

Creation (ver 2.0) - Eikev

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וְאִמְרָתָּ בְּלִבְבְּךָ כְּחֵי וְעֶצֶם יָדֶי עָשָׂה לִי אֶת הַחֵיִל הַזֶּה. (דברים ח, יז)

In Breishit the passuk says וַיִּבְרָא אֱלֹהִים אֶת הָאָדָם בְּצִלְמוֹ בְּצֶלֶם אֱלֹהִים (בראשית א, כז). What does it mean that HKB"H created us in His "image"? In last week's shiur we discussed how HKB"H is infinite, He has no "image".

– (דברים יא, כב) Sifri – There are many perushim on this, for example the

מָה הַמָּקוֹם נִקְרָא רַחוּם וְחֲנוּן אִם אֶתָּה הָיִי רַחוּם וְחֲנוּן... מָה הַקִּבְיָה נִקְרָא צַדִּיק אִם אֶתָּה הָיִי צַדִּיק. הַקִּבְיָה נִקְרָא חֲסִיד אִם אֶתָּה הָיִי חֲסִיד... וְאוֹמֵר (ישעיה מג) כֹּל הַנִּקְרָא בְּשֵׁמִי וְלִכְבוֹדִי בִּרְאֵתִיו, יִצְרָתִיו אִם עֲשִׂיתִיו.

HKB"H has many (infinite) attributes and when He created us, we were created in such a way that ALL these attributes of HKB"H are embedded in us, we simply have to "activate" them and not repress them. Just like HKB"H is merciful, so too do we have to activate the part of us that is merciful. Just as HKB"H is beneficent, so too do we have to activate and manifest the part of us that is beneficent, etc. etc. One of HKB"H's attributes is that He is vengeful אֶל-נִקְמוֹת ה' (תהילים צד, א). How is it possible to be both merciful and vengeful? It depends on context – we have to study the context in which HKB"H is merciful and in a similar context also be merciful, similarly with vengeance.

One of HKB"H's many (infinite) attributes is that He is creative. The *first word* in the Torah reflects this attribute - בְּרָאשִׁית, which is fact a composite of two words, as it says in the Zohar HaKadosh, מִכָּאֵן וְלֵהֲלָא, בְּרָאשִׁית בְּרִיא שֵׁיט, שֵׁיט סִטְרִין דְּמִתְפָּשְׁטֵן מִרְזָא עֲלָא (והר בראשית א, א). The word בְּרָאשִׁית is in fact two words בְּרָא שֵׁיט, literally translated as "created six" (שֵׁיט is six in Aramaic). The Torah commences with this attribute of HKB"H, which tells us perhaps that if you want to "prioritize" the different attributes, or "rate" them according to importance, this attribute is pretty high up there.

What does the number six have to do with anything, HKB"H "created six"? On a simple level it means that HKB"H created the world in six days, but on a deeper level, it means that HKB"H created the world using a "blueprint" of the number six, which is repeated in numerous physical and Torah concepts. The Sulam's perush (ibid.) on the Zohar says this refers to the fact that HKB"H created our world a three-dimensional world, comprising six directions – front, back, left, right, up and down (the six faces of a 3-D cube). The Sulam adds

another example of a Kabbalistic concept within the Ten Sefirot called the זַעִיר חֶסֶד, גְּבוּרָה, תַּפְאָרֶת, נְצִיחַ, הוֹד, יְסוֹד (or abbreviated חג"י נה"י) which you can read more about in the shiur on [Mishpatim 2024](#). Sefer Meir Panim (פרק יג, עמ' קלב) alludes to the hint in this first passuk of the Torah to the twelve Lechem HaPanim which were stacked on the Shulchan in two arrays of six loaves, etc. etc.

If the first and foremost attribute of HKB"H is the attribute of creativity, it follows that if HKB"H created us in His "image", then humans also have embedded within them this attribute of creativity and it sits right up there as perhaps the foremost attribute of human beings. Following the language of the Sifri above – "just like HKB"H is creative, so too do we have to activate the part of us that is *creative*", this is not an attribute in our makeup that we want to repress!

