

This eChok volume of  
**Genesis ~ Volume 1**

Dedicated in loving memory of  
**Joseph and Adele  
Mizrahi ל"ה**

*by their son ~ David*

and in memory of

**Arthur Sulcov ל"ה**

*by his loving wife Esther  
and children ~ Robert and Sherry*

In memory of  
**Jacob and Mary  
Hidary**

*By their Children*

he need not recite a blessing [again]. However, others maintain that a different kind of fruit requires another blessing, unless he explicitly had them in mind (מ"ב ר'—כב).

(4) If a person took a fruit in his hand in order to eat it and he recited a blessing over it, but then it fell from his hand and was lost, or became disgusting [to eat], he must recite the blessing once again, [since his blessing was mainly on that which he was holding in his

שְׁבַרְכְתוּ בְּבִרְכַת הָרְאשׁוֹן, אֵינּוּ צְרִיךְ לְבָרֵךְ: ד נָטַל בְּיָדוֹ פְּרִי לְאֲכָלוֹ וּבִרְךָ עָלָיו וְנָפַל מִיָּדוֹ וְנִאָּבַד אוֹ נִמָּאָס, צְרִיךְ לְחַזֵּר וּלְבָרֵךְ אִף עַל פִּי שְׁהִיָּה מֵאוֹתוֹ הַמִּין לְפָנָיו יוֹתֵר בְּשִׁבְרָךְ עַל הָרְאשׁוֹן וְצְרִיךְ לֹמַר בְּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד עַל שְׁהוּצִיָּא שֵׁם שְׁמַיִם לְבִטְלָה. וְאִם אָמַר בְּשִׁנְפַּל בְּרוּךְ אַתָּה ה' וְלֹא אָמַר אֱלֹהֵינוּ, יִסִּים וַיֹּאמֶר לְמַדְנֵי חֻקֶּיךָ שְׁיִהְיֶה נִרְאָה בְּקוֹרָא פְּסוּקִי:

hand] even though there were more of the same type before him when he recited the blessing the first time. [However others do not require a blessing when there were more before him (מ"ב ר'—כו), (ילקוט יוסף ח"ג דף תסב) (מ"ב ר'—כו), He must also say, "Blessed be the name of His glorious kingdom forever and ever," because he pronounced the Name of God in vain. If he said, "Blessed are You, O Lord," and [then] it fell, and he did not [yet] say "our God," he should conclude by saying "teach me Your statutes," for it then appears as if he is reciting a verse (Psalms 119:12) [and not indiscriminately pronouncing G-d's name].

BEREISHIT FOR THURSDAY NIGHT

בראשית ליל ששי

כּוּ וַיִּבְרָא יי ית אֲדָם בְּצַלְמִיהָ  
בְּצַלְמָא דִּי בְּרָא יְתִיהָ דְּכַר

צִירוּף יוֹהָה  
כּוּ וַיִּבְרָא אֱלֹהִים וְ אֶת־הָאָדָם בְּצַלְמוֹ  
בְּצֶלֶם אֱלֹהִים בְּרָא אֹתוֹ זָכָר וּנְקֵבָה בְּרָא

(27) And God created man with the template [made] for him — He created him

RASHI

רש"י

(27) וַיִּבְרָא אֱלֹהִים וְ אֶת־הָאָדָם בְּצַלְמוֹ — [literally, "And God created man in his image." In whose image— God's or man's? Actually, it refers to man's "image," and the meaning of the verse is that God created man] with the template (צלם) that had been made [by God earlier,] for [the creation of] man. For everything [else] had been created through [Divine] verbal order, while man was created by [God's] hands [so to speak], as the verse says (Psalms 139:5), "and You have set your hand upon me." Man was formed from a seal (חותם), just as a coin that is made by an impression [i.e., a die], called coin in Old French. Similarly, Scripture says (Job 38:14), "It is transformed like clay [under] the seal (חותם)." (Sanhedrin 38a) **He created him in the image of God**— This [phrase] explains to you that the template that was prepared for [the creation of] man [signified by the phrase וַיִּבְרָא אֱלֹהִים בְּצַלְמוֹ] was actually a form that resembled His Creator [a fact which is manifested in the eternal qualities of man, such as

(כו) וַיִּבְרָא אֱלֹהִים אֶת־הָאָדָם בְּצַלְמוֹ. בְּדִפּוּס הָעֵשׂוּי לֹו שֶׁהִבֵּל נִבְרָא בְּמֵאֶמֶר וְהוּא נִבְרָא בְּיָדַיִם שְׁנֵי וַיְתַשֵּׁת עָלַי כַּפִּכָּה" נַעֲשֶׂה בְּחוֹתָם כְּמִטְבַּע הָעֵשׂוּיָה עַל יְדֵי רוּשֵׁם שְׁקוֹרִין קוּי"ן בַּלְע"ז וְכֵן הוּא אוֹמֵר תְּתַהַפֵּף בְּחֹמֶר חוֹתָם: בְּצֶלֶם אֱלֹהִים בְּרָא אֹתוֹ. פֶּרֶשׁ לָךְ שְׁאוֹתוֹ צֶלֶם הַמִּתְקֵן לֹו צֶלֶם דִּיוֹקָן יוֹצְרוֹ



על אפי כל ארעא וית כל  
 אילנא די ביה פירי אילנא  
 דבר ורעיה מזדרע לכוון יהא  
 למיכל: ל ולכל חות ארעא  
 ולכל עופא דשמיא ולכל  
 דרחיש על ארעא די ביה  
 נפשא חיותא ית כל ירוק  
 עסבא למיכל והוה כן:  
 לא וחזא יי ית כל די עבד והא  
 תקין לתדא והוה רמש והוה  
 צפר יום שתייתאי:  
 א ואשתכללו שמיא וארעא  
 וכל חיליהון: ב ושיצי יי  
 ביומא שביעאה עבדתיה די  
 עבד ונח ביומא שביעאה מכל

זרע 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 ו רמש על-הארץ  
 אשר-בו נפש חיה את-כל-ירק עשב  
 לאכלה ויהי-כן: לא וירא אלהים את-כל-  
 אשר עשה והנה טוב מאד ויהי-ערב  
 ויהי-בקר יום הששי: פ ב א ויכלו השמים  
 והארץ וכל-צבאם: ב ויכל אלהים ביום  
 השביעי מלאכתו אשר עשה וישבת ביום

that contains seed-bearing tree-fruit — it will be food for you, (30) For every animal of the land, for every bird of the heaven and for every crawling creature that has in it a living soul — all green plants are food. And so it was. (31) And God saw everything that He had made, and indeed, it was very good. And it was evening, and it was morning, the sixth day. 2 (1) And so, the heavens, the earth and all their constituents were completed. (2) And on the seventh day,

