



Exclusive Preview Edition of the Steinsaltz Humash

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Bereshit

INTRODUCTION TO GENESIS

The book of Genesis is the book of beginnings and roots. It covers a far greater time period than all the other books of the Torah combined, surveying thousands of years, whereas the other books of the Torah deal with events that occurred over the course of 120 years. The early sections of Genesis skim over some two thousand years without much comment, although the narrative interrupts its general survey to focus on specific details and stories. These particulars do not merely add interest and color to the general picture, but together constitute the essential part of the overall tapestry of the book.

Genesis differs from the other books of the Torah in that it is virtually all narrative accounts of events, with very few commandments. In the manner of the Bible, it does not explicitly discuss philosophical or theoretical topics; rather, its contents are presented to the reader in the form of stories. Through its stories, the book deals with numerous fundamental human problems. Thus, the book of Genesis stands on its own, because it is relevant to all people. Rarely can one find in the book definitive positive or negative judgments. The stories mainly relate what happened.

That said, even when the Torah does not offer an explicit judgment, its opinion frequently can be inferred from the verses themselves. Direct messages, insights and revelations, discussions and analyses, questions and answers, are rarely found explicitly in the book. Instead, they are planted in the mind of the learner and left to take root and develop intellectually and emotionally within his or her soul, in accordance with his or her abilities.

At first glance it might seem that Genesis is an orderly book, as it stays faithful to the time line of the events it describes. However, a more careful examination of the sequence of the verses shows that there are invariably aspects of the text that are not fully elucidated. Some of the missing details are vital for a proper understanding, while others merely arouse the reader's curiosity. Even the opening verse, which apparently deals with the very beginning of all beginnings, "In the beginning, God created the heavens and the earth," actually occurs in the middle of the story. After all, the undoubted first and central "protagonist" of the book, as indicated by the number of mentions of His name, is God Himself, and yet He appears in the first verse of the book without any introduction or explanation. Indeed, God is the beginning of existence not only in the chronological sense, but also in the manner described in philosophical literature as the Primary Cause. Similarly, on more than one occasion, other important characters in the book, human or otherwise, appear on the scene with no background information provided, and their actions are generally described without any accompanying explanatory comments. Granted, over the generations, the Sages have elucidated these stories with various interpretations, but the stories of the Torah flow without such glosses, as though saying to the reader: The rest is commentary; go learn.

The three main topics of the book are the creation of the world in general, humanity as a whole, and the seeds of the development of God's elected people, Israel. However, the attention paid to the three subjects is unequal. The stories with the widest scope are short and obscure; the more an incident is focused and limited in scope, the more detail the text provides.

The first topic, the creation of the world in general, is found mainly in the first chapter, which depicts the formation of various cosmic entities and creatures from a primeval state of being. The book describes a world built on internal contrasts yet whose discrete beings somehow unite into a single essence. These accounts also evoke thoughts on the relationship between creation as a whole, with its many creatures, and the rational being that is man; the reproductive urges and will to dominate that define the biological world; and the complex and problematic nature of man, who is tasked with further developing God's creation.

The sections of the book that deal with humanity in general touch upon the basic issues of philosophy: human consciousness; the struggle between primitive nature and artifice; the temptations and dangers of the developing mind, as well as the problems of

desire and sin, lust and law breaking, jealousy and murder; responsibility and punishment; human creativity and those problems resulting from the very existence and stratification of human society. However, as stated above, these issues are not analyzed through a series of philosophical observations, but arise from the narrative accounts. The stories in the first chapters, *Parashat Bereshit* and *Parashat Noah*, can be read as parables, as introductions or keys to an entire world of human thought.

The sections of the book that concentrate on its third topic, the origins of the chosen people, contain the stories of the patriarchs and the nation's first generations. The individuals depicted are presented in their full humanity. Their lives are full of exertions, confrontations, and trials. The forefathers of the Jewish people must deal with the same problems that occupy humanity as a whole: love and hate, jealousy and competition, errors and their consequences. They are not spared pain, enslavement, or internal and external strife, but they also experience forgiveness and absolution. Nevertheless, alongside the human, personal, and familial aspects of the lives of the patriarchs, the book of Genesis depicts their relationship with God, together with their commitment and extreme devotion to the covenant with Him. Their personalities are molded through all of these factors. God's elect are capable not only of asking questions, but also of receiving answers and instructions, and these figures create the foundations for the rest of the books of the Torah.

Parashat Bereshit

The Seven Days of Creation

GENESIS 1:1–2:3

some preexisting process. Had the verse stated *bareshit*, it would have been understood as meaning simply “in the beginning.” By contrast, the term *bereshit* indicates the beginning of some specific, unnamed process. It appears that a fundamental message lies hidden in this first word: At some early stage in the mysterious process of creating existence, God created the heavens and the earth.

- It is commonly thought that the beginning of the book of Genesis presents a cosmogony, a theory of how the universe came to exist. While this is mostly correct, the account of Creation appearing in Genesis diverges from other recorded accounts in that it disregards the question of what was the starting point of existence itself. For this reason, the Torah begins the account of Creation with the word *bereshit*, which literally means “in the beginning of.” The account begins at the beginning of
- 1 **1 In the beginning, God created the heavens and the earth.** The opening verse takes the existence of God as a given. It does not address questions about God’s origin or nature; rather, God is understood to be the absolute existence from which everything begins. Already at the beginning of the account of Creation, heaven and earth appear as distinct entities and as a framework for all of creation, as detailed in the rest of the chapter.
 - 2 **The earth was unformed and empty^D [*tohu vavohu*].** The earth was completely lacking any structure or order. The heavens too were unformed and empty, but the verse initially focuses on the earth, its structure and content. Although these two terms appear together in other places in the Bible,¹ the precise meaning of the word *vohu* is difficult to ascertain; it is even uncertain whether *vohu* refers to a distinct concept. **And darkness was upon the face of the deep.** The deep may refer to deep waters, or to the unstructured universe, that existed at the time. At this early stage of Creation, nothing had yet to receive definite shape; nothing had been revealed. Therefore, the darkness upon the face of the deep was merely the absence of the light that was about to be created. Some commentaries maintain that the darkness was not the absence of light, but an entity in itself, based on the verse “I form the light, and create darkness.”² **And the spirit of God hovered over the surface of the water.** Water is the first actual substance mentioned in the Torah, as the heaven and the earth are not substances but general entities or zones. The verse does not discuss the creation of the primeval substance that served as the foundation for all of existence. In any case, the Torah indicates that God’s power, or will, exists in some form in this reality. God is not located within these entities, and He certainly is not to be identified with them; rather, He hovers close by while remaining separate from them.
 - 3 The process of Creation begins: **God said: Let there be light, and there was light.**^D It is difficult to understand the meaning or significance of the phrase “God said.” The most that can be understood from this cryptic description is that God transmitted a kind of message that there should be light, and His instruction came to pass. Light was the first creation to emerge from *tohu vavohu*. It was unlike any form of light known to mankind; it did not emanate from a prior source. Perhaps it was not even a physical light, but a unique phenomenon.
 - 4 **God saw the light that it was good.**^D As soon as the light emerged from the unformed universe, God evaluated it and distinguished between good and bad. **And God divided between the light and the darkness.** Once light was created and discerned as good, the next phase of its creation began, namely, the stage of separation, which established the light as a clearly defined entity. The act of discerning and separating between good and bad would continue till the end of time and manifest itself also in human history and civilization.
 - 5 **God called the light day.** From the inception of the concepts of light and day, there was some measure of synonymy between them. Nevertheless, they are clearly and independently defined. Aside from day’s association with daylight,³ the day denotes a specific period of time. At this early stage of the Creation, with the formation of light comes the establishment of time.⁴ Until this point, the universe was in a raw state, completely unstructured and undefined; even space and time were not yet defined. These concepts came into being when God willed it. **And to the darkness He called night.** Darkness as well is removed from its previous status as a description of space alone and placed in a framework of time. The concepts of day and night as they appear in this verse express what the Sages called the order of time,⁵ in other words, the notions of before and after, relative concepts that did not apply when the earth was

