

ה ששי. 1. וְהָסֵפֶר תּוֹלְדוֹת אָדָם בְּיוֹם
בְּרָא אֱלֹהִים אָדָם בְּדְמוּת אֱלֹהִים
עָשָׂה אֹתוֹ:

CH. V. V.1. This book is of the developments of Adam. On the day on which God created Adam, He formed him in the likeness of God.

It is with this requirement for 'קרא בשם ה' that the history of the Jewish nation is introduced. For with it, the necessity arises for an arrangement to have men in the midst of mankind who are to preserve and awaken the consciousness and knowledge of the true calling of Man, and of his true relation to God. Hence the nation of Israel was born whose mission is none other than 'קרא בשם ה'.

CHAPTER V.

V. 1—2. וְהָסֵפֶר תּוֹלְדוֹת אָדָם. This sentence, with which a new period in the history of the education of mankind is introduced, bears a marked similarity to the sentence above, Ch. II,4 אֱלֹהֵי תוֹלְדוֹת הַשָּׁמַיִם הָאֵרֶץ with which the history of the development of the world was introduced. Just as there it was said, that all the succeeding phenomena in nature were nothing other than the natural development of heaven and earth, and they all had their origin בְּהִבְרָאָה in the laws which the Creator had already made for heaven and earth at their origin, in the same way, here, at the beginning of the development of mankind, a similar pronouncement is made; that all the manifold marked differences in human beings are naught but the natural development of the fact that God made Man in His own likeness. סֵפֶר from סָפַר, to count, i.e. summing together different things under one fundamental idea. And a סֵפֶר, a book, is a collection of common ideas, teachings etc., which in a wide sense are systematically connected with each other, thus the סֵפֶר תּוֹרָה; here, all further developments and events. The whole history of mankind, with its lowest depths and loftiest heights, which shows human beings in the most varied happenings, forms one whole, One thought, one idea lives and is realised in them; in spite of their striking contrast they are all nothing but the developments of Adam having been created in the likeness of God, (having been granted complete power of self-determination, I.L.) Man could not have been "Adam" if all this could not have developed out of him. If he — by his freedom of will — is to be higher than an angel, then he must also be able to be — to use a common expression — worse than the devil. The possibility of the deepest degeneration was already foreseen in Adam. In no wise had God miscalculated, had anything miscarried in His world, in His mankind. All that occurred was only the one great development of the conception: "Adam". This being so, we can understand the sayings: — R. Akiba

human mind became lost, through which they sank from אָנוּשׁ to אָדָם. The Name אֱלֹהִים, the consciousness of there being a God, some Almighty high power to which the world owes its origin and order, has never entirely disappeared from the mind of mankind, even if only the conception אֱלֹהֵי אֱלֹהִים, as the God of the gods. But this consciousness does not yet make mankind into Man, nor Jews into Jews. We can have the full conviction that everything about us is made and regulated by a Creator, and believe that the fate of mankind too is dependent on these same regulations, we have only to search and penetrate into the nature of these regulations to ensure our happiness. But, not to exploit the world in our own interests, but to make its forces subservient to us for the purpose of fulfilling God's Will on earth, to use them, not for the world, but for the submission of our own hearts, our own will, and all human society under the dictates of God, and to keep Man in close contact with Him, that is what the four-lettered Name 'ה' teaches and preaches to Jews and Mankind. Hence it is not just fortuitous but is based on deep inner reasoning that we express the Name 'ה' as 'אדני'. The recognition of God as our Lord and Master, the submission as 'עבד ה', that most ennobling calling, is the most direct reciprocation to the Name 'ה'. We recognise God as 'ה' in our calling Him "our Master". 'ה' is not to be found in Nature but in the development of human history. It, the Name, gives Man the feeling of his worth, the consciousness of his greatness and of his smallness, the consciousness of his greatness dwindling to nothing before God, and yet appointed by Him to be הָדוֹם at the head of His creation; it protects Man from boasting and presumption and at the same time from becoming brutalized, degenerated and stunted. According to the teaching of our sages, when Man sank from being Adam to Enos by forgetting or not considering this Name, the physical world sank with him. The earth lost more and more of its fertility, human physique became stunted and the human face became brutish in appearance, and Man fell under the influences of harmful physical powers. The Name of God makes people feel free and full of life and protectingly raises them above everything. As it disappeared from mankind their physical nature became more and more subjected to the physical laws of the physical world. — So it was in the age of Enos that the Name 'ה' came to be forgotten and not considered, and the necessity first arose 'קרא בשם ה'.

