intent of our Sages of blessed memory who said: the place where ba'alei teshuvah (those who have returned in repentance) stand, complete tzaddikim (righteous ones) cannot stand. For the level of one who returns in teshuvah (repentance) is higher and more exalted than the level of the tzaddik, for how could the tzaddik stand at this level, since he never tasted the taste of transgression

and never went outside the boundary of the Torah and the mitzvot (commandments), but is always attached and bound to the vitality of the worlds and the middot (divine attributes), where the vitality of the worlds is found — unlike the one who returns from his sins, who has no place within the vitality of the worlds, and must strengthen himself and attach his soul through thought and primordial will, which is the world of teshuvah.

Nevertheless, even though he is attached there in the world of thought, since he is below, in the world of actual existence, he must draw down for himself life from the source of vitality and the root of roots into the worlds. And this is the aspect of the "line," which is the letter vav, indicating the drawing-forth from the point of the yud, the supernal will, which is drawn through the line of the vav — vitality — into the worlds. Understand this.

And according to this, one can direct the explanation of the dispute among the Amoraim in the Gemara Rosh Hashanah (8a): one says "nosei" (he bears/lifts up), and one says "koveish" (he subdues). And it is one matter, for these words and those words are not in dispute.

For one speaks of the aspect of the return — how it comes to attach to the supreme Thought above; this is the aspect of "nosei," that the Holy One, blessed be He, gazes upon the power of the act of teshuvah (repentance) that is born from this matter — namely, that through sinning and then returning, one thereby comes to a lofty elevation and becomes attached to the upper world, the root of teshuvah, which is above the vitality of the worlds. And this is the meaning of "nosei avon" (He bears/lifts up sin) — that through the sin comes an elevation (hitnasut) for the person, who becomes attached to the supreme Name, this being the aspect of "teshuvah tashuv Hei" (return, you shall return to the letter Heh).

And the one who says "koveish" speaks of the aspect of drawing it down afterward — from the supreme attachment into the actuality of the worlds, the bringing down of the flow (shefa) below. And this is the supreme delight that the blessed Hashem bestows. And this is "koveish," in the manner of "He will subdue our sins" (yichbosh avonoteinu) —

meaning that through the transgression comes the subduing of the flow downward. And understand this well.

Now, before Chavah sinned and caused Adam to sin, they were attached to the "Life of the Worlds" at the central point, through the letters of the Torah. This was not so after they sinned and did teshuvah (repentance) — for then they became attached to the supernal world, to the primordial will, which is the root of the life-force of all worlds. This is why Adam

called his wife's name Chavah (Eve) — meaning that she became [attached] through the letters yud and vav, by drawing down life-force from the world of primordial thought into the lower world; therefore she was called Chavah. For she was "the mother of all life" — meaning that through the sin she committed and her consequent need to return [in teshuvah], she thereby became attached to the mother and root of all life. And the wise person will understand all this.

Translation: translated by AI (anthropic/claude-sonnet-5)

Torah Ohr

CHABAD · TORAH OHR, BERESHIT

Elevation from one level of being to a higher one—whether of souls, angels, or the sacrificial offerings rising as a pleasing aroma—can only occur through the bittul (self-nullification) of yesh (existence), an inner nullification that is expressed as "song"; the varying depths of song (simple, double, triple, fourfold) correspond to how much this bittul is interwoven with middos (attributes) such as ahavah (love) and yirah (fear). Yuval, father of harp-players, embodies this bittul that draws the soul upward, while Yaval, father of tent-dwellers and livestock-keepers, embodies the makif (encompassing, transcendent) illumination from above that has no fixed "above" or "below" and so can descend to infuse even lowly, physical pursuits like shepherding with this same quality of bittul. AI SUMMARY

Yaval, he was the father of those who dwell in tents and have livestock. And his brother's name was Yuval; he was the father of all who play the harp and the organ. Behold, our Rabbis, of blessed memory, said: "All masters of song go forth with song, etc." The meaning is that every aspect of elevation from one state of being to another state of being — such as from the lower Garden of Eden to the higher Garden of Eden, and the like — comes about through song, which is an aspect of the nullification of yesh (existence/somethingness). For, as is known, a yesh cannot come into being from a yesh unless the yesh first becomes an aspect of ayin (nothingness); only then can another yesh come into being from it, with an increase of blessing. This is like the parable of a seed planted in the earth, which must first rot in the earth, and afterward many seeds can sprout from it.

