all the earth, and over every creeping thing that creeps on the
earth. So God created Mankind in his own image, in the image of 27
God he created him; male and female he created them. And 28
God blessed them, and God said to them, Be fruitful, and multiply, replenish the earth, and subdue it: and have dominion
over the fish of the sea, and over the birds of the air, and over
every living thing that moves on the earth. And God said, Behold 29
I have given you every herb bearing seed, which is upon the face
of all the earth, and every tree, on which is the fruit yielding
seed; to you it shall be for food. And to every beast of the earth, 30
and to every bird of the air, and to everything that creeps on
the earth, wherein there is life, I have given every green herb for
food: and it was so. And God saw everything that he had made, 31
and, behold, it was very good. And there was evening and there
was morning, the sixth day.

Thus the heavens and the earth were finished, and all their 2
host. And by the seventh day God ended his work which he 2
had done; and he rested on the seventh day from all his work
which he had done. And God blessed the seventh day, and sanctified it: because in it he rested from all his work which God 3
had created and performed.

These are the generations of the heaven and of the earth when 4
they were created, in the day that the Lord God made the earth
and the heavens. And no plant of the field was yet in the earth, 5
and no herb of the field had yet grown: for the Lord God had
not caused it to rain upon the earth, and there was not a man
to till the ground. But there went up a mist from the earth, and 6
watered the whole face of the ground. And the Lord God formed 7
man of the dust of the ground, and breathed into his nostrils
the breath of life; and man became a living soul. And the Lord 8
God planted a garden eastward in 'Eden; and there he put the 9
man whom he had formed. And out of the ground the Lord God
made to grow every tree that is pleasant to the sight, and good
for food; the tree of life also in the midst of the garden, and the
tree of the knowledge of good and evil. And a river went out of 10
'Eden to water the garden; and from thence it was parted, and
branched into four streams. The name of the first is Pishon: 11
that it is which compasses the whole land of Ḫavila, where 12
there is gold; and the gold of that land is good: there is bdellium
and the shoham stone. And the name of the second river is 13
Giḫon: it compasses the whole land of Kush. And the name of 14
the third river is Ḥiddeqel: that is it which goes toward the
east of Ashshur. And the fourth river is Perat. And the Lord God 15
took the man, and put him into the garden of 'Eden to till it
and to keep it. And the Lord God commanded the man, saying, 16
Of every tree of the garden thou mayst freely eat: but of the 17
tree of the knowledge of good and evil, thou shalt not eat of it:
for on the day that thou eatest of it thou shalt surely die. And 18
the Lord God said, It is not good that the man should be alone;
I will make him a help to match him. And out of the ground 19
the Lord God formed every beast of the field, and every bird
of the air; and brought them to the man to see what he would
call them: and whatever the man called every living creature,