The first word in the Torah is "created", and the first word HKB"H uttered to Adam HaRishon was וַיִּבְרָא אֱתָם אֱ-לֹקִים וַיֹּאמֶר לָהֶם אֱלֹהִים פְּרוּ וּרְבוּ וּמְלֵאוּ אֶת הָאָרֶץ וְכַבְשֶׁהָ (בראשית א, כח) "procreate". The first thing HKB"H said to Adam HaRishon was "The reason I created you is so that you can create (new life) like Me."

If this is the case, which it clearly appears to be, I would like to revisit the catastrophic episode that occurred with Adam and Chava in Gan Eden on the sixth day, as detailed in sefer Meir Panim (פרק טו).

In a previous [shiur](#) we explained how so much could take place in the space of one day in Gan Eden and that one day in HKB"H's eyes, is equivalent to one thousand years for us (ד, תהילים צ, ד) and following that reasoning, one hour for HKB"H is like 42 years for us.

HKB"H placed Adam HaRishon in Gan Eden, not to have a vacation, but with a specific purpose (בראשית ב, טו) – to "work" (Avodah) and to "observe" (Shemira). First thing on the to-do list – to *work*. What kind of work? What was Adam HaRishon's Avodah, service of HKB"H? to follow HKB"H's commandments given in the Torah. What was the first commandment? פְּרוּ וּרְבוּ, procreate! Use HKB"H's attribute of creativity within you to also create (new life).

One would think that Adam HaRishon's first act after he was created would be to fulfil HKB"H's commandment and it was. Adam HaRishon asked HKB"H, "How does one procreate? What are the halachot? What is the מְצִיאוֹת?" HKB"H said "I already told you, וַיִּבְרָא אֱתָם וַיֹּאמֶר לָהֶם אֱלֹהִים פְּרוּ וּרְבוּ וּמְלֵאוּ אֶת הָאָרֶץ - learn from my other creations" (in gematria is על פי ה' and על פי ה' - learn from my other creations).

And that's exactly what Adam HaRishon did - he examined each creature and its behavior (and at the same time he gave each one a unique name that reflected its essence - בראשית ב, יט-כ). Adam HaRishon finally came to an inescapable conclusion. "I cannot fulfil HKB"H's commandment, because unlike all the creatures I do not have a mate! To procreate, you need a *distinct* male and a female" (at that stage Adam HaRishon was one, singular hermaphrodite organism [בראשית רבה, פרשה ח', פסקה א]).

HKB"H already knew that and planned for that. Two psukkim before, HKB"H says (שם, יח), לא טוב היות האדם לבדו אעשה לו עזר כנגדו (שם, יח), He wanted Adam HaRishon to arrive at the conclusion *himself*, which he did. HKB"H then proceeded to separate Adam HaRishon into two distinct organisms, Adam and Chava. HKB"H then gives Adam and Chava further instructions on how to fulfil the first commandment in the Torah על כן יעזב איש את אביו ואמו וידבק באשתו (שם, כד) ויהיו לבשר אחד (שם, כד).

The stage is all set, ויהיו שניהם ערומים האדם ואשתו, *nothing* now stands in the way of Adam and Chava fulfilling the first mitzva in the Torah. You might think that Adam HaRishon would now immediately fulfil HKB"H's commandment, as it says זריזין מקדימין למצות (סוטה כח, ב).

Alas this was not the case, the passuk above continues ויהיו שניהם ערומים האדם ואשתו ... ולא יתבששו (שם, כח) What does it mean יתבששו? Meir Panim (ibid.) says the gematria of יתבששו is 1001. After ALL of the above, יתבששו - they did *not* fulfil the mitzva of יתבששו.

How could this possibly be? זריזין מקדימין למצות, no?

We obtain an insight into this from Avraham Avinu (who HKB"H originally intended should be Adam HaRishon [בראשית רבה יד, ו], but changed His plans, because if Avraham would have sinned, like Adam HaRishon, there would have been no backup plan). When Avraham goes down to Egypt, we read ויאמר אל שרי אשתו הנה נא ידעתי כי אשה יפת מראה את (בראשית יב, יא).

