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LIVING LESSONS CHUMASH & RASHI

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The Creation

Parshas Bereishis is the first Parsha in the Torah. It tells the story of the creation of the world and the life of its first inhabitants, Adam and Chava.

The Parsha begins with a description of Hashem's creation of the world. Throughout each of the six days of creation, Hashem created another component of the world, and then He rested on the seventh day, Shabbos. The highlight and climax of creation is the sixth day on which Hashem created Adam and Chava.

The Torah then tells the story of when Hashem placed Adam and Chava in Gan Eden and how He instructed them not to eat from the Eitz Hadas. Yet, they failed to listen to this single instruction due to the trickery of the snake. As a result, Hashem banished them from Gan Eden.

Before this event, the Parsha describes the first childbirth, when Adam and Chava gave birth to Kayin and Hevel. Sadly, Kayin grew jealous of Hevel, and in his frustration, killed his brother.

A fundamental and profound question arises while you learn Parshas Bereishis. Why did Hashem create the world? Seemingly, Hashem is infinite and complete, so what would He gain from our finite and mortal world? Furthermore, if He had something to gain from an outside being or creation, He could have achieved that from the spiritual and celestial worlds and beings; why did He create our physical and lowly world?

Throughout the centuries of Jewish thought, commentaries gave different answers. Although these answers are all true and insightful, they do not entirely suffice, nor do they encapsulate the magnitude of creation.

The Medrash states that Hashem had a deep desire to reside and be recognized in our low and physical world. A person feels comfortable and at home within the confines of their own house; they feel that it's the only place where they can truly express themselves. Similarly, Hashem wanted that our mortal world be his home, a place where He can express Himself. Although we may not understand the rationale as to why Hashem wanted this, this is His inner desire. We achieve this home for Hashem through our Torah and Mitzvos.



פְּרֻשֶׁת

בְּרֵאשִׁית

Bereishis

The events in this parshah occurred between the years 1 and 1536



פרק א

1 In the beginning of Hashem's creation of the heavens and the earth,

א בְּרֵאשִׁית בָּרָא אֱלֹהִים
אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ:

בְּקִדְמוֹן, בָּרָא יי, ית שְׁמַיָא, וְיַת אֶרְעָא.

The First Day of Creation: Light and Darkness

1 IN THE BEGINNING.

🕒 *Rabbi Yitzchak said, "If the Torah is here to teach us how to do the mitzvot, then it should have started with the words "this month is for you..."—the story of the karban Pesach—which is the first time that the entire Bnei Yisroel were commanded to do a Mitzvah. What is the reason for the Torah to start from Breishis instead, where we learn about the creation of the universe, and not about any mitzvot?"*

The reason is because "Hashem told the strength of His deeds—the creation of the world—to His nation, the Bnei Yisroel, to give them claim to the portion of land that the nations had mistakenly claimed for themselves."² The story of Hashem creating the world teaches us how to respond to the nations of the world when they tell the Bnei Yisroel, "You are thieves, because by conquering Eretz Yisroel you stole the lands of the seven nations!" The Bnei Yisroel can respond to them by saying, "The entire universe including Eretz Yisroel was created by Hashem, and therefore belongs to Him, not you. He created it, so He can give it to whomever He wants. First He decided to give it to you and then He decided to take it away from you and give it to us."

(lit.) IN THE BEGINNING OF [HASHEM] CREATED.

🕒 *This passuk begs for explanation. In the beginning of what, did Hashem create the universe?*

> One answer is, this phrase means, "The world was created for ראשית," which is a reference to the Torah, and the Bnei Yisroel. As Chazal explained, the word ראשית—"in the beginning of"—refers to the Torah, which was the first thing that Hashem brought into existence, and is therefore also called "the beginning of Hashem's path."³ Similarly, Chazal say that the word ראשית refers to the Bnei Yisroel, who are the greatest of nations and therefore also called "the beginning of the harvest,"⁴ which usually produces the best fruit.

> If one approaches this phrase intent on explaining its literal meaning, than this is how to explain it: The word בָּרָא should be understood as a present-participial verb—*creating*, instead of a past-tense verb—*created*. The passuk is telling us when this story took place: "In the beginning of Hashem's creation of the heaven and the earth, at that time the world

א בְּרֵאשִׁית.

אָמַר רַבִּי יִצְחָק, לֹא הָיָה כְּרִיף לְהַתְּחִיל אֶת הַתּוֹרָה אֶלָּא מִן־הַדֶּשֶׁ הַזֶּה לְכֹס׃¹ שְׂהִיָּא מַצְוָה רִאשׁוֹנָה שְׁנִכְטוּוּ בָּהּ וְשִׁרְאֵל, וּמָה טַעַם פְּתַח בְּבְרֵאשִׁיתִי? מַשׁוּם "פַּח מַעֲשֵׂיו הִגִּיד לְעַמּוֹ לְחַת לְהֵם נַחֲלַת גּוֹיִם"², שְׁאִם יֵאמְרוּ אַמּוֹת הָעוֹלָם לְיִשְׂרָאֵל, לְסַטִּים אַתָּם שֶׁבְּשָׂתֶם אַרְצוֹת שְׂבָעָה גּוֹיִם, הֵם אוֹמְרִים לְהֵם, כָּל הָאָרֶץ שֶׁל הַקּוֹדֵשׁ בְּרוּךְ הוּא הִיא, הוּא בְּרֵאשִׁית וְנִתְּנָה לְאִשְׁרֵי יִשְׂרָאֵל בְּעֵינָיו, בְּרָצוֹנוֹ נִתְּנָה לְהֵם, וּבְרָצוֹנוֹ נְטוּלָה מֵהֵם וְנִתְּנָה לָנוּ:

בְּרֵאשִׁית בָּרָא

The gematria of these words are 1116. That is the same gematria as the phrase: "בראשית השנה נברא"—it was created on Rosh Hashanah," referring to the world, which was completed on Rosh Hashanah with the creation of man. בעל הטורים

בְּרֵאשִׁית

בְּרֵאשִׁית can be divided into two words: בִּרְאשִׁית—two beginnings. The first beginning was the beginning of the word, and the second was the beginning of the Torah in that it could finally be realized in this physical world. Both of these "creations" allow for the ultimate revelation of Hashem in this world, i.e., through the Torah, Hashem's glory will be revealed in the world שיחת ש"פ בראשית תשי"ד

בְּרֵאשִׁית בָּרָא.

אִין הַמְּקַרָּא הַזֶּה אוֹמֵר אֶלְכָּא דְרַשְׁנִי. < כְּמוֹ שֶׁדְרָשׁוּ רַז"ל, בְּשִׁבְלֵי הַתּוֹרָה שְׁנִקְרָאָה "רֵאשִׁית דְרַכּוּ"³ וּבְשִׁבְלֵי יִשְׂרָאֵל שְׁנִקְרָאוּ "רֵאשִׁית תְּבוּאָתָהּ". < וְאִם צָרָת לְפָרְשׁוֹ בְּפִשְׁטוֹ, כִּד פְּרָשׂהוּ, "בְּרֵאשִׁית צְרִיאת שְׁמַיִם וְאָרֶץ וְהָאָרֶץ הִיְתָה תְּהוֹ וְבָהּ וְהָשָׁה, וַיֵּאמֶר אֱלֹהִים וְהִי אוֹר". < וְלֹא צָר הַמְּקַרָּא לְהוֹרוֹת סִקֵּר הַבְּרִיָּאָה לּוֹמֵר שֶׁאֵלּוּ הַקְּמוּ, שְׁאִם צָר לְהוֹרוֹת

1 שמות יב, ב 2 תהלים קיא, ו 3 משלי ח, כב 4 ירמיה ג, ג

בְּרֵאשִׁית

The first three letters of the Aleph-Beis, א ב ג, signify three stages of the creation and completion of the world. א corresponds to the first word of the aseres hadibros (אֲנֹכִי). The foundational principle upon which everything lies is that Hashem is the king of the world. ב corresponds to the first word of the Torah (בְּרֵאשִׁית). The revelation of Hashem in this world comes through the Torah. ג represents גְּאוּלָּה, "redemption"—the ultimate revelation in this world will in the days of the final redemption. ע"פ לקו"ש ח"ה ע"י 1 ואילך

With his first answer, Rashi is also explaining why the Torah says, "In the beginning, Hashem created," and not, "Hashem created in the beginning." Namely, it is for בְּרֵאשִׁית, which is Torah and Bnei Yisroel, that Hashem created the world. The two primary methods through which Hashem reveals Himself in this world are Torah and the Bnei Yisroel. The Torah begins the story of creation by referencing those two things because the sole purpose of creation is to reveal Hashem in this world. כלי יקר

was unformed and void, and there was darkness... and Hashem said let there be light."

The passuk is not coming to teach us the order in which Hashem created the world. Meaning, that he created the heavens and the earth before everything else. For if that was what the passuk was coming to teach us, then it should have used the word בְּרֵאשׁוֹנָה which means "At first, Hashem created the heavens etc.," and not בְּרֵאשִׁית which means "in the beginning of..." The reason for this is, every time that the word בְּרֵאשִׁית—beginning—is mentioned in the passuk it is in conjunction with the following word, meaning "the beginning of..." and in this instance it does not make sense to write, "In the beginning of Hashem created." The word בְּרֵאשִׁית is used similarly in the following pessukim: "In the beginning of Yehoyakim's reign," "In the beginning of Nimrod's reign," "The beginning of your grain harvest should be given as terumah to the Kohen." So too here, we are to translate the words "בְּרֵאשִׁית בְּרָא אֱלֹקִים" etc. to mean, "In the beginning of Hashem creating heaven and earth." The usage of the word בְּרָא—creating— here is similar to the usage of the word דִּבֶּר in the passuk, "At the beginning of Hashem spoke to Hoshea, and Hashem told Hoshea."

⁸Which means, "At the beginning of Hashem speaking to Hoshea, Hashem told Hoshea the following etc." Even after explaining that the word בְּרֵאשִׁית means in the beginning of, one may still want to reject the previous answer, and say that the passuk is indeed coming to teach us that the heavens and the earth were created first. The passuk would make sense by adding the word everything, "In the beginning of everything, Hashem created the heavens and the earth." As we see, that sometimes there are pessukim that shorten themselves by skipping a word. For example, "Because it did not shut the doors of my mother's womb" and we do not specify who did not shut the door of his mother's womb. Similarly, "He shall carry the spoils of Damesek,"¹⁰ and we do not specify who did not carry. Similarly, "Does he plow with oxen,"¹¹ and we do not explicitly state, "Does a man plow with oxen." Similarly, "Learning from the beginning what will happen at the end,"¹² and we do not clearly state, "Learning from the beginning of a thing what will happen at the end of that very same thing." However, if the passuk were telling us the order of creation, you would have to wonder to yourself: How could the Torah say that Hashem first created the heavens and the earth if the following passuk implies that water was created first? As the passuk says, "Hashem's throne of glory hovered over the water"¹³ without specifying when the water was created. This would imply that water was created before everything, including the earth! Furthermore, we know from the Midrash that the heavens were formed from fire and water, but the Torah lists the heavens as the first thing to be created. Therefore, we must conclude that in this instance the Torah is not teaching us anything regarding the order of what came first and what came second in the creation of the world.

כָּה, הָיָה לֹו לְכַתּוּב 'צִבְרָאשׁוֹנָה צִבְרָא
 אֵת הַשָּׁמַיִם וְגוֹמֵר' שְׁאִין לָךְ "רֵאשִׁית"
 צִבְרָאשׁוֹנָה שְׁאִינוּ דְּבוּיָה לְתַבְּנָה שְׁל אַחֲרָיו,
 כְּמוֹ "צִבְרָאשִׁית מִמְּלַכְתּוֹ יְהוֹיָקִים"⁵,
 "רֵאשִׁית מִמְּלַכְתּוֹ"⁶, "רֵאשִׁית דְּגִנְתָּךְ"⁷,
 אֲחַף כֵּאֵן אֲתָפָה אֹמֵר "צִבְרָאשִׁית צִבְרָא
 אֱלֹהִים וְגוֹמֵר" כְּמוֹ "צִבְרָאשִׁית צִבְרָא,
 וְדוּמָה לֹו "תַּחֲלַת דְּצֵר ה' צְהוּשֵׁעַ"⁸,
 כְּלֹמֵר תַּחֲלַת דְּצוּרָו שְׁל הַקְּדוּשׁ צְרוּף
 צְהוּשֵׁעַ, "וַיֹּאמֶר ה' אֵל הַשָּׁעַר וְגוֹמֵר".
 וְאֵם תֵּאמַר לְהוֹרוֹת צָא שְׁאֵלֹו תַּחֲלַת
 נִבְרָאוֹ, וּפְרָשׁוֹ 'צִבְרָאשִׁית הַכֹּל צִבְרָא
 אֶלֶף, וְיֵשׁ לָךְ מִקְרָאוֹת שְׁמִקְרָרִים
 לְשׁוֹנֵם וּמִמְעֻטִים יַבְּנָה אַחֲתָה, כְּמוֹ "כִּי
 לֹא סָגַר דְּלַחֲתִי בְּטִנְי"⁹ וְלֹא פִרַשׁ מִי
 הַסּוּגָר, וְכֵמוֹ "וַיִּשָּׂא אֵת חֵיל דְּמִשְׁקָךְ"¹⁰
 וְלֹא פִרַשׁ מִי יִשְׁאֲנוּ, וְכֵמוֹ "אֵם יַחְרוֹשׁ
 צִבְרָרִים"¹¹ וְלֹא פִרַשׁ 'אֵם יַחְרוֹשׁ אֲדָם
 צִבְרָרִים', וְכֵמוֹ "מִגִּיד מִרְאשִׁית
 אַחֲרִית"¹² וְלֹא פִרַשׁ 'מִגִּיד מִרְאשִׁית
 דְּצֵר אַחֲרִית דְּצֵר'.
 אֵם כֵּן תָּמָה עַל עֲלָמָךְ שְׁהָרִי הַמַּיִם
 קְדָמוֹ, שְׁהָרִי כְּתוּב "וְרוּחַ אֱלֹהִים
 מְרַחֶפֶת עַל פְּנֵי הַמַּיִם"¹³ וְעַדִּין לֹא
 גִּלָּה הַמְּקָרָא צְרִית הַמַּיִם מִתֵּי הַיָּתָה,
 הָא לְמַדָּת שְׁקִדְמוֹ הַמַּיִם לְאַרְצָה, וְעוֹד
 שְׁהַשָּׁמַיִם מֵאֵשׁ וּמַיִם נִבְרָאוֹ, עַל כִּרְחֻק
 לֹא לְמוֹד הַמְּקָרָא צִסְקֵר הַמְּקָדְמִים
 וְהַמְּאַחֲרִים כְּלָמוֹ:

5 ירמיה כז, א 6 בראשית י, י 7 דברים יח, ד 8 הושע א, ב 9 איוב ג, י 10 ישעיה ח, ד 11 ישעיה מו, י 12 ישעיה מו, י 13 בראשית א, ב

2 When the earth was very desolate and darkness covered the water, and Hashem's Throne of Glory hovered over the water,

3 Hashem then said, "Let there be light," and light was created. This light did not emanate from any specific place, since the sun and moon had not yet been created.

ב וְהָאָרֶץ הִיְתָה תְהוֹ וְבָהוּ
וַחֲשֹךְ עַל־פְּנֵי תְהוֹם וְרוּחַ
אֱלֹהִים מְרַחֶפֶת עַל־פְּנֵי הַמַּיִם:

וארעא, הות צדיא וריקניא, וחשוכא, על אפי תהומא; ורוחא מן קדם יי, מנשבא על אפי מיא.

ג וַיֹּאמֶר אֱלֹהִים יְהִי
אוֹר וַיְהִי־אוֹר:

ואמר יי, יהי נהורא; ונהו נהורא.

וְהָאָרֶץ הִיְתָה תְהוֹ וְבָהוּ

The lesson from this passuk is that even when things are "desolate and dark" at the beginning of your journey to turn this world into a home for Hashem, Hashem's throne of glory, which also refers to Chassidus, should be learned and spread. This is what will bring the ultimate revelation of Hashem's throne of glory with the coming of Mashiach. התועודיות ש"פ בראשית תשי"ג

HASHEM'S CREATION.

ברא אלהים.

☉ Hashem has many different names, and each name signifies a different attribute of His. The name Hashem signifies His mercy, while the name Elokim signifies His judgment. Why then does the Torah say that the world was created by Elokim—with judgment, and not created by Hashem—with mercy?

The reason the Torah does **not say "Hashem created"** is, **at first Hashem wanted to create** the world only **with judgment**, but then after He saw that man had eaten the forbidden fruit, **He realized** that running the world with only His attribute of judgment would be **unsustainable** if man were to sin this often. So, **He gave precedence to his attribute of mercy, and He partnered it with His attribute of judgment.** That way it would be possible to sin and then be forgiven. **This is hinted at in the passuk** that says, "On the day that Hashem—the attribute of mercy, and Elokim—the attribute of judgment, made the earth and the heavens."¹⁴

ולא חמר צרכא ה', שבתחלה ענה במחשבה לבראתו במדת הדיו, וראה שאין העולם מתאים, והקדים מדת רחמים ושתפה למדת הדיו, והיינו דכתיב "ביום גשות ה' אלהים ארץ ושמים"¹⁴:

2 VERY DESOLATE.

ב תהו ובהו.

The word תהו signifies wonder and astonishment. This phrase mean that any person would have wondered at, and been amazed by, the emptiness in the universe.

תהו לשון תמה ושמונו, שאדם תוהה ומשתומם על צהו שבה:

VERY.

תהו

The translation of this word in Old French is *estordison*.

איסטורדי"סון בלע"ז:

DESOLATE.

בהו.

This word signifies emptiness, and empty space.

לשון רקות וקדו:

(lit.) [DARKNESS] COVERED THE FACE OF THE WATER.

על פני תהום.

☉ Why does the Torah add the words "the face," it should have just said, "covered the water"?

The Torah says that darkness covered the *face* of the water to refer specifically to the surface waters which are **above the sea floor**, and were brightened by the creation of light.

על פני המים שעל הארץ:

ויבדל אלהים

Rashi explains that Hashem saw that the light was too great for the wicked people of the world, so He hid the light. This light will be revealed when Moshiach comes.

Chazal say that Hashem hid this great light in the Torah. This is because the Torah is many thousand times greater than the physical world, so the only place this light—which is greater than the world—can be hidden is in the Torah. בעש"ט

4 Hashem realized that the light was good when it shone, but as of yet, it did not have a set time or place to shine. So, **Hashem separated between light and darkness** and gave each of them their own time to shine.

5 Hashem then called the time of light “Day,” and the time of darkness “Night.” When the first night and day passed, the first day of creation came to its completion.

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

וַיֵּרָא יי ית נהורא, ארי טב; ואפריש יי, בין נהורא ובין חשוכא.

ה וַיִּקְרָא אֱלֹהִים | לְאוֹר יוֹם וְלַחֹשֶׁךְ קָרָא לַיְלָה וַיְהִי־עֶרֶב וַיְהִי־בֹקֶר יוֹם אֶחָד: {פ}

וַיִּקְרָא יי לנהורא יממא, ולחשוכא קרא ליליא; והוה רמש והוה צפר, יום חד.

(lit.) THE BREATH OF HASHEM HOVERED.

וְרוּחַ אֱלֹהִים מְרַחֶפֶת.

🔗 *Breath is inhaled and exhaled; it never stands still, so how was it able to hover?*

It was the **breath of Hashem** together with His words that caused His **throne of glory, to stand still in the air and hover over the face of the water, just as a dove hovers over its nest. In Old French, this means “acoveter.”**

כפסא הכבוד עומד צאור ומרחף על פני המים צרוח פיו של הקלוש צרוף הוא ובמאמרו, פיונה המרחפת על הקו, אקוביטי"ר בלע"ז:

4 HASHEM REALIZED THAT THE LIGHT WAS GOOD SO HE SEPERATED [BETWEEN LIGHT AND DARKNESS].

ד וַיֵּרָא אֱלֹהִים אֶת־הָאוֹר כִּי טוֹב וַיַּבְדֵּל.

🔗 *Hashem only seperated light from darkness now. How were they previously able to exist at the same time ?*

> To answer this, **we must also explain this** passuk according to **the words of the Midrash:** Hashem saw that the light which He created was so good that **evil men did not deserve to see it, so He separated it**—not from the darkness, but from the regular light that we see today—and He is keeping it **for the Tzadikim to see when Moshiach comes.**

> **This is how to explain the passuk while still keeping with its literal meaning:** Hashem separated light from darkness—Hashem **saw that the light was so good** on its own that **it would not be fitting if it operated together with the darkness in a disorganized fashion.** Instead of it being light one moment and dark the next , **He decided** to make the light shine **during the day**, and to have the darkness rule over the night.

< אף צזה חנו כריכין לדברי חנה, ראהו שאינו כדאי להשתמש בו השעים והבדילו לצדיקים לעתיד לבוא.

< ולפי פשוטו קד פרשהו, ראהו "כי טוב" ואין נאה לו ולחשד שיהיו משתמשים בערבוביא, והבע לזה תחומו ציום ולזה תחומו צלילה:

5 (lit.) DAY ONE.

ה יום אחד.

🔗 *This language is puzzling, because to fit in with the rest of this parshah the Torah should have written “the first day.” This would be similar to the account of the rest of the days of creation where each day is described using sequential numbering, such as “the second day, the third day, the fourth*

לפי סדר לשון הפרשה היה לו לכתוב יום ראשון כמו שכתוב בשאר הימים שני, שלישי, רביעי, למה כתב "אחד"?

The Second Day of Creation: the Separation of the Waters

6 On the second day of creation, Hashem said, “Let the sky be strengthened in midst of the waters.” Although the sky was created on the first day of Creation, it had not yet solidified, as it was still intermixed with the waters. So, with these words, the sky separated between the atmospheric waters and the oceanic waters of the earth .

ו וַיֹּאמֶר אֱלֹהִים
יְהִי רָקִיעַ בְּתוֹךְ
הַמַּיִם וַיְהִי מִבְּדִיל
בֵּין מַיִם לַמַּיִם:

וַיֹּאמֶר יי, יְהִי רָקִיעַא בַּמְצִיעוֹת
מַיָּא, וַיְהִי מִפְּרִישׁ, בֵּין מַיָּא לַמַּיָּא.

day,” and so on. **Why then does the Torah deviate from the rest of the week and describe the first day as “day one” and not “the first day”?**

The Torah described this day differently in order to teach us that this day was unique. It was unique **because** it was the only day of creation during which Hashem was the only thing in the world to exist; even the angels were only created on the second day of creation! This is all explained in Breishis Raba.

לְפִי שְׁהִיָּה הַקְּדוּשׁ צְרוּף הוּא יְחִיד
בְּעוֹלָמוֹ, שְׁלֹא נִבְרָאוּ הַמַּלְאָכִים עַד
יוֹם שְׁנִי, כִּד מְפוֹרָשׁ בְּבִרְאשִׁית רַבָּה:

6 (lit.) LET THERE BE A SKY.

ו יְהִי רָקִיעַ.

Was the sky not already created in the first passuk?

We can answer this question by interpreting the words “Let there be a sky” to mean, “Let the sky become firm.” This means that even though the sky had already been created on the first day, it nevertheless was not the sky that we know today. On the first day of creation, the sky was still just a soft and wet mass that did not have any layers, shape, or fixed position. On the second day, the sky solidified, becoming the current atmosphere, and was set into its place. This happened through Hashem’s command when He said, “Let there be a sky.” This idea is hinted at when the passuk writes, “The pillars of heaven were weak.”¹⁵ This is a reference to the entire first day of creation when the sky had not been formed yet. The second half of this passuk refers to the second day of creation when the sky solidified, as it says, “and they—the heavens, were shocked into position by His scream—Hashem’s command of let there be a sky.”¹⁵ Like a person who stands still when they are in shock because someone scary is screaming at them.

יְחִיזְקוּ הָרְקִיעַ, שְׂאֵף עַל פִּי שְׁנִבְרָאוּ
שְׁמַיִם צִיּוֹם רֵאשׁוֹן, עֲדִין לְחַיִּים הִיוּ,
וְקָשׁוּ בְּשֵׁנֵי מַגְעַרַת הַקְּדוּשׁ צְרוּף
הוּא בְּחִמְרוֹ “יְהִי רָקִיעַ”, וְזֶהוּ שְׂכִתּוֹב
“עֲמוּדֵי שְׁמַיִם יְרוּפְפוּ” כֹּל יוֹם
רֵאשׁוֹן, וּבְשֵׁנֵי “יְחִמְרוּ מַגְעַרְתּוֹ”¹⁵,
כְּאֵדָם שְׂמִשְׁתּוֹמֵם וְעוֹמֵד מַגְעַרַת
הַמַּחִים עֲלוּיוֹ:

IN MIDST OF THE WATERS.

בְּתוֹךְ הַמַּיִם.

How can there be a sky in the middle of the water?

The passuk does not mean to say that the sky is literally inside the water, but rather, that it is *in-between* the waters. This means that there is a separation between the “upper waters” and the sky, just as there is a separation between the sky and the “lower waters” which are upon the earth. This teaches us that the

בְּחִמְרֵעַ הַמַּיִם, שֵׁנֵי הַפְּרָשׁ בֵּין מַיִם
הָעֲלִיוֹנִים לְרָחִיעַ כְּמוֹ בֵּין הָרְחִיעַ
לַמַּיִם שְׁעַל הָרָרֵז, הָא לְמִדָּת שְׁהֵם
תְּלוּיִם בְּמַחְמְרוֹ שְׁל מְלֻד:

7 Thus, Hashem fixed the sky in its set position. The sky separated between the oceanic water below the sky and the atmospheric water above the sky, with the sky suspended in between them by Hashem’s word. And so it was.

וַיַּעַשׂ אֱלֹהִים ... וַיְהִי-כֵן

Why did the Torah write that "Hashem fixed the sky etc." if it could have just ended the previous passuk with the words "and so it was," as it does on all the other days of creation?

The Torah is hinting at two different stages in fixing the sky into its position. First, the sky had to be solidified to separate between the upper and lower waters. This is what happened when Hashem said, "Let the sky be strengthened." Afterward, when the Torah says, "Hashem fixed the sky in its set position," the sky was fixed into its current spherical shape. Then only after the full process was completed does the Torah write, "and so it was." אור החיים

ז וַיַּעַשׂ אֱלֹהִים אֶת־הָרָקִיעַ וַיְבַדֵּל בֵּין הַמַּיִם אֲשֶׁר מִתַּחַת לָרָקִיעַ וּבֵין הַמַּיִם אֲשֶׁר מֵעַל לָרָקִיעַ וַיְהִי-כֵן:

וַיַּעַשׂ אֱלֹהִים אֶת־הָרָקִיעַ, וְאֶפְרִישׁ בֵּין מַיֵּא דְמַלְרַע לָרָקִיעַ, וּבֵין מַיֵּא דְמַעַל לָרָקִיעַ; וַיְהִי כֵן.

upper waters are not supported by the sky, like the ocean that lays on the sea floor; rather it stands on its own, **supported only by the word of Hashem, which** constantly commands it to remain in existence.

7 (lit.) HASHEM MADE THE SKY.

ז וַיַּעַשׂ אֱלֹהִים אֶת הָרָקִיעַ.

🔗 *Was the sky not already made on the first day of creation?*

עשה
Make
Fix

The root-word of *made*—עשה—can also mean fixed. In this passuk, Hashem did not create the sky; rather He **fixed the sky into position** as we explained previously.¹⁶ By completing this, **it is** as if He **created it**. This root-word is used **similarly** in the passuk that says, "and she *made* her fingernails," which really means "and she *manicured* her nails."¹⁷

תָּקַנּוּ עַל עַמּוּדוֹ וְהָיָא עֲשִׂיתוּ, כְּמוֹ וַיַּעֲשֶׂתָּהּ אֶת צְפָרְנֶיהָ¹⁷:

ABOVE THE SKY.

מַעַל לָרָקִיעַ.

The reason for the passuk **not saying** that the water rested "on the sky" rather "above the sky" is because the sky and water were both **suspended in midair**, not laying one on top of the other, as explained previously.¹⁸

עַל הָרָקִיעַ לֹא נֶאֱמַר חָלָל "מַעַל לָרָקִיעַ", לְפִי שֶׁהוּא תְלוּוִין צְרוּר. וּמִפְּנֵי מָה לֹא נֶאֱמַר "כִּי טוֹב" צִוּוּ שָׂנִי?

🔗 *Why does the Torah not say that Hashem found the work of the second day "to be good" when on all the other days it says that Hashem saw that His work was good?*

לְפִי שֶׁלֹּא הָיָה נִגְמַר מְלַאכְתּוֹ הַמַּיִם עַד יוֹם שְׁלִישִׁי וְהָיָה הַתְּחִילָה צֶדֶק צִוּוּ וְדָבָר שֶׁלֹּא נִגְמַר חִינוּ צְמֻלֹאֻ וְטוֹבֻ. וּצְשִׁי שְׁנִגְמְרָה מְלַאכְתּוֹ הַמַּיִם וְהַתְּחִיל וְנִגְמַר מְלַאכְתּוֹ חִקְרָתָהּ, כְּפֶל

This was **because** the **process** of setting all of the bodies of **water** into their proper places, which **indeed began on the second day** when Hashem separated the upper and lower waters, **was not completed until the third day** when all of the oceans were set into place,¹⁹ **and work which is incomplete cannot be considered whole and good.**

This is also, why **on the third day** the Torah states, "Hashem saw that it was good" twice.²⁰ For on that day, Hashem **completed the task** of setting all the bodies of **water** into place, **and started and completed the task** of growing vegetation on the earth’s surface. **That day** the Torah **repeats** the phrase "it was good" twice,²⁰ **one referring to the completion of the work** that began on the second day, **and the other for the completion of that day’s work.**

16 רש"י בראשית א, ו 17 דברים כא, יב 18 רש"י בראשית א, ו, ד"ה בתוך המים 19 בראשית א, ט 20 בראשית א, י; בראשית א, יב

8 Hashem then named the sky “Shamayim,” Heaven; a contraction of two Hebrew words **שָׁמַיִם**—“wateristhere.” When the second **night and day** passed, the **second day** of creation came to its completion.

9 On the third day of creation, Hashem said, “Let the waters that are **below the heavens**—which are currently covering all existing land—**be gathered into one place**, the ocean, in order that **the dry land should be visible.**” And so it was.

10 Hashem called the dry land “Earth,” and He called the gathering

ח וַיִּקְרָא אֱלֹהִים לַרְקִיעַ שָׁמַיִם וַיְהִי עֶרֶב וַיְהִי בֹקֶר יוֹם שֵׁנִי: {פ}

ויקרא יי לרקיעא, שמיא; והיה רמש והיה צפר, יום תנין.

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

ויאמר יי, תכנסון מייא מתחת שמיא לאתר חד, ותתחזי, יבשתא; והיה כין.

י וַיִּקְרָא אֱלֹהִים | לַיַּבְשָׁה אֶרֶץ וּלְמִקְוֵה הַמַּיִם קָרָא

The Third Day of Creation: The Creation of Land

ארץ

Earth is a name that encompasses all of planet earth. Why did Hashem call only the dry land “earth”?

This hints to us that all of planet earth was created to serve man who lives on dry land, and man was created in order to serve Hashem. רמב"ן

8 HASHEM NAMED THE SKY “HEAVEN.”

This new name, שָׁמַיִם, has several meanings:

- > If you take the ש from the word שָׁמַיִם and turn it into a ש then you can spell the words שָׁמַיִם, which means **carries water**. This would refer to the sky carrying the upper waters, which were on top of it.
- > If you leave the ש and use the מ twice then you can spell the words שָׁמַיִם, which means there is **water over there**. This would imply that the water is not being carried by the sky rather =it is just there, suspended above it.
- > If you drop the extra מ, it spells שָׁמַיִם, but flip the first word around and you spell אֶשׁ (וַ)מַיִם, which means **fire (and) water**. This would teach us that Hashem **combined** fire and water **and from that mixture, He made the heavens**.

ח וַיִּקְרָא אֱלֹהִים לַרְקִיעַ שָׁמַיִם.

< שָׁא מַיִם.

< שָׁם מַיִם.

< אֶשׁ וַמַיִם' שְׁעֵרְבֹן זֶה בְּזֶה וְעֵשָׂה מִהֵם שָׁמַיִם:

Heaven	שָׁמַיִם
the heaven carries water above it.	שָׁא מַיִם
there is water in the heavens.	שָׁם מַיִם
the heavens are made of fire and water.	אֶשׁ וַמַיִם

9 LET THE WATERS BE GATHERED.

ט וַיִּקְוּ הַמַּיִם.

🕒 *Where were the waters being gathered from?*

Up until this point the lower waters were spread out over the entire face of the earth, and now Hashem gathered them into the oceans—which is the largest body of water out of all seas, lakes, rivers etc.

שְׁטוּחִים הָיוּ עַל פְּנֵי כָל הָאָרֶץ, וְהַתָּנוּס בְּאוֹרְהֵינוּם, הוּא הַיָּם הַגָּדוֹל שֶׁבְּכָל הַיָּמִים:

10 HE CALLED “SEAS.”

י קָרָא יַמִּים.

🕒 *Why did Hashem call the collection of water “seas” plural, when the previous passuk explains that all of the water in the world was gathered into one place; Does that not make it one sea?*

וְהִלָּא יָם אֶחָד הוּא? אֲלָא לַיְנוּ דוּמָה טַעַם דְּגַ הָעוֹלָה מִן

of waters “The Seas.” Now that His work involving the waters, which began on the second day of creation, was completed, Hashem saw that the work of the second day was good.

11 Hashem said, “Let the earth begin to sprout underground vegetation, in the form of seed-bearing plants and fruit trees that produce fruits on the earth, with seeds to reproduce only according to their species.” And so it was.

כי טוב

One of the reasons that Hashem did not say that His work was good on the second day is that He created division on that day, and division isn't a good thing. But, in this passuk, Hashem says about the division of land and sea that His work was good. Is division a good thing or a bad thing?

This world was created to unite Godliness and worldliness. This unity is greater than any level of Godliness that could have existed beforehand. However, unity can only happen if we were previously divided. Division on its own is terrible, but if we can create unity from it, then it is greater than anything we could have achieved beforehand.

שיחת ש"פ קרח תשכ"ח



Grass

ימים וירא אלהים כי טוב:

וקרא יי ללבשתא ארעא, ולבית כנישת מיא קרא יממי; וחזא יי ארי טב.

יא ויאמר אלהים תדשא

הארץ דשא עשב מזריע זרע עץ פרי עשה פרי למינו אשר זרעו בו על הארץ ויהי כן:

ואמר יי, תדאית ארעא דתאעא עסבא דבר זרעיה מזרע, אילן פירין עביד פירין לזניה, דבר זרעיה ביה על ארעא; והוה כין.

The answer is, rather than defining a sea as a united body of water, seas should be defined by their different qualities and wildlife. For example, we find that the taste of a fish caught in the sea near the city of Ako cannot be compared to the taste of a fish caught in the sea near the city of Aspamya. Therefore, the bodies of water near these two port cities should be considered two different seas.

יא תדשא הארץ דשא עשב. 11 LET THE EARTH SPROUT VEGETATION, PLANTS.

🔗 Why does the Torah use two different words to describe the same thing; vegetation—דשא, and plants—עשב?

The words דשא, “vegetation,” and עשב, “plants,” do not mean the same thing. One would use the word דשא when describing a field covered in vegetation, while the term עשב refers to an individual species. Therefore, it would not be appropriate for the Torah to write the words תעשב—Let the earth be full of—עשב because being that all species of עשב are different, and each one is individually referred to as a specific עשב, this would mean that the earth is covered in only one specific type of plant. Therefore, when the Torah wants to refer to a planet covered with all kinds of vegetation it uses the word תדשא, which has the root word of דשא, and is all-inclusive. Similarly, it is not grammatically appropriate to refer to a specific type of plant by saying “this particular דשא” because the word דשא refers to the state of the earth when it is covered with plants and filled with vegetation.

לא דשא" לשון "עשב" ולא "עשב" לשון "דשא", ולא היה לשון המוקרא לומר 'פעעב הארץ', שמיני דשאין מחלקין כל אחד לעצמו נקרא עשב פלוגי, ואין לשון למדבר לומר דשא פלוגי, ששון "דשא" הוא לבישת הארץ בעצבים כשהיא מתמלאת דלשאים:

עשב	דשא
Individual plant	Covered in vegetation

LET THE EARTH SPROUT.

This phrase means that the earth should be filled with and covered by a full layer of vegetation. In Old French, the word דשא translates to “herbaries,” which means all species of herbs growing together, as opposed to any individual plant or root which is called an עשב.

תדשא הארץ.

תתמלא ותתפסה לבוש עצבים, כלשון לעו נקרא דשא ארבידי"ז בן בערבוביא, וכל שרש לעצמו נקרא "עשב":

12 The earth gave forth vegetation: Plants bearing seeds according to their individual species, without mingling, even though Hashem only explicitly commanded the trees to do so. **And trees producing fruits containing seeds according to their individual species. Hashem saw that the creation of the third day was good.**

**יב ותוצא הארץ דשא
ועשב מזריע זרע למיניהו
ועץ עשה פרי אשר
זרעו בו למינהו וירא
אלהים כייטוב:**

ואפיקת ארעא דתאה עסבא דבר זרעיה
מזרע, לזנוהי, ואילן עביד פירין דבר
זרעיה ביה, לזנוהי; וחזא יי, ארי טב.

ועץ עושה פרי

Hashem only commanded fruit trees to grow, where did all of the non-fruit-bearing trees come from?

In Gan Eden, before Adam and Chavah sinned, all trees bore fruit. Afterward, when Hashem cursed the earth, its soil lost some of its former richness and could no longer produce as many fruit-bearing trees
אור החיים

(lit.) [PLANTS] WHICH PLANT SEEDS.

מזריע זרע.

🕒 *Plants cannot plant their own seeds, so what does this mean?*

This means that there will be **seeds growing** together with the plant, and one will be able to take those seeds and **plant them elsewhere.**

שגידל זו זרע לזרע ממנו במקום
אחר:

FRUIT TREES [THAT PRODUCE FRUITS].

עץ פרי.

