

CAN YOU ANSWER THESE QUESTIONS?

1. What is the significance of the four rivers which flowed from Gan Eden? Describe the civilizations associated with them.
2. Describe the differences between the vocations of Cain and Abel. In what ways did it parallel the differences between the Egyptians and the Jews.
3. Who were the founders of what we consider to be civilization?
4. What significant changes occurred during the lifetime of Enosh?
5. Who were the "sons of G-d" described in Genesis 6:2?

This and much more will be addressed in the seventh lecture of this series: "The Rise and Fall of the First Civilization".

To derive maximum benefit from this lecture, keep these questions in mind as you listen to the lecture and read through the outline. Go back to these questions once again at the end of the lecture and see how well you answer them.

PLEASE NOTE: This outline and source book were designed as a powerful tool to help you appreciate and understand the basis of Jewish History. Although the lectures can be listened to without the use of the outline, we advise you to read the outline to enhance your comprehension. Use it as well as a handy reference guide and for quick review.

**This lecture is dedicated to the merit and honor of
Dr. and Mrs. David Farhi**

THE EPIC OF THE ETERNAL PEOPLE
Presented by Rabbi Shmuel Irons

Series XII Lecture #7

THE RISE AND FALL OF THE FIRST CIVILIZATION

I. Man's Dominion Over Creation

A.

וַיֹּאמֶר אֱלֹהִים נַעֲשֶׂה אָדָם בְּצַלְמֵנוּ כְּדְמוּתֵנוּ וְיִרְדּוּ בְדִגְתַּי הַיָּם וּבְעוֹף הַשָּׁמַיִם וּבַבְּהֵמָה
וּבְכָל-הָאָרֶץ וּבְכָל-הָרֶמֶשׂ עַל-הָאָרֶץ: וַיִּבְרָא אֱלֹהִים | אֶת-הָאָדָם בְּצַלְמוֹ בְּצֶלֶם
אֱלֹהִים בָּרָא אֹתוֹ זָכָר וּנְקֵבָה בָּרָא אֹתָם: וַיְבָרֶךְ אֹתָם אֱלֹהִים וַיֹּאמֶר לָהֶם אֱלֹהִים פְּרוּ וּרְבוּ
וּמְלֵאוּ אֶת-הָאָרֶץ וּכְבֹּשְׁהָ וְרְדוּ בְּדִגְתַּי הַיָּם וּבְעוֹף הַשָּׁמַיִם וּבְכָל-חַיַּי הָרֹמְשֹׁת עַל-הָאָרֶץ:
בְּרֵאשִׁית א:כו-כח

And G-d said: Let us make man in our image, after our likeness; and let them have dominion over the fish of the sea, and over the birds of the air, and over the cattle, and over all the earth, and over every creeping thing that creeps upon the earth. So G-d created man in His own image, in the image of G-d created He him; male and female He created them. And G-d blessed them, and G-d said to them: Be fruitful, and multiply, and replenish the earth, and subdue it; and have dominion over the fish of the sea, and over the birds of the air, and over every living thing that moves upon the earth. **Genesis 1:26-28**

B.

... וטעם וירדו שימשלו בחזקה בדגים ובעוף ובבהמה ובכל הרמש – וה"בהמה" תכלול החיה ואמר ובכל הארץ, שימשלו בארץ עצמה לעקור ולנתוץ ולחפור ולחצוב נחשת וברזל ולשון "רדייה" ממשלת האדון בעבדו: פירוש הרמב"ן לבראשית א:כו

The meaning of the word, "וירדו" (and let them have dominion), is that [man should] rule in a forcible manner over the fish, fowl, (domestic) animals and all that crawl [upon the earth]. The word, "בהמה" [which usually refers to domesticated animals], includes [in this context] wild animals as well. The meaning of the phrase, "ובכל הארץ" (and over all the earth), is that man should dominate over the earth itself to uproot, smash, dig and quarry copper and iron. The term "רדייה" is the term used to refer to the domination of a lord over his slave. **Commentary of Ramban to Genesis 1:26**

II. The Four Rivers and Their Respective Cultures

A.

וַנְהַר יֵצֵא מֵעֵדֵן לְהַשְׁקוֹת אֶת-הַגֵּן וּמִשָּׁם יִפְרֹד וְהָיָה לְאַרְבַּעַת רְאשִׁים: שֵׁם הָאֶחָד פִּישׁוֹן הוּא
הַסֹּבֵב אֶת כָּל-אֶרֶץ הַחִוִּילָה אֲשֶׁר-שֵׁם הַנְּהָב: וְנָהָב הָאָרֶץ הַהִוא טוֹב שֵׁם הַבְּדֵלַח וְאֶבֶן
הַשֵּׁהָם: וְשֵׁם-הַנְּהָר הַשְּׁנַי גִּיחוֹן הוּא הַסּוֹבֵב אֶת כָּל-אֶרֶץ כּוּשׁ: וְשֵׁם הַנְּהָר הַשְּׁלִישִׁי חֲדַקְלָה
הוּא הַחֲלֹף קְדַמַּת אֲשׁוּר וְהַנְּהָר הָרְבִיעִי הוּא פָּרַת: בְּרֵאשִׁית ב:י-יד

And a river went out from Eden to water the garden; and from there it was divided, and became four rivers. The name of the first is Pishon; that is the one which flows around the whole land of Havilah, where there is gold; And the gold of that land is good; there is bdellium and the onyx stone. And the name of the second river is Gihon; that is the one which flows around the whole land of Kush. And the name of the third river is the Tigris; that is the one which flows toward the east of Assyria. **And the fourth river is the Euphrates. Genesis 2:10-14**

B.

ונהר יוצא מעדן כבר בארו החכמים הדורשים קורות האדם ותולדותיו כי בעת החל האדם לרוב על פני האדמה ויסעו ממקומם לבקש מדינות וארצות לשבתם ויפנונו איש לדרכו היה דרכם אצל הנהרות שהם היה להם למורה דרך ותמיד הלכו על שפת הנחלים ויפוצו על פני האדמה. וציור הזה תפסה תוה"ק לאמר שכמו שהגם שהכונה הא-להית בבריאת האדם היה שיאכל מעץ החיים וחי לעולם בג"ע ולעסוק רק בעיון ובמושכלות בכ"ז הכין גם אפשריות והנסיון שיסור מן הכוונה הא-להית ע"י שיאכל מעץ הדעת וימות כן הכין ג"כ האפשריות על צד הזה שיחטא ואשם ויגורש מן הג"ע ויפוץ על פני הארץ למדינות שונות, שאז ילפת ארצות דרכו דרך הנהרות שהכין ארבעה נהרות שכל נהר סובב מדינה אחרת, שכל מדינה יש לה תכונה וטבע אחרת שלפיהם בעת יגורש האדם מן הגן ויתישב בארבע מדינות אשר כל אחד מן הנהרות יסובביה יתחלו בני אדם לארבע כתות לפי תכונות הארצות שיבואו שמה ששם יפרדו בני אדם אשר אכלו מעץ הדעת טו"ר לארבעה ראשים הכוללים כל עניני בני אדם למשפחותם בגוייהם, ועל כן נשא משלו כי הנהר אשר השקה את הגן היה נהר אחד מצד עצמו והוא לפי קבלת חז"ל נהר פרת אשר סבב גם את ארץ הקדושה שתכונתה לגדל חכמים ונביאים החוזים ברוח ד', אבל משם יפרד משרשו והיה לארבעה ראשים מקיפים ארבע מדינות שטבעם ותכונתם חלוקה כי עניני האדם ועלילותיו אחרי אכלו מעץ הדעת נחלקים לארבעה. יש הרודפים אחרי ההון והעושר למלאות בתייהם כסף וזהב וסגולת מלכים וחושבים שזה כל תכליתם ואשרם. כת שניה הרודפים אחר תאות המשגל והעדונים וכת שלישית הרודפים אחרי הכבוד והמשרה ואלה הם שלשה הראשים שהם מקור לכל רעות האדם שהם הקנאה והתאוה והכבוד שמוציאין את האדם מן העולם כי כל הרעות האדם ישובו אל אחת משלש אלה שמן בקשת העושר תצמח הקנאה ובקשת הנאה והיפה ושכיות החמדה וקנינים אין קץ וכדומה. ומן התאוה הבשריית היא אשת הזמה אש וגחלים. בקשת המשרה תביא למלחמות ולרצח ולהשחית רבים. והנהר הרביעי הוא לבדו קודש לד' שהוא אשר יעסוק בחכמה וביראת ד' וימאס בהבלי העולם. וכל אחד מן השפטים הרעים האלה התגבר במדינה אחרת לפי תכונת המדינה ההיא. מקום אשר זהב אבנים שם הבדולח ואבן השהם, משם תצמח דרישת העושר. מקום ששם החום הבווער ואשיה כושים כי שזפתם השמש שם הזמה ומשגל יאמר לבלה נאופים (ע' יחזקאל כג:מג). מקום שאנשיו גבורים ואבירי לב משם יעורו חצים וקשת מגן וחרב ומלחמה, ע"ז צייר כי שם האחד פישון הוא הסובב את כל ארץ החוילה שם סמל הקנאה בביאה לבקש עושר והון רב ולאסוף אוצרות זהב וגם באר מדוע יבקש את הזהב וידרשו אחריו כ"כ יען אשר שם הזהב יען שלא נמצא הזהב בכ"מ רק שם שאם היה הזהב נמצא בכל מקום כמו שימצא הסיד והאבנים לא היה לו שום חשיבות כי אין חשיבותו מצד עצמו רק מצד מעוט מציאותו. וזהב ומבאר עוד שאין חפץ גם בזהב מצד עצמו רק מצד ענין אחר מצרף עמו כי לולא היו בני אדם משתגעים לבקש אבנים טובות פנינים ולקנות אותם בזהב לא היו צריכים אל הזהב כי האוכל ומזון ההכרחי לאדם יושג בקל ע"י עבודת האדמה ולמה לו לחפור את הזהב ולמסור נפשו עליו רק מה שזהב הארץ טוב הוא מפני ששם הבדולח ואבן השהם אשר יבקשום בני אדם ויצטרך להם הזהב