How many years have Avraham and Sarah been married when Avraham says this? Avraham (25) married Sarah (15) and he went down to Egypt aged 75. They have been married *50 years* - it is their golden wedding anniversary! - and only *now* Avraham notices that Sarah is beautiful? The Midrash (בראשית רבה מז, ו) says that Avraham Avinu was of such great stature, that this yetzer did not exist in him. Only when they approached Egypt, ערות הארץ did this suddenly become amplified.

It is reminiscent of a Mishna (תענית ד, ח) that davka on Tu Be'Av and Yom Kippur, *while fasting*, the unmarried maidens would go down to the vineyards to

dance and look for shidduchim with the bochrim. Dancing and shidduchim on Yom Kippur? Yes, because davka, on this holy day, the yetzer is subdued.

There are many other reasons why Adam and Chava did not procreate *in Gan Eden* (we know this for a fact because only after they were *expelled*, does the passuk say [בראשית ד, ה] (וְהָאָדָם יָדַע אֶת חַוָּה אִשְׁתּוֹ). That Adam didn't possess a yetzer hara and therefore did not serve HKB"H *besimcha* (the yetzer hara, the ס"מ, is the angel in charge of מַעוֹן – הֶרְקִיעַ הַחֲמִישִׁי, which is the "storehouse" in Heaven for simcha, as we say in birkat hamazon at weddings and sheva brachot - שְׁהִשְׁמַחָה בְּמַעוֹנוֹ), etc.

Regardless of the reason, the end result is that Adam HaRishon did not rush to perform HKB"H's first commandment to him. 42 years went by (1 hour in HKB"H's time is 42 years in human time), and still no פְּרוּ וּרְבוּ, no creation.

HKB"H created/designed Adam and Chava differently. Females are more biologically invested in successful reproduction than males, it is a scientifically proven fact and not only in the human species. It was much more genetically urgent for Chava to fulfil this commandment than for Adam.

Chava observed that time was moving on and nothing was happening, so she tried to facilitate things and speed them up. HKB"H had told Adam – if you want to learn how to procreate, learn from My other creatures וְרָדוּ בְּדִגַּת הַיָּם. Chava also learned by the same process. The gematria of רָדוּ is 333 (three times 111) and also the gematria of חֲסִיד הַגֶּפֶן and מַה טֹבוֹ דִּדְךָ (שיר השירים ד, י) מיין.

Chava reasoned, "If Adam is not fulfilling פְּרוּ וּרְבוּ because he lacks *simcha*, then I will fix it, I'll give him simcha, (תהילים דש, טו) וְיִינּוּ יִשְׂמַח לֵבָב אֲנוֹשׁ by giving him wine to drink", (זהר חלק א, לו א), (ואהר חלק א, לו א). However, this backfired. Instead of spurring Adam on, it put him to sleep (בראשית רבה יט ג).

When we are remiss in observing HKB"H's commandments, the result is that HKB"H gives us *nisyonot*. When did HKB"H give Avraham Avinu the *nisayon* of the Akeida? After the yetzer hara complained that Avraham threw a big party for *Yitzchak*, but did not offer any *Korban Toda* to HKB"H (ע"ב). When Adam and Chava לא יִתְבַּשְׁשׁוּ, didn't perform the mitzva of פְּרוּ וּרְבוּ as commanded, immediately the next chapter begins וְהִנֵּחַשׁ הָיָה עָרוֹם, HKB"H gives Adam and Chava a *nisayon*.