🕒 *If fruit trees are by definition trees that produce fruit, then why does the passuk have to tell us right after, “that produce fruits”?*

These words teach us that Hashem commanded the earth to produce **trees whose bark and wood taste just like the fruit.** But the earth **did not** listen to Hashem and **do** as He commanded, rather **“and the earth produced trees that make fruit”²¹** and not trees that **taste** like fruit. Therefore, when man was cursed for the **sin** of eating from the tree of knowledge, Hashem also remembered that the earth sinned, and cursed it as well.²²

שיחא טעם העץ כטעם הפרי, והיא
לא עשתה כן אלא “ותוצא הארץ
וגומר ועץ עושה פרי”²¹ ולא העץ
פרי, לפיכך כשנתחילל אדם על עונו
נפקדה גם היא על עוניה ונתחללה:²²

(LIT.) WITH SEEDS INSIDE OF THEM.

אשר זרעו בו.

🕒 *Why does the passuk deviate from earlier²³ when it says “seed bearing”?*

These seeds are found **inside** of all fruit, as oppose to the plant seeds that were mentioned earlier²⁴ that grow together with the peel and not inside of them. The reason why they are nevertheless considered seeds and not just a part of the fruit is that **when these seeds are planted full trees grow from it.**

הו גרעיני כל פרי שמהו האילן אומח
כשנוטעין אותן:

12 THE EARTH GAVE FORTH ETC.

יב ותוצא הארץ וגומר.

🕒 *Why did the plants grow in separate groups according to their species if when Hashem commanded the plants to grow, He never specified “according to your species”?*

Even though it does not say “according to your species” concerning the plants’ commandment to grow, when the plants **heard** Hashem **command the trees** to grow in individual groups according to their own species **they made a simple calculation to themselves:** if Hashem commanded each species of trees—which generally grow in relative distance from each other—to grow in separate groups, then how much more so us little plants that

אף על פי שלא נאמר “למיניהו”
בדשאין בצווייהו, שמעו שגנטו
האילנות על כך ונשארו קל וחמר
בעלמנו, כדמפורש בצאודה בשחיטת
קליו:



Apple Tree

The Fourth Day
of Creation:
The Creation
of Planets

13 When the third night and day passed, the third day of creation came to its completion.

14 On the fourth day of creation, Hashem said, “Let luminaries be set in set positions in the sky and they will be used to separate between the day and night. Their eclipses will be used as signs for when Hashem has allocated to punish the earth. The luminaries will also serve for setting the dates of the Jewish festivals. Their orbiting, will serve for reckoning days and years.

יג וַיְהִי־עֶרֶב וַיְהִי־בֹקֶר יוֹם שְׁלִישִׁי: {פ}

והיה רמש והנה צפר, יום תליתאי.

יד וַיֹּאמֶר אֱלֹהִים יְהִי מְאֹרֹת בְּרָקִיעַ הַשָּׁמַיִם לְהַבְדִּיל בֵּין הַיּוֹם וּבֵין הַלַּיְלָה וְהִיוּ לְאֹתוֹת וּלְמוֹעֲדִים וּלְיָמִים וּשְׁנָיִם:

ואמר יי, יהוה נהורין ברקיעא דשמא, לאפרשא, בין קמא ובין לילא; ויהוה לאתין ולזמנין, ולממני בהון יומין ושנין.

יהי מארת

Light was created on the first day of creation, but when the sky was solidified on the second day it blocked the light from entering the universe. This caused the earth to be created in darkness on the third day. On the fourth day, Hashem caused the light to morph into physical luminaries that would be placed in the sky thus lighting up the earth.

רמב"ן

tend to grow closer to each other and often bunch together, we definitely should grow in individual groups so that the different species do not get mixed up. This is all explained in the Agadeta section of the chapter called Shechitas Chulin.

14 LET LUMINARIES ETC.

יד יהי מארת וגו'.

🔗 *The continuation of this passuk is only a command regarding the placement of the luminaries in the sky. When were they created?*

These luminaries were already created on the first day of creation, but Hashem waited until the fourth day in order to command them to be placed in the sky to begin their natural orbit.

This was also the case with all of the creations in the heaven and on earth. They were created in their essence on the first day, then each and every one was completed on the day that they were commanded to be set in to their proper place; the heavens on the second, the oceans and the earth's surface on the third etc. This is what the Torah means when it says, “In the beginning Hashem created אַתְּ the heavens and אַתְּ the earth”²⁵ The word אַתְּ, which is seemingly superfluous, teaches us to include the creation of all heavenly bodies and all earthly beings among the things that were created on the first day.

מיום ראשון נבראו, וברביעי כיה עליהם להפלות צרקה. וכו פל תולדות שמים וארץ נבראו מיום ראשון וכל אחד ואחד נקבע ביום שנגזר עליו. הוא שכתוב "את השמים" לרבות תולדותיהם "ואת הארץ"²⁵ לרבות תולדותיה:

LET LUMINARIES.

יהי מארת.

🔗 *Why is the word “luminaries” spelled missing a letter, does this somehow imply that they were incomplete in some way?*

This word was written missing the letter ו because as this word is currently spelled, it is similar to the Hebrew word for tragedy, and in the times of the Gemara, Wednesday—the day that the luminaries were created—was considered a tragic day, for on that day children were prone to contract the respiratory disease

חסר וי"ו פתיב, על שהוא יום מארה לפול חספרה צפינוקות, הוא ששנינו צדיעי היו מתענים על חספרה שלא תפול צפינוקות:

known as **askrah**. This is also the reason **why it says** in the Gemara, “On Wednesday, the men who would stand in the Beis Hamikdash to pray on behalf of the Bnei Yisroel would fast and pray that “askrah” would not befall the children.”

TO SEPARATE BETWEEN THE DAY AND NIGHT. **להבדיל בין היום ובין הלילה.**

🕒 *The Torah already said²⁶ that Hashem separated between light and darkness, so why is it repeated here?*

This passuk is talking about the solar system which only started to dictate day and night after **the light** that was **originally** created on the first day **was put away** for the Tzadikim,²⁷ **but beforehand during the seven days of creation, the original light and darkness worked together both by day and by night.** The light ruling the day, and darkness ruling the night.

משנגזר האור הראשון, חָבַל בְּשִׁבְעַת יְמֵי בְּרֵאשִׁית שָׁמַשׁוּ הָאֹרֶךְ וְהַחֹשֶׁךְ הָרִאשׁוֹנִים יַחַד בַּיּוֹם וּבַיּוֹם בְּלֵילָה:

(lit.) THEY WILL BE SIGNS. **והיו לאתות.**

🕒 *What are these signs?*

When the **luminaries weaken**—when the light of the sun and the moon naturally wanes—it is a **sign** that there are **evil** powers in control of **the world** during this time, creating a much greater chance of punishment for one’s sins. This is referenced when the Torah **writes**, “**and from the signs of the heaven do not fear**”²⁸ which is interpreted to mean that **only when the Jewish people fulfill the will of Hashem do they not have to worry about punishment** from above. Otherwise, the signs of heaven have great impact.

בְּשִׁבְעַת יְמֵי הַמְּאֹרוֹת לֹחֶזֶן הַיּוֹם רַע הוּא לְעוֹלָם, שֶׁנֶּאֱמַר “מֵאוֹתוֹת הַשָּׁמַיִם אֵל תִּחַסְפוּ”²⁸, בְּעֵשׂוֹתְכֶם רָחוּן הַקָּדוֹשׁ בְּרוּךְ הוּא חָיוֹן אֶתֶם כְּרִיכִיו לְדַאֲוָה מִן הַפְּרֻעָנוֹת:

(lit.) SET TIMES. **ולמועדים.**

🕒 *When are these set times?*

This is a **reference to the future**, when the B’nei Yisroel **will be commanded** to keep **the different Holidays**. And in order to establish the correct dates for these holidays, **they will have to calculate** the exact time that **the moon first appears** in the sky each month.

עַל שֵׁם הָעֵתִיד, שֶׁעֲתִידִים יִשְׁרָאֵל לְהַצְטִיחוֹת עַל הַמּוֹעֵדוֹת, וְהֵם נִמְנָיִם לְמוֹלַד הַלְּבָנָה:

DAYS. **ולימים.**

🕒 *How do both the sun and the moon rule over the daytime?*

The word “day” here refers to a full twenty-four-hour-period where **the sun shines for half the “day”** and **the moon shines** during the other **half** of the “day.” Together they complete a full “day.”

שָׁמוֹשׁ הַחֲמָה חָזִי יוֹם וְשָׁמוֹשׁ הַלְּבָנָה חָזִיו, הָרִי יוֹם שָׁלֹם:

AND YEARS. **ושנים.**

🕒 *How do the sun and the moon dictate our years?*

After 365 days, the sun and the moon will have completed their orbit together **through the twelve zodiacs that attend them**. This cycle is considered a full year. They then **begin to repeat their orbit** a second time, in a very similar manner to the first.

לְסוּף שָׁלֹשׁ מֵאוֹת וְשָׁעִים וְחֲמֵשֶׁה יָמִים יִגְמְרוּ מֵהַלְכֶם בְּשָׁנִים עֶשְׂרֵת מִזְלוֹת הַמְּשָׁרְתִים אוֹתָם, וְהוּא שָׁנָה, וְחוֹזְרִים וּמִתְחִילִים פַּעַם שְׁנִיָּיה לְסַבֵּב בְּגִלְגָּל בְּמִהְלָכָן הָרִאשׁוֹן:

26 בראשית א, ד 27 רש"י בראשית א, ד, ד"ה וירא 28 ירמיה י, ב

15 They will serve as luminaries in the sky, to shine on the earth.” And so it was.

16 Hashem positioned the two great luminaries—the greater light, the sun, to rule the day, and the smaller light, the moon, to rule the night—and the stars in their proper place in the sky.

17 Hashem placed them in the sky to shine on the earth,

18 to rule by day and by night, and to separate between the light and

טו והיו למאורות ברקיע השמים להאיר על הארץ ויהי כן:

ויהו לנהורין ברקיעא דשמיא, לאנהרא על ארעא; ויהו כין.

טז ויעש אלהים את שני המארת הגדלים את המאור הגדל לממשלת היום ואת המאור הקטן לממשלת הלילה ואת הכוכבים:

ועבד יי, ית תרין נהוריא רברביא: ית נהורא רבא, למשלת ביממא, וית נהורא זעירא למשלת בליליא, וית כוכביא.

יז ויתן אתם אלהים ברקיע השמים להאיר על הארץ:

ויהב יתהון יי, ברקיעא דשמיא, לאנהרא, על ארעא.

יח ולמשל ביום ובלילה ולהבדיל בין האור ובין החשך

להאיר על-הארץ

Hashem perfectly positioned the sun and the moon to shine on the earth. If He would have placed them any closer, there would be too much light and heat for the world to exist; and if He placed them any farther, there would be too little light.

תולדות יצחק

15 THEY WILL SERVE AS LUMINARIES.

טו והיו למאורות.

🔗 Why does the word והיו—they will serve as—appear specifically here, and not each time it mentions any of their other functions?

This teaches us that lighting up the world is not a side job for the luminaries; rather, it is just as important as all of their other jobs. Just as they differentiate between night and day, they will also function as a light for all of the inhabitants of the world.

עוד זאת ישמשו שיאירו לעולם:

16 THE TWO GREAT LUMINARIES

טז המארת הגדולים.

[THE GREATER LIGHT... AND THE SMALLER LIGHT].

🔗 Why do we first call both luminaries “great,” then later say that one of them is smaller?

The sun and the moon were originally created equal in size, and only afterwards did the moon shrink. This happened because it had complained to Hashem and said that it is impossible to have two luminaries equally great in size shine in the same world just as it is impossible to have two kings share the same crown. So, Hashem decided to shrink the moon.

שׂוים נבראו, ונתמעטה הלבנה על שקטונה ואמרה, אי אפשר לשני מלכים שישתמשו בכתר אחד:

AND THE STARS.

ואת הכוכבים.

🔗 This passuk only says that Hashem positioned the stars in the sky, not that He created them, so when were they made?

The stars were created after the moon because they were added to the sky in order to serve with the moon in compensation for diminishing it.

על ידי שמעט את הלבנה, הרצה כבדיה להפסיק דעתה:

the darkness. Hashem saw that the creation of the fourth day was good.

19 When the fourth night and day passed, the fourth day of creation came to its completion.

20 On the fifth day of creation, Hashem said, "Let the waters be filled with swarms of living creatures and let the birds which were created from the mud of the swamps fly over the earth and the sky."

21 Hashem created the great sea creatures, including a male and female Leviyasan. Hashem also created every particular species of living

וַיֵּרָא אֱלֹהִים כִּי טוֹב:

ולמשלט, ביממא ובליליא, ולאפּרשא, בין נהורא ובין חשוכא; וחזא יי, ארי טב.

ט וַיְהִי עֶרֶב וַיְהִי בֹקֶר יוֹם רְבִיעִי: {פ}

והנה רמש והנה צפר, יום רביעיאי.

כ וַיֹּאמֶר אֱלֹהִים יִשְׂרְצוּ הַמַּיִם שֶׂרֶץ נֹפֵשׁ חַיָּה וְעוֹף יְעוֹפֵף עַל-הָאָרֶץ עַל-פְּנֵי רִקיעַ הַשָּׁמַיִם:

ואמר יי--ירחשון מיא, רחיש נפשא חיתא; ועופא יפרח על ארעא, על אפי רקיע שמיא.

כא וַיִּבְרָא אֱלֹהִים אֶת-הַתַּנִּינִם הַגְּדֹלִים וְאֵת כָּל-נֹפֵשׁ הַחַיָּה | הַרְמֵשֶׁת אֲשֶׁר שֹׂרְצוּ הַמַּיִם לְמִינֵהֶם וְאֵת כָּל-עוֹף כָּנָף לְמִינֵהוּ

The Fifth Day of Creation: The Creation of Fish, Small Creatures, and Birds

יִשְׂרְצוּ הַמַּיִם:

When the passuk says, "Let the waters be filled with swarms of living creatures," it means that all the sea animals were actually created from the water. אור החיים

20 LIVING CREATURES.

כ נֹפֵשׁ חַיָּה.

🕒 *The word חַיָּה has two meanings: life, and beast. Which one does it mean here?*

Here these words mean, "A creature that will have life in it," referring to the fish and birds that were created on the fifth day.

עֵינֵהּ זֶה חַיָּה:

SWARMS.

שֶׂרֶץ.

All living creatures that crawl so low to the ground that you do not notice its legs are called שֶׂרֶץ. There are many different types of שֶׂרֶץ, for example: among winged creatures—flies; among insects—ants, beetles, and worms; among mammals, the mole, the mouse, the snail, and similar creatures; and all fish because they have no legs to begin with.

כל דבר חי שאינו גבוה מן הארץ קרוי "שרץ", צעוף כגון זבובים, צשקהים כגון נמלים וחפוזין ותולעים, וצבירות כגון חלד ועכבר וחמט וכיוצא בהם וכל הדגים:

21 SEA CREATURES.

כא הַתַּנִּינִם.

🕒 *Why specify these particular sea creatures?*

- > The simple explanation is because they are unique, being that they are the largest fish in the sea.
- > In the words of the Midrash it is explained that these words are referring to the largest fish to ever swim in the ocean—the Leviyasan and his wife! Hashem created the leviathan just like all other species, with

< דגים גדולים עצים.
< וצבירי אגדה, הוא לויטו וצו זוגו, שצביראם זכר ונקבה והרג את הנקבה ומלחה לצדיקים לעתיד לבא, שאם יפרו וירצו לא יתקיים העולם צבניהם, ("התנינים" כתיב):

וַיֹּאמֶר אֱלֹהִים יִשְׂרְצוּ הַמַּיִם:

This passuk speaks about two types of creations: the sea creatures, which were made from the water, and the birds, which fly between heaven and earth. Later we will discuss the land animals which were made from the earth. This hints at three types of people: Tzadikim, who are as pure as water; Reshoim, who lust after earthly matters; and Beinonim, who strive to be pure in their actions but are still inclined towards physical pleasure. כלי יקר

creature that swarm with which the waters are filled, and every particular species of winged fowl. Hashem saw that what He created was good.

וַיֵּרָא אֱלֹהִים כִּי טוֹב:

וּבְרָא יי, ית תְּנִינִיָּא רַבְרַבִּיא; וְיֵת כֵּל נִפְשָׁא חֵיתָא דְרַחֲשָׁא דְאַרְחִישׁוּ מִיָּא לְזַנְיָהוּן, וְיֵת כֵּל עוֹפָא דְפֶרַח לְזַנְיָהוּ, וְחָזָא יי, אַרְי טַב.

22 Hashem blessed all these beings saying, “Be fruitful and multiply; do not suffice with having one child. And all the water creatures should fill the waters, and the birds should multiply on the land.”

כַּב וַיְבָרֶךְ אֶתֶם אֱלֹהִים לֵאמֹר

פְּרוּ וּרְבוּ וּמְלֵאוּ אֶת־הַמַּיִם

בַּיַּמִּים וְהָעוֹף יִרְבַּב בְּאֶרֶץ:

וּבְרִיךְ יְתֵהוּן יי, לְמִימְרָ: פּוּשׁוּ וּסְגוּ, וּמְלוּ יֵת מִיָּא בְּיַמְמִיָּא, וְעוֹפָא, יִסְגִּי בְּאַרְעָא.

23 When the fifth night and day passed, the fifth day of creation came to its completion.

כַּג וַיְהִי־עֶרֶב וַיְהִי־בֹקֶר

יוֹם חַמִּישִׁי: {פ}

וַהֲוֵה רִמְשׁ וַהֲוֵה צֶפֶר, יוֹם חַמִּישָׁאִי.

וַיְבָרֶךְ אֶתֶם

There are opinions that say that the land animals did not receive a special blessing to multiply because if there are too many of them they would overrun man. That is why they only breed during specific seasons and not all year round. ע"פ חזקוני ורבינו בחיי

both a male and a female, but immediately after creating them Hashem killed the female and salted it to preserve it for the feast that the Tzadikim will have when Moshiach comes. The reason was that these creatures were so powerful that if Hashem would have allowed them to have children, they would have overtaken the world! (This also helps us understand why the word תְּנִינִים is spelled missing a י. This is to signify that only one of the two that were created managed to survive)

THE LIVING CREATURE.

נִפְשׁ חַיָּה.

🔗 *As explained previously²⁹ the word תְּנִיָּה has two meanings; life, and beast. Over here it is spelled with a ה־תְּנִיָּה— which could translate to “The special תְּנִיָּה.” Does this change its meaning to beast?*

Here as well these words mean, “A creature that has life in it.”

נִפְשׁ חַיָּה זֶה חַיָּה:

HASHEM BLESSED THEM.

כַּב וַיְבָרֶךְ אֹתָם.

🔗 *Why are these animals the only ones to get a blessing?*

Since man reduces their number by hunting and eating them, they needed a special blessing in order to remain in existence.

לְפִי שְׁמַחְסָרִים אוֹתָם וְלָדִין מָהֶם וְאוֹכְלֵין אוֹתָם, הִזְרָכּוּ לְזִבְרָה.

Why then did the land animals not receive a blessing? The truth is that they, too, indeed needed a blessing, but Hashem was reluctant to bless them right away because that would in turn require Him to bless the snake, and Hashem knew that the snake would end up cursed for his part in the sin of the tree of knowledge. Therefore, He did not bless them right away and waited until after the snake was cursed, that way the snake would not be included in the blessing.

וְאִף חַיּוֹת הִזְרָכּוּ לְזִבְרָה, אֵלֶּךָ מִפְּנֵי הַנֶּחֱשׁ שְׁעֵתִיד לְהַלְלֵהָ, לְכַד לֹא בְרָכּוּ, שְׁלֹא יֵהָא הוּא בְּכֻלָּ:

BE FRUITFUL.

פְּרוּ.

This word has the same meaning as the word פְּרִי, which means fruit. Its meaning is “Make fruit—offspring.”

לְשׁוֹן פְּרִי, כְּלוֹמַר עֲשׂוּ פִּדּוֹת:

29 רש"י בראשית א, כ, ד"ה החיה

The Sixth Day of Creation: The Creation of Animals and Man

24 On the sixth day of creation, Hashem said, “Let the earth bring forth living creatures according to their species: Livestock, reptiles, swarming creatures, and beasts according to their species.” And so it was.

כד וַיֹּאמֶר אֱלֹהִים תּוֹצֵא הָאָרֶץ נֶפֶשׁ חַיָּה לְמִינָהּ בְּהֵמָה וְרֶמֶשׂ וְחַיֵּי-אָרֶץ לְמִינָהּ וַיְהִי-כֵן:

וַיֹּאמֶר יי, תפיק ארעא נפשא חיתא לזנה, בעיר ורחיש וחית ארעא, לזנה; והיה כין.

25 So, Hashem created beasts

כה וַיַּעַשׂ אֱלֹהִים אֶת-חַיֵּי הָאָרֶץ

נֶפֶשׁ חַיָּה

There are four life forms mentioned in this passuk: living creatures, livestock, reptiles, and beasts. In the next passuk, when Hashem creates their bodies, only three are mentioned: beasts, livestock, and reptiles. The Midrash explains that this is because "living creatures" here refer to the sheidim whose souls were created, but by the time Hashem was ready to create their bodies it was already Shabbos. בראשית רבה

AND MULTIPLY.

וּרְבוּ.

Why does the Torah say “be fruitful” and “multiply,” which both mean to have children?

If the Torah had only written the words “be fruitful,” then its meaning would have been that each creature should be able to give birth to one child and not more. The words “and multiply” are added to teach us that each parent can give birth to multiple children throughout their lifetime.

אם לא חמך אלף פרוו היה אחד מוליד אחד ולא יותר, ובא ורבוי שחמד מוליד הרבה:

24 LET THE EARTH BRING FORTH.

כד תּוֹצֵא הָאָרֶץ.

This sounds like all the animals were inside the earth, and on the sixth day the earth had spit them out. If so, when were they created?

This is connected to what we explained earlier,³⁰ that everything was created in their essence on the first day of creation and only completed later. Similarly here, all of the animals were created on the first day and hidden in the earth, and on the sixth day all Hashem had to do was extract them from the ground.

הוא שפרשתי³⁰ שהכל נברא מיום ראשון ולא הוצרכו אלף להוציאם:

LIVING CREATURES [ACCORDING TO THEIR SPECIES].

נֶפֶשׁ חַיָּה.

Does this mean that “living creatures” are referring to a specific species not mentioned clearly in the passuk?

Just as in the previous pessukim, these words do not refer to a specific species but are a general term for all animals that have life within them, and were created on the sixth day.

שגשג צה חיות:

REPTILES.

וְרֶמֶשׂ.

These creatures are very similar to the שרץ that was mentioned earlier.³¹ They are very short, and crawl on the ground. When they walk, it seems as if they are being dragged along because their legs are very short and therefore their walk is not so noticeable. All terms that derive themselves from the words רמש and שרץ are called “mouvoir” in Old French.

הם שרצים שהם נמוכים ורומשים על הארץ, ונראים כאלו נגררים שאין הלוכו נפר, כל לשון רמש ושרץ בלשוננו קוננוברי"ש:

25 [HASHEM] CREATED [BEASTS ETC.].

כה וַיַּעַשׂ.

Last passuk ended with the words, “and so it was,” telling us that Hashem created all of the animals on the sixth day. Why does the passuk have to repeat itself?

These words tell us that He formed their images beautifully according to their own wishes, in their full shape, and at their full height.

תקנם בצביונם בתקונן ובהומתן:

according to their species, livestock according to their species, and reptiles and swarming creatures of the earth according to their species. Hashem saw that what He had created was good. However, Hashem did not bless the creatures of the earth like He had blessed the creatures of the sea, for He did not want the snake to receive His blessings.

וַיֹּאמֶר אֱלֹהִים וּגו'

The Gemara (Sanhedrin 38a) offers two reasons why man was last to be created. The first reason is so that man should enter a completed world; a world in which he can immediately begin performing mitzvos. The second reason is so that man shouldn't become haughty: he can always be told that he came "even after the lowly mosquito."

Man was created after the lowly mosquito because he is, in fact, lower than the mosquito should he become haughty. However, man was granted a unique ability in that he has the capacity to elevate himself from his humble default to the greatest of levels. ע"פ לקו"ש ח"ו ע' 77 ואילך

וַיִּרְדּוּ

Had Hashem not explicitly granted Adam authority over the animals, Adam would have been equal to the animals. The only reason for man's supremacy over the species is because Hashem granted him that supremacy. And that supremacy is contingent on man's recognition that it is from Hashem; if man fails to recognize that his authority over the animals is because of Hashem, he no longer is granted that authority. ע"פ לקו"ש ח"כ ע' 11 ואילך

26 Since the angels were created in Hashem's likeness, Hashem thought that they might object to another creature being created in His likeness. So, Hashem consulted with the angels and said, "Let us, Hashem and his angels, create man in our form and according to our likeness: To understand and to be intellectually creative. If he lives up to his Divine image, he shall rule over the fish of the sea, the birds in the sky, the livestock and the entire earth, as well as all reptiles that swarm the earth. But if he does not live up to his Divine image, the wild beast will prevail over him."

26 LET US CREATE MAN.

🔗 *Why did Hashem invite others to create man with him—"let us create man"—if He could have done it alone?*

This passuk teaches us about Hashem's humility. He never needs to ask anyone for advice, but in this case, He felt that since man was created in the image of the angels, they might become jealous of him. Hashem therefore consulted them first in order to appease them. Similarly, in matters of great importance such as when He judges kings, we find that on multiple occasions Hashem humbled Himself to ask His angels for advice. As we find when the prophet Micha told King Achav, "I saw Hashem sitting on His heavenly throne to judge you, and all of His heavenly servants were standing beside His, to His right and to His left."³² This cannot be referring to physical directions such as right and left, being that they do not exist in the presence of Hashem; rather, it refers to the angels that pled in favor of Achav—for kindness is attributed to Hashem's "right" hand—and to the angels that stood to accuse him—for judgment is attributed to Hashem's "left" hand. Another such instance, is when King Nevuchadnezar dreamt of his own heavenly verdict, as it says; "This sentence is decreed by the angels and this verdict is commanded by the holy ones."

**לְמִינָהּ וְאֶת־הַבְּהֵמָה
לְמִינָהּ וְאֶת כָּל־רֶמֶשׂ
הָאֲדָמָה לְמִינֵהוּ וַיִּרְא
אֱלֹהִים כִּי־טוֹב:**

וַעֲבַד יי ית חַיִּת אֶרְעָא לְזָנָה,
וְיִת בְּעִירָא לְזָנָה, וְיִת כָּל רַחֲשָׂא
דְּאֶרְעָא, לְזָנוּהִי; וְחִזָּא יי, אַרְי טַב.

**כּו וַיֹּאמֶר אֱלֹהִים
נַעֲשֶׂה אָדָם בְּצַלְמֵנוּ
כְּדְמוּתֵנוּ וַיִּרְדּוּ בְדִגְת
הַיָּם וּבְעוֹף הַשָּׁמַיִם
וּבַבְּהֵמָה וּבְכָל־
הָאָרֶץ וּבְכָל־הָרֶמֶשׂ
הָרֹמֵשׂ עַל־הָאָרֶץ:**

וְאָמַר יי, נַעֲבִיד אִנְשָׁא בְּצַלְמֵנָא
כְּדְמוּתֵנָא; וַיִּשְׁלְטוּן בְּנוּנֵי יִמָּא וּבְעוֹפֵא
דְּשָׁמַיָּא, וּבְבְעִירָא וּבְכָל אֶרְעָא,
וּבְכָל רַחֲשָׂא, דְּרַחֲשֵׁי עַל אֶרְעָא.

כּו נַעֲשֶׂה אָדָם.

עֲנוּתוֹתוֹ עַל הַקְּדוּשׁ בְּרוּךְ הוּא לְמַדְנוּ
מִפָּחוּ, לְפִי שְׁהֶאֱדָם הוּא בְּדְמוּת
הַמַּלְאָכִים וַיִּתְקַנְאוּ זֶו, לְפִיכֵךְ נִמְלָךְ
בְּהוּ.
וּכְשֶׁהוּא דָן אֶת הַמַּלְאָכִים הוּא נִמְלָךְ
בְּפָמְלִיא שְׁלוֹ, שְׁכַן מַזְיָנוּ בְּאַחְזָב
שְׁאֲמַר לוֹ מִיכָה "רְאִיתִי אֶת ה' יוֹשֵׁב
עַל פְּקָאוֹ וְכָל כְּבָב הַשָּׁמַיִם עוֹמֵד
עָלָיו מִימִינוֹ וּמִשְׁמָאלוֹ"³², וְכִי יֵשׁ יָמִין
וּשְׁמָאל לְפָנָיו, אֶלְכָּא אֲלוֹ מִימִינֵי
לְזָכוֹת וְאֲלוֹ מִשְׁמָאֵלִים לְחוֹבָהּ וְכוּ
"בְּגִזְרַת עֵירִין פְּתַגְמָא וּבְמֵאֲמַר
הַדִּישִׁין שְׁאֵלְתָּא".
אֲף פָּחוּ בְּפָמְלִיא שְׁלוֹ נִטְל רְשׁוּת,
אֲמַר לְהֵם, יֵשׁ בְּעֵלְיוֹנִים בְּדְמוּתֵי, אֵם
אִין בְּדְמוּתֵי בְּתַחְתּוֹנִים, הֲרִי יֵשׁ הַנְּאִה
בְּמַעֲשֵׂה בְּרָאשִׁית:

Similarly, here, Hashem humbly requested permission from his angels before creating man. He explained to them; in the higher worlds, there are many things created in my image, if there is to be nothing created in My image in the lower worlds, alas there will be an imbalance in the creation of the universe.

LET US MAKE MAN.

נַעֲשֶׂה אָדָם.

🕒 *Were the angels only consulted, or did they actually help make man?*

Even though the angels did not help in the actual forming of man, and the wording of this phrase leaves room for heretics to rebel and claim that there is more than one creator of man, nevertheless the passuk did not refrain from using this language because it desperately wanted to teach us the virtues of proper behavior and humility. It teaches us that an important person should be ready to humble himself to consult and request permission from less important people, just as Hashem consulted the angels about the creation of man. The Torah could have avoided the heretics claims by writing, “Let Me make man,” but if that were the case then we would not have learned the same lesson, because we might have understood it to mean that he was talking to Himself rather than to His heavenly court. Therefore, the Torah had to write, “Let us make man,” and then respond to the potential claims of the heretics in the next passuk by writing, “and Hashem created man” not “and they created man.”

אָרְךָ עַל פִּי שָׁלַח סִייעוּהוּ צִיבִירְתוּ, וַיֵּשׁ מִקּוּם לְמִינִים לְקָדוֹת, לֹא נִמְנַע הַפְּחָזֵב מִלְלַמֵּד דְּרָךְ חֲרָץ וּמִדַּת עֲנוּיָה, שֶׁיֵּהָא הַגָּדוֹל נִמְלָךְ וְנוֹטֵל קְשׁוּת מִן הַקָּטָן. וְאִם פָּתַב ‘אֲנַעֲשֶׂה אָדָם’ לֹא לְמַדְנֵוּ שֶׁהָיָה מִדְּבַר עִם צִית דִּינוֹ, אֶלְכָּא עִם עֲלָמוֹ. וְהַשׁוֹבְחֵוּ פָּתַב צָלְדוֹ ‘וַיִּבְרָא אֶת הָאָדָם’, וְלֹא פָּתַב ‘וַיִּבְרָאוּ’:

IN OUR FORM.

בְּצַלְמֵנוּ.

🕒 *Why does the passuk choose to say, “in our form” and not, “like our form”?*

Man was made *in the mold* that Hashem had prepared for him.

בְּדַפּוּס סָלְנוּ:

ACCORDING TO OUR LIKENESS.

כְּדְמוּתֵנוּ.

🕒 *Hashem and the angels do not have a physical shape, so in what way was man created like them?*

This means that man will be wise and have the ability to understand, just like the angels.

לְהַבִּין וּלְהַשְׂכִּיל:

(lit.) THEY SHALL RULE OVER THE FISH OF THE SEA.

וַיִּרְדּוּ בְדִגַּת הַיָּם.

🕒 *Adam was only one person, so why does the Torah say they in the plural?*

The word וַיִּרְדּוּ has two different meanings, and each one applies to a different kind of person: it can mean

יֵשׁ צִלְשׁוֹן הָאָה לְשׁוֹן רְדוּי וּלְשׁוֹן וַיִּרְדָּה, זָכָה רוֹדָה צְחִיזִת וּצְהִמוֹת, לֹא זָכָה נַעֲשֶׂה יָרִיד לְפָנֵיהֶם וְהַחֲיָה מוֹשְׁלֵת צוּ: rule, or it can mean descent. The first person is worthy and therefore rules over all beasts and cattle, but the second person is unworthy and therefore descends to become humbled before all his cattle and the beasts rule over him.

וַיִּרְדּוּ	Scenario	Meaning
רִידוּי Rule	When Man is worthy.	He will rule over all animals.
רִידָה Descent	When man is unworthy.	He will have a lower status than the animals.

בְּצַלְמוֹ בְּצַלְמֵ אֱלֹהִים

“In his form” can be interpreted to mean in the form of an average man. This teaches us that there are two forms of mankind: The form of man that is imprinted on all mankind, and “the image of Hashem” which is hidden in every Jewish soul. אור החיים

27 So, with the angles’ consent, Hashem created man in His form; in the form that Hashem had allocated for man: **He created him in the image of Hashem. Hashem created both a male and female.**

28 Hashem blessed them and said to them, “Be fruitful multiply. Fill the earth and

כז וַיִּבְרָא אֱלֹהִים | אֶת־הָאָדָם בְּצַלְמוֹ בְּצַלְמֵ אֱלֹהִים בָּרָא אֹתוֹ זָכָר וּנְקֵבָה בָּרָא אֹתָם:

וַיִּבְרָא יי ית אָדָם בְּצַלְמֵיהּ, בְּצַלְמֵ אֱלֹהִים בָּרָא יְתִיהּ: דְּכָר וּנְקֵבָא, בָּרָא יְתֵהוּן.

כח וַיְבָרֶךְ אֹתָם אֱלֹהִים וַיֹּאמֶר לָהֶם אֱלֹהִים פְּרוּ וּרְבוּ וּמְלֵאוּ

27 HASHEM CREATED MAN IN HIS FORM.

כז וַיִּבְרָא אֱלֹהִים אֶת הָאָדָם בְּצַלְמוֹ.

Previously,³³ we explained that “in His form” here means “in His mold.” If the Torah already told us that man was created with a mold, why does it repeat itself here by saying “in” rather than “like”?

Man was created with the mold that was prepared for him. By repeating itself the Torah is stressing that this was unique because all other creatures were created with Hashem’s speech, but man was created by hand, as it says; “and you lay your hand upon me.”³⁴ This teaches us that man was made by hand with a special mold. This mold was similar to the stamps that would press images into coins—in Old French, they would call the stamps “coin.” Similarly, it says, “When man dies, his image will change, just like clay changes under the seal,”³⁵ this teaches us that man is molded by a seal.

דְּכַפּוּס הָעֵשׂוּי לוֹ, שְׁהַכַּל נִבְרָא בְּמַלְאֲמֵר וְהוּא נִבְרָא בְּיָדַיִם, שְׁנִלְאֲמֵר “וַיִּפְּסֵת עָלַי פִּפְסָה”³⁴ נִעֲשֶׂה בְּחוּטָם כְּמַטְבֵּעַ הָעֵשׂוּיָה עַל יְדֵי רוֹסָם, שְׁפוּרֵינוּ קוּיִי, וְכֵן הוּא אֹמֵר “תִּתְּהַפֵּד כְּחוּמֵר חוּטָם”³⁵:

HE CREATED HIM IN THE IMAGE OF HASHEM.

בְּצַלְמֵ אֱלֹהִים בָּרָא אוֹתוֹ.

Here the Torah finally explains to us the shape of the mold that was prepared for the creation of man. It was formed in the image of his creator.

פִּירֵשׁ לָךְ שְׁאוֹתוֹ לָלֵם הַמִּתְקַן לוֹ לָלֵם דְּיוֹקָן יוֹצְרוֹ הוּא:

CREATED BOTH A MALE AND A FEMALE.

זָכָר וּנְקֵבָה בָּרָא אֹתָם.

Later in the Torah after man was created, the passuk says, “Hashem took one of Adam’s sides, to form the female etc.”³⁶ However, here it seems like man and woman were created at the same time?

וְהִלָּן הוּא אֹמֵר “וַיִּקַּח חֲתָן מִלְּעֻצְתּוֹ וּגְזַר”³⁶? < בְּמִדְרַשׁ אַגְדָּה שְׁצָרָאוּ שְׁנֵי פְרָעוֹפִים בְּרִיָּהּ רֵאשׁוֹנָה, וְאַחַר כֵּן חֲלָקָם. < פְּשׁוּטוֹ שֶׁל מִתְרָא, כֵּאֵל הוֹדִיעַ שְׁצָרָאוּ שְׁנֵיהֶם בְּשֵׁשׁ, וְלֹא פִרַשׁ לָךְ בִּינָד בְּרִייתָן, וּפִרַשׁ לָךְ בְּמָקוֹם אַחֵר:

> This is why the Midrash understands that Hashem’s first human creation was made with one body and two faces—one male one female, and later He separated them.

> The simpler explanation of our passuk is: Over here, the Torah is saying that both man and woman were created on Friday, but it does not describe to us how they were created; that is only explained to us later, in a different passuk.

28 AND MASTER IT [RULE OVER ETC.].

כח וַיְבָרֶךְ וַיֹּאמֶר.

Why does the Torah repeat itself—he will master it and rule over it?

> The word master is written without a 1, changing its meaning to “and master her.” This teaches us that

< חָסֵר וַיֹּאמֶר, לְלִמְדָה שְׁהִזְכֵּר כּוֹצֵשׁ חֵת הַנְּהַבָּה שֶׁלֹּא תֵהָא וְאֶחָת.

master it. Rule over the fish in the sea, the birds in the sky and all beasts that swarm the earth.”

29 Hashem said to the man and woman, “Although I have allowed you to rule over the creatures of the earth, I do not permit killing them in order to eat them. Rather, I permit you to eat every seed-bearing plant that grows on the earth and every tree that has seed-bearing fruit, they shall be yours for food. Only in the times of Noach will animals be permitted to kill for food.

30 All vegetation shall also serve for food for every living creature on the earth, for every bird in the sky and for everything that crawls on the

אֶת־הָאָרֶץ וְכַבְּשָׁהּ וְרָדוּ בַדְּגַת הַיָּם וּבְעוֹף הַשָּׁמַיִם וּבְכָל־חַיַּה הַרְמֵשֶׁת עַל־הָאָרֶץ:

וּבְרִיד יִתְהוֹן, יי, וְאָמַר לְהוֹן יי פּוֹשׁוּ וּסְגּוּ וּמְלוּ יִת אֶרְעָא, וּתְקוּפוּ עֲלֶיהָ; וּשְׁלוּטוּ בְּנוֹנֵי יָמָא, וּבְעוֹפֵא דְשָׁמַיָא, וּבְכָל חַיָּתָא, דְרַחֲשָׂא עַל אֶרְעָא.

