
THE GUTNICK EDITION

חמשה חומשי תורה
Chumash

THE BOOK OF GENESIS

ספר בראשית

*With Rashi's commentary, Targum Onkelos,
Haftaros and commentary anthologized from
Classic Rabbinic Texts and the works of the
Lubavitcher Rebbe*

Compiled and Adapted by
Rabbi Chaim Miller

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Foreword

What can a Torah commentator living in our times possibly add to two thousand years of Rabbinic scholarship? He might attempt to interpret the Torah as it relates to modern times. He may reorganize the thoughts of his predecessors, rendering them more accessible to his own generation. Or, he might attempt to innovate gems of profundity, lifting the Torah student to new horizons of inspiration.

In his commentaries to the Torah, the Lubavitcher Rebbe demonstrates all of these qualities. His words have highlighted the relevance of ancient teachings to a generation which faced the uneasy task of acclimatizing to postwar life in the western world. His voice was heard by Torah scholars, Chasidim and non-Chasidim, women, children, and even non-Jews. He skillfully articulated Talmud, Midrash, Halacha, and Chasidic teachings, bringing depth and warmth to a vast variety of Torah subjects. His vast body of over one hundred published works demonstrates expertise in virtually every field of specialized Torah study, including Bible, Talmud, Midrash, Jewish Philosophy, Mussar, Kabbalah and Chasidic teachings. His most famous work, bearing the deceptively unsophisticated title of *Likutei Sichos* (“Selected Sermons”), cites literally thousands of different sources in exhaustive footnotes throughout its thirty nine volumes.

However, one particular area of the Rebbe's Torah writings which stands out, perhaps more than all others, as being *truly* original are his talks on *Rashi's* commentary to the Torah – colloquially referred to as “*Rashi Sichos*.” It is on these studies that the current work has been predominantly based.

THE “RASHI SICHA”

Rashi—an acronym for Rabbi Shlomo Yitzchaki (1040-1105)—authored what is considered to be the most fundamental of Rabbinic commentaries on the Bible and Talmud. His commentary on the Torah was the first Hebrew book to be printed (in Rome c. 1470), and is appended to all standard editions of the Chumash.

Rashi's commentary is considered to be basic to the understanding of the text of Chumash, and has been the subject of numerous volumes of “supercommentary,” which attempt to explain the precise reasoning behind each of Rashi's comments. Most prominent of the supercommentators include Rabbi Yehudah Loewe, (the “*Maharal*” of Prague, 1512-1609), Rabbi R' Eliyahu Mizrachi (1450-1525) and R' David ben Shmuel HaLevi (1586-1667, author of *Taz*, a major commentary on the *Shulchan Aruch*). These are a mere few

of over one hundred published works of supercommentary on *Rashi's* commentary to the Torah.

In 1964, shortly after the passing of his mother, the Rebbe began to devote a portion of his regular public talks to developing an innovative approach to the study of *Rashi's* commentary to the Torah. This continued on a regular basis until 1988, by which time over 800 such talks had been delivered, recorded and published.

The Rebbe argued that *Rashi's* commentary was written to be understood by a small child who is studying scripture for the first time. This assertion is based on *Rashi's* own words, that “I only come to explain the simple meaning of scripture” (*Rashi to Bereishis* 3:8). Thus, any explanation of *Rashi's* words which would require a knowledge of Talmud or Midrash is immediately rejected, for the child who is beginning a study of scripture has not yet learned these texts. In fact, a solution based on a later verse, or a later comment of *Rashi* is also unacceptable, for we can presume that *Rashi* expected his reader to know no more than what he has already learned.

Thus, while the classic supercommentators interpreted *Rashi* through the lens of Talmudic and Midrashic literature, the Rebbe contended that this was not *Rashi's* true intention. Rather, each line of *Rashi's* monumental commentary is to be understood with two basic tools: a.) Simple logic, basic enough for a five-year-old to appreciate. b.) A knowledge of the verses and *Rashi's* comments up to this point.

But somehow, the simple answers are the hardest to find. One intellectual feat which is difficult for the scholar is simplicity, and the greater the scholar the harder he finds it to embrace the simple logic of a child.

The Rebbe, however, despite having achieved mastery in so many areas of Torah study (and academic excellence), never lost the ability to relate to ordinary people. It was once said of the Rebbe that, “His mind is that of a great genius, and yet he believes with the simple faith of a small child.” This too is reflected in the Rebbe's talks, for after challenging the greatest commentators on their “own ground” of Talmudic agility, he then proceeds to offer an answer that even a small child could have thought of, if he would have applied his mind with sufficient effort.

Being simple and “obvious” in nature, the Rebbe's solutions are extremely convincing. This quality is enhanced by his technique of analyzing the precise phraseology of *Rashi* meticulously, explaining the necessity for each sentence, word, and often, letter.

Obviously, a thorough analysis of the method and system of the *Rashi Sichos* is far beyond the scope of this short introduction, and much has already been written on the subject.¹

The current work is a humble attempt to generate further interest in the study of these fascinating talks among a broader audience. Since each Parsha of the Torah has been the subject of approximately sixteen such talks, they collectively cover a vast range of major issues in each of the 53 Parshiyos of the Torah. Thus, when placed alongside each other, they form a formidable body of Torah commentary.

1. *Klalei Rashi* (“Principles of Rashi [Study]”) by Rabbi Tuvia Bloy (expanded edition 1991, Kehos Publication Society) cites some 389 (!) principles for the study of *Rashi* which are innovated in *Likutei Sichos*. See also *Chumash Peshuto Shel Mikrah* by Rabbi Avraham Zayentz (published by the author in 2001).

Understandably, the entire project has been carried out with considerable trepidation. To provide the reader with the full text of the Chumash in Hebrew and English, together with the fundamental texts of *Rashi* and Onkelos, leaves little room in which to compact the Sichos. Add to that the fact that the Rebbe's Sichos do not lend themselves to simplification or translation. Each Sicha is truly a work of art – where countless details and ideas coexist harmoniously – and, like any work of art, as soon as a few details are compromised the entire structure is weakened. In order to be explained in English, many ideas need to be amplified and clarified, leaving no space for many other beautiful and inspiring comments found within the Sicha.

In all of his edited talks, the Rebbe cross-referenced his own ideas to those of the classic commentators, indicating clearly that he did not wish his own ideas to be perceived in isolation of the Rabbinic scholarship which preceded. Therefore, in order to remain loyal to his directive it has proved crucial to include a digest of “classic commentaries” to the Torah, on each issue which is addressed within the Sichos. However, in this edition the “classic commentaries” and the Sichos have been kept distinct (but cross-referenced) for the sake of clarity. This also means that the Chumash together with the “classic commentaries” can be appreciated separately, as a complete work in itself.

Finally, numerous ideas from the Rebbe's vast body of Chasidic teachings and practical directives have been included on the page (in shaded boxes), under the headings “Sparks of Chasidus” (Chasidic insights) and “The Last Word” (Practical directives). The main body of the text (entitled “Toras Menachem”) is based predominantly on the Rebbe's *Rashi Sichos* which, as argued above, is the most fundamental contribution of the Rebbe to the study of Chumash.

Despite the fact that this volume proudly bears the Rebbe's name, its contents were not checked by him personally, though every effort has been made to be loyal to the original source. At the end of each explanation a reference has been provided for the reader to research the topic further. Our words here are intended as no more than a “taste” in order to tempt the reader to open up the *Sicha* itself, or ask his teacher to study it with him. While we have taken every precaution to be loyal to the original ideas, it is inevitable that the adaptation here will not retain the impact and character of the original. Thus, we urge the reader not to judge the Rebbe's sichos from what is presented here. This is merely an extremely diluted sample which is intended to encourage further study of a fascinating and enlightening original text.

FURTHER NOTES ON TRANSLATION AND ADAPTATION

In addition to the Hebrew texts of Chumash, *Rashi* and Onkelos, the English texts are divided into seven sections: a.) English translation of the Chumash. b.) “Classic Questions” c.) Summary of the *mitzvos* found in each Parsha according to the *Sefer haChinuch*. d.) Commentaries of the Rebbe, divided into four parts: i.) Toras Menachem (explanations at the simple level of Torah interpretation), ii.) Sparks of Chasidus, iii.) The Last Word (practical insights), iv.) Explanations of the name of each Parsha.

ENGLISH TRANSLATION OF CHUMASH

In his “Bible Unauthorized,”² Moose³ highlights the pitfalls of translating the Chumash into English:

“Even the most perfect literal translation would not truly represent the Bible. It was not composed in such a way as to permit a literal translation.

The original text of the Bible, particularly of the Pentateuch, is in reality no more than a shorthand text, but so cleverly composed that it makes sense even in its shorthand form, while its full meaning is discernable only by making use of the keys incorporated in it through a code of many signs, elaborated for that purpose...

A literal translation is thus out of the question if one is to understand the true meaning of the Bible. The correct way to understand the Bible is to give each verse in its shorthand text, and then give the traditional commentary...”

To address the above problem, numerous comments have been included within the current translation. All the comments are based on *Rashi’s* commentary to the Torah, which is the foremost of all rabbinic commentaries.

Until recent years, an English translation of Chumash according to *Rashi’s* commentary was not available. The translations which did remain loyal to classic rabbinic interpretation adopted a “pluralistic” approach, following whichever commentator provided the most straightforward or aesthetically satisfying interpretation to each verse.

Recently, a number of translations have emerged that are loyal to *Rashi*, including those of Goldberg⁴, Moore⁵, Herczeg⁶ and Scherman⁷. However, all these works have chosen to draw only from *Rashi’s* shorter and less elaborate comments. Presumably this is based on a presumption that *Rashi’s* commentary is a mixture of literal interpretation together with longer, midrashic insights and parables, the latter of which could be omitted in a plain translation.

A cornerstone of the Rebbe’s analysis is that all of *Rashi’s* words are essential to a basic understanding of the text. Therefore, if *Rashi* on occasion makes a seemingly elaborate comment, or cites a midrashic teaching, this in no way represents a temporary deviation from his remit to “explain the simple meaning of scripture.” Rather, each comment, however elaborate it may be, is required in order to understand the *literal* meaning of scripture.⁸

Therefore, in the current translation—which is entirely new—we have attempted to incorporate many more of *Rashi’s* comments than in previous works. Ideas from *Rashi* have

2. *In the Beginning—The Bible Unauthorized* by A. H. Moose (pp. 23-24, 28). First published in 1942. Revised edition by David Sternlight Ph.D., published by Thirty Seven Books, 2001. This work was promoted by the previous Lubavitcher Rebbe (see his *Igros Kodesh* vol. 7, p. 399).

3. A pseudonym for Rabbi Aharon Levit, editor of the Lubavitcher Journal *Hakriyah Vehakedushah*. For biographical details see *Toldos Chabad Be’artsos Habris* (Kehos Publication Society 1988), pp. 344-5.

4. *The Linear Chumash* by Rabbi Pesach Goldberg (Feldheim Publications, 1992).

5. *Torah - The Margolin Edition*, by Rabbi Binyamin S. Moore (Feldheim Publications, 1999).

6. *Rashi - Commentary on the Torah* by Rabbi Yisrael Isser Zvi Herczeg (Mesorah Publications 1994).

7. *The Chumash - Stone Edition*, by Rabbi Nosson Scherman (Mesorah Publications 1993).

8. See *Klalei Rashi* chap. 1.

been placed in brackets to distinguish them from the words of scripture.

Obviously it has not been possible to include all of *Rashi's* comments in a translation, but it is hoped that the numerous additional comments which have been added will give the reader a greater appreciation of the Chumash as it has been learned classically for hundreds of years.

The translation itself has been written in a contemporary style, attempting to make the words of Torah relevant to the modern reader. Nevertheless, every attempt has been made to remain loyal to scripture. Unlike Kaplan⁹, we have not omitted awkward words or abandoned translation for idiom. However, we have also rejected the opposite extreme exemplified by Scherman⁷, where the precise sequence of words within each verse is preserved, and loyalty to original Hebrew grammar has led to abnormal English usage.

In addition, the text has been punctuated and paragraphed at the discretion of the translator, following the precedent of Kaplan and Scherman. Headings have been inserted within the English translation, to focus the attention of the reader, in a similar fashion to Kaplan. Practical *mitzvos* have been “bulleted” to highlight their significance.

CLASSIC QUESTIONS

Due to limitations of space and for the sake of clarity the following guidelines were followed:

- a.) The issues discussed are limited to those which are analyzed in the Sichos adapted within “Toras Menachem.”
- b.) The commentators quoted are usually those cited in the original Sichos.
- c.) The commentators’ words are paraphrased, rather than translated (with the exception of *Rashi's* words, which are usually translated).
- d.) The commentators are depicted as “debating” a particular “Classic Question.” However, in most cases this “debate” is somewhat artificial, since each commentator will invariably be discussing a range of issues in the original text from which the comment cited here will be a tiny portion.
- e.) Sometimes, the ideas are arranged so that one commentator appears to “pick up” where the previous comment finished, which may not be the case in the original.
- f.) Each commentator is depicted as answering a particular “Classic Question,” though, in the original, he may not have been addressing this question directly.

TORAS MENACHEM

Only a small fraction of the Rebbe’s published teachings were actually penned by the Rebbe himself. The vast majority of his works are transcripts of public talks which were transcribed by Chasidim (*hanachos*¹⁰). A significant number of these talks were

9. *The Living Torah* by Rabbi Aryeh Kaplan, (Moznaim Publishing Corporation 1981).

10. These have been collected and published in two major works: *Sichos Kodesh* (50 volumes), containing public talks from the years 5710-5741 (1950-1981), published in 1985-7, and *Hisvaduyos*, containing public talks from the years 5742-5752 (1982-1992), published by *Va’ad Hanachos Belahak* (43 volumes).

reconstructed by a team of scholars, with numerous cross-references to classic rabbinic texts, and edited extensively by the Rebbe for publication (*Likutei Sichos*¹¹ and *Sefer Hasichos*¹²).

The Sicha has a distinct style, described succinctly by Solomon¹³:

“The genre of edited Sicha usually comprised inaugural questions and explorations of themes, tentative hypotheses, subsequent redefinition and restatement of the Sicha’s central concern, and a critical elucidation of the subject matter under analysis, thus facilitating the resolution of initial dilemmas.”

The introductory sections of a Sicha (the “inaugural questions and explorations of themes”) are often extremely complicated. The Rebbe may ask as many as ten or fifteen sequential questions, each accompanied by numerous proofs and logical substantiation. Often, these questions focus on hairsplitting details (described by Sacks¹⁴ as “microscopic tensions”) within the phraseology of source texts. In the light of such an intellectually demanding introduction, some effort is required to appreciate the “tentative hypotheses” which follow.

To reduce the level of complexity, most English adaptations have focussed on delivering only the “critical elucidation” which lies at the heart of a Sicha. This however, diminishes the impact of the ideas substantially, as the solution is no longer seen to resolve a host of “initial dilemmas.” Thus, Solomon¹⁵ criticizes such adaptations as being “skeletal.”

In this edition, we have attempted to preserve, to a considerable extent, the “explorations of themes” and analysis which occurs at the beginning of a Sicha. In order to simplify matters, sources which are cited in the Sicha have been recorded separately in the section entitled “Classic Questions.” This enables the reader to first familiarize himself with the rabbinic debate which is to be discussed in the Sicha, enabling the Sicha to be adapted in a more succinct form.

Nevertheless, numerous questions, hypotheses and their solutions have been omitted for the sake of brevity and clarity. Thus, the reader should bear in mind that the English adaptation contains but a few ideas which have been extracted from a Sicha which, hopefully, form a self-contained argument in themselves. Obviously, the adaptations differ in style tremendously from the original Sichos and, besides the omissions, the sequence of arguments has often been edited to be compatible with the format of this work.

Nevertheless, all the ideas contained in this work are to be found in the Rebbe’s published works. The editor has taken extreme care not to add arguments of his own. On a few rare occasions a brief note or cross-reference has been added, delineated clearly by square brackets.

A final note of importance: In addition to drawing from *Likutei Sichos*, we have also

11. Published by Va’ad Lehafatzas Sichos between 1962 and 2001 (39 volumes).

12. Containing talks from 5747-5752, published by Va’ad Lehafatzas Sichos in 12 volumes.

13. *Educational Teachings of Rabbi Menachem M. Schneerson* by Aryeh Solomon (Jason Aronson 2000), page 25.

14. *Torah Studies* by Rabbi Jonathan Sacks, Chief Rabbi of the United Kingdom and British Commonwealth. Published by Lubavitch Foundation UK (1986).

15. Ibid. p. 324.

referred considerably to *hanachos*, transcripts of the Rebbe's talks which he did not edit (see note 10 above).

Although these *hanachos* were not edited by the Rebbe, they remain the only extant source of many of his teachings on *Rashi*, and we have relied on them considerably. This decision was largely based on the Rebbe's own words to a volume of *hanachos* of the fifth Lubavitcher Rebbe (Rabbi Sholom Dovber Schneersohn) which he published in 1946¹⁶:

"Those who transcribed the sichos were veteran chasidim to whom every word and utterance of their Rebbe was holy to them. There is no doubt that they made every possible effort to preserve the wording of their teacher, not to add to or detract from it. While it is possible that, due to the length of the Sichs etc., they erred in transcribing some words...generally speaking, the content is certainly accurate."

SPARKS OF CHASIDUS

There is a tradition that, in addition to explaining Chumash at the literal level, *Rashi's* commentary to the Torah contains allusions to mystical concepts¹⁷. Thus, virtually every one of the Rebbe's "*Rashi Sichos*" climaxes in a mystical interpretation based on the teachings of Kabbalah and Chasidus. Under the heading of "Sparks of Chasidus" many of these ideas have been included, though they are considerably adapted to be suitable for a reader who has no grounding in Kabbalah or Chasidus. Many insights have also been culled from other talks and chasidic discourses of the Rebbe.

THE LAST WORD

A further hallmark of the Rebbe's teachings is a strong emphasis on the practical application of Torah concepts in everyday contemporary life. The Rebbe stated repeatedly that the Hebrew word "Torah" is etymologically connected to the word "Hora'ah," meaning instruction¹⁸. According to the Rebbe, no discussion—however sublime it may be—should remain totally academic.

In this vein, we have included many practical insights that are to be found in the *Sichos*. Once again, limitations of space have forced these ideas to be selected and condensed.

THE NAME OF THE PARSHA

On a regular basis, the Rebbe would refer to the significance of the name of each Parsha, and explain how the name reflects the content of the entire Parsha¹⁹. Ideas sampled from these *sichos* have been included at the beginning of each Parsha.

16. *Sefer Hasichos Toras Sholom*, Kehos Publication Society, p. iii.

17. See *Likutei Sichos* vol. 5, p. 1 and note 4 *ibid*. Sources cited in *Klalei Rashi*, chapter 17.

18. See *Zohar* III:53b. See also Solomon, *Educational Teachings* (cited above, note 13), pp. 94-5 and sources cited *loc. cit*.

19. See *Likutei Sichos* vol. 5, p. 57.

LIST OF MITZVOS

As an additional aid, a summary of all the *mitzvos* to be found in each Parsha has been included at the end of each Parsha. The reader should note however that the precise division of these *mitzvos* is an issue of contention among the commentators. We have followed the system of *Sefer Hachinuch*, since his codification follows the sequence of the weekly parsha.

HAFTAROS

The text of the Haftaros has been translated according to the interpretation of *Metzudos*, a pair of commentaries (*Metzudas Tziyon* and *Metzudas David*) by Rabbi Yechiel Hillel Altschuler (eighteenth century), which stresses the plain meaning of the text. In a similar vein to our translation to Chumash, numerous small annotations have been included (in brackets) within the translation, to assist the reader in appreciating the text according to its classic, rabbinic interpretation.

At present, we have only included the text of the Haftaros according to Chabad custom. We have also made no reference to the vast body of rabbinic commentary on the Haftaros (with the exception of *Metzudos*), nor have we attempted to incorporate any of the Rebbe's teachings on the Haftaros.

NOTES ON TRANSLITERATION

We have followed the transliteration system of Dr. Binyamin Kaplan (Tulane University in New Orleans, L.A.), which has been employed recently in a number of Lubavitch publications:

1. Words with a final *hei* are spelled with a final "h."
2. "Ei" (the vowel-sound in "weight") is used for *tzeirei*.
3. "Ai" is used for the vowel sound in the word "tide."
4. An apostrophe is used between consecutive vowel sounds, as in "mo'eid."
5. An "e" is used for a vocalized *sheva*, e.g. "bemeizid," not "b'meizid."
6. "A" is used for *kamatz*.
7. "O" is used for *cholam*.
8. "I" is used for *chirik*.
9. "F" is preferred to "ph."
10. Doubling of consonants is avoided.
11. "S" is used for *saf*.
12. "Ch" is used for *chaf* and *ches*.

Where it was felt appropriate, various exceptions have been made to the above rules.

VOWELS AND CANTILLATION MARKS

In this edition, the vowels and cantillation marks in the Hebrew text of the Chumash have been edited to be consistent with accurate source-texts. We have followed three sources: 1) Chumash “Torah Temimah”; 2) The well-known “Koren” Tanach; 3) Tanach according to the Aleppo Codex and other manuscripts, edited by Mordechai Breuer (published by Mosad Harav Kook).

When these texts differ, we have followed the majority, unless there was another source (Minchas Shai or similar) that supported the minority version. When Chumash Torah Temimah is contradicted by the other texts and the difference is significant, we indicate one version inside the Chumash, and the other by a footnote.

The above applies for all variations in vowels or cantillation marks, with the exception of *meseg* (a vertical line under a letter, usually used to denote a secondary accent). Regarding *meseg*, the following guidelines have been adopted:

- 1.) A regular “light” *meseg*, occurring in any open syllable not immediately followed by the primary accent or by another *meseg*, is printed in every applicable case, and also on the last available syllable, even if there is an available syllable on the previous word (as in 1, unlike 3).
- 2.) A *meseg* before *hei* or *ches* in words with the roots *h-y-h* and *ch-y-h* is likewise printed in every case (as in 1), even in nouns containing these roots (as in 3).
- 3.) A *meseg* before two identical letters, the first vocalized with a *sheva*, is also universally used (as in 1), except for words where the *masoretes* considered the *sheva* to be silent (as evidenced by 3).
- 4.) A *meseg* in a closed unaccented syllable containing a *tenuah gedolah* (large vowel) is also always used (following 1), except where using it would require removing a regular light *meseg* immediately preceding it (found in 3).
- 5.) A *meseg* in a closed syllable (known as “*keveidah*,” heavy) is used based on its occurrence in 3 (unlike 1).
- 6.) A *meseg* in an open syllable following the accent is used only if there is more than one source.
- 7.) A *meseg* is used on the word “*vaihi*” if it is accented with a *pashta*, or hyphenated to the next word.
- 8.) A *meseg* before a guttural at the end of a word – follows 3.
- 9.) *Meseg* together with *sheva* – follows 3.

HEBREW TEXT OF RASHI’S COMMENTARY

The Hebrew text of *Rashi*’s commentary to the Torah has been prepared according to the Lubavitcher Rebbe’s directives, printed in *Chumash Shai Lamora*, Jerusalem 5763:

a.) The publisher should not deviate from the common text of *Rashi's* commentary which is to be found in *Chumashim* that have been *widely used* in recent generations. Textual variants should be included only *in footnotes*.

b.) The fact that *Rashi* does not usually cite sources for his comments was intentional. Therefore, no references (other than those made by *Rashi* himself) should be included in the body of the text.

c.) While *Rashi* did not include punctuation marks etc., their inclusion by the publisher may, perhaps, be justified.

ACKNOWLEDGMENTS

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My parents and parents-in-law for supporting all my endeavors.

Those who were formative in my education and development are too many to list here, although I would like to make a special mention of my *mashpia*, Rabbi Yosef Yitzchok ("Fitzy") Lipskier, of blessed memory, whose inspiration I live with on a daily basis.

The patron of this edition is **Rabbi Meyer Gutnick**, who has graciously accepted upon himself the labor and expense of publishing and distributing this work. May this merit be a source of eternal blessing for him and his family.

May we soon merit the true and complete redemption, when all the Jewish people will be free to observe God's commands and study His Torah.

Rabbi Chaim Miller
20 Menachem Av 5764

🌀 CANTILLATION MARKS / טעמי המקרא 🌀

פִּשְׁטָא מִנַּח זֶרְקָא מִנַּח סְגוּלָּה מִנַּח | מִנַּח רַבִּיעִי
מִהֶפֶךְ פִּשְׁטָא זֶרְקָה קִטְוֹן זֶרְקָה-גְּדוּל מִרְכָּא טַפְחָא
מִנַּח אֶתְנַחֲתָא פִּזֹּר תְּלִישָׁא-קִטְנָה
תְּלִישָׁא-גְּדוּלָּה קִדְמָא וְאַזְלָא אֶזְלָא-גִּירָשׁ גִּירָשִׁים
דִּרְגָא תִּבְיָר יְתִיב פְּסִיק | סוּף-פְּסוּק: שְׁלֹשֹׁת
קִרְנֵי-פֶרֶה מִרְכָּא-כְּפֻלָּה יֶרַח-בֶּן-יוֹמוֹ:

❧ BLESSINGS ON READING THE TORAH ❧

The person who is called to the Torah takes hold of the handles of the *Sefer Torah* with his *tallis*¹, unrolls the *Sefer Torah* and, with his *tallis* (or the belt of the Torah) touches the beginning and end² of the reading. The scroll is then closed, he turns slightly to the right and says:

בְּרַכּוּ אֶת יי הַמְּבָרֵךְ.

The congregation responds:

בְּרוּךְ יי הַמְּבָרֵךְ לְעוֹלָם וָעֶד.

The person called to the Torah continues:

בְּרוּךְ יי הַמְּבָרֵךְ לְעוֹלָם וָעֶד:

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר בָּחַר בְּנוֹ
מִכָּל הָעַמִּים, וְנָתַן לָנוּ אֶת תּוֹרָתוֹ. בְּרוּךְ אַתָּה יי
נוֹתֵן הַתּוֹרָה:

The person called to the Torah now reads along with the reader in an undertone.

After the reading is complete, the person called to the Torah touches the end and the beginning³ of the reading with his *tallis* (or belt of the *Sefer Torah*) and kisses it. He then closes the scroll, turns slightly to the right and says:

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר נָתַן לָנוּ
תּוֹרַת אֱמֶת, וְחַיֵּי עוֹלָם נִשְׁע בְּתוֹכָנוּ. בְּרוּךְ אַתָּה
יי, נוֹתֵן הַתּוֹרָה:

After the reading is complete, the person called to the Torah stays at the *bimah* until the next reading is concluded (or, if it is the last reading, until the Torah is raised).

1. *Sefer Haminhagim*. According to the Rebbe's personal custom, the handles are held directly, without the *tallis* in between.

2. *Sefer Haminhagim*. According to the Rebbe's personal custom, the *tallis* is used to touch the beginning, the end and then the beginning of the reading again.

3. *Sefer Haminhagim*. According to the Rebbe's personal custom, the *tallis* is used to touch the end, the beginning and then the end of the reading again.

*In the early years of his leadership, the
Alter Rebbe declared publicly:*

"We have to live with the times!"

*Through his brother, the Maharil, the
senior chasidim discovered that the Rebbe
meant that one should live with the Parsha of
the week, and the particular Parsha of the
day. One should not only study the weekly
Parsha, but live with it.*

(HAYOM YOM, CHESHVAN 2)

parshas Bereishis

פרשת בראשית

🌀 The Name of the Parsha 🌀

Why does the Torah begin with the second letter of the Hebrew alphabet, *beis* (ב), and not the first letter, *alef* (א)?

The Jerusalem Talmud suggests that *alef* would be an inappropriate beginning, since it is the first letter of the word *arirah*, meaning “cursing.” *Beis*, on the other hand, begins the word *bracha*, meaning “blessing” (*Chagigah* 2:1).

But surely there are many positive words in Hebrew that begin with an *alef*, and many negative words that begin with a *beis*? Why should *beis* be identified with “blessing” in particular?

The fact that the Torah begins with the second letter of the Hebrew alphabet, *beis*, indicates that reading the text is actually the *second phase* of Torah study. Before a person even looks at the first verse of the Torah, he needs to prepare himself for the experience that he is about to undergo.

Basically, Torah study is somewhat of a paradox. On the one hand, it is a *mitzvah* that connects a person to God and—as with any *mitzvah*—the person needs to be aware of this fact to achieve a full “connection.” On the

other hand, if a person actually thinks about God *while* he is studying Torah, he will not be able to concentrate on the subject at hand.

The solution to this problem is through *preparation*. Before even opening the book, a person should take a few moments to reflect that he is about to study God’s wisdom that has been “condensed” into a humanly intelligible form. He is about to bind his mind into a total union with God.

Of course, when he actually studies the Torah, he will not be able to meditate on this fact, since he will be concentrating on the text. Therefore, it is crucial that a person has the correct intentions *before* he begins.

And that is why the Torah begins with a *beis*, to hint to its reader that *study is only the second phase of this mitzvah*.

Through studying Torah with the appropriate preparations blessings will come into a person’s life. Thus, the Jerusalem Talmud taught that the *beis* at the beginning of the Torah stands for *bracha*—blessing.

(Based on *Likutei Sichos* vol. 15, pp. 1ff; *ibid.* p. 326)

א בְּקֶדְמִין בְּרָא יְיָ יֵת שְׁמַיָּא וְיֵת אֲרֻעָא:
ב וְאַרְעָא הָיְתָה צְדָיָא וְרִיקְנִיָּא וְחִשּׁוּקָא פִּרְשׁ עַל
אִפִּי תְּהוֹמָא וְרוּחָא מִן קֶדֶם יְיָ מְנַשְׁבָּא עַל

א בְּרִאשִׁית בָּרָא אֱלֹהִים אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ: ב וְהָאָרֶץ
הָיְתָה תֹהוֹ וָבֹהוּ וְחָשֶׁךְ עַל-פְּנֵי תְהוֹם וְרוּחַ אֱלֹהִים מְרַחֶפֶת

*ב' רבתי

רש"י

ואם תאמר להורות זא שאלו תחלה נבראו, ופירושו בראשית הכל ברא אלו, ויש לך מקראות שמקלים לשונם וממעטים תיבה אחת, כמו כי לא סגר דלתי צנוי⁹, ולא פירש מי הסוגר. כמו ישא את חיל דמשק¹⁰, ולא פירש מי ישאלו, וכמו אם יחרוש בצקרים¹¹, ולא פירש אם יחרוש אדם בצקרים, וכמו מגיד מראשית אחרית¹², ולא פירש מגיד מראשית דבר אחרית דבר. (כ"י וכן בכאן בראשית כל). אם כן תמה על ענמך, שהרי המים קדמו, שהרי כתיב ורוח אלהים מרחפת על פני המים, ועדיין לא גלה המקרא צסידור הקודמים ובמאחרים כלום בריית המים מתי היתה, הלא למדת, שקדמו המים לארץ, ועוד שהמים מאש ומים נבראו, על כרחך לא לימד המקרא בסדר המוקדמים והמאחרים כלום: ברא אלהים. ולא אמר ברא ה', שבתחלה עלה במחשבה לברואו צמדת הדין, וראה שאין העולם מתקיים, והקדים מדת רחמים ושתפס למדת הדין, וכיניו דכתיב ציום עשות ה' אלהים ארץ ושמים¹³: (צ) תהו ובהו. תהו לשון תמה ושמוון, שאדם תוכה ומשתומם על צבו שבה: תהו. אשטורדי"שין צלע": בהו. לשון רקות ולדו (סא"א): על פני תהום. על פני המים שעל הארץ: ורוח אלהים מרחפת. כסא

(ה) בראשית. אמר רבי יצחק, לא היה לריך להתחיל את התורה אלא מהחדש הזה לכם, שהיה מזל ראשונה שנלטו צב ישראל, ומה טעם פתח בצראשית, משום כח מעשיו הגיד לעמו לתת להם נחלת גוים¹, שאם יאמרו אומות העולם לישראל, ליסטים אתם, שכצשתם ארלות שצעה גוים, הם אומרים לכם, כל הארץ של הקצ"ה היא, הוא בראה ונתנה לאשר ישר צעיניו, צרלונו נתנה לכם, וצרלונו נטלה מהם ונתנה לנו: בראשית ברא. אין המקרא הזה אומר אלא דרשנוי, כמ"ש רז"ל² צשציל התורה שנקראת ראשית דרכו³, וצשציל ישראל שנקראו ראשית תצוה⁴, ואם צאת לפרשו כפשוטו כך פרשבו, בראשית צריית שמים וארץ, והארץ היתה תהו וצבו וחושך (וגו'), ויאמר אלהים יהי אור. ולא צא המקרא להורות סדר הבריאה לומר שאלו קדמו, שאם צא להורות כך, היה לו לכתוב, בראשונה ברא את השמים וגו', שאין לך ראשית צמקרא שאינו דצוק לתיבה שלאחריו, כמו בראשית ממלכת ויחיקים⁵, ראשית ממלכתו⁶, ראשית דגנך⁷, אף כאן אתה אומר בראשית ברא אלהים וגו' כמו בראשית ברא, ודומה לו תחלת דבר ה' צבושע, כלומר תחלת דבורו של הקצ"ה צבושע ויאמר ה' אל צבושע וגו'⁸.

CLASSIC QUESTIONS

● Why does the Torah begin with the creation of the world? (v.1)

RASHI: Rabbi Yitzchak said: Surely, the Torah should have begun from the words, "This month shall be for you..." (*Shemos* 12:2), the first commandment which the Jewish people were given. Why does it begin with "In the beginning?"

