Rabbi Fohrman: So welcome to our sixth session of a tale of two names; Yud-Kei-Vav-Kei and Elokim. We have something very special planned for today, we'll see how it goes, but basically, this is ambitious. What we're going to try to do is the following.

Until now, I introduced a theory to you, a theory about the first two chapters in the book of Genesis. The theory essentially is that there are two different worlds, there's two different ways of looking at creation and that, perhaps, the most fundamental difference between the worlds, set this upon the name of God, in that the name of God, as He appears in World Number One, is Elokim. The name of God as He appears in World Number Two is both, Elokim and Yud-Hei and Vav-Hei, a merger of the two.

If you look at creation through the lens of viewing God as Elokim, creation looks like Genesis Chapter 1, what I'm calling World One, and if you look at creation through the lens of God differently, Yud-Kei- Vav-Kei and Elokim, together, creation looks like Genesis Chapter 2.

In our previous sessions, I articulated that theory and then, what I did is, I went through each one of those chapters and we read it slowly, trying to sort of develop the story of each world. In other words, just read the verses in sequence and they each are telling a story, a comprehensible story, which is very different. The story of Elokim and the story of Yud-Kei-Vav-Kei Elokim are two very different stories of creation, but they each have their own, sort of, internal logic.

What we're going to do today is an experiment, where we're going to try something a little bit mind- bending. Where we're going to try to tell the two stories together. Okay, that is the plan for today.

We're going to try to tell the two stories together, in relationship to one another.

The theory that I have, is that perhaps this is the way the Torah wanted the stories to be told, the stories to be told together. What I mean by together is that and again, for ages now, for 150 years, biblical critics in the secular world had seen the two stories of creation in competition to one another and as essentially disconnected and fragmented from one another. The product, they argue, of two different authors, of J author and an E author, somehow thrown together by a redactor.

What I want to do is take issue with that today and argue that actually the contrary is the case. Which is, that the two stories of Genesis may be the greatest example of an essential unity within the Torah, rather than an essential fragmentation within the Torah. Which is, that these two stories are meant to fit hand in glove with one another and are meant to shed light upon each other and sort of comment upon each other.

To give you an idea of what I mean by that, it's almost as if -- now I would show you this. (Irrelevant 00:03:33 - 00:05:24)

This is as loud as it goes, so you're going to have to listen really carefully. We don't have really strong

sounds, but I'll narrate it for you. So this is a scene here, from a movie called Contact in 1997. It's actually an interesting movie because it provides a nice analogy to Torah study in a really interesting way. It's a science fiction film, which imagines what first contact with extraterrestrials might look like. Basically, there's this signal which has been found and the signal isn't random, it comes in the sound bursts and the question is decoding the signal.

So what happened was that they found that there was a lot of data interlaced within the sound bursts and they're downloading this data, but they've no idea what the data means and there's just billions and billions of pages of data, but no way to figure it out. So there's this scientist, played by Jodie Foster, who's working on figuring it out or can't really figure it out. There's this other sort of crackpot billionaire, who comes up with a solution. This is a scene where he describes to her the solution. We'll see if you can hear it.

(Movie playing.)

So buried within the message itself is the key to decoding it and seeing it as multidimensional is the key to decoding it.

So I think something like that is going on in the Torah as well. The Torah could be seen as a kind of extraterrestrial communication. In fact, it comes from God, who is the ultimate extraterrestrial, if you think about it. I think in terms of -- if I can get back to my screen over here. When you look at the two creation stories, the two creation stories also don't seem to line up. Right, they seem out of sync with each other. They seem like very different stories. But it could be that if you view them in three dimensions as it were, they sort of line up.

An analogy I can give you, for those of you who've heard my piece on the 10 Commandments is that the 10 Commandments themselves can be seen as two documents that are qualitative with each other, in that you know, the two tablets, each line up with each other. There are five commands on each side, what if the first command on each side was a pair? What if the second command on each side was a pair? The third command. What if you wanted to understand exactly what was happening on one side, you looked at the other side and it would explain it to you.

So if you're looking at the do not murder and I am the Lord, your God, which are the first two commands on the first two sides, so those have a relationship with each other. Right, they're about getting rid of the -- don't get rid of some other precious existence. Don't murder it, if it's a person. Don't not recognize it, if it's God.

Adultery and idolatry is Commandment Number 2. So adultery and idolatry are both about betrayal. Just one is in the realm of my relationship with my Creator, the other is in my relationship with my peers.

There are these two tablets, one's about your relationship with your Creator, one's about your relationship with your peer, but they're in conversation with each other.

I think the same thing is happening in spades, in the story of the first two worlds of creation. Not only are you having five commands on each tablet that are lining up with each other, you're having 25 stages of creation in each world, that's lining up with each other and explaining each other.

So if you don't know what's going on, on one side, you can just look to the other side at that particular place and sort of have it explained to you. So one view of creation is God is Elokim. Another view of creation is God is Hashem Elokim. Two different views of creation, but there is a commonality with what's happening in each world, where each pair kind of lines up with each other and explains each other.

So I want to kind of take you through a little bit of a theory with that, as best as I can do it, as a theory that is in progress. This is the first time that I'm actually teaching this, in any kind of public way. I've been sharing it with one or two people, so you guys are going to be a little bit guinea pigs, for trying this out. So let's see what it looks like.

So again, just to refresh your memories. Here, I'm going to make this a little bit larger so you can see. The essential difference between the two worlds is, I'm going to argue, Creation World One, is what I'm going to call artificial creation. Creation World Two is what I'm going to call organic creation.

In Creation World One, on this side, God is Elokim, His name expresses power, ruler ship. God is so powerful that His will spontaneously expresses itself in change in the world. He compels the earth and that which is on it to serve His will and God creates as a function of His power. God does. Right, God is a doer and a very powerful doer at that. He is the CEO of this great company called creation. He has the ability to make things, He has the ability to command and to demand things and the universe itself will respond. So He can bring things into existence, He can demand that things come into existence, He can

-- everything is wonderful.

Okay, why do I call this artificial creation? By artificial creation, I mean artificial in the technical sense of the word. What I mean is creation through artifice. Right, what does artifice mean? Artifice, you might know the Hebrew word better for it, melachah (creative work). What is creative work? Creative work is planning and executing, where I have a thought and it's cognitive and then I take that thought and I make it come true in the actual world, by some sort of physical expression. I do something to make that happen. So I envision the world as being different and then I make it so. That's artifice, when we talk about anything artisanal, right, so that's one way of creating. That's one way that people create in the world.

That's not the only way that people create in the world. You can also create biologically. When you create biologically, when you have a child, it's a whole different kind of creation. You're not planning and thinking and creating, right, there's something that just emerges from you. That grows from you, just from your being. It's just your being gives rise to something else. When your being is as whole as it possibly can be, as one as it possibly can be, oneness gives rise to twoness. That's the magic of biological creation, what I'm going to call organic creation.

That is God as Yud-Kei-Vav-Kei Elokim, God is not just Elokim, not just the powerful force. He is that, but He is also a unitary prime existence, right, the soul of this world is oneness. The oneness of God's existence is the most essential feature of this world. His existence has a oneness to it. It's just that He exists, but He exists in past, present and future, all rolled up into one, that's Yud-Hei and Vav-Hei, all kinds of existence, "hayah hoveh" and "yihyeh," all blended together. He exists in a timeless way, right, which makes Him whole, in a way that all time bound creatures are not, because if you think about it, time itself is fragmenting.

As we talked about before, although Elokim fragments a lot of things, right. Divides between upper waters and lower waters, divides between light and day. The two most fundamental divisions, if you really think about it, in the world itself, is just the creation of time and space itself. Time and space itself are fundamentally fragmenting. If I live here, if I exist in space in a particular place, I exist in a particular place and I can't be somewhere else. I'm fragmented, I can only be here. If I exist in a particular moment in time, I can only exist in that moment of time. I can't exist simultaneously in the past, I can't exist simultaneously in the future. That saps my energy, that saps the power of my being.

So if you can imagine a being that transcends time and space, you can imagine a being that's unitary, that's one and has a power of oneness and the power of their being is infinitely greater, than being within time and space. That's the being that we call, of Yud-Kei-Vav-Kei. That kind of creature has the ability to create just in terms of what flows from them.

Okay, so that's the essential difference between these worlds. Out of that, I would argue that, whereas Elokim creates, as a function of power, which is right over here, Yud-Hei and Vav-Hei creates, as a function of being. Yud-Kei-Vav-Kei creates as a function of His being one, as well as by exertion of power. For example, He molds the earth into man's body. That's an exertion of will, that's an exertion of creative work, but He also breathes life into man, which is just a function of His being. Right, the most natural thing you do is breathe. Out of breath, comes life. That's an example of God acting as both, Elokim and Yud-Kei-Vav-Kei at the same time. He's Yud-Kei-Vav-Kei Elokim.

If you live in World One, on the left-hand side of the screen, you have a different overriding imperative than World Two. In World One, the overriding imperative for God and, in turn, man, is basically divide and conquer, divide and dominate, by force of will. Compel what exists to bring forth new things, or directly bring new things into existence by making them for yourself. So divide, set things up, say, this goes over here, this goes over there and then build on the basis of that artificially, through artifice.

Which is exactly the opposite of the overriding imperative for God and in turn, man, in World Two, which is, instead of divide, reunify things that were once together. Bring together. Bring back oneness into the world and creation will naturally flow from that, from procreating that kind of oneness in the world.

Okay, so the very first question to ask is, in each world, who is the creator and who is the created? Right, who is the creator and who is the created? This becomes the topic. What we're basically going to be doing now is we're going to go through each story and we're right now at Verse 1 of each story and

Verse 1 of each story answers this question, which is, in each world, who's the creator and what is created?

So let's just take our very simple Verse 1, in World One. Verse 1 in World One tells us, "Bereishit bara Elokim et hashamayim v'et ha'aretz," in the beginning, God created the heavens and the earth. So let's just answer our question, who is the creator and what is created? Who is the creator? Elokim is the creator. "In the beginning Elokim created shamayim v'aretz." What is created? "Shamayim v'aretz," heaven and earth is created. What are they? They're created. The word created is a World One word. Right, it's that idea, that I have this thought and then I execute on that thought and I make it come into existence.

So there's this Creator called Elokim. What He does is He creates and there are objects of creation, "shamayim v'aretz." What's interesting is, that again, the same way that in each world, what God does is important, not just because it's what God does, but it also sets the tone for man. So in a world in which God creates heaven and earth, we take our cue from that, right. Which means that for us in that world, what is heaven and earth? Heaven and earth are objects of creation. They're things that are made.

That is in fact, one way in which human beings look at heaven and earth. That if I say, talk to me about the earth, one way of talking about the earth, is I say the earth is a very special object, it's this thing.

What can you do with it? You can do lots of things with it. I can make things out of play, I can build skyscrapers, I can do all sorts of things, but the earth is my sandbox. That's one way of looking at earth, where earth is an object.

But there is another verse in World Two, the first verse in World Two radically redefines who is the creator and what is created. That is, on the right side of the screen, as opposed to "bereishit bara Elokim et hashamayim v'et ha'aretz," on the left-hand side of the screen, in the beginning God created the heaven and the earth. "Eileh toldot hashamayim v'ha'aretz b'hibaram," these are the generations of heaven and earth, "b'hibaram," in their being created. Okay.

Now, just take that simply for a moment. These are the generations of heaven and earth, in their being created. So if you just have that phrase and I ask the question, okay, who is the creator and who is the created? So who is the creator in that verse?

Audience Member: Unknown. Rabbi Fohrman: It's not unknown.

Audience Member: "Shamayim v'aretz."

Rabbi Fohrman: "Shamayim v'aretz," heaven and earth are the creators. How do you know? Because they have toldot, right. What are toldot? Toldot are generations that emerge from them. They have children that emerge from them, heaven and earth. If you have children, then who's the creator? The creator is heaven and earth.

So look what just happened. The object of creation in the last story has now become the subject that creates. A complete switch in roles, right and say, the new creator is going to be, one second, are actually heaven and earth themselves.

Now, the mode of creating has changed. Whereas the verb for creativity in World One was bara, which is that kind of building, creating, creative work, sort of word, where I envision something and then I set out to make it so. There's now a different word, which is toldot. What does toldot mean? These are the generations of. Note this also, that there is no verb, there is no verb. Right, there's no active verb like create. All there is, is a state of being.

Think of the phrase these are the generations of. There are. Are is a state of being. That's what this world is about. It's are, it is, it's just by virtue of is-ness, right. By virtue of being, there's generations. What are generations? Children. What are children? They get born, they don't get created. You don't make your kid in the laboratory, that your kid emerges from you. This is what emerges from heaven and earth.

These are the generations of heaven and earth.