'קרא בשם ה', literally: to call in the Name of God, i.e. to summon people in the Name of God, to challenge them in the Name of God. It is more than mere preaching or proclaiming, its object is not the mere teaching or knowledge of God, it is recognition i.e. the devotion and submission to the Divine Will, the call, to come to God and to pay Him homage. It involves coming to a clear understanding of the relation of Man to God and the demands which this relation makes. It is in this sense that the term is used here and with Abraham.

their name Adam on the day when they were created. וַיִּקְרָא אֶת־שֵׁם אָדָם בְּיוֹם הַבְּרָאָה:

3. And Adam lived an hundred and thirty years, then he begat in his own likeness, after his image and called his name Seth. וַיְחִי אָדָם שְׁלֹשִׁים וּמֵאָה שָׁנָה וַיֹּלֵד בְּדַמּוֹתָו כְּצַלְמוֹ וַיִּקְרָא אֶת־שְׁמוֹ שֵׁת:

4. And the days of Adam after he had begotten Seth, were eight-hundred years, and he begat sons and daughters. וַיְהִי וַיִּמְרָאֵם אַחֲרֵי הוֹלִידוֹ אֶת־שֵׁת שְׁמֹנֶה מֵאָה שָׁנָה וַיֹּלֵד בָּנִים וּבָנוֹת:

of life in the world between men and women is something arbitrary. Right from the beginning God reached "mankind" male and female, both equally godly, of equal worth, neither more in the likeness of God than the other, both given the same blessing by God, *both together given the name "Adam"*. ברכה and *resembling* God, human beings near unto God", such is the *natural* state of Man — עיקר שכינה בתחתונים — and the return to this blessing and to this nearness to God, back to this "natural condition" out of the degeneration, is the object and goal of all the history of the world.

V. 3. בצלמו כצמו. Above it says כדמותו, "We would make a bearer of our שכינה on earth in a bodily case which is befitting thereto, who is to be spiritually, mentally similar to Us." Here the order is reversed, כדמותו כצמו, in his spiritual likeness just as his bodily form. Here, clearly the spiritual likeness, דמות, appears greater than the bodily, צלם. *Perhaps* all human beings are spiritually the same, the דמות, the immortal eternal spirit is equal in all, and the difference only lies in the degree of perfection of its means of accomplishment in the world, the body. Adam bequeathed his spiritual likeness completely; physically, however, the succeeding generation weakened, his first son already was only כצמו. Hence, then, the great value the Torah lays on טהרה, the purity of the body. Hence, then, חקים, as the fundamental condition for all hopes of the future. The purer the body, the clearer will the צלם אלקים in it come to be realised, as long as it — the body — submits itself to the spirit. חקים, as a rule, are mentioned before משפטים, for only to a nation begotten and fed in accordance with these dictates can the fulfilment of the משפטים be ascribed. So Seth was כצמו, "born in an already weakened degree of his physical likeness", ויקרא, he called him Seth; Adam, too, considered him in the same way as Eve had done before.

V. 4—28. Now follows a whole list of generations until עמר similarly to the generations of the Cain line. Here, too, we venture to assume that the names have meaning. We need in no way to take it that this

2. Male and female created He them and blessed them and called זָכָר וּנְקֵבָה בְּרָאִים וַיְבָרֶךְ אֹתָם.

taught that *לדד גדול בתורה* "love thy neighbour as thyself" is a great all-embracing comprehensive sentence of the Teaching. At the bottom there is, after all, only one עברה, selfishness, egoism. In the moment in which a person places himself completely in the position of somebody else, strips himself completely of all egoism, he has raised himself to the height of that standpoint from which all the duties of life, all the מצוות, wish to be performed. But Ben Azai is of the opinion that our sentence is a still greater, still more comprehensive one. Here a much greater, much higher union of all men is given. This verse looks on the greatest criminal, the greatest degeneration, the greatest bestiality, all as developing out of the one Adam, the one creation in the likeness of God, all together entered in God's great Book of the World in which he enters mankind. תולדת, written חסר, even the deficient, imperfect produces of humanity are still תולדת אדם!

So ALL men are human beings, the צלם אלקים is never completely lost, that is the first Truth which stands at the head of the history of Man.

The second Truth runs: ביום ברא אלקים אדם בדמות אלקים עשה אתו: "on the day that God created Man, He formed him in the likeness of God". The real original condition of Man was not the mentally and morally restricted condition of the savage almost bordering on the animal, which people think as the "natural condition" of Man, nor is the likeness to God something super-natural, for the sake of which Man would have to give up his natural earthly character, neither is it something unnatural and artificial that would have first to be acquired by Culture. On the contrary just that mentally and morally restricted so-called "natural condition" is the unnatural, degenerated condition into which Man sank the more he forgot the Name 'ה. His true natural state is the likeness to God, in his true natural condition he is mentally awake and morally pure, godlike, the world blossoms around him as a paradise and he hears the Voice of God wandering in the garden; for "on the day that God created Man, he was godlike and pure and strove upwards to God".

Hence not for naught is here, even after the so-called "fall of Man", yea, after the age that bore the character of אנוש, once again repeated all those conceptions and signs by which Man is to be recognised as צלם אלקים. It is highly significant that it says ביום ברא אלקים and not ברא ה, just to indicate that the likeness of Man to God was given as his nature, to teach that just as the Creator, the God of Nature, created the worm to be a worm so did He create mankind to be "Men".

V. 2. זָכָר וּנְקֵבָה בְּרָאִים. It is equally untrue that dividing the mission