The reason is [conveyed by the verse]: "He declared to His people the power of His works in order to give them the inheritance of the nations" (*Psalms* 111:6), i.e., if the nations of the world will say to the Jewish people, "You are robbers, for you seized the land of the seven nations [who inhabited Cana'an]," they will reply: "The whole earth belongs to God. He created it and granted it to whoever was deemed

fit in His eyes! It was His will that they should have it; and, by His will, He took it from them and gave it to us!"

SIFSEI CHACHAMIM: *Rashi* was troubled by the fact that the Torah begins with stories when the Torah was given for the sake of its *mitzvos*. These stories seem superfluous.

NACHALAS YA'AKOV: *Rashi* was not suggesting that the section from *Bereishis* until "This month shall be for you..." should not be written at all. Rather, his question was: Why did the Torah begin with discursive narrative rather than with its primary content, the *mitzvos*. The account of creation, together with all the stories that follow it could have been included at the end of the *Chumash*, or in a separate book.

TORAS MENACHEM

🔗 WHAT IS TROUBLING RASHI? (v. 1)

Sifsei Chachamim writes that *Rashi* was troubled by the inclusion of stories in the Torah, which is primarily a code of *mitzvos*.

However, it is difficult to accept that this was the only point troubling *Rashi*, since there are many other stories written throughout the Torah whose necessity he does not challenge. Therefore, the inclusion of a story does not appear to be a "problem" which requires explanation.

One could argue [as **Nachalas Ya'akov** does] that *Rashi* was not troubled by the actual inclusion of these stories, but rather, he was concerned why the Torah should begin with narrative, rather than with its primary content, the *mitzvos*. The account of creation and other stories should have been included at a later point in the *Chumash*.

But if this indeed is *Rashi's* question, then what is his answer? According to *Rashi*, the account of creation was written here, at the beginning of the Torah, to answer a potential challenge from non-Jewish nations that the Land of Israel was unlawfully possessed. Our response to the nations—that the land was given to us by its Creator—would be equally valid *wherever*

it was recorded in the Torah; the fact that it was recorded at the beginning is not crucial to the argument. So, if *Rashi* was merely questioning the position in which the account of creation was included [as **Nachalas Ya'akov** argues], then he does not appear to have provided us with a solution.

FURTHER QUESTIONS ON RASHI

a.) *Rashi* suggests that the Torah should have begun from the words, "This month shall be for you" (*Shemos* 12:2), because it is the first *mitzvah*. However, in the book of *Bereishis* there are no fewer than three *mitzvos* recorded: the *mitzvah* of having children (1:28), the *mitzvah* of circumcision (17:10), and the prohibition against eating the sciatic nerve (32:33). How could *Rashi* suggest that the Torah should have only begun with *Shemos* chapter 12, omitting the above *mitzvos*?

b.) According to the seven Noachide laws which are binding on non-Jews, robbery is prohibited. Yet, we do not find that any nation was punished for conquering another because it was an act of robbery. On what basis could the nations challenge the Jewish people that "You are robbers, for you seized the land of the seven nations"?

🌀 CREATION: THE FIRST DAY—LIGHT & DARKNESS 🌀

In the beginning of God's creation of the heavens* and the earth (and their contents),² when the earth was astoundingly desolate, darkness was on the surface of the deep (waters that covered the land), and the (throne of) God's glory hovered over the water (at the command of God's) breath,

CLASSIC QUESTIONS

● Why was the world created? (v.1)

RASHI: The word *Bereishis* is crying out for a Midrashic interpretation: *Bereishis* means “two beginnings” (בִּי רֵאשִׁית), suggesting that God created the world for the sake of the Torah which is called, “the beginning of His way” (Prov. 8:22), and for the sake of the Jewish people who are called, “the first of His grain” (Jer. 2:3).

MASKIL LeDAVID: Since the verse employs the singular (“in the beginning”) from where did *Rashi* conclude that there are two beginnings, the Torah and the Jewish people?

However, *Rashi* is referring to the Jewish people as they are learning and observing the Torah, i.e. as they form two parts of one greater whole.

TORAS MENACHEM

THE EXPLANATION

The Torah contains the collected teachings given to the Jewish people. Since the Jewish people first assumed their current national character through the Exodus from Egypt and the giving of the Torah, *Rashi* was troubled, “Surely, the Torah should have begun from the words, ‘This month shall be for you...’, i.e. the first commandment which the Jewish people were given.” The stories before the period of the Exodus did not occur to members of the Jewish nation, so why are they recorded in the Torah, which is a text of instruction for Jews? They could have been recorded in a separate book, or handed down orally, but they should not have been included in a text of instructions which is specifically addressed to members of the Jewish nation.

Even the *mitzvos* which are recorded in the book of *Bereishis* were not given to the Jewish people, but rather to *Avraham* and his family etc. Thus, our obligation to circumcise and to refrain from eating the sciatic nerve comes from Sinai, and not from God's words to *Avraham* etc.**

Rashi answers that the stories which predate the Exodus from Egypt and the giving of the Torah were recorded as a proof to the nations of the world that the land of Israel belongs to the Jewish people:

According to both Noachide Law and Jewish Law, land acquired as a result of military conquest is not considered to be stolen property (see *Shulchan Aruch Admor Hazakein, Orach Chayim* 649:10). Therefore, the nations of the world could not possibly accuse the Jewish people of being “robbers” merely due to the fact that they seized the land of Cana'an.

Rather, the nations' complaint is that the Jewish people have transformed the land permanently to be an essentially Jewish one, precluding any nation from identifying it as their own at any future time.

Even if the land will be conquered by another nation, it will remain the “Land of Israel” and Jewish people will refer to it as their own, perceiving the loss of the land as a temporary “exile.” For after Jewish conquest and inhabitation, the land became a holy, uniquely Jewish land at its very essence, remaining associated with the Jewish people forever.

🌀 The Last Word 🌀

According to *Rashi* (v. 1) the book of *Bereishis* was written to provide a response to the non-Jewish nations about our claim to the Land of Israel. However, it appears far-fetched to suggest that the entire book of *Bereishis*, and all the passages up to chapter 12 of *Shemos*, were written merely to answer a question that might be posed by non-Jews!

In truth, there is an extremely powerful message in these words for Jewish people, a lesson so profound that *Rashi* deemed it appropriate to form the “introduction” to his commentary.

Namely, despite the fact that the Jewish people are but a tiny minority, the Torah gives us the strength not to be intimidated by the nations of the world. At the very outset of Torah study, the Jew learns that he will be able to defend himself from the criticism of non-Jews, and observe the *mitzvos* proudly, with the full awareness that God created the world for this very purpose (see *Rashi* to v.1 at top of page).

(Based on *Sichas Shabbos Bereishis* 5741)

🌀 Sparks of Chasidus 🌀

- “In the beginning... the earth was astoundingly desolate.” God's plan is that a home should be made for Him in the lowest realms (*Midrash Tanchuma, Naso* 16). Therefore, the world began with utter desolation—the lowest of all existence—into which light, Torah and the Jewish people were then added.
- “The (throne of) God's glory hovered over the water (at the command of God's) breath.” Our sages said that this “breath” refers to the “spirit of Mashiach” (*Bereishis Rabah* 2:4, 8:1). From this we see that the concept of Mashiach is even more primal than that of light, for the “spirit of Mashiach” (v. 2) preceded the creation of light (v. 3).
- “The (throne of) God's glory hovered.” *Kabalah* teaches that the purpose of creation is to elevate 288 Godly sparks which are trapped in the physical world. This number is hinted to by the word מְרֻחָת (“hovered”) which contains the letters רפ”ח, equaling 288.

(Based on *Sefer Hasichos* 5751, p. 63; *ibid.* p. 804; *ibid* 5752, p. 459)

* See *Sichas Shabbos Nitzavim* 5745, ch. 25. ** Although the Torah does not repeat the prohibition of eating the sciatic nerve after the Jewish people assumed a national identity, it nevertheless comes from Sinai. Thus, if the book of *Bereishis* was omitted—as *Rashi* suggests—details of these *mitzvos* would have been included at some later point.

אפי מֵאָ: נ ואמר יי יהי נְהוֹרָא וְהָיָה נְהוֹרָא:
 ד וְהָיָה יי ית נְהוֹרָא אֲרֵי טָב וְאִפְרִישׁ יי בֵּין
 נְהוֹרָא וּבֵין חֲשׁוּכָא: ה וקרא יי לְנְהוֹרָא יִמְמָא
 וּלְחֲשׁוּכָא קָרָא לִילָיָה וְהָיָה רִמְשׁ וְהָיָה צִפּר
 יוֹמָא חָד: ו ואמר יי יהי רְקִיעָא בְּמִצִּיעוֹת

עַל־פְּנֵי הַמַּיִם: ג וַיֹּאמֶר אֱלֹהִים יְהִי אוֹר וַיְהִי־אוֹר: ד וַיֹּרָא
 אֱלֹהִים אֶת־הָאוֹר כִּי־טוֹב וַיַּבְדֵּל אֱלֹהִים בֵּין הָאוֹר וּבֵין
 הַחֹשֶׁךְ: ה וַיִּקְרָא אֱלֹהִים אֶל־הָאוֹר יוֹם וְלַחֹשֶׁךְ קָרָא לַיְלָה
 וַיְהִי־עֶרֶב וַיְהִי־בֹקֶר יוֹם אֶחָד: פ וַיֹּאמֶר אֱלֹהִים יְהִי רְקִיעַ

רש"י

היה לו לכתוב יום ראשון, כמו שכתוב בשאר הימים, שני, שלישי, רביעי,
 למע כתב אחד, לפי שהיה הקצ"ה יחיד בעולמו, שלא נזכרו המלאכים עד
 יום שני, כך מפורש בבראשית רבה²: (ו) יהי רקיע. יתחזק הרקיע, שאף
 על פי שנזכרו שמים זיום ראשון, עדיין לחים היו, וקראו בשני מגעת
 הקצ"ה צאמרו יחי רקיע, וזהו שכתוב עמודי שמים ירופפו³, כל יום
 ראשון, וצפני יתמכו מגעתו, כאדם שמתחמם ועומד מגעת המאיים

הכבוד עומד באויר, ומרחק על פני המים ברוח פיו של הקצ"ה ובמאמרו,
 כיונה המרחפת על הקן, אקוב"טיר בלע"ז: (ד) וירא אלהים את האור
 כי טוב ויבדל. אף בזכ אנו לריכים לדברי אגדה¹, ראהו שאינו כדאי
 להשתמש בו רשעים, והבדילו ללדיקים לעתיד לזכא. ולפי פשוטו כך פרשהו,
 ראהו כי טוב, ואין נאח לו ולחשך שיכיו משתמשין בערצוציא, וקצת לזה
 תחומו זיום ולזה תחומו צלילה: (ה) יום אחד. לפי סדר לשון הפרשה

CLASSIC QUESTIONS

● Why did God separate the light from the darkness? (v. 4)

RASHI: Here too, we need the words of the *Midrash*: He saw that it was not proper for the wicked to use it, so He separated it for the righteous in the future.

According to its literal meaning, the explanation of the verse is as follows: He saw that it was good, and it was not fitting that it (the light) and darkness should function in a jumble, so He assigned for one its boundary by day, and for the other one its boundary by night.

BARTENURA: Verse 2 states that, "darkness was on the surface of the deep (waters that covered the land)," and then, in verse 3, light is created. Surely then, God had *already* distinguished the light from the darkness, so why does verse 4 state, "God separated the light from the darkness"?

To answer this problem, *Rashi* writes "we need the words of the *Midrash*," and explains that the additional "separation" in verse 4 refers to God separating the light for the righteous in the future.

TORAS MENACHEM

This could cause the non-Jewish nations to complain, "You are robbers!" For by conquering the Land of Israel, the Jewish people "robbed" all the nations of the world from ever identifying themselves with the land again. From that point on it became the Land of *Israel*, an identity that it retained even after the Jewish people were exiled from it.

The Jewish people can thus reply, "The whole earth belongs to God. He created it and granted it to whomever was deemed fit in His eyes!" I.e. the *permanent acquisition* of the Land of Israel by the Jewish people is God's will. From the moment He created the world, He already intended that the Jewish people should inherit the land. The permanent acquisition of the land by the Jewish people is thus not robbery, but Divinely willed.

However, this begs the question: If God intended at the very outset of creation that the Land of Israel should be an exclusively Jewish land, to the extent that no other nation could identify with it, then why did He allow other nations to possess it before the Jewish people?

To answer this question, *Rashi* continues, "It was His will that they should have it; and, by His will, He took it from them and gave it to us!" I.e. the very same Divine will caused both events.

God's intention was that the Jewish people should acquire a non-Jewish land and *transform* it into a holy land, the Land of Israel. Therefore, He first gave it to the nations, and then He told the Jewish people to conquer it.

In the final analysis, we see that *Rashi* has explained the necessity for the narrative up to *Shemos* chapter 12. All this information is required to explain how God intended the Land of Israel for the Jewish people at the very outset of Creation (*Parshas Bereishis*), and yet He first gave it to the nations (see *Noach* 10:5, *Lech Lecha* 12:6 and *Rashi* *ibid.*). In order to explain the lengthy delay which occurred before the Jewish people received the land, the Torah describes the "Covenant of the Parts" where Avraham was told

that his descendants would be exiled for hundreds of years (15:13). The remaining part of the book of *Bereishis* is thus required to explain how this occurred in actuality, i.e. how Avraham's descendants went down into Egypt and were enslaved. Then we read finally, at the beginning of the book of *Shemos*, how the exile ended and the Jewish people left Egypt to receive the Torah and conquer the Land of Israel.

(Based on *Likutei Sichos* vol. 5, pp. 1ff; *Sichas Shabbos Bereishis* 5726)

☞ LIGHT & DARKNESS (v. 4)

Bartenura writes that *Rashi* cites the *Midrash* in his commentary to verse 4, in order to explain why the Torah states, "God separated the light from the darkness," a detail which seems to have already occurred in verses 2 and 3.

However, *Bartenura* fails to explain why *Rashi* chose to cite the Midrashic interpretation *before* he explains the verse at the literal level. Surely *Rashi* should have written the straightforward explanation first, before citing the more esoteric words of the *Midrash*?

RASHI'S PROBLEM

Rashi was troubled why the verse states, "God said, 'Let there be light!'"—and there was light. God saw that *the light* was good, and God separated.... The term "the light" appears to be superfluous here, as the verse could have stated more simply, "God saw that it was good."

This led *Rashi* to the conclusion that, here in verse 4, God must have perceived some additional "good" quality within the light which was not yet apparent in verse 3. Therefore, in addition to telling us that "there was light" (v. 3), the Torah adds here that "God saw that *the light* was good" (v. 4), suggesting that *within* the light an especially good quality was to be found.

³ God said, “Let there be light!”—and there was light.

⁴ God saw that the light was good, and God separated the (times of) light from the (times of) darkness (in the following manner:)⁵ God called out to the light (and assigned it to the) day, and He called out to the darkness (and assigned it to) the night.*

It became evening and it became morning—one day.

CLASSIC QUESTIONS

● Why does the verse write, “one day” and not “the first day”? (v. 5)

RASHI: To fit in with the context of the chapter, the verse should have stated, “the first day,” as is written regarding the other days: “second,” “third,” “fourth.” Why did Scripture write “one”?

Because God was alone in His world, since the angels were not created until the second day. This is explained in *Bereishis Rabah* (3:8).

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In other words, the light contained two qualities: a.) Its natural property of illumination; b.) A deeper aspect of “goodness.” *Rashi* explains that

God separated out the latter from the former, to be reserved for the righteous in the future.

We have thus answered *Bartenura*’s question (why the Torah needs to repeat the separation of the light in verse 4), for the separation here refers to a separation *within the light itself*; and clearly, this information is not conveyed by verses 2 and 3.

Furthermore, we have also explained why the Midrashic interpretation is so crucial at the literal level (such that *Rashi* cites it first), since only the Midrashic interpretation explains how an actual “separation” took place *within* a single entity. According to the plain meaning however—that God separated the *times* of light from the times of darkness (see *Rashi*)—the verse is speaking more of an “allocation” or “redistribution,” rather than a genuine “separation.”

WHY WAS GOD ALONE ON THE FIRST DAY?

Based on the above, we can explain a difficulty with *Rashi*’s comment to verse 5. The verse states, “*It became evening and it became morning, one day.*” *Rashi* questions why the Torah employs the expression “one day” rather than saying “the first day,” and he answers that this alludes to the Midrashic teaching that God was totally “alone in His world” on that day.

This begs the question: Since God had already created light on the first day, then surely He was not alone, since He was accompanied by His first creation: the light. Why does *Rashi* write that God was “alone in His world.”

The answer to this problem is to be found in the nature of light:

It was explained above that the light which was created on the first day

🌀 The Last Word 🌀

THE AGE OF THE WORLD

Those well-meaning persons who felt impelled to interpret certain passages in the Torah differently from the time-honored traditional interpretation, did so only in the mistaken belief that the Torah view (on the age of the world etc.) was at variance with science; otherwise they would not have sought new interpretations in the Torah.

The apologetic literature—at least a substantial part of it—that was created as a result of this misconception, relied on the principle that, as in the case of “*muttar leshanos mipnei darchei shalom*” [it is permissible to alter the facts for the sake of peace], there was no harm in making an “innocent” verbal concession to science, if it would be helpful in strengthening commitment to Torah and *mitzvos* of many.

At the bottom of this attitude was the mistaken belief that scientific “conclusions” were categorical and absolute...

The crucial point, however, is that the latest conclusions of science introduced a radical change into science’s own evaluation of itself, clearly defining its own limitations. Accordingly, there is nothing categorical in science; the principle of cause and effect is substituted by “probable sequence of events” etc....

Science demands empirical verification: “conclusions” are considered “scientific” if they have been investigated experimentally—but certainly not in relation to conditions which have never been known to mankind and can never be duplicated.

In view of all that has been said above, there is no reason whatever to believe that science (as different from scientists) can state anything definitive on something which occurred in the remote past, in the pre-dawn of history. Consequently, there is no need to seek new reinterpretations in the Torah to “reconcile” them with science....

(Excerpt from a letter written by the Rebbe)

🌀 Sparks of Chasidus 🌀

Why did God create light first of all, only then to hide it? (see *Rashi* to v. 4)

Because the ultimate purpose of Creation is that God’s presence should be revealed in the lowest realms (*Midrash Tanchumah*, *Naso* 16), therefore, at the very outset of Creation God made a “mission statement” declaring what the ultimate purpose of the world should be—revelation; like an architect (so to speak) who draws up plans before constructing a building.

(Based on Likutei Sichos vol. 10, p. 7ff.)

* See *Sichas Shabbos Bereishis* 5743, ch. 36.

מִיָּא וַיְהִי מִפְּרִישׁ בֵּין מִיָּא לְמִיָּא: וַעֲבַד יי ית
רְקִיעָא וְאַפְרִישׁ בֵּין מִיָּא דִּי מַלְרַע לְרְקִיעָא
וּבֵין מִיָּא דִּי מַעַל לְרְקִיעָא וְהָוָה בֵּן: ה וַיִּקְרָא
יי לְרְקִיעָא שָׁמַיָּא וְהָוָה רִמְשׁ וְהָוָה צִפּוֹר יוֹם
תְּנִין: ט וַאֲמַר יי יתְּכַנְשׁוּן מִיָּא מִתְּחֹת שָׁמַיָּא
לְאַתְרָא חַד וְתִתְּחַוִּי יִבְשֶׁתָּא וְהָוָה בֵּן: י וַיִּקְרָא
יי לְיִבְשֶׁתָּא אֶרֶצָא וּלְבֵית כְּנִישׁוֹת מִיָּא קְרָא
יִמְמִי וְהָוָה יי אֲרִי טֹב: יא וַאֲמַר יי תְּדַאֲתִי
אֶרֶצָא דְתָאָה עֲשָׂבָא דְבַר זֶרְעִיהּ מְזֻדְרַע אִילָן
פְּרִין עֵבֶד פְּרִין לְזִנְיָה דִּי בַר זֶרְעִיהּ בֵּיהּ עַל
אֶרֶצָא וְהָוָה בֵּן: יב וַאֲפִיקַת אֶרֶצָא דְתָאָה
עֲשָׂבָא דְבַר זֶרְעִיהּ מְזֻדְרַע לְזִנְיָה וְאִילָן עֵבֶד
פְּרִין דְבַר זֶרְעִיהּ בֵּיהּ לְזִנְיָה וְהָוָה יי אֲרִי טֹב:
יג וְהָוָה רִמְשׁ וְהָוָה צִפּוֹר יוֹם תְּלִיתָא:
יד וַאֲמַר יי יְהוֹן גְּהוֹרִין בְּרְקִיעָא דְשָׁמַיָּא

בְּתוֹךְ הַמַּיִם וַיְהִי מִבְּדִיל בֵּין מַיִם לְמַיִם: וַיַּעַשׂ אֱלֹהִים
אֶת־הָרָקִיעַ וַיַּבְדִּיל בֵּין הַמַּיִם אֲשֶׁר מִתַּחַת לָרָקִיעַ וּבֵין הַמַּיִם
אֲשֶׁר מַעַל לָרָקִיעַ וַיְהִי־כֵן: ה וַיִּקְרָא אֱלֹהִים לָרָקִיעַ שָׁמַיִם
וַיְהִי־עֶרֶב וַיְהִי־בֹקֶר יוֹם שֵׁנִי: פ ט וַיֹּאמֶר אֱלֹהִים יִקְוּ הַמַּיִם
מִתַּחַת הַשָּׁמַיִם אֶל־מָקוֹם אֶחָד וְתִרְאֶה הַיַּבְשָׁה וַיְהִי־כֵן:
י וַיִּקְרָא אֱלֹהִים א לַיַּבְשָׁה אֶרֶץ וּלְמִקְוֵה הַמַּיִם קָרָא יַמִּים וַיֵּרָא
אֱלֹהִים כִּי־טוֹב: יא וַיֹּאמֶר אֱלֹהִים תִּדְשֵׂא הָאָרֶץ דָּשָׂא עֵשָׂב
מִזֶּרַע זֶרַע עֵץ פֶּרִי עֹשֶׂה פֶרִי לְמִינּוֹ אֲשֶׁר זֶרַע־בּוֹ
עַל־הָאָרֶץ וַיְהִי־כֵן: יב וַתּוֹצֵא הָאָרֶץ דָּשָׂא עֵשָׂב מִזֶּרַע זֶרַע
לְמִינָהּ וְעֵץ עֹשֶׂה־פֶרִי אֲשֶׁר זֶרַע־בּוֹ לְמִינָהּ וַיֵּרָא אֱלֹהִים
כִּי־טוֹב: יג וַיְהִי־עֶרֶב וַיְהִי־בֹקֶר יוֹם שְׁלִישִׁי: פ יד וַיֹּאמֶר

כ"ט

והלא יס אחד הוא, אלא אינו דומה טעם דג העולה מן היס צעכו לדג העולה
מן היס צאספמיא: (יא) תדשא הארץ דשא עשב. לא דשא לשון עשב ולא
עשב לשון דשא, ולא היה לשון המקרא לומר תעשיב הארץ, שמיני דשאים
מחולקין, כל אחד לעצמו נקרא עשב פלוני, ואין לשון למדבר לומר דשא פלוני,
שלשון דשא הוא לבישת הארץ כשהיא מתמלאת בדשאים: תדשא הארץ.
תתמלא ותתכסה לצוש עשבים, בלשון לע"ז נקרא דשא ארצריי"ץ בלע"ז, כולן
צערבוציא, וכל שורש לעצמו נקרא עשב: מזריע זרע. שיגדל זו זרע לזרע
ממנו במקום אחר: עץ פרי. שיהא טעם העץ כטעם הפרי. והוא לא עשה
כן, אלא ותואא הארץ וגו' ועץ עושה פרי, ולא העץ פרי, לפיכך כשתקלל
אדם על עונו נפקדה גם היא על עוניה (ותקללה): אשר זרעו בו. כן
גרעיני כל פרי, שמכן האילן נומה כשנוטעין אותו: (יב) ותוצא הארץ

עליו: בתוך המים. צאמלע המים, שיש הפרש בין מים העליונים לרקיע כמו
בין הרקיע למים שעל הארץ, הלא למדת, שהם תלויים צמאמרו של מלך:
(י) ויעש אלהים את הרקיע. חקנו על עמדו, והוא עשייתו, כמו ועשה
את פרחיה: מעל לרקיע. על הרקיע לא נאמר, אלא מעל לרקיע, לפי שכן
תלויים צאור. ומפני מה לא נאמר כי טוב ציום שני, לפי שלא היה נגמר
מלאכת המים עד יום השלישי, והרי התחיל צה צשני, ודבר שלא נגמר אינו
צמילואו וטובו, וצשלישי שנגמרה מלאכת המים והתחיל וגמר מלאכה אחרת,
כפל צו כי טוב שני פעמים, אחת לגמר מלאכת השני, ואחת לגמר מלאכת
היום: (ח) ויקרא אלהים לרקיע שמים. שא מים, שם מים, חש ומים,
שערבן זה צזה ועשה מהם שמים: (ט) יקוו המים. שטוחין היו על פני כל
הארץ, והקוים צאוקיינום, הוא היס הגדול צצכל הימים: (י) קרא ימים.

TORAS MENACHEM

had two properties: a.) Its superficial quality of physical illumination, and
b.) An inner, deeper "good" that was separated out.

The inner quality of the light had the effect of revealing the purpose of
creation, how every entity that exists is, in essence, totally one with God.

God found it necessary to hide this inner aspect of the light in order to
grant man free choice. For if the inner purpose of every object was plainly
evident, it would be impossible to sin, since a sin is only made possible
via concealment of the truth.

Therefore *Rashi* writes that, despite the existence of light on the first day,
"God was alone in the world," for, the inner light revealed how God is
truly at one with His creations to the extent that there is "nothing but
God." I.e. despite the fact that creation had started on the first day, God
was still "alone in His world," since the inner light revealed how
everything that existed was totally one with Him.

(Based on *Likutei Sichos* vol. 25, p. 1ff)

🔥 Sparks of Chasidus 🔥

"LET THE FIRMAMENT (MATERIALIZE)..." (v. 6)

The verse states, "Forever, O God, Your word stands firm in the heavens" (Psalms 119:89). The *Baal Shem Tov*, of blessed memory, has explained that "Your word" which You uttered, "Let the firmament (materialize) between the waters..." (v. 6), these very words and letters stand firmly forever within the firmament of heaven and are forever found within all the heavens to give them life.... For if the letters were to depart even for an instant, God forbid, and return to their source, all the heavens would become naught and absolute nothingness, and it would be as though they had never existed at all, exactly as before the utterance, "Let the firmament (materialize)...."

(Tanya, *Sha'ar Hayichud Veho'emunah*, chap. 1)

THE SECOND DAY—SEPARATION OF WATERS

1:6 **G**od said, “Let the firmament (materialize) between the waters, and let it separate between (the upper) waters and (the lower) waters.”

⁷ God made the firmament (fixed in its position). He separated between the waters that were below the firmament and the waters that were above the firmament (by suspending the upper waters in mid-air), and it remained that way. ⁸ God called the firmament “sky.”

It became evening and it became morning—a second day.

THE THIRD DAY—LAND & VEGETATION

1:9 **G**od said, “Let the water that is below the skies gather into one location, and let the dry land appear!”—and that is what happened.

¹⁰ God called the dry land “earth,” and He called the gathering of the waters “seas.” God saw that (the work of the second and third days) was good.

¹¹ God said, “Let the earth be covered with vegetation, plants that reproduce by seed and trees (with edible bark that tastes like) fruit, which produce fruit of their own species containing their own seed, over the earth!”—and that is what happened. ¹² The earth germinated vegetation, plants that reproduce by seed of their own species and fruit-producing trees, in which its seeds of its own species are found.

God saw that it was good.

¹³ *It became evening and it became morning—a third day.*

CLASSIC QUESTIONS

● Why did God call the firmament “skies” (v. 8)

RASHI: The Hebrew word for “skies,” שָׁמַיִם, is a combination of different words: שָׂא מַיִם (“bear water”), שָׁם מַיִם (“there is water”), אֵשׁ וּמַיִם (“fire and water”). He mixed them together and made the skies from them (See “The Last Word” below).

TORAS MENACHEM

The Last Word

THE FOUR ELEMENTS

During the first three days of Creation, God distinguished the four elements: earth (v. 9-10), water (v. 6-7), air (alluded to by the word רֵיחַ in v. 2) and fire (see Rashi to v. 8). In the following letter, this concept is reconciled with the view of Science that there are over 100 elements:

“Modern chemistry does not recognize over one hundred basic elements but a considerably fewer number if matter is to be reduced to its basic components or particles. For the so-called elements themselves are made up of atoms, which are the smallest particles into which an element can be divided and yet retain its properties and characteristics, but the atoms themselves are further made up of smaller particles, such as electrons, protons, neutrons.

“Thus the answer to your question lies in the proper definition of the terms under discussion. For as indicated above, the so-called element is not the basic particle matter. Even the term ‘atom’ which

originally meant something invisible, is an archaism now employed only for convenience, as it no longer corresponds to its original meaning. Similarly when we speak of an individual as being an element of society this does not mean that the individual himself is not composite.

“This should be born in mind when we consider the term Yesodoth in the Zohar, Midrash Rabba, Kabbalah, etc. and of course, in the Tanya and other Chabad sources. This does not mean something which under normal circumstances is indivisible or unchangeable, [everything that exists in the world.] I might also mention that there is another school of thought that conceives these four Yesodoth, not in their physical aspects, but rather qualitatively, this is to say, ‘fire’ in the sense of the properties of heat and dryness; ‘water’, in the sense of coolness and humidity.”

(Excerpt from a letter written by the Rebbe)

לְאֶפְרָשָׁא בֵּין יָמָא וּבֵין לַיְלָא וַיְהוּן לְאֶתִין
וּלְזִמְנִין וּלְמִמְנִי בְּהוּן יוֹמִין וְשָׁנִין: טו וַיְהוּן
לְנְהוּרִין בְּרִקִּיעָא דְשָׁמַיָא לְאַנְהָרָא עַל אֲרֻעָא
וַהוּה בֵּן: טז וַעֲבַד יי ית תְּרִין נְהוּרָא רַבְרָבִיָּא
יֵת נְהוּרָא רַבָּא לְמִשְׁלַט בִּימָמָא וְיֵת נְהוּרָא
זְעִירָא לְמִשְׁלַט בְּלַיְלָא וְיֵת בּוֹכְבֵּיָא: יז וַיְהִי
יֵתְהוּן יי בְּרִקִּיעָא דְשָׁמַיָא לְאַנְהָרָא עַל
אֲרֻעָא: יח וּלְמִשְׁלַט בִּימָמָא וּבְלַיְלָא
וּלְאֶפְרָשָׁא בֵּין נְהוּרָא וּבֵין חֲשׂוֹכָא וַחֲזָא יי אֲרִי
טָב: יט וַהוּה רִמָּשׁ וַהוּה צֶפֶר יוֹם רַבִּיעָא:
כ וַאֲמַר יי יִרְחָשׁוּן מִיָּא רַחֲשׁ נִפְשָׁא חִיתָא
וְעוֹפָא דְפֶרַח עַל אֲרֻעָא עַל אֲפִי רִקִּיעָא

אֱלֹהִים יְהִי מְאֹרֶת בְּרִקִּיעַ הַשָּׁמַיִם לְהַבְדִּיל בֵּין הַיּוֹם וּבֵין
הַלַּיְלָה וַהֲיוּ לְאֹתֹת וּלְמוֹעֲדִים וּלְיָמִים וְשָׁנִים: טו וַהֲיוּ לְמְאֹרֶת
בְּרִקִּיעַ הַשָּׁמַיִם לְהָאִיר עַל-הָאָרֶץ וַיְהִי-כֵן: טז וַיַּעַשׂ אֱלֹהִים
אֶת-שְׁנֵי הַמְּאֹרֶת הַגְּדֹלִים אֶת-הַמָּאֹר הַגָּדֹל לְמִשְׁשֶׁלֶת הַיּוֹם
וְאֶת-הַמָּאֹר הַקָּטָן לְמִשְׁשֶׁלֶת הַלַּיְלָה וְאֵת הַבּוֹכְבִּים: יז וַיִּתֵּן
אֹתָם אֱלֹהִים בְּרִקִּיעַ הַשָּׁמַיִם לְהָאִיר עַל-הָאָרֶץ: יח וּלְמִשְׁלַ
בֵּינָם וּבְלַיְלָה וּלְהַבְדִּיל בֵּין הָאֹר וּבֵין הַחֹשֶׁךְ וַיֵּרָא אֱלֹהִים
כִּי-טוֹב: יט וַיְהִי-עֶרֶב וַיְהִי-בֹקֶר יוֹם רְבִיעִי: כ כ וַיֵּאמֶר אֱלֹהִים
יִשְׂרְצוּ הַמַּיִם שָׂרָץ נֶפֶשׁ חַיָּה וְעוֹף יְעוֹפֵף עַל-הָאָרֶץ עַל-פְּנֵי

רש"י

מאותות השמים אל תחתיו וגו',² צעשוכס רלון הקצ"ה, אין אחס לריכין
לדאוג מן הפורענות: ולמועדים. על שם העתיד, שעתידיס ישראל להצטוות
על המועדות, וחס נמיס למולד הלצנה: ולימים. שמוש החמה חלי יוס
ושמוש הלצנה חליו הרי יוס שלס: ושנים. לסוף שס"ה ימים (ס"א ורציע
יוס), יגמרו מהלכתס צי"צ מזלות המשרתס אותס, וחיס שנס, וחוזרים
ומתחילים פעס שניס לסצצ צגלגל כמחלכס הראשון: (טו) והיו למאורות.
עוד זחס ישמשו שיאירו לעולס: (טז) המארת הגדולים. שויס נצראו,
ונתמעס הלצנה, על שקטרגס ואמרס חי אפשר לשני מלכס שיסתמשו
צכחר אחס: ואת הכוכבים. על ידי שמיעט חס הלצנה, הרצס לצאיה להפיס
דעתס: (כ) נפש חיה. שיחס צכ חיות: שרץ. כל דצר חי שאינו צצוכ מן

וגו'. אף על פי שלא נאמר למינכו צדשאין צווייכו, שמעו שנלטו החילנות
על כך, ונשאו קל וחומר צעלמן, כדמפרס צאגדס צשחיתס חולין: (יד) יהי
מארת וגו'. מיוס ראשון נצראו, וצריעוי לוח עליכס להחלות צריקע, וכן
כל תולדות שמים וארץ נצראו ציוס ראשון, וכל אחס ואחס נקצע ציוס שנגצר
עליו, חוס שכתוצ חס השמים, לצרות תולדותיכס, וחס הארץ, לצרות
תולדותיכ: יהי מארת. חסר וי"ו כתיב, על שכוח יוס מארס ליפול חסכרס
צתינוקות, חוס שנינו, צריעוי חיו מתענים על חסכרס של חפול צתינוקות:
להבדיל בין היום ובין הלילה. משנגנו האור הראשון, חצל צצצעת (כ"א
צג') ימי צראשית, שמשו האור וחשך הראשונים שניכס יחד, צין ציוס צין
צלילה: והיו לאתת. כשחמורות לוקין סימן רע חוס לעולס, שנאמר

CLASSIC QUESTIONS

● When were the luminaries created? (v. 14)

RASHI: They were created on the first day, and on the fourth day, He commanded them to be suspended in the sky.