Now, there is a nod, even in this world, to creation through artifice, right. B'hibaram, there you have that word, the same word bara is appearing over here, in World Two, but b'hibaram now means these are the generations of heaven and earth, b'hibaram, in their being created. Now, in their being created is a very funny conjugation, but that's what b'hibaram literally means. Is it past, is it present, or is it future, b'hibaram?

Audience Member: Continuous.

Rabbi Fohrman: It's a kind of continuous present tense, right. These are the generations of heaven and earth, in their being created. It's this present tense thing. Whereas, there's this very easy linear flow of time in World One, where there's this thing called past tense. Here's what happened in the past, the world was created. Now, we're not looking at past tense, we're just looking at what is, in present tense. In the present tense, this is what is happening. It goes all the way back to, in their being created.

Which the way I'm going to read it is there's a different kind of a creativity that we're now focusing on. We're not focusing on creation through artifice, we're now focusing on organic kind of creativity.

When does organic creativity start? This is key. When does it start?

B'hibaram, it starts as heaven and earth are being created. So even as there is a process in place, right, called creation through artifice, there's another more subtle process happening at the same time, b'hibaram. It wasn't even just like afterwards. It wasn't like first there had to be this world and seven days of creation and then after that, there was this organic creation.

No, there's no after that. There's just during. There just is. There's just this present tense. Yud-Kei-Vav- Kei is all about present tense. Everything gets put into the present tense. In the process of being created, even as that was happening, there was another process happening, called toldot, were emerging. There were these children that were emerging. "Eileh toldot shamayim v'aretz b'hibaram."

So the reason why there are colors here -- just hold off on your questions, until I finish this point. The reason why there are colors, that the colors indicate correlation, so bara is using a creator word. So your creator words over here, in World Two, are going to be toldot and b'hibaram. These are the generations, a different kind of creativity, while bara-ness is happening and your green is going to signify "shamayim v'aretz." "Shamayim v'aretz" have now become a subject, rather than an object.

Again, just in the perspective of man, mankind, that's going to change everything. Why? Because if heaven and earth are creators, that changes how I relate to them, where they're subjects, not objects. So if you interview man in World Number Two and you say so what do you think of aretz? What do you think of aretz? He's not going to say aretz is this thing that I can use to create skyscrapers. What's he going to say? Aretz is amazing. It's the source from which everything flows, right. It, together with shamayim, creates all this amazing stuff, including me, because my body goes back to aretz.

So yes, maybe I build in land, because there's that Elokim part of me, but I'm also a child of Yud-Kei- Vav-Kei and in as much as that, I look at my source, land and I reveal land.

As we talked about before, as I mentioned to you last week, what are the things that people fight over in life? They fight over land and they fight over religion. It's all people fight over. It's all nations, that's the only thing they fight over. They fight over fundamental natural resources, which is territory and they fight over God. They fight over your concept of religion.

Basically, the commonality between those two is, in World Two language, both of those things are what? My source. That's where I come from. My body comes from the land, my soul comes from God, I emerge from both of those. So what am I really fighting over? Who mommy loves best, right. That's all people ever fight over. Who do your parents really love? That's all it's about. Then you wonder why sibling rivalry is such a thing in Genesis, because that's it. That's the only thing there is to fight about and it expresses itself at the national level, in wars over land, in wars over God.

So this is the beginning of a correlation between the two worlds, at the first sentence. You hear about who is the creator and what is being created.

Audience Member: But you took God out of the second one.

Rabbi Fohrman: Yes. The reason why we took God out of the second one, actually the second phrase of the second one, is going to bring that back in.

Audience Member: We translated it "k'shehu bara otam," who? Hashem. So it really is. "Bereishis bara Elokim."

Rabbi Fohrman: So that is a Midrashic reading. Bobby, that's a Midrashic reading. The simplest reading is, in their being created. Now, what does in their being created mean? So where is God in this? In the

second part of the verse. We didn't get to the second part of the verse yet. The second part of the verse is complicated, but the second part of the verse explains what b'hibaram means, right, and introduces God, but a new vision of God, which we'll get to in a moment.

Any last questions on this before I move on to the second past of Verse Number 1? Good. Okay, let's move on to the second part of Verse Number 1. By the way, the most difficult verse in the entire two stories of creation is the first verse of World Two. So I'm just letting you know that it's very mind- bending, so you've got to keep your thinking caps on over here. This is the hard part, right over here.

So what's interesting is, just stay with me for a second, is that, if you look at this line over here, you'll see that the first part of the first verse of World Two, corresponds to the first part of -- to actually the entire first verse of World One. The question is, what does the second part of the verse in World Two correspond to, because the verse didn't end with "eileh toldot shamayim v'aretz b'hibaram," it continues with the second part of the verse.

Let us read it and just understand what it means. These are the generations of heaven and earth as they were being created, semicolon, "b'hibaram b'yom asot Hashem Elokim eretz v'shamayim," what do I mean, b'hibaram, in their being created? I mean, on the day of God's making, heaven and earth. On the day of God's making, heaven and earth. So that's what b'hibaram means.

In other words, the simplest reading to read this is I don't mean that "shamayim v'aretz" are independent sources, which are the most fundamental things in the universe. It's just that right now, that's the only thing I'm focused on. I'm focused on once I have "shamayim v'aretz," what do they create? That's my question in World Two.

I acknowledge that "shamayim v'aretz" themselves came into existence. When did they come into existence? "B'yom," on the day, "asot Hashem Elokim eretz v'shamayim," on the day of God's making, heaven and earth.

Now, the key point, we talked about this earlier, but I just want to show it to you in the verses now. There's this word over here, "b'yom asot." That is strange because you would've thought what word should be used here?

Audience Member: Bara.

Rabbi Fohrman: Bara, right. Bara, on the day of God's creating heaven and earth. Why are we switching words to asot? So that brings us to another verse entirely. Where is this language "b'hibaram b'yom asot Hashem Elokim eretz v'shamayim," coming from? If this language, "eileh toldot shamayim v'aretz b'hibaram," is a playoff of this language in World One, the beginning of World One, "bereishit bara Elokim et hashamayim v'et ha'aretz." The second half of the verse, what is it playing off of? "B'hibaram b'yom asot Hashem Elokim eretz v'shamayim?"

The astounding answer I want to suggest is, it is playing off of the last verse in World One. In other words, the structure I want to suggest to you is that Verse 1 in World Two has two parts to it. The first part of it corresponds to the first verse in World One. The second part of it corresponds to the last verse in World One.

As if to say, that everything I'm about to tell you is what was happening, during the entirety of this World One process, from Day 1 to Day 7. From Day 1 to Day 7, you thought that that was this linear of march through time, right, that's what that is. I'm going to give you a whole new different way of looking at it.

Those seven days, that are so many billions of years, whatever you think it is, in your linear march through time, there's another way of looking at it. It's just one day. B'yom, "b'yom asot," right, it's all in this present tense moment. There's another way to view it. It's just without time, factor time out of it and just watch everything just sort of emerge, in this present tense kind of moment.

Here's how at the textual level, the second half of the verse in World Two, is mirroring the last verse in World One. It is mirroring the paragraph of vayechulu. "Vayechulu hashamayim v'ha'aretz v'chol tzeva'am," these are the last words of World One, the words of Sabbath, the words of the seventh day. The heavens and the earth were finally finished. "Vayechulu hashamayim v'ha'aretz v'chol tzeva'am." "Vayechal Elokim bayom hashevi'i," and God finished on the seventh day, "melachto asher asah," all of His creative work, His creation through artifice. "Asher asah," that He made.

"Vayishbot bayom hashevi'i mikol melachto asher asah," and He rested on that day, from all of the creative work that He made. "Vayevarech Elokim et yom hashevi'i vayekadesh oto," so God blessed that day, that seventh day and He sanctified it. Why? "Ki vo shavat mikol melachto," because on it, He rested from all of the creative work, "asher bara," that He created, "Elokim," that Elokim created, "la'asot."

I mentioned to you before, how strange that word la'asot is. It would've been so much easier if that word didn't appear. If all we said is that God rested from all of this creative work that He did. Right, that he created. But no, God rested from all of the creative work that He created. There's this day, on which He rested from all of the creative work that He created, la'asot. It turns out, that creativity, all of this creation through artifice, is not actually an end, in and of itself. It's all a means to something. A means to la'asot, a means to another mode of creativity. Something called la'asot, doing. God made all this stuff, "asher bara Elokim," in order, "la'asot."

Enter World Two. What do you mean? The very next words are, "eileh toldot hashamayim v'ha'aretz b'hibaram," let me tell you about heaven and earth, what they did as they were being created. Even as they were being created, there was another kind of creativity, "b'yom asot Hashem Elokim eretz v'shamayim." This was the day of asot, of "eretz v'shamayim." In other words, that other mode of creativity, which I'm going to argue is organic creativity, things beginning to come together, is asot. There was a day of asot. Look at it here and just watch it. You see the "eretz v'shamayim" with which this verse ends, right and look at vayechulu at the very beginning. "Vayechulu hashamayim v'ha'aretz," there's your "shamayim v'aretz."

Audience Member: It's switched. Why's it switched?

Rabbi Fohrman: It's all switched, it's all backwards. Look, the last piece of this verse, is going to mirror the first part of vayechulu. After that, you're going to have Elokim. Where do you have Elokim appear? Elokim is going to be over here, "vayevarech Elokim." Right, after that, you're going to have "yom asot." "Yom asot," becomes "yom hashevi'i, but what is yom hashevi'i? It's yom la'asot, it's the day of asot. Then finally, b'hibaram --

Audience Member: Shabbat mishabbat. Rabbi Fohrman: That's true.

Audience Member: And so He stopped. Rabbi Fohrman: He stopped what?

Audience Member: Asot.

Rabbi Fohrman: No. He stopped bara. He stopped creative work, but not la'asot. La'asot actually, it's the day of asot. You know what Sabbath is? Sabbath is all about asot. It's not about bara, it's not about artificial creativity, but it's all about coming together. It's all about oneness, it's amount surmounting fragmentation and being completely whole. That's the experience of Sabbath, because Shabbat is your chance to be whole, your chance to, if you live in a world of time and you feel bad because life is so fragmented and you're so busy and you can't remember if you're going, if you're coming and this is yesterday and what's tomorrow and I'm stuck in my presence. There's this little island in time, Sabbath, we just stop doing, we can just taste being and we can just recapture wholeness.

There's a different kind of creativity which can come from wholeness. A more powerful kind of creativity, which is the creativity of Sabbath. I want to argue that in essence, the deeper meaning of that first verse in World Two is that if I said to you, so when did this take place, this "yom asot?" When was this "yom asot?" This special day, which is now being described as Sabbath? From the perspective of World Two, when was it? So you might say, it's Sabbath, so I guess it's the seventh day. Everything that we're describing is the seventh day. It happens after creativity. It happens after bara.

No, it's simultaneous. "Eileh toldot hashamayim v'ha'aretz." When? B'hibaram, during its being created. When? "B'yom asot," on the day of asot. But now you tell me, that's crazy. The day of asot is afterwards. Right, the seventh day is after the six days of creation.

No, that's only from the perspective of World One, which is a world of time. In the World One from

your perspective, it's afterwards, when you're done all that. But from the truth, from God's perspective, the real Sabbath, God's Sabbath, the actual Sabbath, is all time, is what God calls back, that's everything. So it's as this is all happening, God is experiencing His own Sabbath outside of time and there's something else. There's another force which is occurring. You have to see a force of things coming back together and now, we're going to tell that story.

Okay, so that is Verse 1. Verse 1 in World Two, which the beginning of which mirrors the first verse in World One, the end of which mirrors the last verse in World One. As if to say in the structure of things, when is this all happening, this "yom asot?" Throughout it all. It's encompassing the whole thing, from beginning to end, from A to Z, everything I've just told you, take time out of it, right, evaporate time, "yom asot," just this present tense, b'hibaram, as it's happening. Here is what is. Here's what are "eileh toldot," these are the generations.

Now, I'm going to tell you something about just the way this is unfolding, yeah. Audience Member: In God's world there's no day?

Rabbi Fohrman: In God's world there's no time. Audience Member: No Day 1, 2.

Rabbi Fohrman: No day 1, 2. All of that's artificial. All of that is the same way that we say "dibrah Torah k'lashon b'nei adam," that the Torah speaks it the language of man. The most fundamental truth of that is that in the creation story, the illusion of time.

Audience Member: But He still created things before other things.

Rabbi Fohrman: Right. So in other words, if you view God as coming into the world, into our world, the world He created as a world of time, then you would view God this way. What I want to suggest essentially is that, which world is more true; World One or World Two?

Audience Member: World One.

Rabbi Fohrman: World Two is more true. World One is easier for you to access, that's because it's telling the story in your world. Right, it's saying, what would it look like from man's perspective who lives in space and time? So man would see this thing unfolding over 14 billion years, the slow process of evolution, there's this Day 1, there's Day 2, there's Day 3. He would interpret God as issuing these commands and that this is what -- this is what is looks like.