לעשות בו מקנה וקנין ותמורתו אבני חפץ ואבן השוהם וגם הבדולח ואבן השוהם אין להם יקר מצד עצמם שאם היו נמצאים בכ"מ כמו שימצאו האבנים לא היו יקרים, וחשיבותם הוא רק מפני שרק שם הבדולח ואבן השוהם ולכן הם יקרים מפני מעוט מציאותם. והנה אמר שם האחד פישון ולא אמר שם הראשון פישון כי באמת אינו הראשון כמ"ש חז"ל כי פרת למעלה מכולם כי הוא אשר הלך בג"ע לא נהר פישון, כי בג"ע אין חשיבות לזהב ויתר ההבלים לכן אמר האחד לא הראשון וכבר בארתי במק"א שבכ"מ שאין האחד ראשון מצד עצמו רק ע"ע שהשני נחשב אחריו יאמר האחד ולא הראשון. ושם הנהר השני גיחון הוא הסובב את כל ארץ כוש. ששם התאוה לזנות אשר בשר חמורים בשרם. ושם הנהר השלישי חדקל שמימיו הולכים ברעש והוא הולך קדמת אשור שאשור היה מרגיז הארץ ומעורר מלחמות ברעם ורעש. ולכן אמר פה ההולך ולמעלה אמר הסובב כי המבקש משרה ומלוכה ישטוף על כל גדותיו חוץ לגבולו ולא די לו במה שיסובב סביב עצמו. והנהר הרביעי הוא פרת ר"ל הוא פרת הידוע שממנו נפרדו הנהרות כי הוא אשר השקה את הגן ולכן לא אמר פה ושם הנהר כי הנהר הזה לא יצא שמו על פני חוץ וההולכים בדרך הנהר הזה מועטים המה בני עליה כי רוב בני העולם יבקשו דרך הנהרות הראשונות, ואמרו חז"ל שפרת אין קולו נשמע וכב"ז פירותיו מעידים עליו כי פרי צדיק עץ חיים ופרי מעלליהם יאכלו. פירוש המלבי"ם לבראשית ב:י-יד

And a river went out from Eden . . . (Gen. 2:10) Historians have long established that when mankind first began to populate the earth and emigrate from their place of origin in search of [new] territories and countries in which to settle, each [group] taking a different route, they traveled, by the river banks which served as a guide [in their migrations]. They always [initially] made their way via the river banks and from there, they spread out across the earth. By selecting to portray this image [of these rivers and man's initial population centers,] the Torah is telling us that although the [ideal] Divine plan in creating man was that he eat from the Tree of Life and live forever in the Garden of Eden and involve himself only with abstract intellectual thought, nonetheless, G-d prepared for the possibility that man may fail His test and sin and eat from the Tree of Knowledge and be condemned to death and be sent from the Garden of Eden and be scattered across the face of the earth [and occupy] these different lands. It was to that end, to enable mankind to follow their course, that He prepared these four rivers, each surrounding a different country, for each country embodies a different character trait and nature. After they were driven out of the Garden of Eden and subsequently settled in the territories which were bounded by these rivers, mankind began their development, molded by the nature of these lands. It was there that man, who[se forebears] had previously partaken of the Tree of Knowledge of good and bad, separated into four groups. These diverse groups represent the entirety of the family of mankind. It was for that purpose that Scripture described [these four rivers and the lands which they bounded]. The river which irrigated the Garden was originally a single river. According to the tradition of our Sages, it was the Euphrates which even bounds the Holy Land, whose nature is to nurture sages and prophets who see with the spirit of G-d. From there, however, **it was divided, and became four rivers (Gen. 2:10)**, which bounded four territories whose nature and characteristics were distinct, for the nature and affairs of man, after he partook from the Tree of Knowledge, can be divided into four categories: **1)** There are those who pursue [the acquisition of] property and wealth and [attempt to] fill their homes with silver and gold and kingly treasures, and believe that this is their whole purpose in life and [the key to their] happiness. **2)** The second group pursues the sensual gratification associated with procreation and other forms of physical pleasures. **3)** The third group pursues glory and

power. These three headwaters are the source of all of the evils of mankind which are jealousy [of other people's possessions], lust (pleasure), and glory or honor (pride) which remove a person from the world [both physical and spiritual] (Avoth 4:21), for all of the evils of man can, [in the final analysis,] be subdivided into these three categories. For the quest for wealth gives rise to jealousy and the pursuit of acquiring works of art, beautiful jewelry and endless possessions etc. The quest for carnal desires leads to immoral unions, [ultimately leading to] fire and coals. The quest for power brings wars, murder, and mass destruction. 4) The fourth river is alone sanctified unto G-d, for it is for those who involved themselves in the pursuit of wisdom and the fear of G-d and who despise the vanities of this world. Each one of these [three] evil forces dominated a different area, based upon the characteristics of that particular territory. The place in which gold is widespread (lit. its stones) and bdellium (or crystalline precious stones) and onyx are found therein, gives rise to a desire for wealth. The place where it is very hot and its people are Kushites, for the sun beats down, immorality and carnal desire wear out the body. (See Ezekiel 23:43) A place where its men are warriors and courageous, will give rise to arrows and the bow, the shield, the sword, and war. Thus, Scripture describes: **The name of the first is Pishon; that is the one which flows around the whole land of Havilah.** Therein lies the source of jealousy, as one comes there to seek out wealth and an abundance of possessions, to accumulate storehouses of gold. Scripture also explains why they seek gold and search for it with such effort. This is because **there is gold**, and gold is not commonly found anywhere else [in the world] except there, for if gold were commonly found everywhere, like lime and rocks, it wouldn't have any special value. Gold's whole value is due to its scarcity. **And the gold etc. (Gen. 2:11)** Scripture goes on to explain that the people don't have an [overpowering] desire for gold [as an end product] but rather [they desire it primarily] because of another compounding factor. If people didn't have the irrational desire to search for precious stones and pearls and to acquire them for gold, they wouldn't need gold, for the food and sustenance which are necessary for existence can easily be obtained through working the soil. Why does a person have to dig for gold and to risk his life for it? Rather, the reason that **the gold of that land is good (Ibid. 2:12)** is because [in that land] **there is found bdellium (or crystalline precious stones) and the onyx stone** which people seek out and they need the gold as a medium of exchange to acquire thereby precious stones and onyx and bdellium. But even bdellium and onyx don't have any intrinsic value, for if they were commonplace and as easily available as rocks, they wouldn't be valuable. Their value only stems from the fact that **there is found bdellium (or crystalline precious stones) and the onyx stone**, [and nowhere else] and therefore they are considered precious because of their rarity. . . . **And the name of the second river is Gihon; that is the one which flows around the whole land of Kush. (Ibid. 13)** For there is the place of immoral desires . . . **And the name of the third river is the Tigris (Ibid. 14)** whose waters flow with an uproar. **That is the one which flows toward the east of Assyria (Ibid.),** for Assyria would enrage the world and give rise to wars that thundered and quaked. This is the reason that it states here, "which flows towards," and above it states, "flows around." For someone who desires power and royal power will overflow its banks and will not be satisfied to flow around [in a slow and gentle manner]. **And the fourth river is the Euphrates. (Ibid.)** In other words, this is the renowned Euphrates, [which was the original river] and from which the other rivers branched off, for it is the river that irrigated the Garden. For this reason it does not say here, "and the name of the river," [as it states by the other rivers,] for this river did not acquire a name for itself outside [its environs] for only a relative few traveled along [the banks of] this river. These are the