Similarly, all the creations of the skies and the earth were created

on the first day, and each one was fixed in its proper place on the day that was decreed upon it. Verse 1 is thus to be read, "In the beginning of God's creation of the skies and the earth and their contents."

TORAS MENACHEM

🔗 GOD'S METHOD OF CREATING THE WORLD (v. 14)

Rashi explains (v. 14) that everything was created on the first day, and merely "fixed" on subsequent days. From this it follows that God's utterances were only made on the subsequent days where it was necessary to *change* various details of the creation. Those details which did not need to be changed were thus not "mentioned" by God in His utterances.

This explains why, for example, God did not say, "Let there be fire," since the nature of fire did not change after creation. This is in contrast to "earth" which was mentioned (on the second day and third days) since its nature changed when it began to emerge from the water and sprout vegetation.

One might ask: since the above concept is crucial to our understanding of the creation story, why did *Rashi* not mention it at the beginning of his commentary when he describes the events of the first day?

The reason why *Rashi* only mentions this concept here for the first time is because there has been no indication in scripture up to this point that the entire creation was already in existence on the first day. God said, "Let there be light... Let the earth be covered, etc." suggesting that these entities were appearing for the first time. Only when *Rashi* encountered the phrase, "The luminaries shall be positioned in the firmament" (v. 14), which suggests the positioning of *previously existing* luminaries, did *Rashi* come to the conclusion that "all the creations of the skies and the earth were created on the first day, and each one was fixed in its proper place on the day that was decreed upon it."

That is to say, verse 14 forces us to reconsider our understanding of verse 1. Initially we presumed that only skies and earth were created on the first day and the other details were added later; but on reading verse 14 we realize that God also created "their contents" on the first day, and merely fixed them in place during the rest of the week.

(Based on *Sichas Shabbos Bereishis* 5734; *Likutei Sichos* vol. 15, p. 469)

THE FOURTH DAY—SUN, MOON & STARS

1:14 **G**od said, *"The luminaries shall be positioned in the firmament of the skies to separate between the day and the night! They will serve as omens (of bad events, when there is an eclipse, and will determine the time of the Jewish) festivals, (and the sun and moon will define) the days and years! ¹⁵ They will (also) act as luminaries in the firmament of the skies to shed light upon the earth!"—and that is what happened.*

¹⁶ God made two large luminaries (but since they clashed, He reduced one in size. Thus,) the large luminary was to rule over the day and the small luminary was to rule over the night, and (He made) the stars (in order to appease the moon). ¹⁷ God placed them in the firmament of the skies to shed light upon the earth, ¹⁸ to rule over the day and over the night, and to separate between the light and between the darkness.

God saw that it was good.

¹⁹ It became evening and it became morning—a fourth day.

THE FIFTH DAY—SMALL CREATURES, FISH & BIRDS

²⁰ God said, *"Let the waters produce swarms of (small) living creatures, and let birds fly over the earth, across the firmament of the skies!"*

TORAS MENACHEM

The Last Word

ORBIT OF THE CELESTIAL BODIES

You touch upon the question of whether the sun revolves around the earth or vice versa, in view of the fact that you heard from a college student that "the truth is that the earth revolves around the sun."

It greatly surprises me that, according to your letter, the student declared that science has resolved that the earth revolves around the sun. The surprising thing is that a person making such a declaration would be about one half a century behind the times insofar as the position of modern science is concerned. For it is approximately one half a century ago that the theory of Relativity was expounded, which was accepted by all scientists as the basis for all the branches of science. One of the basic elements of this theory is that when two bodies in space are in motion relative to one another (actually the theory was initiated on the basis of the movements of stars, planets, the earth, etc.), science declares with "absolute certainty" that from the scientific point of view, both possibilities are equally valid, namely that the earth revolves around the sun, or the sun revolves around the earth.

An essential point in the above conclusion is that it is not based on a lack of more definitive knowledge, but this is the inevitable conclusion based upon the present position of science, namely that in principle it is impossible that it could be scientifically proven

which of the two, the sun or the earth, revolves around the other.

Needless to say, any particular scientist, like any individual, is entitled to his own opinion as to which alternative he prefers, or that he simply is inclined to believe in one rather than in the other. However, this is only an expression of a personal preference which any individual human being is entitled to. But it would not be true to say that science has resolved the question in favor of one school of thought against the other. To be sure, there were scientists who made such declarations over one half century ago, as mentioned above, and this provides at least some explanation why the textbooks in the elementary schools have still retained that outdated position. However, it is surprising that a college student, who has already passed through high school and has entered college, and should therefore have some knowledge of the theory of Relativity, should attribute to science such an unscientific and obsolete statement.

To sum up the above, it is clear that where one says that it is possible to be a scientist and accept the idea that the sun revolves around the earth, and another one says that science rejects this idea (I emphasize the word science, as distinct from scientist, as a human being—no more, as mentioned above)—the first one has both his feet firmly on a modern scientific foundation, while the second one appears to have remained in the world and time of Copernicus.

(Excerpted from a letter written by the Rebbe on 23rd of Elul, 5723 [1962].)

דְּשָׁמַיָּא: כא וַיִּבְרָא יי ית תַּנִּינִיָּא רַבְרַבִּיָּא וַיֵּת
כָּל נַפְשָׁא חַיְתָּא דְּרַחֲשָׁא דִּי אֲרַחֲשׁוּ מִיָּא
לְזַנְיָהּ וַיֵּת כָּל עוֹפָא דְּפֶרַח לְזַנְיָהּ וַיֵּת
אֲרִי טָב: כב וַיִּבְרֵךְ יִתְהוֹן יי לְמִימְרָא פּוּשׁוּ וּסְגוּ
וּמְלוּ ית מִיָּא בִּימְמִיָּא וְעוֹפָא יִסְגִּי בְּאַרְעָא:
כג וַיְהִי רִמְשׁ וַיְהִי צֶפֶר יוֹם חֲמִישִׁיָּא: כד וַאֲמַר
יי תַּפִּיק אֲרַעָא נַפְשָׁא חַיְתָּא לְזַנְיָהּ בְּעִיר
וּרְחִישׁ וַחֲתוּת אֲרַעָא לְזַנְיָהּ וַיְהִי כֵן: כה וַעֲבַד
יי ית חַתוּת אֲרַעָא לְזַנְיָהּ וַיֵּת בְּעִירָא לְזַנְיָהּ וַיֵּת
כָּל רִיחֲשָׁא דְּאַרְעָא לְזַנְיָהּ וַיֵּת יי אֲרִי טָב:
כו וַאֲמַר יי נַעֲבַד אֲנִשָּׁא בְּצַלְמֵנָא בְּדְמוּתֵנָא
וַיִּשְׁלֹטוּ בְּגוּיָא יָמָא וּבְעוֹפָא דְּשָׁמַיָּא וּבְבְעִירָא
וּבְכָל אֲרַעָא וּבְכָל רִיחֲשָׁא דְּרַחֲשִׁישׁ עַל אֲרַעָא:
כז וַיִּבְרָא יי ית אָדָם בְּצַלְמִיָּה בְּצֶלֶם אֱלֹהִין
בְּרָא יִתְיָה דְּכַר וְנוֹקְבָא בְּרָא יִתְהוֹן:
כח וַיִּבְרֵךְ יִתְהוֹן יי וַאֲמַר לְהוֹן יי פּוּשׁוּ וּסְגוּ
וּמְלוּ ית אֲרַעָא וּתְקוּפוּ עֲלָהּ וּשְׁלוּטוּ בְּגוּיָא יָמָא
וּבְעוֹפָא דְּשָׁמַיָּא וּבְכָל חַיְתָּא דְּרַחֲשָׁא עַל
אֲרַעָא: כט וַאֲמַר יי הָא יִהְיֶה לְכֹון ית כָּל

רְקִיעַ הַשָּׁמַיִם: כא וַיִּבְרָא אֱלֹהִים אֶת־הַתַּנִּינִים הַגְּדֹלִים וְאֶת
כָּל־נֶפֶשׁ הַחַיָּה | הָרֹמֶשֶׁת אֲשֶׁר שָׂרְצוּ הַמַּיִם לְמִינֵהֶם וְאֶת
כָּל־עוֹף כְּנָף לְמִינֵהוּ וַיִּרְא אֱלֹהִים כִּי־טוֹב: כב וַיִּבְרֶךְ אֹתָם
אֱלֹהִים לֵאמֹר פְּרוּ וּרְבוּ וּמְלֹאוּ אֶת־הַמַּיִם בַּיַּמִּים וְהָעוֹף יִרְבֶּה
בָּאָרֶץ: כג וַיְהִי־עֶרֶב וַיְהִי־בֹקֶר יוֹם חֲמִישִׁי: כד וַיֹּאמֶר אֱלֹהִים
תּוֹצֵא הָאָרֶץ נֶפֶשׁ חַיָּה לְמִינָהּ בַּהֶמָּה וּרְמֶשׂ וְחַי־תוֹ־אָרֶץ
לְמִינָהּ וַיְהִי־כֵן: כה וַיַּעַשׂ אֱלֹהִים אֶת־חַיַּת הָאָרֶץ לְמִינָהּ
וְאֶת־הַבְּהֵמָה לְמִינָהּ וְאֶת כָּל־רֶמֶשׂ הָאֲדָמָה לְמִינָהּ וַיִּרְא
אֱלֹהִים כִּי־טוֹב: כז וַיֹּאמֶר אֱלֹהִים נַעֲשֶׂה אָדָם בְּצַלְמֵנוּ
בְּדְמוּתֵנוּ וַיִּרְדּוּ בִדְגַת הַיָּם וּבְעוֹף הַשָּׁמַיִם וּבַבְּהֵמָה
וּבְכָל־הָאָרֶץ וּבְכָל־הָרֶמֶשׂ הָרֹמֶשׂ עַל־הָאָרֶץ: כח וַיִּבְרָא
אֱלֹהִים | אֶת־הָאָדָם בְּצַלְמוֹ בְּצֶלֶם אֱלֹהִים בָּרָא אֹתוֹ זָכָר
וּנְקֵבָה בָּרָא אֹתָם: כט וַיִּבְרֶךְ אֹתָם אֱלֹהִים וַיֹּאמֶר לָהֶם אֱלֹהִים
פְּרוּ וּרְבוּ וּמְלֹאוּ אֶת־הָאָרֶץ וּכְבֹּשׁוּהָ וּרְדּוּ בְּדִגַּת הַיָּם וּבְעוֹף
הַשָּׁמַיִם וּבְכָל־חַיַּת הָרֹמֶשֶׁת עַל־הָאָרֶץ: כט וַיֹּאמֶר אֱלֹהִים

דש"י

קדישין שאלתא, אף כאן צפמליא שלו נטל רשות, אמר לכם יש צעליונים
כדמותי, אם אין כדמותי בתחתונים הרי יש קנאה צמטשא בראשית: נעשה
אדם. אף על פי שלא סייעוכו ביצירתו, ויש מקום למינים לרדות, לא נמנע
הכתוב מללמד דרך ארץ ומדת ענוה, שיכא הגדול נמלך ונטול רשות מן
הקטן, ואם כתב אעשה אדם, לא למדנו שיכא מדבר עם בית דינו, אלא עם
עלמו. ותשובתו כתובה בלדו, ויצר אדם את האדם, ולא כתיב ויצרנו:
בצלמנו. בדפוס שלנו: בדמותנו. להצין ולהשכיח: וירדו בדגת הים. יש
בלשון הזה לשון ריבוי ולשון ירידה, זכר רודק בחיות וצבחות, לא זכר,
נעשה ירוד לפניהם והחיה מושלת זו: (כז) ויברא אלהים את האדם
בצלמו. בדפוס העשוי לו, שהכל נברא במאמר וכווא נברא בידים, שנאמר
ותשת עלי כפכב², נעשה בחותם, כמטע העשויה על ידי רושם שקורין
קווי"ץ, (וכז"י קווי"ץ) וכן הוא אומר תתהפך כחומר חותם³: בצלם
אלהים ברא אותו. פירש לך, שאותו ללם המתקן לו, ללם דיוקן יולרו הוא:
זכר ונקבה ברא אותם. ולהלן הוא אומר ויקח אחת מללעותיו וגו'⁴,
מדרש אגדה שנצראו שני פרנאופים צריאח ראשונה ואחר כך חלקן. ופשוטו
של מקרא, כאן הודיעך שנצראו שניהם בשש, ולא פירש לך כיצד צרייתן,
ופירש לך צמקום אחר: (כח) ובבשה. חסר וי"ו, ללמדך שהזכר כוזב את
הנקבה, שלא תהא ילאנית, ועוד ללמדך, שהאיש שדרכו לכבוש, מלווה על

הארץ קרוי שרץ. צעוף כגון צבאים, צשקאים כגון נמלים וחיפושין ותולעים,
וצביות כגון חולד ועכבר וחומט וכיוצא בהם וכן הדגים: (כח) התנינאם.
דגים גדולים שבים. וצבצרי אגדה¹ הוא לויתן וכן זוגו, שצראם זכר ונקבה,
וכרג את הנקבה ומלחה ללדיקוס לעתיד לבא, שאם יפרו וירצו, לא יתקיים
העולם צפניהם: נפש החיה. נפש שיש בה חיות: (כז) ויברך אותם. לפי
שמחברים אותם ולדין מהם ואוכלין אותם, הולרכו לצרכה, ואף החיות
הולרכו לצרכה, אלא מפני הנחש שעתיד לקללה לכך לא צרכו, שלא יכא הוא
בכלל: פרו. לשון פרי, כלומר עשו פירות: ורבו. אם לא אמר אלא פרו, היה
אחד מוליד אחד ולא יותר, וצא ורבו שאחד מוליד הרבה: (כד) תוצא
הארץ. הוא שפירשתי שהכל נברא מיוס ראשון ולא הולרכו אלא להוליאם:
נפש חיה. שיש בה חיות: ורמש. הם שרפים, שהם נמוכים ורומשים על
הארץ ונראים כאילו נגררים, שאין הולוכן ניכר. כל לשון רמש ושרץ בלשוננו
קונוצרי"ש: (כה) ויעש. תקנס בלציונס צחיקון וצקומתן: (כו) נעשה
אדם. ענותותו של הקצ"ח למדנו מכאן, לפי שהאדם הוא צדמות המלאכים
ויתקנאו לו, לפיכך נמלך בהם, וכשהוא דן את המלאכים הוא נמלך צפמליא
שלו, שכן מלינו בלחאז, שאמר לו מיכא ראייתי את ה' יושב על כסאו וכל
לצא השמים עומד עליו מימינו ומשמאלו, וכי יש ימין ושמאל לפניו, אלא אלו
מימינים לזכות ואלו משמאלים לחוצה, וכן בגזירת עירין פתגמא וצמאמר

CLASSIC QUESTIONS

● What is the unique quality of the fifth day? (v. 20-23)

TALMUD: Anybody born on the fifth day of the week will have a tendency to be kind, because fish and birds were created on this day and fish and birds do not need to work hard for their sustenance, but are fed purely by the kindness of God (Shabbos 156a and Rashi ibid.).

²¹ God created the large sea fish, all the creeping living creatures that the waters produced in swarms, according to their species, and all the winged birds according to their species.

God saw that it was good.

²² God blessed them, saying, “Be fruitful and multiply, and fill the waters of the seas, and let the birds multiply upon the earth!”

²³ It became evening and it became morning—a fifth day.

THE SIXTH DAY—ANIMALS & MAN

1:24 **G**od said, “Let the earth produce living creatures according to their (various) species, cattle, creeping things and wild animals of the earth according to their (various) species!”—and that is what happened.

²⁵ God made the wild animals of the earth according to their (various) species, the cattle according to their (various) species, and all the creeping things of the ground according to their (various) species.

God saw that it was good.

²⁶ God (consulted the Heavenly Court and) said, “Let us make man (Adam) in our mold, (intellectually endowed) like us, and (if he is worthy) let him rule over the fish of the sea, over the birds of the skies, over the cattle, over all the earth and over all the creeping things that creep on the earth!”

²⁷ God created man (by hand) in (the) mold (which was made for) him. The mold (which He used) to create him (resembled the image of) God. (On that day) He created (both) male and female.

²⁸ God blessed them. God said to them, “Be fruitful and multiply, and fill the earth! (Let the man be responsible for) taking control of it! Rule over the fish of the sea, the birds of the skies and over all the wild animals that move upon the earth!”

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The Last Word

“BE FRUITFUL AND MULTIPLY” (v. 28)

The first *mitzvah* in the Torah is to be fruitful and multiply (v. 28). To rear a child, to initiate him or her into the Jewish faith, to educate children in Torah and *mitzvos*—this is true *nachas* (satisfaction). Being childless, no matter how much freedom it allows, is no comparison.

One who fears that he will not be able to cope financially unless he uses birth control is assuming that he succeeds through his own efforts alone. True, Torah requires that man work to provide for his family, but it is a primary tenet of Judaism that all success comes from God, that His blessings give sustenance and not one's own efforts alone. It is God who provides for all of His creatures; another mouth will not overburden Him.

Our Sages also explain that Mashiach will not come until all the souls have descended into this world (*Yevamos* 62a). Through having children the time of his coming is hastened. May it be speedily in our days.

(*Sichas Shabbos Parshas Naso* 5740, *Rosh Chodesh Shevat* 5741)

THE FIFTH DAY (v. 20-23)

The **Talmud** states that a person born on the fifth day of the week will have a tendency to kindness since birds and fish, who are fed by the kindness of God, were created on that day.

Elsewhere in the *Talmud* a further statement is made that Jewish people can be recognized by “three signs,” one of which is that they are “kindhearted” (*Yevamos* 89a; See also *Tanya*, end of ch. 1). So, if all Jews are kindhearted in any case, what is the unique quality of being born on the fifth day?

Clearly, these two texts of the *Talmud* are speaking of two different forms of kindness:

The inherent kind nature of the Jewish people is a function of their personalities. This is limited in the sense that a person will only extend himself to a certain point to help another. However kind-hearted a person might be, his willingness to put himself aside for another person will have its limit when stretched.

In contrast, a person born on the fifth day will have a tendency to help others to the extent that he totally disregards his own personal needs and interests, in a way that is somewhat reminiscent of God's boundless kindness.

However, although those born on the fifth day may be predisposed towards a greater form of kindness, they only have a “tendency” towards this trait which may or may not express itself. It is not an actual conscious

עֲשָׂא דְּבַר וְרַעִיָּה מְזֻדָּרַע דִּי עַל אִפִּי כָּל
אַרְעָא וְנִתְּנָה כָּל אִילָנָא דִּי בֵּיה פִּירִי אִילָנָא
דְּבַר וְרַעִיָּה מְזֻדָּרַע לְבוֹן יְהִי לְמִיכָל: ל וְלִכְל
חֹת אַרְעָא וְלִכְל עוֹפָא דְּשָׁמַיָּא וְלִכְל דְּרַחֲשֵׁי
עַל אַרְעָא דִּי בֵּיה נִפְשָׂא חַיָּתָא יִתְּ כָּל יְרוּק
עֲשָׂא לְמִיכָל וְהוּהָ בֶן: לא וְחֹזָא יִי יִתְּ כָּל
דְּעֵבֶד וְהָא תְּקִין לְחֹדָא וְהוּהָ רִמְשׁ וְהוּהָ צִפֹּר
יוֹם שְׁתִּיתָא: א וְאִשְׁתְּכַלְלוּ שְׁמַיָּא וְאַרְעָא
וְכָל חַיִּילֵיהוֹן: ב וְשִׁיצִי יִי בְיוֹמָא שְׁבִיעָא
עֲבִידְתִּיהָ דִּי עֶבֶד וְנָח בְיוֹמָא שְׁבִיעָא מְכָל

הִנֵּה נָתַתִּי לָכֶם אֶת־כָּל־עֵשֶׂב | זֶרַע זֶרַע אֲשֶׁר עַל־פְּנֵי
כָּל־הָאָרֶץ וְאֶת־כָּל־הָעֵץ אֲשֶׁר־בּוֹ פְּרִי־עֵץ זֶרַע זֶרַע לָכֶם
יִהְיֶה לְאֹכְלָהּ: ג וְלִכְל־חַיַּת הָאָרֶץ וְלִכְל־עוֹף הַשָּׁמַיִם וְלִכְל |
רוֹמֵשׁ עַל־הָאָרֶץ אֲשֶׁר־בּוֹ נֶפֶשׁ חַיָּה אֶת־כָּל־יֶרֶק עֵשֶׂב
לְאֹכְלָהּ וַיְהִי־כֵן: לא וַיֵּרָא אֱלֹהִים אֶת־כָּל־אֲשֶׁר עָשָׂה
וַהֲנִיחַ טוֹב מְאֹד וַיְהִי־עֶרֶב וַיְהִי־בֹקֶר יוֹם הַשְּׁשִׁי: פ ב א וַיְכַלּוּ
הַשָּׁמַיִם וְהָאָרֶץ וְכָל־צְבָאָם: ד וַיְכַל אֱלֹהִים בַּיּוֹם הַשְּׁבִיעִי
מְלָאכְתּוֹ אֲשֶׁר עָשָׂה וַיִּשְׁבֹּת בַּיּוֹם הַשְּׁבִיעִי מְכָל־מְלָאכְתּוֹ

רש"י

אחר, יום הששי, כלם תלוים ועומדים עד יום הששי, הוא ששי צסיון (ס"א)
שציוס ו' צסיון שקצלו ישראל התורה נתחזקו כל יצירת צראשית ונחשז כאלו
נצרא העולם עתה וזכו יום הששי צכ"א שאותו יום ו' צסיון) המוכן למתן
תורה: (צ) ויכל אלהים ביום השביעי. ר' שמעון אומר, צשר ודס שאינו
יודע עתיו ורגעיו, לריך להוסיף מחול על הקודש, אזל הקצ"ה שידוע עתיו
ורגעיו, נכנס צו כחות השערה ונראה כאלו כל צו ציוס. דצר אחר, מה היה

פריה ורציה, ולא האשה: (כט) לכם יהיה לאכלה ולכל חית הארץ.
השוכה להם צהמות וחיות למאכל, ולא הרשע לאדם ולאשתו להמית צריה
ולאכול צשר, אך כל ירק עשז יאכלו יחד כלם, וכשצאו צני נח הציר להם
צשר, שנאמר כל רמש אשר הוא חי וגו', כירק עשז שהצרתו לאדם הראשון,
נחתו לכם חת כל: (לא) יום הששי. הוסיף ה' צששי, צגמר מעשה צראשית,
לומר שהצתה עמהם על מנת שיקצלו עליהם ישראל חמשה חומשי תורה. דצר

CLASSIC QUESTIONS

● What were Adam and Chava allowed to eat? (v. 29-30)

RASHI: The Torah states that vegetable matter should be food, “for you, for all the wild animals etc.” (v. 29-30). I.e. [the Torah] equated cattle and the animals to man regarding the food that they were permitted to eat. He did not allow Adam and his wife to kill a creature and to eat its flesh. They were only permitted to eat the vegetation, as were the animals.

Later, He permitted the sons of Noach to eat flesh, as it is written (9:3): “Every creeping thing that is alive, etc.” Like the green herbs, which I permitted to the first man, I have given you everything.

GUR ARYEH: When *Rashi* writes that, “The Torah equated cattle and the animals to man,” he means that just like animals were only allowed to eat vegetation, likewise man was only permitted to eat vegetable matter.

LEVUSH HA’OHRAH: The argument of *Gur Aryeh* is untenable. How can he write that “animals were only allowed to eat vegetation,” when many animals do indeed kill other animals for food?

MIZRACHI: Rather, *Rashi*’s comparison is: Just as animals were not permitted to kill humans, so too, humans were not permitted to kill animals.

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part of their personality. Thus, there remains an advantage to the general kind nature shared by all Jews, for it is a *tangible* character trait which expresses itself openly.

(Based on *Likutei Sichos* vol. 25, p. 10ff.)

🦋 THE DIET OF MAN AND THE ANIMALS (v. 29-30)

Rashi writes, “The Torah equated cattle and the animals to man regarding the food that they were permitted to eat,” that they were only allowed to eat vegetation, and not meat.

The following points, however, remain to be clarified:

a.) *Rashi*’s commentary to the Torah was written to explain the simple meaning of scripture, i.e. information which is crucial for a basic understanding of the verses. What question is *Rashi* answering?

b.) The Torah states explicitly, that “I have hereby given you every plant...and every tree that has seed-bearing fruit! They shall be food for you” (v. 29-30). From the fact that God makes no mention of meat, it is obvious that man was required to be a vegetarian. Why does *Rashi* feel it necessary to prove this by comparing man to animals?

c.) What exactly is meant by the comparison, “The Torah equated cattle and the animals to man regarding the food that they were permitted to eat”?

d.) *Rashi* writes that, “He did not allow Adam and his wife to kill a creature and to eat its flesh,” which suggests that they *were* allowed to eat meat from an animal that died by itself, or was killed by another animal. What led *Rashi* to this conclusion?

THE EXPLANATION

On reading verses 29 and 30, *Rashi* was troubled by two questions:

- Of what relevance is the diet of Adam and Chava to the account of the creation of the world?
- Why did God inform Adam and Chava about the diet of the animals?

Due to the force of these questions, *Rashi* came to the conclusion that the Torah could not merely be teaching us some details of dietary laws that pertain to man and animals (as the commentators suggest—see “*Classic Questions*”). Rather, the Torah clarifies here the importance and priority of man above the other creations:

²⁹ God said, “I have hereby given you every plant that reproduces by seed that is upon the surface of the entire earth, and every tree that has seed-bearing fruit! They shall be food for you, ³⁰ for all the wild animals of the earth, for all the birds of the skies, and for everything which moves upon the earth that is alive! The food (for humans and animals) shall be plant vegetation (only)!”—and that is what happened.

³¹ God saw everything that He had made, and—look!—it was very good.

It became evening and it became morning—the sixth day.

THE SEVENTH DAY—GOD RESTS FROM WORK

2 The skies, the earth and all their numerous components were completed.

² On the seventh day, God completed His work that He had made. On the seventh day, He rested from all His work that He had done.

CLASSIC QUESTIONS

● When did God finish working? (v. 2)

RASHI: Rabbi Shimon said: A man of flesh and blood, who cannot judge his times and his moments, must add some time from the week to Shabbos. God, who can judge His times and His moments, entered a hairsbreadth into Shabbos, and it appeared as if He completed the work on that day.

Another explanation: What was the world lacking? Rest. When Shabbos came, rest came. The work was completed and finished.

CHIZKUNI: The verse states that God only finished working on Shabbos, which seems to suggest that some of the work was carried out on Shabbos itself. However, in truth, it only appeared that God

finished the work on Shabbos. For on Friday it was not yet clear whether God had finished working, or whether He was going to do more work the following day. Only on Shabbos did it become apparent that God had finished working

IBN EZRA: Thus, the verse should not be translated, “On the seventh day, God finished his work,” but rather, “By the seventh day, God finished his work.”

SFORNO: God actually finished work at the beginning of the seventh day, but He only worked for an infinitesimally small moment, as our Sages expressed with the term “with a hairsbreadth.”

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First, we read that, “God created man (by hand) in (the) mold (which was made for) him. The mold (which He used) to create him (resembled the image of) God” (v. 27) Then, God told man to “rule over the fish of the sea, the birds of the skies and over all the wild animals that move upon the earth,” indicating his primary role in the purpose of creation.

Thus, when reading verses 29 and 30, which describe the diet of man and the animals, *Rashi* understood that this information was not being stated as a parenthetical detail, but rather, to clarify further the role of man which had been described in the previous verses.

The knowledge that man is the pinnacle of creation (described in v. 26-28) could lead him to become arrogant and disrespectful of the world’s contents. So, after describing the greatness of man, the Torah continued and “equated cattle and the animals to man regarding the food that they were allowed to eat.” I.e. these verses are an attempt to humble man with the knowledge that, despite the fact that he is the pinnacle of creation formed in the image of God, he is nevertheless a creature that needs to eat in order to survive, like any animal.

Despite the fact that God told man to “rule over the fish of the sea, the birds of the skies and over all the wild animals that move upon the earth” (v. 28), he nevertheless limited the authority of man, in that “He did not allow Adam and his wife to kill a creature and to eat its flesh.” This was in order to ensure that man’s awareness of his own genuine greatness should not lead to arrogance or pompousness.

Nevertheless, if an animal died naturally, there was no objection to man eating it, as the intention here is that man should be humbled by withholding his authority to kill other animals.

(Based on *Likutei Sichos* vol. 20, p. 7ff.)

❧ DID GOD WORK ON SHABBOS? (v. 2)

Rashi’s comment to verse 2 appears to contradict itself. First he writes that God’s work activities “entered a hairsbreadth into Shabbos,” which suggests that, for a miniscule amount of time, God was actually working on Shabbos [c.f. *Sforno*]. But then, *Rashi* states that it only “appeared as if He completed the work on that day” [c.f. *Chizkuni*].

Both of these interpretations are difficult to accept since:

a.) How could God possibly work on Shabbos, even for a fraction of the day, when work is prohibited the *entire* day?

b.) If God only *appeared* to work on Shabbos, then why does the Torah state that “on the seventh day, God completed His work,” when in truth He completed it on the *sixth* day?

RASHI’S FIRST INTERPRETATION

The Torah appears to be extremely ambiguous about the precise point when the creation was completed. First we read that on the sixth day, “God saw *everything* that He had made...The skies, the earth and all their multitudes *were completed*” (1:31-2:1). But then, the Torah continues that it was only “on the *seventh* day” that “God *completed* His work that He had made” (v. 2).

So, when did God actually finish, on the sixth day or the seventh?

To answer this question, *Rashi* cites the teaching of Rabbi Shimon, that God can perform acts with such extreme precision that he is able to “enter a hairsbreadth into Shabbos,” continuing to do work without actually transgressing Shabbos. This explains why the Torah states, “on the seventh day, God completed His work that He had made,” (despite the fact that “the skies, the earth and all their multitudes were completed,” on

עבדתיה די עבד: ג וברוך יי ית יומא
שביעאה וקדוש יתיה ארי ביה נח מכל
עבדתיה די ברא יי למעבד: ד אלן תולדת
שמיא וארעא כד אתבראו ביומא די עבד יי
אלהים ארעא ושמיא: ה וכל אילני חקלא
עד לא הוו בארעא וכל עשב חקלא עד
לא צמח ארי לא אחית מררא יי אלהים על
ארעא ואנש לית למפלח ית אדמתא:
ו ועננא הוה סליק מן ארעא ואשקי ית כל אפי

אשר עשה: ג ויברך אלהים את-יום השביעי ויקדש אתו כי
בו שבת מכל-מלאכתו אשר-ברא אלהים לעשות: פ
[שני] ד אלה תולדות השמים והארץ בהבראם* ביום עשות
יהוה אלהים ארץ ושמים: ה וכל אשית השדה טרם יהיה
בארץ וכל-עשב השדה טרם יצמח כי לא המטיר יהוה
אלהים על-הארץ ואדם אין לעבד את-האדמה: ו ואד יעלה

*ה' ועירא

רש"י

לראות שחת, כה"א זאת שסתומה מכל לדדיה, ופתוחה למטה לרדת דרך שם:
(כ) טרם יהיה בארץ. כל טרם שבמקרא לשון עד לא הוא, ואינו לשון קודם,
ואינו נפעל לומר הטרים כאשר יאמר הקדים, וזה מוכיח, ועוד אחר כי טרם
תיראון³, עדיין לא תיראון. ואף זה תפרש עדיין לא היה צארץ, כשנגמרה צריאת
העולם צשני קודם שנצרא אדם וכל עשז השדה עדיין לא נמח, וצג' שכתוב
ותולא, לא ילאו אלא על פתח קרקע עמזו עד יום שני. ולמה כי לא המטיר,
ומה טעם לא המטיר, לפי שאדם אין לעבוד את האדמה, ואין מכיר צטוצתן של
גשמים, וכשצא אדם וידע שהם צורך לעולם, התפלל עליהם וירדו, ונמחו האילנות
ובדשאים: ה' אלהים. כ' הוא שמו, אלהים, שהוא שליט ושופט על כל העולם,
וכן פירוש זה בכל מקום לפי פשוטו, כ' שהוא אלהים: (ו) ואד יעלה.