**RASHI**

*is the one who is commanded to “be fruitful and multiply,” and not the female (Yevamot 65b). (29-30) It will be food for you, [and] for every animal of the land — [The continuity of these two verses demonstrates that] when it comes to food, Scripture here equates man and woman to livestock and wild animals, insofar as [they were all allowed to eat vegetation, while] permission was not granted to Adam and his wife to kill any creature for the purpose of eating meat — all of them together [man and animals alike.] were to eat only “all green plants.” But when Noah’s family came [back to land after the Flood,] God granted permission to them [to eat] meat, as the verse says (Genesis 9:3), “Every moving creature that lives [will be food for you]: like green plants that I allowed the first man, Adam, I have [now] given you everything.” (see Rashi there; Sanhedrin 59b) (31) The sixth day— Here, [as opposed to “a third day,” “a fifth day,” etc., Scripture says “the sixth day,”] adding [the definite article, namely,] the letter ה ששי, “sixth day” at the completion of the Creation process. This teaches us that God made a proviso with the creatures [that the heavens*

רש"י  
 האשה: (כט-ל) לכם יהיה לאכלה ולכל חית  
 הארץ. השוה להם בהמות וחיות למאכל ולא  
 הרשה לאדם ולאשתו להמית ברירה ולאכל בשר אף  
 כל ירק עשב יאכלו יחד בלם וכשבאו בני נח התיר  
 להם בשר, שנאמר: כל רמש אשר הוא חי וגו' בירק  
 עשב שהתירתי לאדם הראשון נתתי לכם את כל:  
 (לא) יום הששי. הוסיף ה' בששי בגמר מעשה

עבדתיה די עבד: ג ובריה יי  
 ת יומא שביעאה וקדיש יתיה  
 ארי ביה נח מכל עבדתיה די

הַשְּׁבִיעִי מְכַל־מְלֹאכְתּוֹ אֲשֶׁר עָשָׂה:  
 ג וַיְבָרֶךְ אֱלֹהִים אֶת־יוֹם הַשְּׁבִיעִי וַיְקַדְּשׁ  
 אֹתוֹ כִּי בּוֹ שָׁבַת מְכַל־מְלֹאכְתּוֹ אֲשֶׁר־בְּרָא

God had completed His work which He had done. On the seventh day, He ceased from all His work that He had been doing. (3) And God blessed the seventh day and sanctified it, because on it, God had ceased from all His work

### RASHI

רש"י

and earth, and all their constituents are created only] on the condition that Israel will [at the appointed time] accept upon themselves the five books of the Torah [five being alluded to here by the numerical value of the letter ה] (Tanchuma 1). An alternative [but similar] explanation of “the sixth day” [with the definite article]: All of creation was held in suspension, until the sixth day, referring to the sixth day of the month of Sivan — the day that was set for the giving of

בראשית, לומר שהתנה עמהם על מנת שיקבלו עליהם ישראל חמשה חמשי תורה. דבר אחר: יום הששי. בלם תלויים ועומדים עד יום הששי הוא ששי בסיון המוכן למתן תורה: (ב) ויכל אלהים ביום השביעי. רבי שמעון אומר: בשר ודם שאינו יודע עתיו ורגעיו צריך להוסיף מחל על הקדש. הקדוש ברוך הוא שיודע עתיו ורגעיו נכנס בו בחוט השערה ונראה כאלו בלה בו ביום. דבר אחר: מה היה העולם חסר מנוחה באת שבת באת מנוחה בלתי ונגמרה המלאכה: (ג) ויברך ... ויקדש. ברכו

the Torah (Shabbat 88a). [For we have learnt: God created the world for the sake of the Torah (Bereishit Rabbah 1:1; see Rashi Genesis 1:1) and on condition that Israel accept it upon themselves (Tanchuma 1)]. **2 (2) On the seventh day, God had completed** — Rabbi Shimon says: [Man, who is merely] flesh and blood, who cannot determine his times and moments [i.e., who cannot perfectly and precisely determine the point of time that demarcates between one period and the next], must necessarily add from mundane onto holy [i.e., he must observe as holy a portion of the weekday immediately preceding the Shabbat, in order to ensure that the very moment of entry of the holy Shabbat will be observed properly]. However, the Holy One, Blessed is He, Who can indeed determine His times and moments [with truly perfect precision] — He can enter it [i.e., He can do work and at the precise moment that the holy Shabbat begins, can cease the work He was doing] by a very hairbreadth, appearing [to man] as if He had actually completed His work on the [seventh] day itself [even though He had actually completed it on the precise moment of the entry of Shabbat. Thus, apropos of man's perception, Scripture says here, “And on the seventh day, God had completed His work”] (Bereishit Rabbah 10:9). Another explanation [of the verse]: What did the world lack [at that juncture, after the six days of Creation]? Rest. So when Shabbat arrived [and God “rested,” so to speak, from His work], rest arrived. Hence, [since rest had been “created,” as it were, on the seventh day, so Scripture says that it was on that day that all] the work [of Creation] had finally been completed. (ibid.) (3) [And God] blessed [the seventh day] and sanctified [it] — [What do these two expressions signify here?] He “blessed” [the

בְּרָא יי לְמַעַבְדִּי: ד אֱלִין תּוֹלְדוֹת שְׁמִיָּא וְאַרְעָא כַּד אֲתַבְּרִיאוּ בְיוֹמָא דִּי עֲבַד יי אֱלֹהִים אֲרַעָא וְשָׁמַיָּא: ה וְכֹל אֵילָנֵי חֲקֵלָא עַד לָא הָווּ בְּאַרְעָא וְכֹל עֶסְבָּא דְחֲקֵלָא עַד לָא צִמַּח אַרְי לָא אֲחִית מְטָרָא יי אֱלֹהִים עַל אֲרַעָא וְאָנֵשׁ לִית לְמַפְלַח יִת אֲדַמְתָּא: ו וְעֻנְנָא הָרוּ סְלִיק מִן אֲרַעָא וְאֲשַׁקִּי יִת