Similarly, above, with souls and angels — in order for there to be an ascent for them through an increase of comprehension, they must first be in a state of self-nullification of yesh (selfhood/existence)

regarding the first comprehension that they had, and only afterward can they ascend to a greater comprehension. This is the aspect of the pillar that stands between the lower Gan Eden and the upper Gan Eden — it is the aspect of bittul (self-nullification), as mentioned above. And this is [the meaning of] "all the masters of song go forth" in their comprehension, and are drawn to ascend upward through song. Therefore, at the time of the offering of the sacrifice, there also had to be song, because the matter of the sacrifices is an elevation from below to above — isheh reiach nicho'ach (a fire-offering, a pleasing aroma) — and this too requires the aspect of song, the aspect of bittul, as mentioned above, so that it can be elevated.

Now behold, there is a simple song and a doubled song, as is known, that in the pillar there are three colors – white and red, which are the aspect of

chessed and gevurah (lovingkindness and severity), and green, the aspect of hiskallelus (intermingling), etc.

For behold, in the aspect of bittul (self-nullification) there are many levels. There is the aspect of simple bittul, a single point, the aspect of the letter yud, and there is an aspect of bittul in which there is also included a middah (attribute) such as ahavah (love) or yirah (fear), etc.

And likewise in the outer garments of the middos, which are chessed and gevurah, there is also hiskallelus – chessed within gevurah – as in the case of one who strikes his son, which is the aspect of gevurah, and included within this is the aspect of chessed and ahavah, since out of love he wishes to guide him in the straight path; and therefore he strikes specifically his own son and not another, for "whom he loves, he reproves."

And when the bittul is simple bittul, it is called a simple song; and when there is in it also another middah – ahavah or yirah (see what is written in the commentary on the Zohar, parshas Korach, on the verse "the invited of the assembly") – it is called a doubled song; and when there is hiskallelus of the middos (ahavah and yirah, both together within the bittul), it is called a tripled song.

And in like manner there is also a quadrupled song (see what is written regarding techeiles, argaman, tola'as shani, and shesh mashzar, which are the hiskallelus of four aspects together – ahavah, yirah, rachmanus [mercy], and the aspect of shesh, which is hidden love, etc.)

– for "as the four winds of the heavens have I scattered you," which is the hiskallelus from north to south through the wind blowing from north to south, and likewise from east to west, etc. (and sometimes there is a hiskallelus of all four aspects – east, west, north, and south – through the wind blowing in that manner, etc.)

And this is also the matter of the sun's journey from east to west – this too is a matter of bittul, and it is the aspect of the nefesh (soul) within the sun, which is the aspect of its hasagah (apprehension); and because of this, the body of the sun itself travels

always, in its physicality, in an aspect of bittul (as is explained regarding the matter of "sun, be still in Gibeon," etc., in the discourse "Charvos Tzurim").

And there are two opinions regarding its journey – whether it is on account of love and longing, or on account of simple bittul. And in truth, there is sometimes simple bittul, and sometimes there is in it also an aspect of ahavah, as above.

(And this is what is meant by "the sun rises... it goes to the south and turns about to the north," etc., as is explained on this in the Zohar, beginning of parshas Vayeitzei, that this is to bring about a hiskallelus of the four aspects – east and west, south and north, etc. "Rises and sets" are east and west.)

This is the meaning of "Yuval, the father of all who play the harp, etc." The explanation: Yuval is a term of הולכה (conveyance), that he conveys and draws upward by means of the harp and the organ, [which are] the aspect of song, as mentioned above, that through song comes the elevation; "they go out with song, etc."

Yuval, he was the father of those who dwell in tents and have mikneh (livestock) — as it is written, "The sun was placed there, a tent for them." The meaning is: in order that the sun should have this quality, that it should have a quality of bittul (self-nullification) and yearning, this is accomplished through "a tent for them." A tent is a bechinah (aspect) of makif (encompassing, transcendent influence) from above, from which this illumination is drawn, that it should always be in a state of bittul.

This is the bechinah of Yuval, as in the language of "vayaval lachamorim" (and he brought/mixed [straw] to the donkeys), which is a matter of bilbul (mingling) and intermixture. The meaning is that this is an illumination from the bechinah of makif, where there is no division, and so everything can be mixed together, so that the illumination may also be drawn down below, so that afterward there can be the bechinah of Yuval, "the father of all who handle the kinor (lyre)," which is the bechinah of bittul as above. This is the meaning of "the father of those who dwell in tents and have mikneh" — for the bechinah of tent is the bechinah of makif as above, and therefore it can also apply to mikneh, to draw

[the illumination] down below (for the makif has no above or below, as it is written, "and from beneath are the arms of the world").

This is like Yaakov, who shepherded the flocks "with a rod of poplar, fresh," etc. (the inclusion of Chesed, Gevurah, Tiferet; see Zohar, Vayetze), for while another person who shepherds flocks shepherds in a physical way, Yaakov, who was a

dweller in tents, drew down from the bechinah of makifim to be a shepherd of flocks. This is the meaning of "dweller of tents and mikneh," as above.