b'nai aliya - the few who elevated themselves spiritually, for most of the world desired to travel the path of the first rivers. Our Sages say that the Euphrates is a quiet [and unassuming] river. Despite this, however, its fruit testify to it[s special qualities] for the fruits of a *tzaddik* (righteous person) is the Tree of Life (Prov. 11:30) and they will eat from the fruits of their labors (Isaiah 3:10). **Malbim's Commentary to Genesis 2:10-14**

III. The Struggle Between Brothers - Farming vs. Shepherding

A.

וְהָאָדָם יָדַע אֶת-חַוָּה אִשְׁתּוֹ וַתְּהַר וַתֵּלֶד אֶת-קַיִן וַתֹּאמֶר קָנִיתִי אִישׁ אֶת-ד': וַתִּסֹּף לָלֶדֶת אֶת-אָחִיו אֶת-הָבֶל וַיְהִי-הֶבֶל רֹעֵה צֹאן וְקַיִן הָיָה עֹבֵד אֲדָמָה: וַיְהִי מִקֵּץ יָמִים וַיָּבֵא קַיִן מִפְּרֵי הָאֲדָמָה מִנְחָה לַד': וְהֶבֶל הֵבִיא גַם-הוּא מִבְּכֹרוֹת צֹאנוֹ וּמִחֲלִבְהֶן וַיִּשַׁע ד' אֶל-הֶבֶל וְאֶל-מִנְחָתוֹ: וְאֶל-קַיִן וְאֶל-מִנְחָתוֹ לֹא שָׁעָה וַיַּחַר לְקַיִן מְאֹד וַיִּפְּלוּ פָּנָיו: וַיֹּאמֶר ד' אֶל-קַיִן לָמָּה חָרָה לָךְ וְלָמָּה נָפְלוּ פָּנֶיךָ: הֲלוֹא אִם-תֵּיטִיב שְׂאֵת וְאִם לֹא תֵיטִיב לִפְתָּח חַטָּאת רֹבֵץ וְאֵלֶיךָ תְּשׁוּקָתוֹ וְאַתָּה תִּמְשָׁל-בוֹ: וַיֹּאמֶר קַיִן אֶל-הֶבֶל אָחִיו וַיְהִי בְהִיּוֹתָם בְּשָׂדֵה וַיִּקָּם קַיִן אֶל-הֶבֶל אָחִיו וַיַּהַרְגֵהוּ: בְּרֵאשִׁית ד-א-ח

And Adam knew Eve his wife; and she conceived, and bore Cain, and said: I have acquired a man from the L-rd. And she again bore his brother Abel. And Abel was a keeper of sheep, but Cain was a tiller of the ground. And in the process of time, it came to pass, that Cain brought of the fruit of the ground an offering to the L-rd. And Abel also brought of the firstlings of his flock and of the fat of it. And the L-rd had respect for Abel and for his offering; But for Cain and for his offering He did not have respect. And Cain was very angry, and his countenance fell. And the L-rd said to Cain, "Why are you angry? and why is your countenance fallen? If you do well, shall you not be accepted? and if you do not well, sin lies at the door. And to you shall be his desire, and yet you may rule over him." And Cain talked with Abel his brother; and it came to pass, when they were in the field, that Cain rose up against Abel, his brother, and slew him. **Genesis 4:1-8**

B. But the most natural occupation which we should have expected to be followed would be agriculture. It was to this that Man was specially directed **לעבוד את האדמה** as the means of obtaining his food. Cain took up this natural occupation. But Abel turned to another occupation, which could be the reason for its nature to be prominently brought to our notice. Cain's occupation was the natural one, more self-understood. But as we are told hardly anything more of this first pair of brothers - whom we shall immediately find in such sharp contrast to each other - than this contrast of occupation, it may wish to indicate that just in that may lie a contrast of character, way of thinking and tendencies which, later on, in the development of peoples has shown itself sharply with striking clarity. We mean the contrast of agricultural and pastoral peoples, which, sure enough, can be seen in its beginning in this first pair of brothers, who separated from each other just in this difference of their occupations. Agriculture calls primarily for the expenditure of all one's bodily strength and energies. The verdict "in the sweat of thy countenance, etc." is quite specially and literally carried out in the agricultural laborer. He becomes totally absorbed in his "profession" of gaining a scanty subsistence for his bodily requirements, and what we found of pride of possession, and pride of one's own accomplishment, in the conception of **קִיין**, **קִנְיָה**, is most predominantly to the fore in the

occupation of agriculture. The soil, fertilized with his own sweat is something which is precious to him, it contains part of his very self, it chains him, he becomes stationary, earthbound. On the one hand, however, all the great advances in the development of culture have been stimulated by agriculture, and a great part of the inventions and arts have been evoked by it. By personal contact, society, the state, administration of justice all come into being. By the verdict given to Man after his dismissal from Paradise, "לעבוד את האדמה", the most important die was cast for the future development of mankind. But on the other hand, working on the land always has the tendency to lower the agricultural worker more and down to the level of the clod which he serves. In bending his neck under the yoke of the effort to attain real property, his soul too becomes bowed. He gets caught by this effort. It begets subjugation, one man enslaved by the other. At the same time, the worker on the land comes to worship the forces of Nature on whose influence the success of the fields he serves is visibly dependent. *The agricultural peoples were the first to lose the pure consciousness of God and humanity. There slavery and polytheism were first begotten.* - In contrast, pastoral life has its advantages. Already the fact that it deals only with living creatures whose care and attention call for, and keep alive, all the humane feelings of tenderness and consideration, is no small advantage. The instability of the property as such, as well as the fact that it does not owe its existence, but only its care, to human beings is a protection against placing too much value on property and its owners. The occupation does not make such a demand on the expenditure of actual strength, is not such a strain on the mind in service of the work, and gives the mind opportunity for elevating thoughts of G-dliness and goodness. Thus we find our patriarchs as shepherds, and a Moses and a David with the flocks. Towards it [also] we find the hatred of Egypt directed to shepherds and pastoral people. All the results of agricultural work indicated above existed in Egypt developed to the highest degree. There, a culture founded and built up on agriculture had been formed, polytheism and a slavish system of caste and subjugating man under man were its characteristics. A man was tightly bound to his occupation. A man in himself, his worth as a human being, his free right to arrange his life, to decide his career for himself, was lost. He was born a slave to his inherited occupation. The conception of G-d and freedom, and of Man's likeness to G-d, was only retained by a race of shepherds - our forefathers. The Egyptian politicians knew quite well what they were about when they instilled an unconquerable aversion to pastoral peoples in the minds of their people. So it worked out later on. Can we perhaps deduce backwards from this that it was perhaps his nature and his character that induced Abel to become a shepherd? But, on the whole, of course, Man was directed to husbandry rather than to the life of a shepherd. Israel, too, in the תורה and through the תורה. But there, in the Torah, all the adverse habits, the tendency to become a clod-hopper, and also to worship the possession of property, is worked against and prevented. There, the Sabbath days and the Sabbath years are external evidence that the soil, and the power to work it, belong not to Man but to G-d. The agricultural laws, such as ערלה and כלאים, and, on the other hand, לקט שכחה ופאה, are a constant reminder of Him, and an admonition to humaneness and brotherly love. By these and other laws, the Torah solves the problem of an agricultural state serving G-d, of a nation united in freedom and fraternal equality. But, outside the realm of the תורה, the pure consciousness of G-d and the freedom and equality of Man was endangered. So Abel became a shepherd, but Cain "the man of property" was an agriculturist. **Rabbi Samson Raphael Hirsch in his Commentary to Genesis 4:2**

IV. Civilization and Culture

A.

