

L'fi-kach Nivrah Adam Yehidi!
That is why Adam was created all alone!

1. Genesis 1:24-27

- כד** וַיֹּאמֶר אֱלֹהִים, תּוֹצֵא הָאָרֶץ נֶפֶשׁ חַיָּה לְמִינָהּ, בְּהֵמָה וְרֶמֶשׂ וְחַיֵּי-הָאָרֶץ, לְמִינָהּ; וַיְהִי-כֵן.
- 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.
- כה** וַיַּעַשׂ אֱלֹהִים אֶת-חַיֵּי הָאָרֶץ לְמִינָהּ כַּה, וְאֶת-הַבְּהֵמָה לְמִינָהּ, וְאֶת-כָּל-רֶמֶשׂ הָאֲדָמָה, לְמִינָהּ; וַיִּרְא אֱלֹהִים, כִּי-טוֹב.
- 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.
- כו** וַיֹּאמֶר אֱלֹהִים, נַעֲשֶׂה אָדָם בְּצַלְמֵנוּ כִּוְצַלְמֵנוּ; וְיִרְדּוּ בְדֶגְתַּי הַיָּם וּבְעוֹף הַשָּׁמַיִם, וּבַבְּהֵמָה וּבְכָל-הָאָרֶץ, וּבְכָל-רֶמֶשׂ עַל-הָאָרֶץ.
- 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.
- כז** וַיִּבְרָא אֱלֹהִים אֶת-הָאָדָם בְּצַלְמוֹ, כַּצֶּלֶם אֱלֹהִים בָּרָא אֹתוֹ: זָכָר וּנְקֵבָה, בָּרָא אֹתָם.
- 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.
- כט** וַיֹּאמֶר אֱלֹהִים, הִנֵּה נָתַתִּי לָכֶם אֶת-כָּל-עֵשֶׂב יֹרֵעַ זֶרַע אֲשֶׁר עַל-פְּנֵי כָל-הָאָרֶץ, וְאֶת-כָּל-הָעֵץ אֲשֶׁר-בּוֹ פְּרִי-עֵץ, זֶרַע זֶרַע: לָכֶם יִהְיֶה, לְאֹכְלָהּ.
- 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;
- ל** וְלִכְל-חַיֵּי הָאָרֶץ וְלִכְל-עוֹף הַשָּׁמַיִם לְאֹכַל רֶמֶשׂ עַל-הָאָרֶץ, אֲשֶׁר-בּוֹ נֶפֶשׁ חַיָּה, אֶת-כָּל-יֶרֶק עֹשֶׂב לְאֹכְלָהּ; וַיְהִי-כֵן.
- 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.
- לא** וַיִּרְא אֱלֹהִים אֶת-כָּל-אֲשֶׁר עָשָׂה, וְהִנֵּה-טוֹב מְאֹד; וַיְהִי-עֶרֶב וַיְהִי-בֹקֶר, יוֹם הַשְּׁשִׁי. {P}
- 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

- ד אלה תולדות השמים והארץ, ד
בהבראם: ביום, עשות יהוה אלהים--ארץ
ושמים.
- 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,
- ה וכל שיח השדה, טרם יהיה בארץ, וכל-עשב ה
השדה, טרם יצמח: כי לא המטיר יהוה אלהים
על-הארץ, ואדם אין, לעבד את-האדמה ,
- 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].
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- ז ויצר יהוה אלהים את-האדם, עפר מן-האדמה ז
ויפח באפיו, נשמת חיים; ויהי ,
האדם, לנפש חיה .
- 7 And Adonai God formed [*yotzeir*] 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*].
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- ח ויאמר יהוה אלהים, לא-טוב היות האדם ח
לבדו; אעשה-לו עזר, כנגדו
- 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"].
- ט ויצר יהוה אלהים מן-האדמה, כל-חית יט
השדה ואת כל-עוף השמים, ויבא אל-האדם,
לראות מה-יקרא-לו; וכל אשר יקרא-לו האדם
נפש חיה, הוא שמו
- 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.
- כ ויקרא האדם שמות, לכל-הבהמה ולעוף כ
השמים, ולכל, חית השדה; ולאדם, לא-מצא
עזר כנגדו
- 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.
- כא ויפל יהוה אלהים תרדמה על-האדם כא
ויישן; ויקח, אחת מצלעותיו, ,
ויסגר בשר ,
תחתונה
- 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.
- כב ויבן יהוה אלהים את-הצלע אשר-לקח כב
מן-האדם, לאשה; ויבאה, אל-האדם
- 22 And Adonai God built the rib, which He took from the *adam*, into a woman, and brought her to the *adam*.
- כג ויאמר, האדם, זאת הפעם עצם מעצמי, כג
ובשר מבשרי; לזאת יקרא אשה, כי מאיש
לקחה-זאת
- 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.'

