

# MIDRASH RABBAH

TRANSLATED INTO ENGLISH  
WITH NOTES, GLOSSARY AND INDICES  
UNDER THE EDITORSHIP OF

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IN TEN VOLUMES

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## CHAPTER VIII (BERESHITH)

1. AND GOD SAID: LET US MAKE MAN, etc. (I, 26). R. Johanan commenced [his discourse]: *Thou hast formed me<sup>1</sup> behind and before*, etc. (Ps. CXXXIX, 5). Said R. Johanan: If a man is worthy enough, he enjoys both worlds, for it says, '*Thou hast formed me for a later [world] and an earlier [world].*' But if not, he will have to render a full account [of his misdeeds], as it is said, *And laid Thy hand upon me (ib.)*. R. Jeremiah b. Leazar said: When the Holy One, blessed be He, created Adam, He created him an hermaphrodite [bi-sexual],<sup>2</sup> for it is said, *Male and female created He them and called their name Adam* (Gen. v, 2).<sup>3</sup> R. Samuel b. Nahman said: When the Lord created Adam He created him double-faced, then He split him and made him of two backs, one back on this side and one back on the other side. To this it is objected: But it is written, *And He took one of his ribs*, etc. (Gen. II, 21)?<sup>4</sup> [*Mi-zalothaw* means] one of his *sides*, replied he, as you read, *And for the second side (zela') of the tabernacle*, etc. (Ex. XXVI, 20). R. Tanhuma in the name of R. Banayah and R. Berekiah in the name of R. Leazar said: He created him as a lifeless mass extending from one end of the world to the other; thus it is written, *Thine eyes did see mine unformed substance* (Ps. CXXXIX, 16). R. Joshua b. R. Nehemiah and R. Judah b. R. Simon in R. Leazar's name said: He created him filling the whole world. How do we know [that he stretched] from east to west? Because it is said, '*Thou hast formed me behind (aḥor) and before (kedem).*'<sup>5</sup> From north to south? Because it says, *Since the day that God created man upon the earth, and from the one end of heaven unto*

<sup>1</sup> E.V. 'hemmed me in.' Here *zartani* is derived from *zurah*, a figure: 'Thou hast made me into a figure.'

<sup>2</sup> Normally *androgynos* means one whose genitals are male and female; but here it means two bodies, male and female, joined together.

<sup>3</sup> Thus Adam himself was originally male and female.

<sup>4</sup> This certainly implies that woman was a separate creation.

<sup>5</sup> Now *kedem* can mean east, as in Gen. III, 24 q.v.; hence *aḥor*, which is obviously the opposite, means west.

*the other* (Deut. iv, 32). And how do we know that he filled the empty spaces of the world?<sup>1</sup> From the verse, '*And laid Thy hand upon me*' (as you read, *Withdraw Thy hand from me* (Job XIII, 21)).<sup>2</sup> R. Leazar interpreted it: He was the latest (*aḥor*) in the work of the last day, and the earliest (*kedem*) in the work of the first day.<sup>3</sup> That is R. Leazar's view, for he said: *Let the earth bring forth a soul of a living creature* (Gen. i, 24) refers to the soul of Adam.<sup>4</sup> R. Simeon b. Laḳish maintained: He was the latest in the work of the last day and the earliest in the work of the first day. That is consistent with the view of R. Simeon b. Laḳish, for he said: *And the spirit of God hovered* (*ib.* i, 2) refers to the soul of Adam, as you read, *And the spirit of the Lord shall rest upon him* (Isa. xi, 2). R. Naḥman said: Last in creation and first in punishment.<sup>5</sup> R. Samuel b. R. Tanḥum said: His praise [of God], too, comes only at the last, as it is written, *Hallelujah. Praise ye the Lord from the heavens*, the passage continuing until, *He hath made a decree which shall not be transgressed*. This is followed by, *Praise ye the Lord from the earth*, etc., and only after all that, *Kings of the earth and all peoples* (Ps. CXLVIII, 1-11). R. Simlai said: Just as his praise comes after that of cattle, beasts, and fowls, so does his creation come after that of cattle, beasts, and fowl. First we have '*And God said: Let the waters swarm*', and after them all, **LET US MAKE MAN**.

2. R. Ḥama b. R. Ḥanina commenced: *Knowest thou this of old time, since man was placed upon earth* (Job xx, 4).

<sup>1</sup> From the ground to the sky.