וידע קין את-אשתו ותהר ותלד את-חֲנוֹךְ ויהי בנה עיר ויקרא שם העיר כשם בנו חֲנוֹךְ:
 ויולד לחנוך את-עירד ועירד ילד את-מְחֻיָּאֵל ומְחֻיָּאֵל ילד את-מְתוּשָׁאֵל ומְתוּשָׁאֵל ילד
 את-לֶמֶךְ: ויקח-לו לְמֶךְ שְׁתֵּי נָשִׁים שֵׁם הָאֶחָת עֵדָה וְשֵׁם הַשֵּׁנִית צִלָּה: ותלד עדה את-יָבֶל
 הוא הִיָּה אָבִי יֵשֶׁב אֶהֱל וּמִקְנָה: וְשֵׁם אָחִיו יוֹבֵל הוּא הִיָּה אָבִי כָל-תִּפְשׁ כְּנֹר וְעֹגֵב: וְצִלָּה
 גם-הוּא יִלְדָה אֶת-תּוֹבֵל קִין לְטֹשׁ כָּל-חֲרָשׁ נְחֹשֶׁת וּבְרָזָל וְאֶחָת תּוֹבֵל-קִין נְעֻמָּה: בראשית
 ד:יז-כב

And Cain knew his wife; and she conceived, and bore Enoch; and he built a city, and called the name of the city, after the name of his son, Enoch. And to Enoch was born Irad; and Irad fathered Mehujael; and Mehujael fathered Methusael; and Methusael fathered Lamech. And Lamech took for himself two wives; the name of one was Adah, and the name of the other Zillah. And Adah bore Jabal; he was the father of those who live in tents, and of those who have cattle. And his brother's name was Jubal; he was the father of all who handle the harp and pipe. And Zillah, she also bore Tubal-Cain, forger of every sharp instrument in (who sharpened everything which cuts - Rav Samson Raphael Hirsch) bronze (copper) and iron; and the sister of Tubal-Cain was Naamah.
Genesis 4:17-22

B.

ויולד לחנוך את עירד וגו' אמר רבי יהושע בן לוי כולן לשון מרדות הן עירד עורדן אני מן
 העולם מחויאל מוחן אני מן העולם מתושאל מתישן אני מן העולם למך מה לי ללמך
 ולתולדותיו. מדרש בראשית רבה כג:ב

And to Enoch was born Irad etc. (Gen. 4:18) Rabbi Yehoshua ben Levi said: All of these names have a reference to their subjugation (punishment). The name Irad (similar to "Odair" - plowing and breaking up the soil and its weeds) means that, "I will plow them asunder and remove them from the world". The name Mehujael (similar to "Moche" - blot out) means that, "I will blot them out from the world". The name Methusael (similar to "Tash" - weaken) means that, "I will weaken them from this world". The name Lamech (can be understood as an acronym L'M'Ch' - **Li** - **Me**, **Ma** - **What**, **Ch** - **Lamech**) means, "For what purpose do I need Lamech and his progeny". **Midrash Beraishis Rabbah 23:2**

C. Here we find a whole list of generations mentioned. While the first ones laid the foundations for building up city life, in the later ones here depicted we see this life developed in its principle tendencies. In Jubal-Cain and Tubal-Cain art and industry are clearly shown. לוי רבי יהושע בן לוי asserts in ב"ר that all these names designate an ever-increasing revolt of the generations against G-d. Taking this as a precedent, we would essay a speculation, which after all, is perhaps an empty dream. But the fact that almost the same names, only slightly modified, occur in the list of the generations of the Seth family which is given later on, does make it seem not far-fetched to think that these names are significant and have meanings. After all, the names Eve, Cain as well as later on Seth and Noah are expressly mentioned as having meanings. This speculation, that the

names are meant to designate something, is perhaps all the more not to be rejected, as we are told nothing at all more about these generations than their names.

חֲנוּךְ Cain had been relegated to the stock of powers and abilities which G-d had made innate in every human being. This was all there, but it had to be developed. He called his son חֲנוּךְ initiation, practice, training.

עִירָד The training, education to culture finds resistance from the freedom-loving younger generation. An עִירָד generation follows חֲנוּךְ; a generation that is like עִירָד the wild ass (Job 39:5), that shows itself obstreperous towards culture. Possibly the exceptional term וִיולָד (in the passive, not the usual - ילד) "Irada was born unto him", used here, indicates that the generation was deteriorating, it became עִירָד against Enoch's will.

מְחִיאל=מְחִיאל Irada begat Mechujael, מְחִי א-ל, in which G-dliness was extinguished, מְחִי א-ל who extinguished G-dliness. When the generation that freed itself from culture was young, it was מְחִיאל, passive, G-dliness was extinguished in it, but later when it was older, it was מְחִיאל, active, tried to do away with G-dliness in general. It was followed by a generation of מְתוֹשָׁאֵל (מְתוֹ the root of מְתִים), seeking masses of people.

לְמַךְ When masses of people were formed לְמַךְ followed, the etymology of which is completely obscure. But he had three sons: יוֹבֵל, יוֹבֵל, and יוֹבֵל, all three of them, are formed from the root יוֹבֵל. What the two latter sons accomplished for furthering the development of town life is quite clear. At the base of all industry lies Tubal Cain's invention of metal cutting instruments. The father of all Art which elevates human nature, was Jubal. More doubtful is that which told us of Jabal, that he was יוֹשֵׁב אֶהָל וּמִקְנָה. This is usually taken, as רִש"י does, to refer to the life of nomads. But we find יוֹשֵׁב אֶהָל used referring to Jacob as being just the opposite of the open-air life of an אִישׁ שְׂדֵה. Now מִקְנָה is also used in its original meaning of buying and selling, earning, acquiring. So that it is possible, taking מִקְנָה as trade, that Jabal was the first merchant. But even without that, אִישׁ מִקְנָה could very well designate the industrial side of cattle breeding, the substantial dealer in the market, consonant with city culture, in contrast to רֹעֵה צֹאן, the more nomad shepherd. . . . So that here by these names all the various activities of men may be indicated.

a. יוֹבֵל, the productive, wealth-bringing status of producers and merchants, the earning classes. But as soon as culture rises above the creating for the absolute necessities of life, an activity develops that brings nothing in, does nothing to increase the wealth, the מִקְנָה of mankind. This activity here, as

b. יוֹבֵל is introduced by the harp and flute as music, accordingly Art. To the Cainite world, cut off from G-d, it is just as necessary as handicraft. By external stimulation, it endeavours to bring back the same internal harmony which had departed from Man with his departure from G-d. Especially music, which expresses neither forms nor ideas, but only moods and feelings and just thereby works ennoblingly on the mind, as it brings and awakes finer feelings to it, and acts, like all art and beauty, as a preliminary stage in

educating mankind back to goodness and truth. Already, we see the fact that it produces no actual wealth, so that יובל has to be supported for the means of his existence by the אנשי מקנה. Art, in the Cainite world, represents the Truth that Man has still higher requirements than material possessions. But the condition for all this, for a. and b., for industry and art is:

c. תובל קין. He creates nothing that one can directly enjoy or use, but creates the means for all progress and art, he creates *creating*, he creates the tools and instruments for industry and art. He is the real Tubal-Cain, the real production of Cain, the pride of the Cainite generation. G-d had taken the earth away from Cain. It will no longer yield its יבול to him. But now he no longer requires it. His own mind is now his field. And by his production of mechanical art, that might lever for industry, landless man regains his field, and the country brings the riches of its fields into town to exchange them for participation in the advantage of its products. But Tubal-Cain's sister was נעמה. נעים is primarily physical beauty, beauty which appeals to the senses. The first purpose of industry is usefulness. But it shows progress when the purpose of beauty is joined to that of usefulness, when taste is applied to industry; this combination is itself a step towards the education of mankind back to higher things. Did Naamah stand helpfully at her brother's side for the purpose of adding charm and grace to his work as her name implies? Perhaps.