בראשית

א בראשית ברא אלהים את השמים ואת הארץ: והארץ היתה תהו ובהו וחשך א
 על-פני תהום ורוח אלהים מרחפת על-פני המים: ויאמר אלהים יהי-אור
 ויהי-אור: וירא אלהים את-האור כי-טוב ויבדל אלהים בין האור ובין החשך:
 ויקרא אלהים ל-אור יום ולחשך קרא לילה ויהי-ערב ויהי-בקר יום אחד:

רשי

כתמים ושתפה למדת הדיון, והינו דכתיב: "ביום עשות ה' אלהים חרוך ושמנים" (להלן ב, ד).

ב | תהו ובהו. תהו לשון תמיה ושמנון, שרדס תהיה ומשתומם על פהו שבה: תהו. איסטורדיסוין פלעו: בהו. לשון ריאות ונדו: על פני תהום. על פני המים שעל החרך: ורוח אלהים מרחפת. פסח הכבוד עומד פאור ומרחף על פני המים ברוח פיו של הקדוש ברוך הוא ובמחמרו, כיונה המרחפת על הקן, אחובטי"ר פלעו:

ד | וירא אלהים את האור כי טוב ויבדל. חף בנה חנו צריכים לקבלי חגדה, רחיהו שחיונו פדחי להשתמש פו קשעים והקבילו לצדיקים לעתיד לבוא. ולפי פשוטו, כך פקשהו: רחיהו פי טוב ואין נזה לו ולחשך שיהיו משתמשים בעקבותיהו, וקבע לזה תחומנו ביום ולזה תחומנו פלילה:

ה | יום אחד. לפי סדר לשון הפקשה היה לו לכתב: יום ראשון, כמו שכתוב פשאר הימים: שני, שלישי, רביעי, למה כתב "אחד"? על שם שהיה הקדוש ברוך הוא יחיד

(בראשית י, א) "בראשית דגגך" (הכריס יח, ד), חף פאון חתה אומר: "בראשית ברא אלהים" וגו' כמו: "בראשית ברא", וזמנה לו: "תחלת דבר ה' בהושע", כלומר תחלת דבורו של הקדוש ברוך הוא בהושע, "ויאמר ה' אל הושע" וגו' (הושע ח, ב), ואם תחמה, להורות פא שחלו תחלה נבראו, וכדושו: "בראשית הכל ברא חלו", ויש לך מקראות שמקצרים לשונם וממעיטים תבה חחת, כמו: "פי לא סגד דלתי בטני" (איוב ג, א), ולא פלש מי הסוגר, וכמו: "ישא חת חיל דמשק" (ישעיה ח, ד) ולא פלש מי ישאנו, וכמו: "חס יחרוש בבקרים" (עמוס ג, ב) ולא פלש חס יחרוש אדם בבקרים, וכמו: "מצד מראשית חריתית" (שעה מג, א) ולא פלש מצד מראשית דבר חריתית דבר' - חס כן תמה על ענגך שהי המים קדמו, שהי כתב: "ויחן אלהים מרחפת על פני המים" (להלן פסוק ב), ועדיו לא גלה המקרא ברית המים מעי היתה, למדת שקדמו לארץ, ועוד שהמים מלאש וממני נבראו, על קרח לא למד המקרא פסד המקדמים והמחירים כלום: ברא אלהים, ולא חמר 'ב'ח' ה', שבתחלה עלה במחשבה לבראתו במדת הדיון, ורצה שאין מתקנים, והקדים מדת

פרק א

א | בראשית. חמר דפי יחקה: לא היה צריך להתחיל את התורה חלף מ'החלש הזה לכס' (שמואל ב, ג) שהיה מנה רחשונה שנגטו ויחל. ומה טעם פתח ב'בראשית' - משום פ"ח מעשיו הצד לעמו לתת להם נחלת גוים" (תהלים קיח, א), שאם יחמרו חמות העולם לשרחל: לטטים חתם שגבשתם חרעות שבעה גוים, הם חומרים להם: כל החרך של הקדוש ברוך הוא היה, הוא בראה ונתנה לאשר נשר בעינו, פצענו נתנה להם, וברענו נטלה מהם ונתנה לנו: בראשית ברא. חין המקרא הזה חומר חלף דקשנו, כמו שדקשהו דבותנו: "ל: בשביל התורה שנקראת 'בראשית דרכו' (משלי ח, כב), ובשביל שנקראו 'בראשית תבניתה' (ירמיה ג, א), ואם באת לפרשו פכשונו, כך פקשהו: בראשית גדיחת שמים וחרך, והחרך היתה תהו ובהו וחשך, ויאמר אלהים יהי אור, ולא פא המקרא להורות סדר הבריאה לומר שחלו קדמו, שאם פא להורות כך, היה לו לכתב: בראשונה ברא חת השמים וגו', שאין לך 'בראשית' במקרא שחיונו דמיק לתבא של חריו, כמו: "בראשית ממלכת יחוקים" (שם כו, ח), "בראשית ממלכתו"

DISCUSSION

1:2| **The earth was unformed and empty:** Some of the commentaries maintain that heaven and earth contained all the components of Creation from the outset in a chaotic jumble (see Ramban, verse 1; *Bereshit Rabba* 1:14). According to this opinion, the process of Creation essentially involved the arrangement of these various components, specifically the establishment of the location, status, and function of each and every entity.

1:3| **And there was light:** If one assumes that the light was indeed physical, it can be described as radiating from all of existence. There

were no boundaries to it; it spread over the entire universe. Not for naught did the Sages teach that with this light one could see from one end of the world to the other (*Hagiga* 12a).

1:4| **That it was good:** The process of appraisal and judgment will appear in the subsequent stages of Creation as well. It is a fundamental part not only of the book of Genesis but of the other books of the Bible too, and can even be considered a foundational principle of Judaism itself (see introduction to commentary on Leviticus). Consequently, the evaluative term "good" is among the first words of the Torah

and is the first abstract idea mentioned in the Torah.

The concept of good can refer to a positive evaluation on a number of levels. Earlier generations differentiated between the moral good, the opposite of which is evil; the practical good, or the effective; and the pleasant (see *Rambam's Introduction to Avot* 5; *Sefer Haikkarim* 3:35). The Bible also refers to the aesthetically beautiful as good. It seems that throughout the recounting of the process of Creation, the descriptive term "good" is used in all its various meanings.

still unformed and empty. The verse introduces additional new concepts: **It was evening and it was morning,^d one day.** The essence of time is comprised of evening, which is related to darkness and night, and morning, which is related to light and day. After the passage of evening and morning, one day comes to an end. Therefore, the term “day,” which previously referred specifically to the hours of light and was even identified with light, now receives an additional meaning: A unit of time that includes both the hours of light and darkness. The verse refers to this first day of Creation as “one day” instead of the first day, as the day itself is a distinct entity. In other words, the existence of one day did not indicate the existence of a second. The acts of creation that followed occurred spontaneously. Consequently, the next day may be considered the second day only in the sense that there was already one day preceding it; its existence did not derive from the existence of the first day. The creation of light, therefore, was unique, as its appearance allowed for the basic arrangement of space and time.