<sup>2</sup> Th. brackets this quotation, as its relevance is doubtful and it is absent in some versions. The proof lies in the first verse alone, Adam being pictured as lying upon the ground while God lays His hand, which is in heaven, upon him. Another explanation is that *kappeka* (E.V. '*Thy hand*') is now derived from *kippah*, the arch of heaven.

<sup>3</sup> His body was the latest, but he received his soul before anything else which was made on the sixth day.

<sup>4</sup> The verse refers to the sixth day, and this was the earliest work of that day, as it is followed by, *And God made the beast of the earth*, etc.

<sup>5</sup> Either, the first to receive an injunction whose violation was punished. Or, as in Ber. 61a, the first who was destroyed in the Flood (before the beasts).

*the generation of the heaven and of the earth when they were created.*<sup>1</sup>

6. AND OUT OF THE GROUND MADE THE LORD GOD TO GROW EVERY TREE THAT IS PLEASANT TO THE SIGHT, AND GOOD FOR FOOD; THE TREE OF LIFE ALSO IN THE MIDST OF THE GARDEN (II, 9). It was taught: It was a tree which spread over all living things.<sup>2</sup> R. Judah b. R. Ila'i said: The tree of life covered a five hundred years' journey, and all the primeval waters branched out in streams under it. R. Judan said in the name of R. Judah b. R. Ila'i: Not only its boughs but even its trunk<sup>3</sup> was a five hundred years' journey.

7. AND THE TREE OF THE KNOWLEDGE OF GOOD AND EVIL (*ib.*). What was the tree whereof Adam and Eve ate? R. Meir said: It was wheat, for when a person lacks knowledge people say, 'That man has never eaten bread of wheat.' R. Samuel b. Isaac asked R. Ze'ira: 'Is it possible that it was wheat?' 'Yes,' replied he. 'But surely TREE is written?' he argued. 'It grew lofty like the cedars of the Lebanon,' replied he.

R. Jacob b. Aḥa said: R. Nehemiah and the Rabbis are in conflict. R. Nehemiah said: [The benediction for bread is: 'Blessed art Thou . . .] who bringest forth (*ha-mozi*) bread from the earth,' because He brought it forth in the past. The Rabbis maintain: [The benediction is: . . .] 'bringest forth (*mozi*),'<sup>4</sup> because He will bring it forth in the future,<sup>5</sup> as it is written, *There shall be an handful of corn (pisath bar) in the land* (Ps. LXXII, 16).<sup>6</sup>

<sup>1</sup> V. *supra*, XII, 1. It is quoted here to show that in man, too, God took pride, the phrase WHOM HE HAD FORMED being understood as though God pointed with pride at man, His handiwork.

<sup>2</sup> I.e. over the whole world. <sup>3</sup> Radal. M.K. translates: Not only the main branches, but even the side (minor) branches. <sup>4</sup> Without the def. art.

<sup>5</sup> They differ on the bringing forth of bread itself, not mere wheat which must be made into bread. R. Nehemiah holds that *ha-mozi* refers to the past, as God brought forth bread itself before Adam's sin, while the Rabbis say that *mozi* must be said, which refers to the future, for it is then that God will cause bread to grow; cf. Shab. 30b.

<sup>6</sup> Rashi on Shab. 30b: this implies corn as wide as a handbreadth, i.e. loaves of that width.

*Lefeth*<sup>1</sup>: two scholars, R. Hanina b. Isaac and R. Samuel b. Ammi, differ as to its meaning. One maintains: *Lefeth* means, it was *lo path*<sup>2</sup>; while the other maintains: In the future it will be *lo path*.

R. Jeremiah recited the blessing [for bread] before R. Zera: 'Who bringest forth (*ha-mozi*) bread from the earth,' whereupon he praised him. Do we then rule as R. Nehemiah? surely not!<sup>3</sup> But the reason was so as not to run the letters together.<sup>4</sup> If so, [are we to say] *ha-min ha-arez* ('that is from the earth')?<sup>5</sup>

R. Judah b. R. Ila'i said: It was grapes, for it says, *Their grapes are grapes of gall, they have clusters of bitterness* (Deut. xxxii, 32): those clusters brought bitterness [i.e. sorrow] into the world. R. Abba of Acco said: It was the *ethrog* (citron), as it is written, *And when the woman saw that the tree was good for food* (Gen. iii, 6). Consider: go forth and see, what tree is it whose wood<sup>6</sup> can be eaten just like its fruit? and you find none but the *ethrog*. R. Jose said: They were figs. He learns the obscure from the explicit, and [the meaning of] a statement from its context, thus: This may be compared to a royal prince who sinned with a slave girl, and the king on learning of it expelled him from court. He went from door to door of the slaves, but they would not receive him; but she who had sinned with him opened her door and received him. So when Adam ate of that tree, He expelled him and cast him out of the garden of Eden; and he appealed to all the trees but they

<sup>1</sup> Something which goes with bread, vegetables (Jast.). Here we have an Haggadic dispute as to what the name connotes.