כט וַיֹּאמֶר אֱלֹהִים הִנֵּה נֹתַתִּי לָכֶם אֶת־כָּל־עֵשֶׂב | זֶרַע זֶרַע אֲשֶׁר עַל־פְּנֵי כָל־הָאָרֶץ וְאֶת־כָּל־הָעֵץ אֲשֶׁר־בוּ פְרִיעַץ זֶרַע זֶרַע לָכֶם יִהְיֶה לְאֹכְלָה:

וְאָמַר יי, הָא זְהִבִית לְכוּן יִת כָּל עֵסְבָא דְבַר זֶרְעִיה מְזֻדְרַע דְעַל אֲפִי כָל אֶרְעָא, וְיִת כָּל אֵילָנָא דְבִיָּה פִירֵי אֵילָנָא, דְבַר זֶרְעִיה מְזֻדְרַע: לְכוּן יְהִי, לְמִיכַל.

ל וְלִכְל־חַיַּת הָאָרֶץ וּלְכָל־עוֹף הַשָּׁמַיִם וּלְכָל | רוֹמֵשׁ עַל־הָאָרֶץ אֲשֶׁר־בוּ נֶפֶשׁ חַיָּה אֶת־כָּל־

a man should ensure that his wife does not become a pleasure seeker .

> By adding “and master it” in the same passuk that says “be fruitful and multiply,” this passuk also teaches us that only men have a Mitzvah to have children and not women, because men are more naturally inclined to conquer.

29 THEY SHALL BE YOURS FOR FOOD. FOR EVERY LIVING CREATURE ON THE EARTH... [ALL VEGETATION SHALL SERVE AS FOOD].

< וְעוֹד לְלִמְדָה, שְׁהָאִישׁ שְׁדַרְכּוּ לְכַבּוֹשׁ מְאֹדָה עַל פְּרִיָּה וּרְבִיָּה וְלֹא הָאִשָּׁה:

כט לָכֶם יִהְיֶה לְאֹכְלָה וּלְכָל חַיַּת הָאָרֶץ.

🕒 In the previous passuk, man was told that he is to rule over all creatures on earth, so why do we say here that he cannot eat them?

The Torah considers man equal to cattle and beasts concerning their diet. Even though man and woman are to rule over the animal kingdom, they nevertheless were not given permission to kill any creature, even to eat its meat. Instead together all creatures were to eat all sorts of plant vegetation. This lasted until Noach’s sons arrived after the flood when they were permitted to eat meat for its nutritional value , as it says, “Every living creature will be yours to eat. Just like the plant vegetation [that I permitted for Adam], similarly, I have given you permission to eat everything.”³⁷

הַשָּׂוֶה לָהֶם בְּהֵמוֹת וְחַיּוֹת לְמַאֲכָל, וְלֹא הִרְשָׂה לָאָדָם וּלְאִשָּׁתוֹ לְהַמִּית בְּרִיָּה וּלְאֹכֹל בְּשָׂרָהּ, אֲדָּ כָּל יָרֵךְ עֹשֶׂב יֵאָכְלוּ יַחַד בָּלֶם, וּכְשֶׁבָּאוּ בְּנֵי נֹחַ הִתִּיר לָהֶן בְּשָׂרָהּ, שְׁנִאָמַר “כָּל רֶמֶשׂ אֲשֶׁר הוּא חַי וְגוֹמֵר, פְּרִיָּה עֹשֶׂב” שְׁהִתְרַתִּי לָאָדָם הִרְאִשׁוֹן “נִתַּתִּי לָכֶם אֶת כָּל־³⁷:

טוב מאד

Why did Hashem call the sixth day of creation, the day during which Adam and Chavah sinned, a day that was “very good”?

While sinning is terrible, it allows for a new mitzvah: the mitzvah of teshuvah. Furthermore, doing teshuvah enables the repented to achieve lofty levels that were previously impossible. This is why Chazal have said: “במקום שבעלי תשובה עומדים, אפי' צדיקים גמורים אינם יכולים לעמוד בו—at the place where repenters stand, even the absolute tzaddikim cannot stand.” These ideas were best represented on the sixth day of creation, when Adam and Chavah sinned; and that is when Hashem saw that “it was very good.” התוועדויות תשמ"ט ח"א ע' 254 ואילך

*The Seventh Day:
Hashem Rests
from His Work*

ויכולו

The Gemara says that one who recites ויכולו on Friday night becomes a partner with Hashem in the creation of the world.

Because the purpose of creation is to reveal Hashem in the physical realms, testimony of Hashem's creation—e.g., reciting ויכולו—helps achieve that goal. ע"פ לקו"ש ח"ו ע' 123

ground, that possess a living soul.” And so it was.

31 Hashem saw everything He had created throughout the past six days of creation, and now that man was created it was very good. When the sixth night and day passed, the sixth day of creation came to its completion.

יִרְקַע עֵשֶׂב לְאֹכְלָהּ וַיְהִי־כֵן:

ולכל חית ארעא ולכל עופא דשמיא ולכל דרחיש על ארעא, דביה נפשא חיתא, ית כל ירוק עסבא, למיכל; והנה כין.

לא וירא אלהים את כלי־אשר עשה והנה טוב מאד ויהי־ערב ויהי־בקר יום הששי: {פ}

וחזא יי ית כל דעבד, והא תקין לחדא; והנה רמש והנה צפר, יום שתיתאי.

פרק ב

1 The Heaven, the Earth and all their components were thus finished on the sixth day of creation.

א ויכלו השמים והארץ וכל־צבאם:

ואשתכללו שמיא וארעא, וכל חיליהון.

31 THE SIXTH DAY.

לא יום הששי.

Why is the sixth day the only day that the passuk adds the letter ה, which changes its meaning to, “the sixth day”?

> One answer is: A prefix ה is added to הששי, “the sixth day,” because the numerical value of the letter ה is five. A ה was added to the last day of creation in order to teach us that Hashem made a condition with the entire universe that He will only keep it in existence if the Bnei Yisroel accept upon themselves the five books of the Torah.

> Another explanation is: By saying “the sixth day” the passuk is referencing another special sixth day—that is the sixth day of Sivan. The day slated for the giving of the Torah. The meaning of the passuk would be as follows: All of creation will stand and tremble as their fate hangs in the balance because they are waiting until the sixth day of Sivan to hear if the Bnei Yisroel accepted the Torah. (Another version of this answer is: On the sixth day of Sivan, when the Bnei Yisroel accepted the Torah, all of creation was strengthened because their purpose was fulfilled, and it was as if the world was created right then. That is why “the sixth day” is spelled with a ה, to teach us that it is referring to the sixth day of Sivan.)

< הוסיף ה' בַּשְּׁשִׁי בְּגִמְרַ מַעֲשֵׂה בְּרָאשִׁית, לומר שֶׁהַתְּנֵה עִמָּהֶם, עַל מִנְתַּ שִׁיְהַבְּלוּ עֲלֵיהֶם יִשְׁרָאֵל חֲמֵשֶׁה חֲמֵשִׁי תּוֹרָה.

< דָּבַר אַחַר “יוֹם הַשְּׁשִׁי”, כָּלֵם כְּלוּמַם וְעוֹמְדִים עַד יוֹם הַשְּׁשִׁי, הוּא שְׁשִׁי בְּסִיּוֹן הַמוּבָח לְמַתָּן תּוֹרָה. (ס"א שְׁבִיּוֹם ו' בְּסִיּוֹן שֶׁקִּבְּלוּ יִשְׁרָאֵל הַתּוֹרָה נִתְחַזְּקוּ כָּל יְיִרַת בְּרָאשִׁית וְנִחְשָׁב כְּאִלּוּ נִבְרָא הָעוֹלָם עִפָּה, וְזֶה “יוֹם הַשְּׁשִׁי” בְּה"א, שְׁאוֹתוֹ יוֹם ו' בְּסִיּוֹן):

2 In fact, Hashem put the finishing touches on creation up to the last moments of the sixth day, so much so that it would appear to the human observer that Hashem finished his work on the seventh day, and He rested on the seventh day from all the work that He had done throughout the past six days.

3 Hashem blessed the seventh day of the week for eternity and sanctified it. For on this day Hashem rested from his work, including that which Hashem had created and planned to make on Shabbos, but instead created it on Friday.

ב ויכל אלהים ביום השביעי מלאכתו אשר עשה וישבת ביום השביעי מכל מלאכתו אשר עשה:

ושיצי יי ביומא שביעאה, עבדתיה דעבד; ונח ביומא שביעאה, מכל עבדתיה דעבד.

ג ויברך אלהים את יום השביעי ויקדש אתו כי בו שבת מכל מלאכתו אשר ברא אלהים לעשות: {פ}

ובריך יי ית יומא שביעאה, וקדיש יתיה: ארי ביה נח מכל עבדתיה, דברא יי למעבד.

ויכל אלהים ביום השביעי

Hashems was precise with time: Hashem finished His creation on the sixth day, just moments before the seventh day.

We can learn a lesson from Hashem's precision with time: Every single moment is important. So long as a person has time available for avodas hashem, they should use it to its fullest.

ע"פ לקו"ש ח"ה ע' 24 ואילך

ויברך אלהים

Hashem blessed Shabbos with an extra level of spirituality. This is why we receive an extra Neshamah on Shabbos.

ספורנו

2 HASHEM FINISHED ON THE SEVENTH DAY.

ב ויכל אלהים ביום השביעי.

🕒 *How can the Torah say that Hashem finished creating the world on the seventh day if last passuk just told us that Hashem finished on the sixth day?*

> Rabbi Shimon explained the matter as follows: People cannot calculate exact moments and seconds, and therefore they must add time to Shabbos by ending their workday earlier—during the weekday. But Hashem, Who knows the exact moment and second for everything, was able to finish His last bit of work the moment Shabbos had begun, which appears just like finishing on Shabbos day itself.

> **Another answer:** After the six days of creation, what the world was missing was rest, and when Shabbos came along it brought with it rest. All of Hashem's work was finished during the six days, but the addition of rest to the world was the end of Hashem's job, and the completion of His handiwork.

רבי שמעון אומר, בְּשַׁר וְדָם שְׂאִינוּ יוֹדְעַ עֲתָיו וּרְגָעָיו כְּרִידָ לְהוֹסִיף מִחוּל עַל הַקֹּדֶשׁ, לְכַל הַקֹּדֶשׁ צְרוּף הוּא שְׂיֹדְעַ עֲתָיו וּרְגָעָיו, נִכְנָס צוֹ פְחוּט הַשְּׂעֵרָה, וְנִרְאָה כְּאִלּוּ כְּלוּ צוֹ בַּיּוֹם. דְּבַר אַחֵר, מָה הָיָה הָעוֹלָם חָסֵר מִנוּחָה, בְּחַת שְׂבַת בְּחַת מִנוּחָה, כְּלַתָּה וְנִגְמְרָה הַמְּלָאכָה:

3 BLESSED SANCTIFIED.

ג ויברך ויקדש.

🕒 *Where exactly do we see this blessing, and in what way was Shabbos sanctified?*

We saw this when Hashem blessed the Bnei Yisroel with manna. Every day of the week, only one omer measure of manna per person would descend from the sky for them, but on Friday they would get a double portion—one for Friday and one for Shabbos. He also sanctified Shabbos with the manna by not letting any of it fall on Shabbos, thus separating this day from the rest of the week. This passuk is a reference to the future when the Bnei Yisroel will be obligated to refrain from working on Shabbos, and they will be compensated by their extra earnings during the rest of the week.

בְּרָכוּ בְּפִנּוּ, שְׂכַל יְמֵי הַשָּׁבוּעַ יָרַד לָהֶם עֹמֵר לְגִלְגֻלַּת וּבִשְׁשֵׁי לֶחֶם מִשָּׁנָה, וְקִדְשׁוּ בְּפִנּוּ שְׁלֹשׁ יָרַד כֹּלל בְּשִׁבְתָּהּ, וְהַמְּחַרָּה כְּתוּב עַל גַּם הָעֵתִיד:

בְּהַבְרָאָם

The letters of **בהבראם** can spell **אברהם**. This teaches us that the world was created on the merit of Avraham who kept all of the Mitzvos. חיד"א

ה' אֱלֹהִים אֶרֶץ וְשָׁמַיִם

Here, the passuk mentions the earth before the heavens, but above it says, "Hashem created heaven and earth," mentioning earth before heaven. The reason is that earlier the name **אלקים**—judgment—is mentioned, and the heavens can pass Hashem's judgment better than the earth can. Here, it also mentions Hashem's attribute of compassion, which was added to creation so that earthly beings should be sustainable.. כלי יקר

4 The preceding account of creation is the record of how everything in the heavens and earth were created, having been created on the day that Hashem created the earth and the heavens.

**ד אֵלֶּה תּוֹלְדוֹת הַשָּׁמַיִם
וְהָאָרֶץ בְּהַבְרָאָם בְּיוֹם עֲשׂוֹת
יְהוָה אֱלֹהִים אֶרֶץ וְשָׁמַיִם:**

אלין תולדות שמיא וארעא, כד אתבריאוו: ביומא, דעבד יי אלהים--ארעא ושמייא.

אֲשֶׁר בָּרָא אֱלֹהִים לַעֲשׂוֹת. (lit.) THAT WHICH HASEHM HAD CREATED TO DO LATER.

🔗 *If He had already finished all of His work than what else did He plan on doing?*

This refers to the jobs that should have been done on Shabbos, but instead Hashem doubled His Friday workload and did them then, as is explained in the Midrash, **Breishis Rabbah**.

המלאכה שהיתה ראויה לעשות בשבת כפל ועשתה בששי, כמו שמופרכ בבראשית רבה:

ד אֵלֶּה. (lit.) THIS IS [THE ACCOUNT OF CREATION].

🔗 *This word usually means "the following," but there is no "account of creation" that follows this statement. So, what is it referring to?*

In this case, it refers to the abovementioned story of creation.

האמורים למעלה:

THE RECORD OF THE HEAVENS AND EARTH HAVING BEING CREATED ON THE DAY THAT HASHEM CREATED [THE EARTH AND THE HEAVENS].

**תּוֹלְדוֹת הַשָּׁמַיִם וְהָאָרֶץ
בְּהַבְרָאָם בְּיוֹם עֲשׂוֹת ה'.**

🔗 *Should the word **בְּהַבְרָאָם**, "having being created," be read with the first half of the passuk or the second half of the passuk?*

It can be read both ways:

> If you are to read it with the second half of the passuk, then these words would teach us that everything was created in its essence on the first day—"The day that Hashem created heaven and earth"—only to be completed later—the sky on the second, the earth on the third etc.³⁸

> The other way of reading it would force us to interpret the word **בְּהַבְרָאָם** to mean **בְּה' בְּרָאָם**, "He created the heavens and earth with the letter ה." This is derived from the passuk that says, "**with God (בְּיְהוָה) Hashem is the rock of the worlds**"³⁹ which can also be interpreted to mean: **with the two letters—י' and ה (בְּיְהוָה)—of Hashem's name, He created two worlds. Our passuk teaches us that this world was created with the letter ה. And the letter י' was used for the world to come. The fact that this world was created with a ה**

< ללמדך שכלם נבראו ביום ראשון.
< דבר אחר "בְּהַבְרָאָם", בְּה' בְּרָאָם שְׁנַחֲמַר "בְּיְהוָה ה' אור עולמים"³⁹, בְּשֵׁנֵי חוֹתֵימוֹת הַלָּלוּ שֶׁל הַשֵּׁם יִזְרַע שְׁנֵי עוֹלָמִים, וְלִמְדָךְ פֶּאֶן שֶׁהַעוֹלָם הָאֶה נִבְרָא בְּה' א.

(כ"א: רמז רמז א' פתוחה למטה, פד העולם פתוח לשנים בתשובה, ועולם הבא נברא ביו"ד, לומר שפדיקים שבראותו זמן מועטים כמו י' שהיא קטנה בראותיות רמז שירדו השעים למטה לראות שחה, כה"א זאת שסתומה מכל לדיה ופתוחה למטה ללדת דוד דס:

(Some versions: hints to us that just like a ה is open on the bottom, so-too there is an open opportunity for those who sin in this world to do Teshuvah. The world to come was created with the letter י' to teach us that there will be very few tzadikim to make it to the world to come, just like the י' is the smallest

Details of the
Creation of Adam
and Chavah

5 Before the sixth day of creation, **no shrub of the field was yet growing on the earth, nor had any grass sprouted.** Although grass and the like were created on the third day, it remained underground. This was **because Hashem had not yet made it rain on the land, for as of yet there was no human to work on the earth** who could recognize the blessing of rain.

ה וְכֹל | שִׁיחַ הַשָּׂדֶה טָרָם
יְהִי בָאָרֶץ וְכֹל־עֵשָׂב
הַשָּׂדֶה טָרָם יִצְמַח כִּי
לֹא הִמְטִיר יְהוָה אֱלֹהִים
עַל־הָאָרֶץ וְאָדָם אֵין
לְעַבֵּד אֶת־הָאֲדָמָה:

וְכֹל אֵילָנֵי חֻקְלָא, עַד לֹא הָיוּ בָאָרֶעָא,
וְכֹל עֵסָבָא דְחֻקְלָא, עַד לֹא יִצְמַח: אֲרִי
לֹא אֲחִית יְיָ אֱלֹהִים מִטָּרָא, עַל אֲרֶעָא,
וְאָנֶשׁ לִית, לְמַפְלַח יֵת אֲדָמָתָא.

letter of the alphabet. It also) hints to us that all wicked people will eventually fall down and see their destruction, just like the letter ה which is closed on all sides except for the bottom, which is completely open—so that the wicked can fall through to their destruction.

5 WAS YET ON THE EARTH.

Every time the word טָרָם is used in Torah, it means “not yet” and it does not mean “before.” The proof for this is that it does not become a verb with the addition of a ה, because that would create the nonexistent word of, הַטָּרָם unlike the Hebrew word for “before”—קֹדֶם—that does become a verb when a ה is added creating the word הִקְדִּים; “brought before.” Our passuk can prove this as well: If it is to be translated as “before the grass sprouted...” then the next words should describe what happened before...; but instead it says, “because...”—giving reasoning, and not relating an event. Another proof for this can be found when Moshe told Pharaoh, “because טָרָם fear Hashem.”⁴⁰ If we were to translate the passuk as, “because before you fear Hashem” then the next passuk should tell us what happened before, but it did not, so we must translate this passuk to mean, “you do not yet fear Hashem.”

Root Word	Translation	Verb Form	Translation
טָרָם	Not Yet	—	—
קָדָם	Before	הִקְדִּים	Preceded

How then should we explain the passuk that says that on Tuesday, “the earth gave forth vegetation etc.”⁴¹ The answer is that on Tuesday they did not sprout; rather they remained at the surface of the earth until the sixth day. Why was that...?

ה טָרָם יְהִי בָאָרֶץ.

כָּל 'טָרָם' שֶׁצִּמְחָה לָשׁוֹן 'עַד לֹא'
הוּא וְחִינוּ לָשׁוֹן קוֹדֶם, וְחִינוּ נִפְעַל
לומר 'הַטָּרָם' בְּחֶשֶׁר יִאָמַר 'הַקְדִּים',
וְהָ מוֹכִיחַ.
וְעוֹד חֹחַ, "כִּי טָרָם תִּירָאוּ"⁴⁰, עֲדִין
לֹא תִירָאוּ.
וְאִם זֶה תִּפְרָשׁ, עֲדִין לֹא הָיָה בָאָרֶץ,
כְּשֶׁנִּגְמְרָה צְרִיחַת הָעוֹלָם בְּשֵׁשֶׁי קוֹדֶם
שֶׁנִּבְרָא חָדָם; וְכֹל עַשָׂב הַשָּׂדֶה עֲדִין
לֹא יִצְמַח.
וּבְשֵׁלִישֵׁי שְׁכֻנוֹב "וַתֹּצֵא הָאָרֶץ"⁴¹ לֹא
יָצְאוּ, אֲלָלָה עַל פְּתַח הַקְּרוֹעַ עֲמִדוֹ
עַד יוֹם שִׁשִּׁי וְלִמָּחָה...

Similarly, the meaning of our passuk is: On Friday, after the creation of the world was completed but before man was created, “The plants were not yet growing on the ground” nor had any grass sprouted in the field.

6 So in place of rain, mist rose from the earth and watered the entire surface of the land.

7 Using this mist, Hashem formed man from the soil of the land, by “kneading” the soil into a body. Hashem blew

ו וָאֵד יַעֲלֶה מִן־הָאָרֶץ וְהִשְׁקָה אֶת־כָּל־פְּנֵי הָאֲדָמָה:

וַעֲנָנָא, הוּהוּ סְלִיק מִן אֶרְעָא, וּמִשְׁקִי, יָת כָּל אֶפִי אֲדָמָתָא.

ז וַיִּצָר יְהוָה אֱלֹהִים אֶת־

הָאָדָם עֶפְרוֹ מִן־הָאֲדָמָה וַיִּפַּח

וַיִּצָר ה' אֱלֹהִים אֶת־הָאָדָם ... וַיִּפַּח בְּאָפִיו נְשָׁמַת חַיִּים

All the world's creations were created by Hashem's speech. Man's soul, however, was created by the blow of Hashem—not just His speech.

Just as the act of blowing requires strength from the depth of a person's innards, so too, the soul Hashem blew into man contained awesome levels of the Divine.

Moreover, Hashem created animals and their souls simultaneously. But when it came to creating man, Hashem first created his body, and only afterward did He blow his soul into his body. This illustrates just how much greater the human soul is than the physical world. ע"פ ספר המאמרים תשי"ד ע' 126

...BECAUSE HE HAD NOT YET MADE IT RAIN.

...כִּי לֹא הִמְטִיר.

🔗 *What was Hashem's reason for not yet making it rain?*

וּמָה טַעַם "לֹא הִמְטִיר"?

Our passuk tells us that the reason for this was **because**, "There was no human yet to work the earth," and therefore there was no one to appreciate the blessing of rain. Only when man arrived and knew that rain is necessary for the world to function, did he make sure to pray for it. Then the rain fell, causing the trees and plants to grow.

לְפִי שֶׁ"אָדָם אִינוּ לַעֲבֹד אֶת הָאֲדָמָה", וְאִינוּ מְבִיר בְּטוֹבָתוֹ שֶׁל גִּשְׁמִים, וְכִשְׁבָּח אָדָם וַיְדַע שֶׁהֵם אוֹרְךָ לְעוֹלָם, הִתְפַּלֵּל עֲלֵיהֶם וַיְרִדוּ, וְנִמְחוּ הָאֵילָנוֹת וְהַדְּשָׁאִים:

HASHEM ELOKIM.

ה' אֱלֹהִים.

🔗 *Why does it say two different names of Hashem?*

Hashem is His actual name. *Elokim* is a descriptive name of Hashem. It means that He rules over and judges the entire world. Likewise, any place that these two names of Hashem come together, its simple meaning is: Hashem, Who is a ruler.

ה' הוּא שְׁמוֹ. אֱלֹהִים, שְׁהוּא שְׁלִיט וְשׁוֹפֵט עַל כָּל הָעוֹלָם וְכוּ פְרוּשׁ זֶה בְּכָל מְקוֹם לְפִי פְשׁוּטוֹ, ה' שְׁהוּא אֱלֹהִים:

6 MIST ROSE.

ו וָאֵד יַעֲלֶה.

🔗 *We just said that no grass had grown before the creation of man because it had not yet rained. Why did this mist not cause the grass to grow?*

This mist was only brought for the purpose of creating man, and it was different from a regular mist; it was raised from the depths of the earth, and filled the clouds with water to soak only the soil that was gathered from all over the world to create the mud from which man was made. This process is similar to that of a kneader, who first pours the water into the batter and then mixes it. Here, too, first the passuk says that Hashem “watered” the soil and then afterwards Hashem “formed” man.

לְעִנְיֵן בְּרִייתוֹ שֶׁל אָדָם, הֵעֲלָה הַתְּהוֹם וְהִשְׁקָה עֲנָנִים לְשָׂרוֹת הָעֶפְרוֹ וְנִבְרָא אָדָם, כְּגַבֵּל זֶה שְׁנוּתוֹ מִמֵּי וְאַחַר כֵּן לָא אֶת הָעֶפְרוֹ, אִף בְּאוֹ "וְהִשְׁקָה" וְאַחַר כֵּן "וַיִּצָר":

7 FORMED.

ז וַיִּצָר.

🔗 *Why is this word spelled with two 's'?*

The extra 's' hints at man being created twice; he was created once to live in this world, and he will be created again for the resurrection of the dead. The animals, on the other hand, will not stand to hear their judgment when Moshiach comes; therefore, their creation is not written with two 's'.

שְׁפִי וְצִרוֹת, וְצִירָה לְעוֹלָם הַזֶּה וְצִירָה לְתַחֲיִית הַמָּוֹתִים, לְכָל צְבָהמָה שְׁאִינָה עוֹמְקֵת לְדִיו, לֹא נִכְתָּב בְּצִירָתָהּ שְׁנֵי יוֹדִי":

into his nostrils a soul of life and the man became a living being. Hashem called this man Adam, related to the word אֲדָמָה, “earth,” from which he was made. When Adam realized that the vegetation needed rain to grow, he prayed for rain and Hashem made it rain.

8 Hashem planted a garden, a place designated for humanity’s habitat, in the eastern side of Eden. And He placed there the human that He had formed.

בְּאִפְיוֹ נְשָׂמַת חַיִּים וַיְהִי הָאָדָם לְנֶפֶשׁ חַיָּה:

וּבְרָא יי אֱלֹהִים יֵת אָדָם, עִפְרָא מִן אֲרֶעָא, וְנִפְח בְּאִפּוֹהִי, נִשְׁמַתָּא דְחַיִּי; וְהוּת בְּאָדָם, לְרוּחַ מִמְלָלָא.

ח וַיִּטַע יְהוָה אֱלֹהִים גֵּן בְּעֵדֶן מִקְדָּם וַיִּשֶׂם שֵׁם אֶת־הָאָדָם אֲשֶׁר יָצָר:

וַיִּצַב יי אֱלֹהִים, גִּנְתָא בְּעֵדֶן--מִלְקָדְמִין; וְאֲשֶׁרֵי תַמְן, יֵת אָדָם דְּבָרָא.

וַיִּטַע ה' אֱלֹהִים גֵּן

Every plant on the earth’s surface grew on Hashem’s command, but by saying that Hashem planted this garden, the Torah is telling us that the location of every plant and tree in Gan Eden was planned in advance. רמב"ן

FROM THE SOIL OF THE LAND.

עִפְרָא מִן הָאָדָמָה.

🕒 *Why does the passuk say the words soil and land, if it could have just written one of them?*

> This phrase teaches us that Hashem gathered soil from all of the land—i.e., from all four corners of the earth, to create man. He did this so that any place that man dies, he could be buried right there and his body would decompose into the earth from which he was created.

> Another explanation is that Hashem took the soil from a very special piece of land: The place where the Beis Hamikdash were to be built, about which the Torah says, “Make an Alter of earth for me”.⁴² Hashem did this saying, “If only the earth from which man is made can make up for any wrong he may do, then he will be able to last.”

< כָּבַד עִפְרֹו מִכָּל הָאָדָמָה מֵאַרְבַּע רַחוּת, שְׂכַל מְקוֹם שְׂמִינֹת שֶׁס תְּהֵא קוֹלְטוֹ לְקַבּוּרָה.

< דְּבַר חֲחַר, נִטַל עִפְרֹו מִמְקוֹם שְׂנִיאֲמַר צוּ “מִזְבֵּחַ אֶרֶץ תַּעֲשֶׂה לִי”⁴², הַלְוֹאֵי תְהֵא לוֹ כְּפָרָה וַיִּכַּל לְעַמּוּד:

HASHEM BLEW INTO HIS NOSTRILS.

וַיִּפַּח בְּאִפְיוֹ.

🕒 *Why does the Torah need to tell us how his “living soul” entered his body?*

By telling us that Hashem blew into his nostrils, the Torah is teaching us that man’s soul is from the highest realm in the upper worlds.

Day	Upper Worlds	Lower Worlds
1	Heaven	Earth
2	Sky	—
3	—	Dry land
4	Luminaries	—
5	—	Sea creatures
6	Man	Man

This makes man unique because he is made from both the lower worlds and from the upper worlds; his body is made out of mud that came from the lower

worlds, and his soul comes from the highest levels of the upper worlds. Hashem’s reason for doing this was that up until the sixth day of creation Hashem had given equal attention to

עֲשָׂאוֹ מִן הַתְּחִתּוֹנִים וּמִן הַעֲלִיוֹנִים, גּוּף מִן הַתְּחִתּוֹנִים וְנִשְׁמָה מִן הַעֲלִיוֹנִים, לְפִי שְׂבִיוּם רִאשׁוֹן נִבְרָאוּ שָׁמַיִם וָאָרֶץ, צִשְׁנֵי צָרָא רְהִיעַ לְעֲלִיוֹנִים, צִשְׁלִישֵׁי “תְּרָחָה הַיִּצְעָה” לַתְּחִתּוֹנִים, צִרְבִיעֵי צָרָא מְאוּרֹת לְעֲלִיוֹנִים, צִחְמִישֵׁי “יִשְׁרְאוּ הַיָּמִים” לַתְּחִתּוֹנִים, הַזְּחָק צִשְׁשֵׁי לְהַצְרָאוֹת צוּ צִעֲלִיוֹנִים וּצִתְּחִתּוֹנִים, וְחַס לְאוֹ יָגַ הַנְּחָה צִמְעֵשָׁה צִרְחֵשִׁית, שְׁיֵהִיו חֲלוֹ רְבִים עַל חֲלוֹ צִבְרִיחַת יוֹם חֶחֶד:

both the upper and the lower worlds. **On the first day, He made both the heaven—upper worlds—and the earth—lower worlds; on the second day, He made the sky for the upper worlds; on the third day, He caused the, “dry land to be visible”—for the lower worlds; on the fourth day, He created luminaries in the sky for the upper worlds; on the fifth day, He commanded, “Let the waters be filled with swarms of living creatures”—for the lower worlds. On the sixth day, Hashem was forced to create something both in the upper worlds and in the lower worlds, for if not, there would be an imbalance in creation, as whichever world would have something created in it on Friday would have one more day of creation dedicated to it than the other world.**

[AND THE MAN BECAME] A LIVING BEING. לְנֶפֶשׁ חַיָּה.

🔗 *Why does the Torah have to add the words “and the man” if the passuk is clearly already talking about man?*

This phrase teaches us that **even** though the Torah also called **animals and beasts** “living beings,” nevertheless, **man’s existence is much more alive than anything else, because man has within him wisdom and speech.**

אף צְהֵמָה וְחַיָּה נִקְרְאוּ “נֶפֶשׁ חַיָּה”,
אִךְ זֶה שֶׁל חָדָם חַיָּה שְׂצֻכָּלוּ, שְׁנִתְחַסְּפוּ
צוֹ לַעֲוֵה וְדַבָּר:

8 (lit.) [HASHEM PLANTED A GARDEN] BEFORE. הַמְקֵדֵם.

🔗 *How could the garden have been planted before Adam was created if we said earlier⁴³ that no plants grew until afterwards?*

That is why this word must mean, **“in the eastern side” of Eden**, which is where Hashem **planted the garden**. You might ask: Why tell us in last passuk that Hashem created man, when **we find that the Torah already said this in last chapter—“and Hashem created man etc.”**⁴⁴ This can be answered based off something that I saw in a **Braisa** that was taught by **Rabbi Eliezer the son of Rabbi Yossi Haglili** about the **thirty-two general rules that are used to analyze the Torah**. One of these rules is that anytime the Torah says a **general statement followed by a more detailed story**, that story is actually an **explanation of the original statement**. So too in our case, when the Torah says in last chapter **“and Hashem created man,”**⁴⁴ **this is a general statement** because it **does not say** what he was **created out of** and it **does not say** what **happened** to him. Only in last passuk when the Torah starts saying, **“and Hashem formed man etc.”**⁴⁵ **does the Torah come back and explain** that man was created out of soil, that Hashem **planted a garden in Eden for him**, that Hashem **“placed him in the garden of Eden”**⁴⁶, and then finally that **“Hashem put him to sleep”**⁴⁷ so that He could make his wife Chavah. **Someone who learns** this without knowing the above rule may **think** that last passuk is the beginning of a **new topic**, and he will wonder why the Torah is **repeating itself, but it really is only an explanation of the original story.**

בְּמִזְרְחוֹ שֶׁל עֵדֶן נִטַּע חַת הַגֵּן.
וְאֵם תְּחִלָּתוֹ, הָרִי כְּבָר נִצְמַר “וַיַּבְרָא
וְגו’ חַת הָאָדָם וְגו’”⁴³?
רְחִימֵי צְבָרִיתָא שֶׁל רַבִּי חֵלְיֵעֶזֶר בֶּנוֹ
שֶׁל רַבִּי יוֹסֵי הַגְּלִילִי מִשְׁלוּסֵים וְשִׁתִּים
מִדּוֹת שֶׁהַפּוֹרָה נִדְרָשָׁת, וְזוֹ אַחַת מֵהֶן,
כִּלְכֵּל שֶׁלְאַחֲרָיו מִעֵשָׂה, הוּא פֶּרְטוֹ שֶׁל
רִאשׁוֹן. “וַיַּבְרָא וְגו’ חַת הָאָדָם”⁴⁴,
זֶהוּ כִּלְכֵּל, כִּתּוּם צְבָרִיתָא מִהִיכָן וְסִתּוּם
מִעֵשָׂיו. חֲזַר וּפְרָשׁ “וַיִּצְרָא ה’ חֵלְהִים
וְגו’”⁴⁵, וַיִּצְמַח לוֹ גֵן עֵדֶן וַיִּנְחֵהוּ
בְּגֵן עֵדֶן”⁴⁶ וַיִּפֹּל עָלָיו תְּרִדְמָה”⁴⁷,
הַשּׁוֹמֵעַ סְבוּר שֶׁהוּא מִעֵשָׂה אַחַר
וְאִינוֹ אֵלֶּךָ פֶּרְטוֹ שֶׁל רִאשׁוֹן.
וְכֵן אֵלֶּךָ הַבְּהִמָּה חֲזַר וְכִתְבַּר “וַיִּצְרָא
וְגו’ מִן הָאֲדָמָה כָּל חַיַּת הַשָּׂדֶה”⁴⁸,
כְּדִי לְפָרֵשׁ “וַיַּבְרָא חָל הָאָדָם”⁴⁹ לְקִרְוֹת
שֵׁם, וְלִלְמַד עַל הָעוֹפּוֹת שֶׁנִּבְרְאוּ מִן
הָרֶקֶת:

Later we will find something **similar by the animals**: Even though the Torah already

43 בראשית ב, ה 44 בראשית א, כז 45 בראשית ב, ט 46 בראשית א, טו 47 בראשית א, כא

9 In this garden, Hashem caused the land to sprout forth especially lush growth: Every tree that is of appealing appearance and good for food. The Tree of Life—whose fruit removes immortality from whoever eats from them—was in the center of the garden, as was the Tree of Knowledge of Good and Evil.

10 A river flowed from somewhere in Eden to water the garden, and from there it divided into four riverheads.

11 The name of the first one is Pishon, which is the Nile river. Pishon means increasing, for

ט וַיִּצְמַח יְהוָה אֱלֹהִים מִן־הָאֲדָמָה כָּל־עֵץ נֹחֵמַד לְמַרְאֶה וְטוֹב לְמֵאֲכָל וְעֵץ הַחַיִּים בְּתוֹךְ הַגֵּן וְעֵץ הַדַּעַת טוֹב וְרָע:

ואצמח יי אלהים, מן ארעא, כל אילן דמרגג למחזי, וטב למיכל--ואילן חייא, במציעות גנתא, ואילן, דאכלי פירוהי חקמין בין טב לביש.

י וַנְהַר יֵצֵא מֵעֵדֶן לְהַשְׁקוֹת אֶת־הַגֵּן וּמִשָּׁם יִפְרֹד וְהָיָה לְאַרְבַּעַת רְאשִׁים:

ונהרא הוה נפיק מעדן, לאשקאה ית גנתא; ומתמו, מתפרשי, והוי, לארבעא רישי נהרין.

יא שֵׁם הָאֶחָד פִּישׁוֹן הוּא הַסֶּבֶב אֶת כָּל־אֶרֶץ הַחֲוִילָה

ועץ החיים ... ועץ הדעת טוב ורע

The tree of life is where one only sees the Godly life force in all of creation. The tree of good and evil is where one already begins to notice himself. בעש"ט

spoke about their creation in last chapter,⁴⁸ it will nevertheless repeat itself and say, “and Hashem formed every wild beast from the mud etc.”⁴⁹ In order to explain to us that “they were brought to man...”⁴⁹ so that he could name them, and to teach us that all birds were created out of mud.

9 CAUSED TO SPROUT FORTH [EVERY TREE]. ט וַיִּצְמַח.

🕒 *Is this referring to all of the trees in the world, or just the ones in Gan Eden?*

This passuk is only talking about the trees in Gan Eden. לענין הגן הכתוב מדבר:

(lit.) [THE TREE OF LIFE WAS] IN THE GARDEN. בתוך הגן.

🕒 *There were other trees in the garden, so why are these words only said about the tree of life?*

The Torah wants to teach us that the tree of life was placed directly in the center of the garden. בְּתוֹכָהּ הָגֵן:

11 PISHON. יא פִּישׁוֹן.

🕒 *This is the Nile River in Egypt, but why is its lesser-known name “Pishon” used?*

This name expresses how special this river is in two different ways. < הוא נילוס, נהר מצרים, ועל שם שמימיו מתבדקין ועולין ומשקין את הארץ נהרא “פישון”, כמו “ופשו פִּישׁוֹן”⁵⁰. < דבר אחר “פישון”, שהוא מגדל פִּישׁוֹן, שגאמר לכל מצרים “ובשו עובדי פִּישׁוֹן”:

> This is the Nile River in Mitzrayim, but it is called by its lesser known name Pishon because the root word פשה means to rush, hinting that its waters are blessed to gushingly overflow and water the land. This root-word is similarly used in the passuk “and their horses raced”⁵⁰.

