

# The Book of Genesis

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## Genesis 1

## בראשית א

<sup>1</sup> IN THE beginning G-d created the heaven and the earth.

<sup>1</sup> בְּרֵאשִׁית, בְּרָא אֱלֹהִים, אֶת הַשָּׁמַיִם, וְאֶת הָאָרֶץ.

- In the beginning, בְּרֵאשִׁית, is 6 letters, anticipating the 6 days of creation. בְּרָא שִׁית, he created 6.
- The last ם is in position 26, יְהוָה. Their positions are 3, 9, 10, 15, 23, and 26 = 86, אֱלֹהִים. The first ם is also 26 from the end.

<sup>2</sup> Now the earth was unformed and void, and darkness was upon the face of the deep; and the spirit of G-d hovered over the face of the waters.

<sup>2</sup> וְהָאָרֶץ, הָיְתָה תוֹהוּ וָבִהוּ, וְחָשֶׁךְ, עַל-פְּנֵי תְהוֹמוֹ; וְרוּחַ אֱלֹהִים, מְרֻחָפֶת עַל-פְּנֵי הַמַּיִם.

- The first 42-letters are a name of God, from בּ in בְּרֵאשִׁית to בּ in וְבִהוּ (void). The start and end are בּ, showing how everything comes in 2.
- 42 = 14 × 3 generations, where 14 = David (דָּוִד). This is the reason Matthew 1’s geneology entails 3 lines of 14 people. The author had to skip some ancestors to make the math work out, suggesting familiarity with letter mysticism.

<sup>3</sup> And G-d said: 'Let there be light.' And there was light.

<sup>3</sup> וַיֹּאמֶר אֱלֹהִים, יְהִי אוֹר; וַיְהִי-אוֹר.

- Zohar 1:19b, p150 attributes this deficient spelling of me’orot to Lilith.

<sup>4</sup> And G-d saw the light, that it was good; and G-d divided the light from the darkness. <sup>5</sup> And G-d called the light Day, and the darkness He called Night. And there was evening and there was morning, one day. <sup>6</sup> And G-d said: 'Let there be a firmament in the midst of the waters, and let it divide the waters from the waters.' <sup>7</sup> And G-d made the firmament, and divided the waters which were under the firmament from the waters which were above the firmament; and it was so.

<sup>4</sup> וַיֵּרָא אֱלֹהִים אֶת-הָאוֹר, כִּי-טוֹב; וַיַּבְדֵּל אֱלֹהִים, בֵּין הָאוֹר וּבֵין הַחָשֶׁךְ. <sup>5</sup> וַיִּקְרָא אֱלֹהִים לְאוֹר יוֹם, וּלְחָשֶׁךְ קֹרָא לַיְלָה; וַיְהִי-עֶרֶב וַיְהִי-בֹקֶר, יוֹם אֶחָד. <sup>6</sup> וַיֹּאמֶר אֱלֹהִים, יְהִי רָקִיעַ בְּתוֹךְ הַמַּיִם, וַיְהִי מַבְדִּיל, בֵּין מַיִם לְמַיִם. <sup>7</sup> וַיַּעַשׂ אֱלֹהִים, אֶת-הַרְקִיעַ, וַיַּבְדֵּל בֵּין הַמַּיִם אֲשֶׁר מִתַּחַת לָרָקִיעַ, וּבֵין הַמַּיִם אֲשֶׁר מֵעַל לָרָקִיעַ; וַיְהִי-כֵן.

- Our liturgy repeats “blessed are you Adonai, who distinguishes X from Y.” The act of taming the primordial chaos involves successive separations of its component substances.

**Havdalah** – *Blessed are You, Adonai our God, Sovereign of the universe: who distinguishes between the holy and ordinary, between light and dark, between Israel and the nations, between the seventh day and the six days of work. Blessed are You, Adonai, who distinguishes the holy and the mundane.*

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, הַמַּבְדִּיל בֵּין קֹדֶשׁ לְחוּל, בֵּין אוֹר לְחָשֶׁךְ, בֵּין יִשְׂרָאֵל לְעַמִּים, בֵּין יוֹם הַשַּׁבָּת לְשִׁשַּׁת יְמֵי הַמַּעֲשֵׂה, בְּרוּךְ אַתָּה יי, הַמַּבְדִּיל בֵּין קֹדֶשׁ לְחוּל:

- The angels are said to exist in a state of pre-division. This is why they are neither fully physical nor spiritual. We can acheive a temporary, limited form of this through altered states of conciousness.

<sup>8</sup> And G-d called the firmament Heaven. And there was evening and there was morning, a second day. <sup>9</sup> And G-d said: 'Let the waters under the heaven be gathered together unto one place, and let the dry land appear.' And it was so. <sup>10</sup> And G-d called the dry land Earth, and the gathering together of the waters called He Seas; and G-d saw that it was good. <sup>11</sup> And G-d said: 'Let the earth put forth grass, herb yielding seed, and fruit-tree bearing fruit after its kind, wherein is the seed thereof, upon the earth.' And it was so.

<sup>8</sup> וַיִּקְרָא אֱלֹהִים לָרָקִיעַ, שָׁמַיִם; וַיְהִי-עֶרֶב וַיְהִי-בֹקֶר, יוֹם שֵׁנִי. <sup>9</sup> וַיֹּאמֶר אֱלֹהִים, יִקְוּ הַמַּיִם מִתַּחַת הַשָּׁמַיִם אֶל-מָקוֹם אֶחָד, וַתֵּרָאָה, הַיַּבֵּשָׁה; וַיְהִי-כֵן. <sup>10</sup> וַיִּקְרָא אֱלֹהִים לַיַּבֵּשָׁה אֶרֶץ, וּלְמִקְוֵה הַמַּיִם קִיָּא יַמִּים; וַיֵּרָא אֱלֹהִים, כִּי-טוֹב. <sup>11</sup> וַיֹּאמֶר אֱלֹהִים, תִּדְשָׂא הָאָרֶץ דָּשָׂא עֹשֶׂב מְזִרִיעַ זֶרַע, עֵץ פֶּרִי עֹשֶׂה פֶרִי לְמִינוֹ, אֲשֶׁר זֶרַעוֹ-בּוֹ עַל-הָאָרֶץ; וַיְהִי-כֵן.

- The Zohar reveals the origin of this seed in the Divine Union of the Shekinah and Her bride. The earth pregnant with the souls She receives and bears into fruit.

**Zohar 1:19a, p146** – *These four supernal names carry this throne — a throne comprised of them — as it grasps and gathers souls, delights, and yearnings. Having grasped and gathered those delights and yearnings, it descends full, like a tree full of branches in every direction, filled with fruit. Once it descends, these four images emerge, tracing in their tracings, engraved, radiant, sparkling, flashing, scattering seed upon the world. Then they are called seed-bearing plants, for they scatter seed upon the world.*

אֵלֶּין אַרְבַּע שְׁמֵהוּ עֲלֵאֵין נְטִילִין לְהֵאִי בְּרִסְיָא, וּבְרִסְיָא אֲתַכְלִיל בְּהוּ עַד דְּנִקְטָא וּלְקָטָא נִפְשִׁין וְעֻגּוּגִין דְּכִסּוּפִין. כִּיּוֹן דְּנִקְטָא וּלְקָטָא אֲנוּן עֻגּוּגִין וְכִסּוּפִין, נְחִתָּא מְלִיָּא, כְּאִילָנָא דְּמִלְיָא עֲנָפִין לְכָל כְּטֹר וּמִלִּי אֲבִין. כִּיּוֹן דְּנִחְתִּי נִפְקִי אֵלֶּין אַרְבַּע דִּיקּוּגִין מַצְטִיירִין בְּצִיּוּרֵיהוּ גְלִיפִן מְנַהֲרִין נִצְיָצִין מְלַחְטִין. וְאֲנוּן זֶרַעֵין זֶרַעָא עַל עֲלָמָא, בְּדִין אֲתַקְרִי, עֹשֶׂב מְזִרִיעַ זֶרַע, עֹשֶׂב דְּאֲנוּן זֶרַעֵין זֶרַעָא עַל עֲלָמָא.