(And see what is written concerning the matter of Yuval in Parashat Shelach, on the verse of the mekoshesh [wood-gatherer]; and see further concerning the matter of mikneh in Parashat Vayetze, on the verse "and these six years with your flock," etc., and on the verse "And these are the mishpatim [judgments]," etc.)

Translation: translated by AI (anthropic/claude-sonnet-5)

Kedushat Levi

BERDITCHEV · BERESHIT, KEDUSHAT LEVI

Finding favor in Hashem's eyes brings true menuchah (rest), as the name "Noach" implies, and this connects to the idea that Hashem's malchut (kingship) requires a nation to serve Him — which is why, on Shabbat (the seventh day, corresponding to malchut), Hashem is described as yearning for His "work," namely humanity in the world of asiyah (the world of action), whose service below—unlike that of the angels above—truly establishes His Kingship. AI SUMMARY

"Noach found favor in the eyes of Hashem" (Bereshit 6:8). If a person finds favor in the eyes of Hashem, then he is "Noach" (Noah), from the term menuchah (rest), for he has rest through his finding favor in the eyes of Hashem. And this is what we say, "Magen Avraham" (Shield/Protector of Avraham) — meaning Avraham embodies chesed (lovingkindness), as is known, and Hashem, may He be blessed, shields a person by virtue of chesed. And we say "Magen David" (Shield/Protector of David) — for David embodies the attribute of malchut (kingship), as is known in the holy books, and Hashem, blessed be He, shields by virtue of malchut, as mentioned in the holy books, since He created the world so that He would be a King — and there is no king without a nation — a nation helps so that His Name be called King.

And this is the explanation of the midrash: "Vayechal Elokim bayom hashevi'i" (And Elokim completed on the seventh day) — that He yearned (kasaf) on the seventh day for His work — see there the intent. Because the Shabbat is [the attribute of] malchut, as known from the writings of the Ari za"l,

and therefore on the seventh day, which looks toward the attribute of malchut, and a king needs a nation, therefore on the seventh day He longs and yearns for His work which He made — meaning, of the world of asiyah (the world of action/making), namely, man, who is in the world of asiyah. For the essence of His kingship, as it were, blessed be He, is that man, who is in this world, serves Him, as mentioned in the holy books — that the angels above, it is no wonder that they serve above without the yetzer hara (evil inclination).

And therefore, "Vayechal Elokim bayom hashevi'i melachto asher asah" — for on the seventh day, which is a looking toward malchut, He yearns for the world of asiyah, which is man who is in this world. Man is called "the world of asiyah," for through this His Name is called King, for a king is [a king] through a nation — and understand this.

Maor VaShemesh

KRAKOW · MAOR VASHEMESH, BERESHIT

The earlier worlds were destroyed because each sought to reign on its own, forgetting the Eloket (Divinity) that is the root and source of all existence, whereas the world endures only through one who, like Avraham, humbles himself completely before Hashem, calling himself "dust and ashes." This is the meaning of "behibar'am be'Avraham" (through Avraham) and of the small ה (hei): true endurance of the world depends on each person regarding himself as small and submissive before Hashem. AI SUMMARY

In another way, it seems to me to give a reason for the small ה (hei) and for the derash (interpretive teaching) of the Chachamim zal (our Sages, of blessed memory) on "behibar'am" (when they were created) [being read as] "be'Avraham" (through Avraham), according to the midrash (interpretive teaching) on "eleh toldot hashamayim v'ha'aretz" (these are the generations of the heavens and the earth). "Eleh" (these) disqualifies the earlier ones. And what did it disqualify? "Tohu u'vohu" (formless and void) — this teaches that the Kadosh Baruch Hu (Holy One, Blessed be He) created worlds and destroyed them: this one pleased Him, and this one did not please Him.

And the matter is as follows: when the worlds descended in chain, from world to world, until this physical world, His Eloket (Divinity), may His Name be blessed, was forgotten by them, and they imagined that there was no master or ruler over them, and each one said, "I shall reign" — therefore they were destroyed.

And the essential point one must know is that He, may His Name be blessed, is the Master and Ruler, the root and source of all worlds, and one must submit before Him — as Avraham did, who said, "V'anochi afar va'efer" (And I am but dust and ashes). And through such a person, the world is sustained in his merit. This is [the meaning of] "behibar'am be'Avraham" — that one should hold himself according to the quality of Avraham, to be anav (humble) and submissive before Him, may His Name be blessed — unlike the earlier generations, each of whom said, "I shall reign," and therefore they were destroyed.