> Another way of interpreting the name Pishon is that the river would help grow fields of flax by watering them. The Hebrew word for



Quartz Crystals



Onyx Stones

the Nile's waters are bountiful and would irrigate the entire Mitzrayim. This river **is the one that surrounds the entire land** which will be called Chavilah—where gold is found.

12 The gold in that land is good. Also found there are crystal and the onyx stone.

13 The name of the second river is Gichon; "roaring," which is a powerful and mighty river. This river **surrounds the entire land** which will be called Kush.

14 The name of the third river is Chidekel; "light," which is a clear and drinkable river. This river, the Tigris, **flows to the east** of the land which will be called Ashur. **The fourth river**, the Euphrates, is the most distinguishable of the four, and is called **Pros**, "fertile," which is located in close to Eretz Yisrael.

אֲשֶׁר־שָׁם הַזָּהָב:

שׁוֹם הַדָּ, פִּישׁוֹן--הוּא דְמַקְיָף, יֵת כָּל אֶרֶץ חֲוִילָה, דְתַמְנֹן, דְהַבָּא.

יב וְזָהָב הָאָרֶץ הִיא טוֹב

שָׁם הַבְּדֵלָה וְאַבְנֵי הַשָּׁהִם:

וְדִהָבָא דְאֶרְעָא הֵיא, טַב; תַּמְנֹן בְּדִלְחָא, וְאַבְנֵי בְרָלָא.

יג וְשֵׁם הַנְּהַר הַשֵּׁנִי

גִּיחֹן הוּא הַסּוּבֵב

אֵת כָּל־אֶרֶץ כּוּשׁ:

וְשׁוֹם נְהָרָא תַנְיָנָא, גִּיחֹן--הוּא דְמַקְיָף, יֵת כָּל אֶרֶץ כּוּשׁ.

יד וְשֵׁם הַנְּהַר הַשְּׁלִישִׁי

חִדְקֵל הוּא הַהֵלֶךְ

קִדְמַת אֲשׁוּר וְהַנְּהַר

הַרְבִּיעִי הוּא פְּרָת:

וְשׁוֹם נְהָרָא תַלִּיתָא דְגִלְתָּ, הוּא דְמַהֲלִיךְ לְמִדְנַחָא דְאֶתְוֹר; וְנְהָרָא רְבִיעָא, הוּא פְּרָת.

flax is פִּשְׁתָּן which is similar to Pishon. We know that the fields near the Nile were full of flax because the Torah **calls the Egyptians "flax growers,"** as it says, **"The flax growers will be saddened"**.⁵¹

13 GICHON.

The root word of Gichon, גחה, means to roar. This teaches us that as the river **flowed it would roar, and its roar was very great!** This root-word is **similarly** used in the passuk, **"if an ox gores (יגח)"**⁵² describing an ox **that gores and then goes on to bellow!**

14 CHIDEKEL.

The name Chidekel is a contraction of two Hebrew words: חד, "sharp," and קל, "easy." This teaches us **that its waters were sharp and easy** to drink.

PROS.

The name Pros is similar to the word פרו, which means to multiply. This teaches us **that its waters are fruitful and increase** even without rain. These waters are also very **healthy for man** to bathe in.

יג גִּיחֹן.

שָׁהִיָּה הוֹלֵךְ וְהוֹמָה וְהִמְיִיתוּ גְדוֹלָה מְאֹד, כְּמוֹ "וְכִי יִגַּח", שְׁמַנְנִיחַ וְהוֹלֵךְ וְהוֹמָה:

יד חִדְקֵל.

שְׁמִימִי חֲדִין וְקָלִין:

פְּרָת.

שְׁמִימִי פְּרִין וְרַבִּין וּמַבְרִין אֵת הָאָדָם:

15 After digressing to describe the greatness of the Gan Eden, we return back to narrative of Adam. Hashem persuaded the human to enter Gan Eden. And he placed him in Gan Eden to work the land and to keep it safe from any damage.

16 Hashem commanded the human, saying, “From all the trees in the garden, including the Tree of Life, you may eat.

17 However, you shall not eat from the Tree of Knowledge of Good and Evil, for on the day you eat from it, you will die.

טו וַיִּקַּח יְהוָה אֱלֹהִים אֶת הָאָדָם וַיִּנְחֵהוּ בְּגֵן־עֵדֶן לְעִבְדָּהּ וּלְשִׁמְרָהּ:

ודבר יי אלהים, ית אדם; ואשרייה בגנתא דעדן, למפלחה ולמטרה.

טז וַיִּצַו יְהוָה אֱלֹהִים עַל־הָאָדָם לֵאמֹר מִכָּל־עֵץ־הַגֵּן אָכַל תֹּאכַל:

ופקיד יי אלהים, על אדם למימר: מכל אילן גנתא, מיכל תיכול.

יז וּמִעֵץ הַדַּעַת טוֹב וְרַע לֹא תֹאכַל מִמֶּנּוּ כִּי בְיוֹם אֲכָלְהָ מֵמֶנּוּ מוֹת תָּמוּת:

ומאילן, דאכלי פירוהי חכמין בין טוב לבייש--לא תיכול, מניה: ארי, ביומא דתיכול מניה--ממת תמות.

The Prohibition Against Eating from the Tree of Knowledge

לְעִבְדָּהּ וּלְשִׁמְרָהּ

It says "אדם לעמל יולד"—a person was born to toil" (Iyov, 5:7). That is, human nature demands that a person labor for substance. That's why Adam—even when he lived in the perfect world of Gan Eden—was tasked with protecting the garden. Humans are born to work because they were created in the "image of Hashem." Just like Hashem worked for six days to create the world, humans, who are in the "form of Hashem," are expected to work in order to maintain the world. ע"פ לקו"ש חט"ו ע' 195 ואילך

KUSH...ASHUR.

כּוֹשׁ וְאַשּׁוּר.

⊙ *These are the names of the nations that eventually came to live in these lands. How did these lands have those names before those nations lived in them?*

Even though these nations were not yet in existence, the passuk is writing about the future.

עליון לא היו, וכתב המהרהר על שם העתיד:

EAST OF ASHUR.

קְדֻמַּת אֲשׁוּר.

This phrase means to the east of Ashur, and not in the eastern part of Ashur.

למזרחא על אשור:

IS PROS.

הוּא פֶּרֶת.

⊙ *Why is this the only river to which the Torah adds the word "is"?*

It is to teach us that this river is more special than any of the others, as this river is mentioned in the Torah as one of the borders of Eretz Yisroel.

החשוב על פלס, הנזכר על שם ארץ ישראל:

15 (lit.) AND HE TOOK.

טו וַיִּקַּח.

⊙ *Why does the passuk say "Hashem took" instead of "Hashem brought" Adam to Gan Eden?*

This phrase teaches us that Hashem had to take Adam away from his easy life outside of Gan Eden by using pleasant words that convinced him to enter Gan Eden, to work hard, and safe keep it.

לקחו בדברים נאים ופתהו לכנס:

18 Once Adam had settled in Gan Eden, Hashem said, “It is no good for the human to be alone without a female partner, as it should not be mistaken to be singular like I am. Therefore, I will make for him a woman as a **compatible helper**.”

לא-טוב היות האדם לבדו

This means it would not have been good for Adam and Chavah to have been created separately.

The purpose of creating a wife for Adam was so that they can unite through marriage. That is why Chavah was created from Adam's side. If Hashem had created Adam and Chavah separately, then they would not have been able to connect in the same way.

כלי יקר

19 Before Hashem created for Adam his female partner, He wanted him to realize the need for having a partner. So, on the sixth day of creation—when Hashem had formed from the earth, every wild beast, and every bird in the sky—Hashem brought them in pairs of two, male and female, to the human to see what name he would give them. And whatever name the human called the animal, became its name.

יח ויאמר יהוה אלהים לא-טוב היות האדם לבדו אעשה-לו עזר כנגדו:

ואמר יי אלהים, לא תקין דיהי אדם בלחודוהי; אעביד ליה סמך, כקבליה.

יט ויצר יהוה אלהים מן האדמה כל-חית השדה ואת כל-עוף השמים ויבא אל-האדם לראות מה יקרא-לו וכל אשר יקרא-לו האדם נפש חיה הוא שמו:

וברא יי אלהים מן ארעא, כל חית ברך וית כל עופא דשמאי, ואיתי לות אדם, למחזי מא יקרי ליה; וכל דהוה קרי ליה אדם נפשא חיתה, הוא שמיה.

18 IT IS NO GOOD FOR ETC.

יח לא טוב היות וגו'.

🔗 *The wording of this passuk implies that man being alone is bad for the entire world. Why is that?*

Hashem had to create Chavah so that the rest of creation would not say that there are two gods: One is Hashem, Who is alone in the upper worlds and without a partner; and the other is Adam who is in the lower worlds, and—just like Hashem—he is without a partner.

שלא יאמרו, שתי רשויות הן, הקדוש ברוך הוא ובעלונים יחיד ואין לו זוג, וזה פתחונים ואין לו זוג:

(lit.) AN OPOSING HELPER.

עזר כנגדו.

🔗 *If she is helping him then how can she be his opponent?*

If man is worthy, than his wife helps him; if he is not worthy than his wife stands opposite him to oppose him.

זכה "עזר", לא זכה "כנגדו" להלחם:

[HASHEM HAD] FORMED FROM THE EARTH.

יט ויצר וגו מן האדמה.

🔗 *Why is the Torah repeating that all the animals were created by Hashem?*

This passuk can be learned in two ways:
> Our passuk, which says the animals were **formed**, and preceding pessukim, which say that they were **created**—“Hashem created beasts of the land etc.”⁵³—are saying the exact same thing. Nevertheless, the Torah repeats itself in order to come and explain to us that the birds were created out of mud. We know this because earlier it says that the birds were made out of water, but here it says that they were made “from the earth.” To resolve this contradiction, we must therefore say that they were made from mud,

< היא יצרה היא עשייה האמורה למעלה ויגעש חללים את חית הארץ וגו'⁵³, חלל ברא ופרש שהעופות נבראו מן הקרקע, לפי שאמר למעלה מן המים נבראו, וכאן אמר מן האדמה נבראו. ועוד למדך ברא, שצבעת יצירתן מיד צו ביום הברואים אל האדם לקרות להם שם.
< וברברי חגדה ויצרה זו לשון

20 The human named every domesticated animal, every bird in the sky, and every wild beast. Adam saw that every animal had a compatible partner, however, Adam did not find for himself a compatible partner, and he truly desired to have one.

21 So, Hashem decided to create from Adam a female partner. But in order that Adam should not witness the creation of his partner, Hashem cast a deep sleep upon Adam, and he slept. While he was sleeping, Hashem took one of Adam's sides to form the female, and closed the cut in his flesh.

**כ וַיִּקְרָא הָאָדָם שְׁמוֹת לְכָל־
הַבְּהֵמָה וְלְעוֹף הַשָּׁמַיִם
וְלִכְל חַיַּת הַשָּׂדֶה וּלְאָדָם
לֹא־מָצָא עֵזֶר כְּנַגְדּוֹ:**

ויקרא אדם שמות, לכל בעי"א ולעופ"א ודמו"א, ולכל, חית ברא; ולאדם, לא אשכח סמוך קב"ל.ה.

**כא וַיִּפֹּל יְהוָה אֱלֹהִים |
תְּרַדְמָה עַל־הָאָדָם וַיִּישָׁן
וַיִּקַּח אֶחָת מִצַּלְעֹתָיו
וַיִּסְגֹּר בָּשָׂר תַּחֲתָנָה:**

ורמא יי אלהים שינתא על אדם, ודמו"ד; ונס"ב, חדא מעלעוהי, ומלי בסרא, תחותה.

The Creation of Chavah

תְּרַדְמָה

Chazal says that sleeping is one-sixtieth of death. Although Hashem brought upon Adam partial death, it was also rejuvenating. This is true twofold. First, Chava was created as a woman who will assist Adam. Second, through the creation of a female, procreatio—which is the ultimate continuation of life—was enabled.

This can give us perspective on death in general. The real purpose of death is for the ultimate revival when Moshiach comes. ע"פ התועדויות תשנ"ב ח"ב ע' 124 ואילך

which is a combination of water and earth.

Another thing that this passuk teaches us by repeating itself here, is that as the animals were being created on the sixth day, they were immediately brought to Adam on the same day to be named.⁵⁴

> This passuk is not repeating anything. Rather, it is separately discussing the naming of the animals. **The Midrash explains** that here, the root word of *formed*, יצר, means **control and conquest**—because when you form something, you are “conquering” its shape. This root word is used similarly in the passuk “when you besiege (תצור) a city.”⁵⁵ Here, this means that by allowing Adam to name the animals, Hashem had brought them under Adam's control.

רדוי וקבוצה, כמו “כי תצור אל עיר”⁵⁵, שפכשון תמות ידו של אדם:

(lit.) AND WHATEVER THE HUMAN CALLED IT A LIVING ANIMAL [IS ITS NAME].

**וְכָל אֲשֶׁר יִקְרָא לוֹ הָאָדָם
נִפְשׁ חַיָּה וְגו'.**

🕒 *Does this phrase mean that all the animals have the same name no matter what Adam calls them?*

In order to understand this phrase, one must change the order of the words and explain it as follows; any living animal that is given a name by Adam, that will be its name forever.

ה'הוה ופ'הוה, “כל נפש חיה אשר יקרא לו האדם שם, הוא שמו” לעולם:

20–21 ADAM DID NOT FIND FOR HIMSELF A COMPATIBLE PARTNER. HASHEM CAST A DEEP SLEEP.

**כ-כא וּלְאָדָם לֹא מָצָא עֵזֶר. וַיִּפֹּל
ה' אֱלֹהִים תְּרַדְמָה.**

🕒 *Why does the Torah start telling us about Adam finding a partner right after it tells us about Adam naming all of the animals?*

When Hashem brought the animals to Adam, he brought each species to him as a pair with a male and a female, and that is when Adam finally complained and said, “All other species have a partner, but I do

כָּשֶׁהֱבִיאוֹ הַבְּיָאוֹ לִפְנֵי כָל מִיּוֹ וּמִיּוֹ זָכָר וּנְקֵבָה, חָמֵר, לְכֹלם יֵשׁ בָּן זוּג וְלִי אִין בָּן זוּג, מִיָּד “וַיִּפֹּל”:

22 Hashem built a woman from the side that He had taken from the man, and He brought her to Adam.

ויבן

The Gemara says that the word **ויבן** is similar to the word **בינה**—understanding. This signifies the extra portion of understanding that was granted to women. ^{נדה מה, ב}

כב ויבן יהוה אלהים | את־היצלע אשר־לקח מן־האדם לאשה ויבאה אליה־אדם:

ובנא יי אלהים ית עלעא דנסיב מן אדם, לאתתא; ואיתיה, לות אדם.

not have a partner!” so Hashem immediately “cast a deep sleep upon him” in order to create his wife.

SIDES.

מצלעותיו.

❏ *Does this word mean “his side” or “his rib”?*

The root of this word—**צלע**—means **side**, as we see when the passuk uses a **similar** word to describe, “**the side of the Mishkan.**”⁵⁶ This supports what Chazal have said that Adam was originally **created with two faces** on different sides of his body. Hashem then separated them by taking one of Adam’s sides to create Chavah.

מסטריו, כמו “וילצלע המסכן”⁵⁶, זהו שחמרנו, שני פרופים נבראו:

(lit.) AND HE CLOSED [IT WITH FLESH].

ויסגר.

❏ *If Hashem created Chavah by separating Adam’s sides and not by removing his rib,⁵⁷ then what had to be filled with flesh?*

The **place** where Hashem had **cut** Adam still needed to be closed with flesh.

מקום החתך:

AND HE SLEPT, AND HASHEM TOOK.

ויישן ויקח.

❏ *Why did Hashem put Adam to sleep?*

Hashem put Adam to sleep so that **he should not see** the raw **piece of flesh** out of which Chavah was created, so that **she** would not become ugly to him.

שלא יראה חתיכת הבשר שממנו נבראת ותהיה עליו:

22 BUILT.

כב ויבן.

❏ *Why do we use the term built specifically by a woman?*

The woman had to be built very sturdy **like a building** that is **wide at the bottom and narrow at the top** so that she would be able to **carry a fetus**. Just like a **storehouse of wheat**, which must be built **wide at the bottom and narrow at the top** so that the wheat **will not weigh heavily** against the narrower **walls** on the bottom and destroy the building.

בנין חזקה מלמטה וקצרה מלמעלה להביל הגלגל, כחומר של חטים שהיא רחב מלמטה וקצר מלמעלה שלא יכבד משאו על חירותיו:

(lit.) HE BUILT THE SIDE [THAT HE TOOK FROM ADAM] FOR A WOMAN.

ויבן וגו' את הצלע וגו' לאשה.

❏ *What did Hashem turn Adam’s side into?*

When the letter **ל** is used as a prefix it generally means *for*, but here it means *into*. This changes the meaning of the word **לאשה** from “for a woman” to “**into a woman.**” The letter **ל** is used **similarly** as a prefix to the word **לאפוד** in the passuk, “**and Gidon turned the spoils of war into a vest** (לאפוד).”⁵⁸

להיות אשה, כמו “ויעש אוחו גלעון לאפוד”⁵⁸, להיות אפוד:

56 שמות כו, ו 57 רש"י בראשית ב, כא, ד"ה מצלעותיו 58 שופטים ה, כז

23 Adam said, “This time, in contrast to the other animals which I have examined, this one is unique; **bone from my bones and flesh from my flesh. She will be called ‘Ishah,’ ‘Woman,’ because she was taken from man, ‘Ish.’**” Thus, Adam completed naming all the creatures.

כג וַיֹּאמֶר הָאָדָם זֹאת הַפַּעַם עֵצָם מֵעֵצָמִי וּבָשָׂר מִבְּשָׂרִי לְזֹאת יִקְרָא אִשָּׁה כִּי מֵאִישׁ לָקַחְתִּי זֹאת:

וַיֹּאמֶר, אָדָם, הִדָּא זְמַנָּא גְרַמָּא מִגְרַמִּי, וּבִסְרָא מִבְּסָרִי; לְדָא יִתְקַרֵּי אִתְתָּא, אֲרִי מִבְּעֵלָה נְסִיבָא דָא.

24 Hashem decreed, “Thus man should therefore leave his mother and father and cleave only to his wife, and they shall unite to be one flesh in their children.”

כד עַל־כֵּן יַעֲזֹב אִישׁ אֶת־אָבִיו וְאֶת־אִמּוֹ וְדָבַק בְּאִשְׁתּוֹ וְהָיוּ לְבָשָׂר אֶחָד:

עַל כֵּן, יִשְׁבּוּק גְּבוּר, בֵּית מִשְׁכְּבֵי אָבוּהִי, וְאִמִּיהִ; וְיִדְבּוּק בְּאִתְתֵּיהִ, וְיִהְיוּ לְבִסְרָא חֵד.

23 THIS TIME.

כג זאת הפעם.

🕒 *This time implies that there were other times. What are those other times which are being excluded?*

These words teach us that Adam connected with and understood all animals and beasts. His needs were not satisfied until he met with Chavahh and found that she was a compatible partner.

מִלְמַד שֶׁצָּחַח אָדָם עַל כָּל בְּהֵמָה וְחַיָּה וְלֹא נִתְקַדְּרָה דַעְמוֹ עַד שֶׁצָּחַח עַל חַוָּה:

SHE WILL BE CALLED ISHAH, WOMAN, BECAUSE SHE WAS TAKEN FROM MAN, ISH.

לְזֹאת יִקְרָא אִשָּׁה כִּי מֵאִישׁ וְגו'.

This is an example of one expression, Ish, matching with another expression, Ishah. This also proves that the world was created in Hebrew and that it therefore became Adam’s language, because Hebrew is the only language in which the words *man* and *woman* are so similar.

לְשׁוֹן נוֹפֵל עַל לְשׁוֹן, מִפְּאֻן שְׁנֵיבְרָא הָעוֹלָם בְּלְשׁוֹן הַקּוֹדֶשׁ:

24 THUS MAN SHOULD THEREFORE LEAVE.

כד על כן יעזב איש.

🕒 *If Adam did not have parents than how could he say that he will, “leave his mother and father and cleave only to his wife”?*

Adam was not talking, it was Hashem who said this; He was forbidding all of mankind from immorality.

רוּחַ הַקֹּדֶשׁ אֹמְרָת כּוּ, לְאַסּוּר עַל בְּנֵי נַח אֶת הָעֲרִיּוֹת:

TO BE ONE FLESH.

לְבָשָׂר אֶחָד.

🕒 *How do they become one flesh?*

Through their children, who are formed by both parents, they become one flesh.

הַיּוֹלֵד נוֹרָר עַל יְדֵי שְׁנֵיהֶם, וְשָׁם נִעֲשֶׂה בְּשָׂרָם אֶחָד:

25 Being Adam and his wife only knew of good and not evil, **they were both naked and were not embarrassed** from their nakedness. Adam and his wife engaged in marital relations, and his wife conceived and gave birth shortly after to two sons.

**כַּה וַיְהִי שְׁנֵיהֶם
עֲרוּמִים הָאָדָם וְאִשְׁתּוֹ
וְלֹא יִתְבַּשְׁשׁוּ:**

וְהוּוּ תַרְוִיהוֹן עֲרֻטְלָאִין, אָדָם
וְאִתְתִּיהָ; וְלֹא, מִתְפַּלְמִין.

פרק ג

*The Sin of the Tree
of Knowledge*

וְהִנָּחֵשׁ

Rabbi Yitzchak said, "This was not an actual snake, it was the Yetzer Hara." Rabbi Yehudah said, "It was an actual snake." They took the matter to Rabbi Shimon who said, "It was both. The Satan appeared to Chavah as a snake."^j
זוהר

1 After the week of creation, a snake saw Adam and his wife naked, and became jealous of Adam and wanted to marry the woman, so, **the snake—which was the most cunning of all the animals which Hashem created—devised a plan to kill Adam:** He would have the woman feed Adam some figs from the Tree of Good and Evil. So, late in the afternoon on the sixth day of creation, the snake **said to the woman**, initiating a conversation, "Did Hashem really say, 'You may not eat from any trees of the garden?'"

**א וְהִנָּחֵשׁ הָיָה עָרוּם מְכַל
חַיַּת הַשָּׂדֶה אֲשֶׁר עָשָׂה
יְהוָה אֱלֹהִים וַיֹּאמֶר אֶל־
הָאִשָּׁה אַף כִּי־אָמַר אֱלֹהִים
לֹא תֹאכְלוּ מִכָּל עֵץ הַגָּן:**

וְחֻזָּא, הָיָה חָכִים, מְכַל חַיַּת בְּרָא, דְּעַבַד
יְיָ אֱלֹהִים; וְאָמַר, לְאִתְתָּא, בְּקִשְׁטָא אֲרִי
אָמַר יְיָ, לֹא תִיכְלוּן מִכָּל אֵילָן גַּנָּתָא.

AND WERE NOT EMBARRASSED.

כַּה וְלֹא יִתְבַּשְׁשׁוּ.

🔍 Why were they not embarrassed?

They **did not yet know how to be modest** because they did not know **the difference between good and bad**. This was **despite this that they were given** plenty of **wisdom**, as we see that Adam was wise enough **to give names** to all of the animals. Nevertheless, because they **were not given an evil inclination until they ate from the tree** of knowledge, they did not yet realize what was bad or immodest. Once **the evil inclination entered them**, they realized **the difference between good and bad** and they became ashamed of being immodest.

שְׁלַח הָיָה יוֹדְעִים דְּרַךְ כְּנִיעוֹת לְהַבְחִין
בֵּין טוֹב לְרָע, וְאִף עַל פִּי שְׁנִתְּנָהּ בּוֹ
דְּעָה לְהַרוֹת שְׂמוֹת, לֹא נִפְּזוּ בּוֹ יִלְךְ
הָרַע עַד אֲכָלוּ מִן הָעֵז, וְנִכְנַס בּוֹ יִלְךְ
הָרַע וְיָדַע מַה בֵּין טוֹב לְרָע:

1 THE SNAKE WHICH WAS THE MOST CUNNING.

א וְהִנָּחֵשׁ הָיָה עָרוּם.

🔍 *Why is this story here? Instead of writing about the snake, the Torah should have continued the story about Adam and Chavahh not having clothing with the passuk that says, "Hashem made for Adam and his wife garments from animal fur and dressed them!"⁵⁹*

Instead of writing that passuk, the Torah writes this story in a way that would **teach us what the snake's**

מַה עֲנִין זֶה לְכַאוֹ, הֲיָה לוֹ
לְסֻמוּךְ "וַיַּעַשׂ לְאָדָם וּלְחָוָה פְּתִילֵי
עוֹר וַיְלַבִּישֵׁם"⁵⁹?
אֲלֹא לְלִמְדָה מֵאִיזוֹ סִבָּה קִפֵּץ הַנִּחַשׁ
עָלִיהֶם, רָחַם אוֹתָם עָרוּמִים וְעִסְקוּהֶם
בְּתַשְׁמִישׁ לְעִין כָּל וְנִחְאָה לָהּ:

2 The woman responded to the snake, “We may eat from most of the fruit of the trees in the garden,

3 but, from the fruit of the tree which is in the middle of the garden; the Tree of Good and Evil, Hashem said, ‘You shall not eat from it, nor shall you touch it, lest you die.’” Hashem did not forbid them from touching the Tree of Good and Evil; yet, because the woman assumed that the justification to not eat from it was because it was poisonous, she concluded that they were not to touch it either.

ב ותֹאמֶר הָאִשָּׁה
אֶל־הַנָּחַשׁ מִפְּרֵי
עֵץ־הַגֶּן נֹאכֵל:

וְאָמְרַת אֶתְתָּא, לְחוּיָא: מִפְּרֵי
אֵילָן גִּנְתָּא, נִיכּוּל.

ג ומִפְּרֵי הָעֵץ אֲשֶׁר
בְּתוֹךְ־הַגֶּן אָמַר אֱלֹהִים
לֹא תֹאכְלוּ מִמֶּנּוּ וְלֹא
תִגְעוּ בּוֹ פֶּן־תָּמוּתוּן:

וּמִפְּרֵי אֵילָנָא, דְּבַמְצִיעוּת גִּנְתָּא-
אָמַר יי לֹא תִיכְלוּן מִנֵּיהּ, וְלֹא
תִקְרְבוּן בֵּיהּ: דְּלִמָּא תִּמּוּתוּן.

reason was for trying to fool them. The snake saw Adam and Chavahh naked and engaged in relations in front of everyone. This made him jealous and he wanted to marry Chavah. He tried encouraging Adam to sin hoping that Adam would be punishable by death thus making Chavahh available to him.

CUNNING OUT OF [ALL THE ANIMALS].

ערום מכל.

🕒 *Why is it relevant to know that the snake was more cunning than all of the other animals?*

The Torah wants to explain why snake’s punishment was so great. Corresponding to its cunningness and greatness—its ability to speak and fool Chavahh—was its downfall. Just as it initially was the smartest of all the animals, it later became the most cursed out of all the animals.

לְפִי עֲרֻמְתּוֹ וּגְדֻלְתּוֹ הִיְתָה מִפְּלֹתוֹ,
עָרוּם מִכָּל, חָרוּר מִכָּל:

(lit.) EVEN THAT [HASHEM] SAID ETC.

אף כי אמר וגו’.

🕒 *The word אף, “even,” cannot be used to start a sentence, so what does it mean here?*

The word אף should be translated here as maybe, and thus the passuk means: Perhaps Hashem told you that you should not eat from any tree in the garden etc. Why did the snake ask this question even though he saw them eating fruits from other trees? This was because he wanted to start a long conversation with her, so he asked her unnecessary questions in order that she answer him and eventually end up talking about the tree that Hashem had forbidden them to eat from.

שָׂמָא חָמַר לָקָם “לֹא תֹאכְלוּ מִכָּל
וְגו’.”
וְאִף עַל פִּי שְׂרָחָה חוּתָם חוּכָלִים
מִשְׁאֵר פְּרוּת, הִרְפָּה עָלֶיהָ דְּבָרִים כְּדֵי
שְׂתַשְׁיִבְנּוּ וְיַבִּחַ לְדַבֵּר בְּחוּתוֹ הָעֵץ:

3 NOR SHAL YOU TOUCH IT.

ג ולא תגעו בו.

🕒 *When did Hashem command them not to touch the tree?*

Hashem never said that; Chavah added this to the original command on her own. This is why she ultimately came to disobey this command. This can be learned from the passuk that says, “Every word

הוֹסִיפָה עַל הַצִּוּוּי לְפִיכָד בְּרָחָה לִיְדֵי
גְרַעוּן, הוּא שְׂנֵאֲמַר “אֵל תֹּסֹף עַל
דְּבָרֵיו”⁶⁰:

וְלֹא תִגְעוּ בּוֹ

Chavah thought that Hashem forbade them from eating of the Tree of Knowledge because it was poisonous. That is why she assumed that she was not allowed to touch the tree either.
גור אריה

לא-מות תמותון

In telling Chavah that she will not die, the snake mentioned death twice. Once, to tell her that the tree is not poisonous, and a second time to tell her that Hashem will not kill her for touching it.
אור החיים

ותרא האשה ... ויאכל

The commandment to not eat from the Tree of Knowledge was given on Friday, and was only in place until Shabbos. Adam and Chavah ate from the Tree of Knowledge a mere few hours after Hashem forbade them from doing so. Why were Adam and Chavah unable to restrain themselves for only a couple of hours?

If the Yetzer Hara knows that fulfilling a particular Mitzvah is your specific mission in this world, it will harass you until you transgress it. Seeing the importance of this Mitzvah for Adam and Chavah, the Yetzer Hara put all of his focus on pushing them to transgress it.

The lesson to learn from this story is that when you see that you are struggling with one Mitzvah or another, you can be confident that your mission in this world is to conquer your Yetzer Hara in that particular area.
ע"פ לקו"ש ח"ג ע' 747 ואילך

4 The snake pushed the woman until she touched the tree. Once she saw that nothing happened when she touched it, the snake said to the woman, "You will certainly not die from eating from the tree either.

5 Hashem did not command you not to eat from the tree for your own good, in order to protect you from death, rather, Hashem knows, that the day you will eat from it, your eyes will open and you will have the capabilities to create like Hashem does. This is because you will know between good and evil subjectively.

6 The snake eventually convinced the woman, who then realized that the tree was good for eating as it would

ד ויאמר הנחש אל-הָאִשָּׁה לֹא-מוֹת תָּמוּתוֹן:

ואמר חו"א, לאתתא: לא ממת, תמותון.

ה כִּי יִדַע אֱלֹהִים כִּי

בְּיוֹם אֲכַלְכֶם מִמֶּנּוּ

וְנִפְקַחוּ עֵינֵיכֶם וְהִיִּיתֶם כְּאֱלֹהִים יֹדְעֵי טוֹב וְרָע:

ארי, גלי קדם יי, ארי ביומא דתיכלון מניה, יתפתחון עיניכון; ותהון, כרבביון, חכמיו, בין טב לביש.

ו וַתֵּרָא הָאִשָּׁה כִּי

טוֹב הָעֵץ לְמֵאֲכָל וְכִי

תֵּאָוֶה הוּא לְעֵינֵיהֶם

of Hashem is pure... [therefore] do not add to His words [because if you do,] He will prove you to be a liar.”⁶⁰

4 YOU WILL CERTAINLY NOT DIE.

ד לא מות תמותון.

🔗 *Why would Chavah believe the snake that she would not die?*

After Chavah had said that she was not allowed to touch the tree, the snake pushed her up against the tree so that she was touching it, and told her, “Just like you did not die for touching it, neither will you die for eating its fruit.”

דחפה עד שנגעה בו, אמר לה, כִּי שֵׁשׁ שָׁחִז מִיָּתֶה בְּנִגְיָהּ, כִּי אִין מִיָּתֶה בְּאֲכִילָהּ:

5 (lit.) BECAUSE [HASHEM] KNOWS [THAT THE DAY YOU WILL EAT FROM IT YOU WILL BE LIKE HASHEM WHO KNOWS GOOD AND EVIL].

ה כִּי יֹדַע.

🔗 *Why is the tree giving knowledge a reason for Hashem to forbid them from eating its fruit?*

The snake lied to her and said, “All craftsmen do not like having competitors. Hashem Who ate from this tree and created the world with the knowledge that He gained from it, would not want anyone else to be able to do the same thing.”

כָּל חָמֵן שֹׂנֵא חַת בְּנֵי חֲמֻנּוֹתוֹ, מִן הַעֵץ חָכַל וּבְרָא חַת הָעוֹלָם:

YOU WILL BE LIKE HASHEM.

וְהִיִּיתֶם כְּאֱלֹהִים.

You will be able to create worlds just like Hashem can.

וְיִזְרִי עוֹלָמוֹת:

6 (lit.) THE WOMAN SAW [THAT THE TREE WAS GOOD].

ו וַתֵּרָא הָאִשָּׁה.

🔗 *How did she see that it was good if she had not eaten it yet?*

What she saw was the words of the snake making sense to her, so she believed him.

רָחַתָּה דְּבָרָיו שֶׁל נָחֹשׁ וְהִנְאוּ לָהּ וְהִיאֲמִינָתוֹ:

make them god-like, and desirable to the eyes as it would open their eyes, and that the tree was attractive as a means to gain intelligence; as she would know the difference between good and evil. She took from the fruit of the tree and ate, and she also convinced her husband of the snake's arguments and gave some of the fruit to her husband as well, and he, too, ate. She also fed some figs to animals. Both Adam and Chavah had transgressed the only commandment that they had been given.

7 Then both of their eyes were figuratively opened—they suddenly knew subjectively of evil—and they realized that they were

וְנִחַמְדָּה עֵץ לְהִשְׁכִּיל
וְתִקַּח מִפְּרִיו וְתֹאכַל
וְתַתֵּן גַּם לְאִשָּׁה
עֵמָה וַיֹּאכַל:

וְחִזַּת אֶת־תֵּא אֲרִי טֹב אֵילָנָא
לְמִיכַל וְאֲרִי אָסוּ הוּא לְעִינָן,
וּמְרֻגָא אֵילָנָא לְאַסְתַּכְלָא בֵּיהּ,
וְנִסִּיבַת מֵאֲבִייהּ, וְאָכַלְתּ; וַיְהִיבַת
אֲפֵי לְבַעֲלָהּ עֵמָה, וַיֹּאכַל.

ז וְתִפְקַחְנָה עֵינָי
שֵׁנֵיהֶם וַיֵּדְעוּ כִּי
עִירְמָם הֵם וַיִּתְּפְרוּ

THE TREE WAS GOOD.

כִּי טוֹב הָעֵץ.

🕒 *When did the snake tell her that the tree was good?*

He told her that by eating from the tree, she would be able to create worlds like Hashem.⁶¹

לְהִיּוֹת כְּאֱלֹהִים:

AND DESIRABLE TO THE EYES.

לְהִיּוֹת כְּאֱלֹהִים:

🕒 *When did the snake mention that the tree was desirable to the eyes?*

When he told her that by eating from the tree her eyes will be opened⁶¹ to wisdom.

כְּמוֹ שֶׁאָמַר לָהּ "וְנִפְקַחוּ עֵינֵיכֶם"⁶¹:

THAT THE TREE WAS ATTRACTIVE AS A MEANS TO GAIN INTELLIGENCE.

וְנִחַמְדָּה עֵץ לְהִשְׁכִּיל.

🕒 *When did the snake tell her that the tree would give her intelligence?*

When he told her that eating from the tree will make her know the difference between good and evil.⁶¹

כְּמוֹ שֶׁאָמַר לָהּ "יִוְדְעוּ טוֹב וְרָע":⁶¹

AND SHE ALSO GAVE TO HER HUSBAND.

וְתַתֵּן גַּם לְאִשָּׁה.

🕒 *Why was she not embarrassed to share her sin with her husband?*

She did not want to die alone because then her husband would live and marry someone else.

שֶׁלֹּא תָמוּת הִיא וַיְחִיֶּה הוּא וַיִּשָּׂא אַחֶרֶת:

[SHE] ALSO [GAVE HER HUSBAND].

גַּם.

The addition of this word teaches us that she also gave forbidden fruits to the animals and beasts, and they were therefore punished with death as well.

לְרַצוֹת בְּהֵמָה וְחַיָּה:

7 [THEN BOTH OF THEIR EYES] WERE OPENED ETC.

ז וְתִפְקַחְנָה עֵינָיו.

🕒 *Does this mean that Adam and Chavah were blind until now?*

This passuk is speaking figuratively regarding wisdom, they were now able to understand what was

לְעִינָן הַחֲכָמָה דְּבַר הַכְּחוּב, וְלֹא לְעִינָן
רְאִיָּה מִמֶּנֶּשׁ, וְסוּף הַמְּקַרָּא מוֹדִיעַ:

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naked and became embarrassed of their nakedness. **They sewed for themselves fig leaves and made for themselves clothes.**

8 But just then, they heard the sound of Hashem moving about in the Gan Eden, in the direction of the east. In attempt to cover the rest of their nakedness, the man and his wife hid among the trees of the garden.

עַלֵּה תֵאֱנָה וַיַּעֲשׂוּ לָהֶם חֲגָרֹת:

ואתפתחא, עיני תרויהון, וידעו, ארי ערטלאין אנון; וחסטיטו להון טרפי תינין, ועבדו להון זרזין.

ח וַיִּשְׁמְעוּ אֶת־קוֹל יְהוָה

אֱלֹהִים מִתְּהֵלֵךְ בַּגֶּן לְרוּחַ הַיּוֹם

וַיִּתְחַבֵּא הָאָדָם וְאִשְׁתּוֹ מִפְּנֵי

יְהוָה אֱלֹהִים בְּתוֹךְ עֵץ הַגֵּן:

ושמעו ית קל מימרא דיי אלהים, מהליך בגנתא--למנח יומא; ואטמר אדם ואתתיה, מן קדם יי אלהים, בגו, אילן גנתא.



Fig Leaf

previously hidden from them; it is not speaking **not literally about vision**—that they were previously blind. The **proof** for this is from later in this passuk where it says, “they realized...” and not, “they saw...”

[THEIR EYES WERE OPENED] AND THEY REALIZED THAT THEY WERE NAKED.

וַיֵּדְעוּ כִּי עִירְמִים הֵם.

🔗 *Even blind people know when they are naked, so what does the Torah mean when it says, “Their eyes were opened and that is when they realized that they were naked”?*

ארף הסומא יודע כשהוא ערום, אלף מהו “וידעו כי עירמים הם”?