- 6 God said: Let there be a firmament in the midst of the water.** This was not a geographical division, but a metaphysical one.⁶ **And let it divide between water and water.** The breaking up of the all-encompassing primordial waters was vital to the continuation of Creation. These waters would be confined and transformed into two separate entities, with the firmament separating them from one another.
- 7 God made the firmament and divided^d between the water that was under the firmament and the water that was above the firmament; and it was so.** This division served to separate between the material and spiritual planes. From this point forward, physical matter and spirit became distinguishable from one another. They would now exist separately, in some ways interconnected but essentially independent from one another.
- 8 God called the firmament heavens^d [*shamayim*].** Some expound the word *shamayim* as *sham mayim*, meaning “water is there.”⁷ However, it is more likely that *shamayim* is the double form of *sham*, there there, meaning that it is located beyond.⁸ The second day of Creation also brought with it an element of measurement not with regard to space but with regard to time: **It was evening and it was morning, a second day.** On this day, the universe achieved a new structure. Although it did not yet resemble the universe as we know it, it now contained a hierarchical structure in addition to light.

- 9 God said: Let the water under the heavens be gathered.** This refers to the physical water under the firmament, similar to the water of today. The lower waters were called upon to be gathered **to one place, and let the dry land appear.** When the water was collected in one place, the dry land underneath would be exposed. **And it was so.**

- 10 God called the dry land earth.** It should not be inferred from these verses that the dry land already existed as a distinct entity, albeit under water. Rather, it seems more likely that just as the light burst forth from within the darkness, so too the dry land was initially incorporated within the water, as it were. Only on the third day did the land dry, consolidate, and become a separate entity that would now be called earth. **And the gathering of the waters He called seas.^d** The place in which the waters gathered would become a distinct entity. This includes not only actual seas, but also discrete bodies of water, such as lakes of any size. Even the basin in the Temple, which King Solomon fashioned so the priests could wash their hands and feet, is known as a sea.⁹ From this point forward, the earth and the sea would be the two largest entities in the world. **And God saw that it was good.** Unlike the mystifying creation of the first day, or the traumatic separation of the second, the creations of the third day were already the beginnings of the fully formed universe. The earth and the seas were given their own space and unique characteristics that would enable the flourishing of those creatures that would inhabit each of them respectively. The existence of the earth and the seas was possible only because they had been separated from each other. This combination of dry land and water, and their subsequent division, was seen by God as good.

- 11** From an outsider’s perspective, the exposure of dry land, with its tall mountains, plains, and ravines, would have seemed a most dramatic event. However, on the very same day there was another creation, even more significant for humanity: **God said: Let the earth sprout grasses.** The earth was commanded to bring forth various types of vegetation. If until now the Torah dealt with metaphysics and physics, the third day introduced the concept of biology. The novelty of this creation was not in the actual growth or spread of the grass; such processes occur even in a puddle of water or a mound of earth. Rather, the sprouting of the grass was unique in that it contained within it

DISCUSSION

1:5 | **It was evening and it was morning:** When does the day begin? Intuitively it begins with morning’s first light. According to contemporary convention, a new day begins at midnight. The biblical account of Creation, however, indicates that the unit of time known

as day begins in the evening, so that darkness precedes light (see also Leviticus 22:7, 23:32; *Berakhot* 2a). This definition represents a worldview in which absence precedes existence (see *Tzidkat HaTzaddik* 11). That is, darkness is perceived as a more primordial reality from which

its antithesis, light, emerges. The day begins with the evening and continues through the morning light, just as the beginning of all existence was hidden in its absence. This idea also conveys a message of hope: From a dark and concealed beginning light shall emerge.

וַיֹּאמֶר אֱלֹהִים יְהִי רָקִיעַ בְּתוֹךְ הַמַּיִם וַיְהִי מַבְדִּיל בֵּין מַיִם לַמַּיִם: וַיַּעַשׂ אֱלֹהִים
 אֶת־הָרָקִיעַ וַיַּבְדֵּל בֵּין הַמַּיִם אֲשֶׁר מִתַּחַת לָרָקִיעַ וּבֵין הַמַּיִם אֲשֶׁר מֵעַל לָרָקִיעַ
 וַיְהִי־כֵן: וַיִּקְרָא אֱלֹהִים לָרָקִיעַ שָׁמַיִם וַיְהִי־עֶרֶב וַיְהִי־בֹקֶר יוֹם שֵׁנִי:
 וַיֹּאמֶר אֱלֹהִים יִקְווּ הַמַּיִם מִתַּחַת הַשָּׁמַיִם אֶל־מָקוֹם אֶחָד וַתֵּרָאֵה הַיַּבְשָׁה
 וַיְהִי־כֵן: וַיִּקְרָא אֱלֹהִים לַיַּבְשָׁה אֶרֶץ וּלְמִקְוֵה הַמַּיִם קָרָא יַמִּים וַיִּרְא
 אֱלֹהִים כִּי־טוֹב: וַיֹּאמֶר אֱלֹהִים תִּדְשָׂא הָאָרֶץ דָּשָׂא עֵשָׂב מִזֵּרִיעַ זֶרַע עֵץ פְּרִי

רשי

י קרא ימים. והלא הם אחד הוא? הלא חינו דומה טעם דג העולה מן הים טעמו לטעם דג העולה מן הים פחוספמיח:
 יא | תדשא הארץ דשא עשב. לא דשא לשון עשב ולא עשב לשון דשא ולא היה לשון המקרא לומר: יתעשיב החצון, דשיו מחלקיו, כל אחד לעצמו נקרא עשב פלוני, ואין לשון למדבר לומר דשא פלוני, שלשון דשא הוא לבגשת החצון פשהיא מתמלאת בדשאים: תדשא. תתמלא ותתפסה לבגש עשבים בלשון לעו נקרא דשא חרכידיין, כלן בעקפוביח, וכל שדש לעצמו נקרא עשב: מזריע זרע. איגדל פו זרעו לזרע ממנו במקום חצי: עץ פרי. שיהא טעם העץ כטעם הפרי. והוא לא

כמו: ונעשה את צפנתה' (דברים כח, יב): מעל לרקיע. על הרקיע לא נאמר הלא "מעל", לפי שהן תלוין בחויר. ומפני מה לא נאמר 'כי טוב' בשע? לפי שלא נמנה מלכות המים עד יום שלשי והרי התחיל פה בשע, ודבר שלא נמנה חינו במלוחו וטובו, ובשלשי נמנה מלכות המים והתחיל נמנה מלכה חקרת, כפל פו 'כי טוב' שע פעמים (להלן פסוקים י, יג): חת למנה מלכות השע וחחת למנה מלכות הים:
 ח | ויקרא אלהים לרקיע שמים. שא מים, שם מים, חש ומים שעדכן זה פנה ונעה מהם שמים:
 ט | יקוו המים. שהיו שטוחים על פני החצון, והקום בחוקונם, הוא הים הגדול שכלל הימים:

בעולמו, שלא נקראו המלכים עד יום שני. כך מוכח בקראשית דכה (ג, ח):
 ויהי רקיע. חזק הרקיע. שח על פי שנגדחו שמים ביום ראשון, עדן לחים היו, וקראו בשע מנערת הקדוש ברוך הוא בחמרו: "יהי רקיע", וזהו שפתיב: "עמודי שמים ירוספי" (חובב כ, יח) כל יום ראשון, ובשע - "ותמהו מנערתו" (סס), חלם שמתחנמם ועומד מנערת המים עליו. בתוך המים, בחמנע המים, שיש הקדש בין מים העליונים לרקיע כמו בין הרקיע למים שעל החצון. הלא למדת שהם תלוים במחמדו של מלך:
 ו | ויעש אלהים את הרקיע. תקנו על עמדה והיא עשיתו,