<sup>2</sup> Not bread; it was not food for man before he sinned, as bread fully seasoned grew out of the ground then. (Jast.)

<sup>3</sup> Seeing that the Rabbis, who are in a majority, differ from him.

<sup>4</sup> *Ha-mozi* is immediately preceded by *ha-'olam* (the universe), and if *ha* is not interposed, *ha-'olam* and *mozi* will sound like one word, since one ends and the next begins with a *mem* (מ).

<sup>5</sup> I.e. 'Who bringeth forth bread (*lehem*) that is (*ha-min*)', etc., for otherwise *lehem* and *min* will be similarly run together. Yet we do not recite it thus, and the same should apply here. The difficulty remains unanswered.

<sup>6</sup> Heb. '*ez*', the same word as '*tree*' in the verse quoted, which is understood therefore as meaning that the tree itself, i.e. the wood, was good for food.

would not receive him. What did they say to him? Said R. Berekiah: 'Behold, a deceiver who deceived his Creator, who deceived his Master!' as it is written, *Let not the foot of presumption come unto me* (Ps. xxxvi, 12), which means, the foot that presumed against its Creator; *And let not the hand of the wicked shake<sup>1</sup> me (ib.)*: i.e. let it not take a leaf from me.<sup>2</sup> But because he had eaten of its fruit, the fig-tree opened its doors and received him, as it is written, *And they sewed fig-leaves together*, etc. (Gen. iii, 7). Of what species was that fig-tree? R. Abin said: It was the *berath sheva'*,<sup>3</sup> so called because it brought seven (*shiv'a*) days of mourning into the world.<sup>4</sup> R. Joshua of Siknin said in R. Levi's name: It was the *berath ali*,<sup>5</sup> because it brought lamentation and weeping into the world.

R. 'Azariah and R. Judah b. R. Simon in the name of R. Joshua b. Levi said: Heaven forbend [that we should conjecture what the tree was]! The Holy One, blessed be He, did not and will not reveal to man what that tree was. For see what is written: *And if a woman approach unto any beast, and lie down thereto, thou shalt kill the woman, and the beast* (Lev. xx, 16). Now if man has sinned, how did the animal sin? But [it is killed] lest when it stands in the market place people should say, 'Through this animal So-and-so was stoned.' Then if the Holy One, blessed be He, was anxious to safeguard the honour of his [Adam's] descendants, how much more his own honour!<sup>6</sup>

<sup>1</sup> Deriving *temideni* from *nadned*, to shake. E.V. 'drive me away'.

<sup>2</sup> A tree is shaken when something is taken from it.

<sup>3</sup> A species of white fig, lit. 'a daughter of seven'.

<sup>4</sup> Death was decreed on its account, and for the death of a close relation one goes into full mourning for seven days.

<sup>5</sup> A different species; *ali* is connected here with *eli*, lamentation.

<sup>6</sup> Similarly, God did not reveal the nature of the tree that it might not be said, 'Through this tree Adam brought death into the world.'

'Why do you beat her?' 'She deprives me of the profit of this street every day,' was the reply. On hearing this R. Jose the Galilean took and settled them somewhere and supported them at his own expense, in accordance with the verse, '*And that thou hide not thyself from thine own flesh.*'