The Torah teaches us that HKB"H is always מְקַדֵּם תְּרוּפָה לַמַּכָּה, He creates the solution before He creates the problem. Before HKB"H even creates Chava, He says to Adam וַיֹּמַעַץ הַדְּעַת טוֹב וְרַע לֹא תֹאכַל מִמֶּנּוּ כִּי בַיּוֹם אֲכָלְךָ מִמֶּנּוּ. "This is going to come up in the not-too-distant future, (בראשית ב, יז) מוֹת תָּמוּת (בראשית ב, יז).

so I am *already telling you now* – don't eat from that tree, the עץ הדעת טוב ורע
(Have you ever noticed that this passuk# is יז, and the passuk from *our parsha*
הזהר לא לאכול מן העץ הזה is also יז? Coincidence?).

Adam later relays this info to Chava, but misguidedly adds a chumra of his own – he doesn't say to Chava "Don't *eat* from it", he says to her "Don't *touch* it!" Chazal say this was בל תִּסֹּף, adding something that HKB"H didn't command him, and it ultimately resulted in the sin of the עץ הדעת, because the שָׂטָן duped Chava using that addendum. "Don't touch the tree??? Look I will touch it and nothing will happen to me [the שָׂטָן touches the tree and nothing happens to him]. Now you [Chava] try ... you will see nothing will happen to you either" [<surprise> nothing happens to Chava either, because HKB"H didn't tell them not to touch the tree]. You see [says the שָׂטָן], what Adam told you is not true!"

If you read the detailed description in sefer Meir Panim of exactly what the sin of the עץ הדעת entailed, according to the shita of R' Yehuda that it was a wheat tree, that Chava used the wheat from the tree and made a chametz bread out of it, your first impression is "WOW! How creative is *that*!" Without *anyone* teaching her, Chava, on her own, developed a *multistage process* of bread preparation – harvesting, threshing, winnowing, sorting, grinding, sifting, kneading, baking, etc. (ברכות נח, ע"א). Now *that* is what I call creativity (I know because I am a baker, and I first learned baking from books and other people).

But wasn't that exactly what HKB"H had *planned* for humans, that they would be creative, like Him? The first word in the Torah, the first command to man – be creative! Wasn't Chava doing *precisely* what HKB"H wanted her to do? Yes, HKB"H told Adam to not eat from the tree, but he didn't tell Chava that, Adam told her "Don't touch!" Chava seemingly wasn't doing anything wrong.

If you examine what punishment Chava got for the sin of the עץ הדעת, you begin to understand. Yes, practically and in the end, Chava was preparing a bread, but that was not her original intention, she did not intend to make a *bread*, she intended to make something *else* entirely.

The Torah describes exactly how HKB"H created Adam HaRishon - וַיֵּצֵר ה' אֶת-הָאָדָם אֶת-הָאָדָם עָפָר מִן-הָאֲדָמָה וַיִּנְפַח בְּאָזְנוֹ נְשִׁמַת חַיִּים וַיְהִי הָאָדָם לְנֶפֶשׁ חַיָּה (בראשית ב, ו-ז). HKB"H took dust from the earth, dust mixed with water and made it into a "dough" which He inflated with נְשִׁמַת חַיִּים.

What was troubling Chava? It wasn't that she was bored not having any children, that she decided to attend a baking class given by the שָׂטָן, Chava was not attempting to bake bread at all. Chava was trying to *make children!!!!* The שָׂטָן revealed to her how HKB"H first created Adam HaRishon and said to her – "You can do exactly the *same thing*! Take the fruit from the עץ הדעת, grind it into

dust (flour), mix it with water into a "dough" and I [the נחש] will inflate it with "life". You don't need Adam at all (he is sloppy about this anyway), you don't need HKB"H – you can make children all on *your own*".

Obviously one person (male or female) cannot make children on their own. Even two people, a man and a woman, cannot make children on their own either. To make children, you need three partners שְׁלֹשָׁה שׁוֹתֵפִין הֵן בְּאֶדָם, הַקַּב"ה (קידושין ל, ע"ב) (Try telling this to the WOKE people, they think they can re-engineer the human organism on their own to do whatever they like). The result of Chava's "creativity" did not result in creation of new human life, it resulted in a sour smelling chametz loaf of bread, a Frankenstein style experiment gone wrong. "This is not a child" said Chava to נחש, "Eat from it and you will have a child", lied the נחש. Chava ate from this and we know how the story ended. How was Chava punished for this? אֶל הָאִשָּׁה אָמַר ה' הִרְבָּה אֲרֵבָה עֲצָבוֹנֶיךָ וְהִרְבֵּי בְעָצֶיב תֵּלְדִי בָנִים (בראשית ג, טז), a punishment to fit the crime.