This is the story that science would tell. That God tells the earth, don't come back to me until you have a deer and over 14 billion years the thing gets created. It's slow, it's over time. Right, that's what it looks like to us who lives in a world of time. To us it looks like God came into the world of time and did stuff. That's how a person would understand it. That God begins by saying, okay, humans, let's tell it your

way. I get it, that's what you think of Me. That's who I am; I'm this big powerful Creator. I get it, so let's talk about what that looks like to you and He tells that whole story.

Then God is like, let me tell you what it looks like to me. Right, let's sap time out of the picture. I'm up in my own world. Which is more authentic? In a way, the second thing is more authentic. It is God as who He really is. Both Elokim and Yud-Kei-Vav-Kei. Yud-Kei-Vav-Kei remains hidden in World Number One.

The reason, if you ever want to think about why it's more authentic. Again, just go back to my monopoly game parable, which I think I shared with you before. Which is that little discussion between little hat and little shoe, which is, where is Parker? Are you a Parker atheist? Right, you know, so I don't believe in Parker.

Right, because the place of Parker is not really the board. Parker made the board, so if Parker made the board, he doesn't live in the board. You're not going to find Parker on Tennessee Avenue. You know what I mean? He's not hanging out on free parking or in jail or something. You're looking for Parker in all the wrong places. You're not going to find him there. Where are you going to find Parker? Parker's out of the world. That's the real truth. So little hat and little shoe can't understand what out of monopoly board looks like, so they talk about Parker as if he's in this world.

What would it look like if Parker is making all these rules and he's here and then he decides that Tennessee Avenue should be over there, but that's a compromised way of looking at it. It's like the fish looking at the fish bowl and saying this is the whole world. This is what it's going to look like, but the truth of it is this thing that doesn't seem to make much sense. With time drained out of it, where the most fundamental kind of creativity is a kind of organic creativity and artificial creativity is there, but it just sets up the organic creativity.

It's like a structure that allows, almost like trellises, if you've ever planted. What are trellises? They provide a kind of -- you know what trellises are? Like they provide a kind of structure for organic creativity.

So you have Elokim, you have God working even as a gardener. Right, I'm going to do certain things as a bara kind of thing, expressing power, in order to allow that other kind of creativity, organic creativity kind of emerge. So I'm going to create man's body out of the ground and form his body and that's an act of Elokim, an act of power, an act of forming, in order that I can then breathe into his nostrils the breath of life and there's something that will accept that and organic creativity can take hold, within that process. So it's Elokim and Yud-Kei-Vav-Kei sort of working together.

Audience Member: You got the Torah, what's the Torah?

Rabbi Fohrman: Oh, you're going to get to that in a minute. That's a good point. That you have to wait to Verse 2, which we're just about to get to. Yes?

Audience Member: The word simultaneous, would that be a good word?

Rabbi Fohrman: Yes, I tend to be longwinded when I talk about this, but in a way, it is simultaneous, but the tricky part about it is, what's occurring in World Two is simultaneous to -- if you look at it from our perspective it would be afterwards. If you looked at it from God's perspective, it's simultaneous to the whole process. Yes.

Okay, let's move on. Okay, let's go now to -- yes.

Audience Member: How do you explain, you're saying that everything is the same, that Sabbath -- you know what, in the way we look at it, Sabbath follows six days of creation --

Rabbi Fohrman: Yes.

Audience Member: And the way you're saying it, is that Sabbath -- Rabbi Fohrman: The way God is saying it.

Audience Member: The way that you said that God is representing -- Rabbi Fohrman: Right.

Audience Member: -- is that it's the same time. Rabbi Fohrman: Yes.

Audience Member: Sabbath and all the creation is one.

Rabbi Fohrman: That's right. In other words, if I live in a world of time, then Sabbath happens after everything got created. If I live in a world without time and I'm just God, so as God retreats into a Sabbath, He's retreating into this timeless world and once He's in this timeless world, that is simultaneous with the process with creation, in the world of time. So Sabbath is fundamentally a timeless kind of existence. We talked about this in previous weeks, but to give you an example of this, right.

When do we taste real Sabbath? I don't know if I did this with you, so let me just do this with you now. Did you ever wonder, I may as well take you into this. I'm never going to be able to find this on Sefaria right now, but did you ever wonder what the words that you say in your Saturday morning prayers actually mean in Shmoneh Esrei? It's a strange thing. "Yismach Moshe," do you know what I'm talking about, "yismach Moshe?" let's just go through those words, I'm trying to find them on Sefaria, do they have about prayer on Sefaria? Let's see where can you find "yismach Moshe."

Audience Member: "shamor v'zachor b'dibur echad."

Rabbi Fohrman: Yes, so that's an example of that timelessness also. "shamor v'zachor b'dibur echad."

Rabbi Fohrman: Sefaria.org. Yeah, so here, how do you get to prayer in Sefaria? Let's see. Liturgies, prayer book, Ashkenaz, Sabbath morning service, Amidah, holiness of God, holiness of the day. Here we go. Okay, can you guys see this? More or less? Make it a little bit bigger for you? We're really nice to you. Should we make this bigger?

Audience Member: It's okay.

Rabbi Fohrman: You guys can sort of see it? Okay, so follow along. "Yismach Moshe," this is like impossible to understand, let's just translate. "Yismach Moshe b'matnat chelko," Moses was so delighted with what he was given. "Ki eved ne'eman karata lo," because he was called a servant of God. "K'lil tiferes b'rosho natata lo," he had this wonderful glory around his head. "B'amdo lefanechah al har Sinai," in as much as he stood before You on Mount Sinai. "Ush'nei luchot avanim horid b'yado," and there were two tablets that he brought down in his hands. "V'chatuv bahem shemirat Shabbat," and in those tablets were written Sabbath. Right, the fourth commandment. "V'chein katuv b'Torasecha," so it's written in the Torah.

"V'shamru B'nei Yisrael et haShabbat," and Israel kept the Sabbath. "La'asot et haShabbat," to do the Sabbath. "L'dorotam brit olam," for generations. "Beini uvein B'nei Yisrael os hi l'olam," between Me and Israel, it is a covenant. "Ki sheishet yamim asah Hashem et hashamayim v'et ha'aretz," in the sixth day, God made heaven and earth and on the seventh day, He rested. "V'lo natato Hashem Elokeinu l'goyei ha'aratzos," He didn't give it to anybody else, He gave it to us.

What is going on here? How do you understand these words? This paragraph has got to be the most complicated introduction to a series of verses that you've ever explained. It's like a Rube Goldberg machine. Right, it's like you know that we want to actually have some verses from the Torah. Right, you know we're going to talk -- that's where we'll begin. We'll introduce you to some verses from the Torah and talk about Sabbath.

So why don't we just say and it says in the Torah, "v'shamru B'nei Yisrael et haShabbat?" No. "Yismach Moshe b'matnat," Moses was so happy with what was given to him. What was given to him? Well, he was called a faithful servant. Why do I care he was called a faithful servant? And why do I care that he had this shining thing in his head, when he was standing up there on Sinai?

Then, by the way, when he was on Sinai, did I mention that he had some tablets? That he had some tablets. Oh, did I mention that there was a fourth command on those commandments? There was a fourth command on the tablets that talked about Sabbath. Oh, and by the way, here's what it says in the Torah. Does it say that in the commands? Is that actually in the 10 Commandments? No, somewhere else actually. It says it somewhere else. But it was in the fourth commandment. Something else was in the fourth commandment. But anyway he came down, when he had the head thing and he was so happy

that he was a servant. Why are you telling me this? It's so disjointed, what does it even mean?

Turns out, it's not disjointed at all. All of this is actually coming from a very close reading of these verses. "Veshamru B'nei Yisrael et haShabbat," that Israel kept the Sabbath. Where do those words come from? Anyone know where those words come from, "veshamru B'nei Yisrael et haShabbat?" where in the Torah do you actually find those words?

Audience Member: You say it in the blessing over wine.

Rabbi Fohrman: You say it in the blessing over wine, very good. Where in the Torah do you find those words? Does anyone have any idea where in the Torah, "veshamru B'nei Yisrael et haShabbat," actually is found? No, none of you have any idea. Anybody?

Audience Member: Look through the Artscroll, then I'll --

Rabbi Fohrman: Where's the Artscroll? You don't have your Artscroll. Where is it? I'll tell you where it is. You know where it is? It is --

Audience Member: In the 10 Commandments.

Rabbi Fohrman: Not in the 10 Commandments at all. Not in the 10 Commandments. It's not in the exodus from Egypt. One more guess, very good. Bobby, give that lady a prize, that's correct.

Audience Member: You know why I said it? Because there's a Midrash that after the sin of the Golden Calf, all the crowns were taken away from the children of Israel. So why "yismach Moshe b'matnat chelko" because only on Sabbath, the children of Israel --

Rabbi Fohrman: Okay. You don't have -- let me just tell you the real answer. What was your answer? Where is this? It's right after the sin of the Golden Calf. Actually, no, it's not right after the sin of the Golden Calf. You were wrong. It's right before the sin of the Golden Calf, right before the sin of the Golden Calf.

So let's understand exactly what's happening then. So if you look at -- if I could bring up this text to you, let me see. Bring this down here, look up Sefaria one more time. I'll bring up the actual text with you and let's go to Exodus 32. Here we go.

Okay, are you guys with me? Let's put this side by side, easier to see. Okay. What is happening before the sin of the Golden Calf? Here are the words. You see this? "Veshamru B'nei Yisrael et haShabbat, la'asot et haShabbat." Okay. What's happening here? Right after this, you're going to get the Golden Calf.

Let's just understand the lay of the land. What's been happening? Book of Exodus. What happens in the Book of Exodus? They have the exodus from Egypt, right, everyone shows up at Sinai, everyone shows

up at Sinai and what happens? God gives Moses the 10 Commandments, right.

Okay, then what happens? That's the end of Parashat Yitro. After that, what do you get? Mishpatim. What's Mishpatim? "Eileh hamishpatim," these are the laws that God told Moses on Mount Sinai. So there's a bunch of additional laws that Moses got on Mount Sinai. That continues all the way through Mishpatim. Right, at the end of Mishpatim, you are reminded that Moses is still up on Mount Sinai because there's one last Mount Sinai narrative at the end of Mishpatim.

Then what do you have? What Parashah comes next? Terumah. Terumah and Tetzaveh. What are Terumah and Tetzaveh about? They're all about the construction of the Tabernacle. Where is Moses? Still at Mount Sinai. He still hasn't come down. All of this language is because the language that you have then in Mishpatim, is that Moses was told to go up into the mountain and to accept the tablets of the law that God was going to give him.

He goes up into the mountain, and then all of a sudden, God talks to him on top of the mountain and in addition to all these laws, now He's going to tell him about making the Tabernacle.

When does that speech end? That's Terumah and that's Tetzaveh and it's Ki Tisa, because the first half of Ki Tisa is the continuation of all of the story of how the Tabernacle is going to be constructed. Then, as you get closer to the sin of the Golden Calf, God actually designates a person, who is going to be Bezalel and God tells Moses, still at Mount Sinai, that Bezalel is going to be the one to execute this vision of the Temple and then, all of a sudden, here we are, "v'et shemen hamishchah v'et ketores hasamim lakodesh k'chol asher tzivisichah ya'asu." "Vayomer Hashem el Moshe leimar." "V'atah dabeir el B'nei Yisrael leimar ach et shabtotai tishmoru."

All of a sudden, the subject changes. For the last two and a half parashi'ot, for like a dozen chapters, we've been talking about the Tabernacle and the creation of the Tabernacle. All of a sudden, Sabbath. Right, as if it's the simplest thing in the world. We hear about Sabbath. As part of that we hear "veshamru B'nei Yisrael et haShabbat," these verses. Now, let's read what happens. "Veshamru B'nei Yisrael et haShabbat, la'asot et haShabbat l'dorotam brit olam." Exact same verse as we've been reading. Exact same verses which show up in prayer, in the Saturday morning prayers.

"Beini uvein B'nei Yisrael os hi l'olam, ki sheishet yamim asah Hashem et hashamayim v'et ha'aretz, uvayom hashevi'i shavat vayinafash." "Vayitein el Moshe," and then finally, the end of the Sinai narrative. Finally, he's given those 10 Commandments.

"Vayitein el Moshe k'chaloto l'dabeir ito b'har Sinai," when He finally stopped telling all this to Moses. All what? All the 10 Commandments, all the laws, all of how you create the Temple, all of how, this business about Sabbath. After all of that, He gave him, "b'har Sinai sh'nei luchot ha'eidut luchot even," He finally gave him these two tablets. "K'tuvim b'etzbah Elokim," that were written with the finger of God and he comes down, Moses, "vayar ha'am ki boshesh Moshe l'redet min hahar," and he comes down to be greeted with the story of the Golden Calf.