<sup>12</sup> And the earth brought forth grass, herb yielding seed after its kind, and tree bearing fruit, wherein is the seed thereof, after its kind; and G-d saw that it was good. <sup>13</sup> And there was evening and there was morning, a third day. <sup>14</sup> And G-d said: 'Let there be lights in the firmament of the heaven to divide the day from the night; and let them be for signs, and for seasons, and for days and years; <sup>15</sup> and let them be for lights in the firmament of the heaven to give light upon the earth.' And it was so. <sup>16</sup> And G-d made the two great lights: the greater light to rule the day, and the lesser light to rule the night; and the stars. <sup>17</sup> And G-d set them in the firmament of the heaven to give light upon the earth, <sup>18</sup> and to rule over the day and over the night, and to divide the light from the darkness; and G-d saw that it was good. <sup>19</sup> And there was evening and there was morning, a fourth day. <sup>20</sup> And G-d said: 'Let the waters swarm with swarms of living creatures, and let fowl fly above the earth in the open firmament of heaven.' <sup>21</sup> And G-d created the great sea-monsters, and every living creature that creepeth, wherewith the waters swarmed, after its kind, and every winged fowl after its kind; and G-d saw that it was good. <sup>22</sup> And G-d blessed them, saying: 'Be fruitful, and multiply, and fill the waters in the seas, and let fowl multiply in the earth.' <sup>23</sup> And there was evening and there was morning, a fifth day. <sup>24</sup> And G-d said: 'Let the earth bring forth the living creature after its kind, cattle, and creeping thing, and beast of the earth after its kind.' And it was so. <sup>25</sup> And G-d made the beast of the earth after its kind, and the cattle after their kind, and every thing that creepeth upon the ground after its kind; and G-d saw that it was good. <sup>26</sup> And G-d said: 'Let us make man in our image, after our likeness; and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.'

<sup>12</sup> וַתּוֹצֵא הָאָרֶץ דָּשָׂא עֹשֶׂב מְזִרִיעַ זֶרַע, לְמִינֵהוּ, וַעֲצֵי עֹשֶׂה-פֶּרִי אֲשֶׁר זֶרַעוֹ-בּוֹ, לְמִינֵהוּ; וַיֵּרָא אֱלֹהִים, כִּי-טוֹב. <sup>13</sup> וַיְהִי-עֶרֶב וַיְהִי-בֹקֶר, יוֹם שְׁלִישִׁי. <sup>14</sup> וַיֹּאמֶר אֱלֹהִים, יְהִי מְאֹרֶת בְּרָקִיעַ הַשָּׁמַיִם, לְהַבְדִּיל, בֵּין הַיּוֹם וּבֵין הַלַּיְלָה; וְהָיוּ לְאֹתוֹת וּלְמוֹעֲדִים, וְלַיָּמִים וּשְׁנָיִם. <sup>15</sup> וְהָיוּ לְמְאֹרֶת בְּרָקִיעַ הַשָּׁמַיִם, לְהָאִיר עַל-הָאָרֶץ; וַיְהִי-כֵן. <sup>16</sup> וַיַּעַשׂ אֱלֹהִים, אֶת-שְׁנֵי הַמְּאֹרֶת הַגְּדֹלִים: אֶת-הַמָּאֹר הַגָּדֹל, לְמַמְשָׁלֶת הַיּוֹם, וְאֶת-הַמָּאֹר הַקָּטָן לְמַמְשָׁלֶת הַלַּיְלָה, וְאֵת הַכּוֹכָבִים. <sup>17</sup> וַיִּתֵּן אֹתָם אֱלֹהִים, בְּרָקִיעַ הַשָּׁמַיִם, לְהָאִיר, עַל-הָאָרֶץ. <sup>18</sup> וּלְמֹשֶׁל, בַּיּוֹם וּבַלַּיְלָה, וּלְהַבְדִּיל, בֵּין הָאוֹר וּבֵין הַחָשֶׁךְ; וַיֵּרָא אֱלֹהִים, כִּי-טוֹב. <sup>19</sup> וַיְהִי-עֶרֶב וַיְהִי-בֹקֶר, יוֹם רְבִיעִי. <sup>20</sup> וַיֹּאמֶר אֱלֹהִים--יִשְׂרְצוּ הַמַּיִם, שָׂרָץ נֶפֶשׁ תַּיִה; וְעוֹף יְעוֹפֵף עַל-הָאָרֶץ, עַל-פְּנֵי רָקִיעַ הַשָּׁמַיִם. <sup>21</sup> וַיַּבְרָא אֱלֹהִים, אֶת-הַתַּיִנִּים הַגְּדֹלִים; וְאֵת כָּל-נֶפֶשׁ הַתַּיִה הַרְמֻשֶׁת אֲשֶׁר שָׂרְצוּ הַמַּיִם לְמִינֵהֶם, וְאֵת כָּל-עוֹף כְּנָף לְמִינֵהוּ, וַיֵּרָא אֱלֹהִים, כִּי-טוֹב. <sup>22</sup> וַיְבָרֶךְ אֹתָם אֱלֹהִים, לֵאמֹר: פְּרוּ וּרְבוּ, וּמִלְאוּ אֶת-הַמַּיִם בַּיָּמִים, וְהָעוֹף, יִרְבַּ בְּאָרֶץ. <sup>23</sup> וַיְהִי-עֶרֶב וַיְהִי-בֹקֶר, יוֹם חַמִּישִׁי. <sup>24</sup> וַיֹּאמֶר אֱלֹהִים, תּוֹצֵא הָאָרֶץ נֶפֶשׁ תַּיִה לְמִינֵהָ, בְּהֶמָּה וְחַי-וְחֹמֶי-אָרֶץ, לְמִינֵהָ; וַיְהִי-כֵן. <sup>25</sup> וַיַּעַשׂ אֱלֹהִים אֶת-חַיַּת הָאָרֶץ לְמִינֵהָ, וְאֵת-הַבְּהֵמָה לְמִינֵהָ, וְאֵת כָּל-רֶמֶשׂ הָאֲדָמָה, לְמִינֵהָ; וַיֵּרָא אֱלֹהִים, כִּי-טוֹב. <sup>26</sup> וַיֹּאמֶר אֱלֹהִים, נַעֲשֶׂה אָדָם בְּצַלְמֵנוּ כִּדְמוּתֵנוּ; וְיִרְדּוּ בְּדִגְתַּי הַיָּם וּבְעוֹף הַשָּׁמַיִם, וּבַבְּהֵמָה וּבְכָל-הָאָרֶץ, וּבְכָל-הָרֶמֶשׂ, הָרֹמֵשׂ עַל-הָאָרֶץ.

- Adam (אָדָם) is made in verse 26 and lacks the definite article ה. God makes Adam *plural*, like אֱלֹהִים plural, not the individual named “Adam” specifically. God uses a jusive “let there be” for everything, until now when he says “let us make” humanity, אָדָם. “In our image” is not a metaphor, but a metonymym. It’s “let us make humanity *as our presence*.” Humanity is thus the Divine Presence in creation.
- “Dominion” is not the image. It’s our hands! 10 fingers, 10 sefirot, per the Sefer Yetzirah. Our 10 toes are the lower set.

<sup>27</sup> And G-d created man in His own image, in the image of G-d created He him; male and female created He them.

<sup>27</sup> וַיַּבְרָא אֱלֹהִים אֶת-הָאָדָם בְּצַלְמוֹ, בְּצֶלֶם אֱלֹהִים בָּרָא אֹתוֹ: זָכָר וּנְקֵבָה, בָּרָא אֹתָם.

- Here the word is “make” (בָּרָא), not “create” (יָצַע), like in Genesis 1:1. Male and female aren’t created, they’re *separated*.

- TODO: CH on gender separation.

<sup>28</sup> And G-d blessed them; and G-d said unto them: 'Be fruitful, and multiply, and replenish the earth, and subdue it; and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that creepeth upon the earth.' <sup>29</sup> And G-d said: 'Behold, I have given you every herb yielding seed, which is upon the face of all the earth, and every tree, in which is the fruit of a tree yielding seed — to you it shall be for food; <sup>30</sup> and to every beast of the earth, and to every fowl of the air, and to every thing that creepeth upon the earth, wherein there is a living soul, I have given every green herb for food.' And it was so. <sup>31</sup> And G-d saw every thing that He had made, and, behold, it was very good. And there was evening and there was morning, the sixth day.