הָרֶמֶשׂ הָרֹמֵשׂ עַל־הָאָרֶץ׃ וַיִּבְרָא אֱלֹהִים אֶת־הָאָדָם בְּצַלְמוֹ כז
בְּצֶלֶם אֱלֹהִים בָּרָא אֹתוֹ זָכָר וּנְקֵבָה בָּרָא אֹתָם׃ וַיְבָרֶךְ כח
אֹתָם אֱלֹהִים וַיֹּאמֶר לָהֶם אֱלֹהִים פְּרוּ וּרְבוּ וּמִלְאוּ אֶת־הָאָרֶץ
וְכִבְשֻׁהָ וּרְדוּ בִּדְגַת הַיָּם וּבְעוֹף הַשָּׁמַיִם וּבְכָל־חַיָּה הָרֹמֶשֶׂת
עַל־הָאָרֶץ׃ וַיֹּאמֶר אֱלֹהִים הִנֵּה נָתַתִּי לָכֶם אֶת־כָּל־עֵשֶׂב זֹרֵעַ כט
זֶרַע אֲשֶׁר עַל־פְּנֵי כָל־הָאָרֶץ וְאֶת־כָּל־הָעֵץ אֲשֶׁר־בּוֹ פְרִי־עֵץ
זֹרֵעַ זָרַע לָכֶם יִהְיֶה לְאָכְלָה׃ וּלְכָל־חַיַּת הָאָרֶץ וּלְכָל־עוֹף ל
הַשָּׁמַיִם וּלְכֹל רוֹמֵשׂ עַל־הָאָרֶץ אֲשֶׁר־בּוֹ נֶפֶשׁ חַיָּה אֶת־כָּל־
יֶרֶק עֵשֶׂב לְאָכְלָה וַיְהִי־כֵן׃ וַיַּרְא אֱלֹהִים אֶת־כָּל־אֲשֶׁר עָשָׂה לא
וְהִנֵּה־טוֹב מְאֹד וַיְהִי־עֶרֶב וַיְהִי־בֹקֶר יוֹם הַשִּׁשִּׁי׃
וַיְכֻלּוּ הַשָּׁמַיִם וְהָאָרֶץ וְכָל־צְבָאָם׃ וַיְכַל אֱלֹהִים בַּיּוֹם הַשְּׁבִיעִי ב א
מְלַאכְתּוֹ אֲשֶׁר עָשָׂה וַיִּשְׁבֹּת בַּיּוֹם הַשְּׁבִיעִי מִכָּל־מְלַאכְתּוֹ
אֲשֶׁר עָשָׂה׃ וַיְבָרֶךְ אֱלֹהִים אֶת־יוֹם הַשְּׁבִיעִי וַיְקַדֵּשׁ אֹתוֹ כִּי ג
בוֹ שָׁבַת מִכָּל־מְלַאכְתּוֹ אֲשֶׁר־בָּרָא אֱלֹהִים לַעֲשׂוֹת׃
אֵלֶּה תוֹלְדוֹת הַשָּׁמַיִם וְהָאָרֶץ בְּהִבָּרְאָם בְּיוֹם עֲשׂוֹת יְהוָה ד שני
אֱלֹהִים אֶרֶץ וְשָׁמָיִם׃ וְכֹל שִׂיחַ הַשָּׂדֶה טֶרֶם יִהְיֶה בָאָרֶץ וְכָל־ ה
עֵשֶׂב הַשָּׂדֶה טֶרֶם יִצְמָח כִּי לֹא הִמְטִיר יְהוָה אֱלֹהִים עַל־הָאָרֶץ
וְאָדָם אַיִן לַעֲבֹד אֶת־הָאֲדָמָה׃ וְאֵד יַעֲלֶה מִן־הָאָרֶץ וְהִשְׁקָה ו
אֶת־כָּל־פְּנֵי הָאֲדָמָה׃ וַיִּיצֶר יְהוָה אֱלֹהִים אֶת־הָאָדָם עָפָר ז
מִן־הָאֲדָמָה וַיִּפַּח בְּאַפָּיו נִשְׁמַת חַיִּים וַיְהִי הָאָדָם לְנֶפֶשׁ חַיָּה׃
וַיִּטַּע יְהוָה אֱלֹהִים גַּן בְּעֵדֶן מִקֶּדֶם וַיָּשֶׂם שָׁם אֶת־הָאָדָם אֲשֶׁר ח
יָצָר׃ וַיַּצְמַח יְהוָה אֱלֹהִים מִן־הָאֲדָמָה כָּל־עֵץ נֶחְמָד לְמַרְאֶה ט
וְטוֹב לְמַאֲכָל וְעֵץ הַחַיִּים בְּתוֹךְ הַגָּן וְעֵץ הַדַּעַת טוֹב וָרָע׃ וְנָהָר י
יֹצֵא מֵעֵדֶן לְהַשְׁקוֹת אֶת־הַגָּן וּמִשָּׁם יִפָּרֵד וְהָיָה לְאַרְבָּעָה
רָאשִׁים׃ שֵׁם הָאֶחָד פִּישׁוֹן הוּא הַסֹּבֵב אֵת כָּל־אֶרֶץ הַחֲוִילָה יא
אֲשֶׁר־שָׁם הַזָּהָב׃ וּזְהַב הָאָרֶץ הַהִוא טוֹב שָׁם הַבְּדֹלַח וְאֶבֶן יב
הַשֹּׁהַם׃ וְשֵׁם־הַנָּהָר הַשֵּׁנִי גִיחוֹן הוּא הַסּוֹבֵב אֵת כָּל־אֶרֶץ יג
כּוּשׁ׃ וְשֵׁם הַנָּהָר הַשְּׁלִישִׁי חִדֶּקֶל הוּא הַהֹלֵךְ קִדְמַת אַשּׁוּר יד
וְהַנָּהָר הָרְבִיעִי הוּא פְּרָת׃ וַיִּקַּח יְהוָה אֱלֹהִים אֶת־הָאָדָם טו
וַיַּנִּחֵהוּ בְּגַן עֵדֶן לְעָבְדָה וּלְשָׁמְרָה׃ וַיְצַו יְהוָה אֱלֹהִים עַל־הָאָדָם טז
לֵאמֹר מִכֹּל עֵץ־הַגָּן אָכֹל תֹּאכֵל׃ וּמֵעֵץ הַדַּעַת טוֹב וָרָע לֹא יז
תֹאכַל מִמֶּנּוּ כִּי בְּיוֹם אֲכָלְךָ מִמֶּנּוּ מוֹת תָּמוּת׃ וַיֹּאמֶר יְהוָה יח
אֱלֹהִים לֹא־טוֹב הֱיוֹת הָאָדָם לְבַדּוֹ אֶעֱשֶׂה־לּוֹ עֵזֶר כְּנֶגְדּוֹ׃ וַיִּצֶר יט
יְהוָה אֱלֹהִים מִן־הָאֲדָמָה כָּל־חַיַּת הַשָּׂדֶה וְאֵת כָּל־עוֹף הַשָּׁמַיִם
וַיָּבֵא אֶל־הָאָדָם לִרְאוֹת מַה־יִּקְרָא־לוֹ וְכֹל אֲשֶׁר יִקְרָא־