Okay, that's the story. Now, what's happening in this? Isn't it interesting -- so first of all, ask yourself, so why did God up there of all the things He decided to talk to Moses about, aside from what's written in the 10 Commandments, why was He telling him so much about the Tabernacle? And why was He telling him so much about Sabbath?

Audience Member: The laws come from the Tabernacle.

Rabbi Fohrman: That's true, but there is actually this interesting connection between the Sabbath and the Tabernacle, which is that we learn out what kind of creative work there is on Sabbath, from the Tabernacle. That's true, but I have this simple man, Joe, on the plane and he's asking, he can't understand the Bible, are you an orthodox Jew and I'm trying to say, see this verse, do you understand like. I just want to understand why this, why are you telling me about these things?

Audience Member: Sabbath overrides the Tabernacle.

Audience Member: It’s to God and the children of Israel and the Tabernacle does the same thing.

Rabbi Fohrman: Okay, good, excellent. So I think that's the answer. So let me explain for just a moment. Did you ever wonder, by the way, why it's strange, how long did Moses spend on Mount Sinai?

Audience Member: Forty days.

Rabbi Fohrman: Forty days and 40 nights. Later on in Deuteronomy, he says, on those 40 days and 40 nights, he just tells you, by the way, "lechem lo achalti umayim lo shatiti," I didn't eat anything for those 40 days. Why is it that you only find out about that in Deuteronomy? It's like the world's best kept miracle. Do you know what I mean?

Like if Moses really didn't eat anything for 40 days and 40 nights, like that's a miracle. You know what I mean, it should be front and center, right here and then Moses went up for 40 days and 40 nights, didn't eat anything and he still survived. He didn't even pack food. Why is it that the Torah is completely unimpressed with this miracle? It doesn't even bother telling you about it, you have to rely on Moses, 40 years later mentioning, that by the way, he didn't have any food, he was a little hungry, right.

Let me ask you something. If I am a skeptical guy, I come to you and say, I have a hard time with miracles and I say, what was the deal with that? You really expect me to believe that a guy manage to survive for 40 days and 40 nights, without any food? You know what the answer might be? Where did he go?

Audience Member: He's above time and --

Rabbi Fohrman: He went to the mountain. What was happening in the mountain? God had descended upon the mountain. The mountain becomes this place that you can't touch in it, and it’s interesting, tou know that whole narrative, where God says, tell people that you can't touch the mountain. Remember

that?

Then Moses says I told them already. God says no, tell them again. Go down and tell them again, no touching the mountain and Moses says I'm telling you, I told them. God says I don't care, I want you to go down and tell them again. So Moses says so I went down and I told you again, no touching the mountain and I went back up.

Why do I need to hear so many times not to touch the mountain? The answer is -- also, that God is so nice that He's giving us the Torah, how come He's so mean that anybody who touches the mountain, dies? That struck you as strange? God's so mean, you touched the mountain accidentally, you die?

The answer is, God's not being mean. What's the mountain? Think about it, this is Contact. This is the moment of contact between the extraterrestrial being, the Master of the universe and the world. This is what doesn't happen. This is when Parker comes into the board. Right, Parker doesn't live on the board.

So you know what an embassy is? Embassies look like -- the Eritrean embassy looks like it's part of New York City, right, it feels like it's part of New York City, looks just like New York City, but it's not part of New York City. It's technically part of Eritrea. That's how embassies are.

You know what God's embassy in the world is? The mountain. So you touch the mountain, what happens? You die because where is God's native environment? Outside of time and outside of place. So if you touch a place that's outside of place, what happens to you? You don't have anywhere to live anymore. Right, you die.

So it's not that God's being mean, it's just this is the way things are when the extraterrestrial comes into the world. He's in a place of no time, no space and no time. So why do you think Moses managed to survive for 40 days and 40 nights without food? The answer is, for him, it's an instant. It's all in this momentary present. It doesn't take long at all, it's just a moment.

So relative to everybody else, it's 40 days and 40 nights by the time you come down, he's late. Relative to Moses himself, it's this fleeting little instant. Right, now, what happened? So God shared with him all this stuff. The final thing He shared was the Tabernacle, followed by Sabbath. Why the Tabernacle? What is the Tabernacle? The Tabernacle is a meeting place, where the people can meet God.

What is it? It's a place in this world, in the world of space, in which somehow, God can be resident. So what was God saying? God was saying, hey, isn't it great what we're doing up here, you and Me just hanging out together in this communion between Creator and created. It's the most amazing thing, right? Moses is like, yeah, it's really amazing.

God is like, okay, I want you to go down and tell everybody that the experience that you're having right now with Me, they can have too. They can't touch the mountain, but they can have something like the mountain. It's called the Tabernacle and we're going to have two different versions of it.

This is a timeless, spaceless existence that you're in, so we're going to have this little sanctuary in space, which we're going to call the Tabernacle and we're going to have a little sanctuary in time and we're going to call it Sabbath.

Now, each of these are just a little taste of something that's larger. The real Sabbath is My Sabbath of "eileh toldot hashamayim v'ha'aretz b'hibaram b'yom asot Hashem," it's My place that I reside outside of time and space. But you guys, in your world of time, I'm going to give you a taste of it. Every seven days, there's going to be this little taste of timelessness that you're going to have and also the Tabernacle, a little taste of spaceless-ness. Right, you'd be able to come to a place in space that's beyond space. A place in time that's beyond time and they'll be able to commune with Me, it's not just you, Moses, it's everybody who's going to be able to do this.

Now, that was the point of "vayitein el Moshe k'chaloto l'dabeir ito," and He finally gave Moses the 10 Commandments, at the end of saying all of this. Now, Our Sages, the Rabbis, in the language of the Shmoneh Esrei, are going to explain to you how they interpreted these verses.

They noticed that right after v'shamru, which was the end of the Mount Sinai narrative, the last thing that happened is that God gave the 10 Commandments to Moses. So they come back and they say, okay, here's how we see it.

"Yismach Moshe b'matnat chelko," Moses was so delighted with his own special thing. What was his own special thing? His ability to be the one being that could penetrate into this world beyond time and space and live through it and somehow have that communion with God, in His world. He was thrilled with that, "b'matnat chelko." Why? "Ki eved ne'eman karata lo," that you remember, when in the Bible, when in the Torah was Moses called a faithful servant? A faithful servant? He was called a servant. When was he called a faithful servant? In the story of Miriam. How does the story of Miriam go? Miriam and Aharon, they say slander, they say bad things about Moses, right. We all know, how come he has to be separate from his wife, this and that. So what does God say?

God says no, you don't understand. It's true, they say, well, we're prophets, we can experience revelation and God comes to them and says no boys and girls, you are not experiencing revelation the way he experiences revelation. You experience revelation, "b'chalom, b'mareh, b'chidot." you experience revelation, you have a glimpse, you have a this, you have a that. Right, not like Moses. "Moshe peh el peh adaber bo," Moses, I will speak to him face to face. "B'chol beiti ne'eman hu," in all of My house, he is the trusted servant. He can come in; he's the one person who can survive.

That language of trusted servant is the language that describes the ability to have a level of prophecy, which is literally to share true time and spaceless-ness with God. "Yismach Moshe b'matnat chelko," so Moses was so happy to experience that, "ki eved ne'eman karata lo," because he was called a true servant that could have that intimacy with God, to be able to be with God in His very own environment.

"K'lil tiferes b'rosho natata lo," because of that he was changed when he came down from Sinai. Sinai was the place where he had that ability to connect to God in His own world. When he came down from

that, do you remember in the story of the Golden Calf, what does he have to do?

In the story of the Golden Calf, you remember? People are looking at him and his face is shining and because his face is shining, he has to put a mask over his face because he's been so transformed by the experience of direct communication with God at Sinai, that he can't himself be part of the world anymore without constantly wearing this mask, because his face has been changed through face-to-face contact with God.

So "k'lil tiferes b'rosho natata lo," he was given this gift, this crown, right, "b'amda l'fanecha al har Sinai," in as much as he stood before you on Sinai. Which was the original Sabbath like experience, of being outside of time, outside of space. Guess what? "Ush'nei luchot avanim horid b'yado," and there are two tablets that he came down with. What are Our Sages picking up on? The fact that when it starts talking about v'shamru, the very next words in the verse in Exodus is, "vayitein el Moshe, k'chaloto l'dabeir ito," and then He gave to Moses, when He finished talking to him, the two tablets. Moses was given those.

So "ush'nei luchot avanim horid b'yado" he came down with two tablets. "V'chatuv bahem shmirat Shabbat," and it was written "shmirat Shabbat." Why? Because in effect it was saying, God was saying, I command you to as a community, to re-experience what Moses experienced. You have the ability to have some experience of this too.

"V'chein katuv b'Toratechah," that's why it says in the Torah, that when Moses was on Mount Sinai, right before he got those tablets, the very last words that God said to him was, "v'shamru B'nei Yisrael et haShabbat," that there will come a time when all of Israel will keep what you and I are experiencing here, will keep the Sabbath. "La'asot et haShabbat l'dorotam," so that you can have this. Right, so that little thing that you did, that taste of timelessness which you had, they can all have a little piece of that, in their world of time. Right, so that's the long answer to the question.

Okay, guys we're just about out of time over here, so let me take you -- let me just summarize by taking you back into our World One and World Two.

Okay, so all I've shown you now --

Audience Member: That was a good explanation on why it says that prayer.

Rabbi Fohrman: You like that, all right, very good. Okay, so Devorah says, that was a good explanation of Sabbath prayer. It's nice when prayer actually starts to make sense, right? You can't beat it, you know what I mean? I was trying to answer that question of what does it mean to experience this timeless existence in a time bound world.

So there's a lot more to say about this, we could spend many weeks taking about the significance of Sabbath, as seen here. But as I said to you, the two verses that are most difficult to unpack, the verse which is most difficult to unpack is the first one. So we've done that and what I want to do with you when we come back, is to show you that the -- next week -- the correspondences which I've shown you

between World One and World Two, I've just begun to show you the beginning of this, just in the first verse.

What we're going to do later is go to the second verse in each story and the third and then begin to unpack it, the correspondence between each of them, the same way that you've begun to see how you can't really understand "eileh toldot hashamayim v'aretz b'hibaram," without understanding "bereishit bara Elokim et hashamayim v'et ha'aretz," without understanding "vayechulu hashamayim v'ha'aretz v'chol tzeva'am." Right, that kind of correspondence exists throughout the whole creation story. It is like in the words of Contact. Right, it's like an extraterrestrial being is going to communicate at a more sophisticated level, at a three-dimensional level.

The Torah is communicating with you in three dimensions. In order to really understand each story, you have to have to understand the stories in relationship with each other as we read it.

So we'll do that and continue next week.

Rabbi Fohrman: What we're going to be doing today is continuing to tell the story of Worlds 1 and 2 and the relationship to each other and I'll continue to show what I mean by that in a few minutes.

Before I do, I just want to very quickly pick up and conclude a little piece which we were talking about last week. We got into a bit of a digression, not really a digression, but we were talking about the implications of just the first verse in World 1 and World 2 and we were talking about implications regarding the idea of Sabbath. I was talking to you about the Sabbath and some of its implications.

I just want to conclude by telling you one thing with reference to that. Basically, the idea that I suggested to you was that when you think of the Sabbath, you're actually thinking about two different things at once. It's important to distinguish between them. Which is God's Sabbath and the human's Sabbath. Those are not the same thing. So in other words, when we say God rested on the seventh day, that's His seventh day, as it were. Then we rest every seventh day of ours, but our seventh day of rest is not the same thing as God's seventh day.

Simply, I suggested to you, is that if you just go through the following exercise. You say what day is it now for God? The eighth day or the ninth day or the 10th day, the 13th day? All we get are the six days of creation and the seventh day. We don't hear of anything after that. The answer seems to be, the simplest understanding of the text is, that there wasn't any day after the seventh day for God. Which is that where God is, as it were, is the seventh day. One might even speculate that where God was before Creation, was also the seventh day, so to speak.

In other words, God makes a venture into the world, into the world of time and space that He creates and acts in the world of time and space for six days creating stuff and then sort of retreats into the seventh day, which is sort of God's natural world, one might say. A world beyond time, beyond space. A world in which God is resting.

If you think about all of time. All time really is, is a great playground for making things. That's all it is. It's a linear flow of events, which allows you to start somewhere and end somewhere and achieve things in between. Time is made for making. Space is made for making. If you don't need to make things, time and space are really just distractions. God's natural world, beyond God as creator, making things, is really the seventh day.

That was kind of what I argued to you last week and I showed you that ‑‑ we talked about Moses' experience at Mount Sinai being a version of the Sabbath, kind of experience, where Moses goes up into the heavens and communes with God and is experiencing what is really God's Sabbath. Then is commanded to replicate that for human beings, through this event which occurs every seven days in our time, which is Sabbath.