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1:7| **And divided:** The Sages teach that the lower waters cried out: We too wish to be before the King (*Tikkunei Zohar* 19:2; see Rabbeinu Bahya, *Leviticus* 2:13). In other words, the physical world bemoaned the fact that due to the separation it was no longer a spiritual entity, and it yearned for the primordial existence, where matter and spirit were one.
 The Sages note that all the stages of Creation were considered by God as good except for the work of the second day; only on the second day is the phrase "it was good" absent (*Pesahim* 54a). Distinction and separation are essential for the existence of the universe. The world is not a fixed, unchanging reality; rather, it constantly moves on a continuum between opposing poles. The second day, on which all of existence was divided, enabled movement in different directions, progress, and ultimately life. Although the concept of division already appeared on the first day, the second day added a more profound form of separation: The division between the upper and the lower elements of a single entity.

The hierarchical structure of existence established by this division, between what is above and what is below, emphasizes the concepts of sanctity and superiority but also allows for the existence of inferiority and impurity. Weaving this dichotomy into the fabric of the universe allowed for the existence of non-neutral entities. Consequently, the division on the second day may be considered good only from a utilitarian perspective: It is a necessary separation on account of the benefit it provides, but it comes at a cost. The separation between the upper and the lower elements of existence did not make the universe better in moral or aesthetic terms, nor did it create a more pleasant existence. Therefore, the goodness of the second day goes unmentioned.
 1:8| **Heavens:** Heaven is not the atmosphere or the sky, but a different entity altogether. This accounts for the expression "the heavens and the heavens of heavens" (*Deuteronomy* 10:14). The tension between mankind, situated on

earth, and the great beyond of heaven, is not only a piece of the account of Creation, but a fundamental part of human history as well. The creation of heaven stretches a dividing line between the material, which is perceivable and existent among mankind, and the spiritual, which is elusive and beyond man's reach. The existence of the firmament is not as simple as that of light, as the firmament includes within itself a distinction between above and below.
 1:10| **God called the dry land earth, and the gathering of the waters He called seas:** Henceforth there will be a complex relationship of opposition and combination between land and water. On the one hand, the dry land is defined as a place without water; understood in this sense, the dry land and the water are two distinct entities that complement and oppose one another. Several verses in the Bible refer to the constant struggle between the sea and the land. The sea seeks to flood the land and erode the earth, but it is blocked by the shores (see,

a novelty known in classical philosophy as the vegetative soul. The grass was the basis for all higher life forms that would be created later, not only because the latter depend upon vegetation in order to survive, but because they are themselves more advanced forms of things that grow. The creation of biology includes not only growth but also proliferation: **Vegetation yielding seed, and fruit tree bearing fruit in its kind, in which there is its seed, upon the earth.** The definition of the biological system according to a process in which a cell or group of cells start to grow, and indeed to propagate, is not new. Although this phenomenon of growth and reproduction runs counter to all considerations of physics, as it violates the laws of entropy, it is nevertheless the very definition of life. **And it was so.**

- 12 The earth produced grasses, vegetation yielding seed in its kind, and a tree bearing fruit in which there was its seed in its kind.** The Torah does not classify the various species of vegetation; it does not even provide the criteria for categorizing them. The verse instead emphasizes that each of these creations was a species to itself; the creation of plant life was a deliberate, ordered process. **And God saw that it was good.** In addition to being the day on which the dry land was exposed, the third day was the day on which life was first brought forth. The significance of the emergence of life on the third day is expressed in the double appearance of the phrase “it was good” (see verse 10). Before the third day, the universe consisted only of inanimate entities; on the third day life began, even if it was not yet intelligent. Although vegetation does not share all the characteristics of more complex life forms, it possesses the foundation and source of life, namely, the ability to tend to its own survival, to grow, and to multiply.
- 13 It was evening and it was morning, a third day.**
- 14 God said: Let there be lights^d in the firmament of the heavens.** From this point objects would exist that would generate and emit light. These were distinct from light itself, which was created on the first day. The addition on the fourth day of entities responsible for the light was part of the continued structuring and ordering of the universe. These lights would exist **to distinguish between the day and the night.** The division between day and night was significant not only from a celestial perspective, but also in establishing the rhythm of time. The function of the lights is first and foremost to measure time and

divide it into segments. Specifically, **let them be for signs,** phenomena which occur in heaven and on earth, **and for seasons, and for days and years.**

- 15 Let them be for lights in the firmament of the heavens to give light upon the earth;^d and it was so.**
- 16 God made the two great lights,** as they appear today: **the greater light, the sun, to rule the day, and the lesser light, the moon, to rule the night, and the stars.**
- 17 God set them in the firmament of the heavens to give light upon the earth**
- 18 and to rule during the day and during the night.** The sun and moon appear to human beings as rulers over day and night, as it is impossible for one to fail to notice the presence of the sun or its absence, and it is likewise impossible to miss the appearance or disappearance of the moon. **And** these lights also serve **to divide between the light and the darkness.** Although earlier verses already referred to day and night, and to morning and evening, and connected them to light and darkness, these entities were not completely defined until now. **And God saw that it was good.**
- 19 It was evening and it was morning, a fourth day.**
- 20** From vegetation and the heavenly bodies, the verse addresses the creation of animals: **God said: Let the water swarm with swarms [sheretz] of living creatures [nefesh haya].** These creatures would not grow and develop blindly, like vegetation, but would have the ability to move and some measure of will. The word *sheretz* may allude to wanting, *retziya*, or running, *ritza*. Note that the first appearance of the phrase *nefesh haya* is in connection with aquatic creatures; it appears again only later with regard to land animals. Perhaps this is because water is the first source for creation and for the continued existence of life. **And let birds fly above the earth on the face of the firmament of the heavens.**
- 21 God created the great serpents [taninim].** In several places in the Bible, the *tanin* is identified with the *livyatan* or some creature resembling it. In modern Hebrew, *livyatan* refers to a whale while *tanin* refers to an alligator, but these are not their biblical meanings.¹⁰ Rather, the *tanin* and *livyatan* are mysterious aquatic creatures that were created in the water and whose relationship to our world is unclear. In several places in the Bible they are depicted as enormously powerful monsters, which at times do not accept the authority even of God.¹¹ **And every living**

DISCUSSION

e.g., Job 7:12, 26:10; Jeremiah 5:22). On the other hand, there is a profound, symbiotic relationship between them: The dry land cannot exist without the waters of the sea, and the sea requires the dry land in order to contain and establish

boundaries for its waters, and to provide water through the various springs and rivers streaming through the dry land. This mutual dependency can be inferred from several descriptions of rain and rivers, both of which are manifestations of

the connection between the land and the sea (see, e.g., Deuteronomy 11:10–12; Ecclesiastes 1:7; *Ta’anit* 9b; *Sanhedrin* 108a).