And this is also hinted at by the small ה (hei): that every person should regard himself as small and lowly before His Name, may it be blessed, and through this the world will endure. V'kal lehavin (and this is easy to understand).

Translation: translated by AI (anthropic/claude-sonnet-5)

Esh Kodesh

PIASECZNO · BERESHIT, ESH KODESH

True mastery of Torah means that one's very essence becomes transformed by it, so that a person who is genuinely a "ba'al Mikra" or "ba'al Mishnah" can overcome the yetzer hara (evil inclination) even at times of feasting or distress, especially when fixed times for Torah study themselves serve to arouse and strengthen him. Since the world was created for the sake of Yisrael and the Torah, even amid hardship we hope that this original purpose will soon be revealed, and that Torah study—especially through set shiurim (study sessions)—will help us withstand whatever impedes us, whether indulgence or suffering. AI SUMMARY

For it is found in the Gemara, Sanhedrin 101a: Our Rabbis taught: One who recites a verse from Shir HaShirim (Song of Songs) and the like, as if it were a

song, and one who recites a verse at houses of feasting not in its proper time—because the Torah [girded itself in sackcloth and stood before the Holy

One, blessed be He, and said]: Master of the universe, Your children have made me like a harp upon which clowns play. He said to her: My daughter, at the time when they eat and drink, with what should they occupy themselves? She said to Him: Master of the universe—if they are masters of Mikra (Scripture), let them occupy themselves with Mikra; if they are masters of Mishnah, let them occupy themselves with Mishnah; if they are masters of Talmud, let them occupy themselves with the halachot (laws) of Pesach on Pesach, with the halachot of Atzeret on Atzeret, and so forth.

Now, it requires explanation: what is the question that the Holy One, blessed be He, asks of the Torah—at the time when they eat and drink, with what should they occupy themselves? Does He Himself, blessed be He, not know with what they will occupy themselves? And why did the Torah specify in such detail—"if they are masters of Mikra..." "if they are masters of Mishnah..." "if they are masters of Talmud..."—and not simply say, in general, that they should learn, for certainly each person will learn whatever he is capable of?

Indeed, the Torah itself, which said "ve-dibarta bam" (and you shall speak of them), likewise did not specify in detail what each person should learn, since each one knows on his own what he ought to learn.

And perhaps this is a merit (zechut) that the Holy One, blessed be He, found for them — an excuse for the Torah reading of verses in houses of feasting, at the time when people are eating and drinking, when the yetzer hara (evil inclination) rules over them then, for a lion does not roar from a box of straw as it does from a box of flesh. With what, then, should they occupy themselves? And about this the Torah said, "If they are masters of Scripture..." etc.

For we have already discussed that one who studies Torah, yet whose very essence does not also become transformed into Torah and holiness, is only like a chest in which books happen to be found — he himself remains wood, just as he was. And this same distinction may also be seen in the midrash (Midrash Rut, chapter 2, and Yerushalmi Chagigah, chapter 2, halachah 1): when Rabbi Meir wished to save Acher ("the Other," i.e., Elisha ben Avuyah)

from Gehinnom, he said, "We save the case of the scroll along with the scroll; we save Acher for the sake of his Torah." That is, he likened Acher only to a case in which a scroll happens to be found, and nevertheless he saves him just as one saves the case of the scroll together with the scroll.

But this is not so regarding a true talmid chacham (Torah scholar) and tzaddik (righteous person). Of such a person the Gemara says (Makkot 22b): "How foolish are those people who stand up before a Torah scroll, yet do not stand up before a great man!" — that is, they likened him to the Torah scroll itself, and even more than that — not to the case alone.

This is what the Torah answered: if they are "ba'alei mikra" (masters of Scripture), then if they themselves have become masters of Scripture, then even at the time when they are eating and drinking, they will not allow their yetzer (evil inclination) to incite them. If they are "ba'alei mishnah" (masters of Mishnah), and so forth — then even one whose yetzer does incite him, nevertheless, since they themselves are masters of Mikra, Mishnah, etc., they must overcome it. And furthermore, the Torah said: let them occupy themselves with the halachot (laws) of Pesach on Pesach, with the halachot of Atzeret on Atzeret, with the halachot of the festival on the festival — so that the time itself will also arouse them. For this is a great matter, to set for oneself fixed times for Torah, since then, even if a person himself forgets or has obstacles, nevertheless the time itself arouses him and strengthens him to overcome the obstacles.