If that's true, then one of the things that emerges from that ‑‑ I think I sort of alluded to this earlier in the series, but I just want to be explicit about it ‑‑ is that the six days of Creation and the seventh day is a feature only of World 1. In other words, it's only of Genesis 1 that we have that kind of language.

Genesis 2, you recall, we don't have time. All we have is one day. "Eileh toldot shamayim v'ha'aretz b'hibaram, b'yom asot Hashem Elokim eretz v'shamayim." It's just one day. It's this sort of timeless thing. What day is it? We talked about this last week. Which day? It seems to be the day with which we left off the story with, which is the seventh day. Which is everything that's happening in World 2, is happening from God's perspective, so to speak, from Yud‑Kei‑Vav‑Kei's perspective, having retreated into the seventh day, this is His seventh day view of what's going on.

If that's so and the drama is taking place on the seventh day, then what really happens? What happens is, is that God's creating this world. We hear about, "Eileh toldot shamayim v'ha'aretz b'hibaram," and the very first thing He does really, is after there is this rain, is that God creates man and takes man and places him in the Garden of Eden.

If you think about the Garden of Eden, what really is the Garden of Eden? The Garden of Eden on one hand is the garden, it's cultivated, it's not a jungle, so in that sense it's a garden.

If I asked you, in what sense is the garden a garden? It's more than just that the garden is cultivated and the jungle is not cultivated. What does a garden mean to you? Why do folks have gardens? What's a garden for?

A garden is there for rest and relaxation. If you think about it, that's what gardens are for. We rest when we're in a garden. It's our way of, sort of, man's way of communing with nature and just relaxing, as you relax in the garden. So the question is, okay, so whose garden is this? Right?

It's God's garden, i.e. it's God's place of relaxation, i.e. it's a manifestation of God's Sabbath as it were, but instead of manifesting Sabbath in a world of time, which is the seventh day, the garden would seem to be a manifestation of Sabbath in a world of space. It's an enclosed area, that's designed for rest and relaxation.

How do you see that? You see it with that strange language, when God goes strolling through the garden in the afternoon. Remember that? "Kol Hashem Elokim mithalech bagan l'ru'ach hayom," the voice of God was strolling through the garden in the afternoon. Such an interesting verse. Who strolls through the garden in the afternoon? Normally, who do you think strolls through a garden in the afternoon? The owner of the garden. The one who built it for rest and relaxation. Which suggests, that whose garden is this? It's God's garden. He's strolling through the garden in the afternoon.

Now, interestingly enough, the verse doesn't actually say that God was strolling through the garden in the afternoon. If you listen carefully it says God's voice was strolling through the garden in the afternoon. Which is a very eerie sort of notion. "Kol Hashem Elokim mithalech ba'gan l'ru'ach hayom," the voice of God was strolling through the garden in the afternoon.

So what does that suggest? That suggests that God Himself ‑‑ so why doesn't God stroll through the garden in the afternoon? The answer is that God isn't a person; God can't stroll. God doesn't really live in our world, in time and space. One of the challenges, again, always with relating to God, is how does this

Being who created time and space, who's outside of time and space, live in a world of time and space?

So what the Torah seems to be saying is that it's not that God is manifest the garden, but God's voice is manifest in the garden. A voice emanates from yourself. This very close emanation of God is strolling through the garden in the afternoon. Almost as if, I could borrow some language from Abraham Joshua Heschel who talks about the Sabbath. He talks about the Sabbath as the tangent to the curve of human existence.

Audience Member: That explains it.

Rabbi Fohrman: The tangent to the curve of human existence. What's a tangent? A tangent is a line that doesn't bisect a circle, but just touches the edge of the circle. So the Sabbath is the tangent to the curve of our existence. We exist in this world of space and time, in a circle called space and time. The tangent to that is the Sabbath. There's this line that just touches the edge of that. Or another way to think about that, the Garden of Eden is the tangent to the curve of space and time.

So there is this garden which God can sort of, kind of, come to in this world. Because if God made a summer home ‑‑ as if God created a summer home in this world and says, I want to hang out with you. I want to be with you. But you human beings you live in a different world than I do. I live in a world beyond space and time, you live in a world of space and time, how are we going to meet? Well, we can meet in the Sabbath. Or we can time. Or we can meet in the garden, in this place that's a place beyond place or a place where at least my voice can be and you can be and we can sort of be there together.

So this is the suggestion that I want to give you, that in World 2, which all exists on this one day, the day of Sabbath, a manifestation of that, is the garden. The garden is another kind of manifestation of the Sabbath, but not in the world of time, but in the world of space.

In a moment I want to prove that to you. Right now, I'm just suggesting it to you, but I want to try to prove that to you. Yes.

Audience Member: In Genesis, Chapter 1, the connection anthropomorphically, man and God, is blowing through the mouth, blowing the breath of God into man's mouth. So here you have in Chapter 2, you have also the connection, is the voice. So it's interesting that it's both through the mouth, this connection with Hashem. The voice. That's really our connection in, "hakol kol Yaakov," it's always through our mouths connecting to God.

Rabbi Fohrman: So Bobby points out that it's interesting to meditate upon the connection between blowing in the mouth and voice. They're both emanations of mouth. Through God's breathe we come to live, through God's voice we come to connect with God.

Along these lines ‑‑ and I think I talked to you about this last week ‑‑ the name for the Garden of Eden is interesting. The Garden of Eden is the Garden of Eden. In Hebrew, Eden is from the word aden, which is related to the Aramaic adayin, which actually appears once at the word aden, actually is a

Hebrew word, in Kohelet, in the Ecclesiastes, I believe in the fourth or fifth chapter. It says, we can even look it up for a second.

Well this is how aden is spelt. Here's the Garden of Eden and there it is in Kohelet. Let's see if we can find it here. Here it is. So take a look at Chapter 4. "V'shavti," see that word.

Audience Member: It sounds like Sabbath.

Rabbi Fohrman: It sounds like Sabbath. "V'shavti ani," and then I returned ‑‑ a play on words of Sabbath

‑‑ "va'ereh et kol ha'ashukim asher na'asim tachat hashemesh," all those who are oppressed beneath the sun, "v'hinei dimat ha'ashukim v'ein lahem menacheim," the tears of those who were oppressed and they had no comforters, "u'miyad oshkeihem k'oach v'ein lahem menacheim," there's no one to comfort them. "V'shabei'ach ani et hameitim" ‑‑ so these are people who work and work and work and never have any rest. People who are deprived of the Sabbath, you might say.

V'shabei'ach also play on the words of Sabbath. It's just the Taf becomes a Chet and you chop off the little piece that makes it a Taf. "V'shabei'ach ani et hameitim," I praise those who are dead, "shekevar metu," who are already dead, "min hachaim asher heimah chaim adenah," those who are still alive.

Because we live in a world in which there is no rest, so it's better to be dead than to live in a world in which there is no rest.

"V'tov mishneihem," even better than those who are dead or who are alive, are, "eit asher aden lo hayah," those who are still not yet to be, "asher lo ra'ah et hama'aseh hara asher na'asah tachat hashamesh."

He's describing a world beneath the sun; a physical world without rest. He says the best place is a place of rest, but what kind of place of rest? A place of not yet being. Where I'm neither dead nor I'm alive, but I've not yet come to be. That's the word aden, "aden lo hayah," that which has not yet come to be.

So here you have a Garden of Eden and where's the Garden of Eden? "Vayita Hashem Elokim gan b'Eden mikedem." Now mikedem can mean, He planted it in the east, but mikedem can also mean what?

Audience Member: Before.

Audience Member: From before. So think about those two words; the Garden of Eden, Eden is not yet being, mikedem, from before. What's all this language associated with Eden? It's about not yet being. A place before time. A garden of timelessness. Yes.

Audience Member: Robert Kraus (ph) on Facebook says that Sarah says she's known that has Eden when she's old.

Rabbi Fohrman: Yes. That's true. So aden there means something else. Aden there is ‑‑ "haita li ednah v'adoni zaken" ‑‑ aden there is the second meaning of the word. Ednah or eden is also beauty or

pleasantness. It's youthful beauty, that's what it is. Audience Member: Delicate.

Rabbi Fohrman: Delicate, youthful beauty. Sarah uses the opposite of her being old. She says, "acharei b'loti haitah li ednah," after I'm old and wrinkled I should have the delicacy of youth? But there too, the word aden is related to the idea of from before time, because what does it really mean? The beauty of youth. So youth is that earliest time. So it's all the same sort of idea. It's that idea of this early point in time.

So let me try to prove it to you over here, the notion that eden is a kind of manifestation of an original kind of manifestation of the Sabbath. Notice, by the way that Adam and Eve never get told about the Sabbath. It's interesting they never get told about the Sabbath. Did you ever realize that?

Audience Member: No. Why not?

Rabbi Fohrman: We get told about the Sabbath, but Adam and Eve are never told about the Sabbath. We the reader of the Torah hear about the seventh day when, "Vayechulu hashamayim v'ha'aretz v'chol tz'va'am," God finishes creating everything and He rests. Then God doesn't declare that to Adam and Eve. They're created on the sixth day, they're told "p'ru u'revu u'milu et ha'aretz," go be fruitful and fill the land. They're never told about Sabbath. If you read the next thing, they're told about these two trees, they're told about this tree that you're supposed to eat from, this tree you're not supposed to eat from. No one ever tells them about the Sabbath.

It's interesting though, because it could be, that without even being told about the Sabbath, they're living a version of the Sabbath in their experience of the Garden of Eden.

Okay. So let me show you this. What I've done here, is I've copied on the left‑hand side of the screen, the verses that describe the Sabbath and the Ten Commandments. "Shamor et yom haShabbat l'kadsho, ka'asher tzivcha Hashem Elokecha. Sheshet yamim ta'avod" ‑‑ I'll translate this in a moment. On the right‑hand side of the screen, I have copied the words that describe the creation of the Garden of Eden.

I want to explore with you, if you find any connections between the language that describes the existence of the Sabbath and the language that describes the existence of the garden. If we do, we would say that we have God's sanctuary in space and God's sanctuary in time. Are these things related to each other?

So here's what I want to do. Let's just read over and re‑familiarize ourselves with the language of the Ten Commandments, just read and translate. Then let's go back to the garden and see if it reminds us of anything.

It says, "Shamor et yom haShabbat l'kadsho," you should observe the Sabbath to keep it holy, "ka'asher tzivcha Hashem Elokecha," as the Lord, God has commanded you. "Sheishet yamim ta'avod v'asisa kol

melachtecha," for six days you should work and you should do all of your labour. "V'yom hashevi'i Shabbat l'Hashem Elokecha," for the seventh day is for God. "Lo ta'aseh kol melachah," you shall not do melachah, you shall not do labour; you, your daughter, your servant, your maidservant, everybody in your household. "L'ma'an yanu'ach avdecha v'amascha k'mocha," so that everybody under you should also be able to rest just like you.

"V'zacharta ki eved hayitah b'Eretz Mitzrayim," you should remember that you were a slave in Egypt, "vayotzi'acha Hashem Elokecha misham," that God took you out of there, "b'yad chazakah u'vizro'ah netuyah," with an outstretched arm. "Al kein tzivcha Hashem Elokecha la'asot et yom haShabbat," that's why God commanded you to do the Sabbath. So this is the Sabbath over here in Deuteronomy, in the Ten Commandments.

Audience Member: Like by Yitro?

Rabbi Fohrman: What's that? Similar with Yitro, the only thing is in Yitro, we have, "Zachor et yom haShabbat l'kadsho." We talked earlier, I believe ‑‑ tell me if you guys remember this ‑‑ about the difference between zachor and shamor, two types of Sabbath. Did we talk about that here? Raise your ‑‑ nod your ‑‑ we did, right? We talked about two ways of sanctifying the Sabbath.

One way of sanctifying the Sabbath is through memory, "Zachor et yom haShabbat l'kadsho," remember the Sabbath to keep it holy. One type is through observing. What I suggested to you before is ‑‑ this is the Sabbath, I want to argue, as viewed through the prism of two different worlds; World 1 of Creation and World 2 of Creation.

In World 2 of Creation, which is ‑‑ and now you'll understand why ‑‑ I believe that's the world of, "Zachor et yom haShabbat l'kadsho," remember the Sabbath to keep it holy. Why remember the Sabbath? How are you going to create Sabbath in this new world that man has? The answer is you're going to remember something.

What are you going to remember? What's man's earliest memory? Man's earliest memory is of the Garden of Eden. What was the Garden of Eden? It was a Sabbath‑like experience. How then do we bring holiness to our Sabbath? How then do we create the holiness of Sabbath? Through memory. We draw on our collective memory of Eden and, "Zachor et yom haShabbat l'kadsho," we remember the Sabbath to keep it holy. That's one way of viewing the Sabbath. If the Sabbath is Eden.