4. AND OUT OF THE GROUND THE LORD GOD FORMED (WAYYIẒER) EVERY BEAST OF THE FIELD (II, 19). R. Johanan b. Zakkai was asked: Since it is already written, *Let the earth bring forth the living creature* (I, 24), what is taught by AND OUT OF THE GROUND THE LORD GOD FORMED? [He replied]: The earlier verse refers to creation, whereas this treats of gathering them together,<sup>1</sup> as you read, *When thou shalt mass* (taẓur) *against a city a long time, in making war against it to take it* (Deut. xx, 19).<sup>2</sup> R. Aḥa said: When the Holy One, blessed be He, came to create Adam, He took counsel with the ministering angels, saying to them, '*Let us make man*' (I, 26). 'What will be the nature of this man?' they inquired. 'His wisdom will exceed yours,' He answered. What did the Lord do? He brought the animals, beasts, and birds before them and asked them, 'What should be the name of this?' but they did not know; 'of this?' and they did not know. Then He paraded them before Adam,<sup>3</sup> and asked him, 'What is the name of this?' 'An ox.' 'And of this?' 'A camel.' 'And of this?' 'An ass.' 'And of this?' 'A horse.' Thus it is written, AND THE MAN GAVE NAMES TO ALL CATTLE, etc. (II, 20). Said He to him, 'And what is thy name?' 'It is fitting that I be called Adam, because I was created from the ground (*adamah*),' he replied. 'And what is My name?' 'It is fitting for Thee to be called *Adonai* (Lord), since Thou art Lord over all Thy creatures,' was the answer. R. Ḥiyya said: Thus it is written, *I am the Lord, that is My name* (Isa. XLII, 8), which means, That is My name by which Adam called Me. Then he paraded them again before him

<sup>1</sup> In order to name them, as the verse continues.

<sup>2</sup> Thus he renders: And the Lord God *assembled* all the beasts of the field (which were created) from the ground. <sup>3</sup> Of course, after his creation.



in pairs, [male and female]. Said he, 'Every one has a partner, yet I have none': thus, BUT FOR ADAM THERE WAS NOT FOUND A HELP MEET FOR HIM! And why did He not create her for him at the beginning? Because the Holy One, blessed be He, foresaw that he would bring charges against her, therefore He did not create her until he expressly demanded her. But as soon as he did so, forthwith THE LORD GOD CAUSED A DEEP SLEEP TO FALL UPON THE MAN, AND HE SLEPT (II, 21).

5. THEN THE LORD GOD CAUSED A DEEP SLEEP TO FALL UPON THE MAN. R. Joshua of Siknin said in R. Levi's name: The beginning of a man's downfall is sleep: being asleep, he does not engage in study and does no work.<sup>1</sup> Rab said: There are three kinds of torpor (*tardemah*): the torpor of sleep, the torpor of prophecy, and the torpor of unconsciousness.<sup>2</sup> 'The torpor of sleep': THEN THE LORD GOD CAUSED A DEEP SLEEP TO FALL UPON THE MAN. 'The torpor of prophecy': *And it came to pass, that, when the sun was going down, a deep sleep fell upon Abram* (Gen. xv, 12). 'The torpor of unconsciousness': *And no man saw it, nor knew it, neither did any awake; for they were all asleep; because a deep sleep from the Lord was fallen upon them* (1 Sam. xxvi, 12.) The Rabbis said: Also the torpor of folly, as it is written, *Stupefy yourselves, and be stupid! . . . For the Lord hath poured out upon you the spirit of deep sleep* (Isa. xxix, 9 f). R. Hanina [or, Hinenai] b. Isaac said: There are three incomplete phenomena: the incomplete experience of death is sleep; an incomplete form of prophecy is the dream; the incomplete form of the next world is the Sabbath. R. Abin added another two: the incomplete form of the heavenly light<sup>3</sup> is the orb of the sun; the incomplete form of the heavenly wisdom is the Torah.

6. AND HE TOOK ONE OF HIS RIBS (זָלָה 'OTHAW).<sup>4</sup> R. Samuel b. Nahmani said: He took one of his sides, as

<sup>1</sup> His point is: One causes man to fall, through sleep—a play on the verse.

<sup>2</sup> Or, a trance or catalepsy. <sup>3</sup> Cf. *supra*, III, 6. <sup>4</sup> From *zela'*.

you read, *And for the second side (zela') of the tabernacle, on the north side* (Ex. xxvi, 20).<sup>1</sup> But Samuel maintained: He took one rib from between two ribs, for it is not written, [*And He closed with flesh*] in its place, but '*And He closed with flesh in their places.*'<sup>2</sup>

R. Hanina, son of R. Adda, said: From the beginning of the Book until here no *samech*<sup>3</sup> is written, but as soon as she [Eve] was created, Satan<sup>4</sup> was created with her. While should one quote, *That is it which compasseth*—sobeb (Gen. II, 11),<sup>5</sup> answer him: the text refers there to rivers.<sup>6</sup>