<sup>28</sup> וַיְבָרֶךְ אֹתָם, אֱלֹהִים, וַיֹּאמֶר לָהֶם אֱלֹהִים פְּרוּ וּרְבוּ וּמִלְאוּ אֶת-הָאָרֶץ, וּכְבָּשָׁה; וִירְדּוּ בְּדִגְתַּי הַיָּם, וּבְעוֹף הַשָּׁמַיִם, וּבְכָל-חַיַּת, הָרֹמֶשֶׂת עַל-הָאָרֶץ. <sup>29</sup> וַיֹּאמֶר אֱלֹהִים, הִנֵּה נֹתַתִּי לָכֶם אֶת-כָּל-עֹשֶׂב זֶרַע וְרֹעַ אֲשֶׁר עַל-פְּנֵי כָל-הָאָרֶץ, וְאֶת-כָּל-הָעֵץ אֲשֶׁר-בּוֹ פֶּרִי-עֵץ, זֶרַע וְרֹעַ: לָכֶם יִהְיֶה, לְאֹכְלָה. <sup>30</sup> וּלְכָל-חַיַּת הָאָרֶץ וּלְכָל-עוֹף הַשָּׁמַיִם וּלְכָל רֹמֵשׂ עַל-הָאָרֶץ, אֲשֶׁר-בּוֹ נֶפֶשׁ חַיָּה, אֶת-כָּל-יֶרֶק עֹשֶׂב, לְאֹכְלָה; וַיְהִי-כֵן. <sup>31</sup> וַיֵּרָא אֱלֹהִים אֶת-כָּל-אֲשֶׁר עָשָׂה, וְהִנֵּה-טוֹב מְאֹד; וַיְהִי-עֶרֶב וַיְהִי-בֹקֶר, יוֹם הַשִּׁשִּׁי.

- The only time God saw that it was “very” good. Zohar 1:16b maps this “very” to “evil.”

<sup>1</sup> And the heaven and the earth were finished, and all the host of them. <sup>2</sup> And on the seventh day G-d finished His work which He had made; and He rested on the seventh day from all His work which He had made. <sup>3</sup> And G-d blessed the seventh day, and hallowed it; because that in it He rested from all His work which G-d in creating had made.

<sup>1</sup> וַיְכַלּוּ הַשָּׁמַיִם וְהָאָרֶץ, וְכָל-צָבָאָם. <sup>2</sup> וַיְכַל אֱלֹהִים בַּיּוֹם הַשְּׁבִיעִי, מְלַאכְתּוֹ אֲשֶׁר עָשָׂה; וַיִּשְׁבֹּת בַּיּוֹם הַשְּׁבִיעִי, מִכָּל-מְלַאכְתּוֹ אֲשֶׁר עָשָׂה. <sup>3</sup> וַיְבָרֶךְ אֱלֹהִים אֶת-יוֹם הַשְּׁבִיעִי, וַיְקַדֵּשׁ אֹתוֹ: כִּי בּו שְׁבֹת מִכָּל-מְלַאכְתּוֹ, אֲשֶׁר-בָּרָא אֱלֹהִים לַעֲשׂוֹת.

- Thus ends the 1st creation account. The second now follows.
- The Hebrew is very strange here, just like in Genesis 1:1. The sense includes jumbled words like “created and performed.” This chiasitic structure of linguistic strangeness suggests intentional letter mysticism.

<sup>4</sup> These are the generations of the heaven and of the earth when they were created, in the day that HaShem G-d made earth and heaven. <sup>5</sup> No shrub of the field was yet in the earth, and no herb of the field had yet sprung up; for HaShem G-d had not caused it to rain upon the earth, and there was not a man to till the ground;

<sup>4</sup> אֵלֶּה תּוֹלְדוֹת הַשָּׁמַיִם וְהָאָרֶץ, בְּהִבְרָאָם: בַּיּוֹם, עָשׂוֹת יְהוָה אֱלֹהִים--אֶרֶץ וְשָׁמַיִם. <sup>5</sup> וְכָל שִׁיחַ הַשָּׂדֶה, טָרֵם יְהִי בָאָרֶץ, וְכָל-עֵשֶׂב הַשָּׂדֶה, טָרֵם יִצְמַח: כִּי לֹא הִמְטִיר יְהוָה אֱלֹהִים, עַל-הָאָרֶץ, וְאָדָם אִין, לַעֲבֹד אֶת-הָאֲדָמָה.

- My mentor ☆ argues “no plant of the field had yet sprung up” refers to agriculture. That both creation accounts are made one.
  - Genesis 1 is the creation of our genus.
  - Genesis 2 is the creation of our species.
- This account, then, what happens when *the* אָדָם appears. The individual אָדָם with the capacity for agriculture.

<sup>6</sup> but there went up a mist from the earth, and watered the whole face of the ground. <sup>7</sup> Then HaShem G-d formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul. <sup>8</sup> And HaShem G-d planted a garden eastward, in Eden; and there He put the man whom He had formed. <sup>9</sup> And out of the ground made HaShem G-d 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. <sup>10</sup> And a river went out of Eden to water the garden; and from thence it was parted, and became four heads. <sup>11</sup> The name of the first is Pishon; that is it which compasseth the whole land of Havilah, where there is gold; <sup>12</sup> and the gold of that land is good; there is bdellium and the onyx stone. <sup>13</sup> And the name of the second river is Gihon; the same is it that compasseth the whole land of Cush. <sup>14</sup> And the name of the third river is Tigris; that is it which goeth toward the east of Asshur. And the fourth river is the Euphrates. <sup>15</sup> And HaShem G-d took the man, and put him into the garden of Eden to dress it and to keep it. <sup>16</sup> And HaShem G-d commanded the man, saying: 'Of every tree of the garden thou mayest freely eat;

<sup>6</sup> וְאָדָם, יָעֲלֶה מִן-הָאָרֶץ, וְהִשְׁקָהּ, אֶת-כָּל-פְּנֵי הָאֲדָמָה. <sup>7</sup> וַיִּצְרֶה יְהוָה אֱלֹהִים אֶת-הָאָדָם, עָפָר מִן-הָאֲדָמָה, וַיִּפַּח בְּאַפָּיו, נִשְׁמַת חַיִּים; וַיְהִי הָאָדָם, לְנֶפֶשׁ חַיָּה. <sup>8</sup> וַיִּטַּע יְהוָה אֱלֹהִים, גֶּן-בְּעֶדֶן--מִקְדֶּשׁ; וַיִּשֶׂם שֵׁם, אֶת-הָאָדָם אֲשֶׁר יָצָר. <sup>9</sup> וַיִּצְמַח יְהוָה אֱלֹהִים, מִן-הָאֲדָמָה, כָּל-עֵץ נֹחֵם לְמִרְאֵה, וְטוֹב לְמֵאֲכָל--וַעֵץ הַחַיִּים, בְּתוֹךְ הֶגֶן, וַעֵץ, הַדַּעַת טוֹב וָרָע. <sup>10</sup> וַנִּהְיֶה יֵצֵא מֵעֵדֶן, לְהִשְׁקוֹת אֶת-הֶגֶן; וּמִשָּׁם, יִפְרֹד, וְהָיָה, לְאַרְבָּעָה רְאשִׁים. <sup>11</sup> שֵׁם הָאֶחָד, פִּישׁוֹן--הוּא הַסָּבִב, אֶת כָּל-אֶרֶץ הַחֲוִילָה, אֲשֶׁר-שָׁם, הַזָּהָב. <sup>12</sup> וְזָהָב הָאָרֶץ הַהוּא, טוֹב; שָׁם הַבְּדִלְחָ, וְאֶבֶן הַשֹּׁהַם. <sup>13</sup> וְשֵׁם-הַנָּהָר הַשְּׁנַי, גִּיחוֹן--הוּא הַסּוּבָב, אֶת כָּל-אֶרֶץ כּוּשׁ. <sup>14</sup> וְשֵׁם הַנָּהָר הַשְּׁלִישִׁי תִּגְרִי, הוּא הַהִלֵּךְ קְדֵמַת אַשּׁוּר; וְהַנָּהָר הַרְבִּיעִי, הוּא פָרָת. <sup>15</sup> וַיִּקַּח יְהוָה אֱלֹהִים, אֶת-הָאָדָם; וַיַּנְחֵהוּ בְּגֶן-עֵדֶן, לְעִבְדָּהּ וּלְשִׁמְרָהּ. <sup>16</sup> וַיֹּצִו יְהוָה אֱלֹהִים, עַל-הָאָדָם לֵאמֹר: מִכָּל עֵץ-הֶגֶן, אָכַל תֹּאכֹל.