אֱלֹהִים לַעֲשׂוֹת: פ שְׁנֵי ד אֱלֹהֵי תוֹלְדוֹת הַשָּׁמַיִם וְהָאָרֶץ בְּהִבְרָאָם בְּיוֹם עֲשׂוֹת יְדוּהָ אֱלֹהִים אֶרֶץ וְשָׁמַיִם: ה וְכֹל ׀ שֵׁיחַ הַשָּׂדֶה טָרָם יִהְיֶה בָאָרֶץ וְכֹל־עֵשֶׂב הַשָּׂדֶה טָרָם יִצְמַח כִּי לֹא הִמְטִיר יְדוּהָ אֱלֹהִים עַל־הָאָרֶץ וְאָדָם אֵין לַעֲבֹד אֶת־הָאֲדָמָה: ׀ וְאֵד יַעֲלֶה מִן־הָאָרֶץ וְהִשְׁקָה אֶת־כָּל־

which He had created to do. (4) Those, then, are the products of the heavens and the earth when they were created, on the day that the Lord God made earth and heavens. (5) Now, no tree of the field was yet [growing] upon the ground, and no plant of the field had yet sprouted, because the Lord God had not sent rain upon the earth, since there was yet no man to work the ground. (6) So, a **RASHI**

*seventh day] through the man, in that all the days of the week, an omer of "mann" per head, came down [from heaven] for the people of Israel, while on the sixth day, twice the amount of this "bread" [was supplied to each person, so that he would have enough for the sixth day and Shabbat]. And God "sanctified" [the seventh day] through the man, in that it did not come down [from heaven] at all, on Shabbat. This verse, then, is written with reference to the future [events regarding the man, when the people of Israel would be in the desert (see Exodus Chapter 16)] (Bereishit Rabbah 11:2). **Which He had created to do**— [Would it not have been more fitting to have written, "God had ceased from all His work which He had created and done?" However, when the verse says "to do," it alludes to work that should have been done in the future, namely, on the seventh day.] God performed the work that was to have been done on Shabbat, by doing double [the amount of work] on the sixth day as is explained in Bereishit Rabbah (11:9). (4) אֱלֹהֵ — [could mean, "these (that follow) are ...," or "those (enumerated above) are ...". In our verse here, אֱלֹהֵ means: Those] that are mentioned above. **The products of the heavens and the earth when they were created, on the day that the Lord [God] made**— [Since Scripture says, "on the day," rather than "on the days," plural, it] comes to teach you that everything was created on the first day [and only brought forth to its completed form on its respective day of Creation (see Rashi 1:24 above)]. Another explanation (of our verse): [The word for "when they were created," namely,] בְּהִבְרָאָם [can be divided, to read,] בַּה' בְּרָאָם, [meaning that the world was created by God through*

בְּמִן שְׁכַל יְמוֹת הַשְּׁבוּעָה יָרַד לָהֶם עֹמֵר לַגִּלְגָּלַת וּבִשְׁשֵׁי לַחֵם מִשְׁנֵה וְקִדְשׁוֹ בְּמִן שְׁלֹא יָרַד כָּל־ל בְּשַׁבַּת. וְהִמְקָרָא כְּתוּב עַל הָעֵתִיד: אֲשֶׁר בְּרָא אֱלֹהִים לַעֲשׂוֹת. הַמְּלֹאכָה שֶׁהִיְתָה רְאוּיָה לַעֲשׂוֹת בְּשַׁבַּת כְּפֹל וְעֵשָׂאָה בְּשֵׁשִׁי כְּמוֹ שֶׁמִּפְרֵשׁ בְּבִרְאשִׁית רַבָּה: (ד) אֱלֹהֵ. הָאֲמוּרִים לְמַעַלָּה: תּוֹלְדוֹת הַשָּׁמַיִם וְהָאָרֶץ בְּהִבְרָאָם בְּיוֹם עֲשׂוֹת ה'. לְמַדְרָךְ שְׁכַלֵּם נִבְרְאוּ בְּרֵאשׁוֹן. דְּבַר אַחֵר: בְּהִבְרָאָם, בַּה'

פְּנֵי הָאֲדָמָה: ז וַיִּצְרֹךְ יְדוֹה אֱלֹהִים אֶת- כָּל אֲפֵי אֲדָמָתָא: ז וּבְרָא יי אֱלֹהִים ית אָדָם עֶפְרָא מִן

mist rose up from the earth, and it watered the entire surface of the ground. (7) Then the Lord God formed man [out of the] dust from the ground. And He

### RASHI

the letter ה. A reference to this matter is found in Scripture.] as the verse says (Isaiah 26:4), “for in [yud kay] ה-י the Lord is the strength of worlds,” i.e., through these two letters [י and ה, which comprise two letters] of the [four-letter Divine] Name [of yud kay vav kay], God created two worlds [namely, this world and the world-to-come] (Menachot 29b). And [which world was created through which letter? Well,] here, our verse [when it says, בה' בראם,] teaches you that it is this world that was created through the letter ה. This bears an allusion to the fact that evil

people will descend downwards to [see their just retribution in the section of hell called] Shachat, just like the letter ה itself, which is closed on all sides, but is open at the bottom [alluding to evil people having an opening in this world] for them to descend through it. [Thus, God's creating the world through ה signifies that there is perfect justice in the world.] (5) טרם בארץ— Wherever the word טרם occurs in Scripture, it means “not yet,” and [even though it appears to mean “before,] it does not mean “before.” Moreover, [it is an expression in its own right, rather than the root of a verb, and consequently] it cannot form a verb, becoming הטרם, as is the case with קדם, “before,” which is a root of a verb and therefore can be made into a verbal form, e.g.,] הקדים. Indeed, this verse proves [that the word טרם does not mean “before,” for if it would mean “before,” the verse would read: “Before every tree of the field was upon the ground, and before every plant of the field had sprouted, because the Lord God had not sent rain upon the earth,” a rendering which is not meaningful]. And another verse (Exodus 9:30), כי טרם תיראון [also proves that טרם does not mean “before,” but rather, must be translated as,] “[But I know that you and your servants] will still not (טרם) be afraid” [which, if טרם would be translated as “before,” would be rendered as the meaningless, “But I know that you and your servants before they will be afraid”]. Thus, here too, our verse must have the following meaning: [The trees and plants] had not yet appeared upon the ground, when the creation of the world had been completed on the sixth day, before the creation of man. [Consequently,] וכל עשב השדה טרם יצמח— [means:] Had not yet sprouted. Now, on the third day [of Creation, when the verse says (1:12)], “And the earth brought forth vegetation ...,” [although the earth actually produced vegetation,] it did not come out [from the ground,] but rather, stood just below the surface of the ground until the sixth day. [This,