So too now, when we have many impediments — not from eating and drinking, but rather, on the contrary, from troubles and suffering, Heaven have mercy — nevertheless, every person, even the merchant and the craftsman, used to have fixed times for Torah study. Therefore, the times of these set shiurim (study sessions) will themselves help him not to neglect them. And indeed, now that we have more free time, we need, at the start of this period, to establish for ourselves even more shiurim than before. And may Hashem have mercy and save us, so that we may be able to engage in Torah and avodah (divine service) amid expansiveness.

We return to the above: since they are essentially masters of Mikra (Scripture) and masters of Mishnah, they are therefore able to overcome also the hindrances — whether of satiety from eating and drinking, or, God forbid, of distress. "Bereishit bara Elokim et hashamayim ve'et ha'aretz" (In the beginning God created the heavens and the earth) — for the sake of Yisrael and the Torah. And since the very essence of the world is for the sake of Yisrael

and the Torah, therefore even though there are times when, God forbid, the world stands against Yisrael and the Torah, nevertheless we hope to Hashem that speedily it will again be revealed that the essence of the world is to save Yisrael and the Torah, and that the first intent of creation will be revealed — that everything exists for the sake of the Torah and Yisrael. Amen.

Translation: translated by AI (anthropic/claude-sonnet-5)

Me'or Einayim

CHERNOBYL · ME'OR EINAYIM, BERESHIT

The true tzaddik (righteous one) is the "one pillar" and yesod (foundation) of the world because he binds and unifies himself with every spiritual level, from the lowest rung of free choice (the letter Tav) up to the highest source (the letter Aleph), and thereby, like a foundation lifting an entire building, raises all the worlds together with himself toward the Aluf (Master) of the world — which is why Chazal teach that the world was created and endures for the sake of even one tzaddik. Whatever befalls him, good or difficult, the tzaddik uses to draw ever closer to Hashem, while the rasha (wicked one) reacts oppositely — growing distant through blessing and only drawing near through suffering. AI SUMMARY

Tractate Yoma: Rabbi Elazar said: From the blessings of the tzaddikim (righteous ones) you may learn the curse meant for the resha'im (wicked ones), and from the curses of the resha'im you may learn the blessing meant for the tzaddikim, etc. And Rabbi Elazar said: Even for the sake of one tzaddik the world was created, as it is said, "And Elokim saw the light, that it was good" (Bereshit 1:4), and "good" refers to nothing but a tzaddik, as it is said, "Say of the tzaddik that it is good" (Yeshayahu 3:10), etc. And Rabbi Chiya said in the name of Rabbi Yochanan: Even for the sake of one tzaddik the world continues to exist, as it is said, "And the tzaddik is the foundation of the world" (Mishlei 10:25).

Rabbi Shimon ben Lavi said: What is the meaning of that which is written, "If it concerns the scorners, He scorns them..." (Mishlei 3:34)? If one comes to defile himself, the way is opened for him; if one comes to purify himself, he is assisted.

The school of Rabbi Yishmael taught: Sin dulls the heart of a person, as it is said, "and you shall become defiled (ונטמתם) by them" (Vayikra 11:43) — do not read it as "ונטמתם" but as "ונטמטם" (and your heart

shall be dulled). And the commentators explained that the letter tav of "ונטמתם" is interchangeable with the letter tet, by virtue of their shared place of articulation among the letters ט-נ-ל-נ-ת (the letters formed with the tongue against the teeth).

To understand the matter: it is known what our Sages, may their memory be blessed, said in Tractate Taanit: there is one pillar in the world reaching from the earth to the heavens, and who is it? The tzaddik (righteous one). For it is known from what we wrote elsewhere, that the Creator, blessed be He, created all the worlds through the Torah, which are the twenty-two letters of the Torah, in that the Creator, blessed be He, contracted Himself within the letters. The beginning of His contraction and emanation was in the letter Aleph, and afterward He contracted the light of the flow of His glory and splendor, together with the letter Aleph, into the letter Bet; and so with these two letters into the letter Gimmel; and so from letter to letter is the revelation of His divinity, until the letter Tav — for Tav is the final rung, where

there is both good and evil: "Tav" can spell "tichyeh" (you shall live) or "tamut" (you shall die), which is the matter of free choice, as is known.

And the true tzaddik must bind himself to all the rungs, even to the lower rungs, which are in the place of free choice, which is the aspect of Tav, and draw himself close to them, rung by rung, by the secret of Tashrak (the reverse order of the alphabet from Tav to Aleph), until the letter Aleph, which is the Alufo (Master/Chief) of the world. For since even the lower rungs were created through the letters of the Torah — for the letter Tav, too, is among the letters of the Torah — there also the Alufo of the world contracted the revelation of His divinity, as stated; only that it is at the end of the rung, far from the Aleph.