that was its name. And the man gave names to all cattle, and 20
to the birds of the air, and to every beast of the field; but for
the man there was not found a help to match him. And the LORD 21
GOD caused a deep sleep to fall upon the man, and he slept: and
he took one of his sides, and closed up the flesh in its place, and 22
of the side, which the LORD GOD had taken from the man, he
made a woman, and brought her to the man. And the man said, 23
This is now bone of my bones, and flesh of my flesh: she shall
be called Woman, because she was taken out of Man. That is 24
why a man leaves his father and his mother, and cleaves to his
wife: and they become one flesh. And they were both naked, 25
the man and his wife, and they felt no shame. Now the serpent 3
was craftier than all the beasts of the field which the LORD GOD
had made. And he said to the woman, Has GOD said, You shall
not eat of any tree of the garden? And the woman said to the 2
serpent, We may eat of the fruit of the trees of the garden: but 3
of the fruit of the tree which is in the midst of the garden, GOD
has said, You shall not eat of it, neither shall you touch it, lest
you die. And the serpent said to the woman, You shall not surely 4
die: for GOD knows that on the day you eat of it, then your 5
eyes shall be opened, and you shall be as gods, knowing good
and evil. And when the woman saw that the tree was good for 6
food, and that it was a delight to the eyes, and a tree to be
desired to make one wise, she took of its fruit, and did eat, and
gave also to her husband with her; and he did eat. And the eyes 7
of them both were opened, and they knew that they were naked;
and they sewed fig leaves together, and made themselves
loincloths. And they heard the voice of the LORD GOD walking 8
in the garden in the breeze of the day: and the man and his
wife hid themselves from the presence of the LORD GOD amongst
the trees of the garden. And the LORD GOD called to the man, 9
and said to him, Where art thou? And he said, I heard thy voice 10
in the garden, and I was afraid, because I was naked; and I hid
myself. And he said, Who told thee that thou wast naked? Hast 11
thou eaten of the tree, of which I commanded thee that thou
shouldst not eat? And the man said, The woman whom thou 12
didst give to be with me, she gave me of the tree, and I did eat.
And the LORD GOD said to the woman, What is this that thou 13
hast done? And the woman said, The serpent beguiled me, and
I did eat. And the LORD GOD said to the serpent, Because thou 14
hast done this, thou art cursed above all cattle, and above every
beast of the field; upon thy belly shalt thou go, and dust shalt
thou eat all the days of thy life: and I will put enmity between 15
thee and the woman, and between thy seed and her seed: it shall
bruise thy head, and thou shalt bruise his heel. Unto the 16
woman he said, I will greatly multiply the pain of thy child-
bearing; in sorrow thou shalt bring forth children; and yet
thy desire shall be to thy husband, and he shall rule over
thee. And to the man he said, Because thou hast hark- 17
ened to the voice of thy wife, and hast eaten of the tree, of
which I commanded thee, saying, Thou shalt not eat of it:
cursed is the ground for thy sake; in sorrow shalt thou eat of
it all the days of thy life: thorns also and thistles shall it bring 18