R. Samson Raphael Hirsch's Commentary to Genesis 4:18-22

D.

ותלד עדה את יבל וגו' לשעבר היו מקנין להקב"ה במטמוניות חזרו להיות מקנין אותו בפרהסיא הה"ד (יחזקאל ח) אשר שם מושב סמל הקנאה ושם אחיו יובל הוא היה אבי כל תופש כנור ועוגב אדריכולין (ערבלין – ס' הערוך) ובורבלין וצלה גם היא ילדה את תובל קין רבי יהושע דסכנין בשם ר' לוי אמר זה תבל עבירתו של קין קין הרג ולא היה לו במה להרוג אבל זה לוטש כל חורש נחושת וברזל ואחות תובל קין נעמה א"ר אבא בר כהנא נעמה אשתו של נח היתה למה היו קורין אותה נעמה שהיו מעשיה נעימים ורבנן אמרי נעמה אחרת היתה ולמה היו קורין אותה נעמה שהיתה מנעמת בתוף לעבודת כוכב. מדרש בראשית רבה כגג.

And Adah bore Jabal, he was the father of those who live in tents, and of those who have cattle (מקנה - which could also be interpreted homiletically as jealousy). (Gen. 4:20) In the past, they had invoked G-d's jealousy through acts that were done in private. Now they began doing such acts publicly. This is similar to the verse (Ezekiel 8:3), “. . . wherein was the seat of the image of jealousy (הַקִּנְיָה) which provokes to jealousy (הַמְקִינָה).” **And his brother's name was Jubal; he was the father of all who handle the harp and pipe.** (Ibid. 21) which are musical instruments. **And Zillah, she also bore Tubal-Cain (Ibid. 22)** Rabbi Yehoshua of Sachnin said in the name of Rabbi Levi: He improved (compounded) the sin of Cain. Cain killed, but did so without proper weapons. [Tubal-Cain], however, sharpened all of the cutting instruments. **And the sister of Tubal-Cain was Naamah (Ibid.)** Rabbi Aba bar Kahana said: Naamah was the wife of Noah. Why did they call her Naamah, for her actions were pleasant. The Rabbis said that [Noah's wife was a different woman by the same name]. Why did they call [Tubal Cain's sister] Naamah, for she made the idolatrous service pleasant through her playing the tambour. **Midrash Beraishis Rabbah 23:3**

V. Idolatry and the Generation of Enosh

A.

וַיֵּדַע אָדָם עוֹד אֶת-אִשְׁתּוֹ וַתֵּלֶד בֵּן וַתִּקְרָא אֹת-שְׁמוֹ שֵׁת כִּי שָׁת-לִי אֵל-לִהְיִים זָרַע אַחֲרֵי תַחַת
הַבַּל כִּי הָרְגוּ קַיִן: וְלִשְׁת גַּם-הוּא יָלַד-בֵּן וַיִּקְרָא אֹת-שְׁמוֹ אֶנּוֹשׁ אַז הוּחַל לְקָרָא בְשֵׁם ד':
בְּרֵאשִׁית ד:כח-כו

And Adam knew his wife again; and she bore a son, and called his name Seth; For G-d, said she, has appointed me another seed instead of Abel, whom Cain slew. And to Seth, to him also there was born a son; and he called his name Enosh; then began men to call upon the L-rd by name. **Genesis 4:25-26**

B.

אז הוחל. לשון חולין, לקרא את שמות האדם ואת שמות העצבים בשמו של הקב"ה, לעשותן אלילים ולקרותן אלהות: רש"י לבראשית ד:כו

(*Az Huchal* - commonly translated as, "then began") actually is an expression of profaneness. They called the names of people and statues by the name of the Holy One, blessed be He, to make them gods and to refer to them as Divine beings. **Commentary of Rashi to Genesis 4:26**

C.

עיקר שכינה בתחתונים היתה כיון שחטא אדם הראשון נסתלקה שכינה לרקיע הראשון חטא קין נסתלקה לרקיע השני דור אנוש לג' דור המבול לד' דור הפלגה לה' סדומיים לו' ומצרים בימי אברהם לז' וכנגדן עמדו ז' צדיקים ואלו הן אברהם יצחק ויעקב לוי קהת עמרם משה עמד אברהם והורידה לו' עמד יצחק והורידה מן ו' לה' עמד יעקב והורידה מן ה' לד' עמד לוי והורידה מן הד' לג' עמד קהת והורידה מן הג' לב' עמד עמרם והורידה מן הב' לא' עמד משה והורידה מלמעלה למטה אר"י כתיב (תהלים לו) צדיקים יירשו ארץ וגו' ורשעים מה יעשו פורחים באויר אלא הרשעים לא השכינו בארץ: מדרש בראשית רבה יט:ז

The essential place of the Divine Presence was meant to be below on this earth. When Adam HaRishon (the first man) sinned, the Divine Presence removed itself from this world and entered the first *rakia* (firmament-separation from one world to the next). When Cain sinned, it entered the second *rakia*. When the generation of Enosh sinned, it entered the third *rakia*. When the generation of the Flood sinned, it entered the fourth *rakia*. When the generation of the separation (*dor haphlaga*) sinned, it entered the fifth *rakia*. When the Sodomites sinned, it entered the sixth *rakia*. When the Egyptians at the time of Avraham sinned, it entered the seventh *rakia*. Corresponding to them, there were seven *tzaddikim* (righteous men) who arose. They were Avraham, Yitzchak, Yaakov, Levi, Kehos, Amram, and Moshe. Avraham arose and brought the Divine Presence down from the seventh *rakia* to the sixth. Yitzchok arose and brought it down from the sixth to the fifth. Yaakov arose and brought it down from the fifth to the fourth. Levi arose and brought it down from the fourth to the third. Kehos arose and brought it down from the third to the second. Amram arose and brought it down to the first. Moshe arose and brought it down to the earth. . . . **Midrash Beraishis Rabbah 19:7**

D.

אין מדתו של הקב"ה כמדת ב"ו, מלך ב"ו שמורדה עליו מדינה שולח בה אנדרלמוסיא והורג הטובים עם הרעים, והקב"ה אינו כן אלא מאבד את הרשעים וממלט את הצדיקים, חטאו דור אנוש אבד אותם, והציל את חנוך שנאמר ויתהלך חנוך את הא-להים, למה ביום צרה יודע חוסי בו. ילקוט שמעוני במדבר פרק ד' רמז תרצה

The Holy One, blessed be He, acts in a way which is different from people. When a province of an earthly king rebels against him, the king [is likely] to totally wipe out the province, killing the good with the bad. The Holy One, blessed be He, however, only destroys the evil and spares the righteous. When the generation of Enosh sinned, He destroyed them but saved Chanoch, as it says (Genesis 5:24), "And Enoch walked with G-d [and he was not; for G-d took him]." Why is this so? [Because,] ". . . He knows those who trust in Him." (Nahum 1:7) **Yalkut Shimoni Perek 4 Remez 695**

E.

אבל היתה הבריאה ביום הראשון האור, כנגד האלף של ימות אדם שהיה אורו של עולם מכיר את בוראו. ואולי לא עבד אנוש עבודה זרה עד שמת אדם הראשון: פירוש רמב"ן לבראשית ב:ג

The creation of the first day was light which corresponds to the lifespan of Adam who was the light of the world and recognized his Creator. It is quite likely that Enosh did not worship idols until Adam died. **Commentary of Ramban to Genesis 2:3**

F. The Generations of Adam and Enoch

130	1)	And Adam lived 130 years and begat a son . . . and called his name Seth.	Gen. 5:3
235	2)	And Seth lived 105 years and begat Enosh.	Gen. 5:6
325	3)	And Enosh lived 90 years and begat Kenan.	Gen. 5:9
395	4)	And Kenan lived 70 years and begat Mahalalel	Gen. 5:12
460	5)	And Mahalalel lived 65 years and begat Yered	Gen. 5:15
622	6)	And Yered lived 162 years and begat Chanoch.	Gen. 5:18
687	7)	And Chanoch lived 65 years and begat Methushelach.	Gen. 5:21
930	8)	And all the days that Adam lived were nine hundred and thirty years; and he died.	Gen. 5:5
987	9)	And all the days of Chanoch were three hundred and sixty five years;	Gen. 5:23

G.