העולם חסר, מנוחה, זאת שבת מנוחה, כלתה ונגמרה המלאכה: (ג) ויברך
ויקדש. צרכו צמן, שכל ימות השבוע ירד להם עומר לגלגולת, וצשני לחם משנה.
וקדשו צמן, שלא ירד כלל צשצת, והמקרא כתוב על שם העתיד: אשר ברא
אלהים לעשות. המלאכה שהיתה ראויה לעשות צשצת, כפל ועשאה צשני, כמו
שמפורש צבראשית צבה: (ד) אלה. האמורים למעלה: תולדות השמים
והארץ בהבראם ביום עשות ה'. ללמדך שכלם נצראו צראשון. דבר אחר
בצבראם, צב' צראם, שנאמר ציה כ' צור עולמים, צב' אוחיות הללו של השם, יצר
שני עולמים², ולמדך כאן שהעולם הזה נצרא צה"א, (ס"א כמו שה"א פתוחה
למטה כך העולם פתוח לשמים צחצובה ועולם הצא נצרא ציו"ד לומר שצדיקים
שצאוחו צמן מועטים כמו י' שהיא קטנה צאוחיות) רמז שירדו הרשעים למטה

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the sixth day), because God did in fact carry out a small amount of work on the seventh day. Nevertheless, it was such a miniscule amount of work that it did not constitute a desecration of Shabbos.

To illustrate this point *Rashi* described it as a “hairsbreadth” of work, since a single hair is virtually imperceptible on its own, and only becomes noticeable when combined with other hairs. Similarly, the work that God did on Shabbos was so miniscule it was totally imperceptible.

Nevertheless, *Rashi* writes that it still “appeared as if He completed the work on that day”—despite the fact that only a miniscule amount of work was done on the seventh day—since, technically speaking, the work was finished then.

RASHI'S SECOND INTERPRETATION

In the final analysis however, the above explanation is not completely satisfying since:

a.) The verse, “on the seventh day, God completed His work that He had made” is rendered somewhat non-literally, to read, “in the first few moments of the seventh day, God completed his work, etc.”

b.) The above statement still contradicts the declaration in verses 1:31 and 2:1 that, “God saw everything that He had made...The skies, the earth and all their multitudes were completed,” already on the sixth day.

Therefore, *Rashi* brought a second explanation: “What was the world lacking? Rest. When Shabbos came, rest came. The work was completed and finished.” I.e. the creation of the world was indeed complete on the sixth day, and the only additional “creation” that was added on the seventh day was “rest.”

However, this interpretation is rather difficult to accept since, at the literal level, “rest” is not a type of creation or work, but rather, the absence

of work. It is thus inconsistent with the verse which states, “On the seventh day, God completed His work that He had made,” for it turns out that God did not do any *real* work on the seventh day.

Since this interpretation is less plausible than the first, *Rashi* cited it last.

WHAT WORK DID GOD DO?

Returning to the first interpretation of *Rashi*, we are left with the question: What work did God do for that momentary instant of time during the first Shabbos of creation? And why was it not considered to be a transgression of Shabbos?

On the sixth day God created only man and the animals. In chapter 3, verse 8, *Rashi* writes that Adam and Chava sinned during the tenth hour of the day, from which it is obvious that they must have been created before this time. Thus, in the remaining period of the day God would have been completing His other work of that day: creating the animals (which He had begun before the creation of man), “establishing their form and stature” (*Rashi* to 1:25). Therefore, we can presume that the “hairsbreadth” of work during Shabbos signified the completion of the animal kingdom.

Since the work done on Shabbos was merely the completion of acts carried out during the week, it was not considered to be a desecration of Shabbos.

One might ask: One of the forbidden types of work on Shabbos is *makeh bepatish*, completing the formation of an object with a final blow of the hammer. From this we see that even the completion of work is forbidden on Shabbos, so how could God complete His formation of the animals on Shabbos?

It could be argued that a person is only liable for *makeh bepatish* when

SECOND
READING

³ God blessed the seventh day (that a double portion of manna should descend in its honor) and He sanctified it (that no manna should descend on Shabbos itself), because on that (day) God rested from all His work that He had created, (for the remaining work which was left) to be done (on Shabbos, He carried out on Friday instead, by doubling His workload).

⁴ These (above mentioned details) are the chronology of the skies and the earth when they were created, on the (first) day when God, Almighty God, made earth and skies (and the subsequent days when He materialized the creations).

🌀 DETAILS OF THE CREATION OF MAN & WOMAN 🌀

(The Torah now adds further details concerning the creation of man and woman, mentioned above, 1:27)

⁵ (The vegetation had only germinated within the ground, but) none of the trees of the field were yet (sprouting) on the (surface of the) earth, nor had any vegetation of the field yet grown, because God, Almighty God, had not brought rain upon the earth (since) there was no man to (appreciate the rain and) work the soil.

⁶ (God caused) a mist to ascend from the earth (moistening the clouds in order to) soak the entire

CLASSIC QUESTIONS

● Why had God not sent rain? (v. 5)

RASHI: He had not caused it to rain, because there was no man to work the soil, and no one recognized the benefit of rain. But when

man came and recognized that it is a necessity for the world, he prayed for it. Then rain came down, and the trees and the herbs sprouted (See “Sparks of Chasidus”).

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the *entire act* that he performs occurs on Shabbos. In our case however, only a small portion of the act occurred on Shabbos (a “hairsbreadth”) so God did not desecrate Shabbos.

One still might ask: There is a rabbinic prohibition which forbids even half a creative act (*melacha*) to be performed on Shabbos. For example,

the prohibition of carrying in the public domain on Shabbos involves two phases, “picking up” and “placing down.” But, if a person picked an object up on Friday afternoon and then, after carrying it in the public domain, placed it down on Shabbos, he would have transgressed a rabbinic prohibition of performing half a creative act (see *Shabbos* 3b). (Even though these rabbinic laws were only introduced formally at the time of the second Temple, we are nevertheless taught that they were observed as early as the times of Avraham (*Rashi to Toldos* 26:5), so we can presume that God observed them too).

🌀 The Last Word 🌀

Why did God deem it necessary to continue working all the way up to *Shabbos*, and even to extend His work by a hairsbreadth into *Shabbos*? What was gained by this feat of precision?

God was teaching a lesson to mankind about the preciousness of time. So long as a person has the opportunity to carry out his Divinely ordained mission in this world, he should utilize every moment in order to realize its fullest potential, pushing every allocation of time to its utmost limits.

Alternatively: a person might bemoan the fact that we are living in such a spiritually desensitized generation. Gone are the days of the prophets and Talmudic sages, when the Jewish people served God with the utmost fervor! What could our lowly generation possibly achieve beyond the accomplishments of our ancestors?

The answer to this question can be derived from God’s conduct when creating the world. Just like we see that every moment was precious to God, to the extent that he continued working to the very last opportunity—likewise the final work of the very last generations is of paramount importance. (*Likutei Sichos* vol. 5, p. 24ff.)

🌀 Sparks of Chasidus 🌀

“(GOD CAUSED) A MIST TO ASCEND...” (v. 6)

When a person prays to God, it is not merely that God “listens” to his prayers from above and responds accordingly. Rather, the process of prayer itself *refines* the person spiritually, rendering him a suitable receptacle for additional Divine blessings. The receipt of a blessing is thus the *direct outcome* of sincere, focused prayer.

This process is mirrored in the physical world by the method in which rain is formed: Rain is not a new entity that is formed in heaven, but rather, the same “mist” that ascends from the ground, forms clouds and eventually condenses into rain which showers back down onto the earth.

In this light, we can appreciate the inner intention of *Rashi’s* comment (v. 5) that the first rain shower only occurred in response to Adam’s prayer. (*Sefer Hama’amarim Melukat* vol. 4, pp. 254-5)

אֶדְמָתָא: וַיִּבְרָא יי אֱלֹהִים יֵת אָדָם עֶפְרָא מִן אֶדְמָתָא וּנְפַח בְּאַפּוּהִי נְשָׁמָתָא דְחַיִּי וְחַתּוּ בְּאָדָם לְרוּחַ מַמְלָלָא: ה וּנְצִיב יי אֱלֹהִים גִּנְתָּא בְּעֵדֵן מִלְקָדְמִין וְאַשְׁרֵי תַמָּן יֵת אָדָם דִּי בְרָא: ט וַאֲצַמַח יי אֱלֹהִים מִן אֶרֶעָא כָּל אֵילָן דְּמִרְנָג לְמַחְזֵי וְטָב לְמִיכַל וְאֵילָן חַיִּיָּא בְּמִצִּיעוֹת גִּנְתָּא וְאֵילָן דְּאֶבְלִין פִּירוּחֵי חַיִּימִין בֵּין טָב לְבִישׁ: י וְנִהְרָא הָוָה נָפִיק מִעֵדֵן לְאַשְׁקָאָה יֵת גִּנְתָּא וּמִתַּמָּן מִתְפָּרֵשׁ וְהָוָה לְאַרְבָּעָא רִישֵׁי נְהָרִין: יא שׁוּם חַד פִּישׁוֹן הוּא מְקִיף יֵת כָּל אֶרֶעָא דְחַוִּילָה דִּי תַמָּן דְּהָבָא: יב וְדְהָבָא דְאַרְעָא הָהִיא טָב תַּמָּן בְּדִלְחָא וְאַבְנֵי בּוֹרְלָא: יג וְשׁוּם נְהָרָא תִּנְגָּנָא גִּיחוֹן הוּא מְקִיף יֵת כָּל אֶרֶעָא דְכּוּשׁ: יד וְשׁוּם

מִן־הָאָרֶץ וְהִשְׁקָה אֶת־כָּל־פְּנֵי הָאֲדָמָה: ו וַיִּצְרֹ יְהוָה אֱלֹהִים אֶת־הָאָדָם עֶפְרָא מִן־הָאֲדָמָה וַיִּפַּח בְּאַפּוּי נְשָׁמַת חַיִּים וַיְהִי הָאָדָם לְנֶפֶשׁ חַיָּה: ה וַיֹּטֶעַ יְהוָה אֱלֹהִים גֵּן־בְּעֵדֵן מִקְדָּם וַיִּשֶׂם שָׁם אֶת־הָאָדָם אֲשֶׁר יָצָר: ט וַיִּצְמַח יְהוָה אֱלֹהִים מִן־הָאֲדָמָה כָּל־עֵץ נֶחֱמֵד לְמִרְאָה וְטוֹב לְמֵאכֹל וְעֵץ הַחַיִּים בְּתוֹךְ הַגֵּן וְעֵץ הַדַּעַת טוֹב וְרָע: י וְנָהָר יֵצֵא מֵעֵדֵן לְהַשְׁקוֹת אֶת־הַגֵּן וּמִשָּׁם יִפְרֹד וְהָיָה לְאַרְבָּעָה רָאשִׁים: יא שָׁם הָאֶחָד פִּישׁוֹן הוּא הַסֹּבֵב אֶת כָּל־אֶרֶץ הַחַוִּילָה אֲשֶׁר־שָׁם הַזֹּהָב: יב וְהַזֶּה הָאֶרֶץ הַהִיא טוֹב שָׁם הַפְּרִלָח וְאֶבֶן הַשֹּׁהַם: יג וְשֵׁם־הַנְּהָר הַשְּׁנִי גִיחוֹן הוּא הַסֹּבֵב אֶת כָּל־אֶרֶץ כּוּשׁ: יד וְשֵׁם הַנְּהָר הַשְּׁלִישִׁי

רש"י

בו דעה ודבור: (ח) מקדם. במזרחו של עדן נטע את הגן, ואם תאמר כרי כבר נאמר ויצר וגו' את האדם וגו', ראיתי בצרייתא של ר' אליעזר בנו של ר' יוסי בגלילי מל"צ מדות שהתורה נדרשת וזו אחת מהן, כלל שלאחריו מעשה הוא פרטו של ראשון, ויצר את האדם וגו', זהו כלל, סתם צרייתא מביאין וסתם מעשיו, חזר ופירש ויירר כי אלהים וגו', וילמח לו גן עדן, ויניחוהו בגן עדן, ויפל עליו תרדמה, השומע סבור שהוא מעשה אחר, ואינו אלא פרטו של ראשון. וכן אלא בהמה חזר וכתב וילר כי וגו' מן האדמה כל חית השדה, כדי לפרש ויצר אל האדם לקרות שם, וללמד על העופות שנבראו מן הרקק: (ט) ויצמח. לענין הגן הכתוב מדבר: בתוך הגן. צלמלע הגן: (יא) פישון. הוא נילוס נהר מצרים, ועל שם שמימיו מתצרכין ועולין ומשקין את הארץ נקרא פישון, כמו ופשו פרשיו. דבר אחר פישון, שהוא מגדל פשתן, שנאמר אלל מצרים ובושו עוזדי פשתים: (יג) גיחון. שהיה בולך וכומה וכמייתו גדולה מאד, כמו וכי יגח, שמנגח וכולך וכומה:

לענין צרייתא של אדם העלה הכתוב, והשקע עננים לשדות העפר, ונצרה אדם, כגזל זה שנותן מים ואחר כך לש את העיסה, אף כאן והשקע, ואחר כך וייצר: (ז) וייצר. שתי יצירות, יצירה לעולם הזה ויצירה לתחיית המתים, אבל צבהמה שאינה עומדת לדן, לא נכתב צייתא שני יודיים: עפר מן האדמה. צר עפרו מכל האדמה, מארבע רוחות, שכל מקום שימות שם, תהא קולעתו לקצורה. דבר אחר, נטע עפרו ממקום שנאמר בו מצח אדמה תעשה לי, הלואי תהא לו כפרה ויוכל לעמוד: ויפח באפיו. עשאו מן התחתונים ומן העליונים, גוף מן התחתונים ונשמה מן העליונים, לפי שציוס ראשון נבראו שמים וארץ, צשני צרא רקיע לעליונים, צשליש תראה היצבה לתחתונים, צרביעי צרא מאורות לעליונים, צחמישי ישראו המים לתחתונים, צחזק צשני לצרות צו צעליונים ומתחתונים, ואם לאו יש קגאה צמעשה צראשית, שיהיו אלו צדים על אלו צצריאת יום אחד: לנפש חיה. אף צבהמה וחיה נקראו נפש חיה, אך זו של אדם חיה שצכולן, שחוסף

CLASSIC QUESTIONS

● How was man formed? (v. 7)

RASHI: God gathered soil from the entire earth from all four directions, so that wherever man would die, the earth would accept him for burial.

Another explanation: God took soil from the place of which it is said, "You shall make Me an altar of earth" (Shemos 20:21), to symbolize that it [the earth of the altar] should be an atonement for him, so that he would be able to endure.

● When did God create the Garden of Eden? (v. 8)

TALMUD: Seven things were [intended to be] created before the creation of the world: Torah, Teshuvah, the Garden of Eden,

Gehinom, God's throne of glory, the Holy Temple and the name of Mashiach (Pesachim 54a; Nedarim 39b).

MIDRASH: Man was created on the sixth day of creation, and the Garden of Eden on the third day (Bereishis Rabah ch. 15).

● Why didn't God create man in the Garden of Eden? (v. 8)

CHIZKUNI: Because then man would have thought that the entire world was as beautiful as the Garden of Eden. Therefore, God first created man outside the Garden, to see how unpleasant the world really was, and then He placed him in the haven of the Garden.

RADAK: In this way man would recognize the kindness which God performed for him by placing him in the Garden.

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It does appear therefore that God "transgressed" a rabbinic law by carrying out *part* of a creative act on Shabbos.

However, in the final analysis, God did not transgress Shabbos at all. For the rabbinic prohibition of performing half a creative act on Shabbos

only applies when each half is a significant proportion of the total act. In our case however, God only performed a miniscule portion of the act on Shabbos (a hairsbreadth), and was thus totally "exempt."

(Based on Likutei Sichos vol. 5, p. 24ff.)

surface of the ground (so that man should be created from moist earth). ⁷ God, Almighty God, formed man out of soil from (the four corners of) the Earth. He blew into his nostrils a living soul, and man became a living, (thinking and speaking) being.

⁸ God, Almighty God, planted a garden in Eden to the east, and placed there the man which He had formed. ⁹ (In the garden,) God, Almighty God, made every tree that is pleasant to look at and good to eat grow out from the ground. The Tree of Life (grew) in the middle of the garden, and the Tree of Knowledge of good and evil (also grew in the garden).

¹⁰ A river flowed out of Eden to water the garden, and from there it separated and became the source of four riverheads. ¹¹ The name of one is Pishon (the Nile), which surrounds the entire land of Chavilah, where there is gold. ¹² The gold of that land is good. Crystal and onyx (are found) there. ¹³ The name of the second river is Gichon, which surrounds the entire land of Kush. ¹⁴ The name of the third river is

CLASSIC QUESTIONS

● Why did the four rivers receive their names? (v. 10-14)

RASHI: Pishon is the Nile, the river of Egypt. Because its waters are blessed, and they rise and water the land, it is called Pishon, as in the verse, “and their riders shall increase (וַיִּבְשְׁוּ)” (Habbakuk 1:8). Another explanation: It is called Pishon because it causes flax (פִּשְׁתָּן) to grow, as is stated in reference to Egypt, “And those who work at flax (פִּשְׁתָּן) ... shall be ashamed” (Isaiah 19:9).

Gichon flowed and roared, and its roaring was very great, as in the

verse: “If an ox gores (וַיִּגֹחַ)” (Shemos 21:28), for he gores and roars while goring along.

Chidekel received its name because its waters are sharp (חֵדֶק) and light (קֶלֶק).

Pras received its name because its waters are fruitful (פֶּרִי) and increase abundantly, and make people healthy. It is the most important of all the rivers because it is mentioned in conjunction with the Land of Israel.

TORAS MENACHEM

🕯️ MAN AND THE GARDEN OF EDEN (v. 7-8)

a.) Why does Rashi not explain why Adam was created outside the Garden of Eden, only to be brought there later? [c.f. **Chizkuni, Radak**]

b.) In his second interpretation regarding how man was formed, Rashi writes that man was created on the site of the Altar. This is a fifteen-day journey by foot to the Euphrates River (see *Mishnah, Ta'anis* 1:3), which is in the proximity of the Garden of Eden (see v. 14). Why does Rashi not make any mention of Adam's miraculous transportation to the Garden of Eden, where he covered a journey of fifteen days within one day?

🕯️ Sparks of Chasidus 🕯️

“HE BLEW INTO HIS NOSTRILS A LIVING SOUL” (v. 7)

- God created the world with Divine “speech.” Man's soul however, was “blown” by God into his body (v. 7). When a person blows, he exhales from deep within his body. This analogy illustrates that the soul contains a deeper aspect of Divinity than the rest of the world, since it was “blown” out from God's “innards” (so to speak) rather than the more effortless method of speech.
- In the case of animals (and plants) God created the soul and body together as a single unit. In creating man though, God first created a lifeless body into which He later infused a “soul of life.” This is because the soul of man is so high in comparison to the body that it could not be formed as a single unit. Rather, a separate act of God was required to achieve the remarkable union between them.

(Based on Tanya ch. 2; Sefer Hama'amarim 5714, p. 126)

THE EXPLANATION

The common conception [based on **Talmud** and **Midrash**] is that the Garden of Eden was created before man. Rashi however accepted the literal sequence of events recorded in the Torah, that first, “God, Almighty God, formed man out of soil” (v. 7), and that only afterwards, “God, Almighty God, planted a Garden in Eden to the east” (v. 8). Therefore, it is obvious why Rashi did not need to address the question why Adam was not created in the Garden of Eden, because when Adam was formed the Garden did not yet exist!

Similarly, Rashi did not need to explain Adam's miraculous transferral to the Garden of Eden within one day, since the very fact he was formed from earth was itself miraculous. It is therefore not surprising that Adam's miraculous formation should be followed by a miraculous transportation.

(Based on Sichas Shabbos Bereishis 5745)

🕯️ NAMES OF THE FOUR RIVERS (v. 10-14)

Why did Rashi feel the need to explain the significance behind the name of each river (cited in verses 10-14)? Rashi does not explain every name that is mentioned in the Torah, so presumably when he does offer an explanation it must be for a specific reason. What could that be in our case?

Rashi was troubled by the following question: since man had only just been created, and there were no other people around to talk to in any case, what is the point of naming the rivers? Surely a name is only required to communicate with another person?

Thus, on reading the verse, “A river flowed out of Eden to water the Garden, and from there it separated” (v. 10), Rashi came to the conclusion that the Torah must be adding these details about the various rivers, to stress the greatness of the Garden of Eden. Therefore he explains how each of the names enhances the Torah's praise of the Garden of Eden, indicating how four mighty rivers arose from this sublime location.

(Based on Sichas Shabbos Bereishis 5729)

נִהְיָא תְּלִיתָא דִּינִגְלַת הוּא מְחַלֵּךְ לְמַדִּינָהּ
דְּאַתּוּר וְנִהְיָא רַבֵּינָא הוּא פֶּרֶת: מו וְדָבָר יֵי
אֱלֹהִים יֵת אָדָם וְאַשְׁרִיָּה בְּגִנְתָּא דְּעֵדֶן
לְמַפְלָחָה וּלְמִטְרָה: מו וּפְקִיד יֵי אֱלֹהִים עַל
אָדָם לְמִימָר מִכָּל אֵילָן גִּנְתָּא מִכָּל תִּיכּוּל:
יז וּמֵאֵילָן דְּאֶכְלִין פִּירוּהֵי חֲכִימִין בֵּין טַב
לְבִישׁ לֹא תִיכּוּל מִנִּיהּ אֲרִי פִּיזְמָא דְּתִיכּוּל
מִנִּיהּ מִמַּת תְּמוּת: יח וְאָמַר יֵי אֱלֹהִים לֹא
תִקֵּין דִּיתְהוּ אָדָם בְּלַחֲדוּהֵי אַעֲבֵד לִיהּ סִמְךָ
לְקַבְּלִיהּ: יט וּבְרָא יֵי אֱלֹהִים מִן אֲרֻעָא כָּל
חַיּוֹת בְּרָא וְיֵת כָּל עוֹפֹא דְשָׁמַיָּא וְאִתִּי לֹת
אָדָם לְמַחְזֵי מַה יִּקְרִי לִיהּ וְכָל דִּי הָוָה קָרִי
לִיהּ אָדָם נִפְשָׁא חַיָּתָא הוּא שְׁמִיהּ: כ וּקְרָא

חֲדָקָל הוּא הֶהָלֵךְ קִדְמַת אֲשׁוּר וַחֲנָהָר הָרַבִּיעִי הוּא פֶּרֶת:
טו וַיִּקַּח יְהוָה אֱלֹהִים אֶת-הָאָדָם וַיְנַתְּהוּ בְּגִן-עֵדֶן לְעִבְדָּהּ
וּלְשִׁמְרָהּ: טז וַיֵּצֵא יְהוָה אֱלֹהִים עַל-הָאָדָם לֵאמֹר מִכָּל
עֵץ-הַגֵּן אָכַל תֹּאכַל: יז וּמִעֵץ הַדְּעִת טוֹב וְרָע לֹא תֹאכַל
מִמֶּנּוּ כִּי בְיוֹם אֲכָלְךָ מִמֶּנּוּ מוֹת תָּמוּת: יח וַיֹּאמֶר יְהוָה אֱלֹהִים
לֹא-טוֹב הֵיئֶת הָאָדָם לְבַדּוֹ אֶעֱשֶׂה-לּוֹ עֶזֶר כְּנֶגְדּוֹ: יט וַיֵּצֵר
יְהוָה אֱלֹהִים מִן-הָאָדָמָה כָּל-חַיַּת הַשָּׂדֶה וְאֵת כָּל-עוֹף
הַשָּׁמַיִם וַיָּבֵא אֶל-הָאָדָם לִרְאוֹת מַה-יִּקְרָא-לּוֹ וְכָל־אֲשֶׁר
יִקְרָא-לּוֹ הָאָדָם נֶפֶשׁ חַיָּה הוּא שְׁמוֹ: [שלישי] כ וַיִּקְרָא הָאָדָם

רש"י

(יט) ויצר וגו' מן האדמה. היא ילירכ היא עשייה האמורה למעלה ויעש
אלהים את חית הארץ וגו', אלא צא ופירש שהעופות נבראו מן הרקק, לפי
שאמר למעלה מן המים נבראו, וכאן אמר מן האדמה נבראו. ועוד ללמדך כאן,
שצעת ילירכן, מיד צו ציוס, הביאם אל האדם לקרות להם שם³. וצדצרי
אגדכ⁴ ילירכ זו לשון ריודי וכבוש, כמו כי תלור אל עיר⁵, שכשן תחת ידו של
אדם: וכל אשר יקרא לו האדם נפש חיה וגו'. כססכו ופרשכו, כל נפש

(יד) חדקל. שמימי חדין וקלין: פרת. שמימי פרין ורצין, ומצרין את
האדם: כוש ואשור. עדיין לא היו, וכחז המקרא על שם העתיד: קדמת
אשור. למזרח של אשור: הוא פרת. החשוב על כולם, הנזכר על שם ארץ
ישראל: (טו) ויקח. לקחו צדצרים נאים, ופתכו ליכנס: (יח) לא טוב היות
וגו'. שלא יאמרו שתי רשויות הן, הקצ"כ בעליונים יחיד ואין לו זוג, וזה
בתחתונים ואין לו זוג: עזר כנגדו. זכר עזר, לא זכר כנגדו להלחם?

CLASSIC QUESTIONS

● How did God bring man to the Garden of Eden? (v. 15)

RASHI: God enticed him with pleasant words and persuaded him to enter.

GUR ARYEH: Why would man need to be convinced to enter such a wonderful place as the Garden of Eden? Because man did not know how great the Garden of Eden was and he needed to be informed by God. Thus, the "pleasant words" with which God convinced man to enter were merely a description of the garden.

● Why was it "not good" for man to be alone? (v. 18)

RASHI: Because people might say, "There are two dominions! God alone rules over the upper worlds and He has no partner, and man is the sole ruler of the lower worlds, and he has no partner."

● Why was woman created "opposite" man? (v. 18)

RASHI: If he is worthy, she will be a helpmate. If he is not worthy, she will be against him, to fight him.

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🕒 MAN'S ENTRY INTO THE GARDEN OF EDEN (v. 15)

Rashi writes that God persuaded Adam to enter the Garden of Eden with, "pleasant words." But why did he need to be persuaded to enter the garden, which was the most desirable of all places in the world? [See *Gur Aryeh*].

The answer to this question is to be found at the end of the verse, "God...settled him in the Garden of Eden to cultivate it and to guard it," i.e. he was placed there to carry out a Divine mission. Adam was sensitive to the awesome responsibility that carrying out God's command entailed, so he was reluctant to enter. Consequently, it was necessary for God to persuade him with "pleasant words," describing the pleasant quality of Divine service.

(Based on *Sichas Shabbos Bereishis* 5745)

🕒 THE NEED FOR MAN'S PARTNER (v. 18)

Even a child who is studying *Chumash* for the first time understands that his father depends on the assistance and moral support of his mother. Consequently, when he reads verse 15, "It is not good that man is alone. I will make him a helpmate opposite him," the matter is self-understood. What forced *Rashi* to conclude that the Torah is speaking here of an ideological fear that "people might say, 'There are two dominions,'" when he could have written more simply that man needs the physical and emotional support of a partner?

THE EXPLANATION

If the Torah was informing us here that woman was created to provide support for man, the verse would have stated, "It is not good for man to be alone" (לֹא טוֹב לְאָדָם הֵיִיִּת לְבַדּוֹ). In fact, however, the Torah

Chidekel, which flows to the east of Ashur (Assyria), and the fourth river is Pras (Euphrates).

¹⁵ God, Almighty God, (persuaded) the man (to enter the Garden), and settled him in the Garden of Eden to cultivate it and to guard it.

¹⁶ God, Almighty God, commanded man, saying, “You may eat freely from every tree of the Garden,
¹⁷ but you must not eat from the Tree of Knowledge of good and evil. For on the day that you will eat from it you will certainly die.”

¹⁸ God, Almighty God, said, “It is not good that man is alone. I will make him a helpmate opposite him.”

¹⁹ God, Almighty God, formed from the earth every beast of the field and every bird of the skies, and He brought (each species straight-away as it was formed) to man to see what he would call it. Whatever the man called each living thing, (remained) its name (forever).

CLASSIC QUESTIONS

● How did Adam know the names of the animals? (v. 19-20)

MINCHAH BELULAH: A Hebrew name indicates an entity’s essential qualities. In his great wisdom, Adam was able to discern the correct name for each species upon observing its nature.

SHALOH: Adam’s wisdom here was that merely through seeing the physical animal he was able to determine its spiritual source.

● Did Adam name the fish too? (v. 19)

MIDRASH: Yes. Even though the Torah makes no mention of the fact, Adam actually named the fish (*Midrash Chaser Veyatir*).

CHIZKUNI: No. If God had brought the fish out of the sea to Adam, they would have died.

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states, “It is not good that man is alone” (לֹא טוֹב הָיִיתָ הָאָדָם לְבָדּוֹ), indicating that we are speaking here of something which is *essentially* “not good,” regardless of its emotional effect on man. Therefore, *Rashi* explained that the presence of a single man is undesirable in the sense that it may give the false impression that he is a deity.

GOD’S SOLUTION

However, even after the creation of woman this problem seems to remain since, in the final analysis, man was *created* alone, and remained that way for a period of time before he was joined by woman. Couldn’t that give the impression that man is some type of god?

This problem is solved by *Rashi*’s second comment that, “If he is worthy, she will be a helpmate. If he is not worthy, she will be against him, to fight him.” I.e. man will always be dependent on the support of woman to the extent that (if he is not worthy) they will fight with each other. Since he will constantly feel dependent on another, and he will be aware of the potential conflict that could arise with his partner at any moment, it will surely be fixed in man’s mind that he is not a self-sufficient being.

(Based on *Likutei Sichos* vol. 5, p. 20)

The Last Word

Our Sages taught that the verse “God, Almighty God, commanded man, saying, “You may eat freely from every tree of the Garden” (v. 16), alludes to the seven universal laws that God gave to all mankind:

“God”—belief in God

“Almighty God”—not to worship idols

“commanded”—establishing courts of law

“man”—not to murder

“saying”—not to indulge in forbidden relations (see *Jeremiah* 3:1)

“you may eat freely”—not to eat a limb from a living animal

“from every tree of the garden”—not to steal. (*Sanhedrin* 56b)

According to Jewish Law we are obliged to promote the observance of these laws among the nations of the world (*Rambam, Laws of Kings* 8:10-11). Unfortunately, in previous generations this was not possible, as any act which could be perceived as proselytizing would have threatened the security of the Jewish community. However nowadays, thanks to God’s blessings, we live in a free society which enables us to fulfill this holy obligation.

(See *Likutei Sichos*, vol. 26, pp. 132ff.)

🕊️ NAMING OF THE ANIMALS (v. 19-20)

The naming of the animals by Adam could be understood in one of two ways:

a.) It was for the benefit of man, enabling him to distinguish one species from another.

b.) It was for the benefit of the creatures being named. (This is because a Hebrew name indicates an entity’s spiritual source (see *Shaloh*), so by calling each species by its correct name Adam illuminated the animal’s spiritual source within its physical body).

It could be argued that this, in fact, is the basis of the dispute between the *Midrash* and *Chizkuni* as to whether Adam named the fish:

Chizkuni understood that the naming was for the benefit of man. Thus, there was no need to name the fish which are not observable by man, as they inhabit the sea and die as soon as they leave the water.

The *Midrash* understood that the naming was for the benefit of the creatures being named. Consequently, the *Midrash* came to the conclusion that Adam would have named the fish too, as it was for their benefit to do so.