כ לוֹ הָאָדָם נֶפֶשׁ חַיָּה הוּא שְׁמוֹ׃ וַיִּקְרָא הָאָדָם שֵׁמוֹת לְכָל־
הַבְּהֵמָה וּלְעוֹף הַשָּׁמַיִם וּלְכֹל חַיַּת הַשָּׂדֶה וּלְאָדָם לֹא־מָצָא
כא עֵזֶר כְּנֶגְדּוֹ׃ וַיַּפֵּל יְהוָה אֱלֹהִים תַּרְדֵּמָה עַל־הָאָדָם וַיִּישָׁן
כב וַיִּקַּח אַחַת מִצַּלְעֹתָיו וַיִּסְגֹּר בָּשָׂר תַּחְתֶּנָּה׃ וַיִּבֶן יְהוָה אֱלֹהִים
אֶת־הַצֵּלָע אֲשֶׁר־לָקַח מִן־הָאָדָם לְאִשָּׁה וַיְבִאֶהָ אֶל־הָאָדָם׃
כג וַיֹּאמֶר הָאָדָם זֹאת הַפַּעַם עֶצֶם מֵעֲצָמַי וּבָשָׂר מִבְּשָׂרִי לְזֹאת
כד יִקָּרֵא אִשָּׁה כִּי מֵאִישׁ לֻקְחָה־זֹּאת׃ עַל־כֵּן יַעֲזָב־אִישׁ אֶת־
כה אָבִיו וְאֶת־אִמּוֹ וְדָבַק בְּאִשְׁתּוֹ וְהָיוּ לְבָשָׂר אֶחָד׃ וַיִּהְיוּ שְׁנֵיהֶם
א ג עֲרוּמִּים הָאָדָם וְאִשְׁתּוֹ וְלֹא יִתְבֹּשָׁשׁוּ׃ וְהַנָּחָשׁ הָיָה עָרוּם מִכֹּל
חַיַּת הַשָּׂדֶה אֲשֶׁר עָשָׂה יְהוָה אֱלֹהִים וַיֹּאמֶר אֶל־הָאִשָּׁה אַף
ב כִּי־אָמַר אֱלֹהִים לֹא תֹאכְלוּ מִכֹּל עֵץ הַגָּן׃ וַתֹּאמֶר הָאִשָּׁה
ג אֶל־הַנָּחָשׁ מִפְּרִי עֵץ־הַגָּן נֹאכֵל׃ וּמִפְּרִי הָעֵץ אֲשֶׁר בְּתוֹךְ־הַגָּן
אָמַר אֱלֹהִים לֹא תֹאכְלוּ מִמֶּנּוּ וְלֹא תִגְּעוּ בּוֹ פֶּן תְּמֻתוּן׃
ד וַיֹּאמֶר הַנָּחָשׁ אֶל־הָאִשָּׁה לֹא־מוֹת תְּמֻתוּן׃ כִּי יֹדֵעַ אֱלֹהִים כִּי
בְּיוֹם אֲכָלְכֶם מִמֶּנּוּ וְנִפְקְחוּ עֵינֵיכֶם וִהְיִיתֶם כֵּאלֹהִים יֹדְעֵי טוֹב
ו וָרָע׃ וַתֵּרֶא הָאִשָּׁה כִּי טוֹב הָעֵץ לְמַאֲכָל וְכִי תַאֲוָה־הוּא
לָעֵינַיִם וְנֶחְמָד הָעֵץ לְהַשְׂכִּיל וַתִּקַּח מִפִּרְיוֹ וַתֹּאכַל וַתִּתֵּן גַּם־
ז לְאִישָׁהּ עִמָּהּ וַיֹּאכַל׃ וַתִּפָּקַחְנָה עֵינֵי שְׁנֵיהֶם וַיֵּדְעוּ כִּי עֵירֻמִּם
ח הֵם וַיִּתְפְּרוּ עֲלֵה תְאֵנָה וַיַּעֲשׂוּ לָהֶם חֲגֹרֹת׃ וַיִּשְׁמְעוּ אֶת־קוֹל
יְהוָה אֱלֹהִים מִתְהַלֵּךְ בַּגָּן לְרוּחַ הַיּוֹם וַיִּתְחַבֵּא הָאָדָם וְאִשְׁתּוֹ
ט מִפְּנֵי יְהוָה אֱלֹהִים בְּתוֹךְ עֵץ הַגָּן׃ וַיִּקְרָא יְהוָה אֱלֹהִים אֶל־
י הָאָדָם וַיֹּאמֶר לוֹ אַיֶּכָּה׃ וַיֹּאמֶר אֶת־קֹלְךָ שָׁמַעְתִּי בַגָּן וְאִירָא
יא כִּי־עֵירֹם אָנֹכִי וָאֶחְבָּא׃ וַיֹּאמֶר מִי הִגִּיד לְךָ כִּי עֵירֹם אָתָּה
יב הֲמִן־הָעֵץ אֲשֶׁר צִוִּיתִיךָ לְבִלְתִּי אֲכֹל־מִמֶּנּוּ אָכָלְתָּ׃ וַיֹּאמֶר
הָאָדָם הָאִשָּׁה אֲשֶׁר נָתַתָּה עִמָּדִי הִוא נָתְנָה־לִּי מִן־הָעֵץ
יג וָאֹכֵל׃ וַיֹּאמֶר יְהוָה אֱלֹהִים לָאִשָּׁה מַה־זֹּאת עָשִׂית וַתֹּאמֶר
יד הָאִשָּׁה הַנָּחָשׁ הִשִּׁיאַנִי וָאֹכֵל׃ וַיֹּאמֶר יְהוָה אֱלֹהִים אֶל־הַנָּחָשׁ
כִּי עָשִׂיתָ זֹּאת אָרוּר אַתָּה מִכָּל־הַבְّהֵמָה וּמִכֹּל חַיַּת הַשָּׂדֶה
טו עַל־גְּחֹנְךָ תֵלֵךְ וְעָפָר תֹּאכַל כָּל־יְמֵי חַיֶּיךָ׃ וְאֵיבָה אָשִׁית בֵּינְךָ
וּבֵין הָאִשָּׁה וּבֵין זַרְעֲךָ וּבֵין זַרְעָהּ הוּא יְשׁוּפְךָ רֹאשׁ וְאַתָּה
טז תְּשׁוּפֶנּוּ עָקֵב׃ אֶל־הָאִשָּׁה אָמַר הַרְבָּה אַרְבֶּה
עִצְּבוֹנֵךְ וְהֵרֹנֵךְ בְּעֶצֶב תֵּלְדִי בָנִים וְאֶל־אִישֵׁךְ תְּשׁוּקָתֵךְ וְהוּא
יז יִמְשָׁל־בָּךְ׃ וּלְאָדָם אָמַר כִּי שָׁמַעְתָּ לְקוֹל אִשְׁתֶּךָ
וַתֹּאכַל מִן־הָעֵץ אֲשֶׁר צִוִּיתִיךָ לֵאמֹר לֹא תֹאכַל מִמֶּנּוּ אֲרוּרָה
יח הָאֲדָמָה בַּעֲבוּרֶךָ בְּעִצָּבוֹן תֹּאכְלֶנָּה כֹּל יְמֵי חַיֶּיךָ׃ וְקוֹץ