- Our first instance of יְהוָה comes with אֱלֹהִים, unifying the cosmic God of Genesis 1 with the personal God of Genesis 2.

<sup>17</sup> 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 shalt surely die.' <sup>18</sup> And HaShem G-d said: 'It is not good that the man should be alone; I will make him a help meet for him.' <sup>19</sup> And out of the ground HaShem G-d formed every beast of the field, and every fowl of the air; and brought them unto the man to see what he would call them; and whatsoever the man would call every living creature, that was to be the name thereof. <sup>20</sup> And the man gave names to all cattle, and to the fowl of the air, and to every beast of the field; but for Adam there was not found a help meet for him.

<sup>17</sup> וּמֵעֵץ, הַדַּעַת טוֹב וָרָע--לֹא תֹאכַל, מִמֶּנּוּ: כִּי, בַּיּוֹם אֲכָלְךָ מִמֶּנּוּ--מוֹת תָּמוּת. <sup>18</sup> וַיֹּאמֶר יְהוָה אֱלֹהִים, לֹא-טוֹב הָיִית הָאָדָם לְבֶדוּ; אֶעֱשֶׂה-לוֹ עֵזֶר, כְּנֶגְדּוֹ. <sup>19</sup> וַיִּצְרֶה יְהוָה אֱלֹהִים מִן-הָאֲדָמָה, כָּל-חַיַּת הַשָּׂדֶה וְאֶת כָּל-עוֹף הַשָּׁמַיִם, וַיָּבֵא אֶל-הָאָדָם, לְרְאוֹת מֶה-יִקְרָא-לוֹ; וְכָל אֲשֶׁר יִקְרָא-לוֹ הָאָדָם נָפֶשׁ חַיָּה, הוּא שְׁמוֹ. <sup>20</sup> וַיִּקְרָא הָאָדָם שְׁמוֹת, לְכָל-הַבְּהֵמָה וּלְעוֹף הַשָּׁמַיִם, וּלְכָל, חַיַּת הַשָּׂדֶה; וּלְאָדָם, לֹא-מָצָא עֵזֶר כְּנֶגְדּוֹ.

- The capacity for agriculture entails having God’s ability to *speak*. אָדָם names the animals, and develops consciousness through the distinction of living creatures, even “I” vs “you.” The new אָדָם, able to speak and create, even if the prior species in our genus already had the Divine Presence (like fingers).

<sup>21</sup> And HaShem G-d caused a deep sleep to fall upon the man, and he slept; and He took one of his ribs, and closed up the place with flesh instead thereof. <sup>22</sup> And the rib, which HaShem G-d had taken from the man, made He a woman, and brought her unto the man. <sup>23</sup> And the man said: 'This is now bone of my bones, and flesh of my flesh; she shall be called Woman, because she was taken out of Man.'

<sup>21</sup> וַיִּפֹּל יְהוָה אֱלֹהִים תְּרִדְמָה עַל-הָאָדָם, וַיִּישָׁן; וַיִּקַּח, אֶחָת מִצְלָעָתָיו, וַיִּסְגֶּר בָּשָׂר, תַּחְתָּנָהּ. <sup>22</sup> וַיִּבֶן יְהוָה אֱלֹהִים אֶת-הַצֶּלַע אֲשֶׁר-לָקַח מִן-הָאָדָם, לְאִשָּׁה; וַיְבַאֶהָ, אֶל-הָאָדָם. <sup>23</sup> וַיֹּאמֶר, הָאָדָם, זֹאת הַפֶּעַם עֵצָם מֵעַצְמִי, וּבָשָׂר מִבָּשָׂרִי; לְזֹאת יִקְרָא אִשָּׁה, כִּי מֵאִישׁ לָקָחָהּ זֹאת.

- “bone of my bones,” that is, “this one I can mate with” per the Philonic narrative.

<sup>24</sup> Therefore shall a man leave his father and his mother, and shall cleave unto his wife, and they shall be one flesh.

<sup>24</sup> עַל-כֵּן, יַעֲזֹב אִישׁ, אֶת-אָבִיו, וְאֶת-אִמּוֹ; וְדָבַק בְּאִשְׁתּוֹ, וְהָיוּ לְבָשָׂר אֶחָד.

- This is backwards. In ancient near eastern culture, a wife leaves her family to join her husband’s family. This discrepancy again hints at the Philonic narrative.

<sup>25</sup> And they were both naked, the man and his wife, and were not ashamed.

<sup>25</sup> וַיְהִיו שְׁנֵיהֶם עֲרוּמִים, הָאָדָם וְאִשְׁתּוֹ; וְלֹא, יִתְבַּשְּׁשׁוּ.

- Ashamed to have sex.

<sup>1</sup> Now the serpent was more subtle than any beast of the field which HaShem G-d had made. And he said unto the woman: 'Yea, hath G-d said: Ye shall not eat of any tree of the garden?' <sup>2</sup> And the woman said unto the serpent: 'Of the fruit of the trees of the garden we may eat; <sup>3</sup> but of the fruit of the tree which is in the midst of the garden, G-d hath said: Ye shall not eat of it, neither shall ye touch it, lest ye die.' <sup>4</sup> And the serpent said unto the woman: 'Ye shall not surely die; <sup>5</sup> for G-d doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as G-d, knowing good and evil.' <sup>6</sup> And when the woman saw that the tree was good for food, and that it was a delight to the eyes, and that the tree was to be desired to make one wise, she took of the fruit thereof, and did eat; and she gave also unto her husband with her, and he did eat. <sup>7</sup> And the eyes of them both were opened, and they knew that they were naked; and they sewed fig-leaves together, and made themselves girdles. <sup>8</sup> And they heard the voice of HaShem G-d walking in the garden toward the cool of the day; and the man and his wife hid themselves from the presence of HaShem G-d amongst the trees of the garden. <sup>9</sup> And HaShem G-d called unto the man, and said unto him: 'Where art thou?' <sup>10</sup> And he said: 'I heard Thy voice in the garden, and I was afraid, because I was naked; and I hid myself.' <sup>11</sup> And He said: 'Who told thee that thou wast naked? Hast thou eaten of the tree, whereof I commanded thee that thou shouldest not eat?' <sup>12</sup> And the man said: 'The woman whom Thou gavest to be with me, she gave me of the tree, and I did eat.' <sup>13</sup> And HaShem G-d said unto the woman: 'What is this thou hast done?' And the woman said: 'The serpent beguiled me, and I did eat.' <sup>14</sup> And HaShem G-d said unto the serpent: 'Because thou hast done this, cursed art thou from among all cattle, and from among all beasts of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life. <sup>15</sup> And I will put enmity between thee and the woman, and between thy seed and her seed; they shall bruise thy head, and thou shalt bruise their heel.' <sup>16</sup> Unto the woman He said: 'I will greatly 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.' <sup>17</sup> And unto Adam He said: 'Because thou hast hearkened unto 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 toil shalt thou eat of it all the days of thy life. <sup>18</sup> Thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field. <sup>19</sup> In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken; for dust thou art, and unto dust shalt thou return.' <sup>20</sup> And the man called his wife's name Eve; because she was the mother of all living. <sup>21</sup> And HaShem G-d made for Adam and for his wife garments of skins, and clothed them. <sup>22</sup> And HaShem G-d said: 'Behold, the man is become as one of us, to know good and evil; and now, lest he put forth his hand, and take also of the tree of life, and eat, and live for ever.' <sup>23</sup> Therefore HaShem G-d sent him forth from the garden of Eden, to till the ground from whence he was taken. <sup>24</sup> So He drove out the man; and He placed at the east of the garden of Eden the cherubim, and the flaming sword which turned every way, to keep the way to the tree of life.