1:14 | **Lights:** The heavenly bodies are the foundation of all human measurements of time, and

יב עֲשֵׂה פְּרִי לְמִינֹו אֲשֶׁר זָרְעוּ-בוּ עַל-הָאָרֶץ וַיְהִי-כֵן: וַתּוֹצֵא הָאָרֶץ דָּשָׁא עֵשֶׂב
 יג מִזֵּרַע זֶרַע לְמִינֵהוּ וְעֵץ עֲשֵׂה-פְּרִי אֲשֶׁר זָרְעוּ-בוּ לְמִינֵהוּ וַיֵּרָא אֱלֹהִים כִּי-טוֹב:
 יד וַיְהִי-עֶרֶב וַיְהִי-בֹקֶר יוֹם שְׁלִישִׁי:
 טו וַיֹּאמֶר אֱלֹהִים יְהִי מְאֹרֶת בְּרָקִיעַ הַשָּׁמַיִם לְהַבְדִּיל בֵּין הַיּוֹם וּבֵין הַלַּיְלָה וַיְהִי
 טז לַאֲתַת וּלְמוֹעֲדִים וְלַיָּמִים וּשְׁנָיִם: וַיְהִי לְמְאֹרֶת בְּרָקִיעַ הַשָּׁמַיִם לְהַאִיר עַל-
 טז הָאָרֶץ וַיְהִי-כֵן: וַיַּעַשׂ אֱלֹהִים אֶת-שְׁנֵי הַמְּאֹרֶת הַגְּדֹלִים אֶת-הַמָּאֹר הַגָּדֹל
 יז לְמַמְשֶׁלֶת הַיּוֹם וְאֶת-הַמָּאֹר הַקָּטָן לְמַמְשֶׁלֶת הַלַּיְלָה וְאֶת הַכּוֹכָבִים: וַיִּתֵּן
 יח אֶת־שֵׁם אֱלֹהִים בְּרָקִיעַ הַשָּׁמַיִם לְהַאִיר עַל-הָאָרֶץ: וְלַמְּשָׁל בַּיּוֹם וּבַלַּיְלָה וְלְהַבְדִּיל
 יט בֵּין הָאֹר וּבֵין הַחֹשֶׁךְ וַיֵּרָא אֱלֹהִים כִּי-טוֹב: וַיְהִי-עֶרֶב וַיְהִי-בֹקֶר יוֹם רְבִיעִי:
 כ וַיֹּאמֶר אֱלֹהִים יִשְׂרְצוּ הַמַּיִם שָׂרָץ נֶפֶשׁ חַיָּה וְעוֹף יְעוֹפֵף עַל-הָאָרֶץ עַל-פְּנֵי רִקִיעַ
 כא הַשָּׁמַיִם: וַיַּבְרָא אֱלֹהִים אֶת-הַתַּנִּינִם הַגְּדֹלִים וְאֶת כָּל-נֶפֶשׁ הַחַיָּה וְהַרְמֵשֶׁת

דש"י

טו | והיו למאורות. עוד זאת נמשך, שזיכרו לעולם:
 טז | המאורות הגדלים. שיום נברא, ונתמנעו הלכנה
 על שקטרה וזמנה: חי חפשי לשני מלכים שישמשו
 דקתי חיד: ואת הכוכבים. על ידי שמעט חת הלכנה,
 הדנה גבחה להפס דעתה:
 כו | נפש חיה. שהיא זה חיות: שרץ. כל דבר חי
 שחיו גבוה מן החיך קרוי שרץ, בעוף - כגון זבובים,
 בשקצים - כגון נמלים וחיפושית ותולעים, ובגדיות -
 כגון חלד ועכבר וזינף בהם, וכל הדגים:
 כא | התנינים. דגים גדולים שפים, ובדקרי חנה: הוא
 לוייתן וכן זוג, שקלחם זכר ונקבה וקרה חת הנקבה
 ומלכה לצדיקים לעתיד לבא, שאם יפרו וקצו לא
 יתקיים העולם כמנהגם: נפש החיה. נפש שיש בה חיות:

מאורות חסר ויוו פתיח, על שהיו יום מלכה לפל
 חסכה בתנוקות, הוא ששני: דקיעי היו מתעש על
 חסכה על חל תפל בתנוקות (תענית ט ע"ב) להבדיל בין
 היום ובין הלילה. משאנו החור הראשון, חכל בשעת
 ימי גדלחית שמשו החור והחשך הדחשנים זה פיום
 וזה פלילה: והיו לאתת. קשהמאודות לוקין סימן דע
 הוא לעולם, שחומר: "ומחיות השמים חל תחתו"
 (יחמה י ט), פעשזתקס רעון הקדוש פרוך הוא חין חתם
 צדיקים לדח: מן הפדענות: ולמועדים. על שם העתה,
 שעתידים נשחל להצטוות על המועדות, והם נגנים
 למולד הלכנה: ולימים. שמוש החמה חע יום נשמש
 הלכנה חעו: דקי יום שלם: ושנים. למוף שלש מאות
 וששים וחמשה ימים ומרו מהלכתו בשנים עשר מזלות
 המשרתם אותם, והיא שנה:

עשתה פו, חלח ותנח החיך ען עשה פרי, ולא הען
 פרי, לפיך בשנתחלל חדס על עונו נפקדה גם היא
 על עוניה ונתקללה: אשר זרעו בו. הן גרעיע כל פרי
 שמהן החילן צמח בשנתעטן חיות:
 יב | ותוצא הארץ וגו'. חף על פי שלח נחמר למיניהו
 בדשחין גנוייהו, שמעו שנגטו החילנות על כך נשחז
 קל וחמר נענמן, כמפלש פחנה בשחיתת חילן וחילן
 ס ע"ח:
 יד | והי מאורת וגו'. מיום ראשון נברא, ובדקיעי ענה
 עליהם להתלות בקיע, וכן כל תולדות שמים וחיך
 נבראו מיום ראשון וכל חיד וחד נקבע פיום שנגד
 עליו, הוא שפתנב (ועיל פסוק ח): "חית השמים" - לדבות
 תולדותיהם, "חית החיך" - לדבות תולדותיה: יהי

DISCUSSION

→ this is their primary function. While it is also true that the sun is the source of the earth's energy, in principle the world could exist if there were another source to provide energy or light for the earth, independent of the sun. Theoretically, there could be a source of light and energy that is not concentrated in one place but scattered throughout the firmament.

1:15| **For lights in the firmament of the heavens to give light upon the earth:** The book of Genesis is not the story of the entire universe; rather, it is "the book of the legacy of Adam" (5:1). Since it deals with man, his problems, his manner of living, and his purpose, the world is described from mankind's perspective, and only with regard to those aspects relevant to him. Accordingly, although the difference in size between these massive lights and the

planet Earth was known even in ancient times, it is no surprise that the heavenly bodies are portrayed in the verse without any reference to their true size or to their function, beyond the fact that man uses them to measure time and that they provide light. Since other stars, which are located light-years away from us, have no practical connection to human existence on earth, the Torah does not mention them.