רש"י

בראם, שְׁנֵאמַר: בְּיַהּ ה' צוֹר עוֹלָמִים בְּב' אוֹתוֹת הִלְלוּ שֶׁל הַשֵּׁם יִצְרֵ שְׁנֵי עוֹלָמִים. וְלִמְדוּךְ כָּאֵן שֶׁהָעוֹלָם הַזֶּה נִבְרָא בְּה"א רָמְזוּ שִׁירְדוּ הֶרְשָׁעִים לְמִטָּה לְרָאוֹת שִׁחַת כְּה"א זֹאת שֶׁסְתוּמָה מִכָּל צִדֶּיהָ וּפְתוּחָה לְמִטָּה וְרִדַת דֶּרֶךְ שָׁם: (ה) טָרָם יִהְיֶה בְּאַרְץ. כָּל טָרָם שֶׁבִּמְקָרָא לְשׁוֹן עַד לֹא הוּא וְאִינוּ לְשׁוֹן קָדָם וְאִינוּ נִפְעַל לּוֹמַר הִטְרִים בְּאֶשֶׁר יֵאמַר הַקָּדִים. וְזֶה מוֹכִיחַ וְעוֹד אַחַר כִּי טָרָם תִּירְאוּן, עֲדִין לֹא תִירְאוּן. וְאִם זֶה תִפְרֹשׁ עֲדִין לֹא הִיָּה בְּאַרְץ כְּשֶׁנִּגְמְרָה בְרִיאַת הָעוֹלָם בְּשִׁשִּׁי קָדָם שֶׁנִּבְרָא אָדָם: וְכָל עֵשֶׂב הַשָּׂדֶה טָרָם יִצְמַח. עֲדִין לֹא יִצְמַח וּבְג' שֶׁכְּתוּב וְתוֹצֵא הָאָרֶץ לֹא יִצְאוּ אֱלָא עַל פְּתַח קִרְקַע

אֲדָמָתָא וְנִפְחָ בְּאִפּוּהֵי נִשְׁמָתָא  
דְּחַיִּי וְהוּת בְּאָדָם לְרוּחַ

הָאָדָם עָפָר מִן־הָאֲדָמָה וַיִּפַּח בְּאִפּוֹ  
נִשְׁמַת חַיִּים וַיְהִי הָאָדָם לְנִפְשׁ חַיָּה:

breathed into his nostrils the soul of life, and man became a living creature.

**RASHI**

רש"י

then, is the meaning here, in our verse, "no tree ... was yet (growing) upon the ground, and no plant ... had yet sprouted." And why had they not grown above the ground?]

**Because [the Lord God] had not sent rain** — And why had God not sent rain?

Because [as the verse continues.] "there was yet no man to work the ground," and consequently, there was yet no creature who would be capable of [appreciating and] being grateful for the [very kindness God is bestowing when He sends] rain [upon the earth]. But when man appeared [after being created], and recognized the very necessity for rain in the world, he prayed [to God] for

the rains [to come], and so indeed they then came down. [Only then, did] the trees and the vegetation begin to sprout (Chullin 60b). **אלקים** — [is the Name of God denoting] that He judges and controls everything. [I.e., the expression "ה' אלקים" has the meaning, "Who judges and controls everything."] Similarly, this is the explanation [of this expression.] wherever it appears in Scripture, namely, understood as the simple meaning [of the words]: The Lord (ה') Who is God (אלקים) [i.e., 'ה' Who judges and controls everything]. (6) **So, a mist rose up** — for the purpose of creating man. God brought up the [waters from the] depth (see verse 1:2 and Rashi there) which then watered the clouds, in order to soak the dust [on earth]. Consequently, man was created. [How so? It is] like one who kneads [dough], who pours water [onto dry flour], and then kneads the dough [shaping it into the required form]. So too, here [the process of the creation of man]: (Our verse) "it watered," and then after this (in the next verse), "Then ... [God] formed [man]." (Bereishit Rabbah 14:1) (7) **וייצר** — [This word, meaning "and (God) formed," is written with two (yuds) ׳s, alluding to] two formations (יצירות) — one formation [of life in man] for this world, and a [second] formation [of life in man for the era] when the dead will be resurrected. But as far as animals who are not to stand in judgment are concerned, [and thus, are not given the opportunity to gain the world-to-come], Scripture does not write their formation (יצירה) with two ׳s [but rather one letter ׳ (see verse 19 below, which begins ויצר ... )] (Tanchuma Tazriya 1). **[Out of the] dust from the ground** — God gathered up dust from the ground of all the four directions [of the earth i.e., north, south, east

עָמְדוּ עַד יוֹם ו'. וְלָמָּה? כִּי לֹא הִמְטִיר וַיִּמָּה טַעַם לֹא הִמְטִיר? לְפִי שְׂאָדָם אֵין לְעַבֵּד אֶת הָאֲדָמָה וְאֵין מְכִיר בְּטוֹבָתָן שֶׁל גִּשְׁמִים. וּכְשָׁבָא אָדָם וַיִּדַע שֶׁהֵם צָרָךְ לְעוֹלָם, הִתְפַּלֵּל עֲלֵיהֶם וַיִּרְדּוּ וַצְמַחוּ הָאֵילָנוֹת וְהַדְּשָׁאִים: ה' אֱלֹהִים. ה' הוּא שְׁמוֹ אֱלֹהִים שֶׁהוּא שְׁלִיט וְשׁוֹפֵט עַל כָּל הָעוֹלָם. וְכֵן פָּרַשׁ זֶה בְּכָל מְקוֹם לְפִי פְּשׁוּטוֹ ה' שֶׁהוּא אֱלֹהִים: (ו) וְאֵד וַיַּעֲלֶה. לְעִנְיַן בְּרִיתוֹ שֶׁל אָדָם הָעֹלָה הַתְּהוֹם וְהַשְׁקָה עֲנָנִים לְשֵׁרוֹת הָעֵפָר וְנִבְרָא אָדָם כְּגִבֹּל זֶה שְׁנוֹתָן מִים וְאַחֵר כֶּף לֵשׁ אֶת הָעֵסָה, אַף כָּאֵן וְהַשְׁקָה וְאַחֵר כֶּף וַיִּיצֶר: (ז) וַיִּיצֶר. שְׁתֵּי יִצִּירוֹת; יִצִּירָה לְעוֹלָם הַזֶּה וַיִּצִּירָה לַתְּחִיַּת הַמֵּתִים אֲבָל בְּהִמָּה שְׂאִינָה עוֹמְדָת לְדִין לֹא נִכְתַּב בְּיִצִּירוֹתָהּ שְׁנֵי יוֹדִיִּין: עָפָר מִן הָאֲדָמָה. צִבֵּר עֵפָרוֹ מִכָּל הָאֲדָמָה מֵאַרְבַּע רוּחוֹת