It wasn't really Chava's fault – Adam misled her, the נחש lied to her. Until now Chava wasn't really culpable, she was שׁוֹגְגָה. What happened *next* changed things for her from שׁוֹגְגָה to מֵזִיד. It was not difficult to realize she had made an error, eating from the forbidden tree had an immediate physical effect on her. Her כְּתָנוּת אֹר were stripped from her and she felt herself become mortal. In a panic, Chava now realized she would die as HKB"H promised. "If I die and Adam continues to live, HKB"H will create another wife for him". Out of jealousy Chava decided to coerce Adam into also eating from this forbidden "science" experiment (פרקי דרבי אליעזר, יג).

It was this second act that sealed her fate. She was given an additional punishment וְאַל אִישֶׁךָ תִּשְׁקָתֶךָ וְהוּא יִמְשָׁל בָּךְ, "You made your husband sin, so you will now be subservient to him", instead of enjoying equal status.

As he was groggily awakening from a drunken stupor, Chava fed Adam a piece of this forbidden "bread" and he also became mortal. But surely Adam was also שׁוֹגְגָה? If an attractive blonde feeds you a chocolate éclair while you are in a semi-conscious state, that can hardly be construed as complicity? What happened *next* changed things for Adam from שׁוֹגְגָה to מֵזִיד.

When HKB"H asked him why he had eaten it, did Adam say "Sorry HKB"H, the whole thing is *my* fault. It is my fault we have not fulfilled פְּרִי וְרֵבִי, not hers. I told Chava not to touch the tree. If I had told her what you told me about the tree, none of this would have happened!"?? Not exactly. Adam did not accept any responsibility in the affair - his tardiness in performing פְּרִי וְרֵבִי, telling Chava incorrect info, eating something without making a *bracha* on it (even if he was semi-conscious). Instead, Adam blamed it all on Chava and *incredibly* on HKB"H Himself. הָאִשָּׁה אָשָׁר נָתַתָּה עִמָּדִי הוּא נִתְּנָה לִי מִן הָעֵץ וְאֵכָל (שם ג, יב). *That* is what sealed his fate, not eating the bread Chava gave him. HKB"H said "Until now /

have been the hand feeding you Adam. Not only did you agree to take food from the attractive blonde, who incidentally / gave you as a gift, but now you have the audacity to blame it on Chava and Me? What ingratitude! Your punishment will be that My hand will no longer spoon feed you, you will have to sweat to eat!" A crime to fit the punishment.

This is not the creativity HKB"H intended for Chava, creativity in which He is not a participant. This is not the creativity HKB"H intended for Adam, creative thinking trying to weasel your way out of responsibility which you truly are accountable for. This kind of creativity is disconnected from HKB"H, it is a smelly Frankenstein experiment gone wrong, it is the breakdown of all norms of society. This is *not* for what HKB"H created the world.

Human creativity is a Divine attribute of HKB"H, given to us by HKB"H. HKB"H wants us to use this creativity to *improve the world* וּמְלָאוּ אֶת הָאָרֶץ וּכְבַּשְׁתָּהּ, to do Tikkun Olam, to use our creativity to create things that help mankind, that glorify HKB"H, to use our talents and skills to give glory to G-d. To manifest His attributes in the relevant context, work (Avodah) in the six days, rest/observe (Shemira) on the Seventh day, Shabbat. That will be the *tikkun* for what Adam and Chava mistakenly did at the beginning of time and will result in the Geulah.

Oy va'voy if we should *repeat* their error וְאָמַרְתָּ בְּלִבְבְּךָ כִּחֵי וְעַצְמִי נָדִי עָשָׂה לִי אֶת הַחֵיל הַזֶּה.