Chapter 1, Sections 5, 7

What fence did Adam, the first man, make to his words? It is stated, *And the Lord God commanded the man, saying: Of every tree of the garden thou mayest freely eat; but of the tree of the knowledge of good and evil, thou shalt not eat of it; for in the day that thou eatest thereof thou shait surely die.*[44] Adam was unwilling to tell this to Eve exactly as the Holy One, blessed be He, had commanded him; he therefore made a fence to his words, over and above the words which the Holy One, blessed be He, had spoken to him, and this is what he said to her, *But of the fruit of the tree which is in the midst of the garden, God hath said: Ye shall not eat of it, neither shall ye touch it, lest ye die.*[45] By so doing he meant to keep both himself and Eve away from the tree, even to the extent of not touching it. At that moment the wicked serpent reasoned to himself saying, 'Since I cannot bring about the fall of Adam, I will bring about the fall of Eve'. Thereupon he went and seated himself beside Eve and entered into much conversation with her. He said, 'If you think it is the touching [of the tree] that the Holy One, blessed be He, has forbidden us, behold I will touch it and not die; so you, too, will not die if you touch it'. What did the wicked serpent then do? He arose, touched the tree with his hands and feet, and shook it violently so that its fruit fell to the ground. There are some, however, who say that he did not actually touch it, but that as soon as the tree saw him it cried out, 'O wicked one, do not touch me'; as it is stated, *Let not the foot of pride overtake me, and let not the hand of the wicked shake me:*[46]

6. Another interpretation of the verse, *Let not the foot of pride overtake me,*[47] refers it to Titus, may his bones rot! For he raised his hand in contempt and struck the altar exclaiming, 'Lukos! Lukos!'[48] You are a king just as I am a king, come and engage in battle with me. How many oxen have been slain upon you! How many birds have been killed upon you! How much wine has been poured out upon you! How much incense has been burned upon you! It is you who are destroying the whole world', as it is stated, *Ah, Ariel, Ariel,*[49] *the city where David was encamped! Add ye year to year, let the feasts come round!*[50]

Furthermore the serpent said to her, 'If you think it is the eating [of the fruit of the tree] that the Holy One, blessed be He, has forbidden us, behold I will eat of it and will not die; so you, too, will not die if you eat of it'. Eve then began to think to herself, 'All that my master has commanded me from the beginning is false'—for Eve used to address Adam as 'master from the beginning'. She immediately took of the fruit and ate it, and also gave some to Adam, which he ate, as it is stated, *And when the woman saw that the tree was good for food, and that it was a delight to the eyes,* etc.[51]

7. With ten curses was Eve cursed at that time, as it is stated, *Unto the woman He said: I will multiply and multiply thy pain and thy travail; in pain thou shalt bring forth children; and thy desire shall be to thy husband, and he shall rule over thee.*[52] *I will multiply and multiply*—these are the two discharges of blood [which cause pain to women], the menstrual and [at the termination of] virginity. [*Thy pain*—this is the anxiety connected with the rearing of children.][53] *And thy travail*—this is the pain associated with conception. *In pain thou shalt bring forth children*—this is to be understood in its literal meaning. *And thy desire shall be to thy husband*—this teaches that a woman particularly yearns for her husband when he is about to set out on a journey. *And he shall rule over thee*—for the man solicits by word of mouth whereas the woman solicits in her heart. [Furthermore, during her periods] she is wrapped up like a mourner, shut up as in a prison and banished from the company of all men. Now what brought about the act of touching? The answer is the fence which Adam had made to his words.[54] Hence [the Sages] said: When a man makes a fence to his words, he is not always able to stand by his words. They further said: Hence let not a man add to the words which he has heard. R. Jose said: A firm [wall] of ten hand-breadths is better than a tottering [wall] of a hundred cubits.