מִמְלֵאָה: ח וּנְצִיב יי אֱלֹהִים  
גִּינְתָא בְּעֵדן מִלְקַדְמִין וְאִשׁוּי  
תַּמְן יֵת אָדָם דִּי בְרָא:  
ט וְאַצְמַח יי אֱלֹהִים מִן אַרְעָא

וַיִּטֵּעַ יְהוָה אֱלֹהִים גֵּן-בְּעֵדן מִקְדָּם וַיִּשֶׂם  
שָׁם אֶת-הָאָדָם אֲשֶׁר יָצַר: ט וַיִּצְמַח יְהוָה

(8) And the Lord God planted a garden at the east of Eden, and there, He placed the man that He had formed, (9) And the Lord God caused to grow from the

### RASHI

רש"י

*and west]. Consequently, if a man dies in any place on earth, [he is "compatible," as it were, with the earth there, insofar as] it will absorb him at burial [and keep him within the earth, until resurrection] (Tanchuma Pekudei 3). Another explanation [of the phrase "(Then ... God formed man out of) the dust from the ground (אדמה)"]:* God took dust from the place about which Scripture writes (Exodus 20:21), "Make Me an altar of earth (אדמה)" — [said God, when He created man thus.] "Would that this earth [from the holy altar] facilitate man's atonement, enabling him to endure!" (Bereishit Rabbah 14:8) **And He breathed into his nostrils [the soul of life]** — God created man [as

שָׁבַל מְקוּם שְׂמִימֹת שָׁם תְּהֵא קוּלְטָתוֹ לְקַבּוּרָה. דְּבָר אַחַר: נִטְל עֲפָרוֹ מִמְקוּם שְׁנַאֲמַר בוּ מִזְבַּח אֲדָמָה תַעֲשֶׂה לִי הַלְוָאֵי תְהֵא לוֹ אֲרָמָה כְּפָרָה וַיִּוּכַל לַעֲמֹד: וַיִּפַּח בְּאַפָּיו. עֲשָׂאוּ מִן הַתְּחַתּוֹנִים וּמִן הָעֲלִיוֹנִים גּוֹף מִן הַתְּחַתּוֹנִים וּנְשָׁמָה מִן הָעֲלִיוֹנִים לְפִי שְׁבִיּוֹם רֵאשׁוֹן נִבְרָאוּ שְׂמִיּוֹם וְאַרְצָן. בְּשֵׁנֵי בְרָא רְקִיעַ לְעֲלִיוֹנִים. בְּשֵׁלִישִׁי תִרְאָה הַיִּבְשָׁה לַתְּחַתּוֹנִים. בְּרַבִּיעִי בְרָא מְאוֹרֹת לְעֲלִיוֹנִים. בְּחַמִּישִׁי יִשְׂרָצוּ הַפְּמִים לַתְּחַתּוֹנִים. הַזֶּקֶק בְּשֵׁשִׁי לְהִבְרָאוֹת בוּ מְעֲלִיוֹנִים וַתְּחַתּוֹנִים וְאִם לֹא יֵשׁ קִנְיָה בְּמַעֲשֵׂה בְרָאשִׁית שִׁהִי אֱלוֹ רַבִּים עַל אֱלוֹ בְּבְרִיאוֹת יוֹם אַחֵר: לְנַפְשׁ חַיָּה. אִף בְּהֵמָה וַחַיָּה נִקְרָאוּ נַפְשׁ חַיָּה, אִף זוֹ שֶׁל אָדָם חַיָּה שֶׁבְכֻלָּן שְׁנַתּוֹסֵף בוּ דַעָה וְדַבּוּר: (ח) מִקְדָּם. בְּמִזְרְחוֹ שֶׁל עֵדן נִטְעַ אֶת הַגֵּן. וְאִם תֹּאמַר: הֲרֵי כְּבָר נֶאֱמַר: וַיִּבְרָא וְגו' אֶת הָאָדָם וְגו'.

*a composite] of earthly elements and heavenly elements: his body [consists] of corporeal elements, while his soul (נשמה) [consists] of heavenly elements. For on the first day [of Creation], the heavens and the earth were created; on the second day, God created the heavenly expanse for the heavenly things; on the third day, the dry land appeared for the earthly creations; on the fourth day, God created luminaries for the upper spheres; and on the fifth day, the waters swarmed [with living creatures] for the earthly creations — consequently, [for the sake of equity, since up till that juncture there was equal weight placed on the upper and lower spheres,] it was necessary on the sixth day to create on it both heavenly and earthly beings. For otherwise, there would have been jealousy among the works of Creation, for those [of one group, whether the heavenly beings or the earthly beings,] would have outnumbered the others [for there would have been] one more day [of creation devoted to them, thus upsetting the balance] (Bereishit Rabbah 12:8). **לנפש חיה** — The livestock and the wild animals were also termed נפש חיה, "living creatures" (see verse 1:24 above), however, the soul (נפש) of man is the most "alive" of them all, since [the faculty to absorb] knowledge and faculty of speech was added to it. (8) **מקדם** — [means:] At the east of Eden, God planted the garden. Now, [concerning the creation of man,] you might submit the following: [The preceding verse has just stated, "Then the Lord God formed man ...".]*

כָּל אֵילָן דְּמַרְגָּג לְמַחְוֵי וְטֵב  
לְמִיכַל וְאֵילָן דְּחַיִּי בְּמִצִּיעוֹת  
גִּינְתָא וְאֵילָן דְּאֶכְלִין פִּירוּהֵי  
חֲכִימִין בֵּין טֵב לְבִישׁ׃ י וְנַהַר  
הָיָה נָפִיק מֵעֵדֶן לְאַשְׁקָאָה תָּ  
גִּינְתָא וּמִתַּמָּן מִיתְּפָרֵשׁ וַהֲוֵי  
לְאַרְבַּעָה רֵישֵׁי נְהָרִין׃ יא שׁוּם

אֱלֹהִים מִן־הָאֲדָמָה כָּל־עֵץ נָחֵם לְמַרְאֵה  
וְטֹב לְמֵאֲכָל וְעֵץ הַחַיִּים בְּתוֹךְ הַגֶּן וְעֵץ  
הַדַּעַת טֹב וְרַע׃ י וְנַהַר יֵצֵא מֵעֵדֶן  
לְהַשְׁקוֹת אֶת־הַגֶּן וּמִשָּׁם יִפְרֹד וְהָיָה  
לְאַרְבַּעָה רְאשִׁים׃ יא שֵׁם הָאֶחָד פִּישׁוֹן

ground, all trees that are pleasant to look at and that are good to eat, and the Tree of Life in the middle of the garden and the Tree of the Knowledge between good and evil. (10) A river goes out of Eden to water the garden; from there, it divides and becomes four major rivers: (11) The name of the first is