Another way of viewing the Sabbath is a way of building the Sabbath. If I'm a World 1 builder, so what did God do? God rested on the seventh day. What do I do? I'm the great builder. So what do I do? How do I build the Sabbath? Ironically, I build the Sabbath by resting. My act of creation of the Sabbath is desisting from work. "Shamor et yom haShabbat l'kadsho."

Everything else in the world, I build through melachah, I build through labour. There's only one thing that I build through the opposite, which is the absence of labour. That which I built through the absence of labour is the Sabbath and by doing that, I create it.

So there's two ways to create Sabbath. "Shamor et yom haShabbat l'kadsho," if I'm a builder I create it through the opposite of building. If I'm not a builder, if I'm someone who just imitates Yud‑Kei‑Vav‑Kei, the God of being, then I remember the state of being that was the Sabbath and I draw upon that to remember Sabbath and bring that into my world.

So let me try and prove that to you. Are you with me? You're with me. So let's go back now and look at the text over here on the right‑hand side of the screen or your projector or whatever it is over here.

This is the language of the Garden of Eden. What reminds you about the language of Sabbath? "Vayikach Hashem Elokim et ha'adam vayanicheihu b'Gan Eden l'avdah u'leshamrah," and God took man and He placed him in the garden, "l'avdah u'leshamrah," to work it and to guard it. So boys and girls, what do you see?

Audience Members all speaks at once.

Rabbi Fohrman: One at a time. What's the most obvious thing? So the most obvious thing is going to be this over here, l'shamrah. Let's color this orange.

Audience Member: "Sheshet yamim ta'avod."

Rabbi Fohrman: All right. We're getting there. Just relax. So you see this? Audience Member: Yes.

Rabbi Fohrman: The very first word we have that describes Sabbath is going to be, "Shamor et yom haShabbat l'kadsho," you should observe the Sabbath, watch over the Sabbath, keep the Sabbath holy. One of the things that man was supposed to do in the Garden was you're supposed to keep and observe or watch over the Garden. But it's not just that, it's also this word, as you guys have been screaming.

That word over here ‑‑ let's turn that red. L'avdah u'l'shamrah, what does that remind us of? That our Sabbath --

Rabbi Fohrman: Right over here. "Sheishet yamim ta'avod," for six days you should work, you should labour. Man wasn't just supposed to guard the Garden, he was also supposed to work in the Garden. Okay. Now going further, is there anything else that you see in the Sabbath that reminds you of something in the Garden?

Audience Member: Vayanicheihu.

Rabbi Fohrman: Excellent. This word right over here, vayanicheihu. Let's turn that word blue. Now let's find vayanicheihu. L'ma'an yanu'ach, right over here. So over here it means, so that your servants and animals should be able to rest like you. Over here God places man in the garden, it's a playoff of yanu'ach.

One more thing, but it's not the exact same words, but it's the same idea. What does "Vayikach Hashem Elokim et ha'adam," remind you of later on? By the way, you should be able to see a pattern here. Do you see the pattern? It's reverse. Do you notice that it's reverse?

Audience Member: Oh, because you did the colors.

Rabbi Fohrman: So look at the colors. On the right‑hand side of your screen, blue, red, orange. On the left‑hand side of your screen, orange, red, blue. Which suggests that the next connection, which would be this, would have to be where?

Audience Member: After.

Rabbi Fohrman: It would have to be after the blue. So can you find something ‑‑ let's turn this over here. Audience Member: "Vayotziacha Hashem Elokecha misham."

Rabbi Fohrman: Excellent. That's going to be, "vayotziacha Hashem Elokecha misham," right over here. The idea there is going to be exit from one world into another world, from a non‑special world into a special world. God taking you from a non‑special place to a special place in the Sabbath. God taking you from Egypt into freedom. Here, God taking you from the regular world into the world of the Garden.

So let's just stop for a moment before you guys attack me over here. What have we seen? These parallel languages seem to suggest some sort of correspondence between the Garden on the one hand and the Sabbath on the other. It seems to be real that the prototype of the Sabbath, that we experience, is the Garden.

Hence it would make sense that, "Zachor et yom haShabbat l'kadsho," remembering the Sabbath, might mean remembering our earliest existence in the Garden, which was the great prototype when we existed with God in this world.

So generally speaking, it would seem to make sense that the Garden is a kind of manifestation of the Sabbath. Beyond that, it also could be that the particular correspondences, if you meditate upon them, have a lot to tell you. In other words, like usual with these things, what the Torah is doing is commenting upon itself, which suggests that if you want to learn more deeply about the Sabbath, you may be able to look at the Garden of Eden and its language and compare it to the Sabbath language and understand the Sabbath more deeply.

Alternatively, if you wanted to learn more deeply about the Garden, you may be able to look at the particular language of the Sabbath, seeing how it manifests itself in the Garden and understand the Garden more deeply.

I think both of these things are true. Not getting into it in too much detail, let's just spend a moment or two to talk about some of the implications about how one set of things are manifesting itself in the other

arena, as it were. Yes.

Audience Member: Can you go back what you circled, because at the end it says, "vayotziacha Hashem Elokecha misham," it talks about the six days of creation. Would that even fit in better, but I don't know if the first part would fit into that. Could you check it and see? What I'm saying, in other words, is to say that remembering Yetzias Mitzrayim, you remember the Creation.

Rabbi Fohrman: It's an interesting possibility. Let's save that for later. Right now, I just want to limit ourselves to the four things that we found. The four things that we found, which are, sort of, violet or whatever you want to call that color, blue, red and orange. What do you see? What are the implications that come to you as you compare how these four phrases manifest themselves in one world as opposed to the other world?

Audience Member: Well, maybe because it's in reverse. That means that if you do this, you'll get to that place. If you do the shamor you'll get to the zachor.

Rabbi Fohrman: So one interesting idea is the notion of reverse. What do we make of the reverse order? The great mystery. One possibility of reverse might just be a reversal of time and space. They are reverses in the sense that one of these is manifesting itself in the world of time, Sabbath. The other is manifesting itself in the world of space.

If you think about it there is another sense in which they are reversed. What else is reversed about the Garden of Eden and Sabbath. They're not actually the same. How are they reversed?

Audience Member: I think one is up to you, one is up to God.

Rabbi Fohrman: So that is an interesting possibility also. Which is, who makes the Sabbath and who the Garden?

Audience Member: God.

Rabbi Fohrman: God makes the garden. Now who's making the Sabbath? Audience Member: Man.

Rabbi Fohrman: God is saying you're going to make the Sabbath. "Shamor et yom haShabbat." How do you know? It doesn't just say, "shamor et yom haShabbat." If it just said, "Shamor et yom haShabbat," that just might mean, there's this thing called the Sabbath day that God makes that it's up to you to keep. But that's not what it says. What it says is, "Shamor et yom haShabbat l'kadsho."

Audience Member: L'kadsho.

Rabbi Fohrman: What does that mean? "Shamor et yom haShabbat l'kadsho," means observe the Sabbath

day and by observing it you are going to make it holy, i.e. the way it's going to transform itself into a special day is through you. Your observance is going to be what makes it the Sabbath. It's up to you to make the Sabbath. Hence, for example, the whole notion of Kiddush, why we make Kiddush.

We learn out from the word zachor, the Gemara learns out that you are supposed to make Kiddush, because you need to make the Sabbath holy. You need to sanctify the Sabbath. That's what Kiddush is about. You, through your words, sanctify the Sabbath. What are we doing though? "Zachor et yom haShabbat l'kadsho," you're saying something, but you're really remembering this time of Eden, which is somehow remembering that God had sanctified in His earlier Sabbath, which you draw upon through your action to somehow create this new Sabbath in your world.

Hence, what do we say in our Kiddush? Ironically, when God says, you sanctify the Sabbath, what's the blessing we make? "Baruch atah Hashem," blessed are you the Lord, "mekadesh haShabbat." So who made the Sabbath? God made the Sabbath. The answer is it's not a contradiction, the original Sabbath was made by God, we draw upon that and remember and use that in creating our own Sabbath, our own time.

So one way in which these two experiences are reversed is that God makes Eden and we make the Sabbath. How else are they reversed? Yes.

Audience Member: Sima Hertzberg (ph) has an interesting comment. She says that on the left, in between where it says, avad and yanu'ach, there's "b'yom hashvi'i Shabbat l'Hashem Elokecha," defines the Garden of Eden, which on the right is the word between v'yanichu and avdecha.

Rabbi Fohrman: Well, you lost me. You lost me. One more time. Audience Member: I had to read it three times.

Rabbi Fohrman: Yeah, go ahead.

Audience Member: If you look between the red and the blue on the left? Rabbi Fohrman: The red and the blue on the left, like here.

Audience Member: Right. It gives you Sabbath. If you look on the right, in between the red and the blue, you have the Garden of Eden.

Rabbi Fohrman: Oh, that's interesting. Very good. Audience Member: Ah, go Sima.

Rabbi Fohrman: Leave it to Sima. Sima, you can leave the place and go onto Facebook, but you can't leave us for good.

Now, that amazing. So the idea is, is that the Garden of Eden really is the Sabbath. It's the thing in the middle, in between the red and the blue. So, Sima would say, change this into a new color. Make this blue or something and then we can make this blue.

Audience Member: We only need the part about the Sabbath. We only need, "yom hashvi'i Shabbat l'Hashem Elokecha." We don't need everything else.

Rabbi Fohrman: Yeah, you're right. Okay. I'll buy that. Okay. Moving forward, what else would you say is kind of the reverse between them? Let me ask you this. What is man's role in each realm?

Audience Member: Passive.

Rabbi Fohrman: Well, be more concretive in the words of the text. In the words of the text what's his role?

Audience Member: In the Garden of Eden, l'avdah u'leshamrah.

Rabbi Fohrman: Good. In the Garden of Eden, what is man supposed to do, two things. What are they? Audience Member: L'avdah u'l'shamrah.

Rabbi Fohrman: L'avdah u'l'shamrah. In the Sabbath, what's your role? Audience Member: You shouldn't work.

Rabbi Fohrman: Notice the difference. In the Sabbath what are you supposed to do? How many things? One thing or two things?

Audience Member: Two.

Rabbi Fohrman: According to the text over here, one thing, which is? Audience Member: Shamor.

Rabbi Fohrman: "Shamor et yom haShabbat l'kadsho." When are you supposed to be working in time? "Sheshet yamim ta'avod," on the six days you work. On the Sabbath you exclusively rest. Not so in the Garden. Interestingly, in the Garden, once you manifest the Sabbath in its earliest manifestation; in its earliest manifestation we weren't just supposed to be guarding it. We were supposed to be guarding it and doing it.

There was a kind of work which you did in the Garden, seemingly in the original Sabbath, which was just one of the things you did. L'avdah u'l'shamrah, you were there to work the Garden and to guard it. Somehow in that manifestation of Sabbath, avodah and shemirah are work.

Which you might put it this way. In a world before time, a world on the edge of time, everything gets compressed. There is no linear time when there's six days and then there's a seventh day. When you break our experience into linear time, when you fragment our experience, you say there's six days and then there's the seventh day. So then it's okay, fine. So on the sixth day you're going to be working and on the seventh day you're going to be guarding.

A world before time, when everything comes together, there is no break between avodah and shemirah. In the world beyond time, somehow, man relates together to God through working and guarding in the primal Sabbath.

Audience Member: You have that in the Temple, we have avodas Hamikdash.

Rabbi Fohrman: Yeah, that is interesting, isn't it? Like the notion that God's next manifestation of special place in the world, which is the Temple, also has work on Sabbath, which goes against the normal thing that we have. Which is that, once again, you recreate Sabbath in place, again working and guarding, somehow, interestingly come together.

Audience Member: Well, the object of the avodah and shemurah in the Garden of Eden, is the Garden of Eden.

Rabbi Fohrman: Yes. Well the object over here of shamor is, "Shamor et yom haShabbat l'kadsho," but you're right, "sheshet yamim ta'avod," is different.

Audience Member: It's our option to fight to create a Garden of Eden in this world. Audience Member: That's what he's saying. I thought there's something else.

Rabbi Fohrman: Right. That's true. What Debbie's (ph) saying is that it's interesting that in the world of the Garden of Eden, the object of both the avodah and the shemirah, the work and the watching over is the garden itself. That's what you're cultivating. Whereas in time, in the Sabbath, the object of watching over it is the Sabbath, but the object of the avodah, the work is your own thing, once it becomes time.

What were you going to say?

Audience Member: I have two separate things. One, on this topic in terms of the Sabbath and the six days, we say, "hayom yom shishi b'shabbat," we're trying to spread it out on, "sheshet yamim ta'avod."

Rabbi Fohrman: Right and we have the notion in halachah that your work during the week, is supposed to also be directed towards the object of Sabbath. Work during the week, so that you can rest on Sabbath. Yeah?