What was in the mind of the wicked serpent at that time? 'I will go,' he thought, 'slay Adam and marry his wife; then I will be king over the whole world. I shall also walk erect and eat all the dainties of the world.' Whereupon the Holy

(44) Gen. II, 16f. (45) *ibid.* III, 3.
(46) Cf. Ps. XXXVI, 12. E.V., *let not the hand of the wicked drive me away.* (47) This was the cry of the altar when Titus entered the Temple. (48) A Greek word meaning 'wolf', here applied opprobiously to the altar. Cf. Suk. (Sonc. ed.) 56b. (49) A poetical name for the altar. (50) Is. XXIX, 1. The reference is to the countless sacrifices offered on the altars at every season because of the many sins of the people. (51) Gen. III, 6. (52) *ibid.* 16, so lit. E.V., *I will greatly multiply.* (53) Inserted by GRA in accordance with 'Erub. (Sonc. ed.) 100b.
(54) Adam's fault was that he had attached as great importance to the 'fence' as to the original command.

אבות דר׳ נתן
פרק א׳, סעיפים ה׳, ז׳

מה שהיו עתידין ליטר עדיין) שהוציא הקב״ה שכר בריותיו בשלום. [אויהו סיג
שעשה אדם הראשון לדבריו הרי הוא אומר (בראשית ב) ויצו ה׳ אלהים על
האדם [לאמר] מכל עץ הגן אכול תאכל ומעץ הדעת טוב ורע לא תאכל ממנו
כי ביום אכלך ממנו מות תמות לא רצה אדם הראשון ליטר לחוה כדרך שאל
הקב״ה אלא כך אמר לה ועשה סיג לדבריו יותר מסה שאמר לו הקב״ה ומפרי
העץ אשר בתוך הגן אמר אלהים לא תאכלו ממנו ולא תגעו בו פן תמותון
שרצה לשמור את עצמו ואת חוה מן העץ אפילו בנגיעה. [באותה שעה
היה נחש הרשע נטל עצה בלבו אמר הואיל [ה] ואיני יכול להכשיל את
האדם אלך ואכשיל את חוה. הלך וישב אצלה והרבה שיחה עמה אמר לה
אם לנגיעה את אומרת צוה עלינו הקב״ה הריני נוגע בו ואיני מת אף את
אם תנעי בו אי את מתה. מה עשה הנחש הרשע באותה שעה עמד ונגע
באילן בידיו וברגלין] והרתיעו עד שנשרו פירותיו לארץ (ויש אומרים לא
נגע בו כל עיקר אלא) כיון שראהו אותו אילן היה צווח עליו ואמר לו רשע
רשע אל תגע בי שנאמר (תהלים לו) אל תבואני רגל גאוה ויד רשעים אל תנדני:
ן ד״א אל תבואני רגל גאוה זה טימום הרשע שנשחקו עצמותיו שהיה מורה
בידו והיה מכה על גבי המזבח ואומר (ה) לקום לקום את מלך ואני מלך בוא
ועשי עמי מלחמה כמה שוורים נשחטו עליך כמה עופות נמלקו עליך כמה יינות
נסכו עליך כמה בשמים קטרו עליך אתה הוא שמחריב את כל העולם שנא׳
(ישעיה כט) הוי אריאל אריאל קרית חנה דוד ספו שנה על שנה חגים ינקפו.
[ושוב אמר לה [ט] אם לאכילה את אומרת צוה עלינו הקדוש ברוך הוא הריני
(אומר) אוכל ממנו ואינו מת ואף את תאכלי ואי את מתה. מה אמרה
חוה בדעתה (אמרה חוה בדעתה) כל הדברים שפקדני רבי מתחלה שקר
הם לפי שאין חוה קורא לאדם הראשון מתחלה אלא רבי] מיד נטלה ואכלה
ונתנה לאדם ואכל שנאמר (בראשית ג) ותרא האשה כי טוב העץ למאכל
וכי תאוה הוא לעינים [י] [וגו׳]: ן (ו) עשר קללות נתקללה חוה באותה שעה.
שנאמר (שם) אל האשה אמר הרבה ארבה עצבונך והרונך בעצב תלדי
בנים ואל אישך תשוקתך והוא ימשל בך. [כ] אלו שתי רביעיות (כ״ל רביות)
דם אחת דם צער נדה ואחת דם צער בתולים. [עצבונך זה צער נידול בנים]
והרונך זה צער העבור. בעצב תלדי בנים כמשמעו. ואל אישך תשוקתך
מלמד שהאשה משתוקקת על בעלה בשעה שהוא יוצא לדרך. והוא ימשל
בך שהאיש תובע בפה והאשה תובעת בלב. עטופה כאבל והבושה מכל
אדם בבית האסורין ומנודה מכל אדם. [כ] מי גרם לנגיעה זו סיג שסג אדם
הראשון שעשה לדבריו. מכאן אמרו אם סג אדם לדבריו אין יכול לעמוד
בדבריו. מכאן אמרו אל יוסיף אדם על דברים ששומע ר׳ יוסי אומר טוב עשרה
מפחים ועומד ממאה אמה ונופל. מה חשב נחש (הראשון) [הרשע] באותה
שעה. אלך ואהרוג את אדם ואשא את אשתו ואהיה מלך על כל העולם
כולו ואלך בקומה זקופה ואוכל כל מעדני עולם (ו) א״ל הקב״ה אתה אסרת