<sup>1</sup> וַהֲנִיחַשׁ, הָיָה עָרוֹם, מְכַל חַיַּת הַשָּׂדֶה, אֲשֶׁר עָשָׂה יְהוָה אֱלֹהִים; וַיֹּאמֶר, אֶל-הָאִשָּׁה, אַף כִּי-אָמַר אֱלֹהִים, לֹא תֹאכְלוּ מִכָּל עֵץ הַגֶּן. <sup>2</sup> וַתֹּאמֶר הָאִשָּׁה, אֶל-הַנָּחָשׁ: מִפְּרִי עֵץ-הַגֶּן, נֹאכֵל. <sup>3</sup> וּמִפְּרִי הָעֵץ, אֲשֶׁר בְּתוֹךְ-הַגֶּן--אָמַר אֱלֹהִים לֹא תֹאכְלוּ מִמֶּנּוּ, וְלֹא תִגְעוּ בוֹ: פֶּן-תָּמּוּתוּן. <sup>4</sup> וַיֹּאמֶר הַנָּחָשׁ, אֶל-הָאִשָּׁה: לֹא-מוֹת, תָּמּוּתוּן. <sup>5</sup> כִּי, יִדְעַע אֱלֹהִים, כִּי בַיּוֹם אֲכָלְכֶם מִמֶּנּוּ, וּנְפַקְחוּ עֵינֵיכֶם; וְהִיִּיתֶם, כְּאֱלֹהִים, יֹדְעִי, טוֹב וָרָע. <sup>6</sup> וַתֵּרָא הָאִשָּׁה כִּי טוֹב הָעֵץ לְמֹאכָל וְכִי תֹאוּהָ-הִוא לְעֵינַיִם, וּנְחַמֵּד הָעֵץ לְהַשְׂכִּיל, וַתִּקַּח מִפְּרִיו, וַתֹּאכַל; וַתֵּתֶן גַּם-לְאִישָׁהּ עִמָּהּ, וַיֹּאכַל. <sup>7</sup> וַתִּפְקַחְנָה, עֵינֵי שְׁנֵיהֶם, וַיֵּדְעוּ, כִּי עִרְמָם הֵם; וַיִּתְּפְרוּ עָלֶה תֹאנָה, וַיַּעֲשׂוּ לָהֶם חִגְרֹת. <sup>8</sup> וַיִּשְׁמְעוּ אֶת-קוֹל יְהוָה אֱלֹהִים, מִתְהַלֵּךְ בְּגֶן--לְרוּחַ הַיּוֹם; וַיִּתְּחַבֵּא הָאָדָם וְאִשְׁתּוֹ, מִפְּנֵי יְהוָה אֱלֹהִים, בְּתוֹךְ, עֵץ הַגֶּן. <sup>9</sup> וַיִּקְרָא יְהוָה אֱלֹהִים, אֶל-הָאָדָם; וַיֹּאמֶר לוֹ, אַיֶּכָּה. <sup>10</sup> וַיֹּאמֶר, אֶת-קִלְדָּה שָׁמַעְתִּי בְּגֶן; וַאֲיָרָא כִּי-עִירָם אֲנִכִּי, וְאַחֲבָא. <sup>11</sup> וַיֹּאמֶר--מִי הִגִּיד לְךָ, כִּי עִירָם אָתָּה; הֲמֵן-הָעֵץ, אֲשֶׁר צִוִּיתִיךָ לִבְלֹתִי אֲכַל-מִמֶּנּוּ--אֲכָלְתָּ. <sup>12</sup> וַיֹּאמֶר, הָאָדָם: הָאִשָּׁה אֲשֶׁר נָתַתָּה עִמָּדִי, הִוא נָתַתָּה-לִּי מִן-הָעֵץ וְאָכַל. <sup>13</sup> וַיֹּאמֶר יְהוָה אֱלֹהִים לְאִשָּׁה, מַה-זֹּאת עָשִׂית; וַתֹּאמֶר, הָאִשָּׁה, הַנָּחָשׁ הִשְׁיֵאֲנִי, וְאָכַל. <sup>14</sup> וַיֹּאמֶר יְהוָה אֱלֹהִים אֶל-הַנָּחָשׁ, כִּי עָשִׂיתָ זֹאת, אֲרוּרָה אָתָּה מִכָּל-הַבְּהֵמָה, וּמִכָּל חַיַּת הַשָּׂדֶה; עַל-גִּחְזֹנְךָ תֵּלֵךְ, וְעָפָר תֹּאכַל כָּל-יְמֵי חַיֶּיךָ. <sup>15</sup> וְאִיְכָה אִשִּׁית, בִּינְךָ וּבֵין הָאִשָּׁה, וּבֵין זָרְעֶךָ, וּבֵין זָרְעָהּ: הִוא יִשׁוּפֶךָ רֹאשׁ, וְאַתָּה תִּשׁוּפְנָהּ עָקֵב. <sup>16</sup> אֶל-הָאִשָּׁה אָמַר, הִרְבָּה אֲרֻבָּה עֲצָבוֹנְךָ וְהִרְבָּה--בְּעָצָב, תֵּלְדִי בָנִים; וְאֶל-אִישָׁהּ, תִּשְׁוֹקְתִּיךָ, וְהִוא יִמְשַׁל-בְּךָ. <sup>17</sup> וּלְאָדָם אָמַר, כִּי-שָׁמַעְתָּ לְקוֹל אִשְׁתְּךָ, וַתֹּאכַל מִן-הָעֵץ, אֲשֶׁר צִוִּיתִיךָ לֵאמֹר לֹא תֹאכַל מִמֶּנּוּ--אֲרוּרָה הָאָדָמָה, בְּעָבוּרְךָ, בְּעָצָבוֹן תֹּאכֲלֶנָּה, כָּל יְמֵי חַיֶּיךָ. <sup>18</sup> וְקוֹץ וְדַרְדַּר, תַּצְמִיחַ לְךָ; וְאֲכָלְתָּ, אֶת-עֵשֶׂב הַשָּׂדֶה. <sup>19</sup> בְּזַעַת אֶפְיֶךָ, תֹּאכַל לֶחֶם, עַד שׁוֹבֶכֶךָ אֶל-הָאָדָמָה, כִּי מִמֶּנָּה לִקְחָתָּ: כִּי-עָפָר אָתָּה, וְאֶל-עָפָר תָּשׁוּב. <sup>20</sup> וַיִּקְרָא הָאָדָם שֵׁם אִשְׁתּוֹ, חַוָּה: כִּי הִוא הֵיְתָה, אִם כָּל-חַי. <sup>21</sup> וַיַּעַשׂ יְהוָה אֱלֹהִים לְאָדָם וּלְאִשְׁתּוֹ, כְּתֻבוֹת עוֹר--וַיִּלְבָּשֵׁם. <sup>22</sup> וַיֹּאמֶר יְהוָה אֱלֹהִים, הֵן הָאָדָם הָיָה כְּאֶחָד מִמֶּנּוּ, לְדַעַת, טוֹב וָרָע; וְעַתָּה פָּן-יִשְׁלַח יָדוֹ, וְלָקַח גַּם מִעֵץ הַחַיִּים, וְאָכַל, וְחַי לְעֹלָם. <sup>23</sup> וַיִּשְׁלַחְהוּ יְהוָה אֱלֹהִים, מִגֶּן-עֵדֶן--לְעֶבֶד, אֶת-הָאָדָמָה, אֲשֶׁר לָקַח, מִשָּׁם. <sup>24</sup> וַיִּגְרֶשׁ, אֶת-הָאָדָם; וַיִּשְׁכֵּן מִקֶּדֶם לְגֶן-עֵדֶן אֶת-הַכְּרָבִים, וְאֵת לַהֵט הַחֶרֶב הַמִּתְהַפֶּכֶת, לְשֹׁמֵר, אֶת-דֶּרֶךְ עֵץ הַחַיִּים.

- My mentor ✨ argues that the “flaming sword” is an Orphaim wheel (Ezekiel 1).

<sup>1</sup> And the man knew Eve his wife; and she conceived and bore Cain, and said: 'I have gotten a man with the help of HaShem.'

<sup>1</sup> וְהָאָדָם, יָדַע אֶת-חַוָּה אִשְׁתּוֹ; וַתֵּהָר, וַתֵּלֶד אֶת-קַיִן, וַתֹּאמֶר, קָנִיתִי אִישׁ אֶת-יְהוָה.

- Our first instance of יְהוָה without אֱלֹהִים.