Therefore the tzaddik who binds himself to the Creator, blessed be He, must bind himself to the aspect of all the letters of the Torah, from Tav to Aleph, in order to draw all the rungs close to the Alufo of the world. This is the essence of complete service: that all the lower rungs be raised upward, as is known.

All this is based on what we wrote elsewhere.

And this is "one pillar there is in the world, and who is it? The tzaddik (righteous one)," who is called "echad" (one) on account of the unity (achdut) by which he unifies himself with all the grades, from the earth to the sky — meaning, from the end of the grades, which are in earthliness, which is the aspect of the letter tav, the final grade, up to the sky, which is the uppermost grade, the aspect of the letter alef.

And therefore the tzaddik is also called "kol" (all), as the verse states (I Chronicles 29:11), "ki kol bashamayim u'va'aretz" (for all is in heaven and on earth). And Onkelos translates it, "da'achid bishmaya ve'ar'a" (who grasps/holds heaven and earth) — on account of the fact that he is included together with all the grades and holds fast to heaven and earth.

And therefore the tzaddik is called "yesod olam" (the foundation of the world), which is like the parable of a building that stands upon its foundation; and when one wishes to raise it higher, one raises it from beneath, from the foundation, and through this the entire building that is built upon

that foundation is lifted up. So too the tzaddik: when he binds himself together with all the grades, at the time that he is elevated above, he lifts up together with him all the grades — like the parable of the foundation within the building.

This is the meaning of "for the sake of one tzaddik (righteous person) the world was created" — for what purpose did Rabbi Elazar say this, and what does it yield for us? Rather, it teaches us the understanding mentioned above, that the world was created only for the sake of the tzaddikim (righteous ones), who are at the level of "one," who unite themselves with every level, as stated, and who are elevated through all the levels. And since it is certainly, and all the more so, necessary for every single tzaddik to include himself with all the tzaddikim who are "one" — since he must include himself even with all the lower levels — therefore it says "one tzaddik," even though they are many, for they are reckoned as one on account of unity, as it is written (Exodus 19:2), "And Israel encamped there," etc., "as one heart." And therefore also in Chagigah they said in this language: "There is one pillar in the world," etc.

This is also the meaning of what is said afterward, that even for the sake of one tzaddik (righteous person) the world endures, as it is said (Proverbs 10:25), "And a tzaddik is the foundation of the world" — for were it not for the tzaddik, the world would not endure even a single moment, on account of the deeds of the wicked, who cause the world to fall and separate it from the Alufo (Master/Chief) of the world, as the verse states, "and a talebearer separates alufim (chief friends)" — meaning that they separate the aspect of the tav from the aspect of the alef. And through the bonding and unity of the tzaddik with all the levels, the world is raised above its fall and is elevated and united within the aspect of alef, which is the Alufo of the world. Through the elevation of the yesod (foundation), the entire structure is elevated, and this is why talmidei chachamim (Torah scholars) are called "builders," as the Sages said, "Do not read 'your children' but 'your builders'" — for they sustain the entire structure of the world. And this is through one tzaddik, who unites himself with the lower levels, so that the world endures from its fall, as it is said, "and a tzaddik is the foundation

of the world" — meaning he is like the aforementioned yesod, which, when elevated, elevates the entire structure with it.

Therefore, whatever measure the Kadosh Baruch Hu (Holy One, Blessed be He) metes out to the tzaddik, and all the events that befall him, from everything he is elevated and binds himself above to the Borei (Creator), blessed be He. And even if Hashem, may He be blessed, deals kindly with him and shows him a shining countenance in this world, he is very fearful of Him, blessed be His Name, because He is repaying him in this world — and because of this he cleaves and binds himself to the Borei, blessed be He, more and more.

Likewise, when he sees a curse upon the wicked, he grows stronger and rises even higher, as our Rabbis, may their memory be blessed, learned from

Scripture that when the Holy One, blessed be He, executes judgment upon the wicked, His Name is elevated and raised up — this is through the tzaddik, who from everything he sees, whether concerning himself or others, whether for good or for ill, draws closer through this more and more to the Borei, blessed be He and blessed be His Name, by binding and connecting himself with all the levels, as stated.

This is not so with the wicked: when the Kadosh Baruch Hu brings upon them blessing and good, then, on the contrary, through this they distance themselves from Him, blessed be He, as the verse says (Deuteronomy 32:15), "And Yeshurun grew fat and kicked." And it is written, "Lest I be satisfied, and I deny." But when He brings a curse upon them, then their hearts are broken and they draw themselves closer to Hashem, blessed be He.