אין זכרון לראשונים, זה דור אנוש ודור המבול, וגם לאחרונים אלו סדומיים ומצריים. ילקוט שמעוני קהלת פרק ב' רמז תתקסח

(Ecclesiastes 1:11) “There is no remembrance of former generations” is referring to the generation of Enosh and the generation of the Flood. “Nor shall there be any remembrance of the latter generations” is referring to the Sodomites and the Egyptians. **Yalkut Shimoni Koheles Perek 2 Remez 968**

H.

כך עמדו דורו של אנוש קראו שמו של הקב"ה לעבודת כו"ם שנאמר אז הוחל לקרוא בשם וגו' (בראשית ד) והקב"ה קרא ים אוקיינוס והציף שלישו של עולם שנא' הקורא למי הים וישפכם על פני הארץ לד' שמו (עמוס ה) ואומר אבנים שחקו מים תשטף ספיחיה עפר ארץ ותקות אנוש האבדת (איוב יד). מדרש תנחומא בראשית פרק יח

The generation of Enosh arose and called their deities (idols-Avodah Zarah) by the name of the Holy One, blessed be He, as is stated in Scripture (Genesis 4: 26), “. . . then began men to call upon the L-rd by name.” The Holy One, blessed be He, called unto the Ocean and it inundated a third of the world as it is stated (Amos 5:8), “. . . Who calls for the waters of the sea, and pours them out upon the face of the earth. The L-rd is His name.” It is also stated (Job 14:19), “ The waters wear the stones; the torrents wash away the dust of the earth; and you destroy the hope of man (Enosh).” **Midrash Tanchuma Beraishis Perek 18**

I.

ואימתי נקראים על שמו בימי דור אנוש שנאמר (בראשית ד) ולשת גם הוא יולד בן ויקרא שמו אנוש אז הוחל לקרוא בשם ד'. באותה שעה עלה אוקיינוס והציף שלישו של עולם אמר להם הקב"ה אתם עשיתם מעשה חדש וקראתם על שמי אף אני אעשה מעשה חדש וקרא על שמי שנא' (עמוס ה) הקורא למי הים וישפכם ד' שמו. ספרי פרשת עקב פיסקא ז'

When were the false deities (idols) called by His name? In the generation of Enosh as it is stated (Gen. 4:26), “. . . then began men to call upon the L-rd by name.” At that time the Ocean inundated a third of the world. The Holy One, blessed be He, said to them, “You made a new innovation and called it by My name, I too made a new innovation and will call it by My name, as it is stated (Amos 5:8), “. . . Who calls for the waters of the sea, and pours them out upon the face of the earth. The L-rd is His name.” **Sifrei Parshas Ekev Piska 7**

J.

ידעתי כי כל אשר עשה – הקב"ה במעשה בראשית הוא ראוי להיות לעולם ואין לשנותו לא בתוספת ולא בגרוע, וכשנשתנה, הא-להי' צוה ועשה שישתנה כדי שייראו מלפניו אוקיינוס פרץ גבולו בדור אנוש והציף שלישו של עולם. פירוש רב"י לקהלת ב:יד

(Ecclesiastes 3:14) **“I know that, whatever G-d does”** [This is referring to] the original creation of the Holy One, blessed be He. **“shall be for ever”** It was fit to last forever. **“nothing can be added to it, nor can any thing be taken from it”** and when it was changed it was because **“G-d”** commanded that it be changed **“that men should fear before him”**. The Ocean broke through its boundaries during the generation of Enosh and inundated a third of the world. **Commentary of Rashi to Ecclesiastes 2:14**

K.

כתיב (יחזקאל מז:ח) ויאמר אלי המים האלה יוצאים אל הגלילה הקדמונה זה ים של סמכו וירדו אל הערבה זה ים של טיבריא ובאו הימה זה ים המלח אל הימה המוצאים זה הים הגדול ולמה נקרא שמו מוצאים כנגד שני פעמים שיצא אחד בדור אנוש ואחד בדור פלגה רבי לעזר בשם רבי חנינה בראשונה יצא עד קלבריא ובשנייה יצא עד קפי ברבריא ר' אחא בשם רבי חנינה בראשונה יצא עד קפי ברבריא בשנייה יצא עד עכו ועד יפו עד פה תבוא ולא תוסיף עד עכו תבוא ולא תוסיף ופא ישית בגאון גליך עד יפו אשית גאון גליך. ירושלמי שקלים ו:ב

That which is written (Ezekiel 47:8), “And he said to me, These waters flow out towards the eastern region” is referring to Lake Semechonitis. “. . . and go down to the Arabah,” is referring to the Sea of Galilee (Tiberias). “. . . to the sea,” is referring to the Dead Sea. “. . . and when they enter the sea (*hamutzaim*),” is referring to the Great Sea (Ocean). Why is it called, “*hamutzaim*”? This is because the sea overflowed. Once during the generation of Enosh and once during the generation of the separation (the Tower of Babel). Rabbi Elazar said in the name of Rabbi Chanina, “Originally the waters went until Calabria. During the second time it went until the rocks of Barbary.” R. Acha said in the name of Rabbi Chanina, “Originally the waters reached the rocks of Barbary. During the second inundation, it reached until Acco and Jaffo. This is hinted in the verse (Job 38:11), “And said, ‘Thus far (Ad po - Ad Acco) shall you come, but no further; and here (u’fo - Yaffo) shall your proud waves be stayed.’” **Yerushalmi Shekalim 6:2**

VI. The Age of Giants

A.

ויהי כי החל האדם לרב על פני האדמה ובנות ילדו להם: ויראו בני-הא-להים את-בנות האדם כי טבת הנה ויקחו להם נשים מכל אשר בחרו: ויאמר ד' לא-ידון רוחי באדם לעלם בשגם הוא כשור והיו ימיו מאה ועשרים שנה: הנפלים היו בארץ בימים ההם וגם אחרי-כן אשר יבאו בני הא-להים אל-בנות האדם וילדו להם המה הגברים אשר מעולם אנשי השם: וירא ד' כי רבה רעת האדם בארץ וכל-יצר מחשבת לבו רק רע כל-היום: וינחם ד' כי-עשה את-האדם בארץ ויתעצב אל-לבו: ויאמר ד' אמהה את-האדם אשר-בראתי מעל פני האדמה מאדם עד-בהמה עד-רמש ועד-עוף השמים כי נחמתי כי עשיתם: ונח מצא חן בעיני ד': בראשית ו:א-ח

And it came to pass, when men began to multiply on the face of the earth, and daughters were born to them, that the sons of G-d saw the daughters of men that they were pretty; and they took as wives all those whom they chose. And the L-rd said, My spirit shall not always strive with man, for he also is flesh; yet his days shall be a hundred and twenty years. There were Nefilim in the earth in those days; and also after that, when the sons of G-d came unto the daughters of men, and they bore children to them, the same became

mighty men of old, men of renown. And G-d saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually. And the L-rd repented that He had made man on the earth, and it grieved Him at His heart. And the L-rd said, I will destroy man whom I have created from the face of the earth; both man, and beast, and the creeping thing, and the birds of the air; for I repent that I have made them. And Noah found grace in the eyes of the L-rd. **Genesis 6:1-8**

B.