- creature that crawls, with which the water swarmed in their kinds.** The variety of living creatures ranges from tiny fish that fill rivers, lakes, and streams to powerful sharks, and even to the great sea monsters, whose existence borders on the abstract and which may possess some form of intelligence. **And every winged bird in its kind,** a myriad of species. **And God saw that it was good.**
- 22 God blessed them, saying: Be fruitful, and multiply, and fill the water in the seas, and let birds multiply on the earth.** Vegetation propagates automatically; it does not require action on its own part to multiply. By contrast, the reproductive processes of animals, whether flying, aquatic, or amphibious, involve the search for a mate. Consequently, they required a special blessing that would instill within them the active drive to be fruitful and multiply.
- 23 It was evening and it was morning, a fifth day.**
- 24** Up to this point, God had created aquatic creatures and birds, the latter being either more advanced forms of sea life or creatures formed from swamps, a combination of land and sea. On the sixth day, God created land creatures: **God said: Let the earth produce living creatures in its kind, animals** of many types, not just domesticated ones,¹² **and crawling creatures.** This is not meant as a zoological definition, but as a description of animal life from a human perspective. That is to say, the term “crawling creatures” refers to the small animals that swarm on the ground, such as mice and snakes. **And let the earth produce beasts of the earth in its kind.** The Torah distinguishes between animals [*behema*] and beasts [*haya*]. Some suggest that *haya* refers to predatory animals, whereas *behema* refers to herbivores.¹³ **And it was so.**
- 25 God made the beasts of the earth in its kind, and the animals in its kind, and every creature that crawls upon the ground in its kind; and God saw that it was good.**
- 26** This verse is the climax of the entire account of Creation: **God said: Let Us make Man^D in Our image, in Our likeness.** Although in a physiological sense man is very similar to other living creatures, he is nevertheless a category of being to

himself. Unlike other creations, man was fashioned in the image of God, not in terms of his appearance, but in terms of his essence. Aside from man’s superior intelligence, this likeness is expressed principally in man’s freedom to choose. This quality is unique to man and God. The rest of creation moves within its respective circles, always subject to a long chain of cause and effect. Humans are not bound by these chains. **And let them dominate^D over the fish of the sea, and over the birds of the heavens, and over the animals, and over all the earth,^D** meaning over the inanimate substances,¹⁴ **and over every crawling creature that crawls upon the earth.**

- 27 God created man in His own image,** granting him freedom and the capacity to expand and alter his surroundings; **in the image of God He created him.** The verse notes: **Male and female He created them.** The Torah will later elaborate on this statement. In theory, man could have been created as one, just as God is one.¹⁵ The fact that man was created male and female indicates that mankind is part of the world’s system of living creatures. The Torah’s emphasis on this fact indicates that it does not refer to man as an individual, but as a species, whose beginnings are described in this verse. On the other hand, although the other creatures were also created male and female, the Torah mentions the creation of male and female counterparts only with regard to mankind. This serves to emphasize that the difference between man and woman is not merely biological, but fundamental as well.
- 28 God blessed them; and God also said to them: Be fruitful, and multiply.** Since the propagation of mankind, unlike that of plants, requires a conscious reproductive act, this was the first command addressed to man as a subject with free will. The second commandment is: **And fill the earth.** It is not enough for man to be fruitful and multiply. He must also spread out across the entire planet, settle it, **and subdue it.** Of course this does not negate the presence of other creatures on the earth. Nevertheless, man has a special obligation to populate the world, to cultivate and tame it. **And finally, you must rule over**

DISCUSSION

1:26| **Let Us make man:** Many explanations have been offered for the verse’s use of the plural form “Us.” One explanation is that in addition to man’s living soul, which gives him his will, the creation of man introduced a new concept into the universe, namely, the ability to choose freely and affect the world. Creation, which until this point was a delicately balanced ecosystem, was suddenly exposed to a free, independent being, man. In considering the introduction of this foreign element, whose unique character will be

revealed later, the Midrash suggests that God sought the advice of His angels, as it were, and asked their opinion with regard to the creation of man (see *Bereshit Rabba* 17:19).

A more poetic explanation appears in an early midrash: God turned to the entire world and said: Let us all make man. Since man incorporates all of Creation, all creatures have some connection to him. For the creation of man, the lion donated some of its might, the fox gave part of its cunning, the snake its poison, the lamb its

innocence, and the butterfly its flight. According to this midrash, man was created in the image and likeness of all the creatures of the world (see *Zohar* 3:238b; *Yalkut Shimoni*, *Bereshit* 13).

And let them dominate: It was not by chance that mankind gained dominion over the other creatures. Even if for many generations man would struggle against them, ultimately he would achieve total mastery over the natural world. This is one of the tasks imposed upon mankind due to its extreme, uninhibited nature,



בב אֲשֶׁר שָׂרְצוּ הַמַּיִם לְמִינֵיהֶם וְאֵת כָּל-עוֹף פְּנֵף לְמִינֵהוּ וַיֵּרָא אֱלֹהִים בְּיָטוֹב:
 ובָּרַךְ אֹתָם אֱלֹהִים לֵאמֹר פְּרוּ וּרְבוּ וּמְלֵאוּ אֶת-הַמַּיִם בַּיַּמִּים וְהָעוֹף יִרְבַּ בָּאָרֶץ:
 וגַּם וַיְהִי-עֶרֶב וַיְהִי-בֹקֶר יוֹם חַמִּישִׁי:
 וַיֹּאמֶר אֱלֹהִים תּוֹצֵא הָאָרֶץ נֶפֶשׁ חַיָּה לְמִינָהּ בְּהֵמָה וּרְמֵשׂ וְחַיֵּיתוֹ-אָרֶץ לְמִינָהּ
 וַיְהִי-כֵן: וַיַּעַשׂ אֱלֹהִים אֶת-חַיֵּית הָאָרֶץ לְמִינָהּ וְאֶת-הַבְּהֵמָה לְמִינָהּ וְאֵת כָּל-
 רֶמֶשׂ הָאֲדָמָה לְמִינֵהוּ וַיֵּרָא אֱלֹהִים בְּיָטוֹב: וַיֹּאמֶר אֱלֹהִים נַעֲשֵׂה אָדָם בְּצַלְמֵנוּ
 כְּדִמוֹתֵנוּ וַיְרֵדוּ בְדַגַּת הַיָּם וּבְעוֹף הַשָּׁמַיִם וּבַבְּהֵמָה וּבְכָל-הָאָרֶץ וּבְכָל-הָרֶמֶשׂ
 הָרֹמֵשׂ עַל-הָאָרֶץ: וַיִּבְרָא אֱלֹהִים אֶת-הָאָדָם בְּצַלְמוֹ בְּצֶלֶם אֱלֹהִים בָּרָא
 אֹתוֹ זָכָר וּנְקֵבָה בָּרָא אֹתָם: וַיְבָרַךְ אֹתָם אֱלֹהִים וַיֹּאמֶר לָהֶם אֱלֹהִים פְּרוּ וּרְבוּ

דרשי

וַיְרֵדוּ בְּדַגַּת הַיָּם. יש בלשון הזה לשון דרוי ולשון זריקה, זכה - לזכה פחיות ונבנהמות, לא זכה - נעשה ירוד לפניהם והחיה מושלת בו:

כאן וַיִּבְרָא אֱלֹהִים אֶת הָאָדָם בְּצַלְמוֹ. בדפוס העשוי לו, שהכל נברא כצמח והוא פזים, שנאמר: "ותשת עלי פפכה" (יהלים קל"ה) נעשה פחות כמטבע העשויה על ידי לשם, שקורין קוין' בלעז, וכן הוא חומר: "מתהפך כחומר חותם" (חיוג לת, יד): בְּצֶלֶם אֱלֹהִים בָּרָא אֹתוֹ. פגש לך שחיות עלם המתקן לו עלם דיוקן יוצרו הוא: זכר ונקבה ברא אלהים. ולהלן הוא חומר: "ויקח חת מנעלעתינו" וגו' (להלן ג, כח) מקדש חגדה, שקראו שני פדעפים בריאה ראשונה, ואחר כך חלקו. ופשוטו של מקרא: כאן הודיעך שנקראו שניהם בשם, ולא פגש לך פיעד גדיתו, ופגש לך במקום אחר:

נמלך בפמליה שלו. שכן מנינו בחחאב שאמר לו מופה: "רחיית חת' ישב על פסאז וכל עבא השמים עמד עליו מימינו ומשמאלו" (מלכס ח' כב, טו) וכי יש ימין ושמאל לפניו? חלף חלו מימינם לזכות וחלו משמאלים לחובה, וכן: "בגזרת עירין פתגמח ומחמר קדיסין שחלחח" (דניאל ה, יד) חף כאן בפמליה שלו נטל השות. חמר להם: יש פעליונם כדמותי, חס חין פתחוננס כדמותי הדי יש קנחה כמעשה בראשית: נעשה אדם. חף על פי שלא סיעוהו ביצירתו, ויש מקום למינים לרדות, לא נמנע הכתוב מללמד דרך חרן ומדת ענה, שיהיה הדול נמלך ונטול השות מן הקטן. וחס פתב חעשה חדם' לא למדנו שהיה מדבר עם בית דיונו, חלף עם עצמו. ותשובת המינים פתב בגדו: "ויברא חלהים חת חדם", ולא פתב "ויבראו": בצלמנו. בדפוסו שלנו: כדמותנו. להבין ולהשכיל:

כאן וַיְבָרַךְ אֹתָם. לפי שמחשבים חותם ונדון מהן ואוכלין חותם. הנרכו לברכה. ואף החיות הנרכו לברכה, חלף מפעו העתיד לקללה, לך לא פרקו, שלא יחא הוא בקבל: פרו. לשון פרי, כלומר עשו פרות:

כאן תוצא הארץ. הוא שפרשתי (ועל פסוק יד) שהכל נברא מיום ראשון ולא הנרכו חלף להוויחם: נפש חיה. שגש פה חיות. ורמש. הם שקנים שהם נמוכים ורומשים על החרף, ונחיים כאלו נגדיו שחין הלוכו נפר, כל לשון קמט ושקו פלשוננו חוננוברי"ש:

כה וַיַּעַשׂ. תקו לנביון בקומתו.

כאן נעשה אדם. ענותו של הקדוש ברוך הוא למקנו מפאן, לפי שהחם כדמות המלאכים ויתקחו בו, לפיכך נמלך בהם. וכשהוא דן חת המלכים הוא

DISCUSSION

→ which combines strength, force of will, desire, freedom of choice, and even a certain madness. Earthquakes, volcanoes, and floods are all minor phenomena in comparison to the actions of humanity, the entity that makes the greatest impact on living beings and the world itself. From this stems the question raised by the psalmist: "What is a mortal, that You remember him, a man, that You take him into account? For You have made him a little less than divine, crowning him with honor and glory. You have made him ruler over the works of Your hands; You

placed all things at his feet" (Psalms 8:5-7). That is, why did God choose man and place the entire world under his control? In the forthcoming chapters, the Torah will address this question: Is this creation, man, sufficiently stable to rule? Do his powers of destruction pose too great a danger to himself and to the world? Indeed, this question will be raised throughout human history.

And let them dominate over the fish of the sea, and over the birds of the heavens, and

over the animals, and over all the earth: Man was tasked with a general obligation to rule over the world and subjugate it. He is to construct bridges over rivers, boats to cross seas, airplanes to fly in the sky, and spaceships to venture far beyond Earth. All these accomplishments are considered not products of man's unhealthy inclinations or desire for power but positive fulfillments of a divine command. Man is commanded to become master of the world, and his ability to fulfill this task constantly grows.

- the fish of the sea, and over the birds of the heavens, and over every living creature that crawls upon the earth.
- 29 **God said: Behold, I have given you,** for now at least, **all vegetation yielding seed^D that is upon the face of all the earth, and every tree, in which there is the fruit of a tree yielding seed; to you it shall be for food.** You may take your sustenance from all types of plants, herbs, vegetables, and fruit, as you see fit.
- 30 **And to every beast of the earth, and to every bird of the heavens, and to everything that crawls upon the earth, in which there is a living soul,** I have given **all green vegetation for food. And it was so.** It is possible that when all life forms were first created, they were herbivorous. However, perhaps there was no prohibition against receiving sustenance from living creatures or their carcasses, only against killing living creatures.¹⁶ It is permitted for man and beast to derive their sustenance from vegetation, because they each possess an animate soul, making them superior to plants.
- 31 **God saw everything that He had made,** in its entirety, from light to man, **and, behold, it was very good.^D It was evening and it was morning, the sixth day.**
- 2 1 **The heavens and the earth and their entire host,** the abundance of creatures contained within them, with all their abilities and roles, **were completed.**
- 2 **God completed on the seventh day His works that He had made on the previous six days; He rested on the seventh day from all His works that He had made.** Concluded is the process in which new, unique creations were formed on each day. From this point forward, the world will continue its existence according to the order that has been determined for it.
- 3 Due to the unique nature of the Sabbath, **God blessed the seventh day and sanctified it^D with additional holiness; because on it He rested from all His works that God created to make.**

DISCUSSION

1:29 | **Behold, I have given you all vegetation yielding seed:** The necessity for this command stems from man's ability to choose, and from the endless possibilities open before him. As a result, man requires guidance even with regard to the simplest aspects of his life. A cow or a fish does not struggle with the question of what it should eat. It seems that man needs clear and specific instructions.

1:31 | **Everything that He had made, and be-hold, it was very good:** Is the world truly very good, lacking anything bad? This question is particularly salient in light of the existence of man

whose freedom of choice makes him a loose cannon in a delicate universe. If human-ity has the capacity to act in a negative manner, can it too be called "very good"? From the many interpretations, expositions, and *midrashim* that have been composed regarding this verse, it seems that there is a distinction to be made between good, which is simply the opposite of evil, and very good, which relates to the complex entirety of the world, including darkness and light, the growth and withering of vegetation, the rising and setting of the sun, creation and death (see *Bereshit Rabba* 9:5, 12; *Shemot Rabba* 10:11; Zohar 1:144b).

2:3 | **God blessed the seventh day and sanc-tified it:** There are places in the world where people refrain from work on the seventh day because they consider it a day of bad fortune. The Torah, however, stresses the opposite: The seventh day is a day of blessing, of holiness, of completion. Only on the seventh day did the world attain its proper form, as it includes not only production but also abstention from labor; it contains not only days of speech, but also a day of silence. This silence and abstention are derived from the sense that on the Sabbath day, the world is complete; nothing is lacking.

כט ומלאו את הארץ וכבשה ורדו בדגת הים ובעוף השמים ובכל חיה הרמשת
 על הארץ: ויאמר אלהים הנה נתתי לכם את כל עשב וזרע זרע אשר על-
 פני כל הארץ ואת כל העץ אשר בו פרי עץ זרע זרע לכם יהיה לאכלה:
 ל ולכל חית הארץ ולכל עוף השמים ולכל רומש על הארץ אשר בו נפש
 לא חיה את כל ירק עשב לאכלה ויהי כן: וירא אלהים את כל אשר עשה
 והנה טוב מאד ויהי ערב ויהי בקר יום הששי:

ב א ויכלו השמים והארץ וכל צבאם: ויכל אלהים ביום השביעי מלאכתו אשר
 ג עשה וישבת ביום השביעי מכל מלאכתו אשר עשה: ויברך אלהים את יום
 ה שביעי ויקדש אתו כי בו שבת מכל מלאכתו אשר ברא אלהים לעשות:

ד אלה תולדות השמים והארץ בהבראם ביום עשות יהוה אלהים ארץ ב שני
 ה ושמים: וכל שיח השדה טרם יהיה בארץ וכל עשב השדה טרם יצמח
 כי לא המטיר יהוה אלהים על הארץ ואדם אין לעבד את האדמה:

רשי

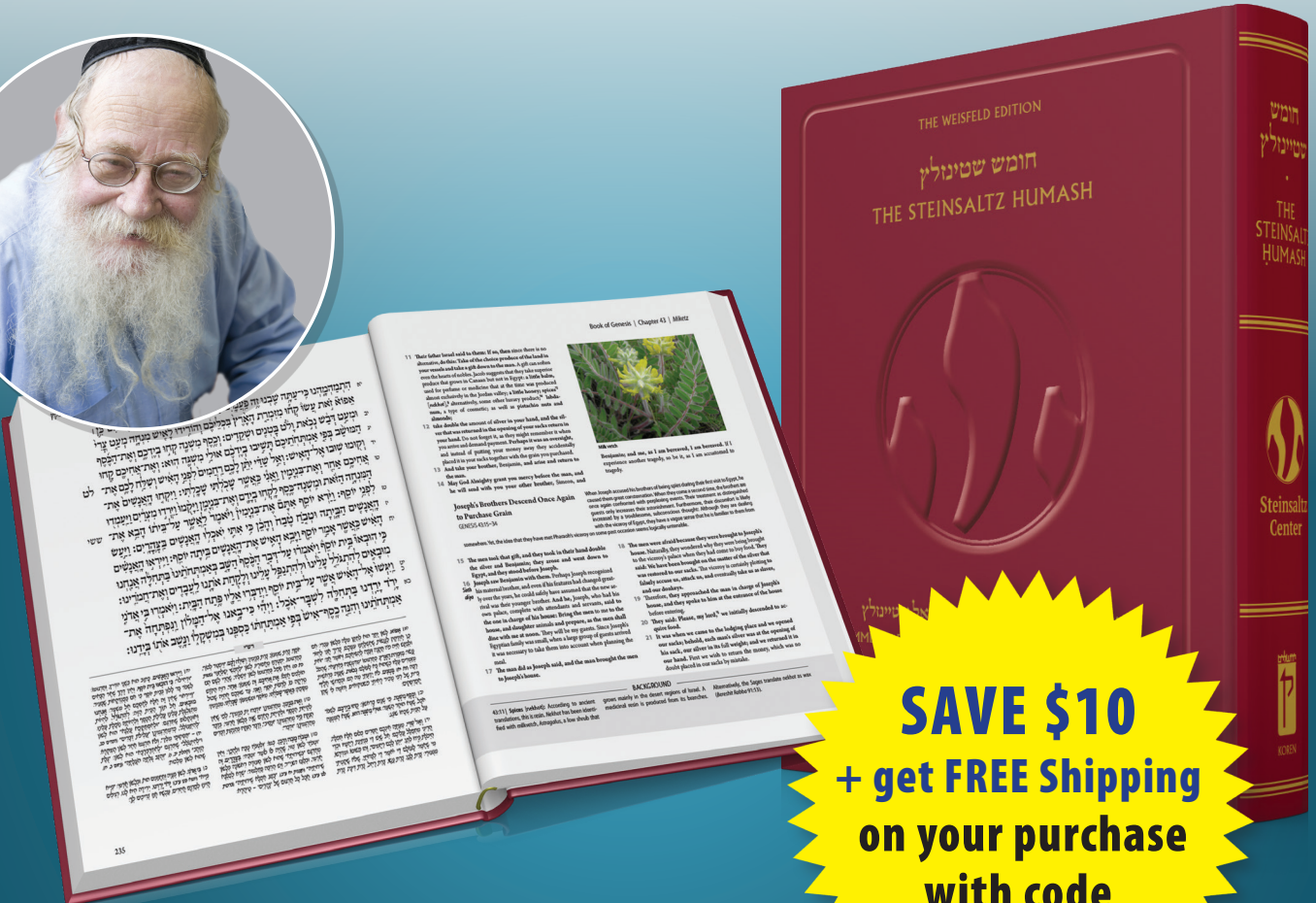
עולמים" (ישעיה כו, ד), בשתי חזניות הללו של השם יער
 שני עולמים, ולמדך פחן שהעולם הזה נברא בה"י, קמו
 שידרו הקשעים למטה לקחות שחת, פה"י זאת שסתומה
 מכל העדדים ופתחה למטה לקדת דרך שם.
 ה | טרם יהיה בארץ. כל טרם' שבמקרא לשון עד לא'
 הוא, ואינו לשון קדם, ואינו נפעל לומר: הטרם, פחשך
 יאמר: הקדים, וזה מוכיח, ועוד חזר: "כי טרם תיחדון"
 (שמות ט, לו) ענין לא תיחדון, ואף זה תפס: ענין לא
 היה בחרן בשתומה גריחת העולם בששי קדם שגברא
 חדם, וכל עשב השדה ענין לא צמח, ובשלישי שפתנו:
 "יתנוח החרן" (לעיל א, יג) על פתח הקרע עמדו עד יום
 ששי: פי לא המטיר, ומה טעם לא המטיר? לפי שאדם
 חיו לעבד חת האדמה ואין מכיר בטובתם של אשמים
 וכשבא חדם וידע שהם צדק לעולם התפלל עליהם
 ויקדו, ונמחו האילנות והדשאים: ה' אלהים. ה' הוא
 שמו, חללים - שהוא שליט ושופט על כל, וכן פרוש
 זה בכל מקום לפי פשוטו: ה' שהוא חללים:

פרק ב
 ב | ויכל אלהים ביום השביעי. רבי שמעון חומר: בשר
 ודם שאינו יודע עתו וקצו עריך להוסיף מחול על
 הקלש, הקדוש ברוך הוא שידע עתו וקצו, נכנס בו
 פחוט השערה, ונראה פלוגה בו ביום דבר חזר:
 מה היה העולם חסר? מנוחה, בחת שבת מנוחה,
 בלתי ונמנה המלחה:
 ג | ויברך ויקדש. ברכו פגון, שכל ימות השבוע יודע
 להם עמך לגלגלת, ובששי להם מנוחה, וקדשו פגון שלח
 יד בו מן כלל, והמקרא פתוח על העתיד: אשר ברא
 אלהים לעשות. המלחה שהיתה רחוקה לעשות בשבת
 ככל ועשאה בששי, כמו שמתרש בהכחית רפה (וי, ט):
 ד | אלה. החמורים למעלה "תולדות השמים והארץ":
 בהבראם ביום עשות ה'. ללמדך שכלם נבראו בראשון.
 דבר חזר, "בהבראם, פה"י בראם, שצמח: "פיה ה' עד

כח | וכבשה. חסר וי', ללמדך שהזכר כובש חת הנקבה
 שלא תהא יחזנית, ועוד ללמדך, שהיום שדרכו לכבש
 מנה על פניה ורביה ולא חשה:
 כט-ל | לכם יהיה לאכלה ולכל חית הארץ. השנה להם
 הקינות בהמות וחיית למיכל, ולא הקשה לחדם ולחשתו
 להמית בריו ולחכל פשר, אך כל ירק עשב יאכלו יחד
 כלם, וכשבחו בני נח, התיר להם פשר, שצמח: "כל רמש
 אשר הוא חי וגו' יירק עשב" שהתמית לחדם הרחשון
 "צמתי לכם חת פל" (והלו ט, ג):
 לא | יום הששי. הוסף היא בששי בגמר מעשה בראשית,
 לומר שהתנה עמם על מנת שיקבלו עליהם ישרחל
 חמשה חמשי תורה דבר חזר, "יום הששי", כלם תלויים
 ועומדים עד יום הששי, הוא ששי בסיון המוכן למתן
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