Translation: translated by AI (anthropic/claude-sonnet-5)

Ba'al Shem Tov

MEZHIBUZH · BA'AL SHEM TOV, BERESHIT

Divine will (ratzon), unlike human will, is primordial and eternal, so the world's creation at a particular time reflects no change in God but the precise unfolding of what He always willed, even though His knowledge (yedi'ah) of the good deed existed beforehand — teaching that will can stand opposed to and override knowledge. This same principle resolves the tension between G-d's foreknowledge and human free choice: though Hashem knows in advance how a person will act, His will is that we improve our deeds, and since will overrides knowledge, a person remains free to follow the Divine will through Torah and mitzvot (commandments) rather than be bound by the foreknown outcome, making this world one of nisayon (trial) for the tzaddik (righteous person). AI SUMMARY

"In the beginning God created, etc." To resolve the difficulty that all the early sages, of blessed memory, raised: why did the Holy One, blessed be He, not create the world before this time, since action is always better than absence of action — why did His will, may He be blessed, change from not-willing to willing at the time He created, and not before this, seeing that He, may He be blessed, is not subject to change, as it is written (Malachi 3:6), "I, the Lord, have not changed"?

The resolution of this matter is that He, may His Name be blessed, is not comparable to a flesh-and-blood worker. For a flesh-and-blood worker, the

wisdom that he has now he did not have before — his wisdom is acquired, and he is also possessed of lack. By way of parable: because he needs a place to dwell in, therefore when he acquires the wisdom to build himself a house, he then builds himself a house.

But He, may His Name be blessed, His wisdom is essential and not acquired, and He is also not possessed of any lack. Therefore, this will that arose in His will to create the world was not a will newly arising in Him at the time of the creation of the

world; rather, just as He, may His Name be blessed, is primordial (kadmon), so too His will is primordial.

And from eternity past it was immediately His will to create the world at this particular time when He created it, and not before. Therefore, when the world was created, it was created precisely in its proper time and season, just as it had been His primordial will to create it specifically at this time.

And if so, indeed there was no change of will in Him at all.

And the proof of this is that the world that will be in the future to come, a world that is entirely Shabbat, the tzaddikim (righteous ones) sit with their crowns upon their heads (Berachot 17a), and "the Lord alone shall be exalted on that day" — certainly its level is greater than the level of the world as it is now, and such a good deed is certainly also better than its absence.

So why did the Holy One, blessed be He, not bring it earlier? Because all this must come precisely in its proper time and season, just as the way of Shabbat is to come specifically after the six days of the week. So it is with the matter of the creation of the world: although the Blessed Name knew that the good deed was better than its absence, nevertheless His blessed will stood in opposition to His knowledge. For from before this, just as His knowledge was that the deed was good, so too was His will immediately that the deed not be done immediately, until the time should come. Therefore He set aside the knowledge and followed after the will.

And before the creation there was, by way of illustration, a world that was entirely Shabbat. And this is what the verse states (Kohelet 3:11): "He has made everything beautiful in its time" — including the world itself. And this is a deep secret, and the one who understands will grasp it.

This itself is the explanation of the matter of foreknowledge and the free choice that remains to man, so that it should not be difficult [to understand] how reward is fitting for the tzaddik

(righteous person) and punishment for the rasha (wicked person): behold, "G-d knows" and there is knowledge in the Most High, and He foresaw and gazed to the end of all generations, and knew from the outset that this one would be a tzaddik — and if so, he is compelled to be a tzaddik, and reward could not rightly apply to him; and He likewise knew that this one would be a rasha, and punishment could not rightly apply to him, since he could not have changed His knowledge, may His Name be blessed.

But this is not so, for although He, may His Name be blessed, has knowledge (yedi'ah) [of what will occur], nevertheless His will (ratzon) is that they should improve their deeds. For this reason He gave us the whole Torah and the mitzvot (commandments), that we should do His will, may He be blessed.

If so, then His will stands opposed to the knowledge that preceded it in thought. Therefore a person is able to be drawn after the will of the Holy One, blessed be He, and not after the knowledge — so that the will overrides the knowledge, since the Holy One, blessed be He, has no desire for this knowledge or for this deed; rather, the knowledge came about against His will. And if a person wishes, he can improve his deeds in accordance with the will of the Holy One, blessed be He, and not draw down and bring upon himself the knowledge [of evil].

For the knowledge of evil was created as a nisayon (trial) for the tzaddikim (righteous ones), as it is written (in Parashat Re'eh): "For Hashem your G-d is testing you" — for this world is a world of trial, in that the soul was sent to be tried in this world: if a person commits the sin, he inclines after the knowledge; and if he does not commit the sin, he inclines after the will and the command, which stands opposed to the knowledge.

Concerning this it is said (in Parashat Vayikra): "An offering, a pleasing aroma to Hashem" — meaning it is a satisfaction before Me that I spoke and My will was done. Understand this well. (Keter Shem Tov, Part II, p. 13, column 3.)