Audience Member speaks quietly, mentions Egypt

Rabbi Fohrman: Yes. Well, that's true. Interestingly, the places that are k'gan Hashem, ironically, what is

described as k'gan Hashem? So Sedom is described like the garden of God. Not just Sedom, but one other place?

Audience Member: Egypt. Rabbi Fohrman: Egypt.

Audience Member: That's what I'm saying.

Rabbi Fohrman: Egypt is described as k'gan Hashem. Ironically, Egypt is the place that God takes us out of, in order to allow us a Sabbath in time, but a place like Egypt is a place that we're brought into for the Sabbath in space. So in all these ways, they are these interesting reverses of each other. Once Sabbath gets refracted into time, it bears in some ways an inverse relationship to its earliest existence in space. Yes?

Audience Member: The thing that breaks Sabbath apart of the Garden of Eden, when Eve takes the fruit .

Rabbi Fohrman: What's that?

Audience Member: The thing that breaks the peace accord, Sabbath is when she takes fruit.

Rabbi Fohrman: Well, interesting. I haven't thought of that as an act of work or melachah, picking the fruit as a violation of Sabbath. Yeah, I hear you. An interesting point. Also, it's kind of interesting, also that working and observing, the first time around is something you do in the Garden, but it doesn't make the Garden. Whereas in time, these become the things that make the Sabbath.

So we actually, in one way, in recreating the Sabbath, we actually have an opportunity which didn't exist in the Garden, which is we can make the whole thing ourselves. We actually have the ability to create a new garden. It's known as the Sabbath.

Audience Member: I hold that that's the whole purpose to recreate, that's what Sabbath is, you're saying, an end product that the whole purpose of Sabbath is to recreate the Garden of Eden.

Rabbi Fohrman: Yes. That is true. Yes? Audience Member speaks quietly

Rabbi Fohrman: interesting. Yeah, I hadn't thought of that. "Vayikach Hashem Elokim et ha'adam," God takes with His hands as it were.

Audience Member: It says, "vayotzi'acha b'yad chazakah."

Rabbi Fohrman: So that's true also. God also takes with His hands over here, b'yad chazakah.

Audience Member: Yeah, it's parallel.

Rabbi Fohrman: It would be God causing you to leave with His own hands, as it were. Okay. We've got to move on, so very quickly.

Audience Member: I thought that the work that man in the Garden of Eden was the prayer that he presented in order for everything to grow. So is that --?

Rabbi Fohrman: It could be. We don't know in the text exactly what the main nature of work is. The simple meaning of it is physical work, although there are Midrashim that talk about prayer.

Audience Member: Because the grass did not come up and everything didn't flourish until he prayed. Rabbi Fohrman: Again, that's the Midrash. So there's a Midrash to that effect. Yeah?

Audience Member: I'm just thinking in terms of the Garden of Eden, man is passive and his work and observing is almost like he's not necessarily actively doing the work, but it's almost like he's placed there and he has no choice but to l'avdah l'shamrah. He's passive. Hashem, vayanicheihu l'avdah u'l'shamrah, whereas in Deuteronomy, in the Sabbath text, there is a command, an active command for man to do shamor and ta'avod.

Rabbi Fohrman: So it is an interesting point that l'avdah u'l'shamrah as the way it is or what man ought to do is descriptive rather than a command and it does become a command over here as well.

One other thing, before we leave this behind. If you go to the next verse in the Garden of Eden, does this remind you of anything of the Sabbath? "Va'yetzav Hashem Elokim al ha'adam leimor, mikol eitz hagan achol tocheil. U'mei'eitz hada'at tov v'ra lo tochal mimenu, ki b'yom acholcha mimenu mot tamut." Right, you should eat from all of the trees, but there's one tree that you shall not eat from. So everything is available to you, except for one tree. Does that remind you of anything on the Sabbath?

Audience Member: Yeah. On Sabbath if you do something, then you're punished. I think it's that idea. Except if you desecrate Sabbath.

Audience Member: Remembrance is the positive command and observing is the negative command. Rabbi Fohrman: Okay. But again, everything being available to you, except for one.

Audience Member: Six days, yes. One day, no.

Rabbi Fohrman: Good, so all you need to do is invert the realm of time and space and you get to Sabbath. In space, everything is available to you but one thing, which is reserved for God and therefore not available to you. Now take that into time and what does God say? Six days, "asitah kol melachtechah," you can do all of your work, i.e. all of that is for you. You can do whatever you want.

Whatever you want to achieve, the same way you can eat from all the trees. But there's one day, "Shabbat l'Hashem Elokecha", there's one day that belongs to God, that is God's special place, that you're meant to join Him there and therefore observe that day. Just like there is one tree that is God's and therefore you need to observe and observe that tree and not do stuff with it.

Audience Member: Melachah and achol?

Rabbi Fohrman: Well, that's actually very interesting also. Debbie points out that ‑‑ I hadn't thought of that, that's a very good point. Debbie points out that, that would seem to suggest a correspondence between eating, which is the thing that you would do to the tree's or the one tree. As opposed to working. The Hebrew word for working is melachah. Look at how you spell melachah and look at how you spell achilah. The word for eating is just an anagram for the word melachah.

Audience Member: So we're recreating the seventh by breaking Sabbath. Rabbi Fohrman: What's that?

Audience Member: We're recreating the sixth by breaking Sabbath.

Rabbi Fohrman: Yes. In a way that suggests, in a way, breaking Sabbath is like a recreation of the sin of eating from the tree of knowledge, of good and evil. It's violating the one thing rule. Everything is yours, but one thing.

Audience Member: Also, didn't the person who broke the Sabbath, for the first person, wasn't his punishment that he died, he was killed, also?

Rabbi Fohrman: Yes, that's also true. That is an interesting correspondence too. Audience Member: In the Garden of Eden was there any purpose (too quiet)?

Rabbi Fohrman: What's that?

Audience Member: In the Garden of Eden, was there anything that (too quiet)

Rabbi Fohrman: We don't know that. No, it's just the restriction of eating from the tree. Okay. Audience Member: Why does it say al ha'adam instead of el ha'adam? I never asked you that before. Rabbi Fohrman: Yes. That's a good point. Of al ha'adam.

Audience Member: Yeah, I never noticed that.

Rabbi Fohrman: Yes. So I believe we're going to talk about that in our correspondence between the two

worlds. If not, remind me about that. So keep that point about al ha'adam.

Okay. So we've got a little bit of time left, let me take you into our stories of World 1 and World 2. So for purposes of simplicity, here's what I'm going to do with you. I created a document and we're going to do something now which I usually don't do with you guys. That is, I'm going to let you see my own private notes.

Audience Member: Oh, wow.

Rabbi Fohrman: Usually I do not let you see my own private notes, but since what we're doing is complex, I think it might be the easiest thing to do, for me to just walk you through my notes. We'll try this and see if it works. What's that?

Audience Member: It must be very complex, she said.

Rabbi Fohrman: It must be very complex. Don't get so worried about it. Okay. So here are my notes. I'm going to make this a little bit bigger for you so you can see a little bit easier.

Audience Member: Are those your notes?

Rabbi Fohrman: These are notes. Hold on a second. There we go. Like that. There we go. Okay. You got it?

What we did last week was this section in yellow over here, called who is the Creator and what is created. That was just the first verse. What we're going to do is we're coming back now to reading World 1 and World 2 in conjunction with each other. My developing theory is, is that these two stories, which is the Creation story Number 1, in Genesis, Chapter 1 and Creation story Number 2, in Genesis, Chapter 2, Verse 4, are meant to correspond to one another and comment upon each other.

Last week we went through just the first verse, I'm not going to do it again, it will take us the rest of our time, but that first verse described who is the Creator and what is created. In World 1, the Creator is God. How does He create? By overtly acting and creating. What does He create? The objects of Creation, hashamayim v'ha'aretz, heaven and earth.

All of that is reversed in World 2, where heaven and earth themselves become parents, themselves become creators. "Eileh toldot hashamayim v'ha'aretz," these are the generations. Instead of the word, bara, being operative, which is God overtly making, instead the word toldot is operative. Which is the mode of Creation changes. Instead of overt acting and making things, when I make it, I construct, that which I construct is a thing and I relate to it as a thing. In the words of Buber, I have an I‑it relationship to it, to that which it is that I make.

That's not the case with things I give birth to. That which I give birth to is another human being like myself. I love them. I connect with them. I want to be drawn to them. So generations is a whole

different ball game. It's not the creation of things, it's the creation of others very much like me, with whom I want to relate.

So heaven and earth are parents, they have generations. In the background, God had created them all, b'hibaram. "Eileh toldot hashamayim v'ha'aretz b'hibaram." Even as they were being created, even in the six days of creation, b'hibaram, as they're being created, still this process of generations is starting. "B'yom asot Hashem Elokim eretz v'shamayim," on the day, from God's perspective, on His Sabbath, that He was making everything in the six days of creation from our perspective, there was this other process; afoot also, which is organic creation, the process of generations. This is the story of those generations.

Let's go now to Verse 2. What we're now going to do is look at the second element in each world and show you how the second element in each world corresponds. The first element corresponds by who is the Creator and what is created. The second element is now going to become what the problem is. Each world has a problem. The second verse of each world is going to describe the problem and the problems are inverses of one another.

Let's look at the problem of World 1. "V'ha'aretz haita tohu va'vohu." So you'll notice that I used three colors to signify the problem, because there's three aspects of the problem, but all three aspects are really just three aspects of a single problem. Let's see if we can identify the problem.

One aspect of it is, "v'ha'aretz haita tohu va'vohu," and the world was completely mixed up. That's one part of the problem. The second part of the problem, in orange, "v'choshech al p'nei tehom," it was really, really dark. The third part of the problem was, "ru'ach Elokim merachefet al p'nei hamayim," the only thing there was, there was the wind of God that was hovering over all of this water. There was just all this water everywhere. There was too much water. So Part 1 of the problem is, everything was very mixed up, right?

Part 2 of the problem is it was too dark. Part 3 of the problem is, there was too much water. What was the problem? What's the commonality in all these things?

Audience Member: That there's no boundaries. Audience Member: No separation.

Rabbi Fohrman: The answer is, no separation, too much chaos or we might want to use a fancier word, too much dynamism. Which is that everything is all mixed up; there's no boundaries. Therefore, I can't actually create, I can't build. If God is a master builder, what do I need in order to build? I need solid ground in order to build. I need separations. I need a shetach. How do you say this in English? I need a defined area. I need some sort of defined solid ground on which I build.

The problem is, I can't. Why? A, everything is too chaotic. B, it's too dark. If it's too dark, it means I can't see, then my perception of the things is that it's all mixed up. Even if there might be separations, I

can't see them, so everything looks mixed up.

It's interesting that in Hebrew the word for evening or the coming of night is erev and erev has another meaning. What else does erev mean? Erev means mixture. Everything is all mixed up. It was too dark, which is another way that everything's all mixed up. Plus, there was water everywhere. What does water do? If you think about water biochemically, what is water biochemically?

Audience Member: It mixes everything up, sugar and water ‑‑

Rabbi Fohrman: Water is the universal solvent. It mixes up everything. Water is the greatest mixer upper. Take a little drop of red food coloring. Put it in a cup of water and immediately it's all mixed up. Water is the great mixer upper. The problem is, everything is all mixed up and there's three facets to that problem.

That's in World 1, that's the problem in World 1. Now let's look at the problem in World 2. The problem in World 2 also has three parts to it, but it's really all one problem.

Part 1. "V'chol si'ach hasadeh terem yihyeh ba'aretz, v'chol esev hasadeh terem yitzmach," and all of vegetation, before it came into the world, "ki lo himtir" ‑‑ in blue ‑‑ "ki lo himtir Hashem Elokim al ha'aretz," because God had not yet caused it to rain, "v'adam ayin la'avod et ha'adamah," there was no man yet to come work the ground.

So here's what happened, which is yet a problem. The problem is there's no vegetation yet. Vegetation can't come into the world. Life can't come into the world. Why can't life come into the world? Because there's no water.

Now, if there's no water, if you picture the scene, what is there? If there was no water, how come there was no vegetation yet? What does it look like in a world where there's no water, but there's everything else? It's a desert. Which means, the sun is beating down, but everything is very static. Nothing is happening, because even though there's some light, there's no water and therefore, I'm not getting any vegetation started. This is my problem.

If you think about the problem, one aspect of the problem is that the sun is beating down, so there's too much light. Contrast that to the problem in the first world, which is, it was all too dark. Now there's too much light instead of darkness everywhere.

Now, let's talk about this. That there's no man to impose order. What does that mean? It means, even if it would rain, still, you would just get a jumble of vegetation. What you really want is nice vegetation, that's cultivated. "Adam ayin la'avod et ha'adamah," there was no man there to work the land and make it nice. So there would be no man to impose order, which corresponds to what problem in World 1?

Everything was too chaotic. So here, nothing can happen, but even if something would happen it would be too chaotic, because man isn't around.