<sup>2</sup> And again she bore his brother Abel. And Abel was a keeper of sheep, but Cain was a tiller of the ground. <sup>3</sup> And in process of time it came to pass, that Cain brought of the fruit of the ground an offering unto HaShem. <sup>4</sup> And Abel, he also brought of the firstlings of his flock and of the fat thereof. And HaShem had respect unto Abel and to his offering; <sup>5</sup> but unto Cain and to his offering He had not respect. And Cain was very wroth, and his countenance fell. <sup>6</sup> And HaShem said unto Cain: 'Why art thou wroth? and why is thy countenance fallen? <sup>7</sup> If thou doest well, shall it not be lifted up? and if thou doest not well, sin coucheth at the door; and unto thee is its desire, but thou mayest rule over it.' <sup>8</sup> And Cain spoke unto Abel his brother. And it came to pass, when they were in the field, that Cain rose up against Abel his brother, and slew him. <sup>9</sup> And HaShem said unto Cain: 'Where is Abel thy brother?' And he said: 'I know not; am I my brother's keeper?' <sup>10</sup> And He said: 'What hast thou done? the voice of thy brother's blood crieth unto Me from the ground. <sup>11</sup> And now cursed art thou from the ground, which hath opened her mouth to receive thy brother's blood from thy hand. <sup>12</sup> When thou tillest the ground, it shall not henceforth yield unto thee her strength; a fugitive and a wanderer shalt thou be in the earth.' <sup>13</sup> And Cain said unto HaShem: 'My punishment is greater than I can bear. <sup>14</sup> Behold, Thou hast driven me out this day from the face of the land; and from Thy face shall I be hid; and I shall be a fugitive and a wanderer in the earth; and it will come to pass, that whosoever findeth me will slay me.' <sup>15</sup> And HaShem said unto him: 'Therefore whosoever slayeth Cain, vengeance shall be taken on him sevenfold.' And HaShem set a sign for Cain, lest any finding him should smite him. <sup>16</sup> And Cain went out from the presence of HaShem, and dwelt in the land of Nod, on the east of Eden. <sup>17</sup> And Cain knew his wife; and she conceived, and bore Enoch; and he builded a city, and called the name of the city after the name of his son Enoch. <sup>18</sup> And unto Enoch was born Irad; and Irad begot Mehujael; and Mehujael begot Methushael; and Methushael begot Lamech. <sup>19</sup> And Lamech took unto him two wives; the name of one was Adah, and the name of the other Zillah. <sup>20</sup> And Adah bore Jabal; he was the father of such as dwell in tents and have cattle. <sup>21</sup> And his brother's name was Jubal; he was the father of all such as handle the harp and pipe. <sup>22</sup> And Zillah, she also bore Tubal-cain, the forger of every cutting instrument of brass and iron; and the sister of Tubal-cain was Naamah. <sup>23</sup> And Lamech said unto his wives: Adah and Zillah, hear my voice; ye wives of Lamech, hearken unto my speech; for I have slain a man for wounding me, and a young man for bruising me; <sup>24</sup> If Cain shall be avenged sevenfold, truly Lamech seventy and sevenfold. <sup>25</sup> And Adam knew his wife again; and she bore a son, and called his name Seth: 'for G-d hath appointed me another seed instead of Abel; for Cain slew him.' <sup>26</sup> And to Seth, to him also there was born a son; and he called his name Enosh; then began men to call upon the name of HaShem.

<sup>2</sup> וַתִּסַּף לָלֶדֶת, אֶת-אָחִיו אֶת-הָבֶל; וַיְהִי-הֶבֶל, רֹעֵה צֹאן, וְקַיִן, הָיָה עֹבֵד אֲדָמָה. <sup>3</sup> וַיְהִי, מִקֵּץ יָמִים; וַיָּבֵא קַיִן מִפְּרִי הָאֲדָמָה, מִנְחָה--לַיהוָה. <sup>4</sup> וְהֶבֶל הֵבִיא גַם-הוּא מִבְּכֹרוֹת צֹאנוֹ, וּמִחֻלְבֵּהֶן; וַיִּשַׁע יְהוָה, אֶל-הֶבֶל וְאֶל-מִנְחָתוֹ. <sup>5</sup> וְאֶל-קַיִן וְאֶל-מִנְחָתוֹ, לֹא שָׁעָה; וַיַּחַר לְקַיִן מְאֹד, וַיִּפְּלוּ פָנָיו. <sup>6</sup> וַיֹּאמֶר יְהוָה, אֶל-קַיִן: לָמָּה חָרָה לָךְ, וְלָמָּה נָפְלוּ פָנֶיךָ. <sup>7</sup> הֲלוֹא אִם-תֵּיטִיב, שְׂאֵת, וְאִם לֹא תֵיטִיב, לַפֶּתַח חַטָּאת רֹבֵץ; וְאֵלֶיךָ, תְּשׁוּקָתוֹ, וְאַתָּה, תִּמְשָׁל-בּוֹ. <sup>8</sup> וַיֹּאמֶר קַיִן, אֶל-הֶבֶל אָחִיו; וַיְהִי בִּהְיוֹתָם בַּשָּׂדֶה, וַיִּקָּם קַיִן אֶל-הֶבֶל אָחִיו וַיַּהַרְגֵהוּ. <sup>9</sup> וַיֹּאמֶר יְהוָה אֶל-קַיִן, אֵי הֶבֶל אָחִיךָ; וַיֹּאמֶר לֹא יָדַעְתִּי, הֲשֹׁמֵר אָחִי אָנֹכִי. <sup>10</sup> וַיֹּאמֶר, מָה עָשִׂיתָ; קוֹל דְּמֵי אָחִיךָ, צֹעֲקִים אֵלַי מִן-הָאֲדָמָה. <sup>11</sup> וְעַתָּה, אָרוּר אַתָּה, מִן-הָאֲדָמָה אֲשֶׁר פָּצְתָה אֶת-פִּיהָ, לִקְחַת אֶת-דְּמֵי אָחִיךָ מִיָּדֶךָ. <sup>12</sup> כִּי תַעֲבֹד אֶת-הָאֲדָמָה, לֹא-תִסַּף תֵּת-כֹּחָהּ לָךְ; נָע וָנָד, תִּהְיֶה בָאָרֶץ. <sup>13</sup> וַיֹּאמֶר קַיִן, אֶל-יְהוָה: גָּדוֹל עֲוֹנִי, מִנְּשֹׂא. <sup>14</sup> הֵן גֵּרַשְׁתָּ אֹתִי הַיּוֹם, מֵעַל פְּנֵי הָאֲדָמָה, וּמִפָּנֶיךָ, אֶסָּתֵר; וְהָיִיתִי נָע וָנָד, בָּאָרֶץ, וְהָיָה כָל-מֹצְאִי, יַהַרְגֵנִי. <sup>15</sup> וַיֹּאמֶר לוֹ יְהוָה, לָכֵן כָּל-הֹרֵג קַיִן, שְׁבַעֲתַיִם, יָקָם; וַיִּשֶׁם יְהוָה לְקַיִן אוֹת, לְבִלְתִּי הַכּוֹת-אֹתוֹ כָּל-מֹצְאוֹ. <sup>16</sup> וַיֵּצֵא קַיִן, מִלִּפְנֵי יְהוָה; וַיֵּשֶׁב בָּאָרֶץ-נֹד, קִדְמַת-עֵדֶן. <sup>17</sup> וַיִּדַּע קַיִן אֶת-אִשְׁתּוֹ, וַתֵּהָר וַתֵּלֶד אֶת-חֲנוּךְ; וַיְהִי, בְּנָה עֵיר, וַיִּקְרָא שֵׁם הָעֵיר, כְּשֵׁם בְּנוֹ חֲנוּךְ. <sup>18</sup> וַיּוֹלֵד לְחֲנוּךְ, אֶת-עֵירֶד, וְעֵירֶד, יָלַד אֶת-מְחוּיָאֵל; וּמְחוּיָאֵל, יָלַד אֶת-מֶתוּשָׁאֵל, וּמֶתוּשָׁאֵל, יָלַד אֶת-לָמֶךְ. <sup>19</sup> וַיִּקַּח-לוֹ לָמָּה, שְׁתֵּי נָשִׁים: שֵׁם הָאֶחָת עֵדָה, וְשֵׁם הַשֵּׁנִית צִלָּה. <sup>20</sup> וַתֵּלֶד עֵדָה, אֶת-יִבְל: הוּא הִיָּה--אָבִי, יֵשֶׁב אֱהֶל וּמִקְנֶה. <sup>21</sup> וְשֵׁם אָחִיו, יוֹבֵל: הוּא הִיָּה--אָבִי, כָּל-תֹּפֵשׁ כְּנוֹר וְעֹגֵב. <sup>22</sup> וְצִלָּה גַם-הוּא, יָלְדָה אֶת-תּוֹבֵל קַיִן--לִטָּשׁ, כָּל-חֹרֶשׁ נֹחֶשֶׁת וּבְרָזִל; וְאַחֹת תּוֹבֵל-קַיִן, נַעֲמָה. <sup>23</sup> וַיֹּאמֶר לָמֶךְ לְנָשָׁיו, עֲדָה וְצִלָּה שְׁמַעַן קוֹלִי--נָשִׁי לָמָּה, הֲאִזְנָה אִמְרָתִי: כִּי אִישׁ הִרְגָּתִי לַפָּעֵצִי, וַיֵּלֶד לַחֲבֶרְתִּי. <sup>24</sup> כִּי שְׁבַעֲתַיִם, יָקָם-קַיִן; וְלָמָּה, שְׁבָעִים וְשִׁבְעָה. <sup>25</sup> וַיִּדַּע אָדָם עוֹד, אֶת-אִשְׁתּוֹ, וַתֵּלֶד בֶּן, וַתִּקְרָא אֶת-שְׁמוֹ שֵׁת: כִּי שֵׁת-לִי אֱלֹהִים, זָרַע אַחֵר--תַּחַת הֶבֶל, כִּי הָרַגְוֹ קַיִן. <sup>26</sup> וּלְשֵׁת גַּם-הוּא יָלַד בֶּן, וַיִּקְרָא אֶת-שְׁמוֹ אֵנוֹשׁ; אַז הֻחַל, לִקְרָא בְּשֵׁם יְהוָה.

