

moveth upon the earth, in which there is living spirit, all the green or plants for food. And thus it became.

31. And God saw the whole of what He had made, and lo! it

הַשָּׂמַיִם וְלִכְלֹא רֹמֵשׁ עַל-הָאָרֶץ
אֲשֶׁר-בּוֹ נֶפֶשׁ חַיָּה אֶת-כָּל-יֵרֶק
עֹשֶׂב לְאֹכְלָהּ וַיְהִי-כֵן:

31. וַיִּרְא אֱלֹהִים אֶת-כָּל-אֲשֶׁר

henceforth they are לכם, I have given them over to you, their further preservation and continuation for food depends on your attention and care. "They are to be your food". So that your heedful and wise care and attention given to them is in your own interest. — אכל with prefixed א is destruction for assimilation with one's own personality, (see Jeshurun VIII p. 278). Eating, accordingly, is no כליין, no destructive ending, but a transposition of material to another individual. The word gives the moral purpose and the moral limitation of eating. Only that is to be eaten which is suitable for, compatible with, the personality of the person whom it is to nourish. All the dietary laws are only the decision: "This is suitable to be assimilated with your personality". But only God can make this decision. Only He knows the real nature of any given material, only He knows the real nature of us. For men, as we see here, only vegetarian food — the seeds of agricultural plants (grain, pulse etc.) as well as fruit — was appointed, for animals, the ירק עשב, the green of plants: leaves and herbage. So that originally complete peace reigned between man and beast. If, at the same time as the command was given ומלאו את הארץ, Man was restricted exclusively to vegetarian food — grain and fruit — the earth must everywhere have offered the possibility of such food, and so must have had a different climatic nature to what it has now. A fact for which proof is offered by the discovery of fossilized remains in the extreme North, of plants which now only grow in tropical regions. It was only after the flood that men were allowed to kill animals and to eat animal food. But with the flood there was also a change, a general disturbing change, in the nature of the conditions of the earth itself, הנני משחיתם את הארץ, and that may account for the permission to eat animal food being given. With the permission to eat animal food the first dietary law, אבר מן החי, was introduced, as the dietary laws altogether only refer to animal food, and the conception of vegetarian food may not unlikely be a guide to the understanding of the choice of animals which the Torah has made for food.

וידי כן. Thus did the present condition — the earth being inhabited by animals and men, and the relation of Man towards the earth and animals — come into existence.

V. 31. וירא א' כי טוב. We already know this saying: וירא א' which we have encountered at every phase of the creation. We have already recog-

29. And God spake: see I have given you all herbage that strews seed which is on the surface of all the earth, and every tree on which there is fruit which strews its seed; to you it shall be for food;

30. and to every animal of the earth and to all the birds of the heaven and to every thing that

29. וַיֹּאמֶר אֱלֹהִים הִנֵּה נָתַתִּי לָכֶם
אֶת-כָּל-עֵשֶׂב זֶרַע וְזֶרַע אֲשֶׁר עַל-
פְּנֵי כָל-הָאָרֶץ וְאֶת-כָּל-הָעֵץ אֲשֶׁר-
בּוֹ פְרִיעֵץ זֶרַע וְזֶרַע לָכֶם יִהְיֶה
לְאֹכְלָהּ:

30. וְלִכְלֵחַיִת הָאָרֶץ וְלִכְלֵ-עוֹף

profane, which has nothing to do with divine matters. God takes the whole of life for His service, demands it for the calling of "Adam", and in the very first place, the family and civil life.

וּמלאו את הארץ further expresses the intention of God, that the human race should spread all over the earth. Thereby the carrying out of Man's mission on earth is not attached to any particular zone or climate, and can not be affected by any special conditions brought about by the influence of any land or climate. The whole world is meant to be אדמה, the human Kingdom, "Adam's earth". Everywhere, under every climatic and topographic influence, and with every variety of life brought about thereby, the great human mission of life can be carried out, and Man's likeness to God not lost.

ורדו בדגת וגו'. Above, in giving the command, the whole higher animal world is expressed by בהמה, the word חיה is missing, so that there חיה בכלל בהמה. Here it only says חיה, so that בהמה is understood as being included in חיה. There, in the command, the whole animal world to be mastered and ruled by Man is presented as בהמה, as pedestal for the higher dignity of Man. Here, where they first are actually to be brought to Man, they are described as חיה, they are still חיה, in the sphere of their own closed independent life.