### RASHI

*But has Scripture not already stated (in verse 1:27 above), “And God created man ...?” [In answer to this,] I have seen in the beraita of Rabbi Eliezer the son of Rabbi Yosi HaGalilli, that from the thirty-two methodological rules through which the Torah is expounded, that the following is one of them: [If] a general statement [is made in Torah], and this is then followed by a specific act, then [this act is not distinct from that general statement, but rather,] it signifies a detailed description of the former [general statement]. [Hence here, in verse 1:27,] “And [God] created man” is a general statement, at which juncture Scripture does not specify from where man was actually created and just what God did [to facilitate the creation of man]. Accordingly, Scripture here now goes back and specifies (in the preceding verse), “Then the Lord God formed [man out of the dust of the ground],” and planted for him a garden in Eden (our verse), laying him in this Garden of Eden (verse 15 below) and then caused a deep sleep to fall upon him (verse 21 below) .... Now, someone hearing all this would assume it is an account of completely separate events [to those relating to the creation of man in Chapter One]. However, it is in fact the details of that first section. Likewise, concerning the [creation of the] animals, Scripture [first makes the general statement (verse 1:25 above), “God made particular species of animals ...,” and then] goes back and specifies (verse 19 below), “the Lord God had formed out of the ground, every animal of the field [and every bird of the heaven],” for the purpose of explaining that God brought them to man so that he would give each one a name, and for the purpose of teaching us that the birds had been created from wet earth (see Rashi verse 19 below). (9) And [the Lord God] caused to grow [from the ground, all trees ...] — Scripture [here is not referring to the earth in general, that God was causing pleasant and nourishing trees to grow*

### רש"י

ראיתי בבבלי תא של רבי אליעזר בנו של רבי יוסי הגלילי מל"ב מדות שהתורה נדרשת וזו אחת מהן כלל שלאחריו מעשה הוא פרטו של ראשון ויברא וגו' את האדם זהו כלל, סתם בריאתו מהיכן וסתם מעשיו, חזר ופרש ויצר ה' אלהים וגו' ויצמח לו גן עדן ויניחהו בגן עדן ויפל עליו תרדמה. השמע סבור שהוא מעשה אחר ואינו אלא פרטו של ראשון. וכן אצל הבהמה חזר וכתב ויצר ה' וגו' מן האדמה כל חית השדה כדי לפרש ויבא אל האדם לקרות שם וללמד על העופות שנבראו מן הרקק: (ט) ויצמח. לענין הגן הכתוב מדבר: בתוך הגן.

חד פישון הוא מקיף ית כל  
 ארע דחווילה די תמן דהבא:  
 יב ודהבא דארעא ההיא טב  
 תמן בדלחא ואבני בורלא:  
 יג ושום נהרא תנינא גיחון  
 הוא מקיף ית כל ארעא  
 דכוש: יד ושום נהרא תליתאה  
 דיגלת הוא מהלך למדנחא  
 דאתור ונהרא רביעאה הוא

הוא הסובב את כל-ארץ החווילה אשר-  
 שם הזהב: יב וזהב הארץ הוא טוב שם  
 הבדלח ואבן השהם: יג ושם הנהר השני  
 גיחון הוא הסובב את כל-ארץ כוש:  
 יד ושם הנהר השלישי חדקל  
 הוא ההלך קדמת אשור והנהר הרביעי

Pishon; it is the one that encircles the entire land of Chavilah, where there is gold; (12) And the gold of that land is good. Crystal is there, and the *shoham* stone. (13) And the name of the second river is Gichon; it is the one that encircles the entire land of Kush. (14) And the name of the third river is Chiddekel; it is the one that flows east of Ashur. And the fourth river — this

### RASHI

*from it, but rather, it] is referring to the Garden [of Eden specifically] (Bereishit Rabbah 13:1). בתוך הגן — [here, means:] In the middle of the garden. (11) Pishon — This is the River Nile, the river of Egypt. And because its waters are plentiful, rising up and watering the land [of Egypt, this river] is named Pishon (פישון) [from the root פשה, meaning “increase”], as in the verse (Chavakuk 1:8), “and their horsemen will increase (ופשו).” Another explanation of the name Pishon (פישון): [This river] causes flax (פשתן) to grow, as the verse says, referring to Egypt (Isaiah 19:9), “And those that work flax (פשתים) ... will be embarrassed.” (Bereishit Rabbah 16:2) (13) Gichon (גיחון) — [This river is so called,] because it roars as it flows, indeed a very great roar. This is like [the term נגה] in the verse (Exodus 21:28), “If [an ox] gores (יגח),” for [the very term נגה, to gore, connotes roaring, since when an ox] gores, it accompanies this [aggressive action] with roaring [and thus, the name Gichon (גיחון) alludes to the mighty roar of this river]. (14) Chiddekel (חדקל) — [So called,] because its waters are swift [just as a sharp (חד) blade cuts swiftly] and light (קל) [i.e., not dense]. Perat (פרת) — [So called,] because its waters increase and are plentiful (פרין ורבין) [even without rain] and make people healthy (Bekhorot 55b). (13-14) Kush ... Ashur — [These countries] were not yet in existence, and Scripture writes [of them here,] apropos of the future [when they did come into existence] (Ketuvot 10b). קדמת אשור — [means:] To the east of Ashur. This*

רש"י

באמצע הגן: (יא) פישון. הוא גילוס נהר מצרים ועל שם שמימיו מתברכין ועולין ומשקין את הארץ נקרא פישון, כמו ופשו פרשיו. דבר אחר שפישון שהוא מגדל פשתן, שנאמר אצל מצרים: ובשו עובדי פשתים: (יג) גיחון. שהיה הולך והומה והמיתו גדולה מאד, כמו וכי יגח, שמנגח והולך והומה: (יד) חדקל. שמימיו חדין וקלין: פרת. שמימיו פרין ורבין ומברין את האדם: פוש ואשור. עדין לא היו וכתב המקרא על שם העתיד: קדמת אשור. למזרחיה של אשור: הוא פרת. החשוב על

