

שיעור ה - אור ליום ד' ב"א מרחשון תשס"ו

1. Worksheet #7
2. Unfinished business from יום חמישי
  - 2.1. רש"י ד"ה ויברך אותם
    - 2.1.1. Rashi Q: Why did they require a ברכה?
    - 2.1.2. Rashi A: Since they are hunted
      - 2.1.2.1. Fish and birds received a ברכה not received by animals, thus they reproduce year round and have no set breeding season (like people but unlike animals).
      - 2.1.2.2. Had ה' blessed the חיות He would not have cursed the נחש later because cursing can not come upon a blessed object. This explains why נח cursed כנען and not חם. ה' had already blessed נח and his sons including חם. Cursing חם would have been pointless. Perhaps this explains אברהם's disdain for כנען (אין ארור מתדבק לברוך).
      - 2.1.2.3. Regarding בהמות we find very often the terms חיות and בהמות interchanged.
3. פסוק כ"ד
4. בהמה וכו' general grouping. More specific נפש חיה
5. חיתו ארץ = animals of the land
6. בהמה = plant eaters regardless of whether they are domesticated or not. חיות = flesh eaters. רמש = land crawlers as seen in Rashi.
7. רש"י ד"ה ורמש
  - 7.1. Rashi may be bothered by what seems to be similar creatures on יום ה' and יום ו'. Perhaps Rashi is pointing out a difference between רמשים and שרצים although the term רמש was used before, it obviously was only going on the דג and עוף varieties.
8. ויהי בן ספורנו - this is it, the only lasting animals. Any crossbred animal won't reproduce.
9. One final word about crawlers. גר"א: Each of the crawlers has a different יסוד
  - 9.1. יסוד מים is יום ה' - שרץ המים - created on
  - 9.2. יסוד אוויר (or רוח) is יום ה' - שרץ העוף - created on
  - 9.3. יסוד אדמה is יום ו' and reproduced through male/female reproduction is שרץ - created on
  - 9.4. יסוד אש is יום ו' and not reproduced through the above but rather from the "heat of garbage" is רמש. There is no questioning the truth of the גר"א's words. The חסרון is our understanding.
10. פסוק כ"ה
11. The only thing missing from the ציווי is the נפש חיה. Why? מדרש ה', gave the ציווי to create the שדים but שבת came and they only had a soul but not a body.
12. חית הארץ למינה = each creation knows how to take care of itself. משל, weasel, after a snake bite rolls in the thorns to get rid of the venom.
13. גר"א focuses on למינה ... ויעש that each creation was created with a body suitable to its needs. (Sort of the reverse of evolution)

14. פסוק כ"ו (MAN)
15. רש"י ד"ה נעשה אדם
- 15.1. Rashi Q: Why plural
- 15.2. דרך ארץ
- 15.2.1. Rashi adds that later on the פסוק will make it very clear that it's One G-d.
16. רש"י ד"ה בצלמנו
- 16.1. Rashi Q: What is בצלמנו?
- 16.1.1. It can't be man's form because he was not yet created.
- 16.1.2. It can't mean like ה' because there is a ב which means "in" as opposed to כ which means "like". Interestingly, most people translate בצלמנו as כצלמו which seems to go against this interpretation of Rashi.
- 16.1.2.1. תמונה picture is made from a form (like a stamp from a stamper)
- 16.1.2.2. צלם is the form itself (like a stamper)
- 16.2. Rashi A: בצלמנו = in our form, the form ה' created for Himself for the sake of creating mankind.
17. רש"י ד"ה כדמותנו
- 17.1. Rashi Q: What does כדמותנו add?
- 17.2. Rashi A: Ability to understand and reason
18. רש"י ד"ה וירדו בדגת הים
- 18.1. Rashi Q: Why does it **not** say וימשלו, and they will rule?
- 18.2. Rashi A: וירדו has a double meaning
- 18.2.1. Either we dominate
- 18.2.2. The animals dominate.
- 18.2.2.1. The later a creation comes, the more elevated its צורה. Only when אדם recognizes his מדריגה is he considered elevated. Without a recognition of his צורה he is merely another creation and the natural הכנעה (submission) of earlier creations is lost. Man would then, due to his weak physicality, be at the mercy of the animals.