**Genesis 5**

**בְּרֵאשִׁית ה'**

**Genesis 6**

**בְּרֵאשִׁית ו**

**Genesis 7**

**בְּרֵאשִׁית ז**

**Genesis 8**

**בְּרֵאשִׁית ח**

<sup>1</sup> And G-d blessed Noah and his sons, and said unto them: 'Be fruitful and multiply, and replenish the earth. <sup>2</sup> And the fear of you and the dread of you shall be upon every beast of the earth, and upon every fowl of the air, and upon all wherewith the ground teemeth, and upon all the fishes of the sea: into your hand are they delivered. <sup>3</sup> Every moving thing that liveth shall be for food for you; as the green herb have I given you all. <sup>4</sup> Only flesh with the life thereof, which is the blood thereof, shall ye not eat. <sup>5</sup> And surely your blood of your lives will I require; at the hand of every beast will I require it; and at the hand of man, even at the hand of every man's brother, will I require the life of man. <sup>6</sup> Whoso sheddeth man's blood, by man shall his blood be shed; for in the image of G-d made He man. <sup>7</sup> And you, be ye fruitful, and multiply; swarm in the earth, and multiply therein.' <sup>8</sup> And G-d spoke unto Noah, and to his sons with him, saying: <sup>9</sup> 'As for Me, behold, I establish My covenant with you, and with your seed after you; <sup>10</sup> and with every living creature that is with you, the fowl, the cattle, and every beast of the earth with you; of all that go out of the ark, even every beast of the earth. <sup>11</sup> And I will establish My covenant with you; neither shall all flesh be cut off any more by the waters of the flood; neither shall there any more be a flood to destroy the earth.' <sup>12</sup> And G-d said: 'This is the token of the covenant which I make between Me and you and every living creature that is with you, for perpetual generations: <sup>13</sup> I have set My bow in the cloud, and it shall be for a token of a covenant between Me and the earth.

<sup>1</sup> וַיְבָרֶךְ אֱלֹהִים, אֶת-נֹחַ וְאֶת-בָּנָיו; וַיֹּאמֶר לָהֶם פְּרוּ וּרְבוּ, וּמְלֵאוּ אֶת-הָאָרֶץ. <sup>2</sup> וּמוֹרָאֲכֶם וְחַתְכֶם, יִהְיֶה, עַל כָּל-חַיַּת הָאָרֶץ, וְעַל כָּל-עוֹף הַשָּׁמַיִם; בְּכָל אֲשֶׁר תִּרְמַשׁ הָאָדָמָה וּבְכָל-דְּגֵי הַיָּם, בְּיָדְכֶם נִתְּנוּ. <sup>3</sup> כָּל-רֶמֶשׂ אֲשֶׁר הוּא-חַי, לָכֶם יִהְיֶה לְאֹכְלָהּ: כִּי־רֶקַע עָשָׂב, נָתַתִּי לָכֶם אֶת-כָּל. <sup>4</sup> אֲך־בָּשָׂר, בִּנְפֹשׁוֹ דָמוֹ לֹא תֹאכְלוּ. <sup>5</sup> וְאֲך־אֶת-דַּמְכֶם לִנְפֹשְׁתִּיכֶם אֹדְרֶשׁ, מִיַּד כָּל-חַיָּה אֲדָרְשְׁנֻהּ; וּמִיַּד הָאָדָם, מִיַּד אִישׁ אָחִיו--אֹדְרֶשׁ, אֶת-נַפְשׁ הָאָדָם. <sup>6</sup> שִׁפְךָ דָם הָאָדָם, בָּאָדָם דָמוֹ יִשְׁפָּךְ: כִּי בְצִלָם אֱלֹהִים, עָשָׂה אֶת-הָאָדָם. <sup>7</sup> וְאַתֶּם, פְּרוּ וּרְבוּ; שִׁרְצוּ בָאָרֶץ, וּרְבוּ-בָהּ. <sup>8</sup> וַיֹּאמֶר אֱלֹהִים אֶל-נֹחַ, וְאֶל-בָּנָיו אֹתוֹ לֵאמֹר. <sup>9</sup> וְאַנִּי, הִנְנִי מְקִים אֶת-בְּרִיתִי אִתְּכֶם, וְאֶת-זֶרְעְכֶם, אַחֲרֵיכֶם. <sup>10</sup> וְאֶת כָּל-נַפְשׁ הַחַיָּה אֲשֶׁר אִתְּכֶם, בְּעוֹף הַבְּהֵמָה וּבְכָל-חַיַּת הָאָרֶץ אִתְּכֶם; מִכָּל יֹצְאֵי הַתְּבָה, לְכָל חַיַּת הָאָרֶץ. <sup>11</sup> וְהִקְמַתִּי אֶת-בְּרִיתִי אִתְּכֶם, וְלֹא-יִכָּרֵת כָּל-בָּשָׂר עוֹד מִמִּי הַמִּבּוּל; וְלֹא-יִהְיֶה עוֹד מִבּוּל, לְשַׁחַת הָאָרֶץ. <sup>12</sup> וַיֹּאמֶר אֱלֹהִים, זֹאת אוֹת-הַבְּרִית אֲשֶׁר-אַנִּי נֹתֵן בֵּינִי וּבֵינֵיכֶם, וּבֵין כָּל-נַפְשׁ חַיָּה, אֲשֶׁר אִתְּכֶם--לְדֹרֹת, עוֹלָם. <sup>13</sup> אֶת-קִשְׁתִּי, נִתַּתִּי בְּעָנָן; וְהָיְתָה לְאוֹת בְּרִית, בֵּינִי וּבֵין הָאָרֶץ.

- This is the source of the bow used in the Merkabah chariot.

**Ezekiel 1:28** – <sup>28</sup> As the appearance of the bow that is in the cloud in the day of rain, so was the appearance of the brightness round about. This was the appearance of the likeness of the glory of HaShem. And when I saw it, I fell upon my face, and I heard a voice of one that spoke.

<sup>28</sup> כְּמֵרָאָה הַקִּשְׁתִּי אֲשֶׁר יִהְיֶה בְּעָנָן בְּיוֹם הַגֶּשֶׁם, כֵּן מֵרָאָה הִנֵּה סָבִיב--הוּא, מֵרָאָה דְמוּת כְּבוֹד-יְהוָה; וְאִרְאָה וְאֶפֶל עַל-פָּנַי, וְאִשְׁמַע קוֹל מְדַבֵּר.