SHALL NOT EAT OF IT, NEITHER SHALL YE TOUCH IT, LEST YE DIE (III, 3). Thus it is written, *Add not unto His words, lest He reprove thee, and thou be found a liar* (Prov. xxx, 6). R. Ḥiyya taught: That means that you must not make the fence more than the principal thing,[1] lest it fall and destroy the plants. Thus, the Holy One, blessed be He, had said, *For in the day that thou eatest thereof thou shalt surely die* (Gen. II, 17); whereas she did not say thus, but, GOD HATH SAID: YE SHALL NOT EAT OF IT, NEITHER SHALL YE TOUCH IT; when the snake saw her passing by the tree, he took and thrust her against it. 'Have you then died?' he said to her; 'just as you were not stricken through touching it, so will you not die when you eat it, but *For God doth know that in the day ye eat thereof*,' etc. (*ib.* 5).[2]

(ג־ו) וּמִפְּרִי הָעֵץ אֲשֶׁר בְּתוֹךְ הַגָּן וְגוֹ׳ וְלֹא תִגְּעוּ בּוֹ הָדָא הוּא דִכְתִיב (משלי ל. ו) ׳אַל תּוֹסֵף עַל דְּבָרָיו פֶּן יוֹכִיחַ בְּךָ וְנִכְזָבְתָּ׳ תַּנִּי רַ׳ חִיָּא שֶׁלֹּא תַעֲשֶׂה אֶת הַגָּדֵר יוֹתֵר מִן הָעִקָּר שֶׁלֹּא יִפֹּל וִיקַצֵּץ הַנְּטִיעוֹת כָּךְ אָמַר הַקָּדוֹשׁ בָּרוּךְ הוּא (בראשית ב. יז) ׳כִּי בְּיוֹם אֲכָלְךָ מִמֶּנּוּ וְגוֹ׳׳ וְהִיא לֹא אָמְרָה כֵּן אֶלָּא ׳אָמַר אֱלֹהִים לֹא תֹאכְלוּ מִמֶּנּוּ וְלֹא תִגְּעוּ בּוֹ׳ כֵּיוָן שֶׁרָאָה אוֹתָהּ עוֹבֶרֶת לִפְנֵי הָעֵץ נְטָלָהּ וּדְחָפָהּ עָלָיו אָמַר לָהּ הָא לָא מֵיתַתְּ כְּמָה דְלָא מֵיתַתְּ בְּמִקְרְבָה כֵּן לָא מֵיתַתְּ בְּמֵיכְלָה אֶלָּא ׳כִּי יֹדֵעַ אֱלֹהִים כִּי בְּיוֹם וְגוֹ׳׳.

Chapter 1, Section 7

R. Simeon b. Eleazar said: I will expound this to you with a parable. To what might Adam be compared? To a man who married a proselyte and used to give her instruction, saying, 'My dear, do not eat bread when your hands are defiled, do not eat untithed produce, do not profane the Sabbath, do not make vows rashly, and do not associate with another man. If you break one of these rules, you will die'. Now what did a certain man do?[72] He arose and ate in her presence bread although his hands were defiled, he ate before her untithed produce—he profaned the Sabbath and made vows rashly—and also offered her some [of the food].[73] What could that proselyte have thought to herself? All that my husband forbade me in the beginning was without foundation. She thereupon went and transgressed them all.

אבות דרבי נתן פרק ראשון

פרק א׳, סעיף ז׳

כדי שיכנס לסעודת שבת מיד). רשב״א אומר אמשול [לך משל] למה הדבר דומה (אדם הראשון דומה) לאדם אחד שנשא את הגיורת היה יושב מפקדה אמר לה בתי אל תאכלי פת בשעה שידך טמאות ואל תאכלי פירות שאינן מעושרין אל תהללי שבתות ואל תפרצי בנדרים ואל תלכי עם איש אחר הא אם עברת על אחת מהקהרי את מתה.(מה עשה האיש ההוא עמד)[ל]ואכל פת בפניה בשעה שידיו טמאות ואכל פירות שאינן מעושרין וחלל שבתות ופרץ בנדרים [מ] [והוציא לה] מה אטרה גיורת ההיא בלבה כל הדברים שפקדני בעלי מתחלה שקר הם מיד עמדה ועברה על כולם. רשב״י אומר אמשול לך משל למה (הדבר