בני הא-להים – בני השרים והשופטים. ד"א בני האלהים הם השרים ההולכים בשליחותו של מקום אף הם היו מתערבים בהם. כל "אלהים" שבמקרא לשון מרות וזה יוכיח (שמות ד) ואתה תהיה לו לאלהים (שם ז) ראה נתתיך אלהים: כי טבת הנה – אמר רבי יודן טבת כתיב כשהיו מטיבין אותה מקושטת ליכנס לחופה היה גדול נכנס ובועלה תחלה (ב"ר): מכל אשר בחרו – אף בעולת בעל אף הזכר והבהמה (ב"ר): פי' רש"י לבראשית ו:ב

Sons of G-d: The sons of the nobility and magistrates. Another interpretation: They were minister[ing angels] who go on the mission of G-d. They too were intermingled with them. Everytime the word א-להים is used in Scripture it indicates authority, and this verse (Ex. 4:16) proves it, "And you shall be [for Pharaoh] an authority (magistrate) [א-להים]. [Similarly,] "See, I have set you as an authority [א-להים] over Pharaoh . . ." (Ibid 7:1) **That they were fair:** Rabbi Yudan said, "It is written without a 'vav' which means that when they were made fair, when they were adorning the bride to enter the bridal canopy, one of the nobles would come in and have relationships with her first. (Beraishis Rabbah) **Whomsoever they chose:** Even one already married and even the men and animals. (Beraishis Rabbah) **Commentary of Rashi to Gen. 6:2**

C.

הנפלים – על שם שנפלו והפילו את העולם ובלשון עברית לשון ענקים הוא: בימים ההם – (ב"ר) בימי דור אנוש ובני קין: וגם אחרי כן – אע"פ שראו באבדן של דור אנוש שעלה אוקיינוס והציף שליש העולם לא נכנע דור המבול ללמוד מהם: אשר יבאו – היו יולדות ענקים כמותם: הגבורים – למרוד במקום: אנשי השם – אותם שנקבו בשמות עירד מחויאל מתושאל שנקבו ע"ש אבדן שנמוחו והותשו ד"א אנשי שממון ששממו את העולם. פירוש רש"י לבראשית ו:ד

The Nefilim: They were called by this name because they fell (נפל) and caused the world to fall. In the Hebrew language this word (נפילים) has the meaning of "giants". **In those days:** In the days of the generation of Enosh and the children of Cain (Beraishis Rabbah). **And also after that:** Even though they saw the destruction of the generation of Enosh, when the ocean rose and inundated a third of the world, the generation of the Flood did not humble itself to learn from them. **When they came in etc. :** They gave birth to giants like themselves. **The mighty men:** To rebel against the Omnipresent. **The men of renown:** Those that were designated by name: Irad, Mehujael, Methushael, who were designated because of their destruction, for they were wiped out and weakened. Another interpretation: Men of desolation, for they made the world desolate. **Commentary of Rashi to Gen. 6:4**

D.

ויראו בני הא-להים את בנות האדם. יש לפרש בני שת לא רצו להתערב עם בנות קין לפי שהיו כולם רוצחים ונואפים והם נקראו בני הא-להים ואח"כ חמדו ולקחו בתחילה הכשרות והצנועות ואח"כ מכל אשר בחרו אמר הקב"ה לא ידון רוחי באדם זהו רק בבני קין הוא בשר מאחר שנעשו כלם לבשר א' והיו ימיו ק"כ שנה קודם המבול נאמר פסוק זה: בני הא-להים. קורא אותם בני הא-להים. ע"ש שהיו מאויימים בקומה ובצורה: פירוש הרא"ש לבראשית ויא

The sons of G-d saw the daughters of men: One can explain this to mean that the children of Seth [initially] didn't want to intermingle with the daughters of Cain as they were all murderers and adulterers. [The children of Seth] were called, "the sons of G-d". Afterwards, they desired them but only took [as wives] the most worthy and modest of them. Subsequently, [however,] they took from whomever they chose. The Holy One, blessed by He, said, "My spirit shall not always strive with man." This is referring to the children of Cain. "For he [also] is flesh," [means] that since they have become one flesh (Seth and Cain), "his days shall be a hundred and twenty years." This verse was said before the Flood. **The children of G-d:** They were called, "the children of G-d" because of their awesome height and appearance. **Commentary of Rosh to Genesis 6:1**

E.

ר' שמעון אומר משת עלו ונתייחסו כל הדורות של צדיקים ומקין עלו ונתייחסו כל הדורות של רשעים המורדים והפושעים שמרדו בצורם ואמרו אין אנו צריכין לטיפת גשמיך ולא ללכת בדרכיך, שנ' ויאמרו לא-ל סור ממנו, ר' מאיר אומר גלוי ערוה היו מהלכין דורות של קין האנשים והנשים כבהמה ומטמאין בכל זנות איש באמו ובבתו ובאשת אחיו ובאשת רעהו וברחובות וביצר הרע של מחשבת לבם, שנ' וירא ד' כי רבה רעת האדם, ר' אומר המלאכים שנפלו ממקום קדושתן מן השמים ראו את בני דורותיו של קין גלויים בשר ערוה כוחלות עיניהם כזונות וטעו אחריהם ולקחו מהן נשים, שנ' ויקחו להם נשים מכל אשר בחרו, ר' יהושע אומר המלאכים אש לוחט הם, שנ' משרתיו אש לוחט והוא בא כבעלת בשר ודם ואינה נשרפת את הגוף, אלא בשעה שנפלו ממקום קדושתן חזר כחן וקומתן כבני אדם ולבשו גוש ועפר, שנ' לבש בשרי רמה וגוש עפר, ר' יצחק אומר הענקים נולדו מהם המהלכין בשרירות לבם ובגובה קומתם ומשלחים ידם בכל גזל וחמס ובשפיכות דמים, שנ' ושם ראינו את הנפילים, ואומר הנפילים היו בארץ, מדרש פרקי דרבי אליעזר פרק כב

Rabbi Shimon said: All of the generations of *tzaddikim* (righteous men) traced their descent from Seth. All of the generations of *rashaim* (wicked men), rebels and criminals who rebelled against their Fortress (G-d) traced their descent from Cain. They said, "We don't need a drop of your rain and we don't need to walk in your ways," as it is said (Job 21:14), "Therefore they say to G-d, 'Depart from us; for we do not desire the knowledge of your ways'." The generations of Cain, the men and women, would walk around naked as animals and would defile themselves in all manner of immorality: A man with his mother, his daughter, the wife of his brother, the wife of his neighbor. This was done openly in the streets to fulfill the machinations of their evil inclination, as it is stated (Gen. 6:5), "And G-d saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually." Rabbi said: The angels who fell from their place of sanctity in Heaven, saw the children of the generations of Cain in their nakedness, with painted eyes like harlots, and wandered after them and took them as wives, as it is stated (Ibid. 6:1), "And they took as wives all those

whom they chose.” Rabbi Yehoshua says: Angels are made of flaming fire, as it is said (Psalms 104:4), “Who makes the . . . flames of fire his ministers.” How could they come resembling flesh and blood without burning the body? [The answer is], when they fell from their place of sanctity, their power and stature became like that of the children of man and they were clothed in a physical body made of earth, as it is said (Job 7:5), “My flesh is clothed with worms; my skin is a clod of dirt; it curdles and decays.” R. Yitzchak said that the giants were born from them. They walked wherever they desired with elevated stature and stretched out their hands in all manner of robbery, violence and bloodshed, as it is stated (Numbers 13:33), “And there we saw the Nefilim, the sons of Anak (Giant), who come from the Nefilim; and we were in our own sight as grasshoppers, and so were we in their sight,” and it says (Gen. 6:4), “There were Nefilim in the earth in those days; and also after that, when the sons of G-d came in to the daughters of men.” **Midrash Pirkei D’Rabbi Eliezer Perek 22**

F.

(1) תנא דבי רבי ישמעאל: עזאזל - שמכפר על מעשה עוזא ועזאל. יומא סז:

The School of R. Ishmael taught: [The area where the scape goat of Yom Kippur was taken was called] Azazel because [the scape goat] obtains atonement for the affair of Uza and Aza'el. **Yoma 67b**

(2) עוזא ועזאל - מלאכי חבלה שירדו לארץ בימי נעמה אחות תובל קין ועליהם נאמר ויראו בני הא-להים את בנות האדם (בראשית ו) כלומר, על העריות מכפר. רש"י שם

Uza and Aza'el: Destructive angels who came down to earth during the time of Naamah, the sister of Tubal Cain. Regarding them it was stated (Gen. 6:2), “And the sons of G-d saw the daughters of man.” In other words, it atones for immorality. **Rashi ibid.**

G.