פָּרַת: טו וּדְבַר יְיָ אֱלֹהִים יָתֵן  
אָדָם וְאֲשֵׁרֶיהָ בְּגִינְתָא דְעֵדֶן  
לְמַפְלְחָהּ וּלְמִטְרָהּ: טז וּפְקִיד  
יְיָ אֱלֹהִים עַל אָדָם לְמִימַר  
מִכֹּל אֵילָן גִּינְתָא מִיכֹל  
תִּיכּוֹל: יז וּמֵאֵילָן דְּאֶכְלִין  
פִּירוּהֵי חִפְיִמִּין בֵּין טב לְבִישׁ  
לֹא תִיכּוֹל מְנִיחָה אֲרִי בְיוֹמָא  
דְּתִיכּוֹל מְנִיחָה מִימַת תְּמוּת:  
יח וְאָמַר יְיָ אֱלֹהִים לֹא תִקִּין  
לְמַהוּ אָדָם בְּלַחֲדוּהֵי אַעֲבִיד

הוּא פָּרַת: טו וַיִּקַּח יְדוּהָ אֱלֹהִים אֶת־הָאָדָם  
וַיִּבְתְּהוּ בְּגֵן־עֵדֶן לְעַבְדָּהּ וּלְשֹׁמְרָהּ: טז וַיִּצַּו  
יְדוּהָ אֱלֹהִים עַל־הָאָדָם לֵאמֹר מִכֹּל עֵץ־  
הַגֵּן אָכַל תֹּאכַל: יז וּמֵעֵץ הַדַּעַת טוֹב וְרָע  
לֹא תֹאכַל מִמֶּנּוּ כִּי בַיּוֹם אֲכַלְךָ מִמֶּנּוּ מוֹת  
תָּמוּת: יח וַיֹּאמֶר יְדוּהָ אֱלֹהִים לֹא־טוֹב  
הָיִיתָ הָאָדָם לְבַדּוֹ אֶעֱשֶׂה־לוֹ עֵזֶר כְּנֶגְדּוֹ:

is Perat. (15) And the Lord God took the man, and laid him in the Garden of Eden, to work it and to guard it. (16) And the Lord God commanded the man, saying, From every tree of the garden, you may certainly eat; (17) But from the Tree of the Knowledge between good and evil — you must not eat from it, for on the day that you eat from it, you will surely die. (18) And the Lord God said: It is not good that man should be by himself. I shall

#### RASHI

**is Perat** — [Why is the expression “this is” used for the River Perat, as opposed to the other rivers? Because Perat is] the most distinguished of all of them, being mentioned in connection with the Land of Israel [in several places in Scripture (see e.g., Deuteronomy 11:24)]. (15) **And [the Lord God] took [the man]** — [means:]

He “took” him [i.e., He won him over] with pleasant words, thus persuading him to enter [the garden]. (18) **It is not good [that man] should be [by himself]** — [God thus created a helpmate for man,] so that [heretics] would not erroneously claim: “There are two controlling powers [in the world;] The Holy One, Blessed is He, the Sole Being in the heavens above, without a mate, and this one [namely, man] on earth below, [for he likewise] has no mate!” (Pirkei d’Rabbi Eliezer 12) **עֵזֶר כְּנֶגְדּוֹ** — [literally means, “a help against him;” this seeming contradiction can be understood to allude to the following:] If a man is worthy, [he will merit that his wife be] a help [to him]; but if he is unworthy, [she will] fight against him (Yevamot 63a). (19) **מִן הָאֲדָמָה ... וַיִּצַּר** — God’s forming (יצירה) described here is the very same action of creation (עשייה) referred to above (verse 1:25), “God made (ויעש) ... animals ...” [and in

רש"י

בְּלִם הַנּוֹבֵךְ עַל שֵׁם אֶרֶץ יִשְׂרָאֵל: (טו) וַיִּקַּח. לְקַחוּ  
בְּדַבְרִים נְאִים וּפְתַחוּ לְפָנֶיךָ: (יח) לֹא טוֹב הָיִיתָ וְגו'.  
שְׁלֵא יֵאמְרוּ שְׁתֵּי רִשְׁיֹת הֵן הַקְדוּשׁ בְּרוּךְ הוּא יְחִיד  
בְּעֵלְיוֹנִים וְאֵין לוֹ זוּג. וְזֶה בְּתַחֲתוֹנִים וְאֵין לוֹ זוּג:  
עֵזֶר כְּנֶגְדּוֹ. זְכָה עֵזֶר, לֹא זְכָה כְּנֶגְדּוֹ לְהִלָּחֵם:  
(יט) וַיִּצַּר מִן הָאֲדָמָה. הִיא יִצְרָה הִיא עֲשִׂיהָ  
הָאֲמוּרָה לְמַעַלָּה: וַיַּעַשׂ אֱלֹהִים אֶת חֵיט הָאֶרֶץ וְגו'.

לִיה סִמְךָ לְקַבְּלֶיהָ: יט וּבָרָא יי  
אֱלֹהִים מִן אֲרֻצָּא כֹל חַוִּית בְּרָא  
וַיֵּת כֹּל עוֹפֵא דְשָׁמַיָא וְאִיתִיה  
לְוֹת אָדָם לְמַחְזֵי מַה יִּקְרִי לִיה  
וְכֹל דֵּי הָוָה קָרִי לִיה אָדָם  
נִפְשָׁא חַיָּתָא הוּא שְׁמִיָּה:  
כ וּקְרָא אָדָם שְׁמֵהּ לְכֹל  
בְּעִירָא וְלַעוֹפֵא דְשָׁמַיָא וְלְכֹל  
חַוִּית בְּרָא וְלָאֵדָם לָא אִשְׁכַּח

יט וַיִּצַּר יְדֹוֹ אֱלֹהִים מִן־הָאֲדָמָה כָּל־חַיֵּית  
הַשָּׁדָה וְאֵת כָּל־עוֹף הַשָּׁמַיִם וַיֵּבֵא אֶל־  
הָאָדָם לִרְאוֹת מֵה־יִקְרָא־לוֹ וְכֹל אֲשֶׁר  
יִקְרָא־לוֹ הָאָדָם נִפְשׁ חַיָּה הוּא שְׁמוֹ: שְׁלִישִׁי  
כ וַיִּקְרָא הָאָדָם שְׁמוֹת לְכָל־הַבְּהֵמָה וְלַעוֹף  
הַשָּׁמַיִם וְלְכָל חַיֵּית הַשָּׁדָה וְלָאֵדָם לָא־

make him a helper to match him. (19) Now, the Lord God had formed out of the ground, every animal of the field, and every bird of the heaven. He now brought [them] to the man, to see what he would call them. Every living creature to which the man would give a name — this would [forever] be its name. (20) And the man gave names to all the livestock, and birds of the heaven and to all the animals of the field. But as for Adam, he did not find a helper

