

מדרש

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).