מורה רחם היחה זידם ונתערטלו הימנה:

It means that they realized that they were naked of Mitzvos because **they had** the opportunity to fulfil one Mitzvah and they lost it.

FIG LEAVES.

עַלֵּה תֵאֱנָה.

🔗 *Why specifically fig leaves?*

The tree of knowledge was a fig tree, and these words teach us **that** the tree that they used for their clothing **was the same tree with which they sinned** by eating from it. The reason for this was because **the same thing that had ruined them had to help fix them. The other trees, however, would not let them take their leaves to make clothing from them.**

הוא העץ שחבלו ממנו, בדבר שנתקלקלו זו נתקנו, חבל שחר העצים מנעום מליטול עליהם.

ומפני מה לא נתפרסם העץ, שאין הקדוש צרוף הוא חפץ להונות צריה, שלא יכלימוהו ויאמרו, זהו שלקה העולם על ידו:

If the Torah wanted to teach this to us, **then why did it not explicitly state** with what type of tree they sinned? The reason is, **Hashem does not want to cause pain to any creature**, and He **did not** want everyone to **embarrass the tree and say**, “This is the tree **that has caused the world to become cursed!**”

8 **THEY HEARD...**

ח וַיִּשְׁמְעוּ.

There are many Midrashic explanations for the following pessukim, and they have already been properly organized by our rabbis in Breishis Rabah and other Midrashim. I, on the other hand, have only come to explain the simple meaning of the passuk, and I only bring the relevant Midrashim that will

יש מדרשי אגדה רבים, וכבר סדרום רבותינו על מכונס צבראשית רצה ובשחר מדרשות, ואני לא באתי אלף לפשוטו של מקרא ולאגדה המיישבת דברי המקרא דבר דבור על אפניו:

לְרוּחַ הַיּוֹם

These words literally mean “the breeze of a normal day.”

There was a breeze that day because Hashem was coming to reveal Himself to Adam, and whenever Hashem reveals Himself through prophecy, it is accompanied by a wind. The reason that Hashem only created a mild breeze for that day was so that Adam and Chavah should not become frightened and run away, but they did nonetheless.

רמב"ז

Hashem
Confronts Adam

איכה

Hashem was not only asking where Adam was physically located. He was asking, "Where are you spiritually, what have you done?"

This is also Hashem's perpetual call to every man, "Where are you in this world? What have you accomplished? Are you fulfilling your mission in this world?" שיחת י"ט כסלו תשי"ח

ט וַיִּקְרָא יְהוָה אֱלֹהִים אֶל-
הָאָדָם וַיֹּאמֶר לוֹ אֵיכָה:

ויקרא יי אלהים, לאדם; ואמר ליה, אן את.

י וַיֹּאמֶר אֶת-קִלְכֹךְ,
שָׁמַעְתִּי בִגְן וַאֲרָא כִי-
עֵרָם אֲנֹכִי וָאֲחָבָא:

ואמר, ית קל מימרך שמעית בגנתא;
ודחילית ארי ערטלאי אגא, ואטמרית.

יא וַיֹּאמֶר מִי הִגִּיד לְךָ כִּי-
עֵרָם אֶתָּה הַמֶּן-הָעֵץ

9 Hashem knew where Adam was, but in order to open a conversation and give him an opportunity to show remorse, He called out to the man and said to him, "Where are you?"

10 The man responded, "I heard the sound of You moving about the garden, and I became embarrassed since I am naked; so I hid."

11 In order to give Adam another chance to admit his wrongdoing, Hashem responded, "How do you know that there is shame associated with you

explain all the words of the passuk—each word in its proper way. Therefore, I will only be explaining the simple meaning of the following pessukim.

(lit.) THEY HEARD [THE VOICE OF HASHEM WALKING]. וישמעו.

Voices do not walk! So what exactly did they hear? מה שמעו?

They heard the sound of Hashem moving about, because he was walking around in the Garden of Eden. שמעו את קול הקדוש ברוך הוא שקה מנהלך בגן:

(lit.) [MOVING ABOUT IN THE GARDEN] IN THE DIRECTION OF THE DAY. לרוח היום.

This phrase means that Hashem was walking in the same direction that the sun was shining from (some versions use the word toward here, and after analyses this may be the correct version) at that time of day. This direction is west, because the sun shines in the west during the evenings and they sinned during the tenth hour of the day—which is only two hours before sunset. לאותו רוח שהשמש בצהה משם (ס"א) לשם ודו"ק פי כן עקר) וזו היא מערבית, שלפנות ערב חמה במערב, והם סרחו בעשירית:

9 WHERE ARE YOU. ט איכה.

Hashem knows everything, so how did he not know where they were?

Hashem knew exactly where they were, but He asked this to Adam in order to start a conversation with him. He did that because He did not want Adam to be too scared to respond properly and admit that he had sinned, which is what would have happened had He punished him right away. We find something similar when Hashem wanted to rebuke Kayin for killing his brother Hevel: Hashem asked him, "where is your brother Hevel?"⁶² Similarly, when Bilam hosted Balak's messengers Hashem asked, "who are these people that are with you?"⁶³ In both cases, Hashem asked the question even though he knew the answer in order to start a conversation with them. We also find that Yeshayahu did this when he was talking to Chiskiyahu about the messengers of King Mrodach Baladan, who was the King of Babylon at the time.⁶⁴ יודע היה היכן הוא, אלל לייכנס עמו בדברים, שלא יהא נבהל להשיב אם יענישהו פתאום, וכן בקיו אמר לו "אי הכל אחיד?"⁶², וכן צבלעס "מי האנשים האלה עמך?"⁶³, לייכנס עמהם בדברים, וכן בחזקיהו צבלוחי מרודך צבלאדן:⁶⁴

being naked? Did you eat from the tree from which I commanded you not to eat?”

12 Rather than admitting his wrongdoing, Adam blamed Hashem. **The man responded**, “I did not eat this on my own initiative, rather, **the woman who You gave to be with me, she gave me from the tree and I ate.**” By shifting the blame to Chavah, Adam committed a further offense: Ingratitude for Hashem’s goodness for giving him a wife. Although the appropriate punishment for eating from the Tree of Good and Evil was death, Hashem commuted their sentence because they expressed some remorse, and Adam had a partial excuse. Instead, Hashem made them mortal.

13 Turning His attention away from Adam, Hashem asked the woman to give her a chance to repent, “**Why did you do this**, transgressing my command?” But **the woman**, too, tried to shift the blame and responded, “**The snake tricked me and I ate.**”

וְאָכַל

Some say that Adam ate from the Tree of Knowledge with good intentions. He thought that eating from the tree would help him have children.
בן איש חי

Hashem Confronts Chavah

**אֲשֶׁר צִוִּיתִיךָ לִבְלֹתָ
אֶכְלֵם מִמֶּנּוּ אֶכְלֵתָ:**

וְאָמַר--מֵאֵן חָוֵי לָךְ, אָרִי עֵרְטֵלֵאִי אֵת; הֲמֵן אֵילָנָא, דְּפִקִּידְתָּךְ בְּדִיל דְּלֹא לְמִיכַל מִנֵּיהּ--אֶכְלֵתָא.

**יב וַיֹּאמֶר הָאָדָם
הָאִשָּׁה אֲשֶׁר נָתַתָּה
עִמָּדִי הִוא נָתַתָּה
לִי מִן־הָעֵץ וָאֶכְלָ:**

וְאָמַר, אָדָם: אֵתְתָא דִּיהֲבַת עִמִּי, הִיא יְהֲבַת לִי מִן אֵילָנָא וָאֶכְלִיתָ.

**יג וַיֹּאמֶר יְהוָה אֱלֹהִים
לְאִשָּׁה מִה־זֹּאת עָשִׂית
וַתֹּאמֶר הָאִשָּׁה הִנָּחֵשׁ
הַשִּׂיָּאֲנִי וָאֶכְלָ:**

וְאָמַר יי אֱלֹהִים לְאֵתְתָא, מָא דָּא עֲבַדְתָּ; וְאָמַרְתָּ, אֵתְתָא, חֻוּיָא אֶטְעִינִי, וָאֶכְלִיתָ.

11 (lit.) HOW DO YOU KNOW [THAT YOU ARE NAKED]

יא מִי הִגִּיד לָךְ.

🔗 *Doesn't everyone know when they are naked?*

This phrase means: **How do you know that it is embarrassing to stand naked.**

מֵאֵזֵן לָךְ לְדַעַת מַה צּוֹשֵׁת יָס צְעוּמָא עָרוֹס:

[DID YOU EAT] FROM THE TREE.

הֲמֵן הָעֵץ.

🔗 *How could Hashem not have known whether Adam ate from the tree or not?*

Hashem obviously knew that Adam had eaten from the tree, but He was **wondering**, “How could you have eaten from the tree...”

בְּתַמְוִיָּה:

12 THAT YOU GAVE ME TO BE WITH ME.

יב אֲשֶׁר נָתַתָּה עִמָּדִי.

🔗 *Why did Adam mention here that Hashem gave him his wife?*

Here, Adam was trying to blame Hashem for his own sin—which was very **ungrateful** of him.

כַּחֵן כְּפַר צְטוּבָה:

13 TRICKED ME.

יג הַשִּׂיָּאֲנִי.

🔗 *This word is often translated to mean convinced, but here it cannot mean that because being convinced to sin is never an excuse, so what does it mean here?*

Chavahh is complaining that the snake **tricked** her into sinning. This word is used **similarly** in the passuk, “Do not let Chizkiyahu **fool** you.”⁶⁵

הֲטַעֲנִי, כְּמוֹ "חַל יִשְׂרָאֵל חֲתָקָם חֲזָקִיהוּ"⁶⁵:

The Snake
is Cursed

14 Hashem—without giving the snake a chance to repent—said to the snake, “Because of what you have done, you are from here on cursed from among all animals and wild beasts, as it will take you seven years to reproduce. Furthermore, I will take away your feet and from now on you will move on your belly, and you shall appear to eat dust all the days of your life.

15 You wanted to take the woman as a wife; instead, I will place a hatred between you and the woman, and between your offspring and the woman’s

יָד וַיֹּאמֶר יְהוָה אֱלֹהִים |
אֶל־הַנָּחַשׁ כִּי עָשִׂיתָ זֹאת
אֲרוּר אַתָּה מִכָּל־הַבְּהֵמָה
וּמִכָּל־חַיַּת הַשָּׂדֶה
עַל־גְּחֹנֶךָ תֵּלֵךְ וְעַפְרָי
תֹּאכַל כָּל־יְמֵי חַיֶּיךָ:

וַאֲמַר יי אֱלֹהִים לְחַוְיָא, אַרְי עֲבַדְתָּ דָא,
לֵיט אַתְּ מִכָּל בְּעִירָא, וּמִכָּל חַיַּת בְּרָא; עַל
מַעַךְ תִּיזִיל, וְעַפְרָא תִיכּוּל כָּל יוֹמֵי חַיֶּיךָ.

טו וַאֲיָבָהּ | אֲשִׁית
בֵּינְךָ וּבֵין הָאִשָּׁה וּבֵין
זַרְעֶךָ וּבֵין זַרְעֶהּ הוּא
יְשׁוּפֶךָ רֹאשׁ וְאַתָּה:

כִּי עָשִׂיתָ זֹאת

These words hint at the main punishment that the snake received for its part in the sin. “כי עשית זאת”—for you have done this—implies that the punishment is directly connected to the sin. Since the snake used its speech to persuade Chavah to sin, it lost its ability to speak forever. ע"פ לקו"ש ח"י ע' 13

הוּא יְשׁוּפֶךָ רֹאשׁ וְאַתָּה
תִּשְׁוֹפְנוּ עֲקֵב

The Yetzer Hara tries getting us to sin by making us haughty. He makes us feel like a head. We fight that inclination by being humble like a heel. אמרי יואב

14 BECAUSE OF WHAT YOU HAVE DONE.

יָד כִּי עָשִׂיתָ זֹאת.

Why did Hashem punish the snake right away and not ask him why he had sinned, like He had asked Adam and Chavah?

The fact that Hashem punished the snake right away proves that one should not try to defend the actions of those who tempt others to sin. This is because if Hashem were to ask the snake why he did this, he could have defended himself by saying that he was not responsible for Adam and Chavah’s sins; for if they knew the words of their teacher, Hashem, and they knew the words of his student, the snake, whose words should they have listened to? Obviously their teacher’s words!

מִפְּאֻן שְׂאִין מְהֻפְכִים בְּזִכּוֹתוֹ שֶׁל
מְסִיתָ, שְׂאִינּוֹ שְׂאֵלוֹ לָמָּה עָשִׂיתָ זֹאת,
הֲיָה לוֹ לְהַשְׁבִּיב, דְּבָרֵי הָרֹב וְדְבָרֵי
הַפְּלִמְיָה, דְּבָרֵי מִי שׁוֹמְעִין:

[YOU ARE CURSED] FROM AMONG ALL ANIMALS AND WILD BEASTS.

מִכָּל הַבְּהֵמָה וּמִכָּל חַיַּת הַשָּׂדֶה.

This particular curse is about the length of its pregnancies. If it was cursed to have longer pregnancies than an animal—which have longer pregnancies than wild beasts—then is it not obvious that the snake’s pregnancies will be longer than that of a wild beast’s?

אִם מִבְּהֵמָה נִתְקַלְלָה, מַחֲוִיהָ לֹא כָּל
שָׂבָן?
הֲעִמִּידוּ רְבוּחֵינוּ מִדְּרָשׁ זֶה בְּמִסְכָּת
בְּכוֹרוֹת⁶⁶ לְלַמֵּד שְׂמִי עֲבוּרוֹ שֶׁל נָח
שָׂבַע שָׁנִים:

Our rabbis answered this question in Maseches Bechoros⁶⁶ by explaining that this passuk teaches us that the snake was cursed to have pregnancies that last 7 years, which is 7 times longer than a donkey’s pregnancy—which is an animal—just as the donkey’s pregnancies are 7 times longer than a cat’s—which is a wild beast.

YOU WILL MOVE ON YOUR BELLY.

עַל גְּחֹנֶךָ תֵּלֵךְ.

How did snakes move before?

Initially, the snake had feet; but they were cut off as part of the curse.

רְגָלִים הָיוּ לוֹ וְנִקְלְאוּ:

offspring: He—the woman’s offspring—will pound you on your head and you will hiss as you bite him in the heel.”

Chavah is Cursed

צְבוּנָה וְהִרְנֶנָּה

Before they sinned, children were born on the same day they were conceived. One of the punishments was that women have to endure nine months of pregnancy before giving birth. However, when Moshiach comes, women will have children in the same way that they did before Chavah ate from the Tree of Knowledge..
ספרונו

תְּשׁוּפְנוּ עִקְבֵי: {ס}

וידבבו אשוי, בינך ובין אתתא, ובין בנך, ובין בנהא: הוא יהי דכיר מא דעבדת ליה מלקדמין, ואת תהי נטר ליה לסופא.

טז אֶל־הָאִשָּׁה אָמַר ה'רְבָה אֲרָבָה עֲצָבוֹנְךָ וְהִרְנֶנָּה

16 Then Hashem said to the woman, “As punishment for what you have done, I will greatly increase your difficulty in raising

15 I WILL PLACE A HATRED [BETWEEN YOU AND THE WOMAN]

טו וְאִיבָה אֲשִׁית.

Why is this an appropriate punishment?

Hashem is telling the snake, “Your only intention was for Adam to die when he would be the first to eat the forbidden fruit so then you would marry Chavah. Furthermore, the only reason you approached Chavah first was because it is easier to influence a woman’s opinion, and they know how to influence their husbands, so you wanted her to convince her husband to try it first.” Therefore the appropriate punishment is, “I will place a hatred between you and the woman...”

רַחֲמָה לֹא נִחְפְּנָה אֶלְכָּא שְׂמִימֹת אֶדָּם כְּשִׂיאֵיכֹל הוּא תְּחַלָּה וְתִשָּׂא אֶת חוּהָ, וְלֹא צָחַת לְדַבֵּר אֶל חוּהָ תְּחַלָּה אֶלְכָּא לְפִי שְׂהִנְגָּסִים דְּעָפֹן קִלּוֹת לְהִתְפַּתּוֹת וְיִוְדְעוֹת לְפַתּוֹת אֶת צְעָלִיהוּן, לְפִיכָּד: “וְאִיבָה אֲשִׁית”:

WILL POUND YOU.

יְשׁוּפְךָ.

This word means, “He will crush you,” similar to when Moshe said, “and I crushed the golden calf.”⁶⁷ Targum Unkelos translates this word as, “and I pounded it.”

יְכַתְּדוּ, כְּמוֹ “וְאֶכְרוֹת אֶחָדוֹ”⁶⁷, וְתַרְגּוּמוֹ “וְאֶשְׁפִּית וְחִיָּה”:

AND YOU WILL HISS AS YOU BITE HIM IN THE HEEL.

וְאִתָּה תְּשׁוּפְנוּ עִקְבֵי.

Why does the passuk mix Adam’s curse—that the snake will kill him—together with the snake’s curse?

This is actually all a part of the snakes curse: The snake will not be able to stand, so the only place where it will be able to bite man will be on his heel. And even from biting man there, the snake will be able to kill him, and therefore he will try to kill it. The word תְּשׁוּפְנוּ is very similar to the word יְשׁוּפְךָ, “pound” used earlier in the passuk, but it does not mean the same thing. This word means making noise using breath. It is used similarly in the passuk, “he blew (נִשְׁף) on them.”⁶⁸ Here it is referring to what a snake does when it approaches its prey to bite: it blows with a kind of hissing sound. Even though they mean different things, the passuk uses words with the root of נשף both times, in order to use similar sounding words.

לֹא יֵהָא לְךָ קוּמָה, וְתִשְׁכְּנוּ צְעָקְכוּ וְרַחַף מִשָּׁם תְּמִיתְכוּ. וְלִשׁוֹן “תְּשׁוּפְנוּ” כְּמוֹ “נִשְׁף צְהָם”⁶⁸, כְּשִׂהֲנָה שֶׁצָּח לְנִשְׁוֹף הוּא נוֹשֵׁף כְּמוֹן שְׂרִיקָה. וְלְפִי שְׂהִנְגָּסוֹן נוֹפֵל עַל הַלְּשׁוֹן כְּתַב לְשׁוֹן נְשִׁיפָה צְנִיחָה:

16 YOUR DIFFICULTY.

טז עֲצָבוֹנְךָ.

What difficulty specifically is this referring to?

This is referring to the difficulty of having and raising children in general, which include...

זֶה לְעַר גְּדוּל צְנִיחָה:

children, and in your pregnancy; you will give birth to children in anguish. Furthermore, your longing will be to your husband for intimacy, yet he will dominate you by deciding when to initiate it.”

17 Hashem then said to the man, “Because you transgressed My commandment and you listened to your wife’s bad advice by eating from the tree about which I commanded you saying, ‘Do not eat from it,’ the earth from which you were created—which is therefore somewhat responsible for your character—will be cursed because of you. The earth will attract flies, fleas,

בְּעֶצֶב תֵּלְדֵי בָנִים וְאֵל־
אִשְׁךָ תִּשְׁוֹקְתְּךָ וְהוּא
יִמְשַׁלְּךָ: {ס}

לְאִתְתָּא אָמַר, אִסְגָּאָה אִסְגִּי צְעָרְכִי
וְעַדוּכִי--בְּצַעַר, תֵּלִידִין בָּנִין; וְלוֹת בְּעֵלֶיךָ,
תְּהִי תִיאָבְתִּיךָ, וְהוּא, יִשְׁלוֹט בִּיךָ.

יז וְלָאָדָם אָמַר כִּי־שָׁמַעְתָּ
לְקוֹל אִשְׁתְּךָ וַתֹּאכַל מִן־
הָעֵץ אֲשֶׁר צִוִּיתִיךָ לֵאמֹר
לֹא תֹאכַל מִמֶּנּוּ אַרְוֶהָ
הָאָדָמָה בְּעֵבוֹרְךָ בְּעֶצְבוֹן
תֹּאכְלֶנָּה כָּל יְמֵי חַיֶּיךָ:

The Man is Cursed

בְּעֶצְבוֹן תֹּאכְלֶנָּה

This punishment was tit-for-tat in accordance with his sin. Adam enjoyed his sinful fruit and did not worry about where it came from, so as punishment, he now will have to toil for his food and will only be able to produce edible food with difficulty. אור החיים

...AND YOUR PREGNANCY.

וְהָרֹנָה.

The first difficulty when having children is the pain of pregnancy.

זֶה לְעַר הָעֲצוּר:

YOU WILL GIVE BIRTH TO YOUR CHILDREN IN ANGUISH.

בְּעֶצֶב תֵּלְדֵי בָנִים.

The next difficulty when having children is the pain of childbirth.

זֶה לְעַר הַיְלָדָה:

YOUR LONGING WILL BE TO YOUR HUSBAND.

וְאֵל אִשְׁךָ תִּשְׁוֹקְתְּךָ.

🕒 In what way will she long for her husband?

She will long for his intimacy. The curse is that even though she will long for him, she will not have the nerve to ask for him verbally. Instead, “he will dominate her”; all of the initiating will come from him and not from her.

לְתַשְׁמִישׁ, וְאֵף עַל פִּי בִן חַיִּין לָךְ מֵאֵחַ
לְתַדְבְּעוּ בְּפִהּ, חָלָל “הוּא יִמְשֹׁל בְּךָ”,
הַכֹּל מִמֶּנּוּ וְלֹא מִמֶּנּוּ:

LONGING.

תִּשְׁוֹקְתְּךָ.

This word means your desire, like it says, “and his soul desires” (שׁוֹקֶה) 69.

תַּאֲוָתֶיךָ, כִּמוֹ “וְנַפְשׁוֹ שׁוֹקֶה” 69.

17 THE EARTH WILL BE CURSED BECAUSE OF YOU.

יז אַרְוֶהָ הָאָדָמָה בְּעֵבוֹרְךָ.

🕒 Why is the earth being cursed for man’s sin?

This curse actually affects man as well, for now the earth will produce cursed creatures for him, like flies fleas and ants. This can be understood by comparison to someone who moves toward evil ways causing people to curse not only him but also the breasts from which he nursed. Similarly, when man—who was formed from the earth—sins, the earth is too.

תַּעֲלֶה לָךְ דְּבָרִים אַרְוֶרִים, כְּגוֹן זְבוּבִים
וּפְרָעוֹשִׁים וְנִמְלִים, מִשָּׁל לִיּוֹאֵחַ
לְתַדְבּוֹת רַעָה וְהַדְּרִיּוֹת מִחֻלּוֹת שָׂדִים
שְׁנֵיהֶם מִהֵם:

and ants. **You will produce food from it with difficulty, all the days of your life.**

18 When you plant grain, the earth will produce thorns and thistles and you will have to eat the grass of the field that are mixed in with your produce.

19 You shall eat bread only by the sweat of your brow, until you return to the dust, from where you were taken. For you are dust and you will return to dust once you pass away and are buried.”

אל-עפר תשוב

Chazal say (Shabbos 152b) that we learn from this passuk that everyone will die. Even Tzaddikim that are alive when Moshiach comes will die temporarily to fulfill this verse. In fact, the Baal Shem Tov chose to pass away rather than to physically ascend to the heavens as Elyahu Hanavi did, because he saw value in this verse.

Returning to dust is not necessarily a bad thing. It allows for a purification of even the lowest of all places.
ע"פ לקו"ש ח"ד ע' 1330

ולאדם אמר, ארי קבילתא למימר אתתך, ואכלת מן אילנא, דפקידתך למימר לא תיכול מניה-- ליטא ארעא, בדילך, בעמל תיכלנה, כל יומי ח"ך.

יח וקוץ ודרדר תצמיח לך ואכלת את עשב השדה:

וכבין ואטדין, תצמח לך; ותיכול, ית עסבא דחקלא.

יט בזעת אפך תאכל לחם עד שובך אל האדמה כי ממנה לקחת כיי-עפר אתה ואל-עפר תשוב:

בזעתא דאפך, תיכול לחמא, עד דתתב לארעא, דמנה אתברייתא: ארי עפרא את, ולעפרא תתוב.

יח וקוץ ודרדר תצמיח לך . 18 WILL PRODUCE THORNS AND THISTLES FOR YOU .

🔗 *These words in Hebrew can be interpreted to mean, "and you will produce thorns and thistles." Why would you do that?*

The passuk is saying that **the earth** will produce thorns and thistles *for you*. The curse is that **while you** try to **plant all kinds of seeds, thorns and thistles will grow** instead, and even the edible ones like **artichokes and cardoons** need special preparation in order to become edible.

הארץ תפוצצנה מיני זרעים תצמיח הוץ ודרדר, הונקם ועבציות והן נאכלים על ידי תקון:

ואכלת את עשב השדה. AND YOU WILL HAVE TO EAT THE GRASS OF THE FIELD.

🔗 *Why is this a curse? Doesn't the Torah use a similar expression to deliver a blessing to Adam when it says, "I permit you to eat every seed bearing plant etc.?"*⁷⁰

Indeed, the answer can be found in what is written at the beginning of this section: "The earth will be cursed because of you, you will produce food from it with difficulty,"⁷¹ and after you have labored with difficulty to produce food from the earth you will find that "The earth has produced for you thorns and thistles." I.e., when you try to plant greens or garden vegetables, the earth will produce for you instead thorns, thistles, artichokes, cardoons, and other wild herbs. The curse is that you will be forced to eat these bitter foods.

ומה קללה היא זו, והלא צברכה נאמר לו "הגה נתתי לכם את כל עשב זרע זרע וגו'"⁷⁰ קללה מה חמור פאן צראש הענין, "לארצה האדמה צעבוקד צעבון תאכלנה"⁷¹, ואחר העבון "הוץ ודרדר תצמיח לך", פשטתזרענה קטניות או ירקות גנה, היא תצמיח לך הויים ודרדרים ושאר עשבי שדה, ועל פירוש תאכלם:

יט בזעת אפך. 19 (lit.) WITH THE SWEAT OF YOUR BROW [YOU WILL EAT BREAD].

🔗 *Does this mean that his bread will be filled with sweat?*

No, it means that you will only be able to eat your bread after you have spent a lot of effort growing it.

לאחר שחטריח צו הרצה:

20 Earlier on that day, before the episode of the Tree of Good and Evil, when Adam was naming all the creatures of the earth, **Adam named his wife** as well. He called her “Chavah” because she was, and she would be, **the mother of all living**, “chai,” of future generations.

21 After the sin of the Tree of Good and Evil. Adam and Chavah were still mostly naked, so, before Hashem banished Adam and Chavah from the Gan Eden as a result of their sin,

כ וַיִּקְרָא אָדָם שֵׁם אִשְׁתּוֹ חַוָּה כִּי הִוא הִיְתָה אֵם כָּל־חַיִּי:

וַיִּקְרָא אָדָם שֵׁם אֶתְתִּיהָ, חַוָּה: אָרִי הִיא הָיְתָה אִמָּא, דְּכָל בְּנֵי אָנְשָׁא.

כא וַיַּעַשׂ יְהוָה אֱלֹהִים לְאָדָם וּלְאִשְׁתּוֹ כְּתָנוֹת

Adam Names His Wife After She's Created

Hashem Makes Clothes for Adam and Chavah

20 ADAM NAMED.

כ וַיִּקְרָא אָדָם.

🕒 Why wait until now to mention this?

The passuk is now returning to the previous story when “Adam named all of the animals...”⁷² and is telling us that he also named his wife. The only reason why the Torah interrupted that story with the creation of Chavah is to teach us that by naming all of the animals, Adam realized that he was lonely and that he needed to be matched with a wife, as the passuk says, “and Adam did not find for himself a compatible partner,”⁷² and therefore, “Hashem cast a deep sleep upon Adam...”⁷³ in order to create his wife. At the end of the story about Chavah’s creation, the Torah tells us that “Adam and Chavah were both naked.”⁷⁴ Once that was written the Torah had to immediately tell us the story of the snake in order to teach us its motive: Because he saw them naked and he saw them involved in marital relations, he wanted to marry Chavah, and he therefore approached them with a plan to fool them into sinning so that Adam would die and he would eventually marry Chavah.

חֲזַר הַפְּתוּחַ לְעֵינֵינוּ הֶרְאֵנוּ “וַיִּקְרָא הָאָדָם שְׁמוֹת”⁷², וְלֹא הִפְסִיק חֲלָל לְלַמֶּדֶד שָׁעַל יְדֵי הַרְיֵאת שְׁמוֹת נִדְוָה לֹא חוּה, כְּמוֹ שֶׁכְּתוּב “וּלְאָדָם לֹא מָצָא יָעָר כְּנֻגְדוֹ”⁷² לְפִיכָּה “וַיִּפֹּל תַּרְדֵּמָה”⁷³, וְעַל יְדֵי שֶׁכָּתַב “וַיְהִי כִּשְׁנֵיהֶם עָרוּמִים”⁷⁴ סָמַךְ לֹא פָרְשָׁת הַנְּחִשׁ, לְהוֹדִיעַ שֶׁמִּתּוֹךְ שֶׁרָאָה אוֹתָם עָרוּמִים וְרָאָה אוֹתָם עֲסוּקִים בְּתַשְׁמִישׁ נְחֻמָּה לָהּ, וְצָר עֲלֵיהֶם בְּמַחֲשָׁבָה וּבְמַרְמָה:

כְּתוּב עוֹר

The other time that the word כְּתוּב is mentioned in the Torah, is concerning Aaron’s priestly garments. This teaches us that Hashem made the eight garments of the Kohen Gadol for Adam. בעל הטורים

Order written in Torah	Order of events
Adam names the animals	Adam names the animals
Chava is created	Chava is created
Story of the עץ הדעת	Adam named Chava
Adam names Chava	Story of the עץ הדעת

CHAVAH.

חַוָּה.

🕒 The word for life in Hebrew is חַי. If her name is based off her being the mother of all life, then why not call her חַיָּה instead of חַוָּה?

The name חַוָּה is similar to the name חַיָּה, except that it has a ו instead of a י. This changes the meaning of the word from alive, which is in the past tense, to living, which is in the present tense. She is called Chavah, living, because she constantly gives life to her offspring being that she is everyone’s mother. This is similar to when the passuk says, “what does man have (חַוָּה)?”⁷⁵ using the word חַוָּה, with a ו, to indicate the present tense; instead of the word חַיָּה, with a י, which indicates the past tense.

נוֹפֵל עַל לָשׁוֹן חַיָּה שֶׁמִּחַיָּה חַת וְלִדְוָתֶיהָ, כְּחֶשֶׁר תַּחֲמַר “מָה הָיְתָה לְאָדָם”⁷⁵ בְּלָשׁוֹן הִיא:

Hashem made for Adam and his wife, warm and soft garments from animal fur and dressed them.

עור וילבשם: {פ}

ועבד יי אלהים לאדם ולאשתו, לבושין דיקר על משך בסרהון--ואלבשונן.

Forth Aliya | רביעי

Adam and Chavah are Expelled from Gan Eden

22 Hashem said, “Behold, man has become like one of us, in that he, too, can differentiate between good and evil. What if he would stretch forth his hand and also take fruit from the Tree of Life and eat it and live forever?!” If he lives forever, he might appear to the rest of creation as a second deity.

כב ויאמר | יהוה אלהים הן האדם ה'יה כ'אחד ממנו לדעת טוב ורע ועתה | פן ישלח ידו ולקח גם מעץ החיים ואכל וחי לעולם:

ואמר יי אלהים, הא אדם הוה יחידאי בעלמא מניה, למדע, טב וביש; וכען דלמא יושיט ידיה, ויסב אף מאילן חייא, ויכול, ויחי לעולם.

פן-ישלח ידו

Hashem said, “what if he would stretch forth, etc.” for ultimately man has free will. However, Hashem decided to send Adam out of Gan Eden because he knew that even if He commanded him to not eat from the tree of life, the Yetzer Hara would create too powerful a temptation that Adam would not be able to resist. חוקוני

21 [HASHEM MADE] GARMENTS FROM ANIMAL FUR.

כא פתנות עור.

Why did Hashem need to make these garments and dress them if they could have done it themselves?

> The Midrash explains that these were special clothing that were as smooth as a fingernail and clung to their skin, and therefore could not be made by man.
 > Some explain this by saying that these clothing were made out of animal fur, for example rabbit's wool, which is very soft and warm. Since Adam and Chavah only had time to make clothing out of leaves, Hashem was kind enough to make warm clothing for them out of fur before He expelled from Gan Eden.

< יש דברי אגדה אומרים, תלקים כלפונן היו מדקקים על עורן.
 < ויש אומרים, דבר הבא מן העור כגון קמר הארנבים שהוא רך וחס, ועשה להם פתנות ממנו:

22 (lit.) HAS BECOME LIKE THE ONE AMONG US.

כב ה'יה כ'אחד ממנו.

“The one” is Hashem. How are we like Hashem?

Man is similar to Hashem in that he is unique on earth just as Hashem is unique in the heavens. What makes man unique? His uniqueness is that “can differentiate between good and evil” unlike animals and beasts which cannot.

הרי הוא יחיד בתחתונים כמו שחני יחיד בעליונים, ומה היא יחידהו, “לדעת טוב ורע”, מה שאין פן צבהמה ובחיה:

WHAT IF HE WOULD STRETCH FORTH HIS HAND ETC. [AND LIVE FOREVER].

ועתה פן ישלח ידו וגו'.

What is the problem with Adam living forever?

If he would live forever, then he would be able to mislead people to follow him and say that he is also a God. There are other Midrashic explanations, but none of them fit into the simple meaning of the passuk.

ומשיחיה לעולם הרי הוא קרוב להטעות הבירות לחריו ולומר חף הוא חלוף.
 ויש מדרשי אגדה, חבל איז משיבין על פשוטו:

23 Hashem thereupon banished man and his family from the Gan Eden, to work the ground from where he was taken.

24 He drove the man out and the man and his family settled just east of Gan Eden. Hashem stationed at the east of Gan Eden angles of destruction, equipped with a sharp revolving blade which appeared frightening, to guard the path to the Tree of Life against entry.

כג וַיִּשְׁלַחְהוּ יְהוָה אֱלֹהִים
מִגְּן־עֵדֶן לְעַבְדֹת אֶת־הָאָדָמָה
אֲשֶׁר לָקַח מִשָּׁם:

וישלחיה יי אלהים, מגנתא דעדן--
למפלח, בארעא, דאתברי, מתמן.

כד וַיִּגְרֹשׁ אֶת־הָאָדָם וַיִּשְׁכֶּן
מִקְדָּם לְגִן־עֵדֶן אֶת־הַכְּרָבִים
וְאֵת לֵהַט הַחֶרֶב הַמֵּתֵהֶפֶכֶת
לְשָׁמֹר אֶת־דֶּרֶךְ עֵץ הַחַיִּים: {ס}

ותרידי, ית אדם; ואשרי מלקדמין לגנתא
דעדן ית כרוביא, וית שנון חרבא דמתהפכא,
למטר, ית אורח אילן חייא.

ויגרש את-האדם

This punishment—Adam being banished from Gan Eden—was a natural consequence of his sin. Through his sin, Adam banished the Shechinah from this world, and by doing so he lost his touch with the holiness of Gan Eden.
ע"פ לקו"ש ח"י ע" 168

פרק ד

1 Adam separated from Chavah after being banished from the Gan

א וְהָאָדָם יָדַע אֶת־
חַוָּה אִשְׁתּוֹ וַתַּהַר

*The Birth of
Kayin and Hevel*

24 AT THE EAST OF GAN EDEN.

כד מקדם לגן עדן.

🕒 *Were these angels stationed inside or outside of the garden?*

The angels were stationed at the eastern side of Gan Eden, outside of the garden.

במזרחו של גן עדן חוץ לגן:

ANGELS.

את הכרובים.

🕒 *What sort of angels were these?*

These were angels of destruction.

מלכאי חבלה:

[HASHEM STATIONED... A] REVOLVING BLADE .

החרב המתהפכת.

🕒 *How do you station a revolving blade?*

This was not just a blade, it was a sword that had a handle, as well as a blade, allowing an angel to hold it by the handle and spin it. This was to frighten Adam from reentering the garden.

Unkelos translates the word *lahat* as שנון, which means blade. This word is used similarly in the Gemara when it says, "unsheathe your blade."⁷⁶ In Old French, this

וזה להט, לאויס עליו מלכנוס עוד
לגן.

תרגום "להט" שנון, כמו "שליף
שננא"⁷⁶ ולשון לע"ז למ"א.

ומדרשוי אגדה יש, ואני איני בא אלך
לפשוטו:

Eden. But because Adam had known his wife Chavah before the episode of the sin, she conceived, and shortly after gave birth to twins; a boy and girl. She named her son Kayin, saying, “I have created a son together with Hashem.”

וַתֵּלֶד אֶת־קַיִן וַתֹּאמֶר
קָנִיתִי אִישׁ אֶת־יְהוָה:

וְאָדָם, יָדַע ית חוּה אֶת־תִּיה; וְעַד־יָאָת, וּיְלִידַת ית קַיִן, וְאָמְרָת, קָנִיתִי גְבֵרָא מִן קָדָם יְיָ.

2 Soon after giving birth to Kayin and his twin sister, she gave birth to his brother, Hevel, and two twin sisters. As a result

ב וַתִּסְפֶּף לֵלֶדֶת
אֶת־אָחִיו אֶת־הֶבֶל

וְיֵהִי־הֶבֶל ... וְיָמִין הָיָה

We know that the word ויהי implies sadness, and the word והיה implies joy. For Hevel, the joy in life was when he was able to daven and study Torah, only working because it was necessary. Therefore the Torah says “Hevel a shepherd.” With kayin, it says “he is a farmer,” because for him making money was the priority. תפארת שלמה

means *lame*.

There are many other Midrashic explanations for this, but I have only come to explain the simple meaning of the passuk.

1 ADAM HAD KNOWN.

א וְהָאָדָם יָדַע.

Why is the subject, Adam, written before the verb, known, when generally the Torah writes the verb before the subject of the sentence?

This is because this had already happened before the previous episode, i.e., before they had sinned and been forced out of Gan-Eden. Chavah’s pregnancy and birth also happened before this event. However, if it had written וַיֵּדַע אָדָם—a future tense verb followed by the subject—then it would have sounded like he had children after being forced out of Gan Eden.

כָּבָד קוֹדֵם הָעֲנִיּוֹן שֶׁל מַעֲלָה, קוֹדֵם שְׁחָטָא וְנִטְרַד מִגּוֹן עֵקוּ, וְכוּ הֵהָרִיּוֹן וְהַלְדָּה, שְׂאֵס כְּתִב וַיֵּדַע אָדָם, גְּשָׁמַע שְׁלֹאֲחֵר שְׁנִטְרַד הָיָו לוֹ בְּנָיִם:

KAYIN.