(1) סיחון ועוג בני אחיה בר שמחזאי הוו. נדה סא.

Sihon and Og were the sons of Ahiyah the son of Shamhazai. **Nidah 61a**

(2) בני אחיה - שבא משמחזאי ועזאל שני מלאכים שירדו בדור אנוש. רש"י שם

The sons of Ahiyah: They came from Shamhazai and Azael, two angels who came down during the generation of Enosh. **Rashi ibid.**

H.

שמחזאי ועוזאל הינון נפילין מן שמיא והוו בארעא ביומיא האינון ואוף בתר כן דעלון בני רברביא לות בנת אנשא וילידין להון והינון מתקרין גברין דמעלמא אינשי שמהן: תרגום יונתן לבראשית ו:ד

Shamhazai and Uziel fell from Heaven and were on the earth during those times and also afterwards when the sons of the mighty came to the daughters of man and bore children with them. These were called the mighty men, men of eternal renown. **Targum Yonason to Genesis 6:4**

I.

אולם לא אכחד כי לדעתי בא הספור הזה כהרבה ספורי התורה אשר באו לעקר דעות כוזבות וספורי הבל אשר התפשטו בימי קדם בין העמים ואשר המציאו כהני האלילים בימי החשך ויש עוד היום שארית מן המיטהלאגיא שלהם שהיו מיחסים לכל איש שהמציא איזה חכמה או איזה מלאכה כח א-להית והיו אומרים שאליל פלוני המציא ישיבת אהל ומקנה ואליל פלוני המציא חכמת הניגון ואליל פלוני המציא טכסיסי מלחמה ואומנת הברזל וכלי מלחמה ואליל פלוני המציא בנין הערים ונמוסים המדיניים. וספרו על כל אחד מבני אלים אלה נפלאות מתולדתו ואלהותו והיו קוראים לבני אדם לעבודתו במועדים ובחגים שיחדו להם ולזה הודיעה התורה לאמר אל תאמינו בשוא נתעה. דעו כי הממציא בנין הערים ונמוסים וקבוץ המדיני היה קין הרוצח הראשון, והממציאים מלאכת הרעים והמסחר ונגון ומלאכת הברזל והמתכיות היו בני למך מבני בניו של קין והאשה אשר דברו עליה גדולות בהמהאלאגיא שלהם ושמו במרום קנה היא היתה נעמה אחות תובל קין. כולם היו בני אדם להבל דמה לא בני א-להים והודעות אלה נצרכו מאד בימים ההמה שהתפשטו ספורים האלה בין כל העמים והתקיימו בידם עד אחר חורבן השני כנודע. פירוש מלבים לבראשית ד:כב

I will not, however, conceal [from you] my opinion, that this account, like many of the other accounts of the Torah, came to demolish those false philosophies and mythological stories which were widespread amongst the nations of antiquity, which were invented by the pagan priests of that dark period [of human history], a mythology which still exists today in somewhat diminished form. For they attributed divine powers to any individual who made some intellectual discovery or invention. They said that a certain god developed the idea of the nomadic existence of living in tents, and raising cattle for profit. Another god is supposed to have invented the science of music. Yet another god supposedly created the science and art of war and the craft of producing and finishing iron tools and weapons of destruction. Still another god purportedly developed urban architecture and planning and the legal system. The priests told wonderous stories about these various gods regarding their birth and their divinity and would call on the people to serve them during the special holidays and feast days which they reserved for them. To this end the Torah informed us not to believe this false deception. [The Torah] informed us that the one who devised the building [and architecture] of cities, civil law and collective life, was Cain, the first murderer. Those who invented the science of shepherding, business, music and the craft of working with iron and other metals were the children of Lamech, the descendants of Cain. And the woman whose great deeds were recorded in mythology and who acquired a name of exalted heights was actually Naamah, the sister of Tubal-Cain. They were all the children of men, [mortal] like a fleeting breath, not the sons of gods. This knowledge [about the true beginning of civilization] was extremely critical [to be disseminated] during that period of time when these stories were widespread amongst the nations and continued to be so until after the destruction of the second Temple, as is well known. **Commentary of Malbim to Genesis 4:22**

J.

כי נודע שבכל ספורי העמים יספרו שבימי קדם מלכו על מדינתם בני א-להים שבאו משמים אל הארץ ומלכו עליה ונשאו נשים מבנות האדם ומהם עמדו גבורים ואדירים שרים ומושלים כמו שימצא הקורא בספורי הדורות שראשית ספורי ממלכת מצרים וחינא ומלכות יון יתחיל מן האלהות וחצי אלהות שיתהלכו על ההרים הרמים ועל ארצם בימי קדם וספרו עליהם

נפלאות וגבורות והם נעשו להם אלילים שהקימו להם מצבות ומזבחות ועבדו אותם בכמה עבודות מתועבות כי ספרו על אליהם מעשים של רצח ונאוף וכל מדות רעות עד שגם עובדיהם התדמו להם בתועבותיהם כמו האלילה שעבודתה היתה כנאוף ואליל שעבדו אותו בזבחי אדם ועבודות האלה עמדו עד אמצע מלכות הרומיים וכ"ש שהיו בתקופת בימי משה וכל ספורי קורות מצרים התחיל באלילים בני א-להים שנפלו משמים והם היו בימים ההם וגם אחרי כן שאז נמצאו ענקים וגבורי כח נוראים שאמרו על עצמם שהם בני א-להים שנפלו משמים וע"כ קראן בשם נפילים ע"ש שנפלו לארץ והעם התחילו לעבוד אותם וזה נמשך גם אחרי כן והם היו בני א-להים שבאו אל בנות האדם וילדו להם עד שגם הבנים היו נחשבים לאלילים באשר האמינו שנולדו מבני אלים. אבל דע שכל הספורים וההגדות האלה שעליהם בנו כהני האליל כל עניני הע"ז וספורי האלילים והמיטהאלאגיא שלהם הוא הכל שקר וכזב. היעשה לו אדם א-להים והמה לא א-להים רק הם הגבורים אשר מעולם ואנשי השם . . . וזה היה שורש להשחתת האדם ולהעבודות זרות והנכריות ואמונת שוא והבל אשר כלן ראה ד' לקצר ימי האדם שיראו כי אדם המה ובני תמותה ולא א-להים המה. פירוש מלבים לבראשית ו:ד

It is common knowledge that all of the legends of the nations on earth contain stories which describe how the sons of gods ruled over their kingdoms in antiquity, and had come down from heaven to earth, [eventually] ruled over them and took wives from the children of men. From these unions, rose men of might and power, nobility, and rulers, as any reader will find when reading the ancient accounts of the kingdoms of Egypt, China, and Greece. [These stories] began with gods and semi-gods who strode on the high mountains and on their land in antiquity and relate their wonderous deeds and mighty acts. They became their gods and the people erected monuments and altars for them and worshipped them in many abominable ways, for they related many stories about these gods regarding their killing, immorality, representing the totality of perverse behavior, and their worshippers, in turn, emulated their abominable behavior. For instance, they worshipped the goddess [associated with immorality] with immoral behavior and worshipped another god through human sacrifice. These forms of worship continued on until the middle period of the Roman empire, and were certainly prevalent during the time of Moses, [in which] all renditions of the history of Egypt began with gods of divine origin who fell from heaven. [This mythology] existed **in those days; and also after that**, for in that time giants who possessed awesome powers boasted that they were sons of G-d who had fallen from heaven. For that reason, they were called, "Nefilim", those who had [purportedly] fallen to earth, and the populace began to worship them and continued on afterwards. These were the [so called] sons of G-d who had relations with the daughters of man who bore children for them. And these children were also considered gods because the people believed that they were descended from the gods. You should know, however, that all of these stories and legends upon which the pagan priests constructed their religion and all of the legends of mythology are entirely false and delusive. Can a man become a god? They were not gods but rather the mighty of antiquity, men of renown. . . . And this was the root of the corruption of mankind, the strange and perverse forms of idol worship, and the baseless forms of religious belief for which G-d saw to it to diminish the days of mankind so that they can see for themselves that the[se men of might] were merely human and mortal and not divine. **Commentary of Malbim to Gen. 6:4**