That is why Adam was created all alone!

1. Genesis 1:24-27

24 God said: The land [aretz] shall bring forth living souls [nefesh hayah] according to their type [or “gender”], herd animals [or “cattle”], crawling things, and the wildlife of the earth according to their type. And so it was.

25 God made the wildlife of the land according to their type, and the herd animals according to their type, and all crawling things of the soil [adama] according to their type. God saw that it was good.

26 God said: We will make adam, in our image [tzelem], and like our appearance [damut]. Let them go down [yoreid] over the fish of the sea, the fowl of the heavens, and herd animals, and all the land and all the crawling things that crawl upon the land.

27 So God created adam in his image [tzelem]; in the image of God [b-tzelem elohim] He created it, male and female He created them.

29 God said: 'Behold, I have given you every herb that seeds that is on the face of all the land, and every tree in which is the fruit of a tree, seeding seed--to you it shall be for eating;

30 and to all the wildlife of the land, and to all the fowl of the heavens, and to all that creep on the land, that has in it a living soul [nefesh hayah], [I have given] every green herb for food.' And so it was.

31 Then God saw everything that He had made, and, behold -- very good. And there was evening and there was morning, the sixth day. {P}
2. Genesis 2:4-7; 2:18-20

4 These are the begettings of the heavens and the earth in their being created. At the time of Adonai God’s making of earth and heaven,

5 no bush of the field was yet on the land. No plant of the field had yet sprung up. For Adonai God had not yet rained on the earth and there was no adam to work the adama [soil].

7 And Adonai God formed [yatzeir] the adam of dust from the adama [soil], and blew into his nostrils the breath of life [nishmat hayim] and the adam became a living soul [nefesh hayah].

18 Now Adonai God said, It is not good, the adam being alone by himself. I will make him a helper corresponding to him [k’negdo, literally “as against him”].

19 So Adonai God formed [yatzeir] from the adama [soil] every living-thing [hayah] of the field and every fowl of the heavens, and brought each to the adam to see what he would call it and whatever the adam called it as a living soul [nefesh hayah], that is its name.

20 The adam called out names for every herd animal and the fowl of the heavens and for every living-thing [hayah] of the field, but for the adam there could be found no helper corresponding to him.

21 Adonai God made the adam drowsy, and he slept; and He took one of his ribs, and closed flesh in place of [tachat, literally under] it.

22 And Adonai God built the rib, which He took from the adam, into a woman, and brought her to the adam.

23 And the adam said: ‘Finally! Bone of my bones, and flesh of my flesh. She shall be called Woman, because she was taken out of Man.’
How do they threaten witnesses in capital cases? ...

In capital cases, his blood and the blood of all his seed [descendants], until the end of all the generations, are dependent on it, as we found about Cain, who killed Abel. It is said of him, “the bloods of your brother cry out from the soil [adamal]” (Gen 4:10). It doesn’t say “blood of your brother” but “bloods” -- his blood and the blood of all his seed. ...

This is the reason adam was created alone (yichidi=by himself, alone, unique) in the world -- To teach that anyone who destroys a single soul, they (Heaven?) treat him as if he had destroyed an entire world. And anyone who maintains alive a single soul, it’s as if he maintains an entire world.

And because of the Peace of Creation, so that no person (adam) would say to his comrade, “Abba was greater than your father.” And so that the heretics wouldn’t say “there are many Authorities in Heaven.”

And to tell the greatness of the King, King of kings, blessed be He, because when a person (adam) stamps many coins from one mold, each one is similar to the other. But when the King of kings, the Holy-blessed-be-He, stamped all humanity (adam) in the mold of the first person (adam), not one person (adam) of them is similar to his comrade. Therefore each individual must say, “the world was created for me.”
How do they threaten witnesses in capital cases? ...

In capital cases, his blood and the blood of all his seed [descendants], until the end of the world, are dependent on it, as we found about Cain, who killed his brother, and it is said “the bloods of your brother cry out” (Gen 4:10). It doesn’t say “blood of your brother” but “bloods” -- his blood and the blood of all his seed.

This is the reason adam was created alone (yichidi=by himself, alone, unique) -- To teach you that anyone who destroys a single soul from Israel, Scripture treats him as if he had destroyed an entire world. And anyone who maintains alive a single soul, Scripture treats him as if he maintained an entire world.

And because of the Peace of Creation, so that no person (adam) would say to his comrade, “Abba was greater than your father.” And so that the heretics wouldn’t say “there are many Authorities in Heaven.”

And to tell the greatness of the Holy-blessed-be-He, because when a person (adam) stamps many coins from one mold, each one is similar to the other. But when the King of kings, the Holy-blessed-be-He, stamped all humanity (adam) in the mold of the first person (adam), not one person (adam) of them is similar to his comrade. Therefore each individual must say, “the world was created for me.”
5. Gemara to the above mishnah (T.B. Sanhedrin 38a):

Daniel Greenwood
Nivrah Adam Y'chidi

6. Breishit Rabba 8:1 (and parallel versions at BR 17:6, Berakot 61a, Eruvin 18a; Midrash V’Yikra Rabba 14, Midrash Tehillim 139, 529)

Rabbi Jeremiah ben Elazar said, When the Holy-one-blessed-be-He created the first adam, he created him androgynous -- therefore it is written, “Male and female He created them.

R. Shmuel bar Nahman said, When the Holy-one-blessed-be-he created the first adam, he created him with two faces, and he sawed him apart and made him backs – one back here and one back there.

They objected, But it is written “and He took one of his tzelaot (ribs)”. He answered them, [translate that as] “He took one of his sides”, translating tzela as in Exodus 26:20, “and for the second tzela (side) of the Tabernacle”.

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7. Yeshayahu Leibowitz, Judaism, Human Values and the Jewish State, 80-86

[God gave no holiness to the Jewish people but only provided us with a route to holiness, by the mitzvot. The view that the people are holy is Korah’s, who declared that “all the congregation is holy” (Num 16:3). But] the holiness of the Jewish people is not a fact, but an end or goal. Holiness is dependent on the doing of “all my commandments” – a condition that clashes with human nature...

The Judaism of Moses is arduous. It means knowing that we are not a holy people. The Judaism of Korah is very comforting. It allows every Jew to be proud and boast that he is a member of the holy people, which is holy by its very nature. The obligates him to nothing. There is no greater opposition than that between the conception of am segulah (chosen people) implying subjection to an obligation and am segulah as purely a privilege. He who empties the concept of the Jewish people of its religious content ... and still describes it as am segulah turns this concept into an expression of racist chauvinism.