<sup>14</sup> And it shall come to pass, when I bring clouds over the earth, and the bow is seen in the cloud, <sup>15</sup> that I will remember My covenant, which is between Me and you and every living creature of all flesh; and the waters shall no more become a flood to destroy all flesh. <sup>16</sup> And the bow shall be in the cloud; and I will look upon it, that I may remember the everlasting covenant between G-d and every living creature of all flesh that is upon the earth.' <sup>17</sup> And G-d said unto Noah: 'This is the token of the covenant which I have established between Me and all flesh that is upon the earth.' <sup>18</sup> And the sons of Noah, that went forth from the ark, were Shem, and Ham, and Japheth; and Ham is the father of Canaan. <sup>19</sup> These three were the sons of Noah, and of these was the whole earth overspread. <sup>20</sup> And Noah the husbandman began, and planted a vineyard. <sup>21</sup> And he drank of the wine, and was drunken; and he was uncovered within his tent. <sup>22</sup> And Ham, the father of Canaan, saw the nakedness of his father, and told his two brethren without. <sup>23</sup> And Shem and Japheth took a garment, and laid it upon both their shoulders, and went backward, and covered the nakedness of their father; and their faces were backward, and they saw not their father's nakedness. <sup>24</sup> And Noah awoke from his wine, and knew what his youngest son had done unto him. <sup>25</sup> And he said: Cursed be Canaan; a servant of servants shall he be unto his brethren. <sup>26</sup> And he said: Blessed be HaShem, the G-d of Shem; and let Canaan be their servant. <sup>27</sup> G-d enlarge Japheth, and he shall dwell in the tents of Shem; and let Canaan be their servant. <sup>28</sup> And Noah lived after the flood three hundred and fifty years. <sup>29</sup> And all the days of Noah were nine hundred and fifty years; and he died.

<sup>14</sup> וְהָיָה, בְּעֵנְנַי עָנָן עַל-הָאָרֶץ, וְנִרְאָתָה הַקִּשְׁתִּי, בְּעָנָן. <sup>15</sup> וְזָכַרְתִּי אֶת-בְּרִיתִי, אֲשֶׁר בֵּינִי וּבֵינֵיכֶם, וּבֵין כָּל-נַפְשׁ חַיָּה, בְּכָל-בָּשָׂר; וְלֹא-יִהְיֶה עוֹד הַמַּיִם לַמִּבּוּל, לְשַׁחַת כָּל-בָּשָׂר. <sup>16</sup> וְהָיְתָה הַקִּשְׁתִּי, בְּעָנָן; וּרְאִיתִיהָ, לְזָכַר בְּרִית עוֹלָם, בֵּין אֱלֹהִים, וּבֵין כָּל-נַפְשׁ חַיָּה בְּכָל-בָּשָׂר אֲשֶׁר עַל-הָאָרֶץ. <sup>17</sup> וַיֹּאמֶר אֱלֹהִים, אֶל-נֹחַ: זֹאת אוֹת-הַבְּרִית, אֲשֶׁר הִקְמַתִּי, בֵּינִי, וּבֵין כָּל-בָּשָׂר אֲשֶׁר עַל-הָאָרֶץ. <sup>18</sup> וַיְהִיו בְּנֵי-נֹחַ, הַיּוֹצְאִים מִן-הַתְּבָה--שֵׁם, וְחָם וְיָפֶת; וְחָם, הוּא אָבִי כְנַעַן. <sup>19</sup> שְׁלֹשָׁה אֱלֹהִים, בְּנֵי-נֹחַ; וּמֵאֲלֵה, נִפְצָה כָל-הָאָרֶץ. <sup>20</sup> וַיַּחַל נֹחַ, אִישׁ הָאָדָמָה; וַיִּטֵּעַ, כֶּרֶם. <sup>21</sup> וַיִּשֶׁת מִן-הַיַּיִן, וַיִּשְׁכָּר; וַיִּתְּגַל, בַּתּוֹךְ אֹהֶלָה. <sup>22</sup> וַיֵּרָא, חָם אָבִי כְנַעַן, אֶת, עֲרוֹת אָבִיו; וַיַּגֵּד לְשָׁנֵי-אָחִיו, בַּחוּץ. <sup>23</sup> וַיִּקַּח שֵׁם וְיָפֶת אֶת-הַשְּׂמִלָּה, וַיְשִׁימוּ עַל-שִׁכְמָם שְׂנִיָּהֶם, וַיִּלְכוּ אַחֲרָנִית, וַיַּכְסּוּ אֶת עֲרוֹת אֲבִיהֶם; וּפְגִיָּהֶם, אַחֲרָנִית, וְעֲרוֹת אֲבִיהֶם, לֹא רָאוּ. <sup>24</sup> וַיִּיקֶץ נֹחַ, מִיֵּינוֹ; וַיַּדַּע, אֶת אֲשֶׁר-עָשָׂה לוֹ בְּנוֹ הַקָּטָן. <sup>25</sup> וַיֹּאמֶר, אֲרוּר כְּנַעַן: עֶבֶד עֲבָדִים, יִהְיֶה לְאָחִיו. <sup>26</sup> וַיֹּאמֶר, בְּרוּךְ יְהוָה אֱלֹהֵי שֵׁם; וַיְהִי כְנַעַן, עֶבֶד לָמוֹ. <sup>27</sup> יָפֶת אֱלֹהִים לְיָפֶת, וַיִּשְׁכֵּן בְּאַהֲלֵי-שֵׁם; וַיְהִי כְנַעַן, עֶבֶד לָמוֹ. <sup>28</sup> וַיַּחֲזִי-נֹחַ, אַחֵר הַמִּבּוּל, שְׁלֹשׁ מֵאוֹת שָׁנָה, וַחֲמִשִּׁים שָׁנָה. <sup>29</sup> וַיְהִיו, כָּל-יְמֵי-נֹחַ, תְּשַׁע מֵאוֹת שָׁנָה, וַחֲמִשִּׁים שָׁנָה; וַיָּמָת.

**Genesis 10**

**בְּרֵאשִׁית י'**

# Genesis 11

# בְּרֵאשִׁית י"א

**Genesis 12**

**בְּרֵאשִׁית יב**

## Genesis 13

## בְּרֵאשִׁית יג

**Genesis 14**

**בְּרֵאשִׁית יָד**

## Genesis 15

## בְּרֵאשִׁית טו

## Genesis 16

## בְּרֵאשִׁית טז

## Genesis 17

## בְּרֵאשִׁית יז

**Genesis 18**

**בְּרֵאשִׁית יח**

## Genesis 19

## בְּרֵאשִׁית יט

**Genesis 20**

**בְּרֵאשִׁית כ**

**Genesis 21**

**בְּרֵאשִׁית כ"א**

**Genesis 22**

**בְּרֵאשִׁית כב**

**Genesis 23**

**בְּרֵאשִׁית כג**

**Genesis 24**

**בְּרֵאשִׁית כד**

**Genesis 25**

**בְּרֵאשִׁית כה**

**Genesis 26**

**בְּרֵאשִׁית כו**

**Genesis 27**

**בְּרֵאשִׁית כז**

**Genesis 28**

**בְּרֵאשִׁית כח**

**Genesis 29**

**בְּרֵאשִׁית כט**

**Genesis 30**

**בְּרֵאשִׁית ל**

**Genesis 31**

**בְּרֵאשִׁית לֹא**

**Genesis 32**

**בְּרֵאשִׁית לֵב**

**Genesis 33**

**בְּרֵאשִׁית לֵג**

**Genesis 34**

**בְּרֵאשִׁית לֵד**

**Genesis 35**

**בְּרֵאשִׁית לָהּ**

**Genesis 36**

**בְּרֵאשִׁית לֹו**

**Genesis 37**

**בְּרֵאשִׁית לז**

**Genesis 38**

**בְּרֵאשִׁית לֹחַ**

**Genesis 39**

**בְּרֵאשִׁית לט**

**Genesis 40**

**בְּרֵאשִׁית מ**

**Genesis 41**

**בְּרֵאשִׁית מֵא**

**Genesis 42**

**בְּרֵאשִׁית מִב**

**Genesis 43**

**בְּרֵאשִׁית מִג**

**Genesis 44**

**בְּרֵאשִׁית מִד**

**Genesis 45**

**בְּרֵאשִׁית מָה**

**Genesis 46**

**בְּרֵאשִׁית מו**

**Genesis 47**

**בְּרֵאשִׁית מִזֶּה**

**Genesis 48**

**בְּרֵאשִׁית מַח**

**Genesis 49**

**בְּרָאשִׁית מֵט**

## Genesis 50

## בְּרֵאשִׁית 1

### Faith Symbols

- Christian .
- Dharmic .
- Jewish .
- Muslim: Shia , Sunni .
- Pagan: Apollo , Hermes .

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