"Seriously, let's leave G-d out of this. This is all ME!" Israel has *never* had a better president than me! Our beautiful B2 bombers (they are beautiful, aren't they?) No president before me would have done such a thing, I have brought the IRGC to their knees, they are begging *me* for a deal!"

Or,

"G-d, what did G-d have to do with it? My grandfather slaved with his bare hands from pre-dawn until late at night draining the swamps in the Galilee and as a result died at an early age of malaria. I joined the IDF straight out of school and eventually became the head of the Israel Air Force. We have the greatest military force in the Middle East. Nobody would be stupid enough to mess with us! Hamas? Who is Hamas, a bunch of street hooligans with AK-47's. What is that compared to the might of the Israel Air Force?"

Or, <pick your celebrity, politician, general ...>

It is a stark warning in our parsha that is relevant *throughout time*, today as much as it was 5786 years ago.

It is not a surprise that this passuk is preceded, a few psukim before by and וְאָכַלְתָּ וְשָׂבַעְתָּ וּבֵרַכְתָּ אֶת ה' אֱלֹהֶיךָ עַל הָאָרֶץ הַטֹּבָה אֲשֶׁר נָתַן לָךְ (דברים ח, י) followed by וְזָכַרְתָּ אֶת ה' אֱלֹהֶיךָ כִּי הוּא הֵנִיחָךְ לָךְ כַּחַ לַעֲשׂוֹת חֵיל לְמַעַן הָקִים אֶת בְּרִיתוֹ אֲשֶׁר נִשְׁבַּע לְאַבְרָהָם בְּיוֹם הַזֶּה (שם יח).

If Adam would have made a bracha on Chava's bread, we would not be where we are today. If Chava would have remembered Who it is who gives us our creativity, we would not be where we are today. Creativity is an inseparable fabric of the human organism, not something to be repressed, but rather *embraced and used for glorifying the One who gave it to us.*

There is one more incredible gematria I want to share with you. The gematria of כָּחִי וְעֵצָם יָדִי is the same as יָדִיו רַב לוֹ, from the bracha Moshe Rabbeinu gave to the tribe of Yehuda וְזָאת לַיהוּדָה וַיֹּאמֶר שְׁמַע ה' קוֹל יְהוּדָה וְאֵל עַמּוֹ תִּבְיָאֶנּוּ יָדִיו רַב לוֹ וְעֶזֶר מִצָּרָיו תִּהְיֶה (דברים לג, ז). There is only one tribe in Am Yisrael who is able to embrace כָּחִי וְעֵצָם יָדִי on the one hand, because his second hand is constantly clutching a sefer Torah. This is the blueprint of a king in Am Yisrael. Not sitting in yeshiva studying Torah full time (this is why the kings in Israel do not come from Yissachar) and certainly not claiming sole credit for themselves הִזָּה הַחֵיל הַזֶּה לִי אֶת הַחֵיל הַזֶּה, wielding the power and authority of a dictator. A king in Am Yisrael has to have Malchut in the one hand, the power to rule, to win battles, to build a Beit HaMikdash ... and Torah in the second hand, proving for all to see that the Malchut is not an entity on its own chas vechalia, but is umbilically tied to HKB"H and the Torah.

Yehuda took responsibility for his mistake with another female, Tamar, instead of blaming everything on her. It was Yehuda that Yaakov sent ahead to Goshen to establish yeshivas of Torah study, before the 70 souls descended to Egypt. Only Yehuda has the required leadership qualities to be a king, the might of Malchut embedded with Torah, וְהוּא אֲדָמוֹנִי עִם יִפְהָ עֵינַיִם (שמואל א טז, יב), referring to David HaMelech who never made a major move without first consulting the Sanhedrin.

It is such a king we daven and hope for, Mashiach ben David לְמַעַן הָקִים אֶת בְּרִיתוֹ אֲשֶׁר נִשְׁבַּע לְאַבְרָהָם בְּיוֹם הַזֶּה.

בבי"א.

Shabbat Shalom

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