AND HE CLOSED UP THE PLACE WITH FLESH INSTEAD THEREOF (TAHTENNAH). R. Hanina b. Isaac said: He provided him with a fitting outlet (*naweh*) for his nether functions, that his modesty might not be outraged, like an animal.<sup>7</sup> Rabin [said]: Jannai and R. Jannai differed thereon.<sup>8</sup> One says: He provided him with a lock and a saddle cloth pressed over it,<sup>9</sup> so that he should not suffer pain when he sits. The other said: He provided him with cushions.<sup>10</sup> R. Ila and R. Ammi disagreed. One said: He instituted burial for him; while the other said: He made shrouds for him.<sup>11</sup>

7. A [Roman] lady asked R. Jose: 'Why [was woman created] by a theft?'<sup>12</sup> 'Imagine,' replied he, 'a man depositing an ounce of silver with you in secret, and you return him a *litra* [= 12 ounces] of silver openly; is that theft!' 'Yet why in secret?' she pursued. 'At first He

<sup>1</sup> V. *supra*, VIII, 1.      <sup>2</sup> Lit. translation, assuming the suffix in *tahtennah* to be plural, and referring to the places of the two ribs.

<sup>3</sup> A Hebrew letter.      <sup>4</sup> Here spelt with a *samech*: שטן, though usually שָׂטָן.—Satan is a synonym for the evil passions.      <sup>5</sup> Heb. סובב.

<sup>6</sup> But this is the first time that the *samech* is used in reference to man.

<sup>7</sup> He interprets '*tahtennah*' as *tahath na'ah*, seemingly nether organs, i.e. He arranged that man should excrete through his nether part, and not from the side like an animal.      <sup>8</sup> The text is doubtful. The translation follows Th., who suspects it to be corrupt. If correct, it perhaps refers to R. Jannai the Younger and R. Jannai b. R. Ishmael.

<sup>9</sup> These are figurative terms for the lock of the buttocks (anus) and bones which close it in.      <sup>10</sup> I.e. the flesh of the buttocks.

<sup>11</sup> They both translate: and He closed up the flesh, i.e. the body, in the ground under him, and relate it either to the actual institution of burial or to the shrouds in which God decreed that man should be buried.

<sup>12</sup> God, as it were, stealing the rib.

created her for him and he saw her full of discharge and blood; thereupon He removed her from him<sup>1</sup> and created her a second time.' 'I can corroborate your words,' she observed. 'It had been arranged that I should be married to my mother's brother, but because I was brought up with him in the same home I became plain in his eyes and he went and married another woman, who is not as beautiful as I.'<sup>2</sup>

It once happened that a pious man was married to a pious woman, and they did not produce children. Said they, 'We are of no use to the Holy One, blessed be He,' whereupon they arose and divorced each other. The former went and married a wicked woman, and she made him wicked, while the latter went and married a wicked man, and made him righteous. This proves that all depends on the woman.<sup>3</sup>

8. R. Joshua was asked: 'Why does a man come forth [at birth] with his face downward, while a woman comes forth with her face turned upwards?' 'The man looks towards the place of his creation [viz. the earth], while the woman looks towards the place of her creation [viz. the rib],' he replied. 'And why must a woman use perfume, while a man does not need perfume?' 'Man was created from earth,' he answered, 'and earth never putrefies, but Eve was created from a bone. For example: if you leave meat three days unsalted, it immediately goes putrid.' 'And why has a woman a penetrating [shrill] voice, but not a man?' 'I will give you an illustration,' replied he. 'If you fill a pot with meat it does not make any sound, but when you put a bone into it, the sound [of sizzling] spreads immediately.' 'And why is a man easily appeased, but not a woman?' 'Man was created from the earth,'<sup>3</sup> he answered, 'and when you pour a drop of water on it, it immediately absorbs it<sup>4</sup>; but Eve was created from a bone,

<sup>1</sup> Th.: He destroyed this creation.      <sup>2</sup> Thus, had Adam seen Eve in the process of creation he would have found her repulsive.

<sup>3</sup> This story presupposes and proves another rendering of the verse, viz. 'And He delivered'. (Cf. Deut. xxiii, 16: *Thou shalt not deliver*—*tasgir*, of the same root as *wayyisgor* in the present verse) mankind (lit. 'flesh') into her power.—Th. and Y.T.

<sup>4</sup> Thus man readily accepts an apology.

