

### **'Human' or 'Hubris' Being**

At the conclusion of G-d's creating Adam, Eve, and all the living beings, the verse concludes with, "And G-d blessed them, and God said to them, "Be fruitful and multiply and fill the earth and subdue it, and rule over the fish of the sea and over the fowl of the sky and over all the beasts that tread upon the earth." After which, there are two verses that tell us, "And G-d said, 'Behold, I have given you every seed bearing herb, which is upon the surface of the entire earth, and every tree that has seed bearing fruit; it will be yours for food.'" and, "And to all the beasts of the earth and to all the fowl of the heavens, and to everything that moves upon the earth, in which there is a living spirit, every green herb to eat."

Rashi, in explaining the latter two verses, quotes the closing words of the first verse, and the opening words of the second verse, explaining: "'It will be yours for food And to all the beasts of the earth': He equated cattle and the beasts to them [to man] regarding the food [that they were permitted to eat]. He did not permit Adam and his wife to kill a creature and to eat its flesh; only every green herb they were all permitted to eat equally. And when the sons of Noah came, He permitted them to eat flesh, as it is said (-below 9:3): 'Every creeping thing that is alive, etc.' Like the green herbs, which I permitted to the first man, I have given you everything."

**Question 1:** Rashi's opening words, "He equated cattle and the beasts to them [to man] regarding the food [that they were permitted to eat]," lead to commentaries seeking explanation:

The *Gur Aryeh* sees this equating as the, "Just as animal could eat only every green herb, so too man could eat only every green herb, and nothing else."

The *Levush* questions this, for (unlike Nachmanides,) he sees the simple meaning of the Scriptures to make no comment of all animals, prior to Adam's eating from the *Tree of Knowledge*". Thus, this could not be what Rashi means with the verse' equating man to animal. Rashi's making no mention of such a change within the animal kingdom of being all herbivores, and only after the sin, some became carnivores, seems to be inline with the *Levush*.

The *Re'em* sees the "equated" to mean that just as animal were not permitted to eat humans, so too, humans were not allowed to eat animals. However, if this be the case, then Rashi would have been obligated to tell us that animals were not permitted to eat humans?!

**Question 2:** Even the *Gur Aryeh* question as to why Rashi needs to introduced an "equation" to extrapolate that man was not allowed to eat animal, when the simple verse teaches us, by simple elimination: "Behold, I have given you every seed bearing herb, which is upon the surface of the entire earth, and every tree that has seed bearing fruit; it will be yours for food," and nothing else, including animal flesh!

**Question 3:** Rashi defines his works on the Pentateuch as, "Come only to explain the simple meaning of the Scripture." Hence, what does the, "He equated cattle and the beasts to them [to man] regarding the food," come to teach in the *Simple Meaning of the Scripture*?

Besides these three questions on Rashi's opening "Equated" there are more questions on Rashi's commentary here:

**Question 4:** Why does Rashi use an unusual wording of, "He did not permit," rather than, the usual, wording of "however, meat is forbidden"?

**Question 5:** Rashi adds on, "He did not permit Adam and his wife to kill a creature and to eat its flesh," which means that Rashi is of the opinion that if an animal was dead, man was allowed to eat of its flesh. How does Rashi know this from the *Simple Meaning of the Scripture*, which seems to have clearly stipulated that only, "every seed bearing herb... it will be yours for food"?

**Question 6:** Why does Rashi repeat himself, after stating that man may not eat animal, "only every green herb they were all permitted to eat equally."?

Let us now look at what Rashi states concerning Noah, "And when the sons of Noah came, He permitted them to eat flesh, as it is said (-below 9:3): 'Every creeping thing that is alive, etc.' Like the green herbs, which I permitted to the first man, I have given you everything."

The reason why Rashi needs to explain this here, and not wait until the young student reaches that verse, is abundantly clear: *The child sees that we do slaughter animals and eat its flesh!?* Hence, Rashi needs to immediately upon learning the prohibition upon man's eating animal, that this was later changed, and G-d gave Noah and his sons permission to eat animal. However...

**Question 7:** Rashi doesn't need to quote and explain the verse of Noah. Rashi could state that in the times of

Noah, G-d permitted man to eat animal.

*Question 8:* If Rashi is quoting the verse then why does he leave out the main words of the verse, "Every moving thing that lives shall be yours to eat," replacing it with an, "etc."?! And while leaving out those words, Rashi does at length quote the and explain the verse's words, "Like the green herbs, which I permitted to the first man, I have given you everything"?

*Explanation:* Rashi is dealing a question that our verses bring up in the *Simple Meaning of the Scripture*: Chapter one of Genesis is speaking of G-d's creating the world, including mankind and all leaving animals. However, this is not the place for laws and prohibitions of what Adam can or cannot eat?!

That G-d said to Adam, upon his being created (a) "Be fruitful and multiply," is because G-d is speaking of the ongoing existence of all that He has created, (b) "and rule over the fish of the sea and over the fowl of the sky and over all the beasts that tread upon the earth," is G-d defining to Adam, that his being created with, "His Image and Likeness," thus, he is to rule over all other living beings.

To explain why (i) the verse (in the chapter speaking of creating the world, and Adam) is speaking of what Adam is to eat, (ii) and what the animals are to eat, Rashi tells us that this is not about the laws of what humans and animals are allowed to eat, but rather a direct continuation of G-d defining to Adam what creation the human is: (-verse 29) "...it will be yours for food." (-verse 30), "And to all the beasts of the earth...": G-d is telling Adam that he is but a creation just like the animals are creations.

That Adam may not eat an animal is extrapolated from the first verse's "I have given you every seed bearing herb... it will be yours for food." However, G-d is immediately explaining to Adam, that his yes being allowed to eat of all the greens is "as that of the animal's" being, "equated". Meaning, that even though man was created in "His Image and Likeness," and therefore is to, "rule" over all living beings, nevertheless, man is to know that he is but a creation, just as that of an animal. Thus, G-d immediately defines for Adam that his G-d-given power and mandate to rule over all living beings does not include taking their life in order to eat and sustain himself from them. For his ruling over the animal is not about who he is, but about what G-d has given him to be and to do, and nothing more.

Thus, this speaks not of what Adam can eat, and the being equated speaks not of the what Adam is to eat and the what animals are allowed to eat. It is only about the why, and therefore, the fact that animals do eat animals isn't an issue. Rather, that Adam's eating and Animals' eating are as G-d's creations being granted what G-d allows them to eat. Thus, Rashi repeats himself, in his conclusion, "only every green herb they were all permitted to eat equally." So too, Rashi does not use the usual wording of "forbidden" which applies as to a law of what may be eaten, but rather, uses the word, "was not granted permission," in "story form" so that we understand the point here is the why and not the what. Being that this is to define the "and you shall rule over."

This also clarifies why Rashi's opinion is that we are not speaking about eating meat of an animal, which was permitted according to the *Simple Meaning of the Scripture*, because happening upon a dead carcass and eating it is not a misunderstanding nor abuse of, "and you shall rule over..."

With this understanding, that ultimately, these verses concerning what Adam is to eat, is all about G-d dealing with man's with hubris, we can now understand the lengthiness with the ending of Rashi, concerning the sons of Noah being granted permission to eat animal. The obvious question at hand is, do not the sons of Noah need to be reminded not to fall into being hubris and abusing their 'rulership' over all living animals, now that they were allowed to kill an animal for their own sustenance?! Thus, Rashi is lengthy with the student in explaining that which the sons of Noah were given permission to kill an animal for eating its flesh.

Note: There is the simple explanation of commentators (see for example Rabbi Raphael Samson Hirsh,) who explain that the nature of the world, and that of the human, was weakened by the entire *Flood* process. Hence, mankind now needed to eat animals for its sustenance. Thus...

Man's being given permission to eat animal is a change in the what, but not in the why man may or may not eat animal. Thus, we immediately have the verse concluding with, "But, flesh with its soul, its blood, you shall not eat," being that nothing changed concerning the definition of man's rulership over all living beings. Thus, Rashi makes sure to point out that the sons of Noah's eating meat is, "Like the green herbs, which I permitted to the first man, I have given you everything." The "permitted" is nothing more, but only exactly like, "which I permitted to the first man." This explains why Rashi purposely leaves out the words, "shall be yours to eat," being that it is not about the what, but the why.

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*The Lesson:* The word for "rule" used in these verses is "uredu - וָרָדוּ". Rashi explains the reason as to why the verses uses this specific wording for ruling is to teach us a double message: "This expression contains both the meaning of ruling and the meaning of subservience. If he merits, he rules over the beasts and over the cattle. If he does not merit, he becomes subservient to them, and the beast rules over him."

The word for merit is, "zacha - זָכָה," which can also be interpreted as refined. Thus, Chassidus teaches that what the Sages are telling us is that only when one 'refines' his coarseness and ego, then he "merits" to "he rules over the beasts and over the cattle." However, if he "does not refine" then he "he becomes subservient to them, and the beast rules over him".

Man must remember that it is never (-Deuteronomy 8:17-18), "My strength and the might of my hand that has accumulated this wealth for me," but always only, "for it is He that gives you strength to make wealth." For when one falls into the hubris of, "My strength and the might of my hand that has accumulated this wealth for me," then not only is it, "He equated cattle and the beasts," but rather, it becomes, "he becomes subservient to them, and the beast rules over him."

And this is the reason as to why immediately following the "and rule over," the Torah teaches us, "He equated cattle and the beasts to them [to man]," so that we understand the parameters of, "and rule over."

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*Additional Lesson:* So too, it is for the Jew, within the human race itself. Our sages teach (-Yevomos 61a), "you (the Jewish people) are called Adam." G-d said to Israel (-Isaiah 61:5), "And strangers shall stand and pasture your sheep, and foreigners shall be your plowmen and your vinedressers." And that even in the times of exile, when the gentiles are kings and ministers (-ibid 49:23), "and kings shall be your nursing fathers and their princesses your wet nurses."

Here too the lesson is, that if one falls into the hubris of, "My strength and the might of my hand that has accumulated this wealth for me," even if it started with his first remembering that his being "Adam," only because he is, "Adameh (likened to; created "in our image and likeness) to the Supernal Ones," however, now he believes that all these virtues of Adam/Adameh are his own, than he is, "he does not refine," "he does not merit," and then it becomes that not only do the gentiles not look upon and treat Israel with respect, but rather, "he becomes subservient to them, and the beast rules over him."

It is only when Israel recognizes that, "for it is He that gives you strength to make wealth," and that he subjugates his own wisdom and understanding to the wisdom of G-d in Torah and Code of Jewish Law, and behaves accordingly that we see openly, "and kings shall be your nursing fathers and their princesses your wet nurses," even in the times of exile, until we reach, "And strangers shall stand and pasture your sheep, and foreigners shall be your plowmen and your vinedressers," with the arrival of our righteous Moshiach.