קַיִן.

Why did she name him Kayin?

The name קַיִן is similar to the word קָנִיתִי, “created.” Chavah’s reasoning was based off her next words, “We have created a son together with Hashem.”

עַל שֵׁם “קָנִיתִי”:

(lit.) THE HASHEM.

אֶת ה’.

The Hebrew word for *the* is אֶת, which is a connective word that can also mean *with Hashem*; meaning, Chavah said, “When Hashem created me and my husband, He created us by Himself, but now we are partnering with Hashem to create Kayin.”

כְּמוֹ עִם ה’, כְּשֶׁצָּרַח אֶתִּי וְאֶת אִישִׁי לְבָדוֹ צָרְאָנוּ, חָבַל צָזָה שְׁתַּפִּיִם חָנוּ עַמּוֹ:

KAYIN... BROTHER, HEVEL.

אֶת קַיִן אֶת אָחִיו אֶת הֶבֶל.

Why does the passuk say the word אֶת before each of these words?

The three times that the passuk says the word אֶת are additions. They teach us that Kayin was born with a twin and Hevel was born with two more siblings—triplets. That is why the passuk says, “and she continued to give birth,” implying additional children.

ג’ אֶתִּים רְבוּיִים הָס, מְלַמֵּד שְׁתַּאוּמָה נוֹלְדָה עִם קַיִן, וְעִם הֶבֶל נוֹלְדוּ שְׁתַּיִם, לְכָד גְּאָמַר “וַתִּסְפֶּף”:

of Adam’s sin, the ground had been cursed, so when Hevel matured he became a shepherd, while Kayin, unfazed by the curse, continued being a farmer.

3 At the end of that year, Kayin brought as an offering to Hashem some flax seeds, not the choicest produce, that had grown from the land.

4 Hevel also brought an offering to Hashem, but he offered the fattest firstborns of his sheep. Therefore, Hashem paid attention to Hevel and his offering by sending a heavenly fire to consume the offering.

וַיְהִי הֶבֶל רֹעֵה צֹאן וְקַיִן הָיָה עֹבֵד אֲדָמָה:

ואוסיפת למילד, ית אחוהי ית הבל; והנה הבל, רעי ענא, וקין, הנה פלח בארעא.

ג וַיְהִי מִקֶּץ יָמִים וַיָּבֵא קַיִן מִפְּרֵי הָאֲדָמָה מִנְחָה לַיהוָה:

והנה, מסוף יומיו; ואיתי קין מאבא דארעא, קרבנא-קדם יי.

ד וְהֶבֶל הֵבִיא גַם הוּא מִבְּכֹרוֹת צֹאנוֹ וּמִחֻלְבָּהֶן וַיִּשַׁע יְהוָה אֶל־הֶבֶל וְאֶל־מִנְחָתוֹ:

והבל איתי אף הוא מבכירי עניה, ומשמניהו; והות רעוא מן קדם יי, בהבל ובקרבניה.

Kayin and Hevel Bring Offerings to Hashem

Hevel's Offering is Accepted

מִפְּרֵי הָאֲדָמָה

Kayin sacrificed flax, a highly regarded species. Still, his offering was rejected because it wasn't the best flax available. This teaches us the importance of Hiddur Mitzvos—when one is doing a Mitzvah it is imperative that the Mitzvah be done in the nicest possible way. ע"פ לקו"ש חט"ו ע' 26

2 A SHEPHERD.

ב רֹעֵה צֹאן.

🕒 *Hashem had not yet allowed humans to consume meat, so as a vegetarian, why was Hevel a shepered and not a farmer?*

This is because as a result of Adam’s sin the earth was cursed, making it difficult for Hevel to farm the land, so he gave it up to become a shepherd.

לפי שנתקללה האדמה, פירש לו מעבודתה:

3 (lit.) FROM THE FRUIT OF THE LAND.

ג מִפְּרֵי הָאֲדָמָה.

🕒 *Why does the passuk praise Hevel's offering and not Kayin's?*

> Kayin brought an offering from lower grade produce and therefore it was not praiseworthy. There is a Midrash which explains that even though he brought lower grade produce, it was flax seed, which is a high-quality grain, and Hevel was upset that his “high-quality grain offering was rejected.”

< מן הגרוע. ויש אגדה שאומרת זרע פשטן היה < ודבר אחר "מפרי", מאיזה שפא לידו, לא טוב ולא מובחר):

> (Another explanation: The phrase, “from the fruit...” implies that Kayin took whichever fruit came to his hand. He did not intentionally take high quality produce, and not even decent produce.)

4 PAID ATTENTION.

ד וַיִּשַׁע.

The root word of “paid attention”—שעה—means to turn. This root-word is used similarly in the passuk, “and he did not שעה to Kayin’s offering”⁷⁷ meaning, he did not turn his attention toward Kayin’s offering and accept it.

ויפו, וכו' ואל מנחתו לא שעה”⁷⁷ לא פנה, וכו' ואל ישעו”⁷⁸ אל יפנו, וכו' “שעה מעליו”⁷⁹ פנה מעליו:

Similarly, “do not ישעו in lies”⁷⁸ means: do not turn your attention toward lies. Similarly, “שעה from him”⁷⁹ means: turn your attention away from him, and leave him alone.

אֶל־הֶבֶל וְאֶל־מִנְחָתוֹ

There are two aspects to a Korban: One is the special connection that man achieves with Hashem. The other is the complete transformation of the offering—from a physical possession, to an item completely consumed by Hashem. This is why the passuk says that Hashem paid attention to two things: Hevel, and his offering. ע"פ לקו"ש חט"ו ע' 11 ואילך

*Kayin's Offering
is Rejected*

5 But to Kayin and his offering, He did not pay attention, and it was not consumed by a heavenly fire. Kayin became extremely upset and distraught.

6 Hashem then said to Kayin consoling him, “Why are you upset and distraught?”

7 After all, the choice is yours. If you improve your actions, you will be forgiven. But if you do not, your sin will be crouching at the door of your grave, so to speak, and you will need to give a reckoning in the World to Come. Remember your evil inclination always lusts after you, seeking to make you sin, but you can control it.” However, Kayin refused to admit his mistake.

הָלוֹא אִם-תִּיטֵיב

Kayin's true failure was that he did not learn from his mistake. In this passuk Hashem tried to teach him that if an individual learns from his errors, his slate can be wiped clean. However, Kayin refused to admit to his wrongdoing.

Our challenge, as well, is to learn from our failures rather than to stubbornly refuse to admit them, and even rationalize them. By learning from our failures, we can transform every one of them into an impetus for further spiritual growth.
ע"פ לקו"ש חט"ו ע' 22

**ה וְאֶל־קַיִן וְאֶל־מִנְחָתוֹ
לֹא שָׁעָה וַיַּחַר לְקַיִן
מְאֹד וַיִּפְּלוּ פָּנָיו:**

וּבְקַיִן וּבְקַרְבְּנֵיהָ, לֹא הָיָה רַעוּא; וַתְּקִיף לְקַיִן לַחֲדָא, וְאֶתְכַבֵּישׁוּ אַפּוּהֵי.

**ו וַיֹּאמֶר יְהוָה אֶל־קַיִן לָמָּה
חָרָה לָךְ וְלָמָּה נָפְלוּ פָּנֶיךָ:**

וַאֲמַר יי, לְקַיִן: לָמָּה תְּקִיף לָךְ, וְלָמָּה אֶתְכַבֵּישׁוּ אַפְךָ.

**ז הָלוֹא אִם־תִּיטֵיב שְׂאֵת
וְאִם לֹא תִיטֵיב לַפֶּתַח
חַטָּאת רֹבֵץ וְאֵלֶיךָ תִּשׁוּקָתוֹ
וְאֶתָּה תִּמְשָׁל בּוֹ:**

הֲלֹא אִם תּוֹטֵיב עוֹבְדֶךָ, יִשְׁתַּבֵּיך לָךְ, וְאִם לֹא תוֹטֵיב עוֹבְדֶךָ, לְיוֹם דִּינָא חַטָּאָךְ נָטִיר; עֵתִיד לְאַתְפָּרְעָא מִנְךָ, אִם לֹא תִתּוֹב, וְאִם תִּתּוֹב, יִשְׁתַּבֵּיך לָךְ.

PAID ATTENTION.

וַיִּשַׁע.

🔗 *How did they know that Hashem only paid attention to Hevel's offering?*

A fire came down from heaven and consumed only Hevel's offering.

יִרְדֶּה אֵשׁ וְלַחֲכָה מִנְחָתוֹ:

7 (lit.) IF YOU IMPROVE [YOU WILL BE ELEVATED].

ז הָלֹא אִם תִּיטֵיב.

The simple meaning of this phrase, as explained by Targum Unkelos is: If you improve your actions then you will be forgiven.

פְּתַרְגוּמוֹ פְּרוּשׁוֹ:

YOUR SIN WILL BE CROUCHING AT THE DOOR.

לַפֶּתַח חַטָּאת רֹבֵץ.

🔗 *Behind what door will your sin be crouching?*

Your sins will be preserved, until you are standing at the entrance to your grave.

לַפֶּתַח קִבְרְךָ חַטָּאָךְ שְׂמוּר:

(lit.) IT WILL LUST AFTER YOU.

וְאֵלֶיךָ תִּשׁוּקָתוֹ.

🔗 *What will lust after you?*

The longing for sin, which is your evil inclination, will be constantly lusting and desiring to cause you to stumble into sin.

שָׁל חַטָּאתָ, הוּא יֵאָר הָרָע, תְּמִיד שׂוֹקֶה וּמְתַאֲוֶה לְהִכָּשֵׁלְךָ:

(lit.) BUT YOU WILL CONTROL IT.

וְאֶתָּה תִּמְשָׁל בּוֹ.

🔗 *Does this mean that man will always control his evil inclination?*

This means that if man wants to overcome his evil inclination then he has the power to do so.

חַס תְּרַכָּה פְּתַרְגַּר עֵלְיוֹ:

8 Kayin then began to argue with his brother Hevel, and while they were in the field in midst of arguing, Kayin rose against his brother Hevel and killed him in jealousy that his younger brother's offering was accepted by Hashem while his was not accepted.

9 Hashem knew what had happened, but to give Kayin an opportunity to show remorse, Hashem initiated a conversation and asked Kayin, "Where is your brother Hevel?" Kayin lied to Hashem saying "I do not know. Am I my brother's keeper?"

10 But Hashem knew Kayin was lying, so He responded, "What have you done? The voice of your brother's blood and all of the souls that could have been his future descendants are crying out to me from the ground.

ח וַיֹּאמֶר קַיִן אֶל־הֶבֶל
אָחִיו וַיְהִי בִּהְיוֹתָם
בַּשָּׂדֶה וַיִּקָּם קַיִן אֶל־
הֶבֶל אָחִיו וַיַּהַרְגֵהוּ:

וַאֲמַר קַיִן, לְהַבִּיל אָחוּהִי; וַהֲנִה בְּמַהְוִיחוֹן
בַּחֲקֵלָא, וְקָם קַיִן עַל הֶבֶל אָחוּהִי וְקָטְלֵיהּ.

Kayin Kills Hevel

ט וַיֹּאמֶר יְהוָה אֶל־
קַיִן אֵי הֶבֶל אָחִיךָ
וַיֹּאמֶר לֹא יָדַעְתִּי
הֲשֹׁמֵר אָחִי אֲנִכִּי:

וַאֲמַר יי קַיִן, אֵן הֶבֶל אָחוּךָ; וַאֲמַר
לֹא יָדַעְנָא, הַנְּטֵר אָחִי אֲנָא.

י וַיֹּאמֶר מֶה עָשִׂיתָ
קוֹל דְּמֵי אָחִיךָ צֹעֲקִים
אֵלַי מִן־הָאָדָמָה:

הַשֹּׁמֵר אָחִי אֲנִכִּי

Kayin was saying that he was not responsible for his brother's death since ultimately it is Hashem who is the world's "keeper." If Hashem let it happen, it must be that Hevel was supposed to die. However, Kayin was mistaken. Even if something has to happen, a person never loses his free will, and is always held responsible for his actions.
רבי בונים מפשיסחא

8 (lit.) AND KAYIN [SAID TO HEVEL].

ח וַיֹּאמֶר קַיִן.

🕒 *What did Kayin say to Hevel?*

This phrase means that Kayin started to argue and fight with Hevel, finding an excuse to kill him. There are many Midrashim that describe what they were arguing about, but the simplest understanding of our passuk is that the topic of their argument was not important.

נִכְנַס עִמּוֹ דְּדַבְרֵי רִיב וּמִפָּה לְהַתְעוּלָל
עֲלוּ לְהַרְגוּ. וַיֵּשׁ צָוָה מִדְּרָשֵׁי חֲנֻלָּה,
אִךְ זֶה יִשׁוּבּוּ שֶׁל מִקְרָא:

9 WHERE IS YOUR BROTHER HEVEL.

ט אֵי הֶבֶל אָחִיךָ.

🕒 *Hashem knows everything, so how did He not know where Hevel was?*

He was trying to start an easygoing conversation with him in order to give him the opportunity to repent and say, "I have killed my brother and I have sinned against You."

לִיכְנַס עִמּוֹ דְּדַבְרֵי נַחַת, אֲוֹלֵי יִשׁוּב
וַיֹּאמֶר, אֲנִי הֲרַגְתִּיו וְחָטְאתִי לָךְ:

I DO NOT KNOW.

לֹא יָדַעְתִּי.

🕒 *Why did he lie to Hashem?*

He was acting as if he could fool Hashem.

נַעֲשָׂה פְּגוּמָב דַּעַת הָעֲלִיוֹנָה:

AM I MY BROTHER'S KEEPER.

הֲשֹׁמֵר אָחִי.

The chataf-patach under the prefix ה of הַשֹּׁמֵר signifies a question. Similarly, anytime a ה is punctuated with a chataf-patach (ֿ) it acts as a question mark.

לְשׁוֹן תַּמָּה הוּא, וְכֵן כָּל ה"א הַנְּקוּדָה
בְּחֻטָּף פְּתַח:

Kayin is Cursed

אֲשֶׁר פָּצְתָה אֶת-פִּיהָ

Since Kayin was assisted by the earth when it swallowed up his brother's blood, as punishment, he will no longer benefit from the earth in the ways that he used to. ספורנו

11 Now, as a result of this act, **you will be cursed** by having to work the ground even harder than you had to already. The curse will be directed to **the ground, which opened up like a mouth and soaked within it your brother's blood.**

12 When you work the ground to plant, **the ground will no longer produce** as much as it used to. Furthermore, **you will be constantly wandering the world**, I won't let you settle in one place."

ואמר, מא עבדתא; קל דם זרעין דעתידין למפק מן אחוד, קבלן קדמי מן ארעא.

יא ועתה ארור אתה מן האדמה אשר פצתה את-פיה לקחת את-דמי אחיך מידך:

וכען, ליט את, מן ארעא דפתחת ית פמה, וקבילת ית דמא דאחודך מן ירך.

יב כי תעבד את-האדמה לא-תסוף תת-כחה לך נע ונד תהיה בארץ:

ארי תפלח בארעא, לא תוסיף למתן חילה לך; מטלטל וגלי, תהי בארעא.

10 (lit.) YOUR BROTHERS BLOODS.

דמי אחיך.

Q Why is "bloods" written in the plural?

> It is written plural because Kayin spilled the **blood** of his brother, and **the blood** of his brother's potential descendants.

> Another answer is: Kayin gave Hevel *many* wounds.

This was because he did not know which wounds can cause a soul to depart from its body.

דמו ודם זרעיותיו. דבר אחר, שפעה בו פלעים הרבה. שלא היה יודע מהיכן נפשו יוצאה:

FROM THE GROUND.

מן האדמה.

Q The ground had already been cursed previously,⁸⁰ so why does it need to be cursed again?

The ground will now be **cursed more than it already** has been for its previous **sin**⁸¹ because it **also continued** to **sin this time**. Its sin was ...

יותר ממה שנתקללה היא כבר בעונה⁸⁰, וגם בזו הוסיפה לחטוא:

11 (lit.)...THAT IT OPENED UP ITS MOUTH AND SOAKED WITHIN IT YOUR BROTHER'S BLOOD ETC.

יא אשר פצתה את פיה לקחת את דמי אחיך וגו'.

Because of this sin, I am adding a curse to the ground. When you farm it, "No longer will it produce for you as much as it used to."⁸²

[Other versions: Consider everything from last Rashi—titled "From the ground"—and this Rashi to be one continuous paragraph.]

והנני מוסיף לה הקלה אלקה, "לא תוסף תת כחה"⁸².

וכ"א הכל דבור אחד ממון האדמה ע"כ]

12 CONSTANTLY WANDERING.

יב נע ונד.

Q Is this curse an outcome of the first curse—will Kayin be constantly wandering to find better soil for farming?

No. This is a separate curse. The curse is that he **will not be able to live in once place** for too long.

חיו לך רשות לזור במקום אחד:

80 בראשית ג, יז 81 רש"א, יא 82 בראשית ד, יב-

13 Hearing this, Kayin responded to Hashem, “Is my sin too great for You to bear? Can I not be forgiven?”

יג וַיֹּאמֶר קַיִן אֶל־יְהוָה
גְדוֹל עוֹנִי מִנִּשְׂא׃

וַאֲמַר קַיִן, קָדָם יי: סגי חובי, מלמשבב.

14 Today You have banished me from the earth, causing me to be unable to settle in one place; I will therefore be hidden from You as well. I will constantly wander the earth and not have the safety that a home provides. Therefore, I am afraid, that whoever among the animals finds me, will kill me.”

יד הֵן גִּרְשִׁית אֶתִּי הַיּוֹם
מֵעַל פְּנֵי הָאָדָמָה וּמִפְּנֵיךָ
אֶסְתֵּר וְהִיִּיתִי נֶעַ וְנָד בְּאָרֶץ
וְהָיָה כָּל־מִצְאֵי יְהַרְגֵנִי׃

הָא תְרִיכְתָא יְתִי יוֹמָא דִּין, מֵעַל אֲפִי אֲרַעָא, וּגְמֵן קִדְמוֹד, לִית אֲפִשֶׁר לְאֲטָמְרָא; וְאִיְהִי מְטִלְטִל וְגַלִּי, בְּאֲרַעָא, וְיְהִי כֹל דִּישְׁכַּחֲנִנִּי, יִקְטִלֵנִי.

15 “Therefore,” Hashem told him, “I promise that whoever from the animals will kill Kayin, will be punished! Revenge for his sin will take place in seven generations.” As a sign for Hashem’s protection, Hashem inscribed a letter of His divine name onto Kayin’s forehead.

טו וַיֹּאמֶר לוֹ יְהוָה לָכֵן כָּל־
הַיָּרֵג קַיִן שִׁבְעַתַּיִם יָקָם
וַיִּשֶׂם יְהוָה לְקַיִן אוֹת לְבַלְתִּי
הַכּוֹת־אֹתוֹ כָּל־מִצְאָו׃

13 (lit.) MY SIN IS TOO GREAT TO BEAR.

יג גְדוֹל עוֹנִי מִנִּשְׂא׃

Kayin is posing a question: “Hashem, you carry the upper and lower worlds, but my sin is too great for You to handle! Why can You not forgive me?”

בְּחִמּוּיָהּ, חֲפָה טוֹעֵן עֲלֵיוֹנִים וְחֲחֻטּוֹנִים וְעוֹנֵי אֵי אֲפִשֶׁר לְטַעוֹן׃

15 THEREFORE, WHOEVER WILL KILL KAYIN

טו לָכֵן כָּל הַיָּרֵג קַיִן.

🕒 What will happen to whoever kills Kayin?

The Torah does not find it necessary tell us what exactly will happen to whoever would kill kayin. This is one example of a passuk speaking in short, only hinting at its meaning without fully explaining itself. “Therefore whoever will kill Kayin” is a threatening, and open-ended statement, such as, something will definitely happen to him! Such and such will be his punishment! Without explaining what the punishment is, the passuk hints that there will definitely be one.

זֶה אֲחַד מִן הַמְּקַרְאוֹת שְׁקִרְוֵי דְבָרֵיהֶם וְרָמְזוּ וְלֹא פִירְשׁוּ, “לָכֵן כָּל הַיָּרֵג קַיִן” לְשׁוֹן גְּעָרָה, פֶּה יַעֲשֶׂה לוֹ, כִּד וְכִד עֲנִשׁוֹ, וְלֹא פִירְשׁ עֲנִשׁוֹ׃

TAKE PLACE IN SEVEN GENERATIONS.

שִׁבְעַתַּיִם יָקָם.

🕒 What will take place in seven generations?

Hashem is saying, “I do not want to take revenge on Kayin now, I will get My revenge on him for his sin after seven generations. Then, his descendant Lemech will rise and kill him.” Now that we know that the words “take place in seven generations,” which come later in the passuk, are referring to Hevel’s death being avenged on Kayin, and are not a continuation of the previous words,

אִינִי רוֹצֶה לְהִנָּקֵם מִקַּיִן עַל־שׁוֹ, לְסוֹף שְׂבָעָה דוֹרוֹת אֲנִי נוֹקֵם נְקָמְתִי מִמֶּנּוּ, שְׂיַעֲמוּד לְמִדָּה מִבְּנֵי בָנָיו וְיִהַרְגֵהוּ. וְסוֹף הַמְּקַרָּא שְׁאֲמַר “שִׁבְעַתַּיִם יָקָם”, וְהוּא נְקָמַת הַבֵּל מִקַּיִן, לְמִדְּנוּ שְׂתַחֲלַת מִקַּרָּא לְשׁוֹן גְּעָרָה הוּא שְׁלַח תְּהֵא בְרִיָּה מִזְּקָתוֹ.

גְדוֹל עוֹנִי מִנִּשְׂא׃

Kayin was complaining that Hashem’s decree that he would always wonder was too severe because it would make it very difficult for him to have the time to do proper teshuva. He wouldn’t be able to focus due to his travels. . . הר"ק מקאצק

16 Kayin left Hashem's presence with fake humility, as he did not truly regret what he had done. **He settled in the land** where all wanderers would stay, including his father Adam, who lived there after being banished from Gan Eden. This land was to the **east of Gan Eden**.

וַאֲמַר לִיהוָה יְיָ לָכֵן כָּל קְטוֹלֵי קַיִן, לְשַׁבְּעָא דְרִין, יִתְפָּרַע מִנִּי; וְשׂוּי יְיָ לְקַיִן אֶתְמָא, בְּדִיל דְלֹא לְמַקְטֵל יִתִּיהָ כָּל דְיִשְׁכַּחְנֵיהָ.

טז וַיֵּצֵא קַיִן מִלְּפָנֵי יְהוָה וַיֵּשֶׁב בְּאֶרְצֵ-נוּד קְדֵמַת-עֵדֵן:

וַיִּנְפַק קַיִן, מִן קִדְמָה יְיָ; וַיִּתֵּיב בְּאֶרֶץ גְּלִי וּמִטְלָטֵל דְהוֹת עֵבִידָא עֲלוּהִי, מִלְּקִדְמִין כְּגִנְתָּא דְעֵדֵן.

we must learn that the beginning of the passuk is a threatening statement, warning all creatures that they should not harm Kayin.

A similar example of a passuk only hinting at its meaning without fully explaining itself⁸³, is when Dovid Hamelech was conquering Yerushalayim, "Dovid Hamelech said, 'anyone who attacks the Yevusim and reaches the fortress...,'"⁸⁴ but he does not explain what will happen to one who attacks...! However, the passuk spoke through hints, and it means: Dovid Hamelech said, "Anyone who attacks the Yevusim and reaches the fortress" by approaching its gates and conquering it. Likewise, "the blind ones etc."⁸³ they should also be attacked, for the Yevusim had said that as long as the blind and the lame are guarding the city no one will be able to enter it. If anyone carries out all of these attacks, then I will turn him into a chief and an officer. Over here, he shortened his words, but we know what he meant because in Divrei Hayomim he explained himself by saying, "Anyone who attacked a Yevusi will become a chief and an officer."⁸⁵

וְכַיֵּוָא בּוּ "וַיֵּצֵא קַיִן מִלְּפָנֵי יְהוָה" וְיִגְעַל בְּפָנָיו וְלֹא יִפְרֹשׁ מֵהַיְעָא לּוּ, חֲבֵל דְּבַר הַפְּתוּב בְּרָמּוּ, "כָּל מִפְּהַי יְבוּסֵי וַיִּגְעַל בְּפָנָיו" ⁸⁴ וַיִּקְרַב אֶל הַעֵינַר וַיִּכְבְּשֵׁנּוּ, "וְאֵלֶּה הָעֵינָרִים וְגו'" ⁸³, וְגַם אֲוָתָם יִבֶּה עַל אֲשֶׁר חָמְרוּ "הַעֵינָר וְהַפְּסָח לֹא יֵבֵא אֶל תּוֹךְ הַבַּיִת", הַמְּפָה אֵת אֲחֵי אֲנִי אֲעִשְׂנוּ רֹאשׁ וְשָׂר, כְּאִשְׁרֵי דְבְרֵי, וּבְדַבְרֵי הַיָּמִים יִפְרֹשׁ "וְהָיָה לְרֹאשׁ וּלְשָׂר" ⁸⁵:

(lit.) HASHEM PLACED A SIGN ON KAYIN.

וַיִּשֶׂם ה' לְקַיִן אוֹת.

🔗 *What was this sign?*

Hashem engraved a letter of His own name into Kayin's forehead.

(Other versions add the following:) Another way to explain these pessukim: When Kayin complained that "Whoever finds me, will kill me,"⁸⁶ he was referring to the animals and beasts, but he was not afraid of humans, because at that point, no one was alive yet except for his mother and father, and he was not afraid of being killed by them. Instead he said, "up until I have sinned all the animals were afraid of me, as it says, 'Fear and awe of you will be felt by all animals in the land'⁸⁷ but now, because of this sin, the animals will no longer fear me and they will kill me."

In response to this, Hashem immediately "placed a sign on Kayin" replacing an awe of Kayin in all the animals.

חֲתָקָא לּוּ אוֹת מְשֻׁמוּ בְּמִנְחָחוּ (ס"א) דְּבַר אַחֵר "כָּל מוֹרְאָי וְהַרְגֵנִי" ⁸⁶, הַבְּהֵמוֹת וְהַחַיּוֹת, חֲבֵל בְּנֵי חָדָם עַדִּין לֹא הָיוּ עָשִׂירָא מְהָס, רַח אֲבִיו וְאִמּוֹ, וּמְהָס לֹא הָיָה יִרְאָה שְׂיִהְרֵגוּהוּ, אֶלְפָּא חָמַר, עַד עַכְשָׁו הָיָה פְּחֻדָּתִי עַל כָּל הַחַיּוֹת, כְּמוֹ שְׂפָתוֹב "וּמוֹרְאָתְכֶם וְגו'" ⁸⁷, וְעַכְשָׁו בְּשִׁבְלֵי עוֹן זֶה לֹא יִירָאוּ מִמֶּנִּי הַחַיּוֹת וְהַרְגוּנִי, מִיָּד "וַיִּשֶׂם ה' לְקַיִן אוֹת", הַחֲזִיר מוֹרְאוֹ עַל הַכֹּל:

15 KAYIN LEFT [HASHEM'S PRESENCE].

טז וַיֵּצֵא קַיִן.

🔗 *Hashem is everywhere, so how can one leave Hashem's presence?*

This phrase means that he left with fake humility, thinking that he could outsmart Hashem.

יִרְאָה בְּהַכְנַעָה כְּגוֹנֵב דַּעַת הַעֲלִיּוֹנָה:

The Descendants
of Kayin

17 Once he settled there, Kayin knew his wife, and she conceived and gave birth to a son which they called Chanoch. Kayin became a builder and built a city, which he called Chanoch after his son.

18 The lineage of the people in the upcoming episode, began as follows: Irad was born to Chanoch and Mechuya'el was born to Irad; Mesushael was born

יז וַיֵּדַע קַיִן אֶת־אִשְׁתּוֹ
וַתֵּהָרַת וַתֵּלֶד אֶת־חֲנוֹךְ
וַיְהִי בְנֵה עֵיר וַיִּקְרָא שְׁמֵם
הָעֵיר כְּשֵׁם בְּנוֹ חֲנוֹךְ׃

וידע קין את אשתו, ועדיאת וילידת
את חנוך; והרה, בני קרמא, וקרא
שמה דקרמא, כשום בריה חנוך.

יח וַיּוֹלֵד לְחֲנוֹךְ אֶת־עִירָד
וְעִירָד יָלַד אֶת־מְחוּשָׂאֵל׃

וַיְהִי בְנֵה עֵיר

After Kayin killed someone, he replaced that life by fathering a child who became a builder of cities. Those cities went on to support many more lives. From this, we learn that when one wants to do Teshuvah for something, he must do things that are the very opposite of the wrong that was done. ע"פ לקו"ש חל"ה ע' 7 ואילך

(lit.) IN THE LAND OF NOD.

בְּאֶרֶץ נוֹד׃

🕒 What does the name of this land signify?

This is not the name of a place, rather it refers to the area that all wanderers move to...⁸⁸

בְּאֶרֶץ שְׂפֵל הַגּוֹלִים נָדִים שָׁם׃⁸⁸

EAST OF EDEN.

קְדֻמַּת עֵדֵן׃

> ... This is where Kayin's father, Adam, had moved to when he was expelled from Gan-Eden, as it says, "Hashem stationed at the east of Gan-Eden angels of destruction"⁸⁹ to guard the pathway into the garden. If Hashem placed the guards there, then we can assume that Adam lived nearby. We also find another example of wanderers settling in the east concerning accidental murderers who are always able to run away to safe cities in the east, as it says, "then Moshe will set aside three cities in the east."⁹⁰

< שָׁם גָּלָה אָדָם מִגַּן עֵדֵן, שְׁנֵאֲמַר "וַיִּשְׁכְּנוּ מִקְדָּם לְגוֹן עֵדֵן וְגו'"⁸⁹ לְשִׁמּוֹר אֶת שְׁמִירַת דְּרָכָה מִזְבוֹחַ הַבַּיִת, שֵׁשׁ לְלִמּוּד שְׁהִיָּה אֶדְמָה שָׁם, וּמֵאִינוּ רֹחַ מִזְרָחִית הוֹלֵטֶת בְּכָל מְקוֹם אֶת הָרוֹצְחִים, שְׁנֵאֲמַר "אֵיזוֹ יִבְדִּיל מִשָּׁה וְגו'" מִזְרָחָה שְׁמֵשׁ"⁹⁰.

> Another interpretation of the phrase "the land of nod" is: Anywhere that Kayin went, the earth would tremble under him, and the animals would say get away from him! This man killed his brother!

< דָּבָר אַחֵר "בְּאֶרֶץ נוֹד", כָּל מְקוֹם שֶׁהָלַךְ הִיָּתָה הָאֶרֶץ מְזַדְּזָעֶת תַּחְתָּיו, וְהַבְּרִיּוֹת אוֹמְרִים סוּרוּ מֵעָלָיו, זָהוּ שֶׁהִרְגוּ אֶת אָחִיו׃

יז (lit.) [SHE GAVE BIRTH TO CHANOCH] AND HE BECAME [A BUILDER, AND BUILT A CITY WHICH HE CALLED CHANOCH AFTER HIS SON].

יז וַיְהִי׃

🕒 The first half of this phrase implies that Chanoch built the city, but the second half implies that it was Kayin, so who built the city?

Kayin built the city, and he named the city in honor of his son Chanoch.

קַיִן בְּנוֹהַ עֵיר, וַיִּקְרָא שְׁם הָעֵיר לְזֵכֶר בְּנוֹ חֲנוֹךְ׃

18 WAS BORN TO IRAD.

יח וַיּוֹלֵד לְיִרָד׃

🕒 Men do not give birth, so what does this mean?

The Torah uses two words to describe a man having a child. In some places, it uses the word הוֹלִיד and in other places, it uses the word יָלַד. These words are used corresponding to the two meanings of their

יש מְקוֹם שֶׁהוּא אוֹמֵר בְּזֵכֶר 'הוֹלִיד' וַיֵּשׁ מְקוֹם שֶׁהוּא אוֹמֵר 'יָלַד', שֶׁהִלִּידָה מִשְׁמֵשֶׁת שְׁפִי לְשׁוֹנוֹת, לִילֵת הָאֵשׁ

to Mechuyael and Lemech was born to Mesushael.

Lemech was destined to bear the fulfillment of Hashem’s promise to punish Kayin’s seventh generation.

19 Lemech married two wives. The first one was named Adah and the second was named Tzilah.

וּמַחֲיִיאֵל יָלַד אֶת־מְתוּשָׁאֵל וּמְתוּשָׁאֵל יָלַד אֶת־לֶמֶךְ:

וּמַחֲיִיאֵל, אוֹלִיד יֵת מְתוּשָׁאֵל, וְעִירָד, וְעִירָד, אוֹלִיד יֵת מְחֻיָּאֵל; וּמְתוּשָׁאֵל, אוֹלִיד יֵת מְתוּשָׁאֵל, וּמְתוּשָׁאֵל, אוֹלִיד יֵת לֶמֶךְ.

יט וַיִּקַּח־לוֹ לֶמֶךְ שְׁתֵּי נָשִׁים שֵׁם הָאֶחָת עֵדָה וְשֵׁם הַשֵּׁנִית צִלָּה:

וַיִּסֵּיב לִיהָ לֶמֶךְ, תְּרַמִּין נָשִׁין: שׁוּם חֶדָא עֵדָה, וְשׁוּם תְּנִיטָא צִלָּה.

root word, יָלַד. One meaning is, a woman *giving birth*, which in Old French is *neistre*. Another meaning is, a man *fathering his children*, which in Old French is *engendrer*.

Word	Form	Applied to יָלַד
הוֹלִיד	Causative Causing something else to do something	Caused a women to give birth
יָלַד	Active Doing it himself	Fathered

When the Torah uses the word **יָלַד** in the causative form, it refers to the woman *giving birth*, which is *caused* by the man, meaning, so and so *caused his wife to give birth to a son or daughter*. Here, the Torah uses the word **יָלַד** in the active form, so it is *talking about the act of a man fathering his children*. In Old French, this verb is called *anjandrer*.

19 LEMECH MARRIED.

יט וַיִּקַּח לוֹ לֶמֶךְ.

🔗 *Why did the Torah have to introduce us to Lemech’s wives and not just mention “so and so was born to Lemech” as it did with all the other generations?*

The only reason for the Torah to talk all about Lemech’s wives was to teach us at the end of this discussion that Hashem kept his promise to wait seven generations before punishing Kayin. We see this when Lemech said, “Kayin was only punished after seven generations.”⁹¹ Although Lemech was six generations removed from Kayin, Lemech rose to kill Kayin only after he had children, creating a seventh generation. This happened when Lemech said, “I killed a man by wounding him etc.”⁹²

לֹא הָיָה לוֹ לְפָרֵשׁ כָּל זֶה, אֲלָא לְלַמְּדֵנוּ מִסּוּף הָעֲנִין שְׁחָיִים הַקְּדוּשׁ בְּרוּךְ הוּא הַבְּטָחָתוֹ שְׁחָמַר “שֶׁבְעַתַּיִם יָחַם קַיִן”⁹¹, וְעַמַּד לְמַד לְאַחַר שֶׁהוֹלִיד בָּנִים וְעָשָׂה דוֹר שְׁבִיעִי וְהָרַג אֶת קַיִן, זֶה שְׁחָמַר “כִּי אִישׁ הִרְגֵתִי לְפָנָעַי וְגו’”⁹².

TWO WIVES.

שְׁתֵּי נָשִׁים.

🔗 *Why does the Torah have to tell us how many wives he had?*

The Torah is teaching us that everyone behaved that way during the period leading up to the Flood. They married two wives, one to have their children and another one to live with. The one that they would live with would be given a cup of root potion to drink so that she would not be able to have any children. She

כָּף הָיָה דְרָכָן עַל דּוֹר הַמַּצּוּל, חַחַת לְפָרְיָה וּרְבִיָּה וְחַחַת לְתַשְׁמִישׁ, זֹו שְׁהִיא לְתַשְׁמִישׁ מִשְׁקָה כּוּם עַל עֲקָרִין (כ”א חֵינוּ) כְּדִי שְׁתַּעֲבֹקֶה, וּמְקוּשָׁטַת כְּפֻלָּה וּמְאֲרִילָה מְעַדְנִים, וְחֻבְרָתָה נְזוּפָה וְאֲבָלָה כְּאֲלֻמְנָה, וְזֵהוּ שְׁפִירָשׁ

20 Adah gave birth to a boy named Yaval. He was the first to live in tents and raise animals, constantly moving from place to place in search for pasture.

21 Adah gave birth to another child, a brother to Yaval, and

כ ותלד עדה את יבל הוא היה אבי ישב אהל ומקנה:

וילידת עדה, ית יבל: הוא הוה--
רבהון, דיתבי משכנין ומרי בעיר.

כא ושם אחיו יובל הוא היה אבי כל־תפש כנור ועוגב:

הוא היה אבי ישב אהל ומקנה
This teaches us that children will always follow in their parents' footsteps. Adah, who was a righteous woman, had a son who became the first shepherd. Shepherding was traditionally the occupation of the pious, the Shevatim were shepherds, Moshe was a shepherd, Dovid Hamelech was a shepherd, etc.
כלי יקר

would also be dressed up like a bride, and would be fed delicacies, while her companion who would mother his children would be neglected and mourn like a widow. This terrible behavior was described by Iyov when he said, "he feeds the barren woman who will not have children but he does not adorn the widow."⁹³ This is, as it is explained in the Gemoro.

איוב "רועה עקרה לא תלד ואלמנה לא ייטיב"⁹³ כמו שִׁמְפוֹרֵשׁ צְאֻדָה יְחַלֵּק.

ADAH.

Her name teaches us that she was the wife that was neglected and had Lemech's children. This was because he thought she was ugly so she was removed from his presence (other versions say from his meals). Adah is the Aramaic translation of removed.

עדה.

היא של פריה ורבייה, על שם שִׁמְפוֹרֵשׁ עָלָיו ומוסרת מאלו (ס"א ממאכלו), "עדה" תרגום של סורה:

TZILAH.

Her name teaches us that she was the wife that Lemech lived with. This is because her name means shadow and she was constantly kept in his shadow. These are the words of the Midrash.

צלח.