אדם שמהן לכל בעיירה ולעופא דשמיא
ולכל חיות ברא ולאדם לא אשכח סמך
לקבליה: כא ורמא יי אלהים שנתא על אדם
ודמך ונסיב דא מעלעוהי ומלי בשרא
תחותיה: כב ובנא יי אלהים ית עלעא דנסיב
מן אדם לאתתא ואיתה לות אדם: כג ואמר
אדם דא ומנא נרמא מנרמי ובסרא מבסרי
לדא יתקרי אתתא ארי מבעלא נסיבא דא:
כד על כן ישבוק גבר בית משכבי אבוהי
ואמיה וידבק באתתיה ויהיו לבסרא חד:
כה והיו תרניהון ערמילאין אדם ואתתיה ולא
מתפלמין: א והיוא הוה חכים מכל חות ברא
די עבד יי אלהים ואמר לאתתא בקושטא
ארי אמר יי לא תיכלון מכל אילן גנתא:
ב ואמרת אתתא לחויה מפירי אילן גנתא
גיבול: ג ומפירי אילנא די במציעות גנתא
אמר יי לא תיכלון מגיה ולא תקרבון ביה
דלקא תמותון: ד ואמר חויה לאתתא לא

שמות לכל הבהמה ולעוף השמים ולכל חית השדה ולאדם
לאמצא עזר כנגדו: כא ויפל יהוה אלהים | תרדמה
על האדם וישן ויקח אחת מצלעותיו ויסגר בשר תחתנה:
כב ויבן יהוה אלהים | את הצלע אשר לקח מן האדם
לאשה ויבאה אל האדם: כג ויאמר האדם זאת הפעם עצם
מעצמי ובשר מבשרי לזאת יקרא אשה כי מאיש לקחה
זאת: כד על כן יעזב איש את אביו ואת אמו ודבק באשתו
והיו לבשר אחד: כה ויהיו שניהם ערופים האדם ואשתו ולא
יתבששו: ג א והנחש היה ערום מכל חית השדה אשר עשה
יהוה אלהים ויאמר אל האשה אף כי אמר אלהים לא
תאכלו מכל עץ הגן: ב ותאמר האשה אל הנחש מפרי עץ
הגן נאכל: ג ומפרי העץ אשר בתוך הגן אמר אלהים לא
תאכלו מפניו ולא תגעו בו פן תמתון: ד ויאמר הנחש

רש"י

הקדש אומרת כן, לאסור על בני נח העריות: לבשר אחד. הולד נולד על ידי שניהם, ושם נעשה צער אחד: (כב) ולא יתבששו. שלא היו יודעים דרך לניעות להבחין בין טוב לרע, ואף על פי שנתנה זו דעה לקרות שמות, לא נתן זו יצר הרע, עד אכלו מן העץ ונכנסו בו יצר הרע, וידע מה בין טוב לרע: (ה) והנחש היה ערום. מה ענין זה לכאן, היה לו לסמוך ויעש לאדם ולאשתו כהמות עור וילבישם, אלא ללמדך מאיזו סבה קפץ הנחש עליהם, ראה אותם ערומים ועסוקים בתשמיש לעין כל, ונתאחז להם: ערום מכל. לפי ערמתו וגדולתו היתה מפלתו, ערום מכל, ארוך מכל: אף כי אמר וגו'. שמא אמר לכם לא תאכלו מכל וגו', ואף על פי שראה אותם אוכלים משאר פירות, הרבה עליה דברים, כדי שתשיצו ויצא לדבר צאותו העץ: (ג) ולא תגעו בו. הוסיפה על האווי, לפיכך צאח לידי גרעון, הוא שנאמר אל

חיה אשר יקרא לו האדם שם, הוא שמו לעולם: (כ) ולאדם לא מצא עזר: (כא) ויפל ה' אלהים תרדמה. כשהציא, הציא לפניו כל מין ומין, זכר ונקבה, אמר, לכלם יש בן זוג ולי אין בן זוג, מיד ויפל: מצלעותיו. מסערי, כמו וללע המשכן, זכו שאמרו שני פרופין נצראו: ויסגור. מקום החתך: וישן ויקח. שלא יראה חתיכת בשר שממנו נצראת, ותצצה עליו: (כב) ויבן. כצנין, רחבה מלמטה וקצרה מלמעלה, לקבל הולד, כאור של חטים שהוא רחב מלמטה וקצר מלמעלה, שלא יכבד משאו על קירותיו: ויבן את הצלע לאשה. להיות אשה, כמו ויעש אותו גדעון לאפוד⁴, להיות אפוד: (כג) זאת הפעם. מלמד שצא אדם על כל צהמה וחיה, ולא נתקרר דעתו עד שצא על חוה: לזאת יקרא אשה כי מאיש וגו'. לשון נופל על לשון, מכאן שנצרה העולם בשלשון הקדש⁵: (כד) על כן יעזב איש. רוח

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AN ALTERNATIVE ARGUMENT

Alternatively, it could be argued that both the *Midrash* and *Chizkuni* agreed that Adam named the animals for their own benefit. Rather, they differed over the more subtle implications of the naming process:

The story of Adam naming the animals is recorded at a significant juncture in the *Chumash*. Up to this point we have read solely about the creation of the world; and from here onwards we begin to read about the efforts—and transient failings—of man, to carry out God's will in the world, in order to “cultivate it and to guard it.”

The question therefore arises: At which side of the “junction” does the account of Adam's naming of the species fall? Does this naming represent the completion of the *creative process*, where each living entity was finally assigned its own name? Or are we reading here of the first act of Divine *service* by man? Let us discuss each of these two avenues:

a.) Naming as an act of creation

The creation process witnessed the differentiation of primordial matter into different materials and creatures, i.e. a transition from unity (Godliness) to multiplicity (creation). The act of naming was the final stage of bringing multiplicity to the world, as each general category of animals became distinguished into specific species. Since multiplicity *conceals* God's presence—for in truth there is nothing but the *one* God—the process of naming the species endowed them with a greater sensation of individuality and separateness from God.

In this respect, there is a distinction between aquatic life and land animals. Fish die as soon as they leave their natural habitat of water, which is a graphic expression of their fragility and dependency. Land animals, by contrast, can survive for long periods of time in a variety of environments. Thus, land animals demonstrate multiplicity to a greater extent than fish, since they are more self-sufficient and independent.

THIRD READING ²⁰ Man named all the cattle and the birds of the skies and all the beasts of the field (and saw that each had a male and female counterpart). Man, however, did not find any helpmate opposite him (so he complained to God).

²¹ God, Almighty God, caused a deep sleep to fall upon man, and he slept. He took (a piece from) one of his sides, and He sealed the flesh in its place. ²² God, Almighty God, built the side that He had taken from man into a woman, and He brought her to man. ²³ Man said, "(After searching amongst all the animals and failing,) this time (I have found the) bone from my bones, and flesh from my flesh. This shall be called 'ishah' (woman) because she was taken from 'ish' (man)." ²⁴ Therefore, a man shall leave his father and his mother, and cling to his wife, and they shall become one flesh (through their children).

THE SIN OF THE TREE OF KNOWLEDGE

2:25 **T**hey were both naked, the man and his wife, and they were not ashamed (since they had no evil inclination, but their nakedness aroused the interest of the serpent).

3 ¹ The serpent was cunning, more than all the beasts of the field that God, Almighty God, had made. It said to the woman, "Did God perhaps say, 'You shall not eat of any of the trees of the garden'?"

² The woman said to the serpent, "We may eat from the fruit of the trees of the garden, ³ but from the fruit of the tree that is in the middle of the garden, God has said, "You shall not eat of it, and you shall not touch it, lest you die."

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Fish, by contrast, show the underlying unity of creation to a greater degree, for as soon as they are separated from their "source," they die. This is a physical expression of the spiritual reality that no entity is independent of God.

According to the above approach—that the naming of the animals was for the sake of increasing multiplicity—there was no need to name the fish, since multiplicity is not particularly pronounced in aquatic life. Thus Chizkuni, who adopted the approach that the fish were not named by Adam, alluded to the above reasoning with the words, "If God would have brought the fish out of the sea to Adam they would have died."

b.) Naming as an act of Divine service.

According to the second approach above, that man's naming of the animals was the first act of Divine service, it follows that the naming must have accomplished the purpose of all Divine service—to make the world more subservient to God. This was achieved through the naming, which connected the *spiritual* source of each creature with its existence on the physical plane.

This concurs with the view of the *Midrash* that the fish were named too, since all creatures would benefit from such a spiritual revelation

(Based on *Likutei Sichos* vol. 35, p. 1ff)

Sparks of Chasidus

THE SIN OF THE TREE OF KNOWLEDGE (2:25-3:24)

Three points require clarification:

a.) Why did God not want man to "be like God knowing good and evil" (v. 5)? Surely, God is utterly benevolent, and He would want His creations to share some of His exalted wisdom? After all, man was created in the image of God.

b.) Even if man sinned, why could he not eat from the Tree of Life and live forever (v. 22)? Surely if man would "stretch out his hand and take also from the Tree of Life and eat (from it, and he will be able to) live forever" (ibid.), it would eliminate the "death" that was imposed by the sin?

c.) The fact that man was expelled from the Garden of Eden is understood, since he abused his right to remain there by eating from the tree. But why was Adam then told to "cultivate the earth" (v. 23)?

God did not want man to become aware of the concept of evil, because man is unable to remain totally aloof from things that he comes to understand. Man's nature is to inquire, to empathize and to interact. When he encounters a new phenomenon, he wonders how it might affect his life. He begins to measure the idea according to the established norms of his conscious existence, and he allows his emotions to explore the new entity to see if he has discovered a new "love" or a new "hate." In short, when a person encounters something utterly new, he investigates it with the totality of his personality. From that point on, the concept leaves an indelible mark on his life.

So, God was aware that if man was to come to "know evil," the results would be disastrous, for in the process of his exploratory investigations, man would inevitably become attached to it.

(continued on page 23)

ממת תמותון: ה ארי גלי קדם יי ארי ביום
 דתיכלון מניה ויתפתח עניכון ותהון
 כרבבין חכימין בין טב לבישו ותות אתתא
 ארי טב אילנא למיכל וארי אפי הוא לענין
 ומרגא אילנא לאסתכלא ביה ונסיבת מאבה
 ואכלת ויהבת אף לבעלה עמה ואכל:
 ואתפתחא עיני תרויהון וידעו ארי ערמילאין
 אנון וחטיטו להון טרפי תאנין ועבדו להון
 זרזין: ה ושמעו ית קל מימרא דיי אלהים
 דמהלך בגנתא למנח יומא ואטמר אדם
 ואתתיה מן קדם יי אלהים בגו אילן גנתא:
 ט וקרא יי אלהים לאדם ואמר לה אן את:
 י ואמר ית קל מימרך שמעית בגנתא וידחלית
 ארי ערמילאי אנא ואטמרית: יא ואמר מן חוי
 לך ארי ערמילאי את המן אילנא דפקדתך
 בדיל דלא למיכל מניה אכלת: יב ואמר אדם
 אתתא דיהבת עמי היא יהבת לי מן אילנא

אלהאשה לאמות תמותון: ה כי ידע אלהים כי ביום
 אכלכם ממנו ונפקחו עיניכם והייתם כאלהים ידעי טוב ורע:
 ו תרא האשה כי טוב העץ למאכל וכי תאוה הוא לעינים
 ונחמד העץ להשכיל ותקח מפריו ותאכל ותתן גם לאישה
 עמה ויאכל: ו ותפקחנה עיני שניהם וידעו כי עירמם הם
 ויתפרו עלה תאנה ויעשו להם חגרת: ה וישמעו את-קול
 יהוה אלהים מתהלך בגן לרוח היום ויתחבא האדם ואשתו
 מפני יהוה אלהים בתוך עץ הגן: ט ויקרא יהוה אלהים
 אל-האדם ויאמר לו איכה: י ויאמר את-קלך שמעתי בגן
 ואירא כִּי-עירם אנכי ואחבא: יא ויאמר מי הגיד לך כי עירם
 אתה המן-העץ אשר צויתיך לבלתי אכל-ממנו אכלת:
 יב ויאמר האדם האשה אשר נתתה עמדי הוא נתנה-לי

רש"י

ומפני מה לא נתפרסם העץ, שאין הקצ"ח חפץ להונות צריה, שלא יכלימוכו
 ויאמרו זהו שלקח בעולם על ידו:⁷ (ח) וישמעו. יש מדרשו אגדה רבים, וכבר
 סדרוס רבותינו על מכונס צבראשית רבה וצשאר מדרשות, ואני לא צאתי אלא
 לפשוטו של מקרא, ולאגדה המיישבת דברי המקרא דבר דבור על אופניו: וישמעו.
 מה שמעו, שמעו את קול הקצ"ח שהיה מתהלך בגן: לרוח היום. לוחותו רוח
 שהשמש צאה משם [ס"א לשם ודוק כי כן עיקר] וזו היא מערצית, שלפנות ערב
 חמה צמערצ וחס סרחו צעשירית:⁸ (ט) איכה. יודע היה היכן הוא, אלא ליכנס
 עמו דצרים, שלא יבא נבל להשיב חס יענישהו פתאום. וכן צקין אמר לו אי
 הצל אחיך,⁹ וכן צלטס מי האנשים האלה עמך,¹⁰ ליכנס עמכם דצרים, וכן
 צחזקויו צשלוחי מרוך צלדן:¹¹ (יא) מי הגיד לך. מאין לך לדעת מה צשח יש
 צעומד ערוס: המן העץ. צחמי: (יב) אשר נתתה עמדי. כאן כפר צעוצב:¹²

חוסף על דבריו:¹ (ד) לא מות תמותון. דחפה עד שנגעכ צו, אמר לה כשם
 שאין מיתה צנגיעה כך אין מיתה צאכילה:² (ה) כי יודע. כל אומן שונא את
 צני אומנותו, מן העץ אכל וצרא את העולם:³ והייתם באלהים. יולרי עולמות:
 (ו) ותרא האשה. ראתה דבריו של נחש והנאו לה וכחמינתו: כי טוב העץ.
 להיות כאלהים: וכי תאוה הוא לעינים. כמו שאמר לה ונפקחו עיניכם:
 ונחמד להשכיל. כמו שאמר לה יודעי טוב ורע: ותתן גם לאישה. שלא
 תמות היא ויחיה הוא וישא אחרת: גם. לרצות צכמה וחי: (ז) ותפקחנה וגו'.
 לענין הצכמה דבר הכחצ, ולא לענין רחיה ממש, וסוף המקרא מוכיח: וידעו
 כי עירומים הם. אף הסומא יודע כשהוא ערוס, אלא מהו וידעו כי עירומים
 הם, מזה אחת היחב צידס ונתערטלו הימנכ:⁴ עלה תאנה. הוא העץ שאכלו
 ממנו, דצבר שנתקלקלו צו נתקנו,⁵ אצל שאר העצים מנעוס מליטול עליהם,

CLASSIC QUESTIONS

● When did the Sin of the Tree of Knowledge occur? (v. 8)

RASHI: The verse states that they heard God's voice in the "direction of the day." This refers to the direction in which the sun sets, which is the west. For towards evening the sun is in the west, and they sinned in the tenth hour [of daylight].

TALMUD: The day on which Adam was created consisted of twelve hours. During the first hour his dust was gathered; the second hour

it was made into a shapeless mass; the third hour his limbs were stretched out; the fourth hour a soul was placed in him; the fifth hour he stood on his feet; the sixth hour he named the animals; the seventh hour he was paired with Chava; the eighth hour they had two children; the ninth hour he was commanded not to eat from the Tree of Knowledge; the tenth hour he sinned; the eleventh hour he was judged and the twelfth hour he was banished from the Garden of Eden and went on his way (*Sanhedrin* 38b).

TORAS MENACHEM

❧ WHEN DID THE SIN OCCUR? (v. 8)

Rashi's commentary is not a mere anthology of Talmudic and Midrashic teachings. Rather, as *Rashi* declares himself, his commentary was written exclusively to: "explain the *literal meaning* of scripture" (comment to *Bereishis* 3:8). Consequently, when *Rashi* does cite a Talmudic teaching, it would be a mistake to presume that he is citing the words in the same context

that they are brought in the Talmud itself, for the Talmud does not confine itself exclusively to literal interpretations. In fact, the large body of Talmudic and Midrashic commentary to the Torah is predominantly allegorical and *non-literal*. Thus, even when *Rashi* uses a Talmudic phrase, he does so in the context of his own literalist commentary, which was not necessarily the intention of the Talmud.

⁴ The serpent said to the woman, “You will surely not die. ⁵ God (told you not to eat it, because He) knows that on the day that you eat from it, your eyes will be opened, and you will be like God (with the ability to create worlds and) knowing good and evil.”

⁶ The woman (believed the serpent) that the tree was good food (that would make a person like God), that it was desirable to the eyes (for it would open them up), and that the tree was desirable to make one wise (knowing good and evil). She took of its fruit, and she ate (it), and she also gave (some to the cattle and wild animals, and fearing that she would die and that her husband would remarry, she gave some) to her husband (who was) with her, and he ate (it).

⁷ The “eyes” (of the intellects) of both of them were opened, and they realized that they were naked (of mitzvos, having ignored the only command they had been given). They sewed together fig leaves (from the tree) and made themselves loincloths.

⁸ They heard the sound of God, Almighty God, walking in the garden in the direction (which the sun sets every) day. The man and his wife hid from God, Almighty God, among the trees of the garden.

⁹ God, Almighty God, called to the man, and said to him, “Where are you?” (to engage him in conversation).

¹⁰ (Man) said, “I heard Your sound in the garden, and I was afraid because I am naked, so I hid.”

¹¹ (God) said, “Who told you that you are naked? Have you eaten from the tree from which I commanded you not to eat?”

¹² The man said, “The woman whom You gave (to be) with me gave me from the tree, and I ate.”

TORAS MENACHEM

In our case, *Rashi* writes that man sinned “in the tenth hour,” which at first glance would seem to refer to the Talmudic teaching that he sinned in the tenth hour of the sixth day of creation (see **Talmud**). However, at the literal level of Torah interpretation to which *Rashi* always confines himself, it could not possibly be argued that man sinned on the sixth day, for a number of reasons:

a.) At the end of the sixth day, the Torah states, “God saw everything that He had made, and look! *It was very good*” (1:31). Now, if the sixth day had been witness to man’s sin which brought i.) death, ii.) the labor of childbirth and iii.) the toils of earning a living to the world (see v. 16-19,

below), God would surely not have said, “It was *very good*”?

b.) It is reasonable to presume that Adam and Chava were of sufficiently strong moral caliber not to have stumbled in sin as soon as they were created, and the serpent would surely have taken some time to persuade Chava to eat from the tree. So at the literal level, it is extremely unlikely that all the events described here in chapter three occurred in the space of a few hours.

c.) Furthermore, the story is recorded after the story of creation has been completed, and *Rashi* gives no indication that it occurred beforehand, on the sixth day.

Sparks of Chasidus

THE SIN OF THE TREE OF KNOWLEDGE (CONT. FROM P. 21.)

Thus, when man sinned and became attached to evil, two major problems arose:

a.) If man were now to live forever, he would cause evil to be perpetuated eternally. For since he had now incorporated evil into his system, eternal life would provide an “eternal host” for man’s newly found parasite. Therefore, God decreed that man must die, and prevented him from eating from the Tree of Life which would return him to his previous, immortal status.

b.) A further, more serious problem was how to correct the event which had occurred. The boundaries between good and evil had become blurred and man found himself attracted to two mutually exclusive forces. His sin had generated cosmic repercussions in the upper realms, causing good and evil to coalesce, resulting in a

corrupted spirituality which had penetrated the entire universe, right down to the physical world.

The solution: “God, Almighty God, sent him out of the Garden of Eden, to cultivate the earth from which he had been taken” (v. 23).

Man had mixed good and evil throughout the spiritual and physical worlds, so he was sent out to correct the damage that he had caused. Since evil had penetrated the actual earth, man was given the task of refining the entire world. By performing the appropriate action with each “piece” of physicality, he would set free the kernel of good within it, allowing it to return to its holy source. To correct the world which he had profaned, man was required to “pick up the pieces”—literally—by separating with his own hands the good and evil which he had caused to be mixed together.

(Based on Torah Ohr 5c ff; Toras Chaim Bereishis 30a ff)

ואכלית: י' ואמר יי אלהים לאתתא מה דא עבדת ואמרת אתתא הווא אמעיני ואכלית: י' ואמר יי אלהים לחווא ארי עבדת דא ליט את מכל בעירא ומכל חיות ברא על מעד תיזיל ועפרא תיכול כל יומי חייך: טו ודכבו אשני בנד ובין אתתא ובין בנד ובין בנהא הוא יהא דכיר לך מה דעבדת ליה מלקדמין ואת תהא נטר ליה לסופא: טז לאתתא אמר אסנאה אסני צעריכי ועדויכי בצער תלדין בנין ולות בעליך תהא תאובתיך והוא ישלט בך: יז ולאדם אמר ארי קבילתא למימר אתתך ואכלת מן אילנא די פקדתך למימר לא תיכול מגיה ליטא ארעא בדילך בעמל תיכלינה כל יומי חייך: יח וכוזבין ואסדין תצמח לך ותיכול ית עשבא דחקלא: יט בזיעתא דאפך תיכול לחמא עד דתיתוב לארעא דמינה אתברייתא ארי עפרא את ולעפרא תתוב: כ וקרא אדם שום אתתיה חוה ארי היא הות אפא דכל בני אנשא: כא ועבר יי אלהים לאדם ולאיתתיה לבושין דיקר על משך בשריהון ואלבשינן: כב ואמר יי אלהים הא אדם הוה יחדי בעלמא מגיה למידע טב וביש וכען דלמא יושיט ידיה ויסב אף מאילן חייא ויכול ויחי לעלם: כג ושלחיה יי אלהים מנגתא דעדן למפלח ית אדמתא דאתברי מתמן: כד ותריד ית אדם ואשרי מלקדמין לנגתא דעדן ית כרוביא וית שגן חרבא דמתהפכא למטר ית

מן העץ ואכל: י' ויאמר יהוה אלהים לאשה מה זאת עשית ותאמר האשה הנחש השיאני ואכל: י' ויאמר יהוה אלהים אל הנחש כי עשית זאת ארור אתה מכל הבהמה ומכל חית השדה על גחנך תלך ועפר תאכל כל ימי חייך: טו ואיבה אשית בינך ובין האשה ובין זרעך ובין זרעה היא ישופך ראש ואתה תשופנו עקב: טז אל האשה אמר הרבה ארבה עצבונך והרנך בעצב תלדי בנים ואל אישך תשוקתך והוא ימשל בך: טז ולאדם אמר כי שמת לקול אשתך ותאכל מן העץ אשר צויתיה לאמר לא תאכל ממנו ארורה האדמה בעבורך בעצבון תאכלנה כל ימי חייך: יח וקוץ ודרדר תצמיח לך ואכלת את עשב השדה: יט בזעת אפך תאכל לחם עד שובך אל האדמה כי ממנה לקחת כי עפר אתה ואל עפר תשוב: כ ויקרא האדם שם אשתו חוה כי הוא היתה אם כל חי: כא ויעש יהוה אלהים לאדם ולאשתו כתנות עור וילבשם: כב ויאמר יהוה אלהים הן האדם היה כאחד ממנו לדעת טוב ורע ועתה אפן ישלח ידו ולקח גם מעץ החיים ואכל וחי לעלם: כג וישלחהו יהוה אלהים מגן עדן לעבד את האדמה אשר לקח משם: כד ויגרש את האדם וישכן מקדם לגן עדן את הפרדים ואת להט החרב המתהפכת לשמר את דרך עץ החיים: ס

כש"י

לך מלח לחוצו צפא, אלא הוא ימשול בך, הכל ממנו ולא ממך: תשוקתך. תאורך, כמו ונפשו שוקק^א: (יז) ארורה האדמה בעבורך. תעלה לך דברים ארוכים, כגון זכרים ופרעושים וגמלים, משל ליואל לתרבות רעה, וכבריות מקללות שדים שנק מהם: (יח) וקוץ ודרדר תצמיח לך. הארץ, כשתזרענה מיני זרעים, תלמיה קוץ ודרדר קודם ועכציות, וכן נאכלים על ידי תיקון: ואכלת את עשב השדה. ומא קללה היא זו, והלא בצרכה נאמר לו הכה נחתי לכם את כל עשב זרע וגוי', אלא מה אמור כאן בראש הענין, ארורה האדמה בעבורך בעצבון תאכלנה, ואחר העצבון וקוץ ודרדר תלמיה לך, כשתזרענה קטניות או ירקות גבה, היא תלמיה לך קוליס ודרדרים ושאר עשבי השדה, ועל כרחך תאכלם: (יט) בזעת אפך. לאחר שתעריח זו הרבה: (כ) ויקרא האדם. חזר הכתוב לענינו בראשון ויקרא האדם שמות, ולא הפסיק, אלא ללמדך שעל ידי קריאת שמות נזדווגה לו חוה, כמו שכתוב ולאדם לא מלא עזר כנגדו, לפיכך ויפל תרדמה, ועל ידי שכתב ויחי שניכם ערומים, סמך לו פרשת הנחש, להודיעך, שמתוך שראש

(יג) השיאני. כטעני, כמו אל ישא אתכם חזקיהו: (יד) בי עשית זאת. מכאן שאין מהככים בזכותו של מסית, שאילו שאלו למה עשית זאת, היכ לו להשיב דברי הרב ודברי התלמיד דברי מי שומעין? מכל הבהמה ומכל חית השדה. אם מצד המה נתקלל, מחיה לא כל שכן, העמידו רבותינו מדרש זה במסכת בכורות^א, ללמד שימי עיבורו של נחש שצט שנים: על גחונך תלך. רגלים היו לו ונקללו: (טו) ואיבה אשית. אשה לא נחכוונה אלא שימות אדם כשיאכל הוא תחלה ותשא את חוה, ולא זאת לדבר אל חוה תחלה אלא לפי שהנשים דעתן קלות להתפתות, ויודעות לפתות את בעליהן, לפיכך ואיבה אשית: ישופך. יכתך, כמו ואכות אותו^ב, ותרגמו וספית יתיה: ואתה תשופנו עקב. לא יבא לך קומה, ותשכנו בעקבו, ואף משם תמיתנו. ולשון תשופנו, כמו נשך צב^ג, כשהנחש צא לנשך הוא נושא כמין שריקה, ולפי שהלשון נופל על הלשון, כתב לשון נשיפה צניפה: (טז) עצבונך. זה נער גידול צניס^ד: והרנך. זה נער העצור: בעצב תלדי בנים. זה נער כלידה: ואל אישך תשוקתך. לתשמיש, ואף על פי כן אין

1 דברי הימים ב לב, טו 2 סנהדרין כט: 3 דף ח. 4 סוטה ט: 5 דברים ט, כא 6 ישעיה מ, ד 7 עירובין ק: 8 ישעיה כט, ח 9 ב"ר כ, י

¹³ God, Almighty God, said to the woman, “What is this that you have done?”

The woman said, “The serpent misled me, and I ate.”

¹⁴ God, Almighty God, said to the serpent, “Because you have done this, you are (now) cursed more than all the cattle and more than all the wild animals of the field! You (will have your legs cut off so that you) shall walk on your belly, and you shall eat soil all the days of your life! ¹⁵ I shall place hatred between you and between the woman (you desired), and between your descendants and between her descendants. (Man) will crush you (on the) head, and you will bite his heel.”

¹⁶ To the woman He said, “I will greatly increase your anguish (of rearing children) and your (labor pains of) pregnancy. You will give birth to children in pain. You will desire (to be with) your husband but he will rule over you (to be with you when he desires).”

¹⁷ To man He said, “Since you listened to your wife’s voice, and you ate from the tree about which I commanded you, saying, ‘Do not eat from it,’ the ground will be cursed because of you (producing loathsome insects), and you will toil to eat from it all the days of your life. ¹⁸ (When you sow seeds, artichokes and cardoons, which have) thorns and thistles, will grow (with) your (crops) and you will eat the(se artichokes, cardoons and other) herbs of the field (that take a long time to prepare, due to lack of an alternative. ¹⁹ Only) with the sweat of your face (after much toil) will you eat bread, until you go back to the earth from where you were taken. For you are (from the) soil, and to soil you will return.”

(The narrative now returns to the subject of giving names, mentioned above 2:19-20)

²⁰ The man named his wife Chava, because she was the mother of all life.

²¹ God, Almighty God, made for Adam and for his wife skin-tight garments (alternatively: garments of animal skins), and He clothed them.

EXPULSION FROM THE GARDEN OF EDEN

3:22
FOURTH
READING

God, Almighty God, said, “Look!—man has become unique in the (lower) world by himself (since) he has the ability of knowing good and evil (unlike the animals). Now, (there is a fear that) perhaps he will stretch out his hand and take also from the Tree of Life and eat (from it, and he will be able to) live forever (and is likely to lead others astray, as they will think he is a god).”

²³ God, Almighty God, sent him out of the Garden of Eden to cultivate the earth from which he had been taken. ²⁴ He drove the man out, and to the east (side) of the Garden of Eden He stationed angels (of destruction) and the flame (alternatively: blade) of the revolving sword, to guard the way to the Tree of Life.

רש"י

בעליונים, ומכּהּ היא יחידתו, לדעת טוב ורע, מה שאין כן בצבא וחי: ועתה פן ישלח ידו וגו'. ומשיחיה לעולם, כרי הוא קרוב להטעות בצריות אחריו, ויאמרו אף הוא אלוה. ויש מדרשי אגדה, אצל אין מיושזין על פשוטו: (כד) מקדם לגן עדן. צמזרחו של גן עדן, חוץ לגן: את הברובים. מלאכי חבלה: החרב המתהפכת. ולה להט לאיים עליו מלכום עוד לגן. תרגום לכת שכן, כמו שלף שגא ולשון לע"ז למ"א. ומדרשי אגדה יש, ואני איני צא

אותם ערומים וראה אותם עסוקים בתשמיש, נחאזה לה וצא עליהם במחשבה ובמרמה: חוה. נופל על לשון חיב, שמחיה את ולדותיה, כאשר תאמר מה הוזה לאדם¹⁰ צלשון חיב: (כא) בתנות עור. יש דברי אגדה אומרים חלקים כלפורן היו מדובקים על עורן. ויש אומרים דבר בצא מן העור, כגון אמר הארניצים שהוא רך וחם, ועשה להם כתנות ממנו: (כב) היה באחד ממנו. כרי הוא יחיד בתחתונים כמו שאני יחיד

TORAS MENACHEM

Thus, when *Rashi* encountered the Talmudic teaching that Adam and Chava sinned during the afternoon of the sixth day, he accepted the first premise (that they sinned in the afternoon), for this is indicated by scripture in verse 8; but he rejected the second premise that they sinned

on the sixth day, which is not indicated in scripture at all and, on the contrary, is incompatible with a literal rendering of the verses.

Instead, *Rashi* understood that the sin took place at some later date.

(Based on *Sichas Shabbos Bereishis* 5749)

אֹרֶחַ אֵילָן תִּינָא: א וְאָדָם יָדַע יֵת הָוָה אֶת־הַתִּיּוֹהִי וְעָדִיאת וִילִידֵת יֵת קִין וְאִמְרַת קִנִּינִי גִבְרָא (מִן) קָדָם יי: ב וְאִוְסִיפֵת לְמִילֵד יֵת אַחוּהִי יֵת הֶבֶל וְהוּהָ הֶבֶל רֵעִי עֲנָא וְקִין הָוָה גִּבְרָא פִלַח בְּאַרְעָא: ג וְהוּהָ מִסּוּף יוֹמִין וְאִינִי קִין מֵאֲבָא דְאַרְעָא תִקְרוּבָתָא קָדָם יי: ד וְהֶבֶל אִינִי אָף הוּא מִבְּכִירִי עֲנִיה וּמִשְׁמַנְיָהוֹן וְהוּת רַעּוּא מִן קָדָם יי בְּהֶבֶל וּבְתִקְרוּבָתִיה: ה וּבְקִין וּבְתִקְרוּבָתִיה לֹא הָוָה רַעּוּא וְתִקְרִיף לְקִין לְחַדָּא וְאֶתְבְּכִישׁוּ אִפּוּהִי: ו וְאִמְרַת יי לְקִין לְמָא תִקְרִיף לָךְ וְלִמָּא אֶתְבְּכִישׁוּ אִפּוּךְ: ז הָלֹא אִם תּוֹטִיב עוֹבְדָךְ יִשְׁתַּבֵּחַ לָךְ וְאִם לֹא תּוֹטִיב עוֹבְדָךְ לִיּוֹם דִּינָא תִסְאָד נָטִיר דְעֵתִיד לְאַתְפָּרַעָא מִנָּךְ אִם לֹא תִתּוּב וְאִם תִּתּוּב יִשְׁתַּבֵּחַ לָךְ: ח וְאִמְרַת קִין לְהֶבֶל אַחוּהִי וְהוּהָ בְּמַהוּיָהוֹן בְּחַקְלָא וְקָם קִין עַל הֶבֶל אַחוּהִי וְקָטְלִיה: ט וְאִמְרַת יי לְקִין אֵן הֶבֶל אַחוּךְ וְאִמְרַת לֹא יָדַעְנָא הֲנִטֵּר אַחוּי אֲנָא: י וְאִמְרַת מָה עֲבַדְתָּ קַל דָּם זֶרַעִין דְעֵתִידִין

ד א וְהָאָדָם יָדַע אֶת־הָוָה אֶשְׁתּוּ וַתֵּהָרַ וַתֵּלֶד אֶת־קִין וַתֹּאמֶר קִנִּינִי אִישׁ אֶת־יְהוָה: ג וַתִּסָּף לָלֶדֶת אֶת־אָחִיו אֶת־הֶבֶל וַיְהִי־הֶבֶל רֹעֶה צֹאן וְקִין הָיָה עֹבֵד אֲדָמָה: ד וַיְהִי מִקֵּץ יָמִים וַיָּבֵא קִין מִפְּרִי הָאֲדָמָה מִנְחָה לַיהוָה: ה וְהֶבֶל הֵבִיא גַם־הוּא מִבְּכֹרוֹת צֹאנוֹ וּמִחֲלִבָּהֶן וַיִּשַׁע יְהוָה אֶל־הֶבֶל וְאֶל־מִנְחָתוֹ: ו וְאֶל־קִין וְאֶל־מִנְחָתוֹ לֹא שָׁעָה וַיַּחַר לְקִין מְאֹד וַיִּפְּלוּ פָּנָיו: ז וַיֹּאמֶר יְהוָה אֶל־קִין לָמָּה חָרָה לָךְ וְלָמָּה נָפְלוּ פָנֶיךָ: ח הֲלוֹא אִם־תִּיטִיב שְׂאֵת וְאִם לֹא תִיטִיב לַפֶּתַח חַטָּאת רֹבֵץ וְאֵלֶיךָ תִּשְׁוָקָתוֹ וְאַתָּה תִּמְשָׁל־בּוֹ: ט וַיֹּאמֶר קִין אֶל־הֶבֶל אָחִיו וַיְהִי בִּהְיוֹתָם בַּשָּׂדֶה וַיִּקָּם קִין אֶל־הֶבֶל אָחִיו וַיַּהַרְגֵהוּ: ט וַיֹּאמֶר יְהוָה אֶל־קִין אֵי הֶבֶל אָחִיךָ וַיֹּאמֶר לֹא יָדַעְתִּי הֲשֹׁמֵר אָחִי אָנֹכִי: י וַיֹּאמֶר מָה עָשִׂיתָ קוֹל דְּמֵי אָחִיךָ צֹעֲקִים אֵלַי

רש"י

מעליו, פנה מעליו: וישע. ירדה אש ולחכה מנחתו: (f) הלא אם תיטיב. כתרומתו פירוש: לפתח חטאת רובץ. לפתח קצרך חטאך שמור: ואליך תשוקתו. של חטאת, הוא יצר הרע, תמיד שוקק ומתאוה להכשילך: ואתה תמשל בו. אם חרס תתגבר עליו: (ח) ויאמר קין. נכנס עמו דדברי ריב ומלך, להטעול עליו להרגו. ויש צד מדברי אגדה, אך זה ישובו של מקרא: (ט) אי הבל אחיך. ליכנס עמו דדברי נחת, חולי ישוב ויאמר אני הרגתי וחטאתי לך: לא ידעתי. נעשה כגונז דעת העליונה: השומר אחי. לשון חימה הוא, וכן כל ה"א הנקודה בחטף פתח: (י) דמי אחיך. דמו ודם זרעיותיו. דבר אחר שעשה צו פלעים הרבה, שלא היה יודע מהיכן נפשו

חלל לפשוטו: (ח) והאדם ידע. כזר קודם הענין של מעלה, קודם שחטא וגטרד מגן עדן, וכן הכריון והלידה, שחטא כזר וידע אדם, נשמע שלאחר שנטרד היו לו צנים: קין. על שם קניית: את ה'. כמו עס כ', כשברא אותי ואת אישי, לצדו צראנו, אצל צד שחפצים אנו עמו: את קין את אחיו את הבל. ג' אחים ריבויים הם, מלמד שחטא נולד עס קין, ועס הכל נולדו שחיס, לכך נאמר ותוסף: (צ) רועה צאן. לפי שנתקללה האדמה, פירש לו מעבודתה: (ג) מפרי האדמה. מן הגרוע. ויש אגדה שאומרת זרע פשתן היה. (ד"א מפרי מאיזה שצא לידו לא טוב ולא מוצר): (ד) וישע. ויפן. וכן ואל מנחתו לא שעה, לא פנה. וכן ואל ישע"י, אל יפנו. וכן שעה

CLASSIC QUESTIONS

● Who said, "I have acquired a man (as a partner) with God"? (v. 1)

TIKUNEI ZOHAR: This was said by Adam (99b).