3. Mishnah Sanhedrin Ch 4, Mishnah 5 (Talmud Yerushalmi Sanhedrin 22a) (also quoted in Pirkei deRabbi Eliezer ch. 47, Eliyahu Rabbah 11, Yalkut Shimoni on Exodus 166)

כיצד מאיימין על עידי נפשות

...

היו יודעין שלא כדיני ממונו' דיני נפשות דיני ממונות אדם נותן ממון ומתכפר לו
ודיני נפשות דמו ודם זרעיותיו תלויין בו עד סוף כל הדורות שכן מצינו בקין כשהרג את הבל נאמר בו קול
דמי אחיך צועקים אלי מן האדמה אינו אומר דם אחיך אלא דמי אחיך דמו ודם זרעיותיו

...

לפיכך נברא אדם יחידי בעולם ללמד שכל המאבד נפש אחת מעלין עליו כאילו איבד עולם מלא וכל המקיים
נפש אחת כאילו קיים עולם מלא
ומפני שלום הבריות שלא יאמר אדם לחבירו אבא גדול מאביך
ושלא יהו המינין אומר רשיו' הרבה יש בשמים
יג' להגיד גדולתו של מלך מלכי המלכי' ברוך הוא שאדם טובע כמה מטביעו' בחותם אחד וכולן דומי' זה לזה
ומלך מלכי המלכי' הקב"ה טבע את כל אד' בחותמו של אדם הראשון ואין א' מהן דומה לחבירו לפיכך כל
אחד ואחד חייב לומ' בשבילי נברא העולם

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 [*adama*]" (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."

4. Mishnah Sanhedrin Ch 4, Mishnah 5 (T.B. Sanhedrin 37a)

כיצד מאיימין את העדים על עידי נפשות

...
דיני נפשות דמו ודם זרעותיו תלויין בו עד סוף העולם שכן מצינו בקין שהרג את אחיו שנאמר (בראשית ד)
2דמי אחיך צועקים אינו אומר דם אחיך אלא דמי אחיך דמו ודם זרעותיו

...
לפיכך נברא אדם יחידי ללמדך שכל המאבד נפש אחת מישראל מעלה עליו הכתוב כאילו איבד עולם
מלא וכל המקיים נפש אחת מישראל מעלה עליו הכתוב כאילו קיים עולם מלא
ומפני שלום הבריות שלא יאמר אדם לחבירו אבא גדול מאביך
ושלא יהו המינים אומרים הרבה רשויות בשמים
ולהגיד גדולתו של הקב"ה שאדם טובע כמה מטבעות בחותם אחד כולן דומין זה לזה ומלך מלכי המלכים
הקב"ה טבע כל אדם בחותמו של אדם הראשון ואין אחד מהן דומה לחבירו לפיכך כל אחד ואחד חייב לומר
בשבילי נברא העולם

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):

דבר אחר: מפני הצדיקים ומפני הרשעים. שלא יהו הצדיקים אומרים: אנו בני צדיק, ורשעים אומרים: אנו בני רשע. דבר אחר: מפני המשפחות, שלא יהו משפחות מתגרות זו בזו. ומה עכשיו שנברא יחיד - מתגרות, נבראו שנים - על אחת כמה וכמה. דבר אחר: מפני הגזלין ומפני החמסנין. ומה עכשו שנברא יחידי - גוזלין וחומסין, נבראו שנים - על אחת כמה וכמה.

Another explanation: because of the righteous and the wicked (*rasha im*). So that the righteous wouldn't say, "We are *bnai tzaddik* (Children of the Righteous? the Sadducee tribe? The Saintly?); and the evil say, We are the *bnai rasha* (Evil Tribe? Children of a wicked person? The devil's brood? The evil caste? Those who inherited an evil fate?).

Another explanation, because of families, so that families wouldn't quarrel with one another. But what do you mean -- he was created singular, and they quarrel! If he had been created as two, how much more so!

Another explanation, because of robbers and extorters. But what do you mean -- he was created singular, and they rob and extort! If he had been created as two, how much more so!

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)

אמר רבי ירמיה בן אלעזר בשעה שברא הקב"ה את אדם הראשון אנדרוגינוס בראו הדא הוא דכתיב זכר ונקבה בראם,
א"ר שמואל בר נחמן בשעה שברא הקב"ה את אדם הראשון דיו פרצופים בראו, ונסרו ועשאו גביים גב לכאן וגב לכאן,
איתיבון ליה והכתיב ויקח אחת מצלעותיו אמר להון מתרין סטרוהי, היך מה דאת אמר (שמות כו) ולצלע',
המשכן דמתרגמין ולסטר משכנא וגו'

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".

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.