V. 29—30. It does not say להנה נתתי לכם דאכלה, but simply נתתי לכם. Also by the interpunctuation א on זרע the דאכלה is separated from the preceding as a completely independent sentence. Also if here it simply wanted to give the permission to eat vegetarian food, that surely would have already been included in the וכבשה of the preceding verse. Moreover one cannot overlook the fact that at the fruit-trees זרע זרע is expressly stressed, although the seeds of fruit are not meant for human consumption. From all this, the sense of the verse seems to be: See, I have given you all herbage that strews seed, which is on the surface of the whole world, and every tree on which there is fruit which strews its seed, i.e. the first of that which grows from seed, and the first fruit-trees I have created,

very good. Everything relatively רע only appears רע when looked at alone, by itself, in a fraction of time and space. But this disappears, yea itself becomes טוב — even הרע מות, יצר הרע, temptation, suffering, death — and then because we did not expect it, even טוב מאוד — as soon as we broaden our minds and look at the whole. If we would look at single things in connection with the whole, look on ourselves, our lives in connection with the whole of our true lives, not merely as תחתונים but also as עליונים, not only in our earthly life of our senses, but also in our spiritual godly relationship, not only in relation to הוה but also עולם הבא, consider every internal and external fight in the light of the spiritual freedom which victory brings, every contemporary moment in relation to the eternity that awaits us, then we too, with מאיר ר' would write in the margin of our תורה on the words טוב מאוד the gloss מות טוב, or with the other sages: והנה טוב זו מדת טוב. מאוד זו יסורים; הנה טוב זה יצר הרע, מאוד זה יצר הרע (ב"ר ט'). Just in the real "goodness" of these apparently "bad" things in life not only the טוב, but the טוב מאוד of all that God created, shows itself. I can suffer in the present, if through that I become wiser and nobler for the future, may even suffer for, yea, may have to spend the whole of my seventy years in trials, after all they are only a drop in the ocean of eternity that awaits me. Could we but see at one glance the whole picture of God's management of events interworking with and on each other in all time and in all spheres, even as He sees it, we should indeed agree with His verdict: והנה טוב מאוד!

מאוד. As a noun, it denotes the whole extent of means and strength, hence fortune. As an adverb it describes the conception to which it refers, in the whole measure of its possible extent, as far as it can possibly reach, accordingly, to the highest degree.

ויהי ערב ויהי בקר יום הששי, so it became evening, so it became morning, אמר ריש דקיש מאי דכתיב ויהי ערב ויהי בקר יום הששי, ה' יתירה. למה לי. מלמד שהתנה הקב"ה עם מעשה בראשית ואמר להם אם ישראל מקבלים התורה אתם מקיימין ואם לאו אני מחזיר אתכם לתהו ובהו (שבת פח"א). יום הששי. אמר ר' יודן (ב"ר ט'). We can find the explanation of these sentences if we realise the meaning of the ה. In general, a noun given the distinguishing adjective ה. by itself, without any following qualifying sentence, is designated as an object for which our minds have been prepared by what preceded it. "This is a man" brings the idea "man" to our minds quite by itself as something fresh; but "This is the man" or also "this is the man" presents him as something about which we already know. Were it to have said here יום ששי, this was a sixth day, it would have had no further relationship to the preceding days beyond its being number six in the series. But when we are told יום הששי that this was the sixth day, we are clearly meant to regard this day as one for which the others were preparatory, one to which they led up to, in which the list of creations found

was very good. And it became evening and it became morning: the sixth day.

עֲשָׂה וְהָיָה טוֹב מְאֹד וַיְהִי-עֶרֶב
וַיְהִי-בֹקֶר יוֹם הַשִּׁשִּׁי: פ

nised how the fact that this saying always occurs *after* the completion of a creation, is to bring home to us the completely free power of the Creator over His creation, and the work continuing in existence being dependent on His approval. Here, too, we should not find anything striking, if here, at the final phase of the Creation it only said: וירא א' כי טוב. But it says: "see there!" "lo", so that here, apart from what this saying has hitherto conveyed to us, there must be in addition some new thought to be brought to us. In any case this would have occurred to us at the first glance at the added word מאוד. All the phonetic relations of the root speak for this way of taking the meaning of the word הנה (compare the meanings of ענה, חנה, הנה, אנה). If then הנה always leads the trend of our thoughts to a new idea, and if מאוד is added to this new conception of טוב, that we have hitherto been taught to consider only as טוב good, we are now to consider as טוב מאוד "very good", then there must be something indicated which must be the motive for this new nuance of our judgment, and this new conception is obviously the word כל. Every single creation is good, but only now, when the series of creations is closed, and each single one can be considered in relation to the whole, everything, כל is not only טוב but טוב מאוד. כל is not only the conception of plurality "all", that therein every-one is included and none left out, but כל is a conception of the union of the plurality, is many looked on as a single unit, not so much "all" as "the whole". כל, root is כלל. כלל in the mouth of the חכמים means, ring, hoop, wreath, crown, the idea of round, circle. (cf. גלל to turn about an axis). But a circle is naught but the most complete line, that space that is ruled with the same measure of force from one point in every conceivable direction. A circle is therefore a pregnant expression for the whole sphere that a being can control from his own standpoint. Hence all the expressions for the conception of completion and perfection are related in Hebrew to the word "circle". That is why כל, too, is not so much the sum of many as the designation of the totality of a conception. So here too: God saw the whole of what He had created, saw how everything fitted together harmoniously, how they all turned round one point (it does not say אשר עשה but את הכל אשר עשה) the harmony, the union of all that He had created, He considered each in its connection with the whole, והנה טוב מאוד. Good, there too where we should not have expected it, where, looked at separately, by one who does not see the whole, it would appear imperfect. Thus everything created, everything in existence, looked at in connection with everything else, is