Rav Yehudah Hertzl Henkin, Hiba Y'tara, 2:18

"It is not good that the man should be alone; I will make him a help mate knegdo". Why didn't God say this when He created the man or when he put him in the Garden of Eden? The answer is that this is connected to the previous verse. Since God commanded him 'but of the tree of the knowledge of good and evil, thou shalt not eat of it etc.' He therefore said 'It is not good for the man to be alone'. And indeed, in what sense was it not good for man, and what help did he need in the Garden of Eden? The answer is: to rule over his evil inclination and to refrain from eating of the tree, and therefore the Holy One Blessed be He said 'it is not good' in the same language as the previous verse "good and evil', and it is not a matter of mere companionship or sexuality. 'I will make for him a help mate' to keep the commandment, for alone man will fail. 'Knegdo' means equal to him, as it is in Tractate Peah (chapter 1): 'The study of Torah is kneged / equal to all of them', for God created the woman on the same level as the man, and not merely as a means for procreation ... The Holy One Blessed be He created the woman equal to the man in order to be an influence upon him, because the man is not influenced by a creature that is less than he, and therefore when God brought him the other domesticated and wild animals 'for Adam was not found a help mate knegdo'.

TO SEE G-D'S GOODNESS: "He Will Rule Over You" (Shabat b'Shabato, Parshat Breishit 5767)

– The Status of Women - by Rabbi Yehoshua Shapira, Rosh Yeshivat Ramat Gan

Question: In the last century, the character of the woman and her role in society have changed and have taken on a new look. The range of professions and the influence of women have been transformed immeasurably. This phenomenon has significant ramifications both on the character of women and the way they feel about themselves, including the structure of the family, the link between a man and a woman, and the importance of the woman in the eyes of the children, as well as how women are perceived in the community.

Should this phenomenon be viewed as a disaster or as progress? If it is indeed progress, did the earlier generations – which are most often considered as being on a higher spiritual level than the later ones – act incorrectly by not giving women the recognition they deserved? And what is special about modern times that caused this change to take place now?

Answer: In many social phenomena, especially in the current generation, light and darkness are closely intertwined. There can be no doubt that the change in the status of women has led to serious problems of permissiveness in the public sphere, and to difficulties and crisis in the structure of the family. This appears to be one of the reasons for the growing problem of the existence of more and more elderly unmarried men and women. And there is no doubt that as part of the phenomenon, a generation of children has grown up that spends most of its time out of the home or in an empty house.

On the other hand, from a different viewpoint the change in the status of women can be viewed as part of a process that is worldwide in scope. In our era, we can see great revolutions in many fields of endeavor, which have led to great upheavals for the nation of Yisrael and for all of humanity. If we sharpen our gaze, we can see that there is a central theme that gathers all of these revolutions together and leads them towards one goal: redemption!

The great national awakening in the previous century led to the fulfillment of the eternal promise by G-d: "And your G-d will bring back your captives and have pity on you, and He will return and gather you from all the nations where your G-d scattered you" [Devarim 30:3]. During the same period, a universal process occurred which can be ascribed to a broader circle of redemption of the entire world. Just as the end of the exile puts an end to the era of distance and anger between the Almighty and His nation, so the broader redemption contains elements of closing the cycle that was opened at the time of Adam's sin, when humanity was condemned to a remote status, far from the Creator.

Due to the sin, man has been under the influence of two curses related to labor and physical suffering – "you shall eat bread by the sweat of your brow" [Bereishit 3:19] and "you shall give birth with suffering" [3:16]. One other curse was related to the relationship between man and woman: "He will rule over you" [3:16]. In modern times, the industrial revolution has tempered the ancient punishment of "the sweat of the brow." Technology frees mankind from harsh labor and from being enslaved to the harsh aspects of nature, and presents a more "friendly" world, more and more responsive to such simple actions such as the push of a button. Similarly, scientific developments have greatly eased the burden of childbirth and raising children: the dangers have decreased, pain is less, and there are such aids as washing machines and disposable diapers. All of these elements have led to a decrease in the harsh punishment, "birth with suffering."

In the same way, the third curse, "he will rule over you," is showing signs of disappearing, and a new style of mating is taking its place. This is probably the most significant change taking place. It was not a punishment based on harsh labor or suffering but rather a relationship that was darkened by a heavy cloud. Love, an elixir of life, was replaced by control ("he will rule over you"), and a division based on status. It was not only the world of women that suffered from this curse, it was also the world of men. But now the time has come for the world to be mended, as part of the sound of the coming redemption.

However, such changes do not take place in a single day. The cancellation of the punishment is a long process which includes periods of complex twilight. We have not yet returned to the Garden of Eden, and meanwhile we continue to suffer from such problems as depression, overweight, and other terrible effects of boredom resulting from the excess of idle time in a society of plenty. We have abandoned the relationships based on dichotomy and control, but we have not yet arrived at the safe position of having stable relationships between the sexes. The same is true of our own private process of redemption within the nation of Yisrael: We have left behind the Gentile tyrant who controlled us, but the Mashiach has not yet appeared to lead us to the Mountain of G-d.

We need a large measure of strength and courage in this age of transition. The birth of the new status passes through us, and the rate of progress depends on our ability to perceive the difference between temporary hardship and the future good that will come.