היא של תשמיש, על שם שִׁיּוֹשָׁת תמיד צללו, דברי חגדה הם בצרראשית רבה:

20 (lit.) THE FATHER OF THOSE WHO LIVE IN TENTS AND SHEPHERD.

כ אבי ישב אהל ומקנה.

🔴 How could he be the father of everyone who ever lived in a tent and of all shepherds?

> This phrase is not meant literally. It means that he was the first one ever, to pasture his animals in different grasslands. In order for his herd to graze properly, he would have to move a lot, setting up his tent for one month here and another month there. This is because, whenever his animals finished eating in one place, he would have to move his tent to the next place.

< הוא היה הראשון לרועה בהמות במדברות, וישב אהלים חדש כאן וחדש כאן בשביל מרעה לאנו, וכשכלה המרעה במקום זה הולך ותקע אהלו במקום אחר.

> However, the Midrash has a different explanation. "The first to live in tents" refers to Yaval building houses; "and shepherd" teaches us that they were built for idol-worship. This is because the root word of shepherd—קנא—can mean anger, and is occasionally used as a reference for idol-worship, like it says, "The infuriating image of an idol which causes Hashem to be

< ומרעש חגדה צונה צתים לעבודת אלילים, פמה דחת חמר "סמל הקנאה המקנה"⁹⁴, וכן ואחיו "תופש כנור ועוגב" 59 לומר לעבודת אלילים:

his name was **Yuval**. He was the first to play the harp and flute.

וְשׁוֹם אַחוּהִי, יוּבָל: הוּא הָהוּ--רִבְהוּן, דְּכָל דְּמִנְגֵן עַל פִּים נִבְלָא יָדְעֵי זְמַר כְּנָרָא וְאִבּוּבָא.

22 Tzilah also gave birth to a son, and she named him **Tuval Kayin**—“The one who perfected [the craft of] Kayin”—he sharpened and polished all iron and copper tools, thereby enabling murder. Tzilah also gave birth to a sister to **Tuval Kayin**, whom she named **Na’amah**—who would become Noach’s wife.

כב וְצִלָּה גַם־הוּא יָלְדָה אֶת־תּוּבֵל קַיִן לַיִטֵּשׁ כָּל־חֵרֶשׁ נְחֹשֶׁת וּבְרָזָל וְאַחֹת תּוּבֵל־קַיִן נַעֲמָה:

וְצִלָּה אִף הִיא, יָלִידַת יֵת תּוּבֵל קַיִן--הוּא הָהוּ רִבְהוּן, דְּכָל דְּיָדְעֵי עֲבִידַת נְחֹשֶׁא וּבְרָזָלָא; וְאַחֲתִיהָ דְּתּוּבֵל קַיִן, נַעֲמָה.

נַעֲמָה

Na’amah was Noach’s wife. She was named Na’amah, which means pleasant, because she was a righteous woman whose actions were always pleasant. בראשית רבה

*angry.*⁹⁴ Similarly, when the passuk says that his brother Yuval “was the first to play the harp and the flute,”⁹⁵ he played them as a form of idol-worship.

22 TUVAL KAYIN.

כב תּוּבֵל קַיִן.

The Torah calls him Tuval Kayin because he refined the murderous **craft of** his grandfather, **Kayin**. The name **Tuval** has the same root word—תבל—as the word **spices**. Just as spices refine food, Tuval Kayin refined and prepared weapons to enhance the craft that **Kayin** had begun. Kayin killed Hevel without any weapons, but as a blacksmith, Tuval Kayin introduced the creation of murderous weapons.

תּוּבֵל אֲמַנְתּוֹ שֶׁל קַיִן, "תּוּבֵל" לְשׁוֹן תְּבִלּוֹ, תּוּבֵל וְהִתְקִיּוֹן אֲמַנְתּוֹ שֶׁל קַיִן לַעֲשׂוֹת כְּלֵי זִיזוֹן לְרוֹאֲחִים:

HE SHARPENED AND POLISHED ALL IRON AND COPPER TOOLS.

ליטש כל חרש נחשת וברזל.

The root word—לטש—means to sharpen. The above phrase means that Tuval Kayin **sharpened iron and copper tools**. This root word is used **similarly** in the passuk, “The Satan *sharpens his gaze* on me.”⁹⁶ The word חורש is not meant as a **noun**, i.e., a polished item, **rather**, it is meant as a **verb**, i.e., to polish. This is because it is **punctuated** with a **tzeirei** rather than a **segol**, and its **final syllable** is **emphasized**. Its meaning in our passuk is: Tuval Kayin **sharpened and polished** all craftsmen’s tools

מְחַדֵּד אֲמַנְוֹת נְחֹשֶׁת וּבְרָזָל, כְּמוֹ "וְלִטֹּשׁ עֵינָיו לִי"⁹⁶ "חורש" חֵינּוּ לְשׁוֹן פּוֹעֵל בְּסִגּוּל, חָלַף לְשׁוֹן פּוֹעֵל בְּצִירָי, שֶׁהָרִי נְקוּד חֲמַז הִטָּן וְטַעֲמוֹ לְמַטָּה, כְּלוּמַר מְחַדֵּד וּמְחַדֵּחַ כָּל כְּלֵי אֲמַנְוֹת נְחֹשֶׁת וּבְרָזָל:

noun	חורש	a polished item
verb	חורש	polishes

that were made of iron and copper. Some words can be either a noun or a verb depending on punctuation and emphasis

NA’AMAH.

נַעֲמָה.

🔗 *How is she relevant to the story?*

She was **Noach’s wife**. This can be found in the **Midrash**.

הִיא אֲשֶׁתוֹ שֶׁל נֹחַ בְּצִדְרָאֲשִׁית רַבָּה:

96 איוב טז, ט 95 בראשית ד, כא 94 יחזקאל ח, ג

23 Lemech's children were seven generations from Kayin, so, the time had come for Hashem's punishment to be exacted from Kayin. In the year 130, Lemech accidentally killed Kayin. He thrashed his hands in grief, but in doing so, accidentally killed Tuval Kayin as well. As a result of these occurrences, Lemech's wives separated from him. **Lemech said to his wives, "Adah and Tzilah listen to me, my wives hear what I have to say. Did I intentionally kill a man—Kayin—by my wound, and a child—Tuval Kayin—by my bruise?"**

**כג וַיֹּאמֶר לְמֶכֶךְ לְנָשָׁיו
עֵדָה וְצִלָּה שְׁמַעַן
קוֹלִי נָשִׁי לְמֶכֶךְ
הֲאִזְנָה אִמְרָתִי כִּי
אִישׁ הֲרַגְתִּי לְפִצְעִי
וְיֶלֶד לְחִבְרָתִי:**

וַאֲמַר לְמֶכֶךְ לְנָשָׁיו, עֵדָה וְצִלָּה שְׁמַעַן קוֹלִי--נָשִׁי לְמֶכֶךְ, אִצִּיתָא לְמִמְרִי: לֹא גְבָרָא קְטִילִית דְּבַדִּילִיה אֲנָא סְבִיל חוּבִין לְמַמְתָּ, וְאִף לֹא עוֹלִימָא חֲבִילִית דְּבַדִּילִיה יִשְׁתַּיְצִי זְרַעִי.

Lemech Kills Kayin

כִּי אִישׁ הֲרַגְתִּי לְפִצְעִי

An alternative way of explaining this passuk is: Lemech's wives were worried that he would be punished for teaching his son the use of lethal weapons. Lemech replied by saying that if their son were to kill anyone it would not be his fault because one is perfectly capable of killing another with his bare hands. רמב"ן

23 LISTEN TO ME.

כג שְׁמַעַן קוֹלִי.

🕒 *Why did Lemech have to ask his wives to listen to him?*

His wives had separated from him and they were no longer living together as husband and wife, because he had killed his grandfather Kayin and his son Tuval Kayin, so he was trying to win them back. How did he expect to win them back by saying that he had killed his grandfather and son? He explained how it had happened: **Lemech was a blind man**, so his son **Tuval Kayin would lead him** around. One day, Tuval Kayin **saw his grandfather Kayin** from a distance and **thought that he was a wild animal** so **he told his father to draw his bow** and shoot. Lemech's shot **killed him**.

שָׁהִיו נָשָׁיו פּוֹרְשׁוֹת מִמֶּנּוּ מִתְשַׁמֵּיט, לְפִי שֶׁהִרְגוּ אֶת הָיוֹ וְאֶת תּוּבַל הָיוֹ בְּנוֹ. שָׁהִיָּה לְמֶכֶךְ סוּמָא וְתוּבַל הָיוֹ מוֹשְׁכּוֹ, וְרָאָה אֶת הָיוֹ וְנִדְמָה לוֹ בְּחַיָּה, וְחָמַר לְחַבְּוֹ לְמַשׁוֹף בְּקֶשֶׁת, וְהִרְגּוֹ, וְכִיוֹן שֶׁיָּדַע שֶׁהוּא הָיוֹ זָקֵנוּ הִכָּה בּוֹ אֶל בָּרֶךְ וְסָפַק אֶת בְּנוֹ בַּיַּמִּינֵהוּ וְהִרְגּוֹ. וְהָיוּ נָשָׁיו פּוֹרְשׁוֹת מִמֶּנּוּ וְהוּא מְפִיִּסוֹ.

When Lemech found out that he had killed his grandfather Kayin and not an animal, he **clapped his hands together** in grief. Unbeknownst to him, **his son** was standing **in between** his hands, and **the clap killed him** too. Lemech causing the death of these two men **was the reason that his wives had separated from him**, but **he was trying to appease them** by saying...

...LISTEN TO ME.

שְׁמַעַן קוֹלִי.

Please agree to live with me again. **The man—Kayin—that I killed, was he killed by a wound that I intentionally gave him? Did I try to wound him, making it appropriate for the wound to be attributed to me? The child—Tuval Kayin—that I killed, was he killed by my bruising, i.e., by my intentional bruising?** He asked his wives all of this with great wonder, and finished off by saying, **"I did this by mistake and not on purpose. The wound that Kayin received was not mine, and the bruise that Tuval Kayin received was not my fault either, so please do not judge me as a murderer."**

לְהַשְׁמַע לִי לְתַשְׁמִיט, וְכִי "אִישׁ" אֲשֶׁר "הֲרַגְתִּי, לְפִצְעִי" הוּא נִהְרָג, וְכִי אֲנִי פֹצְעֵתוֹ מִזִּיד שֶׁיְהִיָּה הַפֶּלַע קְרוֹי עַל שְׁמוֹ, וְ"וְיֶלֶד" אֲשֶׁר הֲרַגְתִּי "לְחִבְרָתִי" נִהְרָג, כְּלוּמַר עַל יְדֵי חֲבוּרָתִי, בְּחַמְיָה, וְהִלַּח שׂוּגָג אֲנִי וְלֹא מִזִּיד, לֹא זֶהוּ פִצְעִי וְלֹא זֶהוּ חֲבוּרָתִי:

24 If Kayin, who committed murder, was only punished after seven generations, than I, Lemech, who murdered unintentionally, should surely only be punished after many times seven generations. Do not leave me because of this!”

יָקָם-קַיִן

The word יָקָם is an acronym for Yisro, Korach, and the Mitzri. This hints at the fact that all of these people were reincarnations of Kayin, and that Yisro is the one who finally atoned for Kayin's sin..
א"ר י"ז ל

כִּד כִּי שִׁבְעַתַּיִם יָקָם-קַיִן וְלִמָּךְ שִׁבְעִים וְשִׁבְעָה:

א"ר שְׁבַע דְרִין, אֲתֵלֵאוּ לְקַיִן; הֲלֵא לְלִמָּךְ בְּרִיָּה, שִׁבְעִין וְשִׁבְעָה.

MY WOUND.

This means, **an injury** caused by a weapon, such as a **sword or an arrow**. This word means *navrure* in Old French.

פְּצָעִי.

מַפְתַּח חֶרֶב אִו חֶץ מִקְאָדוֹר"ה צְלַעַז:

24 IF KAYIN WAS ONLY PUNISHED AFTER SEVEN GENERATIONS.

כִּד כִּי שִׁבְעַתַּיִם יָקָם קַיִן.

🔗 *Why is this a reason for his wives to get back together with him?*

Lemech told his wives, "If **Kayin, who killed Hevel intentionally, had his punishment suspended for seven generations, I, who killed Kayin and Tuval Kayin unintentionally, will surely have my punishment suspended for much more than seven generations.**"

הָיָו שְׁהָרַג מִזִּיד נִחְלָה לוֹ עַד שְׁבַעַה דוֹרוֹת, חָנִי שְׁהָרַגְתִּי שְׂוִיג לֹא כָּל שְׁנָן שְׁיִחְלָה לִי שְׁבִיעֵיאוֹת הָרַבָּה:

(lit.) SEVENTY-SEVEN.

שִׁבְעִים וְשִׁבְעָה.

- > This is not meant here as the number seventy-seven, rather it is a **phrase** which the passuk **uses** to mean **many times seven generations**. This entire story is based off a Midrash of Rabbi Tanchuma.
- > There is another **Midrash**, which interprets this story completely differently: **Lemech did not kill anyone. The reason that his wives had separated from him was that once they had already fulfilled the Mitzvah of having children they did not want to have anymore. They were afraid of the decree that Hashem made to wipe out Kayin's descendants after seven generations. They said, "Why should we have children for no reason? Tomorrow the Flood will come and wipe everything out!"** Lemech responded to them by saying, "Did I kill a **man** by my wound and a **child** by my bruise,⁹⁷ i.e., did I kill Hevel?"—Lemech calls Hevel both a man and a child because he was the **size of a man** but had only lived as long as a **child**—"I did not, so why should my children die for that sin? Kayin, who committed murder, had his punishment suspended for seven generations, surely I, who never committed murder, will have this punishment suspended for me much more than seven generations."

לָשׁוֹן רַבִּי שְׁבִיעֵיאוֹת חָחֹז לוֹ, כִּד דְרַשׁ רַבִּי תַנְחֻמָּא. וּמְדַרְשׁ צְרִאֲשִׁית רַבָּה, לֹא חֶרֶב לְמָדָּ כְּלוּם, וְנָשִׂיו פּוֹרְשׁוֹת מִמֶּנּוּ מִשְׁחִימוֹ פְּרִיָּה וְרַבִּיָּה, לְפִי שְׁנַגְזָרָה גְּזָרָה לְכָלוֹת זְרַעוֹ שָׁל הָיוּ לְאַחַר שְׁבַעַה דוֹרוֹת, חָמְרוּ מָה חָנוּ יוֹלְדוֹת לְצִהָלָה, לְמַחֵר הַמִּצְוָה צָח וְשׂוֹטָף אֶת הַכֹּל, וְהוּא אֹמֵר לָהֶן "וְכִי חָיֵשׁ הָרַגְתִּי לְפִצְעִי"⁹⁷, וְכִי חָנִי הָרַגְתִּי אֶת הַבֶּל שְׁהָיָה חָיֵשׁ בְּקוּמָה וְיִלְד צְשָׁנִים שְׁיֵחָר זְרַעִי כְּלָה בְּאוֹתוֹ עוֹן, וּמָה הָיוּ שְׁהָרַג נִחְלָה לוֹ שְׁבַעַה דוֹרוֹת, חָנִי שְׁלֹחַ הָרַגְתִּי לֹא כָּל שְׁנָן שְׁיִחְלָו לִי שְׁבִיעֵיאוֹת הָרַבָּה. וְזֶה חָל וְחָמַר שָׁל שְׁטוּת, אִם כֵּן חָיו הַקְּדוֹשׁ צְרוּךְ הוּא גּוֹצֵה אֶת חוּבוֹ וּמְחִיִּים אֶת דְּבָרוֹ:

The calculation that Lemech made in the second Midrash is **foolish**, because if it were to be **correct**, then **Hashem** would **never** be able to **collect his debt and carry out his word**.

*Adam and
Chavah Have
Another Child*

25 When Lemech's wives did not return to him, Adam reprimanded them for not populating the world. They reminded him that he, too, had been separated from his wife ever since they were banished from Gan Eden. Therefore, Adam knew his wife again and she gave birth to a son. She named him Sheis, saying, "Because Hashem had granted—Sheis—me another child in place of Hevel, who Kayin killed."

26 In the year 235, a son was also born to Sheis. Sheis named him Enosh. Then, during Enosh's lifetime, people began serving other gods.

**כה וַיֵּדַע אָדָם עוֹד אֶת־
אִשְׁתּוֹ וַתֵּלֶד בֵּן וַתִּקְרָא
אֶת־שְׁמוֹ שֵׁשׁ כִּי שִׁתְּ-
לִי אֱלֹהִים זָרַע אַחֵר תַּחַת
הַבֶּל כִּי הָרַגוּ קַיִן:**

ויֵדַע אָדָם עוֹד, יֵת אֶתְמִיָּהּ, וַיֵּלֶדֶת בֶּר, וַקְרָת יֵת שְׁמִיָּה שֵׁת: אַרִי אֶמְרֵת יֵהב לִי, יֵ, בֶר אַחֲרָן--חֶלֶף הַבֶּל, דְּקַטְלִיָּה קַיִן.

**כו וַלִּשְׁת אֶף הוּא אֶת־יְלִיד
בֶּן וַיִּקְרָא אֶת־שְׁמוֹ
אֶנּוֹשׁ אַז הוּחַל לְקָרָא
בְּשֵׁם יְהוָה: {ס}**

וַלִּשְׁת אֶף הוּא אֶת־יְלִיד בֶּר, וַקְרָא יֵת שְׁמִיָּה אֶנּוֹשׁ; בְּכִין בְּיוֹמוֹהֵי חֵלּוֹ בְּנֵי אֲנָשָׁא, מִלְּצִלָּהּ בְּשֵׁמָא דִּיֵּי.

גם-הוא

The words "גם הוא"—also," teach us that just like Adam had a good son who followed in his father's footsteps, Sheis also had a good son who followed in his father's footsteps. רד"ק

25 ADAM KNEW [HIS WIFE AGAIN].

כה וַיֵּדַע אָדָם וְגו'.

🕒 *What inspired Adam to start having children again?*

During Lemech's incident with his wives, he came to Adam Harishon and complained about them. Adam went to talk to them. He said, "You should not make calculations concerning Hashem's decrees. You fulfil your Mitzvah to have kids and Hashem will do whatever He has to do." Lemech's wives responded to him by saying, "Take care of yourself before you rebuke others! Has it not been one hundred and thirty years since you left your wife because Hashem punished the human race with death for your sin?" Adam took this rebuke to heart, and immediately, "Adam knew his wife again and she gave birth to a son etc."

What does the word "again" teach us? It teaches us that his current desire to have children was greater than his previous desire. This can be found in the Midrash, Breishis Rabbah.

בָּא לוֹ לְמֶדֶךָ חֶלֶל חָדָם הָרַשְׁוֹן וְקַבֵּל
עַל נַפְשׁוֹ, אָמַר לָהֶם וְכִי עֲלִיכֶם
לְדַקְדָּקָה עַל גְּזִיזֵיתוֹ שֶׁל מְקוֹס, חָפֵס
עֲשׂוּ מִצְוֹתֶיכֶם וְהוּא יַעֲשֶׂה לָּהֶם שְׁלוֹ,
אָמְרוּ לוֹ הַשׁוֹט עֲנֵמָךְ תַּחֲלֶה, וְהֵלֵא
פְּרָשָׁת מֵאֲשַׁרְתָּךְ זֶה מֵאֵל וְשִׁלְשִׁים שָׁנָה
מִשְׁנַקְנֶסְהָ מֵיִתָּהּ עַל יָדֶךָ, מִיָּד "וַיֵּדַע
חָדָם וְגו'".

וּמֵהוּ "עוֹד"? לְלַמֵּד שֶׁנִּתְוַסְפָּה לוֹ
תַּאֲוָה עַל תַּאֲוָתוֹ, בְּבִרְאשִׁית רַבָּה:

26 (lit.) THEN THEY BEGAN [CALLING HASHEM'S NAME].

כו אַז הוּחַל.

🕒 *How can the Torah say that people only began serving Hashem now, when Kayin and Hevel brought offerings to Hashem years ago?*

This word does not only mean, "began," it also means mundane. This phrase means that people began to call mundane things, such as names of people and names of stones by Hashem's name, thus making them idols and calling them gods.

לְשׁוֹן חֲלוּן, לְקַרָּא לָהֶם שְׁמוֹת הָאֱלֹהִים
וְאֵת שְׁמוֹת הַעֲצָמִים בְּשֵׁמוֹ שֶׁל הַקְּדוֹשׁ
בְּרוּךְ הוּא, לְעַשׂוֹתוֹן חֲלִילִים וְלִקְרוֹתוֹן
חֲלֵלוֹת:

פרק ה

זֶה סֵפֶר

Hashem showed Adam, the first man, a book with the entire history of the Jewish people. Every generation and its Sages, and every generation and its leaders. עבודה זרה ה, א

אָדָם

The name Adam represents the highest component within the human psyche—its intellect. The purpose of having intellect is to have it affect our emotions and actions, which are represented by the other names for man—איש אנוש גבר. תורת מנחם חל"ג ע' 80

1 As time progressed, idol worship became very prevalent, to the extent that Hashem decided annihilate the entire earth. Yet, Hashem wanted to have one family that would reestablish the human race after the destruction, and for that, He chose Noach. The lineage of Noach began as follows:

The following is the record of the descendants of Adam. On the day that Hashem created man, He created him in Hashem's image.

2 He created them, male and female. He blessed them and named them together Adam, on the day that He created them. Chavah was then separated from the side of this being, who retained the name Adam.

3 Adam lived 130 years and had a son in his likeness and form after leaving Gan Eden. And he named his Sheis.

א זֶה סֵפֶר תּוֹלְדֹת אָדָם
בְּיוֹם בְּרָא אֱלֹהִים אָדָם
בְּדַמוֹת אֱלֹהִים עָשָׂה אֹתוֹ:

דין ספר, תולדות אדם: ביומא, דברא
?? אדם, בדמות אלהים, עבד יתיה.

ב זָכַר וַנִּקְבְּהָ בְרָאִים וַיְבָרֶךְ
אֹתָם וַיִּקְרָא אֶת־שְׁמָם
אָדָם בְּיוֹם הַבְּרָאִים:

דכר ונקבא, בראניו; וברוך וקרא
ית שומהוון אדם, ביומא, דאתבריאו.

ג וַיְחִי אָדָם שְׁלֹשִׁים
וּמֵאֵת שָׁנָה וַיּוֹלֵד
בְּדַמוֹתוֹ כְּצִלְמוֹ וַיִּקְרָא
אֶת־שְׁמוֹ שֵׁת:

ויחי אדם, מאה ותלתין שנים, ואוליד
בדמותיה, דדמי ליה; וקרא ית שמה, שת.

א זֶה סֵפֶר תּוֹלְדוֹת אָדָם. (lit.) THE IS THE BOOK OF THE DESCENDANTS OF ADAM.

Q This short section listing Adam's descendants cannot be considered its own book, so what does this word mean here?

The root word of book—ספר—can also mean to count. This phrase means, “This is a list, counting Adam's descendants.” There are many Midrashim explaining this word.

זו היא ספירת תולדות אדם, ומדקשי
אנדה יש רבים:

ON THE DAY ETC.

ביום ברא וגו'.

Q Why mention that he was created on the day that they was created, is that not obvious?

These additional words teach us that Adam had children on the same day that he was created.

מגיד שציוס שנברא הוליד:

3 ONE HUNDRED AND THIRTY YEARS.

ג שלשים ומאת שנה.

Q If Adam was able to have children right away, then why did it take one hundred and thirty years?

He had Kayin and Hevel right away, but afterwards he separated from his wife, until now.⁹⁸

עד פאן פירש מן האשה⁹⁸:

98 רש"י בראשית ד, כה, ד"ה וידע אדם

4 After Adam had Sheis, he lived another 800 years and had other sons and daughters.

ד וַיְהִי יוֹמֵי אָדָם אַחֲרֵי הוֹלִידוֹ אֶת־שֵׁת שְׁמֹנֶה מֵאוֹת שָׁנָה וַיּוֹלֶד בָּנִים וּבָנוֹת:

והווי יומי אדם, בתר דאוליד ית שת, תמני מאה, שנין; ואוליד בנין, ובנין.

5 All the days that Adam lived came to 930 years, and he died in the year 930.

ה וַיְהִי כָּל־יוֹמֵי אָדָם אֲשֶׁר־חִי תִשַׁע מֵאוֹת שָׁנָה וּשְׁלֹשִׁים שָׁנָה וַיָּמָת: {ס}

והווי כל יומי אדם, דחיא, תשע מאה ותלתין, שנין; ומית.

6 Sheis lived 105 years and had Enosh.

ו וַיְחִי־שֵׁת חֲמֵשׁ שָׁנִים וּמֵאוֹת שָׁנָה וַיּוֹלֶד אֶת־אֶנוֹשׁ:

והיא שת, מאה וחמיש שנין; ואוליד, ית אנוש.

7 After Sheis had Enosh, he lived another 187 years and had other sons and daughters.

ז וַיְחִי־שֵׁת אַחֲרֵי הוֹלִידוֹ אֶת־אֶנוֹשׁ שֶׁבַע שָׁנִים וּשְׁמֹנֶה מֵאוֹת שָׁנָה וַיּוֹלֶד בָּנִים וּבָנוֹת:

והיא שת, בתר דאוליד ית אנוש, תמני מאה ושבע, שנין; ואוליד בנין, ובנין.

8 All the days of that Sheis lived came to 912 years, and he died in the year 1042.

ח וַיְהִי כָּל־יוֹמֵי־שֵׁת שְׁתַּיִם עֶשְׂרֵה שָׁנָה וְתִשַׁע מֵאוֹת שָׁנָה וַיָּמָת: {ס}

והווי, כל יומי שת, תשע מאה ותרתיא עשרי, שנין; ומית.

9 Enosh lived 90 years and had Keinan.

ט וַיְחִי אֶנוֹשׁ תְּשַׁעִּים שָׁנָה וַיּוֹלֶד אֶת־קִינָן:

והיא אנוש, תשעין שנין; ואוליד, ית קינן.

10 After Enosh had Keinan, he lived another 815 years and had other sons and daughters.

י וַיְחִי אֶנוֹשׁ אַחֲרֵי הוֹלִידוֹ אֶת־קִינָן חֲמֵשׁ עֶשְׂרֵה שָׁנָה וּשְׁמֹנֶה מֵאוֹת שָׁנָה וַיּוֹלֶד בָּנִים וּבָנוֹת:

והיא אנוש, בתר דאוליד ית קינן, תמני מאה וחמיש עשרי, שנין; ואוליד בנין, ובנין.

11 All the days of Enosh came to 905 years, and he died in the year 1140.

יא וַיְהִי כָּל־יוֹמֵי אֶנוֹשׁ חֲמֵשׁ שָׁנִים וְתִשַׁע מֵאוֹת שָׁנָה וַיָּמָת: {ס}

והווי, כל יומי אנוש, תשע מאה וחמיש, שנין; ומית.

Adam Dies

קל-ימי אדם

"All the days that Adam lived" means all the days that he ended up living. For initially he was never supposed to die, and it was only because he ate from the Tree of Knowledge, it was decreed that he would die. אור החיים

תשע מאות שנה

The Rambam writes that although the people named here lived to incredible ages, the average person at the time did not live as long. The Ramban disagrees, explaining that all people at the time lived to incredible ages because they were stronger and healthier than we are today. This was because they were so closely related to Adam, who was created by Hashem's hands. מורה נבוכים ח"ב פמ"ז, רמב"ן על המקום

12 Keinan lived 70 years and had Mahalalel.

**יב וַיְחִי קֵינָן שִׁבְעִים שָׁנָה
וַיֹּולֵד אֶת־מַהֲלָלָאֵל:**

וַיְחִי קֵינָן, שִׁבְעִין שָׁנִין; וְאוֹלֵיד, יְת מַהֲלָלָאֵל.

13 After Keinan had Mahalalel, he lived another 840 years and had other sons and daughters.

**יג וַיְחִי קֵינָן אַחֲרֵי הוֹלִידוֹ אֶת־
מַהֲלָלָאֵל אַרְבָּעִים שָׁנָה וּשְׁמֹנֶה
מֵאוֹת שָׁנָה וַיֹּולֵד בָּנִים וּבָנוֹת:**

וַיְחִי קֵינָן, בְּתַר דְּאוֹלִיד יְת מַהֲלָלָאֵל, תַּמְנִי
מָאָה וְאַרְבָּעִין, שָׁנִין; וְאוֹלִיד בָּנִין, וּבָנִין.

14 All the days of Keinan came to 910 years, and he died in the year 1235.

**יד וַיְהִי כָּל־יְמֵי קֵינָן עֶשְׂרֵת שָׁנִים
וּתְשַׁע מֵאוֹת שָׁנָה וַיָּמָת: {ס}**

וְהָיוּ, כָּל יוֹמֵי קֵינָן, תְּשַׁע מָאָה וְעֶסְרֵת, שָׁנִין; וּמֵיָת.

15 Mahalalel lived 65 years and had Yered.

**טו וַיְחִי מַהֲלָלָאֵל חֲמִשׁ שָׁנִים
וּשְׁשִׁים שָׁנָה וַיֹּולֵד אֶת־יָרֵד:**

וַיְחִי מַהֲלָלָאֵל, שְׁתֵּין וְחֲמִישׁ שָׁנִין; וְאוֹלִיד, יְת יָרֵד.

16 After Mahalalel had Yered, he lived another 830 years and had other sons and daughters.

**טז וַיְחִי מַהֲלָלָאֵל אַחֲרֵי הוֹלִידוֹ
אֶת־יָרֵד שְׁלֹשִׁים שָׁנָה וּשְׁמֹנֶה
מֵאוֹת שָׁנָה וַיֹּולֵד בָּנִים וּבָנוֹת:**

וַיְחִי מַהֲלָלָאֵל, בְּתַר דְּאוֹלִיד יְת יָרֵד, תַּמְנִי
מָאָה וּתְלָתִין, שָׁנִין; וְאוֹלִיד בָּנִין, וּבָנִין.

17 All the days of Mahalalel came to 895 years, and he died in the year 1290.

**יז וַיְהִי כָּל־יְמֵי מַהֲלָלָאֵל
חֲמִשׁ וּתְשַׁעִים שָׁנָה וּשְׁמֹנֶה
מֵאוֹת שָׁנָה וַיָּמָת: {ס}**

וְהָיוּ, כָּל יוֹמֵי מַהֲלָלָאֵל, תַּמְנִי מָאָה וּתְשַׁעִין וְחֲמִישׁ, שָׁנִין; וּמֵיָת.

18 Yered lived 162 years and had Chanoch.

**יח וַיְחִי־יָרֵד שְׁתַּיִם וּשְׁשִׁים שָׁנָה
וּמֵאֵת שָׁנָה וַיֹּולֵד אֶת־חֲנוֹךְ:**

וַיְחִי יָרֵד, מָאָה וּשְׁתֵּין וּתְרַמִּין שָׁנִין; וְאוֹלִיד, יְת חֲנוֹךְ.

19 After Yered had Chanoch, he lived another 800 years and had other sons and daughters.

**יט וַיְחִי־יָרֵד אַחֲרֵי הוֹלִידוֹ אֶת־חֲנוֹךְ
שְׁמֹנֶה מֵאוֹת שָׁנָה וַיֹּולֵד בָּנִים וּבָנוֹת:**

וַיְחִי יָרֵד, בְּתַר דְּאוֹלִיד יְת חֲנוֹךְ, תַּמְנִי מָאָה, שָׁנִין; וְאוֹלִיד בָּנִין, וּבָנִין.

20 All the days of Yered came to 962 years, and he died in the year 1442.

21 Chanoch lived 65 years and had Mesushelach.

22 Unlike the rest of humanity in this era, Chanoch walked with Hashem; he was righteous. After he had Mesushelach, he lived another 300 years, and had other sons and daughters.

23 All of Chanoch days came to 356 years in the year 987.

24 Chanoch walked with Hashem, but when Hashem saw that he was no longer able to refrain from temptation, He took him from the world before he would sin. Thus, although he did not die like the rest of humanity, he was no longer in the physical world, as Hashem had taken him alive directly to the afterlife.

כ ויהיו כל־ימי־יְרֵד שְׁתַּיִם
וְשָׁשִׁים שָׁנָה וַתֵּשַׁע מֵאוֹת
שָׁנָה וַיָּמָת: {ס}

והוּו, כָּל יוֹמֵי יְרֵד, תֵּשַׁע מֵאָה וְשֵׁתַיִן וְתַרְתִּינָן, שְׁנַיִן; וּמֵיָת.

כא ויחי חנוך חמש וּשְׁשִׁים
שָׁנָה וַיּוֹלֵד אֶת־מְשֻׁשֶׁלַח:

וַחֲזָא חֲנוֹךְ, שֵׁתַיִן וְחֲמִישׁ שְׁנַיִן; וְאוֹלִיד, יֵת מִתּוֹשְׁלַח.

כב ויתהלך חנוך את־האלהים
אַחֲרֵי הוֹלִידוֹ אֶת־מְתוֹשְׁלַח שְׁלֹשׁ
מֵאוֹת שָׁנָה וַיּוֹלֵד בָּנִים וּבָנוֹת:

וְהִלִּיךְ חֲנוֹךְ בְּדַחְלָתָא דֵינָן, בְּתַר דְּאוֹלִיד יֵת
מִתּוֹשְׁלַח, תְּלַת מֵאָה, שְׁנַיִן; וְאוֹלִיד בְּנִין, וּבָנָן.

כג ויהי כל־ימי חנוך חמש
וְשָׁשִׁים שָׁנָה וְשְׁלֹשׁ מֵאוֹת שָׁנָה:

וְהוּו, כָּל יוֹמֵי חֲנוֹךְ, תְּלַת מֵאָה וְשֵׁתַיִן וְחֲמִישׁ, שְׁנַיִן.

כד ויתהלך חנוך את־האלהים
וַאֲיָנָנוּ כִּי־לָקַח אֶת־אֱלֹהִים: {ס}

וְהִלִּיךְ חֲנוֹךְ, בְּדַחְלָתָא דֵינָן; וְלִיתְהוּי, אַרְי אַמִּית יִתִּיה יֵן.

וַתֵּשַׁע מֵאוֹת שָׁנָה

Each neshamah has a mission on this world, and is granted just the right amount of time to accomplish it. The neshamos in the earlier generations were "general" neshamos, greater souls with greater missions. They therefore lived longer lives. In later generations, these individual, "big" souls were divided among thousands and millions of individuals, in the form of smaller souls with less work to do, and thus shorter lifetimes. אור החיים

וַיִּתְהַלֵּךְ חֲנוֹךְ אֶת־הָאֱלֹהִים

Chanoch was a shoemaker, yet he did not allow his mundane occupation to distract him from his service of Hashem. On the contrary, with each stitch, he caused great levels of holiness to be released in the spiritual worlds.

The lesson that we can learn from this is to infuse our regular day-to-day lives with a G-dly purpose, by serving Him in all our ways. התועדויות תשמ"ט ח"א ע' 247

כד וַיִּתְהַלֵּךְ חֲנוֹךְ. כד CHANOCH WALKED [WITH HASHEM... HE WAS NO LONGER].

🔍 If Chanoch was a righteous man who "walked with Hashem" then why did he die so young?

Chanoch was indeed a righteous man, but he was also easily convinced (other versions say: decided) to return to sin. Therefore, when Hashem saw this, He quickly removed him from this world and had him die before his time in order that he remain righteous. This is why our passuk changed its usual description of death by writing, "he was no longer," instead of "and he died," meaning, he was no longer able to complete his remaining years in this world.

AS [HASHEM] HAD TAKEN HIM.

🔍 Why does the Torah not write "for he had died"?

The usage of this phrase teaches us that he was taken before his time. This phrase is used similarly in the passuk, "I am about to take from you the delight of

לְדִיק הָיָה וְקָל (סְפָרַיִם חֲחֲרִיִּם:
וְקָבֵל) בְּדַעְתּוֹ לָשׁוּב לְהַרְשָׁע, לְפִיקָה
מֵהָר הַקְּדוֹשׁ בְּרוּךְ הוּא וְסִילְקוּ
וְהַמִּיתוֹ קוֹדֵם זְמַנּוֹ, וְזָהוּ שֶׁשְׂפִינָה הַכְּתוּב
בְּמִיתָתוֹ, לְכַתּוּב "וַאֲיָנָנוּ" בְּעוֹלָם
לְמַלְאֵת שְׁנוֹתָיו:

כִּי לָקַח אוֹתוֹ.

לְפָנַי זְמַנּוֹ, כְּמוֹ "הַגְּנִי לִוְחָת מִמּוֹךְ קָח
מִחֲמַד עֵינִיךָ"⁹⁹:

25 Mesushelach lived 187 years and had Lemech.

26 After Mesushelach had Lemech, he lived another 782 years and had other sons and daughters.

27 All the days of Mesushelach came to 996 years, and he died in the year 1656.

28 Lemech lived 182 years and had a son who would reestablish the world after its destruction.

29 And he prophetically named him Noach, saying, “This one will bring us relief from our work and from the anguish of our hands caused by the soil that Hashem cursed. He will invent the plow, which will enable humanity to reap their soil in a way not possible since Hashem cursed the ground in the era of Adam.”

וְיֹולֵד בֶּן

This son, as the next passuk says, was Noach. With all other births, the Torah tells us their name right away. Over here, however, it says Lemech had a son without immediately saying the son’s name. This is because the word בן is similar to the word בונה, which means to build. This hints that eventually, the entire world would be rebuilt through Noach. אמרי אמת

Noach is Born

זֶה יִנְחַמְנוּ מִמַּעַשְׂבֵנוּ

Lemech was informed by Adam, who was a Navi, that his baby would be the one to comfort them. אבן עזר

כה וַיְחִי מִתּוֹשֶׁלַח שֶׁבַע וְשָׁמְנַיִם שָׁנָה וּמָאֵת שָׁנָה וַיֹּולֵד אֶת־לֶמֶךְ:

וַיְחִי מִתּוֹשֶׁלַח, מָאֵה וּתְמַנּוּ וְשֶׁבַע שָׁנַיִן; וְאֹולִיד, יְת לֶמֶךְ.

כו וַיְחִי מִתּוֹשֶׁלַח אַחֲרֵי הֶוֹלִידוֹ אֶת־לֶמֶךְ שְׁתַּיִם וְשָׁמוֹנִים שָׁנָה וְשֶׁבַע מֵאוֹת שָׁנָה וַיֹּולֵד בָּנִים וּבָנוֹת:

וַיְחִי מִתּוֹשֶׁלַח, בְּתַר דְּאֹולִיד יְת לֶמֶךְ, שֶׁבַע מָאֵה וּתְמַנּוּ וְתַרְתִּינּוּ, שָׁנַיִן; וְאֹולִיד בָּנִין, וּבָנּוּ.