## RASHI

רש"י

verse 1:21, “God created ... every ... species of winged flying creature”. [So one might think that it is unnecessary to repeat it here.] However, [the mention of God’s creating the birds again in our verse,] comes to teach us that birds were created from רַקַּק, grivalles in Old French, meaning “wet earth.” [And how do we learn this?] Because earlier, Scripture

says (1:20-21) that birds were created from the water, yet here in our verse, it says that they were created from the earth [thus, teaching us that birds were in fact created from both combined, namely, from wet earth]. Furthermore, [the repeated mention of the creation of animals] here, teaches you that as soon as they were created, God immediately that day brought them to the man, so that he could give [each one] a name (Chullin 27b). The Aggadah explains that the term וַיִּצַּר [apart from its literal meaning of God “forming” the birds and animals, here in this context,] denotes domination and subjugation, as in the verse (Deuteronomy 20:19), “When you will besiege (תַּצּוֹר) a city.” [This signifies, then,] that God subjugated the birds and animals to be under the domination of man (Bereishit Rabbah 17:4).  
וכל אשר יקרא לו האדם נפש חיה [הוא שמו] — [if read literally, means: “Everything

אֵלָא בָּא וּפְרַשׁ שְׁהַעוֹפוֹת נִבְרָאוּ מִן הָרַקַּק, רַקַּק גְּרִיבְלַע בְּלַע” לְפִי שְׁאִמְרַ לְמַעַלָּה שְׁמֵן הַמַּיִם נִבְרָאוּ וְכֵן אָמַר מִן הָאֲדָמָה נִבְרָאוּ. וְעוֹד לְמַדְרָךְ בָּאֵן שְׁבַשְׁעַת יִצִּירְתוֹ מִיַּד בּוֹ בְּיוֹם הַבְּיָאִים אֶל הָאָדָם לְקָרוֹת לָהֶם שֵׁם וּבְדַבְרֵי אַגְדָּה יִצִּירָה זֶה לְשׁוֹן רְדוּי וְכַבּוּשׁ כְּמוֹ: כִּי תַצּוֹר אֶל עִיר שְׂכִיבָשׁן תַּחַת יָדוֹ שֶׁל אָדָם: וְכֹל אֲשֶׁר יִקְרָא לוֹ

מִצָּא עֹזֵר כְּנֹגְדוֹ: כֹּא וַיִּפֹּל יְדוֹה אֱלֹהִים וְתַרְדֵּמָה עַל־הָאָדָם וַיִּישָׁן וַיִּקַּח אֶחָת מִצַּלְעֹתָיו וַיִּסְגֵר בְּשָׂר בַּתְּחִתָּנָה:

to be a match for him. (21) So the Lord God caused a deep sleep to fall upon the man, and he slept. And He took one of his sides, and closed up the [cut-open] area with flesh.

## RASHI

רש"י

that man called out for, by the name living creature is its name!" Rather,] we must understand the meaning of this verse by re-adjusting the order of the phrases within it, as follows: "Every living creature to which the man would give a name — this would forever be its name." (20-21) **But as for Adam, he did not find a helper .... So the Lord God caused a deep sleep to fall [upon the man]**— *When God brought*

הָאָדָם נִפְשׁ חַיָּה וְגו'. כִּרְסָהּוּ וּפְרָשָׁהּ: כֹּל נִפְשׁ חַיָּה אֲשֶׁר יִקְרָא לוֹ הָאָדָם שֵׁם הוּא שְׁמוֹ לְעוֹלָם: (כ) וְלָאָדָם לֹא מִצָּא עֹזֵר: (כא) וַיִּפֹּל ה' אֱלֹהִים תַּרְדֵּמָה. כְּשֶׁהִבְיֵאן הִבְיֵאן לִפְנֵיו כֹּל מִין וּמִין זָכָר וְנִקְבָּה, אָמַר: לְכֹלֶם יֵשׁ בֶּן בֶּן זוּג וְלִי אֵין בֶּן זוּג. מִיָּד: וַיִּפֹּל: מִצַּלְעוֹתָיו. מִסְטָרֵיו כְּמוֹ וְלִצְלַע הַמִּשְׁכָּן זֶה שְׂאֵמְרוֹ: שְׁנֵי פְרָצוּפִים נִבְרָאוּ: וַיִּסְגֵר. מִקוּם הַחֶתֶךְ: וַיִּישָׁן וַיִּקַּח. שְׁלֹא יִרְאֶה חֶתִיכַת הַבֶּשֶׂר שְׁמֹמְנוּ נִבְרָאת וְתַתְּבֹזָה עָלָיו:

the animals [in front of the man, to be named], He brought every species to him as male and female. So the man said, "They all have a mate, but I have no mate!" Immediately, "the Lord God caused a [deep sleep] to fall [upon the man ...]." (Bereishit Rabbah 14:4) (21) **מצלעותיו** — [Although this word means "of his ribs," it has the literal meaning.] "of his sides," as in the verse (Exodus 26:20), "And for the ... side (צלע) of the Sanctuary." [This alternative meaning of the word צלע has relevance to] the explanation which our Rabbis have taught, that man was created with two facets [with man in the front and woman at the back, joined by their backs (see Rashi verse 1:27). Here, then, according to this explanation, the verse means that God took from this two-faceted man, "one of his aspects" (מצלעותיו) (Eiruvין 18a, Berakhot 61b). **And closed up** — the area [that had now been] cut [open]. (Berakhot 61b) **And he slept. And He took [one of his sides]**— [Why did God put the man to sleep for this purpose?] So that the man would not see the piece of flesh from which the woman was created, and consequently find her repulsive (Sanhedrin 39a).

## BEREISHIT FOR FRIDAY

## בראשית ליום ששי

כב וַיִּבֶן יְיָ אֱלֹהִים יֵת עֲלֵעָא דְנִסְיָב מִן אָדָם לְאֶתְתָא וְאִתָּהּ - כב וַיִּבֶן יְיָ אֱלֹהִים אֶת־הַצַּלְע אֲשֶׁר-

(22) And the Lord God built the side that He had taken from the man, into a

## RASHI

רש"י

(22) **And [the Lord God] built [the side**

(כב) וַיִּבֶן. כְּבָנִין רַחְבָּה מִלְמַטָּה וּקְצָרָה מִלְמַעְלָה