VILNA GA'ON: There must be a printing mistake in the *Tikunei Zohar*, as it is clearly implicit from the Torah that *Chava* said these words.

● What kind of offering did *Kayin* Bring? (v. 3)

RASHI: He brought from the poorest crops. The *Midrash* says that it was flax seed. (An alternative explanation: from whatever fruit came to hand neither good nor choice).

MIZRACHI: One is forced to conclude that he brought the poorest of his crops, otherwise it is difficult to understand why God rejected the offering.

SIFSEI CHACHAMIM: *Rashi* brings the *Midrash* that *Kayin's* offering was flax-seed because he is troubled why the verse says "fruit of the land" rather than the more simple expression, "he brought an offering from the land."

The term "fruit" of the earth implies that it was a fruit similar to the land. The only species which could be termed both "fruit" and "of the land" is flax, because: a.) The Talmud teaches that any species whose stem does not disintegrate in the winter (such as flax) is termed "of the earth" (*Brachos* 40a). b.) It is also referred to as a fruit in the verse, "and she hid them in the stalks of flax" (*Ioshua* 6:26), where flax is referred to as an *eitz* (fruit tree).

GUR ARYEH: If *Kayin* was attempting to express gratitude to God by bringing an offering, why would he intentionally choose his poorest produce? *Kayin* recognized that his power rested with the *Ayin Hara* (evil eye), and so he brought a poor offering in an attempt to strengthen this evil power. But God, who is good, turned to *Hevel's* offering.

Why did *Hevel* not endeavor to bring a better species, such as an ox? He also felt the need to compete with *Kayin*, so he brought a sheep, which produces wool that is an alternative to flax.

BACHAYE: *Hevel* brought the most inferior type of cattle, demonstrating his lack of interest in worldly matters.

🕯 KAYIN AND HEVEL 🕯

4 **T**he man knew his wife Chava (before the sin), and she conceived and bore Kayin (together with a twin girl. When he was born) she said, “I have acquired (‘KaNisi’) a man (as a partner) with God.”² She gave birth again to his brother Hevel (together with two twin girls).

Hevel was a shepherd of flocks (because he did not want to work with the land, which was cursed), and Kayin was a worker of the land.

³ It was at the end of (a number of) days, that Kayin brought some of the (worst) fruit of the land as an offering to God. ⁴ Hevel also offered from the firstborn of his flocks, from their fattest ones.

God turned to Hevel and to his offering (and it was consumed by a fire from heaven),⁵ but to Kayin and to his offering He did not turn. Kayin became very angry, and his face was dejected.

⁶ God said to Kayin, “Why are you angry, and why is your face dejected? ⁷ Surely, if you improve yourself you will be forgiven? If you do not improve yourself, however, then (your) sin is crouching (in wait) at the entrance (of your grave. The evil inclination) is longing (to entice you), but you can rule over it (if you want).”

⁸ Kayin (started an argument) with Hevel his brother (to find a pretext to kill him). Then, when they were in the field, Kayin assaulted Hevel his brother and killed him.

⁹ God said to Kayin, “Where is Hevel your brother?”

He said, “I don’t know. Am I my brother’s guardian?”

¹⁰ (God) said, “What have you done? Your brother’s blood (and the blood of his would-be

TORAS MENACHEM

🕯 WHO NAMED KAYIN (v. 1)

The **Vilna Ga'on** argues that it was Chava who said, “I have acquired a man with God,” upon Kayin’s birth (and our text of the **Tikunei Zohar** which states that Adam said these words is incorrect).

However, this assertion is problematic, since the entire section in the

Tikunei Zohar speaks of Adam (and not Chava). It would thus appear that the text itself (which attributes the statement to Adam) is correct.

Nevertheless, we are left with the problem that according to Hebrew grammar the verse tells us that Chava said, “I have acquired a man (as a partner) with God,” when Kayin was born.

This could be resolved by a statement of Da’as Zekeinim, “from my teacher of blessed memory, I heard that their custom was that the man named the first child and the woman the second” (comm. to Bereishis 38:5). Thus, in our case, the Torah relates that Chava suggested the name Kayin, on the basis that “I have acquired (kanisi) a man with God,” and the *Tikunei Zohar* informs us of Adam’s approval, which finalized the name.

(Based on *Likutei Sichos* vol. 4, p. 1248)

🕯 Sparks of Chasidus 🕯

Clearly, both Kayin and Hevel wished to thank God and make a statement of His absolute unity with their offerings (v. 3-4), but it seems that they differed in their understanding of the term “unity.” Kayin understood that God’s unity is totally beyond the multiplicity found in the world. Thus, he picked the best of all species (flax), indicative of God’s greatness; but he paid no attention to the quality of the species, bringing the worst produce that he could find (*Rashi* to v. 3). He presumed that giving credence to the possibility of better and worse produce is not an appropriate offering to God, Who is totally beyond any distinction between “better” and “worse.”

However, his presumption was mistaken, as the ultimate expression of God’s unity is to show how He is One, *within* the multiplicity of the world. I.e. that every detail of creation, while it may be divided into better and worse, can nevertheless be elevated to God. Thus, Hevel was correct in understanding that the multiplicity of the world must be given credence, and so he was careful to offer the best of his chosen species.

(*Likutei Sichos* vol. 15, pp. 25-6)

🕯 KAYIN’S OFFERING (v. 3)

Sifsei Chachamim writes that *Rashi* was troubled by the rather elaborate expression, “fruit of the land.”

However, it appears unlikely that the term “fruit of the land” would trouble *Rashi*, as it is a commonplace expression of the Torah, e.g., “You shall take of the first of all the fruit of the land” (*Devarim* 26:2), and similarly, “I have brought the first fruits of the land” (*ibid.* 10). Thus, *Rashi* would not be bothered why the Torah used this expression.

RASHI’S THREE COMMENTS

According to the first interpretation of *Rashi* that Kayin brought the worst fruits, it is difficult to understand why the Torah made no mention whatsoever of such an important detail.

Furthermore (as **Gur Aryeh** asks), Kayin surely brought the offering to show gratitude to God, so why would he bring from the worst produce? And, having offered the worst of his produce why would he have been so surprised when it was rejected by God, to the extent that, “Kayin became

למפק מן אחד קבילין קדמי מן ארעא: יא וכען ליט את מן אדמתא דפתחת ית פומא למסב ית דמי אחד מן ידך: יב ארי תפלה ית אדמתא לא תוסיף למתן חילה לך משלמל וגלי תהי בארעא: יג ואמר קין קדם יי סני חובי מלמשבק: יד הא תריכתא יתי יומא דין מעל אפי ארעא ומן קדמך לית אפשר לאטמרא ואהי משלמל וגלי בארעא ויהי כל דישכחניני יקמלינני: טו ואמר ליה יי בבן כל דיקמול קין לשבעא דרין יתפרע מניה ושווי יי לקין אתא בדיל דלא למקמל יתיה כל דישכחניה: טז נפק קין מן קדם יי ויתיב בארעא גלי ומשלמל דהוה עבידא עלוהי מלקדמין בנגתא דערך: יז וידע קין ית אהתיה ועדיאת וילידת ית חנוך ויהוה בגי קרתא וקרא שמה דקרתא בשום בריה חנוך: יח ואתיליד לחנוך ית עירך ועירך אוליד ית מחויאל ומחויאל אוליד ית מתושאל ומתושאל אוליד ית למך: יט ונסיב ליה למך

מִן־הָאֲדָמָה: יא וְעָתָה אֲרוּר אַתָּה מִן־הָאֲדָמָה אֲשֶׁר פָּצְתָה אֶת־פִּיהָ לִקְחַת אֶת־דְּמֵי אֶחָיךָ מִיָּדְךָ: יב כִּי תַעֲבֹד אֶת־הָאֲדָמָה לֹא־תִסֵּף תִּתֶּנָּהּ לָךְ נָע וְנָד תִּהְיֶה בְּאֶרֶץ: יג וַיֹּאמֶר קַיִן אֶל־יְהוָה גְּדוֹל עֲוֹנִי מִנְּשׂוּאָה: יד הֵן גֵּרַשְׁתָּ אֹתִי הַיּוֹם מֵעַל פְּנֵי הָאֲדָמָה וּמִפְּנֵיךָ אֶסְתֵּר וְהָיִיתִי נָע וְנָד בְּאֶרֶץ וְהָיָה כָּל־מֵצְאֵי יְהִרְגֵנִי: טו וַיֹּאמֶר לוֹ יְהוָה לָכֵן כָּל־הֹרֵג קַיִן שִׁבְעָתַיִם יִקָּם וַיֵּשֶׁם יְהוָה לְקַיִן אוֹת לְבִלְתִּי הַבּוֹת־אֹתוֹ כָּל־מֵצְאוֹ: טז וַיֵּצֵא קַיִן מִלִּפְנֵי יְהוָה וַיֵּשֶׁב בְּאֶרֶץ־נֹד קְדֵמַת־עֵדֶן: יז וַיַּדַּע קַיִן אֶת־אִשְׁתּוֹ וַתֵּהָר וַתֵּלֶד אֶת־חֲנוּךְ וַיְהִי בְנָה עֵיר וַיִּקְרָא שֵׁם הָעִיר כְּשֵׁם בְּנוֹ חֲנוּךְ: יח וַיִּוָּלֶד לְחֲנוּךְ אֶת־עֵירָד וְעֵירָד יָלַד אֶת־מְחוּיָאֵל וּמְחוּיָאֵל יָלַד אֶת־מְתוּשָׁאֵל וּמְתוּשָׁאֵל יָלַד אֶת־לֶמֶךְ: יט וַיִּקַּח־לוֹ לְמֶךְ

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אני נוקם נקמתי ממנו, שיעמוד למך מצני צניו ויכרהו. וסוף המקרא שאמר שבעתים יוקם, והוא נקמת הכל מקין, למדנו שחלת מקרא לשון גערה הוא, שלא תהא צריה מזיקתו. וכיוצא בו ויאמר דוד כל מכה יבוסו ויגע זנור³, ולא פירש מה ישעיה לו, אבל דבר הכתוב צרמו, כל מכה יבוסו ויגע זנור ויקרב אל השער ויכשנו, ואת העורים וגו', וגם אותם יכה על אשר אמרו העור והפסח לא יצא אל חוך הבית, המכה את אלו אני אעשו ראש ושר, כאן קרר דבריו, ובדברי הימים⁴ פירש יכיה לראש ולשר: וישם ה' לקין אות. חקק לו אות משמו צמחו [ס"א] דבר אחר כל מולאי יכרני

יואלה! מן האדמה. יותר ממה שנתקללל היא כבר צעורה, וגם צו הוסיפה לחטוא: (יא) אשר פצתה את פיה לקחת את דמי אחיך וגו'. וכנני מוסיף לה קללה אצלך, לא תוסף תה כחה [ס"א] הכל דבור אחד ממן האדמה ע"כ: (יב) נע וגד. אין לך רשות לדור במקום אחד: (יג) גדול עוני מנשוא. צתמיה, אהב טוען עליונים ותחתונים, ועוני אי אפשר לך לטעון? (טו) לכן כל הורג קין. זה אחד מן המקראות שקצרו דבריהם ורמזו ולא פירשו, לכן כל הורג קין, לשון גערה, כה ישעיה לו, כך וכך עונשו, ולא פירש עונשו: שבעתים יוקם. איני רוצה להנקם מקין עכשיו, לסוף שצעה דורות

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very angry, and his face was dejected" (v. 5)? Surely, there must have been some (mistaken) logic on the part of *Kayin* as to why God should have accepted the worst produce?

To answer these problems *Rashi* brings two further explanations: a.) It was flax-seed, and b.) It was whatever fruit came to hand. Let us examine these two interpretations in order.

The student of *Rashi* has learned already of the significance of flax. When the Torah describes how a river went out from Eden and divided into four, the verse states, "The name of one was *Pishon*" (above 2:11). *Rashi* comments (in his second interpretation), "because it made *pishtan* (flax) grow."

Obviously, if a river is named after a product, it must be highly regarded. So from this comment of *Rashi* we can understand that although *Kayin* brought the worst flax, he nevertheless brought the worst of one of the *best types* of produce. Clearly, he understood that the most important element of the offering was the *species*, and in that respect he picked the best. Only, within that species itself, he brought the worst available. *Hevel*, on the other hand, did not endeavor to bring the best species (he only brought sheep, not oxen), but within that species he brought the very best: "firstborn" and "the fattest ones."

However, it still remains somewhat of a question why *Kayin* did not bring the best flax, if indeed he was trying to bring only the very best?

Thus (in many editions of *Rashi*) a further interpretation is brought, that *Kayin* merely brought whatever came to hand, neither the best nor the worst. According to this understanding, there is no question at all why *Kayin* would have been upset that God rejected his offering.

However, it remains problematic why God indeed rejected the offering. Thus *Rashi* places this interpretation last, as it is the most troublesome.

(Based on *Likutei Sichos* vol. 15, pp. 20-26)

🌀 The Last Word 🌀

We can learn from all the above the extent to which *hiddur* (enhancement of a) *mitzvah* is important. Despite the fact that *Kayin* brought an offering from a highly-regarded species, nevertheless, since he did not take care to bring the best flax available (a *hiddur* within a *hiddur*) his actions were considered sinful.

(Based on *Likutei Sichos* vol. 15, p. 26)

descendants) is crying out to Me from the earth! ¹¹ Now, you are (going to be) even more cursed than the ground, which opened its mouth to take your brother's blood from your hand! ¹² (Therefore) when you work the soil, it will no longer give its strength to you! You will be a wanderer over the earth."

¹³ Kayin said to God, "Is my sin too great to bear (for You, God, who carries the burden of the upper and lower worlds)? ¹⁴ You have already driven me today off the face of the earth! (Is it possible) to hide from Your Face? I will be a wanderer in the land, and then whoever finds me will kill me!"

¹⁵ God said to him, "In that case, whoever kills Kayin (will be punished. Hevel will only be) avenged after seven generations (when Lemech will kill Kayin)." God placed (His holy Name as) a mark (inscribed) on Kayin's forehead) so that he should not be killed by anyone who would find him.

¹⁶ Kayin left God's presence (humbly), and he dwelt in the land of the wanderers, to the east of Eden (where his father had been expelled after his sin).

(The seven generations—mentioned in verse 15—occurred as follows:)

¹⁷ Kayin knew his wife. She conceived and gave birth to Chanoch. (Kayin) was building a city, and he named the city like in son's name, Chanoch. ¹⁸ Irad was born to Chanoch, Irad fathered Mechuya'el, Mechuya'el fathered Mesusha'el, and Mesusha'el fathered Lemech.

¹⁹ Lemech took for himself two wives: one was named Adah, and the other was named Tzilah. ²⁰ Adah

FIFTH
READING

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מזרח שמש.⁵ דבר אחר בארץ נוד, כל מקום שכלך, היתה הארץ מזדעזעת תחתיו, ובצרות אומרים סורו מעליי, זהו שכר את אחיו: (יז) ויהי קין בונה עיר, ויקרא שם העיר לזכר בנו חנוך: (יח) ועירד ילד. יש מקום שהוא אומר בזכר הוליד, ויש מקום שהוא אומר ילד, שהלידה משמשת שתי לשונות, לידת האשה וישטרא"ל בלע"ז, חריעת תולדות האיש אינזינדר"ר בלע"ז, כשהוא אומר הוליד בלשון הפעיל, מדבר בלידת האשה, פלוגי הוליד את אשתו בן או בת, וכשהוא אומר ילד, מדבר בצריעת האיש והוא בלע"ז אינזינדר"ר: (יט) ויקח לו למך. לא היה לו לפרש כל זה, אלא ללמדנו מסוף

הבכמות והחיות, אבל בני אדם עדיין לא היו שירא מהם רק אציו ואמו ומהם לא היה ירא שיבגרבו, אלא אמר עד עכשיו היה פחדתי על כל החיות כמו שכתוב ומוראכם וגו' ועכשיו צעזעל עון זה לא ייראו ממני החיות ויהרגוני, מיד וישם ה' לקין אות החזיר מוראו על הכל: (עז) ויצא קין. ילא בהכנסה כגונז דעת העליונה: בארץ נוד. בארץ שכל הגולים נדים שם: קדמת עדן. שם גלה אציו כשגורש מגן עדן, שנאמר וישכן מקדס לגן עדן וגו', לשמור את שמירת דרך מצוא הגן, שיש ללמוד שהיה אדם שם, ומליו רוח מזרחית קולעת בכל מקום את הרוגחים, שנאמר אז יבדיל משה וגו'

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KAYIN—THE FIRST BA'AL TESHUVAH

Kayin was the first person to do *teshuvah* (return; repentance). Thus, God set him as an example for all future *Ba'alei Teshuvah* (penitents) (*Bereishis Rabah* 22:12-13; *Midrash Tehillim* 100).

Kayin's *teshuvah* consisted of three practical phases:

a.) **Confession.** Kayin declared to God, "My sin is too great to bear" (v.13) (ראה רמב"ן וראב"ע כאן, דלא כפרש"י—v.13). The Torah then states that, "Kayin left God's presence" (v. 16), on which the *Midrash* comments that Kayin was rejoicing that his confession had been accepted by God (*Bereishis Rabah* *ibid.*).

b.) **Exile.** *Rambam* writes that one of the routes of *teshuvah* is for a person to send himself into exile, for this generates a spirit of humility within a person (*Hilchos Teshuvah*, 2:4). Thus we find that Kayin, "dwelt in the land of the wanderers" (v. 16).

c.) **Rebound into Positive Action.** There is a tremendous temptation for the *Ba'al Teshuvah* to remain low-spirited for the rest of his days. The mere thought of his past deeds, which cannot be erased from his

mind, is sufficient to give him feelings of inferiority. Obviously, in the midst of such a mood he will find it difficult to be active within the world, being plagued by the eternal question, "Who am I to carry out a holy activity like this?"

Consequently, the challenge of the *Ba'al Teshuvah* is that when his *teshuvah* is complete, he must propel himself "outwards" into the world. He must free himself from his feelings of inferiority, and start to contribute constructively to the world in the most expansive manner possible.

Thus, we find that after doing *teshuvah*, Kayin propelled himself back into the world: a.) He fathered a son. b.) He built a city—an ambitious project aimed at repairing the world that he had damaged. And, furthermore, c.) "He named the city after his son's name, Chanoch" (v. 17). I.e. Not only did he free himself from feelings of inferiority, he actually went to the opposite extreme and publicized his achievements boldly to the entire world.

(Based on *Likutei Sichos* vol. 35, pp. 7-9)

שְׁתֵּי נָשִׁים שֵׁם הָאִתָּת עָדָה וְשֵׁם הַשְּׁנִית צִלָּה: כ וַתֵּלֶד עָדָה אֶת־יִבְל הוּא הָיָה אָבִי יִשָּׁב אָהֵל וּמִקְנָה: כא וְשֵׁם אָחִיו יוֹבֵל הוּא הָיָה אָבִי כָל־תַּפֵּשׁ בְּנֹר וְעֹגֶב: כב וְצִלָּה גַם־הוּא יָלְדָה אֶת־תּוֹבֵל קִין לְמִשׁ כָּל־חֲרָשׁ נַחֲשֶׁת וּבְרֹזֶל וְאֲחֹת תּוֹבֵל־קִין נַעֲמָה: [ששין] כג וַיֹּאמֶר לְמֹד לְנָשָׁיו עָדָה וְצִלָּה שָׁמַעַן קוֹלִי נָשִׁי לְמֹד הָאֲנֹנָה אִמְרָתִי כִּי אִישׁ הֲרַגְתִּי לְפַעְעִי וַיֵּלֶד לַחֲבֶרְתִּי: כד כִּי שִׁבְעָתַיִם יָקָם־קִין וּלְמֹד שִׁבְעִים וְשִׁבְעָה: כה וַיֵּדַע אָדָם עוֹד אֶת־אִשְׁתּוֹ וַתֵּלֶד בֵּן וַתִּקְרָא אֶת־שְׁמוֹ שֵׁת כִּי שֶׁת־לִּי אֱלֹהִים וְרַע אַחֵר תַּחַת הֶבֶל כִּי הָרְגוּ קִין: כו וּלְשֶׁת גַּם־הוּא יָלַד־בֵּן וַיִּקְרָא אֶת־שְׁמוֹ אֶנֶשׁ אִזּוֹ הוֹחֵל לְקַרָּא בְּשֵׁם יְהוָה: ס

תרתין נשין שוים שוים חדא עדה ושום השנית צלה: כ וילדת עדה את־יבל הוא היה אבי ישב אהל ומקנה: כא ושום אחיו יובל הוא היה אבי כל־תפיש בנור ועוגב: כב וצלה גם־הוא ילדה את־תובל קין למש כל־חרש נחשת וברזל ואחות תובל־קין נעמה: [ששין] כג ויאמר למד לנשיו עדה וצלה שמען קולי נשי למד האננה אמרתי כי איש הרגתי לפעעעי וילד לחברתי: כד כי שבעתיים יקם־קין ולמד שבעים ושבעה: כה וידע אדם עוד את־אשתו ותלד בן ותקרא את־שמו שֵׁת כי שֶׁת־לִּי אֱלֹהִים וְרַע אַחֵר תַּחַת הֶבֶל כִּי הָרְגוּ קִין: כו וּלְשֶׁת גַּם־הוּא יָלַד־בֵּן וַיִּקְרָא אֶת־שְׁמוֹ אֶנֶשׁ אִזּוֹ הוֹחֵל לְקַרָּא בְּשֵׁם יְהוָה: ס

רש"י

כחיה, ואמר לאציו למשך צקשת וברגו, וכיון שידע שהוא קין זקנו, הכה כף אל כף וספק את בנו ציניהם וברגו, וכיון נשיו פורשות ממנו, והוא מפייסן: שמען קולי. להשמע לי לתשמיש, וכי איש אשר הרגתי לפעמי הוא נהרג, וכי אני פלעתי מזיד שיכא הפעל קרוי על שמי, וילד אשר הרגתי לחזורי נהרג, כלומר על ידי חזורתי בתמיש, והלא שוגג אני ולא מזיד, לא זכו פלעי ולא זכו חזורתי: פצעני. מכת חרב או חץ, מקאדור"כ צלע": (כד) כי שבעתיים יקם קין. קין שהרג מזיד נתלה לו עד שצבע דורות, אני שהרגתי שוגג לא כל שכן שיתלה לי שציעות הרבה: שבעים ושבעה. לשון רצוי שציעות אחד לו, כך דרש רבי תנחומא⁶. ומדרש בראשית רבה⁷, לא הרג למך כלום, ונשיו פורשות ממנו משקיימו פריה ורביה, לפי שגזרזה גזרה לכלות זרעו של קין לאחר שצבע דורות, אמרו, מה אנו יולדות לזכרה, למחר המבול צא ושוטף את הכל, והוא אומר להן וכי איש הרגתי לפעמי, וכי אני הרגתי את הכל, שהיה איש צקומה וילד צשנים, שיכא זרעי כלב באותו עון, ומה קין שהרג נתלה לו שצבע דורות, אני שלא הרגתי לא כל שכן שיתלו לי שציעות הרבה, וזה קל וחומר של שטות, אם כן אין הקדוש ברוך הוא גוצה את חוצו ומקיים את דברו: (כה) וידע אדם וגו'. צא לו למך אלל אדם הראשון וקצל על נשיו, אמר להם, וכי עליכם לדקדק על גזירתו של מקום, אתם עשו מזותכם והוא יעשה את שלו, אמרו לו קשוט עמך תחלה, והלא פרשת מאשתך זה מאה ושלושים שנה משנקנסה מיתא על ידך, מיד וידע אדם וגו', ומכו עוד, ללמד שנתוספה לו תאחר על תאוותו. צבראשית רבה⁸: (כו) אז הוחל. לשון חולין,

הענין שקיים הקצ"כ בצעתו, שאמר שצעתים יוקם קין, ועמד למך לאחר שהוליד צנים ועשה דור שציעי, וברג את קין, זה שאמר כי איש הרגתי לפעמי וגו': שתי נשים. כך היה דרכן של דור המבול, אחת לפריה ורביה ואחת לתשמיש, זו שיכא לתשמיש משקה כוס של עקרון (סא"א) כדי שחשקו, ומקושטת ככלה ומאכליה מעדנים, וחזרתה נזופה ואכלה כאלמנה, וזכו שפירש חיוצ' רועה עקרה לא תלד ואלמנה לא ייטיב, כמו שמפורש באגדת חלק: עדה. היא של פריה ורביה, על שם שמגונה עליו ומוסרת מאללו, נס"א ממאכלון עדת חרגום של סורה: צלה. היא של תשמיש, על שם שיושבת תמיד צללו, דברי אגדה הם צבראשית רבה⁹: (כ) אבי ישב אהל ומקנה. הוא היה הראשון לרועה צבמות צמדצרות, ויושצ אהלים חדש כאן וחדש כאן צשביל מרעה לאנו, וכשכלה המרעה צמקום זה הולך ותוקע אהלו צמקום אחר. ומדרש אגדה צונה צמים לעבודת אלילים, כמה דאת אמר סמל הקנאה³ המקנה, וכן ואחיו תופש כנור ועוגב, לומר לעבודת אלילים: (כז) תובל קין. תיבל אומנתו של קין. תובל לשון תצלון, תיבל והתקין אומנתו של קין לעשותו כלי זיון לרואים: לוטש כל חרש נחשת וברזל. מחדד אומנות נחושת וברזל, כמו ילטוש עיניו ל', חורש אינו לשון פועל צבגול אלא לשון פועל צצירי, שהרי נקוד קמץ קטן, וטעמו למטה, כלומר מחדד ומלאחץ כל כלי אומנות נחשת וברזל: נעמה. היא אשתו של נח, צבראשית רבה⁴: (כג) שמען קולי. שהיו נשיו פורשות ממנו מתשמיש, לפי שהרג את קין ואת תובל קין בנו, שהיה למך סומא ותובל קין מושכו, וראח את קין ונדמה לו

CLASSIC QUESTIONS

● How did people come to worship idols? (v. 26)

RAMBAM: In the days of Enosh, people made a serious mistake, and the counsel of the wise people degenerated into foolishness....Their mistaken reasoning was that since God created the skies and spheres as part of nature, and placed them on high, giving them dignity, and since they (the skies and spheres) are servants who serve Him, it would be appropriate to laud, glorify and honor them. [They argued that] it is the will of the Almighty for man to make great and to dignify those who make God great and honor Him, in the same way that a king wants to honor the servants who serve him—such is the honor

of a king....This is the fundamental basis of idolatry....However, they did not deny the existence of God by saying that only such-and-such a star exists...

After some time, prophets of falsehood arose, and said that the Almighty had commanded them to serve such-and-such a star, to bring sacrifices to it, to offer libations to it and to build a temple containing its form, in order that all people—including women, children and ignoramuses—will be able to bow down to it. Each of these prophets made known a form which he had invented himself, and claimed that it was the form of such-and-such a star which had

bore Yaval. He was the father of nomadic cattle rearing. ²¹ His brother's name was Yuval. He was the father of those who play harp and flute (for idol worship). ²² Tzilah also gave birth, to Tuval-Kayin, who would sharpen all crafting tools for copper and iron (making weapons). Tuval-Kayin's sister was Na'amah.

SIXTH READING ²³ Lemech (accidentally killed Kayin and Tuval-Kayin, and his wives separated from him. He) said to his wives, "Adah and Tzilah, listen to my voice (and accept me back)! Wives of Lemech, incline your ears to my words! (Did) I slay a man by wounding (him intentionally), or a child by hitting (him intentionally)?"

²⁴ If Kayin (who killed intentionally) was avenged after seven generations, then Lemech (who killed unintentionally) shall be (avenged after) seventy-seven (generations)!"

²⁵ Adam knew his wife again, and she bore a son. She named him Sheis, (saying), "For God has given ('shas') me another seed, instead of Hevel, for Kayin killed him." ²⁶ Sheis also fathered a son, and he named him Enosh.

Then, (God's Name) became profaned, by (people) calling (humans and idols) by the Name of God.

CLASSIC QUESTIONS

been made known to him in a prophecy. In this manner, people started to make figures in the temples, under trees and on the tops of mountains and hills, and they congregated and bowed down to them. The prophets said that it was a form which brought good and evil, and that it was fitting to serve and fear it. The prophets said that through this service one would multiply and be successful, and issued instructions concerning what may and may not be done. Other prophets of falsehood began to make themselves known, and said that the star itself, or a sphere or angel, had spoken to them about how to be served, and what may or may not be done. This matter, namely the worship of forms in different manners, the offering of sacrifices to them and the bowing down to them, became

propagated throughout the entire world. Due to the passage of time, the honored and fear-inducing Name was forgotten by all of nature, and was not recognized. Everybody, women and children included, knew only their forms of wood and stone, and the temples of stone, to which, from childhood, they had been educated to bow down, worship and take the name of for oaths. The wise people among them, such as the priests, imagined that there is no God, but only the stars and spheres, because of which they made representative figures. But as for the Creator, there was not a single person who recognized Him, except for various individuals, such as Chanoch, Mesushalach, Noach, Sheim and Aiver. Things continued in this manner until Avraham Avinu, pillar of the world, was born."

(Beginning of Laws of Idol Worship)

TORAS MENACHEM

🕯 THE BEGINNINGS OF IDOL WORSHIP (v. 26)

Rambam describes the evolution of idolatry throughout the ages. But although very interesting to read, this passage would appear to belong better in a history book. *Rambam's Mishneh Torah* is a strictly halachic text (as *Rambam* himself writes in his introduction to the work) so we can presume that all the information conveyed here has a strong halachic connotation, which is crucial to an understanding of the prohibition of worshipping idols.

In addition, there are a number of difficulties with *Rambam's* description:

Rambam omits here the fact that *Adam HaRishon*, the first man, was commanded by God that neither he nor his descendants should worship idols (See above, p. 19, "The Last Word" to 2:16). How could he omit such a crucial point?

Furthermore, why does *Rambam* call idolatry a "mistake" ("In the days of Enosh, people made a serious mistake...Their mistaken reasoning was...")? Surely, this idol worship was much more than a mere "mistake"? It was a grave sin, a rebellion against God and an act of total heresy!

THE EXPLANATION

Rambam is teaching us here that idol worship, albeit a very practical prohibition, is based on a *philosophical* misjudgment, a "mistake." Therefore, in order that a person should not come to actually worship an

idol, it is insufficient for him to practice mere restraint. Rather, he must *understand* the false concepts on which idolatry is based.

Thus, he describes at length what the mistake actually was, why it is unfounded and how one mistake led to another. Only through understanding this mistake can a person have a firm basis that will protect him from the temptation to worship idols.

Consequently, it would have made no sense to mention that *Adam HaRishon* was commanded not to worship idols, for the whole purpose of this passage of *Rambam* is to teach us that first and foremost a person must come to the *logical* conclusion that God did not hand over any free choice to heavenly spheres, and that they are merely like "an axe in the hand of a lumberjack."