כז וַיְהִי כָל־יְמֵי מִתּוֹשֶׁלַח תִּשְׁעָה וְשָׁשִׁים שָׁנָה וּתְשַׁע מֵאוֹת שָׁנָה וַיָּמָת: {ס}

וְהוּוּ, כָּל יְוֵמֵי מִתּוֹשֶׁלַח, תִּשְׁעָה מָאֵה וְשָׁשִׁין וּתְשַׁע, שָׁנַיִן; וּמִיָּת.

כח וַיְחִי־לֶמֶךְ שְׁתַּיִם וְשָׁמְנַיִם שָׁנָה וּמָאֵת שָׁנָה וַיֹּולֵד בֶּן:

וַיְחִי לֶמֶךְ, מָאֵה וּתְמַנּוּ וְתַרְתִּין שָׁנַיִן; וְאֹולִיד, בֶּר.

כט וַיִּקְרָא אֶת־שְׁמוֹ נֹחַ לֵאמֹר זֶה יִנְחַמְנוּ מִמַּעַשְׂבֵנוּ וּמִמַּעַצְבוֹן יְדֵינוּ מִן־הָאָדָמָה אֲשֶׁר אָרְרָה יְהוָה:

וַיִּקְרָא יְת שְׁמִיהּ נֹחַ, לְמִיָּמָר: דִּין יִנְחַמְנָא מַעֻבְדָּנָא, וּמְלִיאֹוֹת יְדָנָא, מִן אֲרַעָא, דְּלָטָה יִי.

your eyes—your wife—through a plague”⁹⁹ indicating a premature passing.

28 **AND HAD A SON.**

כח וַיֹּולֵד בֶּן.

🔗 *Why is this birth written differently than all others?*

The addition of the word בֶּן, “son,” which is a part of the root word of *build*, “בנה,” teaches us that the world was *rebuilt* after the Flood from this son.

שְׁמַמְנוּ נְבִינָה הַעוֹלָם:

29 (lit.) **THIS ONE WILL COMFORT US.**

כט זֶה יִנְחַמְנוּ.

🔗 *The root word of comfort is נחם, and the root word of the name Noach is נחה, which means relief. Why did Lemech name his son Noach—relief—if he intended to imply that this boy would bring comfort to the world?*

In this context, the word יִנְחַמְנוּ must be split in two—*נח*—changing its root word to *נחה*, and changing

עַד שְׁלָח בָּח נַח לֹא הָיָה לָהֶם כְּלִי מַחְרִיטָה וְהוּא הַכִּיּוֹן לָהֶם, וְהַיָּתָה הָאֲרָץ מוֹלִיטָה קוֹלִים וְקָרְקָרִים

30 After Lemech had Noach he lived another 595 years and had other sons and daughters.

ל וַיְחַי־לִמְךָ אַחֲרֵי הוֹלִידוֹ אֶת־נֹחַ חֲמִשׁ וְתִשְׁעִים שָׁנָה וַחֲמִשׁ מֵאוֹת שָׁנָה וַיּוֹלֵד בָּנִים וּבָנוֹת:

והיא למך, בתר דאוליד ית נוח, חמיש מאה ותשעין וחמש, שנין; ואוליד בנין, ובנות.

31 All the days of Lemech came to 777 years, and he died in the year 1651.

לֹא וַיְהִי כָּל־יְמֵי־לִמְךָ שִׁבְעַתְּ שָׁבָעִים שָׁנָה וְשִׁבְעַתְּ מֵאוֹת שָׁנָה וַיָּמָת: {ס}

והו, כל ימי למך, שבע מאה ושבעין ושבע, שנין; ומית.

32 Noach lived 500 years and only then did he have Shem, Cham and Yefes.

לִב וַיְהִי־נֹחַ בֶּן־חֲמִשׁ מֵאוֹת שָׁנָה וַיּוֹלֵד נֹחַ אֶת־שֵׁם אֶת־חָם וְאֶת־יָפֶת:

והנה נוח, בר חמיש מאה שנין; ואוליד נוח, ית שם ית חם וית יפת.

the meaning of this phrase to: “*will relieve us of the anguish of our hands.*”

Noach brought *relief* in multiple ways: **Before Noach came to this world, no one had tools for plowing until Noach invented them; before Noach, when you planted wheat, the ground would produce thorns and thistles instead.** This was a result of the curse that Hashem gave the earth at the time of Adam Harishon’s sin, but **during the days of Noach** that curse subsided. This is what the Torah means when it says, “*will relieve us.*”

The proof for all of this is that **if you do not understand it this way**—and you translate *יַנְחֵמְנוּ* as *comfort*—then it was **grammatically incorrect** for Lemech to decide **on the name Noach**. Instead, he **should have named him Menachem**, which means *giver of comfort*.

כְּשֶׁזָרְעִים חֲטָיִים מִקְלָתוֹ שָׁל אֶדְם הָרֶשָׁעוֹן, וּבִימֵי נֹחַ נָחָה, וְזֶהוּ “יַנְחֵמְנוּ.”

ואם לא תִּפְרְשֶׁהוּ כִּדְ לִיז טַעַם הַלְּשׁוֹן נוֹפֵל עַל הַשָּׁם, וְאַתָּה לְרִיד לְקִרוֹת שָׁמוֹ מִנְחָם:

32 FIVE HUNDRED YEARS.

Ⓞ *Rabbi Yudan asked why is it that all the other generations had children at around one hundred years old, but Noach only had children at five hundred years old?*

He answered, **Hashem made** the following calculation. **If Noach’s children become evil people, they will die in the Flood and it will pain Noach** (other versions say: **the children of Noach**) who is a **righteous person**. If Noach’s children **become righteous people**, then I will have to **trouble Noach to build many Arks**. Therefore, Hashem decided to **close Noach’s fountain, and he did not have any children until he was five hundred years old**. This way, everyone would fit into one Ark, and Noach’s **oldest son Yefes would be just under one hundred years old and not punishable for his sins before the Flood**. We learn this from the passuk that

לִב בֶּן חֲמִשׁ מֵאוֹת שָׁנָה.

אָמַר רַבִּי יוּדָן, מַה טַעַם כָּל הַדּוֹרוֹת הוֹלִידוּ לְמֵאָה שָׁנָה וְזֶה לְחֲמֵשׁ מֵאוֹת? אָמַר הַקְּדוֹשׁ בְּרוּךְ הוּא, אִם רָשָׁעִים הֵם יֵאָדְדוּ בַּיָּמִים וְרַע (ס”א זָרַע שָׁל לְדִיק זֶה) לְלְדִיק זֶה, וְאִם לְדִיקִים הֵם אֲטָרִיחַ עֲלֵיו לְעֵשׂוֹת תְּבוֹת הַרְבֵּה, כָּבֵשׁ אֶת מַעְיִינוֹ וְלֹא הוֹלִיד עַד חֲמֵשׁ מֵאוֹת שָׁנָה, כִּדִּי שְׁלַח יְהִי יַפֶּת הַגָּדוֹל שְׂבָבְנוֹ רָאוּי לְעַנְשׂוֹן לְפָנֵי הַמַּבּוּל, דְּקָטִיב “כִּי הִנְעַר כֶּן מֵאֵה שָׁנָה יָמוּת”¹⁰⁰, רָאוּי לְעַנֵּשׁ לְעֵתִיד, וְכִי לְפָנֵי מַתַּן תּוֹרָה:

פרק ו

Society's Moral Corruption

החל

In addition to "begun," this word can also mean they "defiled" themselves. אור החיים

בני-האלהים

Some interpret this to mean that these men had G-dly insight, and therefore were able to choose wives who would bear them especially powerful children.. אבן עזר

1 Prior to Noach giving birth to his sons, **humanity began to increase on the face of the earth, and daughters were born to them.**

2 The sons of the rulers saw how pretty the rest of humanity's daughters were, so they took for themselves wives from whoever they chose, even from those who were married.

א וַיְהִי כִּי־הִחַל הָאָדָם לָרֵב עַל פְּנֵי הָאֲדָמָה וּבָנוֹת יָלְדוּ לָהֶם:

והיה כד שריאו בני אנושא, למסגי על אפי ארעא; ובנתא, אתילידא להון.

ב וַיִּרְאוּ בְנֵי־הָאֱלֹהִים אֶת־בְּנוֹת הָאָדָם כִּי טֹבֹת הֵנָּה וַיִּקְחוּ לָהֶם נָשִׁים מִכָּל אֲשֶׁר בָּחָרוּ:

וחזו בני רברביא ית בנת אנושא, ארי שפירן אנין; ונסיבו להון נשין, מכל דאתרעיאו.

says that when Moshiach comes, "For *only* a youth who is one hundred years old shall die"¹⁰⁰—only then is he punishable for his sins. Similarly, before Matan Torah one only became responsible for his sins when he turned one hundred years old.

SHEM, CHAM, AND YEFES.

❏ *Was Yefes not the oldest? If so, then why was Shem mentioned first?*

Yefes was indeed the oldest; however, Shem had many qualities that his brothers lacked. **First, he was a righteous man.** Second, **he was born circumcised.** Third, **Avraham Avinu was his descendant, etc.,** This can be found in the Midrash, Breishis Rabbah.

אֵת שֵׁם אֵת חָם וְאֵת יֶפֶת.

והלכא יפת הגדול הוא?

חלכא צפתחלה חפה דורש חת שהוא זדיה, ונולד פשהוא מהול, ושאצדקה ילא ממנו וכו', צבראשית רבה:

2 (lit.) SONS OF HASHEM.

❏ *How can they be called "sons of Hashem" if they behaved so corruptly?*

- > It means **sons of authority** figures, such as **ministers and judges.**
- > **Alternatively,** they were called "sons of Hashem" because **they were angels who travel** to this world as **messengers of Hashem.** Even they were caught up in sin.

Whenever the passuk says the word *elokim* it does not necessarily refer to Hashem, it just means **authority.** The following pessukim will **prove** this point. Hashem told Moshe, "You will be an *elokim* to your brother Aaron"¹⁰¹ and, "Look I have placed you as an *elokim* over Pharaoh."¹⁰² In both instances, it must mean authority not god.

ב בְּנֵי הָאֱלֹהִים.

< בני השמים והשופטים.

< דבר אחר "בני האלהים", הם השמים ההולכים בשליחותו של מקום, אף הם היו מתעוררים צהם כל 'אלהים' שצמקרא לשון מרות, וזה יוכיח, "ואתה תהיה לו לאלהים"¹⁰¹, "ראה נתמיד לאלהים"¹⁰²:

HOW PRETTY THEY WERE.

❏ *Why is the word טֹבֹת, "pretty," spelled without a ו, and how does this change its meaning?*

Rabbi Yudan said, the reason that the word טֹבֹת is spelled without a ו, changing it to the active present

כִּי טֹבֹת הֵנָּה.

אמר רבי יודן, "טובת" כתיב, כשהיו מטיבין אותה מהשטת לפנים לחפה, היא גדול נכנס ובוועלה תחלה:

3 By the year 1536, the situation had deteriorated to a point where Hashem said, “My spirit shall not continue to deliberate over Man forever since they are merely flesh and yet they act arrogantly. They have 120 years left. If they do not repent, I will annihilate them.” In order to encourage humanity to repent, Hashem commanded Noach to build an ark, as will be discussed later.

ג וַיֹּאמֶר יְהוָה לֹא־
יִדּוֹן רוּחִי בָאָדָם
לְעֹלָם בְּשָׂגֵם הוּא
בָּשָׂר וְהָיוּ יָמָיו מָאָה
וְעֶשְׂרִים שָׁנָה:

וַאֲמַר יי, לֹא יִתְקַיֵּם דָּרָא בִישָׂא הַדִּין
קְדָמִי לְעֹלָם, בְּדִיל דְּאֲנֹן בִּסְרָא,
וְעוֹבְדֵיהוֹן בִּישִׁין; אֲרַכָּא יְהִיב לְהוֹן,
מָאָה וְעֶסְרִין שָׁנִין אִם יִתּוּבוּן.

וַיֹּאמֶר ה' ... לא-ידון רוחי

The name of Hashem that is used here, is one of compassion. Hashem is saying, “I will not allow My Attribute of Mercy to dictate My Judgment of these people, for it allows them to sin too much.”

אור החיים

tense—becoming pretty—is to teach us that **when** the plain looking girls **would dress themselves up to look good before going to their wedding**, the **powerful men would enter, and live with them first**.

WHOMEVER THEY CHOSE.

מכל אשר בחרו.

This phrase teaches us that the in addition to their wives, powerful men of the time **also** took **married women, men, and animals** to live with.

אף בעולת בעל, אף הזכר והבהמה:

3 (lit.) **I WILL NOT JUDGE MY SPIRIT IN MAN.**

ג לא ידון רוחי באדם.

🕒 *What does judging a spirit mean?*

The root word דון does not mean judge, rather it means *deliberate*. This phrase means: I will **not** let **my spirit** become upset, and *deliberate* about man’s fate.

לא יתעס וידיב רוחי עלי בעביל
האדם:

FOREVER.

לעולם.

🕒 *If Hashem does not punish them now he can always punish them later. Why then is Hashem afraid of deliberating forever?*

In our passuk, this word means *for a long time*, not forever. Hashem is saying to himself: **My spirit is confused inside of Me**, because it does not know **whether to destroy the world or to have mercy** on it. I do not want **this confusion** to last forever, i.e., *for a long time*.

לאורך ימים, הגה רוחי גדון בעקביל
אם להשחית ואם לרחם, לא יהיה
מדון זה צרוחי לעולם, כלומר לאורך
ימים:

(lit.) **WITH THEIR INADVERTANT SINS THEY ARE MERELY FLESH.** בַּשָּׂגֵם הוּא בָּשָׂר.

The word בַּשָּׂגֵם, which can be understood here, as “with their inadvertant sins,” has the same meaning as the word בְּשָׂגֵם—with a **segol** under the ש, changing its meaning to *also, since*.

Hashem is adding, “*also, since* people who are simply made of **flesh**, are **nevertheless not acting humbly before Me**, certainly if they would have been made of **fire** or any **stronger** and **worthier material** they definitely would not have been humble.

כמו 'בשגם' בעגול, כלומר בעביל
שגם זאת זו שהיא בעביל ואף על פי
כן אינו נכנע לפני, ומה אם יהיה אף
או דבר קשה. ביוצא זו "עד שקמתי
דבורה" 103 כמו 'שקמתי', וכן 'שאתה
מדבר עמי" 104 כמו 'שאתה', אף
"בשגם" כמו "בשגם":

We find a **similar** use of the letter ש in the passuk, “**until** the time *that Devorah rose*,”¹⁰³

הַנְּפִלִים

The root of this word, נפל, means drop. They were named נפילים because the jaws of all who saw them would drop in astonishment of how giant they were.
ספורנו

4 These princes were **giants** and they **were on the earth in those days**, during the times of Enosh. **And even as the giants would take for themselves regular women as wives**, the women would give birth to giants, similar to their husbands. **These were the mightiest ones who ever existed**, they were **men of renown**.

**ד הַנְּפִלִים הָיוּ בְּאֶרֶץ
בְּיָמֵים הָהֵם וְגַם אַחֲרֵיכֵן
אֲשֶׁר יָבְאוּ בְנֵי הָאֱלֹהִים
אֶל-בְּנוֹת הָאָדָם וַיִּלְדוּ
לָהֶם הַמָּה הַגִּבּוֹרִים אֲשֶׁר
מֵעוֹלָם אֲנָשֵׁי הַשָּׁמַיִם: {פ}**

גבריא הוּוּ בְּאֶרֶעָא, בְּיוֹמֵיא הָאֲנוּן, וְאִף בְּתַר
כִּין דְּעָאֵלִין בְּנֵי רַבְרַבִּיא לְוֹת בְּנַת אֲנָשָׁא, וַיִּלְדוּ
לְהוּן: אֲנוּן גְּבַרִיא דְּמַעְלָמָא, אֲנָשִׁין דְּשָׁמַא.

even though it is written with a patach it **means** the **same** thing as שְׁקִמְתִּי with a segol. **Similarly** in the passuk, **“that you are speaking to me,”**¹⁰⁴ written with a patach but **its meaning is** שְׁאֲתָהּ with a segol. Here, too, the **meaning** of בְּשָׁנִים is *also, since*; as if it had a segol.

(lit.) THEY WILL LIVE FOR ONE HUNDRED AND TWENTY YEARS. **וְהָיוּ יָמָיו וְגו'.**

🔗 *How is this true if after the Flood people continued to live for longer than one hundred and twenty years?*

This means that Hashem will **hold back His anger** and not punish **them for one hundred and twenty years**, but **if they do not repent** before then, He will **bring the Flood** upon the world.

One **may wonder**: How could there have been one hundred and twenty years from this point **until the Flood**, if **Yofes who had to be under one hundred years old at the time of the Flood**¹⁰⁵ **was already born?**¹⁰⁶

The answer is, **the Torah does not** tell stories in chronological order, i.e., **earlier stories before** later stories. The story of Hashem **deciding** to bring the Flood in one hundred and twenty years had **already happened twenty years before** Noach had any of his children. **This can be found in Seder Olam.**

There are many Midrashic explanations of the words **“should not continue to deliberate,”**¹⁰⁷ **but this is the clearest explanation** of our passuk’s simple meaning.

4 (lit.) THE FALLERS. **ד הַנְּפִלִים.**

- > They were called this, **because they fell** and died as a result of their sins. They also taught the rest of **the world to sin**, causing everyone else to **fall** and die in the Flood.
- > Another explanation: This word **means giants** in the Hebrew language.

עַד ק"ד שָׁנָה אֲחֵרִידָה לָהֶם רַפִּי וְאִם
לֹא יִשְׁוּבוּ רַבִּיחַ עֲלֵיהֶם מְצוּב.
וְאִם תִּאמַר, מִשְׁנוּלָד יָפֶת עַד הַמְצוּב
יֵינִי קָלָא מִתָּה שָׁנָה¹⁰⁵?
יֵינִי מִקֶּדֶם וּמֵאַחֵר צְפוּרָה, כְּכָר
הֵיחָה גְזֵרָה גְזֵרָה עֲשָׂרִים שָׁנָה קוּדָם
שְׁהוּלִיד נַח תּוֹלְדוֹת, וְכֵן מֵיֵינוּ צְסָרָר
עוֹלָם.

וְיָשׁ מִדְּרָשֵׁי אֲגֻדָּה רַבִּים צ' לֹא יוֹדוּ¹⁰⁷,
רַבִּל זָה הוּא רְחֻמוֹת פְּשׁוּטוֹ:

IN THOSE DAYS. **בְּיָמֵים הָהֵם.**

The days of the **generation** of Enosh and Kayin’s descendants.

בְּיָמֵי דוֹר אֲנוֹשׁ וּבְנֵי קַיִן:

5 After the 120-year period, Hashem saw how great man's wickedness was on the earth, and that every impulsive feeling of his heart was only for evil, all day long.

ה וַיֵּרָא יְהוָה כִּי רַבָּה רַעַת
הָאָדָם בָּאָרֶץ וְכָל־יִצְרָר
מִחֲשַׁבַּת לְבוֹ רַק רַע כְּלֵי־הַיּוֹם:

וְחָזָא יי, אַרְי סְגִיאת בִּישַׁת אָנְשָׁא בְּאַרְעָא, וְכָל
יִצְרָא מִחֲשַׁבַּת לְבִיָּה, לְחֹד בִּישׁ כָּל יוֹמָא.

רק רע כל-היום

The final letters of these four words spell עמלק. This alludes to the fact that Amalek is the source of all the world's evil. אמרי אמת

6 Hashem reconsidered His decision to create man on the earth. He grieved in His heart as He mourned the destruction of His handiwork, which He was considering to destroy.

ו וַיִּנְחַם יְהוָה כִּי
עָשָׂה אֶת־הָאָדָם בָּאָרֶץ
וַיִּתְעַצֵּב אֶל־לְבוֹ:

וְתַב יי בְּמִימְרֵיהּ, אַרְי עֲבַד ית אָנְשָׁא בְּאַרְעָא;
וְאָמַר בְּמִימְרֵיהּ, לְמַתְבַּר תַּקְפָּהוֹן כְּרַעוּתֵיהּ.

(lit.) AND EVEN AFTER.

וְגַם אַחֲרֵי כֵן.

Even after the generation of the Flood saw the sinners of Enosh's generation wiped out by the Ukyanus Sea when it rose to flood a third of the world, they continued to sin, not bothering to learn from them.

אֲף עַל פִּי שְׁכָחוּ בְּאַבְדֹן שָׁל דּוֹר אֲנוֹשׁ,
שְׁעָלָה אוֹקֵינּוֹם וְהִצִּיף שְׁלִישׁ הָעוֹלָם,
לֹא נִכְנַע דּוֹר הַמְּצוּיִל לְלִמּוּד מֵהֶם:

(lit.) [THERE WERE GIANTS ON THE EARTH...] SINCE THEY WOULD TAKE [REGULAR WOMEN AS WIVES].

אֲשֶׁר יָבֵאוּ.

How is this the reason that giants roamed the earth?

This phrase means: Even when they would take regular women as wives, they would give birth to giants just like them.

הִיוּ יוֹלְדוֹת עֲנָקִים כְּמוֹתֵם:

MIGHTIEST.

הַגְּבוּרִים.

Why praise them when we are discussing their sins?

This is not a praise. The Torah is telling us that they had great nerve to rebel against Hashem.

לְמַרְדּוֹ בְּמַקּוֹס:

MEN OF RENOWN (lit.) MEN OF NAME.

אֲנָשֵׁי הַשֵּׁם.

How can the Torah call them "men of renown" when they are sinners?

> This phrase refers to those that were mentioned in the Torah by name such as, Irad, Mechuyael, and Mesushael. These men were given names that hint at their destruction. Irad means expelled, Mechuyael means disintegrated, and Mesushael means crushed.
> Another explanation is that "men of name" actually means "men of destruction" because the Hebrew word for name, שֵׁם, is the root-word of destruction. They were called this because they destroyed the world.

< אוֹתָן שְׁנִקְבוּ בְּשֵׁמוֹת, עִירָד
מְחוּיָאֵל מְחוּשָׂאֵל, שְׁנִקְבוּ עַל שֵׁם
אִבְדָּו, שְׁנִמּוּחוּ וְהִפְּשׂוּ.
< דָּבַר אַחַר, אֲנָשֵׁי שְׁמָמוּ, שְׁשִׁמּוּ
אֵת הָעוֹלָם:

6 (lit.) HASHEM WAS COMFORTED THAT HE CREATED [MAN ON THE EARTH].

ו וַיִּנְחַם ה' כִּי עָשָׂה.

🔗 *What was the comfort, and why was He comforted by man being created specifically on the earth?*

Hashem was comforted by the fact that He had created man only on earth, because if He had created man in the upper worlds, then man would have caused them to rebel again Hashem as well. This explanation can be found in the Midrash, Breishis Rabbah.

נחמה הייתה לפניו שצרכו צמחונם, שאלו היה מן העליונים היה ממרידו, בצררשית רבה:

HE GRIEVED.

ויתעצב.

🔗 *Hashem was comforted so who was grieving?*

Man grieved.

האדם

[AND HE GRIEVED] IN HIS HEART.

אל לבו.

🔗 *In whose heart?*

> Man grieved in Hashem's heart. This means that man was happily sinning, but from Hashem's perspective, man was already grieving, for Hashem had decided to crush his spirit by punishing him. This interpretation is based off Targum Unkelos.

ש' של מקום, עלה צמחצתו של מקום להעליו, זהו פרגום חונקלום. דבר אחר "וינחם", נהפכה מחשבתו של מקום ממדת רחמים למדת הדיו, עלה צמחצתו לפניו מה לעשות צחדם שעשה צחצח. וכו' כל לשון נחום שצמחצתו לשון נמלך מה לעשות, "יצו אדם וינחם" ¹⁰⁸, "ועל עבדיו וינחם" ¹⁰⁹, "וינחם ה' על הרעה" ¹¹⁰, "נחמתי פי המלכתי" ¹¹¹, כולם לשון מחשבת אחרת הם:

> Another way of explaining the entire passuk: The word וינחם does not mean comforted; it means reconsidered. Hashem was grieving because He reconsidered His original decision to run the world with compassion and He decided to be strict with man and bring the Flood.

Similarly, anytime the root word נחם is used in Torah it means changing a decision. For example: "Hashem is not like man who changes his mind (וינחם)." ¹⁰⁸ "Hashem will change his mind and become compassionate with his servants (וינחם)." ¹⁰⁹ "Hashem regretted (וינחם) making the evil decree that He had promised onto His nation." ¹¹⁰ "I regret (נחמתי) making Shaul king" ¹¹¹. All of these are examples where this root word means a change of heart.

HE GRIEVED IN HIS HEART.

ויתעצב אל לבו.

🔗 *If Hashem was sad about His decision, was He regretting it?*

No. Hashem was grieving over losing His handiwork not regretting His decision. This word is used similarly in the passuk, "Dovid Hamelech grieved (נעצב) over the loss of his son." ¹¹²

נחצבל על אבדו מעשה ידיו, כמו "נעצב המלך על בנו". וזה פתבתי לתשובת שפיקורום אחר, ששאל את רבי יהושע בן קרחה, אמר לו חיו אדם מודים שהקדוש צרוף הוא רוחה את הנולד, אמר לו הן, אמר לו והא פתיב "ויתעצב אל לבו", אמר לו נולד לך בן זכר מימיה, אמר לו הן, אמר לו ומה עשית, אמר לו שמחתי ושמחתי את הכל,

I wrote this explanation in response to a heretic who once asked Rabbi Yehoshua Ben Karcha the following question: "Do you believe that Hashem can see the future?" Rabbi Yehoshua answered, "Yes." The heretic responded, "How then do you interpret the passuk which says, 'Hashem grieved in his heart'—if He knew what was going to happen then why was he sad?"

Rabbi Yehoshua responded, "have you ever had a son?" The heretic replied, "Yes." Rabbi Yehoshua asked, "How did you react?" The heretic replied, "I was very happy, and I caused everyone around me to be happy as well!"

Hashem Decides to Obliterate Mankind

קצא חן

Noach was only saved because he "found favor" in Hashem's eyes. When a person does a Mitzvah, there is a special חן, favor, that is drawn upon him. אור החיים

7 Hashem said, "I will obliterate the **people** that are culpable from mankind from those **who I created on the face of the earth**. Furthermore, because the animals engaged in cross-breeding, I will destroy them as well. I will destroy **from human to livestock, to reptiles, and even to birds in the sky**. I will destroy them **because I regret that I created them**.

ז וַיֹּאמֶר יְהוָה אֲמַחֶה אֶת־הָאָדָם אֲשֶׁר־בָּרָאתִי מֵעַל פְּנֵי הָאֲדָמָה מֵאָדָם עַד־בְּהֵמָה עַד־רֶמֶשׂ וְעַד־עוֹף הַשָּׁמַיִם כִּי נַחַמְתִּי כִּי עָשִׂיתָם:

וַיֹּאמֶר יי, אֲמַחִי ית אֲנָשָׁא דְבְרִיתִי מֵעַל אֲפִי אֲרַעָא, מֵאֲנָשָׁא עַד בְּעִירָא, עַד רַחֲשָׂא וְעַד עוֹפָא דְשָׁמַיָא: אַרִי תְבִית בְּמִמְרִי, אַרִי עַבְדְּתַנּוּן.

Rabbi Yehoshua then asked, "Did you not know that your son would **eventually die**?" The heretic replied, "Sure I did, but **during happy times I am happy and during sad times I am sad**." Rabbi Yehoshua said to him, "Hashem acts similarly as well, during happy times He is happy and during sad times He is sad. Therefore, **even though He knew that man would eventually sin and He would have to destroy them**, He still decided to have **them created**. Another reason to create sinners only to destroy them is **for the righteous men who will eventually inhabit the world**."

אָמַר לוֹ וְלֹא הֵייתָ יודע שְׁסוֹפוֹ לָמוּת, אָמַר לוֹ בְּשָׁעַת חֻוּחָא חֻוּחָא בְּשָׁעַת אֲבָלָא אֲבָלָא. אָמַר לוֹ, קָדַּ מֵעֵשָׂה הַקְדוּשָׁ בְרוּךְ הוּא, אִף עַל פִּי שְׂגָלוֹי לְפָנָיו שְׁסוֹפוֹ לְחַטוֹא וּלְאַבְדֵּן לֹא נִמְנַע מִלְבָּרְאוֹ, בְּשָׂבִיל הַלְדִּיקִים הַעֲתִידִים לַעֲמוֹד מֵהָם:

7 HASHEM SAID I WILL OBLITERATE MANKIND.

ז וַיֹּאמֶר ה' אֲמַחֶה אֶת הָאָדָם.

🕒 *If Hashem planned to save Noach's family, then why does the passuk say that He will obliterate all of mankind?*

The root word of obliterate, מחה, can also mean dissolve. Hashem is saying, since man is made of dust, I will **drown** the sinners in **water and dissolve them** in it. That is why the root word used here is מחה.

הוּא עָפָר וְאֲבִיָּא עָלָיו מֵיִם וְאֲמַחֶה אוֹתוֹ, לְכַד נֶאֱמַר לְשׁוֹן מְחוּי:

FROM HUMAN TO LIVESTOCK.

מֵאָדָם עַד בְּהֵמָה.

🕒 *What did the livestock do?*

- > They, too, corrupted their ways.
- > Another answer: the entire world was created for man to keep Torah and Mitzvos, if man is destroyed, then why should anything else exist?

אִף הֵם הִשְׁחִיתוּ דְרָכָם. דְּבַר אַחֵר, הַכֹּל נִבְרָא בְּשָׂבִיל הָאָדָם, וְכִיוֹן שֶׁהוּא כְּלָה מֵה לְכַד בְּאַלְטוֹ:

BECAUSE I REGRET THAT I CREATED THEM.

כִּי נַחַמְתִּי כִּי עָשִׂיתָם.

🕒 *Did Hashem regret creating Noach as well?*

Hashem regretted His original decision to destroy the entire world **because** they were his **creations**, so He came up with a **plan** to save Noach.

הִשְׁבַּחְתִּי מֵה לַעֲשׂוֹת עַל אֲשֶׁר עָשִׂיתָם:

8 Out of the entire human race,
Noach and his family **found favor**
in Hashem's eyes and they were
not deserving of this punishment.

ה וְנֹחַ מָצָא חֵן
בְּעֵינֵי יְהוָה: {פ}
וְנֹחַ, אֲשֶׁכַח רַחֲמֵינִי קִדְּםִי.

קמו פסוקים. אצמי"ה סימן. יחזקה"ו סימן.

הפְטַרַת בְּרֵאשִׁית

HAFTARAH FOR PARSHAS TOLDOS

In this haftarah, the prophet Yeshaya urges the B'nei Yisrael to open their eyes and ears and return to Hashem. He assures them that Hashem will eventually take them out of Galus and that there will come a time when all of the nations of the world will "sing to Hashem a new song, and tell His praise from the ends of the earth."

This haftarah is read with Parshas Breishis because it speaks of the creation of heaven and earth.

5 So said the mighty God, Master of Judgment and Master of Compassion, Hashem, Who created the heavens and unfurled them as one unfurls a ball of thread, Who spread out the earth and created what it brings forth; Who gives the breath of life equally to all those who populate it, and spirit of holiness to those who walk in His ways upon it.

6 I, Hashem, called to you, Yeshaya, with righteousness, and hold you by the hand, and when I created you, I intended to have you return my people to my covenant and to enlighten the nations of Bnei Yisroel, the Shevatim.

7 To open blind eyes, and as a result of becoming sighted prisoners will be led out of imprisonment, and those who sit in the dark out of confinement.

8 I am Hashem, my name is an expression of strength and Lordship, therefore I will not give my glory to another, nor my praiseworthiness to graven images.

9 The first things that I promised Avraham would happen, namely that the Bnei Yisroel would be exiled to Egypt, and then they would be redeemed and the Egyptians would be judged for their misdeeds, behold, they have come to pass; and now I will tell you new things that will happen, I will inform you of them before they sprout forth.

10 When the nations will see Hashem's mighty deeds for Bnei Yisroel, they will be compelled to admit that He is God and sing to Hashem a new song, and tell His praise from the ends of the earth, those who traverse the sea in ships and those who fill it, living permanently in cities built upon the sea, the islands and their inhabitants.

ה כֹּה־אָמַר הָאֵל | יְהוָה
בוֹרֵא הַשָּׁמַיִם וְנוֹטִיָּהֶם
רָקַע הָאָרֶץ וַיִּצְאֶצְאֶיהָ
נָתַן נְשִׁמָּה לָעַם עָלֶיהָ
וְרוּחַ לַהֲלָכִים בָּהּ:

ו אֲנִי יְהוָה קְרָאתִיךָ
בְּצֶדֶק וְאַחֲזֶק בְּיָדְךָ
וְאַצְרֶךָ וְאַתְנַנֶּה לְבַרְיִת
עִם לְאוֹר גּוֹיִם:

ז לִפְקַח עֵינַיִם עוֹרוֹת
לְהוֹצִיא מִמִּסְגַּר אֲסִיר
מִבַּיִת כָּלֵא יֹשְׁבֵי חֹשֶׁךְ:

ח אֲנִי יְהוָה הוּא שָׁמַי
וְכַבוֹדִי לְאַחַר לֹא־אֶתֵּן
וְתַהֲלֹתַי לִפְסִילִים:

ט הָרֵאשֵׁנוֹת הִנֵּה־בָאוּ
וְחֻדְשׁוֹת אֲנִי מַגִּיד בְּטָרָם
תִּצְמַחְנָה אֲשִׁמִּיעַ אֶתְכֶם:

י שִׁירוּ לַיהוָה שִׁיר
חֲדָשׁ תַּהֲלֹתוֹ מִקְצֵה
הָאָרֶץ יוֹרְדֵי הַיָּם וּמְלֹאוּ
אֵיִים וַיֹּשְׁבֵיהֶם:

12 The deserts and its cities will raise their voice in song, as will the as-yet unsettled towns of the desert of Kedar; the dead will give praise as they emerge from their graves, they will raise their voices from the mountaintops.

12 They will give honor to Hashem, and say His praise in the islands.

13 Hashem goes forth like a warrior, like a man of war He evokes zeal, He exclaims in triumph, he even shouts, He overpowers His enemies.

14 I have always been quiet regarding the destruction of the Beis Hamikdosh, I have been silent, until now I have restrained myself; but now I will cry out like a birthing woman, I will be hasty and desirous to destroy all of my enemies together.

15 I will destroy enemy kings who are compared to mountains, and rulers who are compared to peaks, I will cause their followers who are compared to grass to dry up; I will turn rivers into islands and I will cause marshes to dry up.

16 And I will lead the Bnei Yisroel, who have until now been blind to Me and have not known to follow My good ways, on the way that they did not know, I will direct them on paths they did not know; I will turn the darkness before them into light, and the tortuous places into straight and level ones; these are the things that I will do and will not forsake.

17 Those who trust in graven images will turn away from their beliefs and be utterly ashamed; those who say to idols “you are our god.”

18 Listen, Bnei Yisroel, who are deaf to Hashem’s voice; look and see, Bnei Yisroel, who are blind to Hashem.

19 Who among you is blind but my servant, who among you is as deaf as the messenger I send to prophesy prophecies; he who was blind is as one who has received his punishment and is paid in full, and he who was blind is as a servant of Hashem.

20 There are many sights before you, and you do not heed them and return to me, I am opening your ears through my prophets and you do not listen.

21 Hashem desires to show you these things and open your ears because of His righteousness, therefore He enlarges and strengthens the Torah, so that it should open your eyes.

א יִשְׂאוּ מְדָבָר וְעָרָיו
חֲצֵרִים תִּשְׁבּוּ קִדְר יִרְנוּ יִשְׁבִּי
סֹלַע מְרֹאשׁ הָרִים יִצְוּחוּ:

ב יִשְׁימוּ לַיהוָה כְּבוֹד
וְתִהְיֶה לָתוֹ בְּאֵיִם יְגִידוּ:

ג יְהוָה כְּגִבּוֹר יֵצֵא כְּאִישׁ
מִלְחָמוֹת יַעִיר קִנְאָה יִרְעֵ
אֶף-יִצְרִיחַ עַל-אִיְבּוֹ תִגְגַּבְר:

ד הִחֲשִׁיתִי מְעוֹלָם אַחֲרַיִשׁ
אֲתֹאֲפֵק כִּי־וּלְדָה אֶפְעָה
אֲשֶׁם וְאֲשֹׂאֶף יַחַד:

טו אַחֲרִיב הָרִים וּגְבְעוֹת
וְכָל-עֵשֶׂב־אֹבֵישׁ
וְשִׁמְתִי נְהָרוֹת לְאֵיִם
וְאֶגְמִים אֹבֵישׁ:

טז וְהוֹלַכְתִּי עוֹרִים בְּדֶרֶךְ
לֹא יֵדְעוּ בְּנִתִּיבוֹת לֹא-יֵדְעוּ
אֲדָרִיכֶם אֲשִׁים מַחֲשֶׁךְ
לִפְנֵיהֶם לְאוֹר וּמַעַקְשִׁים
לְמִישׁוֹר אֵלֶּה הַדְּבָרִים
עֲשִׂיתֶם וְלֹא עֲזַבְתֶּם:

יז נִסְגּוּ אַחֲזוֹר יִבְשׁוּ בִשֶׁת
הַבִּטְחִים בַּפֶּסֶל הָאֱמֹרִים
לְמַסְכָּה אַתֶּם אֱלֹהֵינוּ:

יח הַחֲרָשִׁים שָׁמְעוּ
וְהַעוֹרִים הִבִּיטוּ לְרֹאוֹת:

יט מִי עוֹר כִּי אִם-
עֲבָדִי וַחֲרָשׁ כְּמִלְאָכִי
אֲשַׁלַּח מִי עוֹר כְּמִשְׁלָם
וְעוֹר כְּעַבְדֵי יְהוָה:

כ רֹאוֹת (כְּתִיב רֹאִית)
רְבוֹת וְלֹא תִשְׁמַר פְּקוּחַ
אֲזַנִּים וְלֹא יִשְׁמַע:

כא יְהוָה חִפְץ לְמַעַן צַדִּיקוֹ
יַגְדִּיל תּוֹרָה וַיֹּאדְרִי: