

שיעור י"ח - אור ליום ד' י"ח מבת תשס"ו

1. Worksheet #15
2. פסוק כ"א
 - 2.1. ויפל = and he caused to fall
 - 2.2. תרדמה = sleep (אוונקלום), according to אבן עזרא it's a little deeper than normal sleep
 - 2.3. צלעתיו = his sides
 - 2.4. תחתנה = beneath it (אבן עזרא - in its place)
3. רש"י ד"ה וישן ויקח (#3)
 - 3.1. Rashi Q: Why was it necessary for אדם to be asleep?
 - 3.2. Rashi A: אדם, instead of being happy, would be disgusted by חוה, due to his own physical pain as well as what must have been a messy sight.
4. כלי יקר - by the creation of אדם we find the first letter ם because of the additional support אדם would need to fight his evil inclination that was now enhanced due to woman.
 - 4.1. Not the כלי יקר - the letter ם also represents 'ה's protection (ring). When אחשוורוש removed his ring, the protection for the Jews was gone. It was later returned to מרדכי.
5. פסוק כ"ב
6. רש"י ד"ה ויבן (#4)
 - 6.1. Rashi Q: If אדם was a two parted creature but חוה was already around, why does it say "And He built?" She was already built! (בשלמא זנב שפיר)
 - 6.2. Rashi A: Fashioned for childbirth.
7. ויבן can also be hinting at ה' braiding חוה for presentation to אדם.
8. ויבן can also be בינה יתירה
9. ויביאה - just like parents would bring a child to the חופה
10. פסוק כ"ג
11. לזאת = lit. to this, אבן עזרא = because of this (her being flesh of my flesh ect.)
12. Also אבן עזרא אשה has a dagesh in the ש for the missing ם from איש. The reason the ם is missing may be to differentiate between אשה and אישה which means "her husband"
13. רש"י ד"ה זאת הפעם (#5)
 - 13.1. Rashi Q: Why זאת הפעם, this time?
 - 13.2. Rashi A: There were other times.
 - 13.2.1. Some say רש"י means he literally was משמש with the animals. How is this possible if he was commanded on עריות? The command wasn't until later.
 - 13.2.2. Doesn't it cause עקריות in animals? גם
 - 13.2.3. Wasn't it disgusting? Just like by the נחש, animals weren't gross back then.
 - 13.2.4. Most מפרשים say רש"י (the מדרש by extension) can not mean this literally. A holy being like אדם wouldn't spend what was obviously a considerable amount of time being בועל every animal. Also there is the physical impossibility by many species.
 - 13.2.5. Instead the word בא means like לבוא, meaning, he "came" to see if any animal

was a match for him, but הלילה, he did not engage in ביאה with them.

13.2.6. בא - גר"א can be an expression of choosing. אדם tried choosing and was not satisfied that he found his match until הוה.

14. ה' showed אדם all of the animals and אדם realized each had a pair. When הוה was brought before him he said, "This time" this is for me.
15. איש אשה - אדרת אליהו means from her איש, husband. Why by humans does the female come from the male but by animals, the male and female were created separately? To encourage fidelity. For an animal to engage in relations with many animals is no big deal. People should be loyal to each other.
16. ה' a person's match is from ה' - ר"ת מזל - מאיש לוקחה זאת
17. פסוק כ"ד
18. (#6) רש"י ד"ה על בן יעזב איש
 - 18.1. Rashi Q: Who is saying this? Where would אדם come to concepts of leaving a father or mother. Besides, there was no one to leave or cling to?
 - 18.2. Rashi A: ה' is saying what the normal way of the world will be.
 - 18.2.1. Where does רש"י derive the part about עריות for בני נח?
 - 18.2.1.1. על בן יעזב איש teaches us the prohibition to his father's wife (1). ואת אמו teaches us he's forbidden to his mother (2). ודבק, and not to another male (3). ברשתו and not his friend's wife (4). והיו לבשר אחד excludes animals (5). From אברהם's statement to אבימלך, we learn the prohibition of a sister by their mother (6). In total, a בני נח has six עריות.