## CHAPTER XIX (BERESHITH)

1. NOW THE SERPENT WAS MORE SUBTLE, etc. (III, 1). *For in much wisdom is much anger, and he that increaseth knowledge increaseth sorrow* (Eccl. I, 18): Because man increases his wisdom he increases anger against himself, and because he increases his knowledge he adds to his sorrow.<sup>1</sup> Solomon said: Because I have multiplied wisdom to myself I multiplied anger against myself, and because I increased my knowledge I increased my sorrows. Did you ever hear anybody say: 'This ass went out and caught the sun [i.e. ague], or caught a fever'?<sup>2</sup> And where is suffering prevalent? With human beings. Rabbi said: A scholar does not require a warning.<sup>3</sup> R. Johanan said: It is like the fine linen garments which come from Beth Shean<sup>4</sup>: if they are even slightly blackened they are ruined; but as for the [coarse] linen garments which come from Arbel,<sup>5</sup> what is their value altogether?<sup>6</sup> R. Ishmael taught: According to the camel so is its load.<sup>7</sup> It often happens that two people enter a tavern; one orders, 'Bring me roast meat, white bread, and good wine,' while the other orders, 'Bring me bread and beets': the former eats and suffers afterwards, while the latter eats and does not suffer. Thus human ills weigh heavily upon the one but not upon the other. It was taught in R. Meir's name: According to the greatness of the serpent so was his downfall: because he was MORE SUBTLE THAN ALL, he was *More cursed than all* (Gen. III, 14).

NOW THE SERPENT WAS MORE SUBTLE THAN ANY

<sup>1</sup> Eccl. R. I, 18.

<sup>2</sup> Animals, though lacking intelligence, are generally free from these ills.

<sup>3</sup> Sanh. 8b. Flagellation for violating a negative precept (v. p. 146, n. 2) is imposed only if the offender was previously warned, but in the case of a scholar this is unnecessary, as he is assumed to know that the act is forbidden. Thus through increasing his knowledge he increases his sorrow, being punished where another would be exempt.

<sup>4</sup> Scythopolis in Galilee. <sup>5</sup> In Galilee, near Sepphoris.

<sup>6</sup> Very little, and a flaw does not matter. Similarly, the greater one is the greater is his punishment, and the same applies to the serpent, '*the most subtle*' of all animals. <sup>7</sup> Soṭ. 13b.

BEAST OF THE FIELD. R. Hoshaya the Elder said: He stood out distinguished [erect] like a reed, and he had feet.<sup>1</sup> R. Jeremiah b. Eleazar said: He was an unbeliever.<sup>2</sup> R. Simeon b. Eleazar said: He was like a camel. He deprived the world of much good, for had this not happened, one could have sent his merchandise through him, and he would have gone and returned.<sup>3</sup>

2. AND HE SAID UNTO THE WOMAN: YEA (AF), HATH GOD SAID: YE SHALL NOT EAT OF ANY TREE OF THE GARDEN? R. Hanina b. Sansan said: Four commenced [their sin] with 'af' (yea) and were destroyed through 'af'.<sup>4</sup> And these are they: The serpent, the chief baker, the congregation of Korah, and Haman. The serpent: AND HE SAID UNTO THE WOMAN: YEA (AF), HATH GOD SAID, etc. The chief baker: *I also (af) saw in my dream* (Gen. XL, 16). The congregation of Korah: *Moreover (af) thou hast not brought us unto a land*, etc. (Num. XVI, 14). Haman: *Yea (af), Esther the queen did let no man come in*, etc. (Est. V, 12).

3. AND THE WOMAN SAID UNTO THE SERPENT: OF THE FRUIT OF THE TREES OF THE GARDEN WE MAY EAT (III, 2). Now where was Adam during this conversation? Abba Halfon b. Koriah said: He had engaged in his natural functions [sc. intercourse] and then fallen asleep. The Rabbis said: He [God] took him and led him all around the world, telling him: 'Here is a place fit for planting [trees], here is a place fit for sowing [cereals].' Thus it is written, *Through a land that no man passed through, and where no man (adam) dwelt* (Jer. II, 6)<sup>5</sup>: i.e. Adam had not dwelt there.

BUT OF THE FRUIT OF THE TREE WHICH IS IN THE MIDST OF THE GARDEN, GOD HATH SAID: YE

<sup>1</sup> Cf. *infra*, xx, 1.      <sup>2</sup> V. *infra*, xx, 1.      <sup>3</sup> And none would have dared to attack it, owing to its great strength. Cf. Sanh. 59b.

<sup>4</sup> Here is a play on words. 'Af' means yea, moreover, too; they commenced their sin with the word 'af'. 'Af' also means wrath: they were punished through God's wrath.      <sup>5</sup> V. Ber. 3a.