(Based on *Likutei Sichos* vol. 20, p.17ff)

🕯 Sparks of Chasidus 🕯

Chasidic teachings explain that not only is there no deity or power other than God, but in fact, there is *no true existence at all* besides God. The fact that we see a physical world is only due to our inability to see the Godly energy which enlivens it. In truth however, we are totally absorbed within the absolute oneness of God. (See *Derech Mitzvosecha*, *Mitzvas Achdus Havayah* ch. 3)

הוא את־יליד בֶּר וקרא ית שְׁמִיה אֲנוֹשׁ כֵּן בְּיוֹמוֹהִי חָלוּ בְנֵי אֲנָשָׁא מִלְּצִלָּאָה בְּשֵׁמָא דִּי: א דִּין סִפְר תּוֹלְדַת אָדָם בְּיוֹמָא דְּבָרָא יִי אָדָם בְּדָמוֹת אֱלֹהִים עֲבַד יְתִיה: ב דְּבַר וְנוֹקְבָא בְּרָאנִין וּבְרִיד יְתֵהוּן וְקָרָא ית שְׁמֵהוּן אָדָם בְּיוֹמָא דְּאֵת־בְּרִיאָה: ג וְחָיָא אָדָם מָאָה וּתְלָתִין שָׁנִין וְאוֹלִיד בְּדָמוֹתֶיהָ דְּדָמִי לִיהָ וְקָרָא ית שְׁמִיהָ שֵׁת: ד וְהוּוּ יוֹמֵי אָדָם בְּתַר דְּאוֹלִיד ית שֵׁת תִּמְנֵי מָאָה שָׁנִין וְאוֹלִיד בְּנִין וּבָנָן: ה וְהוּוּ כָּל יוֹמֵי אָדָם דְּחָיָא תִּשְׁעָה מָאָה וּתְלָתִין שָׁנִין וּמִיתָ: ו וְחָיָא שֵׁת מָאָה וְחֲמִשׁ שָׁנִין וְאוֹלִיד ית אֲנוֹשׁ: ז וְחָיָא שֵׁת בְּתַר דְּאוֹלִיד ית אֲנוֹשׁ תִּמְנֵי מָאָה וּשְׁבַע שָׁנִין וְאוֹלִיד בְּנִין וּבָנָן: ח וְהוּוּ כָּל יוֹמֵי שֵׁת תִּשְׁעָה מָאָה וְתִרְתִּי עֶשְׂרִי שָׁנִין וּמִיתָ: ט וְחָיָא אֲנוֹשׁ תִּשְׁעִין שָׁנִין וְאוֹלִיד ית קִינָן: י וְחָיָא אֲנוֹשׁ בְּתַר דְּאוֹלִיד ית קִינָן תִּמְנֵי מָאָה וְחֲמִשׁ עֶשְׂרִי שָׁנִין וְאוֹלִיד בְּנִין וּבָנָן: יא וְהוּוּ כָּל יוֹמֵי אֲנוֹשׁ תִּשְׁעָה מָאָה וְחֲמִשׁ שָׁנִין וּמִיתָ: יב וְחָיָא קִינָן שְׁבַעִין שָׁנִין וְאוֹלִיד ית מֶהֱלָאֵל: יג וְחָיָא קִינָן בְּתַר דְּאוֹלִיד ית מֶהֱלָאֵל תִּמְנֵי מָאָה וְאַרְבָּעִין שָׁנִין וְאוֹלִיד בְּנִין וּבָנָן: יד וְהוּוּ כָּל יוֹמֵי קִינָן תִּשְׁעָה מָאָה וְעֶשְׂרָא שָׁנִין וּמִיתָ: טו וְחָיָא מֶהֱלָאֵל שְׁתִּין וְחֲמִשׁ שָׁנִין וְאוֹלִיד ית יֶרֶד: טז וְחָיָא מֶהֱלָאֵל בְּתַר דְּאוֹלִיד ית יֶרֶד תִּמְנֵי מָאָה וּתְלָתִין שָׁנִין וְאוֹלִיד בְּנִין וּבָנָן: יז וְהוּוּ כָּל יוֹמֵי מֶהֱלָאֵל תִּמְנֵי מָאָה וְתִשְׁעִין וְחֲמִשׁ שָׁנִין וּמִיתָ: יח וְחָיָא יֶרֶד מָאָה וְשְׁתִּין וְתִרְתִּין שָׁנִין וְאוֹלִיד ית חֲנוּךְ: יט וְחָיָא יֶרֶד בְּתַר דְּאוֹלִיד ית חֲנוּךְ תִּמְנֵי מָאָה שָׁנִין וְאוֹלִיד בְּנִין וּבָנָן: כ וְהוּוּ כָּל יוֹמֵי יֶרֶד תִּשְׁעָה מָאָה וְשְׁתִּין וְשְׁתִּין וְתִרְתִּין שָׁנִין וּמִיתָ: כא וְחָיָא חֲנוּךְ שְׁתִּין וְחֲמִשׁ שָׁנִין וְאוֹלִיד ית מֶתוֹשֶׁלַח: כב וְחָלִיד חֲנוּךְ בְּדַחֲלָא דִּי בְּתַר דְּאוֹלִיד ית מֶתוֹשֶׁלַח תִּלַּת מָאָה שָׁנִין וְאוֹלִיד בְּנִין וּבָנָן: כג וְהוּוּ כָּל יוֹמֵי חֲנוּךְ תִּלַּת מָאָה וְשְׁתִּין וְחֲמִשׁ שָׁנִין: כד וְחָלִיד חֲנוּךְ בְּדַחֲלָא דִּי וְלִיתְהוּי אָרִי (לֹא) אָמִית יְתִיהָ יִי:

ה א זה סִפְר תּוֹלְדַת אָדָם בְּיוֹם בְּרָא אֱלֹהִים אָדָם בְּדָמוֹת אֱלֹהִים עָשָׂה אֹתוֹ: ב זָכַר וּנְקֵבָה בְּרָאם וַיְבָרֶךְ אֹתָם וַיִּקְרָא אֶת־שֵׁמָם אָדָם בְּיוֹם הַבְּרָאָה: ג וַיְחִי אָדָם שְׁלֹשִׁים וּמֵאָה שָׁנָה וַיּוֹלֶד בְּדָמוֹתוֹ בְּצִלְמוֹ וַיִּקְרָא אֶת־שְׁמוֹ שֵׁת: ד וַיְהִי יוֹמִי־אָדָם אַחֲרֵי הוֹלִידוֹ אֶת־שֵׁת שְׁמִנֵּה מֵאָה שָׁנָה וַיּוֹלֶד בָּנִים וּבָנוֹת: ה וַיְהִי כָּל־יוֹמֵי אָדָם אֲשֶׁר־חָיָה תִּשְׁעָה מֵאוֹת שָׁנָה וּשְׁלֹשִׁים שָׁנָה וַיָּמָת: ו וַיְחִי־שֵׁת חֲמִשׁ שָׁנִים וּמֵאָה שָׁנָה וַיּוֹלֶד אֶת־אֲנוֹשׁ: ז וַיְחִי־שֵׁת אַחֲרֵי הוֹלִידוֹ אֶת־אֲנוֹשׁ שְׁבַע שָׁנִים וּשְׁמִנֵּה מֵאוֹת שָׁנָה וַיּוֹלֶד בָּנִים וּבָנוֹת: ח וַיְהִי כָּל־יוֹמֵי אֲנוֹשׁ תִּשְׁעָה וְחֲמִשׁ שָׁנִים וּמֵאָה שָׁנָה וַיָּמָת: ט וַיְחִי קִינָן שְׁבַעִים שָׁנָה וַיּוֹלֶד אֶת־מֶהֱלָאֵל: י וַיְחִי קִינָן אַחֲרֵי הוֹלִידוֹ אֶת־מֶהֱלָאֵל אַרְבָּעִים שָׁנָה וּשְׁמִנֵּה מֵאוֹת שָׁנָה וַיּוֹלֶד בָּנִים וּבָנוֹת: יא וַיְהִי כָּל־יוֹמֵי אֲנוֹשׁ תִּשְׁעָה וְחֲמִשׁ שָׁנִים וּשְׁלֹשִׁים שָׁנָה וַיָּמָת: יב וַיְחִי קִינָן שְׁבַעִים שָׁנָה וַיּוֹלֶד אֶת־מֶהֱלָאֵל: יג וַיְחִי קִינָן אַחֲרֵי הוֹלִידוֹ אֶת־מֶהֱלָאֵל אַרְבָּעִים שָׁנָה וּשְׁמִנֵּה מֵאוֹת שָׁנָה וַיּוֹלֶד בָּנִים וּבָנוֹת: יד וַיְהִי כָּל־יוֹמֵי קִינָן עֶשֶׂר שָׁנִים וְתִשְׁעָה מֵאוֹת שָׁנָה וַיָּמָת: טו וַיְחִי מֶהֱלָאֵל חֲמִשׁ שָׁנִים וּשְׁלֹשִׁים שָׁנָה וַיָּמָת: טז וַיְחִי מֶהֱלָאֵל אַחֲרֵי הוֹלִידוֹ אֶת־יֶרֶד: טז וַיְחִי מֶהֱלָאֵל אַחֲרֵי הוֹלִידוֹ אֶת־יֶרֶד שְׁתִּים וְחֲמִשָּׁה שָׁנִים וּשְׁלֹשִׁים שָׁנָה וַיָּמָת: יח וַיְחִי־יֶרֶד שְׁתִּים וְחֲמִשָּׁה שָׁנִים וּשְׁלֹשִׁים שָׁנָה וַיָּמָת: יט וַיְחִי־יֶרֶד אַחֲרֵי הוֹלִידוֹ אֶת־חֲנוּךְ שְׁמִנֵּה מֵאוֹת שָׁנָה וַיּוֹלֶד בָּנִים וּבָנוֹת: כ וַיְהִי כָּל־יוֹמֵי־יֶרֶד שְׁתִּים וְחֲמִשָּׁה שָׁנִים וּשְׁלֹשִׁים שָׁנָה וַיָּמָת: כא וַיְחִי חֲנוּךְ חֲמִשָּׁה שָׁנִים וּשְׁלֹשִׁים שָׁנָה וַיָּמָת: כב וַיְחִי־חֲנוּךְ אֶת־מֶתוֹשֶׁלַח: כג וַיְחִי־חֲנוּךְ אַחֲרֵי הוֹלִידוֹ אֶת־מֶתוֹשֶׁלַח שְׁלֹשׁ מֵאוֹת שָׁנָה וַיּוֹלֶד בָּנִים וּבָנוֹת: כד וַיְחִי כָּל־יוֹמֵי חֲנוּךְ חֲמִשָּׁה וְשְׁשִׁים שָׁנָה וּשְׁלֹשׁ מֵאוֹת שָׁנָה: כד וַיְחִי־חֲנוּךְ אֶת־הָאֱלֹהִים וַאֲיָנָנוּ כִּי־לָקַח

רש"י

לקרא את שמות האדם ואת שמות העצבים בשמו של הקצ"ב, לעשותן אלילים ולקרואם אלכות: (6) זה ספר תולדות אדם. זו היא ספירת תולדות אדם, ומדרשי אגדה יש רבים: ביום ברא וגו'. מגיד שציוס שנצרך כוליד: (ג) שלשים ומאת שנה. עד כאן פירש מן הכשכ: (כד) ויתהלך חנוך. לדיק

THE OFFSPRING OF ADAM

5 **T**his is the account of Adam's offspring:
On the day that God created man (he fathered children). He created him with a resemblance to God. ² He created them male and female, and He blessed them. He named them man (Adam) on the day they were created.

³ Adam lived one hundred and thirty years, and he fathered (a son) resembling him and with his form, and he named him Sheis. ⁴ After he had fathered Sheis, Adam lived for eight hundred years and he fathered sons and daughters. ⁵ Adam lived a total of nine hundred and thirty years, and he died.

⁶ Sheis lived one hundred and five years, and then he fathered Enosh. ⁷ After he had fathered Enosh, Sheis lived eight hundred and seven years, and he fathered sons and daughters. ⁸ Sheis lived a total of nine hundred and twelve years, and he died.

⁹ Enosh lived ninety years, and then he fathered Keinan. ¹⁰ After he had fathered Keinan, Enosh lived eight hundred and fifteen years, and he fathered sons and daughters. ¹¹ Enosh lived a total of nine hundred and five years, and he died.

¹² Keinan lived seventy years, and then he fathered Mahalaleil. ¹³ After he had fathered Mahalaleil, Keinan lived eight hundred and forty years, and he fathered sons and daughters. ¹⁴ Keinan lived a total of nine hundred and ten years, and he died.

¹⁵ Mahalaleil lived sixty-five years, and then he fathered Yared. ¹⁶ After he had fathered Yared, Mahalaleil lived eight hundred and thirty years, and he fathered sons and daughters. ¹⁷ Mahalaleil lived a total of eight hundred and ninety-five years, and he died.

¹⁸ Yared lived one hundred and sixty-two years, and then he fathered Chanoch. ¹⁹ After he had fathered Chanoch, Yared lived eight hundred years, and he fathered sons and daughters. ²⁰ Yared lived a total of nine hundred and sixty-two years, and he died.

²¹ Chanoch lived sixty-five years, and he fathered Mesushalach. ²² After he had fathered Mesushalach, Chanoch followed God for three hundred years, and he fathered sons and daughters. ²³ Chanoch lived a total of three hundred and sixty-five years. ²⁴ Chanoch followed God (but he could easily be misled, so

TORAS MENACHEM

Sparks of Chasidus

The "Generations of man" are all descended from Adam's son Sheis, whereas the descendants of Kayin died out (*Rashi* 4:24). Sheis thus represents man's quality of building and propagating the world (*tikun*). Kayin on the other hand, is indicative of man's tendency to struggle within himself, toiling with his own darker side in a search for personal perfection (*tohu*). Sheis was world-orientated; Kayin was self-orientated.

Which is the correct approach?

Presumably, Sheis was correct, since we see that the descendants of Sheis prevailed whereas those of Kayin did not (See *Rashi* to 4:24).

However, the outward, world-orientated approach of Sheis was not entirely correct. For even a person whose goals are to cultivate the world around him still needs to strive for personal perfection in his own life. His worldliness needs to be tempered with inwardness; his productivity coupled with piety.

So, even Sheis—the pioneer of all civilization—had a descendent, Chanoch, who was a total isolationist. In fact Chanoch was so detached from the world that he would have become corrupted with the slightest exposure to humanity, so God acted mercifully and took him away before his time (See *Rashi* to v. 24). And yet he was a descendent of Sheis, the founder of humanity!

But this, precisely, is the point. The quality of Sheis within us—the outwardness and the ambition—should harbor within it the quality of Chanoch—inwardness and piety. We should study Torah expansively, aiming to acquire vast amounts of knowledge, but at least occasionally we should study Torah without any ulterior motive at all. We should observe the *mitzvos* to make ourselves better people, but sometimes we should do a *mitzvah* simply because it is God's will. In that way, we ensure that the Sheis within us gives birth to the occasional Chanoch.

(Based on *Likutei Sichos* vol. 35, p. 7ff.)

כה וַיְהִי מִתּוֹשֵׁלַח מֶאֱדָה וַתִּמְנִין וּשְׁבַע שָׁנִין
וְאוֹלִיד יֵת לָמֶךְ: כו וַיְהִי מִתּוֹשֵׁלַח בֶּתֶר
דְּאוֹלִיד יֵת לָמֶךְ שְׁבַע מֶאֱדָה וַתִּמְנִין וַתִּרְתִּין
שָׁנִין וְאוֹלִיד בְּנִין וּבָנָן: כז וַהּוּ כָּל יוֹמֵי
מִתּוֹשֵׁלַח תִּשַׁע מֶאֱדָה וְשִׁתִּין וּתִשַׁע שָׁנִין
וּמִית: כח וַיְהִי לָמֶךְ מֶאֱדָה וַתִּמְנִין וַתִּרְתִּין
שָׁנִין וְאוֹלִיד בֶּרֶ: כט וַקְרָא יֵת שְׁמִיהָ נַח
לְמִימֶר דִּין יִנְחַמְנָנָא מַעֲבֹדְנָא וּמַלְאוּת יִדְנָא
מִן אֲרַעָא דִּי לְמִטָּה יֵי: ל וַיְהִי לָמֶךְ בֶּתֶר
דְּאוֹלִיד יֵת נַח חֲמֵשׁ מֶאֱדָה וּתִשַׁעִין וְחֲמֵשׁ
שָׁנִין וְאוֹלִיד בְּנִין וּבָנָן: לא וַהּוּ כָּל יוֹמֵי לָמֶךְ
שְׁבַע מֶאֱדָה וּשְׁבַעִין וּשְׁבַע שָׁנִין וּמִית:
לב וַהּוּ נַח בֶּר חֲמֵשׁ מֶאֱדָה שָׁנִין וְאוֹלִיד נַח יֵת
שֵׁם יֵת חֵם וְיֵת יִפְתָּ: א וַהּוּ כָּד שְׂרִיאָו בְּנֵי
אֲנָשָׁא לְמַסְגִּי עַל אִפִּי אֲרַעָא וּבִגְנָתָא אֲתִילִידוּ
לְהוֹן: ב וַהּוּ בְנֵי רִבְרֵבְיָא יֵת בְּנֵת אֲנָשָׁא אֲרִי
שְׁפִירָן אֲנִין וְנִסְבִּיבוּ לְהוֹן נָשִׁין מִכָּל דִּי
אֲתִרְעִיאָו: ג וַאֲמַר יֵי לֹא יִתְקִים דְּרָא בִישָׁא
הַדִּין קְדָמִי לְעֵלָם בְּדִיל דְּאֲנֹן בִּשְׂרָא
וְעוֹבְדִיהוֹן בִּישָׁא אֲרַכָּא יִהִיבֵת לְהוֹן מֶאֱדָה
וְעִשְׂרִין שָׁנִין אִם יִתּוּבּוּ: ד גְּבִרְיָא הוּוּ
בְּאֲרַעָא בְּיוֹמֵי אֲנֹן וְאַף בֶּתֶר כֵּן דִּי יַעֲלוֹן
בְּנֵי רִבְרֵבְיָא לְבִנְתָּא אֲנָשָׁא וְלִלְדֵן לְהוֹן אֲנֹן
גְּבִרְיָא דְּמַעֲלָמָא אֲנָשִׁין דְּשִׁמְיָא: ה וַתּוֹא יֵי
אֲרִי סְגִיאת בִּישָׁת אֲנָשָׁא בְּאֲרַעָא וְכָל יִצְרָא
מִחֻשְׁבַּת לְבִיָּה לְחוּד בִּישָׁ כָּל יוֹמֵיָא: ו וַתֵּב יֵי
בְּמִימְרִיהָ אֲרִי עֶבֶד יֵת אָדָם בְּאֲרַעָא וַאֲמַר
בְּמִימְרִיהָ לְמַתְבֵּר תִּקְפְּהוֹן פְּרַעֲוִיתִיהָ:
ז וַאֲמַר יֵי אֲמַחִי יֵת אֲנָשָׁא דִּי בְּרֹאֲתִי מַעַל אִפִּי

אֹתוֹ אֱלֹהִים: ס [שביעי] כה וַיְהִי מִתּוֹשֵׁלַח שְׁבַע וּשְׁמֹנִים שָׁנָה
וּמֵאֵת שָׁנָה וַיּוֹלֶד אֶת־לָמֶךְ: כו וַיְהִי מִתּוֹשֵׁלַח אַחֲרֵי הוֹלִידוֹ
אֶת־לָמֶךְ שְׁתֵּים וּשְׁמוֹנִים שָׁנָה וּשְׁבַע מֵאוֹת שָׁנָה וַיּוֹלֶד בָּנִים
וּבָנוֹת: כז וַיְהִי כָּל־יְמֵי מִתּוֹשֵׁלַח תִּשַׁע וּשְׁשִׁים שָׁנָה וּתִשַׁע
מֵאוֹת שָׁנָה וַיָּמָת: ס כח וַיְהִי־לָמֶךְ שְׁתֵּים וּשְׁמֹנִים שָׁנָה וּמֵאֵת
שָׁנָה וַיּוֹלֶד בֶּן: כט וַיִּקְרָא אֶת־שְׁמוֹ נַח לֵאמֹר זֶה יִנְחַמְנוּ
מִמַּעַשְׁנוֹ וּמִעֲצָבוֹ יִדְּינוּ מִן־הָאָדָמָה אֲשֶׁר אֲרָרָה יְהוָה:
ל וַיְהִי־לָמֶךְ אַחֲרֵי הוֹלִידוֹ אֶת־נַח חֲמֵשׁ וּתִשַׁעִים שָׁנָה וְחֲמֵשׁ
מֵאוֹת שָׁנָה וַיּוֹלֶד בָּנִים וּבָנוֹת: לא וַיְהִי כָּל־יְמֵי־לָמֶךְ שְׁבַע
וּשְׁבַעִים שָׁנָה וּשְׁבַע מֵאוֹת שָׁנָה וַיָּמָת: ס לב וַיְהִי־נַח בֶּן־חֲמֵשׁ
מֵאוֹת שָׁנָה וַיּוֹלֶד נַח אֶת־שֵׁם אֶת־חֵם וְאֶת־יִפֶּת: ו א וַיְהִי
כִּי־יֵחַל הָאָדָם לָרֶב עַל־פְּנֵי הָאָדָמָה וּבָנוֹת יִלְדוּ לָהֶם:
ג וַיֵּרְאוּ בְנֵי־הָאֱלֹהִים אֶת־בָּנוֹת הָאָדָם כִּי טֹבֹת הֵנָּה וַיִּקְחוּ
לָהֶם נָשִׁים מִכָּל אֲשֶׁר בָּחָרוּ: ג וַיֹּאמֶר יְהוָה לֹא־יִדּוֹן רוּחִי
בָּאָדָם לְעֹלָם בְּשָׁגם* הוּא בָשָׂר וְהָיָה יָמֹיו מֵאָה וְעֶשְׂרִים שָׁנָה:
ד הַנִּפְלְאִים הָיוּ בָּאָרֶץ בֵּימֵי הָהֵם וְגַם אַחֲרֵי־כֵן אֲשֶׁר יָבֹאוּ
בְּנֵי הָאֱלֹהִים אֶל־בָּנוֹת הָאָדָם וַיִּלְדוּ לָהֶם הַנִּפְלְאִים הַגְּבִרִים אֲשֶׁר
מַעֲשֵׂהם אֲנָשֵׁי הַשָּׁם: פ [מפסיר] ה וַיֵּרָא יְהוָה כִּי רַבָּה רָעַת הָאָדָם
בָּאָרֶץ וְכָל־יֶצֶר מַחֲשַׁבֵּת לֵבָו רָק רָע כָּל־הַיּוֹם: ו וַיִּנָּחֶם יְהוָה
כִּי־עָשָׂה אֶת־הָאָדָם בָּאָרֶץ וַיִּתְּעַצֵּב אֶל־לֵבּוֹ: ז וַיֹּאמֶר יְהוָה

*הקורא יטעים הגריש לפני התלישא **ס"א בְּשָׁגם

כש"ז

לעתידי, וכן לפני מתן תורה: את שם את חם ואת יפת. והלא יפת הגדול
הוא, אלא תחלה אתה דורש את שהוא לדיק, ונולד כשהוא מכול, ושארם
לא ממנו וכו'. צבראשית רבה: (ג) בני האלהים. בני השמים והשופטים.
דבר אחר בני האלהים, הם השמים והולכים בשליחותו של מקום, אף הם
היו מתעצבים בהם. כל אלהים שצמקרא לשון מרות, וזה יוכיח ואתה תביח
לו לאלהים⁶, ראה נחתיך אלהים: בי טבת הגנה. אמר רבי יודן טבת כתיב,
כשהיו מטיצין אותה מקושעת ליכנס לחופה, היה גדול נכנס וצועל תחלה:⁷
מכל אשר בחרו. אף צעולת צעל, אף הזכר והצמקה: (ג) לא ידון רוחי
באדם. לא יתרעם ויריב רוחי עלי צעול האדם: לעולם. לאורך ימים, כה
רוחי נדון בקרבי אס להשחית ואס לרחם, לא יביח מדון זה צרוחי לעולם,
כלומר לאורך ימים: בְּשָׁגם הוא בשר. כמו צָגָם צמגול, כלומר צעול
שגם זאת זו שהוא צער, ואף על פי כן אינו נכנס לפני, ומה אס יביח אס
או דבר קשה. כיולא זו עד שְׁקָמְטִי דצורה¹⁰, כמו שְׁקָמְטִי, וכן¹⁰ שְׁקָסֶה

היה, וקל (ס"א וקבל) צדעתו לשוץ להרשיע, לפיכך מיהר הקצ"ח וסילקו
והמיתו קודם זמנו¹, וזכו ששינה הכחוצ צמיתתו לכחוצ ואינו צעול
למלאות שנותיו: כי לקח אותו. לפני זמנו, כמו הנני לוקח ממך את מחמד
ענייך: (כה) ויולד בן. שממנו נצנה העולם: (כט) זה ינחמנו. ינח ממנו
את עצבון ידינו, עד שלא צא נח לא היה להם כלי מחרישה, וכוא הכין להם,
וכיחם בארץ מוליאה קוצים ודרדרים כשזרעים חטים, מקללתו של אדם
בראשון, וצימי נח נחם, וזכו ינחמנו. ואס לא תפרשהו כך, אין טעם הלשון
נופל על השם, ואתה לריך לקרות שמו מנחם: (לג) בן חמש מאות שנה.
אמר רבי יודן, מה טעם כל הדורות הולידו למאה שנה וזה לחמש מאות,
אמר הקצ"ח, אס רשעים הם, יאצדו צמים ורע (ס"א זרע של לדיק זה)
ללדיק זה, ואס לדיקים הם, אטריח עליו לעשות תיבות הרבה, כצא את
מעיינו ולא הוליד עד חמש מאות שנה, כדי שלא יכא יפת הגדול צעצניו ראוי
לעונשין לפני המצול³, דכתיב כי הנער צן מאה שנה ימות⁴, ראוי לעונש

God saved him by taking him away before his time), and he was no longer (around), for God had taken him.

SEVENTH
READING

²⁵ Mesushalach lived one hundred and eighty-seven years, and he fathered Lemech. ²⁶ After he had fathered Lemech, Mesushalach lived seven hundred and eighty-two years, and he fathered sons and daughters. ²⁷ Mesushalach lived a total of nine hundred and sixty-nine years, and he died.

²⁸ Lemech lived one hundred and eighty-two years, and he fathered a son (from whom the whole world was built). ²⁹ He named him Noah, saying, "This one will give us rest from our work and from the toil of our hands from the ground, which God has cursed" (because he was to invent agricultural tools). ³⁰ After he had fathered Noah, Lemech lived five hundred and ninety-five years, and he fathered sons and daughters. ³¹ Lemech lived a total of seven hundred and seventy-seven years, and he died.

³² (After) Noah was five hundred years old, Noah fathered Sheim, Cham, and Yafes.

⚡ MORAL CORRUPTION OF MAN ⚡

6 **T**hen, when man began to multiply upon the face of the earth and daughters were born to them, ² the sons of nobility (violated) the daughters of (common) people when they were beautifying themselves (for their weddings). They took for themselves wives from whomever they chose (even married women, men and animals).

³ God said, "My Spirit will not remain in conflict over (whether to destroy) man for a long time! Furthermore, he is (only) flesh (and yet he does not humble himself before Me! I will give him) one hundred and twenty years to live (and if he does not repent, I will destroy him with a flood)!"

⁴ There were giants on the earth in the days of (Enosh and Kayin), and also afterwards (when they witnessed a flood that destroyed a third of the world), when the sons of the nobles (who were giants) would (violate) the daughters of (common) people, and they would bear (giant) children for them. They were the greatest (rebels of all) men who ever existed, men who were (mentioned above) by name(s which hinted to their later destruction).

MAFTIR ⁵ God saw that man's wickedness on earth was increasing, and every thought which came from his heart throughout the day was purely evil. ⁶ God was consoled (by the fact) that He had made man upon the earth (and not in heaven, where he would have caused the angels to rebel. God decided) in His heart (to cause man) pain.

רש"י

אֲדָמָה, שְׁמֹחוּ וְהִתְעַשְׂתִּי. דָּבָר אֲחֵר, אֲנָשִׁי שֶׁמִּמּוֹן, שֶׁמִּמּוֹן אֶת הָעוֹלָם: (ו) וַיִּנָּחֵם ה' בִּי עֲשָׂה. נִחָמָה הִיטָה לִפְנֵי שֶׁצָּרָא בְּחַתּוּמֵּי, שְׁאִילוֹ הִיטָה מִן הָעֲלִיּוֹנִים הִיטָה מִמֵּרִידֵן. צָרָא שִׁית רָבָה¹³: וַיִּתְּעַצֵּב. הָאֵדָם: אֵל לָבוֹ. שֶׁל מִקּוֹם, עָלָה בְּמַחֲשַׁבְתּוֹ שֶׁל מִקּוֹם לְהַעֲלִיב, זָכוּ תִּרְגּוּם אֲוִנְקֻלֹם. דָּבָר אֲחֵר וַיִּנָּחֵם, נִחָמָה מַחֲשַׁבְתּוֹ שֶׁל מִקּוֹם מִמֵּדָה רַחֲמִים לְמִדָּה דִּין, עָלָה בְּמַחֲשַׁבְתּוֹ לִפְנֵי מֶה לַעֲשׂוֹת בָּאֵדָם שֶׁעָשָׂה בָּאֲרֶץ. וְכֵן כָּל לִשׁוֹן נִיחֹם שֶׁבִּמְקָרָא לִשׁוֹן נִמְלֵךְ מֶה לַעֲשׂוֹת, וְכֵן אֵדָם וַיִּתְּנָחֵם¹⁴, וְעַל עֲבָדָיו וַיִּתְּנָחֵם¹⁵, וַיִּנָּחֵם ה' עַל הָרַעָה¹⁶, נִחָמָה כִּי הִמְלִכְתִּי¹⁷, כֹּלֵם לִשׁוֹן מַחֲשַׁבְתּוֹ אֲחֵרָה הִס: וַיִּתְּעַצֵּב אֵל לָבוֹ. נִחָמָה עַל אֲדָמָה מַעֲשֵׂה יָדָיו, כִּמוֹ נִעֲלַם הַמֶּלֶךְ עַל צָרוֹ¹⁸, וְזֶה נִחָמָה לְתַשׁוּבָה אֲפִיקֻרוֹם אֶחָד שֶׁשָּׁאֵל אֶת רַבִּי יְהוֹשֻׁעַ בֶּן קָרְחָה, אָמַר לוֹ, אֵינִי אֶתֵּם מוֹדִים

מִדָּבָר עָמִי, כִּמוֹ שֶׁאֲפָה, אֵף בְּשָׁנָה כִּמוֹ בְּשָׁנָה: וְהָיוּ יָמָיו וְגו'. עַד ק"ך שָׁנָה אֲחֵרִיךְ לְבֵם אֲפִי, וְאֵם לֹא יִשׁוּב, אֲצִיָּא עֲלֵיהֶם מִצּוֹל. וְאֵם תִּתְּנָה מִשְׁנֻלָּה יִפֹּת עַד הַמִּצּוֹל אֵינוֹ אֵלָּא מֵאֵה שָׁנָה, אֵין מוֹקֵדִם וּמֵאֲחֵרָה צְחֻרָה, כִּבֵּר הִיטָה גִזְרָה גְּזָרָה עֲשָׂרִים שָׁנָה קוֹדֵם שֶׁהוֹלִיד נָח תּוֹלְדוֹת, וְכֵן מֵאִינוֹ צָסֵדֵר עוֹלָם¹¹. וַיִּשׁ מִדְּרָשִׁי אֲגִידָה רַבִּים צָלָא יִדּוֹן, אֲצֵל זֶה הוּא נִחָמָה פְּשׁוּטוֹ: (ד) הַנִּפְּלִיָּם. עַל שֶׁם שֶׁנִּפְּלוּ וְהִפְּלוּ אֶת הָעוֹלָם, וְצִלְשׁוֹן עֲבָרִית לִשׁוֹן עֲנָקִים הוּא: בִּימֵי הָהֵם. צִימִי דוֹר אֲנוֹשׁ וְצִימִי קִין: וְגַם אֲחֵרִי בֶן. אֵף עַל פִּי שֶׁרָאוּ בְּאֲדָמָה שֶׁל דוֹר אֲנוֹשׁ, שֶׁעָלָה אֲוִקִּיּוֹנוֹם וְהָיָה שְׁלִישׁ הָעוֹלָם, לֹא נִכְנַע דוֹר הַמִּצּוֹל לְלִמּוֹד מֵהֶם¹²: אֲשֶׁר יִבְאֹ. הָיוּ יוֹלְדוֹת עֲנָקִים כְּמוֹתֵם: הַגְּבוּרִים. לְמַרְדּוֹ בְּמִקּוֹם: אֲנָשִׁי הָשָׁם. אֲוִתֵם שֶׁנִּקְצוּ בְּשִׁמּוֹת, עִירֵד, מַחֲוִיָּאֵל, מַתּוֹשָׁאֵל, שֶׁנִּקְצוּ עַל שֶׁם

CLASSIC QUESTIONS

● What did God say he would do to man? (v. 7)

RASHI: God said, "Man is from the earth. I will bring water upon him and wash him away... for I have been reckoning what to do about the fact that I created him."

ONKELOS: God regretted that He had made man and planned to destroy him.

אֶרְעָא מֵאֲנָשָׁא וְעַד בְּעִירָא עַד רִיחָשָׁא וְעַד
עוֹפָא דְשָׁמַיָא אֲרִי תְּבִית בְּמִימְרֵי אֲרִי
עֲבַדְתָּנוּ: ה וְנָח אֲשַׁכַּח רַחֲמֵינָא קָדָם יי: פ פ פ

אֶמְחָה אֶת־הָאָדָם אֲשֶׁר־בָּרָאתִי מֵעַל פְּנֵי הָאֲדָמָה מֵאָדָם
עַד־בְּהֵמָה עַד־רֶמֶשׂ וְעַד־עוֹף הַשָּׁמַיִם כִּי נִחַמְתִּי בִּי עֲשִׂיתָם:
ה וְנָח מָצָא חֵן בְּעֵינֵי יְהוָה: פ פ פ

קמ"ו פסוקים, אמציה סימן. יחזקיה"ו סימן.