MORE ONLINE

14 more from the Chassidic courts

Chiddushei HaRim, Divrei Emet, Noam Elimelekh and others, each to read or print.

torahform.com/bereshit

עוד More this week

This booklet holds the reading and the teachings chosen for it. 17 more teachings are online, each with its own printable pages.



MORE ONLINE

17 more teachings this week

Bereshit Rabbah 14:9, Bereshit Rabbah 22:9, Bereshit Rabbah 24:5 and others, each to read or print.

torahform.com/bereshit

מדרש MIDRASH

Bereshit Rabbah 14:9 1 p

Bereshit Rabbah 22:9 2 pp

Bereshit Rabbah 24:5 1 p

חסידות FROM THE CHASSIDIC COURTS

Chiddushei HaRim 2 pp

Divrei Emet 2 pp

Noam Elimelekh 1 p

Beit Yisrael 2 pp

Tiferet Shlomo 2 pp

Yismach Moshe 1 p

Beit Aharon 2 pp

Avodat Yisrael 1 p

Mei HaShiloach 1 p

Arvei Nachal 2 pp

Bat Ayin 2 pp

Ohr HaMeir 3 pp

Sefat Emet 1 p

Sichot HaRan 87:8 1 p

רמב"ן RAMBAN & OR HACHAYIM

Verse by verse 57 pp

מקורות

Sources & Translations

Hebrew texts and all translations marked below come from Sefaria (sefaria.org), which publishes them under Creative Commons licenses; translations credited to a named edition remain the work of their translators and publishers. Passages marked as translated by AI were rendered from the Hebrew by the model named, and are study aids, not published translations. Summaries and abridgments marked AI summary or AI abridgment were written by the same model from the texts printed here.

Arvei Nachal	translated by AI (anthropic/claude-sonnet-5)
Avodat Yisrael	translated by AI (anthropic/claude-sonnet-5)
Ba'al Shem Tov	translated by AI (anthropic/claude-sonnet-5)
Bat Ayin	translated by AI (anthropic/claude-sonnet-5)
Beit Aharon	translated by AI (anthropic/claude-sonnet-5)
Beit Yisrael (Ruzhin)	translated by AI (anthropic/claude-sonnet-5)
Bereshit Rabbah	The Sefaria Midrash Rabbah, 2022
Chiddushei HaRim on Torah	translated by AI (anthropic/claude-sonnet-5)
Degel Machaneh Ephraim	translated by AI (anthropic/claude-sonnet-5)
Divrei Emet	translated by AI (anthropic/claude-sonnet-5)
Esh Kodesh	translated by AI (anthropic/claude-sonnet-5)
Kedushat Levi	translated by AI (anthropic/claude-sonnet-5)
Maor VaShemesh	translated by AI (anthropic/claude-sonnet-5)
Mareh Yechezkel on Torah	Rabbi Francis Nataf, 2021
Me'or Einayim	translated by AI (anthropic/claude-sonnet-5)
Mei HaShiloach	Living waters, the Mei HaShiloach. Trans. and edited by Betsalel Philip Edwards, Jerusalem, J. Aronson 2001 [Revised digital edition, 2021]
Noam Elimelekh	translated by AI (anthropic/claude-sonnet-5)
Ohev Yisrael	translated by AI (anthropic/claude-sonnet-5)
Ohr HaMeir	translated by AI (anthropic/claude-sonnet-5)
Or HaChaim	Or Hachayim, trans. Eliyahu Munk
Peri Tzadik	translated by AI (anthropic/claude-sonnet-5)
Ramban	Commentary on the Torah by Ramban (Nachmanides). Translated and annotated by Charles B. Chavel. New York, Shilo Pub. House, 1971-1976
Rashi	

Pentateuch with Rashi's commentary by M. Rosenbaum and A.M. Silbermann, 1929-1934

Sefat Emet	translated by AI (anthropic/claude-sonnet-5)
Shem MiShmuel	translated by AI (anthropic/claude-sonnet-5)
Sichot HaRan	Rabbi Nachman's Wisdom, trans. Aryeh Kaplan, Jerusalem. Breslov Research Institute, 1973
Tiferet Shlomo	translated by AI (anthropic/claude-sonnet-5)
Toldot Yaakov Yosef	translated by AI (anthropic/claude-sonnet-5)
Torah Ohr	translated by AI (anthropic/claude-sonnet-5)
Torah and Haftarah	The Koren Jerusalem Bible
Yismach Moshe	translated by AI (anthropic/claude-sonnet-5)
Zera Kodesh	translated by AI (anthropic/claude-sonnet-5)