רש"י

העמידים לעמוד מהם: (י) ויאמר ה' אמחה את האדם. הוא עפר, ואציל עליו מים ואמחה אותו, לכך נאמר לשון מחוי: מאדם עד בהמה. אף הם השחיתו דרכם.¹ דבר אחר, הכל נברא בשביל האדם, וכיון שהוא כלל מה נורף צאלו?² כי נחמתי כי עשיתם. חשבתי מה לעשות על אשר עשיתם: חסלת פרשת בראשית

שקצ"ה רואה את הנוגד, אמר לו הן, אמר לו והא כתיב ויתעלז אל לבו, אמר לו נולד לך בן זכר מימך, אמר לו הן, אמר לו ומה עשית, אמר לו שמחתי ושימחתי את הכל, אמר לו ולא היית יודע שסופו למות, אמר לו בשעת חדותא חדותא בשעת אכלא אכלא. אמר לו כך מעשה הקצ"ה, אף על פי שגלוי לפניו שסופן לחטוא ולאצדן, לא נמנע מלבראן, בשביל הצדיקים

TORAS MENACHEM

🔗 GOD'S DECREE AGAINST MANKIND (v. 7)

Onkelos renders a straightforward translation of verse 7: "God said, "I will obliterate (אֶמְחָה) man from the face of the earth... because I regret (נִחַמְתִּי) the fact that I created him."

Rashi, however, appears to offer a non-literal translation, "I will wash away man from the face of the earth... because I have been reckoning what to do about the fact that I created him."

Why did *Rashi* not render אֶמְחָה as "I will obliterate," as it is usually translated, and נִחַמְתִּי as "I regret"?

THE EXPLANATION

If one translates verse 7 literally (like *Onkelos*), that God planned to obliterate mankind, one will immediately be struck that reality testifies otherwise. Since we are still here to read the story, and there is no evidence that God retracted His plan, it is inconceivable that He actually intended to destroy mankind. Furthermore, in the very next verse we read that, "Noah found favor in the eyes of God," which introduces us to the following account of how Noah and his family were saved by God. Obviously then, God did not decide to "obliterate" mankind.

Therefore, *Rashi* came to the conclusion that in our verse אֶמְחָה could not be understood in its usual translation (obliterate), but rather, it is to be rendered, "I will wash away." I.e. God decreed that He would bring a flood upon mankind, but this did not preclude the possibility of individuals being saved in the ark.

Similarly, *Rashi* rejected the interpretation that God regretted creating man, as we see that He did indeed allow man's existence to continue through Noah and his family. Therefore, *Rashi* was forced to adopt a slightly unusual translation, "I have been reckoning what to do about the fact that I created him."

DID GOD CHANGE HIS MIND?

One problem with this explanation is that it appears to contradict an earlier comment of *Rashi*. On verse 6, *Rashi* writes (in his second interpretation), "God's thoughts of mercy were transformed to judgment," from which it appears that God indeed regretted creating man. How does this correlate with *Rashi's* stance, as explained above, that God could not possibly have regretted making man since we see that man continues to exist?

⁷ God said, “I will wash away man, whom I created, from upon the face of the earth, man as well as cattle, creeping things and birds of the skies, for I have reckoned (what to do) about (the fact that) I made them.”

⁸ But Noach found favor in the eyes of God.

THE HAFTARAH FOR BEREISHIS IS ON PAGE 368. THE HAFTARAH FOR EREV ROSH CHODESH IS ON PAGE 394.

TORAS MENACHEM

The solution to this problem lies in the distinction between Divine “thought,” and Divine “speech.” In verse 6, “God’s *thoughts* of mercy were transformed to judgment,” i.e. He did indeed regret making man, but only in thought. However, in verse 7, “God *said*, ‘I will wash away man *etc.*’” From this we see that God was indeed harboring some regret to Himself (in “thought”) about creating man, but when He finally issued His decree in “speech,” the harshness of the plan was softened to

exclude those who would be saved in the Ark, from which mankind could be reconstructed.

This begs the question: what finally caused God to soften his decree?

This point is answered by the end of the verse itself, “because I have been reckoning what to do about the fact that *I created him*.” I.e. the fact that man was created by God Himself (“I created him”), eventually led God to have mercy on His own handiwork.

(Based on *Likutei Sichos* vol. 15, p. 27ff.)

🌀 The Last Word 🌀

From God’s reaction to the corruption of mankind, we can learn two powerful lessons in everyday life:

a.) God *thought* about destroying mankind, but He only issued His decree verbally after He had softened His anger. This teaches us how important it is to speak positively about other people. If God himself refrained from committing negative thoughts to speech, then all the more so should we be careful not to speak badly about others.

Our Sages taught that *Lashon Hara* (gossip) harms 1.) The gossip, 2.) The listener and 3.) The one about whom the gossip is spoken (see *Arachin* 15b). Now it is easy to understand why the gossip and listener suffer, since they participated in the sin. But why should the *subject* of the gossip suffer? After all, he was not even present at the time!

The answer lies in the fact that speech is a *revelation* of something that was previously hidden (in thought). Therefore, by speaking badly about another person it actually causes that person’s bad traits to be

more pronounced in the world, which could lead him to be the subject of a heavenly decree of punishment. Thus, it is bad *speech* that can harm another (and not thoughts, that remain hidden), which teaches us how careful a person should be with the words he utters about another.

b.) God “reckoned” what to do with man, but He did not come to any firm resolution, even in thought. This teaches us that even when we see a person do something bad, we should not come to any firm conclusion about the merit of his actions, even in thought (and certainly not in speech). For if God, who is all-knowing and never makes mistakes, still took time to “ponder” and “reckon” His harsh thoughts about man, then we, who are capable of easily misjudging another, should certainly not condemn another even in thought. Rather, we should always endeavor to “judge every person favorably” (*Avos* 1:5).

(Based on *Likutei Sichos* vol. 15, p. 31ff.)



Parshas Bereishis contains 1 positive *mitzvah*.

1. To be fruitful and multiply [1:28]



Haftaros

הַפְּטָרֹת

🌀 BLESSINGS ON READING THE HAFTARAH 🌀

The person who was called up for *Maftir* says the following before reading the *Haftarah*:

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר בָּחַר
בַּנְּבִיאִים טוֹבִים וְרָצָה בְּדִבְרֵיהֶם הַנְּאֻמִּים
בְּאַמֶּת בְּרוּךְ אַתָּה יְהוָה הַבּוֹחֵר בַּתּוֹרָה וּבַמִּשָּׁה
עֲבָדוֹ וּבִישְׂרָאֵל עַמּוֹ וּבַנְּבִיאֵי הָאֱמֶת וְצִדִּיק:

After the *Haftarah* the following blessings are recited:

בְּרוּךְ אַתָּה יי, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, צוּר כָּל
הָעוֹלָמִים, צִדִּיק בְּכָל הַדּוֹרוֹת, הָאֵל הַנְּאֻמָּן
הַאֲמִיר וְעָשָׂה, הַמְדַּבֵּר וּמְקַיֵּם, שְׁכָל דְּבָרָיו אֱמֶת וְצִדִּיק:
נְאֻמָּן אַתָּה הוּא יי אֱלֹהֵינוּ, וְנְאֻמָּנִים דְּבָרֶיךָ, וְדָבָר
אֶחָד מִדְּבָרֶיךָ אַחֲזֹר לֹא יֵשׁוּב רִיקָם, כִּי אֵל
מֶלֶךְ נְאֻמָּן וְרַחֲמָן אַתָּה. בְּרוּךְ אַתָּה יי, הָאֵל הַנְּאֻמָּן
בְּכָל דְּבָרָיו:

רַחֵם עַל צִיּוֹן כִּי הִיא בֵּית תְּהִינּוּ, וְלַעֲלוּבַת נַפְשׁ
תּוֹשִׁיעַ וְתִשְׁמַח בְּמִהְרָה בִּימֵינוּ. בְּרוּךְ אַתָּה יי,
מִשְׁמַח צִיּוֹן בְּבִנְיָה:

שְׂמִיחָנוּ, יי אֱלֹהֵינוּ, בְּאַלְיָהוּ הַנְּבִיא עֲבָדְךָ, וּבְמַלְכוּת
בֵּית דָּוִד מְשִׁיחְךָ, בְּמִהְרָה יָבֹא וַיְגַל לְבָנּוּ,
עַל כְּסָאוֹ לֹא יֵשֵׁב זָר, וְלֹא יִנָּחֲלוּ עוֹד אֲחֵרִים אֶת
כְּבוֹדוֹ, כִּי בָשֵׁם קֹדֶשְׁךָ נִשְׁבַּעְתָּ לוֹ, שְׁלֹא יִכָּבֶה נֵרוֹ
לְעוֹלָם וָעֶד. בְּרוּךְ אַתָּה יי, מֶגֶן דָּוִד:

On fast days end here. On *Shabbos* (including *Shabbos Chol HaMo'ed*) continue°:

עַל הַתּוֹרָה וְעַל הָעֲבוּדָה וְעַל הַנְּבִיאִים וְעַל
יוֹם הַשַּׁבָּת הַזֶּה, שְׁנַתָּת לָנוּ יְיָ אֱלֹהֵינוּ לְקֹדֶשֶׁה
וְלַמְּנוּחָה, לְכָבוֹד וְלִתְפָּאֶרֶת:

עַל הַכֹּל, יְיָ אֱלֹהֵינוּ אֲנַחְנוּ מוֹדִים לָךְ וּמְבָרְכִים אוֹתְךָ,
יִתְבָּרֵךְ שְׁמֶךָ בְּפִי כָל חַי תָּמִיד לְעוֹלָם וָעֶד. בָּרוּךְ

אַתָּה יְיָ, מְקַדֵּשׁ הַשַּׁבָּת (— On *Shabbos Chol HaMo'ed Succos* add — וְיִשְׂרָאֵל וְהַזְּמַנִּים):

°On a Festival, and *Shabbos* that coincides with a Festival continue here:

עַל הַתּוֹרָה וְעַל הָעֲבוּדָה וְעַל הַנְּבִיאִים (—On *Shabbos*) וְעַל יוֹם הַשַּׁבָּת הַזֶּה וְעַל יוֹם

<i>Shemini Atzeres / Simchas Torah</i>	<i>Succos</i>	<i>Shavuot</i>	<i>Pesach</i>
שְׁמִינִי עֲצֶרֶת הַחֹג	חֹג הַסּוּפּוֹת	חֹג הַשָּׁבוּעוֹת	חֹג הַמִּצּוֹת

הַזֶּה, וְעַל-יוֹם טוֹב מְקַרָּא קֹדֶשׁ הַזֶּה, שְׁנַתָּת לָנוּ יְיָ אֱלֹהֵינוּ (—On *Shabbos*) לְקֹדֶשֶׁה
וְלַמְּנוּחָה לְשִׁשּׁוֹן וְלִשְׂמֻחָה, לְכָבוֹד וְלִתְפָּאֶרֶת. עַל הַכֹּל, יְיָ אֱלֹהֵינוּ אֲנַחְנוּ
מוֹדִים לָךְ וּמְבָרְכִים אוֹתְךָ, יִתְבָּרֵךְ שְׁמֶךָ בְּפִי כָל חַי תָּמִיד לְעוֹלָם וָעֶד. בָּרוּךְ
אַתָּה יְיָ, מְקַדֵּשׁ (—On *Shabbos*) הַשַּׁבָּת וְיִשְׂרָאֵל וְהַזְּמַנִּים:

°On *Rosh Hashanah* continue here:

עַל הַתּוֹרָה וְעַל הָעֲבוּדָה וְעַל הַנְּבִיאִים (—On *Shabbos*) וְעַל יוֹם הַשַּׁבָּת הַזֶּה וְעַל יוֹם
הַזִּכְרוֹן הַזֶּה, וְעַל-יוֹם טוֹב מְקַרָּא קֹדֶשׁ הַזֶּה, שְׁנַתָּת לָנוּ יְיָ אֱלֹהֵינוּ (—On *Shabbos*)
לְקֹדֶשֶׁה וְלַמְּנוּחָה לְכָבוֹד וְלִתְפָּאֶרֶת. עַל הַכֹּל, יְיָ אֱלֹהֵינוּ אֲנַחְנוּ מוֹדִים לָךְ,
וּמְבָרְכִים אוֹתְךָ, יִתְבָּרֵךְ שְׁמֶךָ בְּפִי כָל חַי תָּמִיד לְעוֹלָם וָעֶד, וְדְבָרְךָ מְלַבֵּנוּ
אֶמֶת וְקִיָּם לָעֶד. בָּרוּךְ אַתָּה יְיָ, מְלֶכֶךְ עַל כָּל הָאָרֶץ, מְקַדֵּשׁ (—On *Shabbos*) הַשַּׁבָּת
וְיִשְׂרָאֵל וְיוֹם הַזִּכְרוֹן:

°On *Yom Kippur* continue here:

עַל הַתּוֹרָה וְעַל הָעֲבוּדָה וְעַל הַנְּבִיאִים (—On *Shabbos*) וְעַל יוֹם הַשַּׁבָּת הַזֶּה וְעַל יוֹם
הַכִּפּוּרִים הַזֶּה, וְעַל-יוֹם סְלִיחַת הָעוֹן הַזֶּה, וְעַל יוֹם מְקַרָּא קֹדֶשׁ הַזֶּה, שְׁנַתָּת
לָנוּ יְיָ אֱלֹהֵינוּ (—On *Shabbos*) לְקֹדֶשֶׁה וְלַמְּנוּחָה לְסְלִיחָה וְלִמְחִילָה וְלִכְפָּרָה, לְכָבוֹד
וְלִתְפָּאֶרֶת. עַל הַכֹּל יְיָ אֱלֹהֵינוּ, אֲנַחְנוּ מוֹדִים לָךְ וּמְבָרְכִים אוֹתְךָ, יִתְבָּרֵךְ
שְׁמֶךָ בְּפִי כָל חַי תָּמִיד לְעוֹלָם וָעֶד, וְדְבָרְךָ מְלַבֵּנוּ אֶמֶת וְקִיָּם לָעֶד. בָּרוּךְ
אַתָּה יְיָ, מְלֶכֶךְ מוֹחֵל וְסוֹלֵחַ לְעוֹנוֹתֵינוּ, וְלְעוֹנוֹת עַמּוֹ בֵּית יִשְׂרָאֵל, וּמַעֲבִיר
אֲשָׁמוֹתֵינוּ בְּכָל שָׁנָה וְשָׁנָה, מְלֶכֶךְ עַל כָּל הָאָרֶץ, מְקַדֵּשׁ (—On *Shabbos*) הַשַּׁבָּת
וְיִשְׂרָאֵל וְיוֹם הַכִּפּוּרִים:

BEREISHIS / בראשית

(Isaiah 42:5 – 43:10)

מב ה כֹּה־אָמַר הָאֱלֹהִים יְהוָה בּוֹרֵא הַשָּׁמַיִם וְנוֹטִיחֵם
רֶקַע הָאָרֶץ וְצֹאצְאֶיהָ נָתַן נֶשְׁמָה לָעֵם עָלֶיהָ וְרוּחַ
לְהִלְכִים בָּהֶּ: אֲנִי יְהוָה קְרֹאתִיד בְּצַדִּיק וְאַחֲזִיק
בִּידֵי וְאַצְרִיד וְאַתְנִיד לְבָרִית עִם לְאוּר גּוֹיִם: לִפְקֹחַ
עֵינַיִם עוֹרוֹת לְהוֹצִיא מִמַּסְגָּר אֶפֶסֶר מִבֵּית כְּלֹא
יִשְׁבִּי חֹשֶׁךְ: אֲנִי יְהוָה הוּא שְׁמִי וּכְבוֹדִי לְאַחֵר
לֹא־אֶתֵּן וְתִהְיֶה לְפִסְלִים: הֲרֹאשֹׁנוֹת הִנֵּה־בָאוּ
וְחִדְשׁוֹת אֲנִי מִנִּיד בְּטָרִם תִּצְמַחְנָה אֲשָׁמִיעַ אֶתְכֶּם:
שִׁירוּ לַיהוָה שִׁיר חֹדֶשׁ תִּהְיֶה מִקְצֵה הָאָרֶץ
יִירְדֵי הַיָּם וּמִלְאוֹ אֲיִים וְיִשְׁבְּיָהֶם: יִשְׂאוּ מִדְּבַר
וְעָרְוּ חֲצֵרִים תִּשָּׁב קֶדָר יִרְנֻ וְיִשְׁבִּי סֹלַע מִרְאשׁ
הָרִים יִצְחָו: יִשְׁיֻמוּ לַיהוָה כְּבוֹד וְתִהְיֶה בְּאֲיִים
יִגִּידוּ: יְהוָה בְּגִבּוֹר יֵצֵא כְּאִישׁ מִלְחָמוֹת יַעִיר
קִנְיָאָה יִרְיֵעַ אֶת־יִצְרִיחַ עַל־אֵיבָיו יִתְנַבֵּר:
יְחַשְׁיִיתִי מֵעוֹלָם אַחֲרִישׁ אֶתְאַפֵּק כִּי־לִדְהָ אֶפְעֶה
אֲשֶׁם וְאֶשְׂאֵף יַחַד: אֲחַרִּיב הָרִים וְגִבְעוֹת

the ends of the earth. Those who navigate the seas, and (the creatures that live) in it (will praise God. Even) the islands (themselves) and their inhabitants (will praise God. ¹¹ The whole) desert, together with its cities and villages (which are) inhabited by (the people of) Kedar, will raise (their voices in song). Those who live on stone peaks will sing—shouts (of joy will be heard) from the mountaintops. ¹² (With their mouths) they will ascribe glory to God, and they will tell of His praises in the islands.

¹³ God will go out (to rescue the Jewish people), aroused with zeal (for His people) like a man of war. He will shout and cry out against His enemies, and He will overcome (them).

¹⁴ (Says God), “I have kept quiet for all this time (that the nations have persecuted My people). I have been silent (and) I have restrained Myself. (But now) I will scream like a woman in childbirth (to destroy them). I will obliterate them and swallow them up all together. ¹⁵ I will destroy mountains and valleys, and I will dry out all their grass. I will make rivers into (dry

^{42:5} **T**his was said by the Almighty God, Who Created the heavens and stretched them out (like a tent), Who laid out the earth and made (all types of vegetation) grow from it, Who gives a soul to the people upon it, and a spirit to the (other creatures) who walk upon it:

God is Creator

⁶ “I am God. (What) I have said about you, (Mashiach, through the prophets,) is true (and everlasting)! I will hold your hand (to help you overcome every obstacle). I will guard you, and give you (the might to bring) the covenant of (Torah to My) people, (in order) to enlighten the (eyes of the) nations (about God), ⁷ to (open) eyes that have blinded (themselves not to see the work of God), to release (the Jewish people—who are) prisoners—from (their) captivity, and those who dwell in darkness from (their) imprisonment.

Mashiach will open eyes of the blind

⁸ “I am God—that is My Name. I will no (longer allow the nations to diminish) My honor (by worshiping) other (gods, as they have done until now! No longer will) graven images (be given) My praise.”

⁹ The first (prophecies which I prophesized about Sanchairiv) have (already) occurred. I (will) tell (you) new ones (about the final redemption). I will (now) let you hear (what is going to happen) before (these events) unfold:

¹⁰ (When the Final Redemption comes, they will) sing a new song to God, and His praise (will be heard) from

Song of the Final Redemption

HAFTARAH OF PARSHAS BEREISHIS

This *Haftarah* praises God as Creator of Heaven and earth, similar to the *Parshah* which describes the creation of Heaven and earth by God.

The *Haftarah* opens with a description of how God will liberate the Jewish people from exile, and how the entire world will praise God after the final redemption arrives (42:5-12).

God promises to destroy the nations that have persecuted the Jewish people, and lead the people to their Land (13-17). He criticizes the Jewish people for being metaphorically “blind” and “deaf” to Torah and

mitzvos (18-21) and laments over their sorry state during exile (22-25). Finally, the prophet repeats God’s promise to redeem them, just as He redeemed them from Egypt (43:1-10).

8. וְכִבּוֹדִי לֹא אֶתֵּן—I will not give My glory to another. When a Jew sins, he causes energy from his soul to be “spilled” into the domain of evil, which is known as the “other side.” Nevertheless, only the peripheral layers of the soul could be involved in such an activity; the inner core of the soul always remains loyal to God. Thus, God says: I will not give My glory—the essence of the soul—to another, to the “other side” (*Likutei Sichos* vol.5, pp. 410-11).

God punishes the nations

and desolate) islands, and I will dry up their bodies of water.”

Jewish
People are
led home
by God

¹⁶ “I will walk (the Jewish people to their Land) on a way that they did not know (as if they were) blind. I will lead them on a path they did not know. I will turn the darkness (of an unknown path) into light before them. (I will make) crooked paths straight (for them). I have (already) done such things (previously, when they came out of Egypt), so I will (surely) not forsake them (in the future).”

¹⁷ “(Then) those who trust in graven images will turn backwards, (being) embarrassed with (great) shame. (That will be the fate of) those who say to the molten idols: ‘you are our god.’”

Rebuke of
the corrupt
ones

¹⁸ “(You, O Israel,) who are deaf (towards My words) and blind (towards My commandments, now listen and) look to see (the goodness that is awaiting you! ¹⁹ I call all of you blind, even the righteous ones who serve Me, for) who is (really) blind if not one who serves Me, (and who knows how corrupt people are, yet he does not attempt to correct them? Who is) deaf if not the one who I (grace with wisdom and) send (to teach the people, and yet he pretends not to hear their evil actions, failing to correct them)? Who is as blind as a person who is perfect (in himself but does not reprimand others)? Who is as blind as a servant of God (who turns a blind eye to his people? ²⁰ Such people) have seen much (wisdom), yet you do not guard (others from evil ways, so they deserve to be called ‘blind.’ They have) open ears (to understand the mitzvos), yet (act as if they) do not hear (when it comes to guiding others, so they deserve to be called ‘deaf’). ²¹ The main reason why) God wants (such people, is not for their own merits, but) in order for (them to make another person) righteous, (and in order) for him to increase and strengthen (the) Torah (knowledge of others).”

Chabad* and Sefardic communities conclude here. Ashkenazic communities continue:

Sad state
of the
Jews in
Exile

²² This people is looted and trampled. All their young men are dejected and hidden in prisons. They are prey with no one to rescue them (from being looted); trampled with no one to say, “Return them (so they will be trampled no more).”

²³ Who among you will pay attention to this, listen, and hear from now on (what will establish him in the end)?

²⁴ Who handed Ya'akov over to be trampled and Israel to looters? Was it not God, against Whom we have sinned? (For the Jewish people) did not desire His ways or obey His Torah, ²⁵ so He poured out (His) anger, His wrath and the might of war upon them. It blazed around

וְכָל-עֲשָׂבָם אוֹבִישׁ וְשִׁמְתִי נְהָרוֹת לְאֵיִים וְאִנְגָּמִים
אוֹבִישׁ: ^{טז} וְהוֹלַכְתִּי עוֹרִים בְּדֶרֶךְ לֹא יָדְעוּ בְּנִתְיָבוֹת
לֹא-יָדְעוּ אֲדָרִיכֶם אֲשִׁים מִחֶשֶׁד לִפְנֵיהֶם לְאוֹר
וּמַעֲקָשִׁים לְמִישׁוֹר אֱלֹה הַדְּבָלִים עֲשִׂיתֶם וְלֹא
עֲזַבְתִּים: ^{יז} נִסְגּוּ אַחֲוֹר יִכְשׁוּ בְּשֵׁת הַבְּטָחִים בַּפֶּסֶל
הָאֻמִּים לְמִסְכָּה אַתֶּם אֱלֹהֵינוּ: ^{יח} הַחֲרָשִׁים שָׁמְעוּ
וְהָעוֹרִים הִבִּיטוּ לְרֵאוֹת: ^{יט} מִי עוֹר כִּי אִם-עֲבָדִי
וְחָרַשׁ כְּמִלְאֲכִי אֶשְׁלַח מִי עוֹר כְּמִשְׁלָם וְעוֹר כְּעֶבֶד
יְהוָה: ^כ רֵאוֹת [ראית כן] רַבּוֹת וְלֹא תִשְׁמַר פְּקוּחַ
אָנוּם וְלֹא יִשְׁמַע: ^{כא} יְהוָה חֲפִץ לְמַעַן צִדְקוֹ יִגְדִּיל
תּוֹרָה וַיֹּאדִיר:

^{כב} וְהוּא עִם-בָּנוֹ וְשִׁסּוּי הִפָּח בַּחוּרִים בָּלֵם וּבְכַתִּי
כָּלֵאִים הִחֲבֹאוּ הֵיוּ לָבוֹ וְאִין מַצִּיל מִשְׁפָּה וְאִין
אִמֵּר הָשֵׁב: ^{כג} מִי בָכֶם יֹאמִין זֹאת יִקְשֹׁב וַיִּשְׁמַע
לְאַחֲוֹר: ^{כד} מִי-נָתַן לְמִשְׁפָּה [למשוסה כן] יַעֲקֹב
וַיִּשְׁרָאֵל לְבָזִים הֵלֹא יְהוָה זֶו חֲטָאנוּ לוֹ
וְלֹא-אָבוּ בְּדַרְכֵּי הַלֹּךְ וְלֹא שָׁמְעוּ בְּתוֹרָתוֹ:
^{כה} וַיִּשְׁפֹּךְ עָלֵיו חֲמָה אֲפֹ וַעֲזוּ מִלְחָמָה וַתִּלְהַטְהוּ
מִסְכִּיב וְלֹא יָדַע וַתִּבְעֶר-בוֹ וְלֹא-יִשְׁשִׁים עַל-לֵב:

21. יִגְדִּיל תּוֹרָה וַיֹּאדִיר—To increase and strengthen Torah. The Talmud connects this verse with the highest level of Torah study, that which is carried out purely for the sake of expanding the body of Torah wisdom itself (see Chulin 66b). On the other hand, this verse is also employed in connection with the Torah study of young children, which is clearly at a

very basic level (see Rambam, Laws of Torah Study 2:7). The fact that the same verse is employed in both cases means that they are connected: the sublime spiritual loftiness of very advanced Torah scholars is shared in some measure by even the most basic exercise of Torah study (Sichas Shabbos Parshas Bereishis 5717, par. 7).

*While the Chabad custom is to finish the Haftarah with verse 21, in a leap year the Rebbe followed the custom of saying the extended Haftarah (according to Ashkenazic custom), finishing with 43:10. However, the Rebbe indicated that this was a personal directive that he had received from the Previous Rebbe and was not to be copied by others (See Sichas Shabbos Parshas Bereishis 5714, 5717, 5725 and 5744).

מִגּוֹ * וְעַתָּה כִּדְאָמַר יְהוָה בְּרָאךְ יַעֲקֹב וַיִּצְרֶךְ
 יִשְׂרָאֵל אֶל־תִּירָא כִּי גִאֲלִיתִךְ קָרָאתִי בְשִׁמְךָ לִי־
 אֶתְּהָ: ב כִּי־תַעֲבֹר בַּמַּיִם אֶתְּךָ אֲנִי וּבִנְהָרוֹת לֹא
 יִשְׁטָפוּךָ כִּי־תֵלֵךְ בְּמוֹאֵשׁ לֹא תִכּוֹה וְלִהְבֵּה לֹא
 תִּבְעֶר־בָּךְ: ג כִּי אֲנִי יְהוָה אֱלֹהֶיךָ קְדוֹשׁ יִשְׂרָאֵל
 מוֹשִׁיעֶךָ נֹתַתִּי כַּפְרֶךָ מִצָּרִים כּוֹשׁ וּסְבָא תַחֲתֶיךָ:
 ד מֵאֲשֶׁר יִקְרָתְךָ בְּעֵינֵי נִכְבְּדָתְךָ וְאֲנִי אֶהְבֵּתִיךָ וְאַתָּן
 אָדָם תַּחֲתֶיךָ וְלְאֻמִּים תַּחַת נִפְשֶׁךָ: ה אֶל־תִּירָא
 כִּי אֶתְּךָ אֲנִי מִמּוֹרָח אֲבִיא זְרָעֶךָ וּמִמַּעַרְב אֶקְבָּצֶךָ:
 ו אֲמַר לְצָפוֹן תִּנֵּי וּלְתִימָן אֶל־תִּכְלְאִי הִבֵּי־אִי בְנֵי
 מִרְחוֹק וּבְנוֹתַי מִקְצֵה הָאָרֶץ: ז בֹּל הִנֵּקְרָא בְשִׁמִּי
 וְלִכְבוֹדִי בְּרֵאשִׁיתִי יִצְרֵתִי אֶפ־עֲשִׂיתִי: ח הוֹצִיא
 עַם־עוֹר וְעֵינַיִם יֵשׁ וְחֶרְשִׁים וְאֻזְנִים לָמוֹ:
 ט כָּל־הַגּוֹיִם נִקְבְּצוּ יַחְדָּו וַיֹּאסְפוּ לְאֻמִּים מִי בָהֶם
 יִגִּיד זֹאת וְרֵאשֻׁנוֹת יִשְׁמִיעֵנוּ יִתְּנוּ עֲדִיהֶם וַיִּצְדְּקוּ
 וַיִּשְׁמְעוּ וַיֹּאמְרוּ אִמֶּת: י אַתֶּם עַד־י נֹאֵם יְהוָה וְעַבְדִּי
 אֲשֶׁר בַּחֲרָתִי לְמַעַן תִּדְּעוּ וְתֵאמְרֵנוּ לִי וְתִבְּנוּ
 כִּי־אֲנִי הוּא לִפְנֵי לֹא־נִוצַר אֶל וְאַחֲרֵי לֹא יִהְיֶה:

them, but they paid no attention (to the fact that it was caused by God, and even after) it burned them they did not take it to heart (as Divine intervention).

^{43:1} (But despite all this) God—Who created you, O Ya'akov, and formed you, O Yisra'el—(nevertheless) says: “Do not fear, for I redeemed you (from Egypt) and I called you My own. ² When you pass through water (and nearly drown) I am with you; (even powerful) rivers will not sweep you away; when you walk through the inferno (of life's difficulties), you will not be burnt, and the flame will not consume you, ³ for I am God, your God, the Holy One of Israel, your Savior. (Didn't) I make Egypt your ransom (and save you, even though you did not deserve it? Didn't I send) Ethiopia and Seba (to be destroyed by Sanchairiv) instead of you? ⁴ Because you are precious to Me and honored. I loved you! So I will give men in exchange for you and nations (to be destroyed) in place of you.

Promise of redemption

⁵ Do not fear, for I am with you. I will bring your children from the east and gather you from the west. ⁶ I will say to the north: “Give (Me the Jewish people who are scattered there),” and to the south, “Don't hold them back!” Bring My sons from afar and My daughters from the ends of the earth, ⁷ all (the Jewish people) who bear My Name, who (were made) for My glory. I have (already) created, fashioned and made (all that is necessary for their redemption in order to), ⁸ free the (exiled) people—who are blind though they have eyes, and deaf though they have ears.

⁹ (Even if) all the nations gathered together and all the peoples assembled, who among them (could) declare (future events like) this, or announce to us (that they had predicted) past events? (If so), let them produce their witnesses and be proven correct, such that those who hear them will say that it is true.

God's witnesses

peoples assembled, who among them (could) declare (future events like) this, or announce to us (that they had predicted) past events? (If so), let them produce their witnesses and be proven correct, such that those who hear them will say that it is true.

¹⁰ “You are my witnesses,” says God, “My servant whom I have chosen, that you may know and believe in Me, and understand that I am He before whom no god was created, and after whom none will exist.”

43:1. בְּרָאךְ יַעֲקֹב וַיִּצְרֶךְ יִשְׂרָאֵל.—Who created you, O Ya'akov, and formed you, O Israel. Rendered literally, the verse states, “This is what God says: ‘Ya'akov created you; Yisra'el formed you.’” On this, the Midrash expounds: “God said to his world, ‘World of mine! World of mine! I will tell you who created you and formed you. Ya'akov created you; Yisra'el formed you’” (Vayikra Rabah 36:4 and Maharzu ibid.). In other words, being that the purpose of creation is that the *mitzvos* should be performed by the Jewish people (“Ya'akov”; “Yisra'el”), the world's very existence is attributed to them. The verse further explains that this takes place on two levels. The lower level of “Ya'akov” represents the simple observance of *mitzvos* whose merit ensures the existence of the world's physical matter (“Ya'akov who created you”). In the merit of the higher level of *mitzvah* observance signified by Yisra'el, the world is given its form (“who formed you Yisra'el”) (s.v. *ha-ba'im* 5743).

5-6. מִמּוֹרָח אֲבִיא זְרָעֶךָ ...—I will bring your children from the east etc. With regard to the east and west, scripture uses the expressions:

“I will bring...and gather...,” indicating that God is informing the Jewish people how He will unite them when the Redemption arrives. But in reference to the north and south God addresses the *compass points*, saying to them “Give (Me),” and, “Don't hold them back.” Of these latter two directions, the north is given the stronger instruction, to become a “giver,” i.e. a force which actively contributes to the Redemption, whereas the south is merely told not to interfere with or prevent the redemptive process—“Don't hold them back.” This indicates the uniqueness of the Future Redemption: Even the north—which represents the forces of evil, “From the north, evil will venture forth” (Jer 1:14)—will be transformed into a positive force (Likutei Sichos vol. 4, p. 1065).

10. אַתֶּם עֲדֵי.—You are my witnesses. Witnesses are only required to establish facts that have been concealed. Thus, as God's “witnesses,” our task is to reveal the hidden identity of this physical world, demonstrating how every detail points to the presence of God (Hisvadyos 5745, vol. 3, p. 1566).

*Ya'akov's change of name to Yisra'el represented a spiritual elevation—see Rashi to Bereishis 32:29; Arizal, Sha'ar ha-Pesukim, Vayishlach 32, 29; Pardes, Sha'ar 23; Etz Chaim, Sha'ar 3. chap. 2; Torah Ohr, Vayeitzei 21a; Likutei Torah, Balak 70b.