Finally, in World number 1, the problem was there was water, water everywhere. Over here, what's the problem? There's no water. So we see how the problem, the three aspects of the problem, correspond to the reverse of the three aspects of the World 1 problem.

World 1, there was too much water; here there was no water. World 1, there was too much darkness; here there was too much light. World 1, there was chaos; World 2, there isn't even anything which could begin to become, but if it would become, it would be chaos.

So these worlds are playing off of each other. Ultimately though, if I get down to the problem, I say what is the problem? The problem of World 1 is the problem of too much chaos and not enough separation.

What is the problem of World 2? Audience Member: Absence.

Rabbi Fohrman: The problem of World 2 is exactly the opposite, which is too much separation and not enough togetherness. One way of thinking about the problem of the first world is, the problem of the first world is there's too much togetherness. That's a way of talking about chaos. Where everything is a part of everything else. There's too much oneness in that world. Everything is all mixed up so I can't build. I need separation to start building.

If I'm looking at life from an organic standpoint, then it's exactly the opposite. In this organic world, my problem is there's actually too much separation.

What essentially is being separated? Go back to the very first verse, "Eileh toldot shamayim va'aretz." Who are the parents here? Heaven and earth. What's the problem? Heaven and earth are being separated. Heaven and earth, if they're separated, they can't get together and have any kids. You can't expect a parent who is separated to have kids. So what is the problem with heaven and earth? They're separated.

What would it look like for heaven and earth to not be separated? What would join together heaven and earth?

Audience Member: Rain.

Rabbi Fohrman: Rain would. Rain would be the beginning of the solution for World 2, which brings us to the third element in each story, which is the first glimmer of hope.

Element Number 1 is yellow. Who is the Creator and what is the created? Element Number 2, is what's the problem? Element Number 3 is what's the beginning of the solution?

So let's go to element Number 3. The first glimmer of a solution. The first glimmer of a solution in World number 1 is light. The first glimmer of a solution in World number 2 is water. Okay. What's that?

Audience Member: Raki'a.

Rabbi Fohrman: Raki'a. The first glimmer of a solution. Let's look at the first glimmer of the solution. Let's look on the left‑hand side and let's pay attention to the blue, the green and the yellow.

"Vayomer Elokim yehi or." So God says, all right, I have a problem here, we're going to start solving things with some light. Light is going to be the beginning of the solution. Let's shed some light on the situation and see what we got. So God decided to shed some light on the situation. He said let there be light. Once He did that, the next thing He did is He started dividing things that used to be all mixed together in order to create some basic order out of things. What did He divide?

Look at the next verse. "Vayar Elokim et ha'or ki tov vayavdeil Elokim bein ha'or u'bein hachoshech." First thing He did was divided between darkness and light.

So now, there's going to be dark over here and light over here. The next thing

He did was, after naming the darkness and the light is, "yehi raki'a b'toch hamayim vihi mavdil bein mayim l'mayim." The next thing He did is He divided between upper waters and lower waters. He put upper waters in the sky and called it heaven and He called lower waters, seas, back on the ground.

So that's what God did. He said let there be light, then He started dividing things. He divided darkness and light; divided upper and lower waters.

Now, let's go to our other side of the screen and look at the first glimmer of a solution, not light, but water. If the problem is too much separation, then I'm going to begin to solve the problem by creating some union. How am I going to create some union? I'm going to have to get heaven and earth together. I'm going to have to allow rain to come. How do I do that?

"V'eid ya'aleh min ha'aretz," there was this mist that came up onto the ground. It coalesced into clouds. Then, "v'hishkah et kol p'nei ha'adamah," it came down as rain. This is the water cycle. Humidity comes from the earth, goes up to the clouds, condenses, comes down as rain. This is the connection between heaven and earth. Something's coming from earth, reaching the heavens, coming down again to earth.

The earth and heaven are now connected, are now unified in the rain. This was the first unity in the world, a reunification of heaven and earth through the interaction between the two, which is rain.

Again, if the main problem of World number 2 is separation, I've got to reunify things that were once whole. Exactly the opposite of World 1, where everything is too chaotic, I need to start separating things.

Okay. Now look at how the blue, green and yellow in each world, correspond to each other. Let's just remind ourselves what the blue, green and yellow were. The blue was, the first thing that happened as God said let there be light. That was in World 1, that was our blue.

Then He divided between darkness and light. Let's see how the events that are occurring now are going to be the reverse of those events. What did God do? He created this rain. Before the rain, what was there? It was all sunny outside; blinding light. Now, the storm clouds are coming, so it is darker. So you have the advent of darkness, as opposed to the advent of light.

Now, if you think about the nature of the darkness, think about the green. Which is the green on the left‑hand side of the screen, in World 1, was the very first thing that God did, was separated between darkness and light. He said, no, no, no, I need something very, very clear. Very black and white. I need black and I need white. I need darkness over here and I need light over there and never the twain shall meet. Well, think about how rain comes into the world. It's very sunny and all of a sudden what happens? It gets dark. Now, when we say it gets dark, how dark does it get when there's storm clouds?

Audience Member: It could be very dark. Rabbi Fohrman: Does it get pitch black dark? Audience Member: Semi dark.

Rabbi Fohrman: It gets semi dark. Isn't that interesting? The semi darkness of rain clouds is what? A mixture of?

Audience Member: Light and dark.

Rabbi Fohrman: Darkness and light. So what you have now, is darkness and light mixing, as opposed to darkness and light separating. Are you with me? That's going to be our green. Now, let's go to the yellow. The yellow was that back in the first time round, what did God do to separate things? Not only did He separate light and darkness, He also separated two sources of water. He said, let there be upper waters up in the sky and let there be lower waters down on earth in the form of seas.

Now, think about what's happening now, with the creation of rain. How did rain happen? It started with the mist coming from the ground. It coalesced into clouds that came down as rain. So do you see how the events that are happening now are the reverse of the yellow. The yellow in World 1 was God created this great separation between two sources of water. Heavenly waters called clouds and earthly waters called seas or sources of water on the earth whether it's sea or whether it's on land. What happens in the water cycle?

Audience Member: It comes down.

Rabbi Fohrman: What happens is a union between these two sources of water; they're coming together. Which is, the source of water in the seas or on the ground, is going to evaporate and come up to the sky and come down then again as water. So you now have the unification between heavenly and earthly sources of water, instead of the separation between heavenly and earthly sources of water. Okay. You guys clear on all this?

Audience Member: I have a question. Rabbi Fohrman: Why?

Audience Member: Why is God doing this?

Audience Member: That's the purpose of World 1 and World 2. Rabbi Fohrman: Well, you're jumping, Bobby.

Audience Member: I know.

Rabbi Fohrman: First you've got to look and see the data of what is happening and then you'll see. The answer, first of all, as to why, I believe, is that what's happening is ‑‑ and we're kind of out of time.

We're out of time?

Just about of time. So first of all, you know, you'll have to ask God as to why. All I'm doing right now is showing you what and we could surmise about the why. But I think it's pretty clear that there's a what here. In other words, if you just go back to say the Biblical critics, they will come and argue, oh, the Bible has these multiple authors because look. It starts with these first two sources of creation; they're so different. They have nothing to do with each other.

Well, the answer is, well, they may be different, but it's definitely not the case that they have nothing got to do with each other. You can't read one story without the other story. What I would say, at some level is that ‑‑ and maybe I'll close with this point. So the why is a great mystery.

At one level, the answer to why is the Torah is acting as a commentary on itself. At any stage if I want to know what's happening, I can look at the other stage and I can see a kind of commentary for what's happening here. You'll see this will become more and more pronounced as we go further. So you will see things about the significance of events that are happening in each world, that are very illuminating, which otherwise would be impossible to see, if it weren't for the correspondence between the worlds.

We haven't gotten there yet and you haven't seen it. I think that's part of the why. Which is you understand each world more deeply. The same way that you can understand Sabbath and the Garden of Eden more deeply, by seeing how one comments on the other, you can understand the two sources of creation more deeply, by seeing how one comments on the other.

Getting now to a deeper level of why ‑‑ and here I'm really speculating. This is just a complete speculation. You know what I told you before about how the words, Hashem Elokim, the two Names of God, almost never appear together throughout the whole Torah, with the exception of one place, which is this World 2 story of the Garden of Eden. We speculated, really just speculation, just a hunch about what the meaning of that might be.

What the meaning of that might be, as I said to you, is that the truth of who God is, is that God is both Hashem and Elokim. God is both this great Master, powerful Creator and the Source of all life from which we flow. Even though those are two very different things. Even though one way of looking at God is that He's a king. The other way of looking at God is that He's a father or a parent.

Normally, those are two different things. It's very hard to think of God as both. In a way the great chiddush, the great innovation of monotheism, of Judaism, is that God is both. Which we say in Shema, "Shema Yisrael, Hashem," Yud‑Kei‑Vav‑Kei, hu Elokeinu, is our King. Is our God, is the power that we worship. Yud‑Kei‑Vav‑Kei is echad, He's One. There's no distinction between God as power and God as what do you call it.

So you can say those words, but it's hard to wrap your mind around them. Because thinking of God as King and thinking about Him as Father, feel like two irreconcilable different things. It's very hard to keep both in your mind. Which is why, if you think about, sort of modern education nowadays; ask yourself how do we mostly educate our kids? Who is God? Is God the great Commander in the sky, who issues all these commands, who's this king who wants to be obeyed? Or is He this great father who wants to unify and connect with us?

If you really take an honest look at a lot of our education, it's much more towards God as King and as Commander. You learn halachah, you learn all the commands. You learn all the mitzvot. All those things we have to do. If you don't do that, there's various punishments. It's very hard in your mind and one of the problems is if you only relate to God like that, there's problems. It's not the whole truth. If that's the only thing you can give over to your kids, it's a dangerous truth. As you'll see when we get to the story of the snake, the argument I'm going to make to you is that the snake's most fundamental lie was a misrepresentation to Adam and Eve about who God was and that He was fundamentally only one and not the other. Fundamentally the great Power in the sky, but not your parent. If you believe that, it's only a hop, skip and a jump until you rebel.

If that's true, it could be that the reason why Elokim and Yud‑Kei‑Vav‑Kei only appear together in one story is because ultimately the Torah was made for us. Which is to say, "dibrah Torah k'lashon b'nei adam," the Torah speaks to you in human language. God doesn't have an arm. He doesn't take anyone out with His outstretched arm. The same way He doesn't take with His outstretched arm, on a deeper level, God is neither father nor king, but One. He's both.

It's hard for humans, with our minds, living in time and space to relate to God that way. So our minds separate the two visions of God. The Torah in concession to human frailty calls God by these different names, because at different points we relate to God differently. We see Him more father like. We see Him more power like. So we'll use those names that we're used to.

The one exception is the Garden of Eden, which is God's own world. In the Garden of Eden, God's own world, the truth of God is manifest. In that world, beyond space and time, that is the only world in which you can really, clearly see God as both, which is normally impossible to do.

On some level, maybe the answer to Esti's (ph) question of why are there two stories of creation, is also a concession to human frailty. Which is the truth of creation is some amalgam of both. These stories are complimentary. In real life, there aren't two stories. There's only one story. There's only one way that God created the world. But you could see it more from our perspective. You could see it more from God's perspective. You could see it more from God as king. You could see it more as God as Yud‑Kei‑Vav‑Kei and Elokim.

Somehow, these two things join together. The nearest the Torah can get to you of telling you a unified story to a human mind that perceives God differently and perceives these two energies, organic creativity and building kind of creativity, as fundamentally different kind of things, is to tell you two stories. But the two stories are so closely interwoven that they're almost like nuclear tides in a DNA sequence. That they just pair off with each other, the same way that the two strands of DNA pair off with each other, to tell one unified story.

This is the Torah's way of telling you there's really one story here, but your brains can't wrap your head around what that really means, so here's the closest you can get to perceiving it. Something like that.

Audience Member: In respect with your point, a major question would be generally ‑‑ to me anyway, the Oral Torah. How do we know that people have the right to write the Oral Torah? This is sort of giving you permission. This is telling you that you need one to get to another. That you need one point of view to get to something else. So in a way, its foreshadowing many, many thousands of years before, that a human being can take the Written Torah and write Oral Torah which will explain it. The way Creation 1 explains Creation 2.

Rabbi Fohrman: Right. Okay. The Torah at some level is explaining itself, but the human attempt to interpret the Torah's own explanation of itself, becomes the Oral Torah. Yes?

Audience Member: One question.

Rabbi Fohrman: Yes. This is a really feisty bunch.

Audience Member: Does this then extend and will you extend it to the coming of the Tabernacle, on earth, and the Temple?

Rabbi Fohrman: So yes. So my view, the question is how long I'll continue this thing for, but my overall theory is what I'm showing you, is the tale of two names in the story of Creation. My theory is that that then continues throughout the Torah. You can continue reading in the Torah after Creation. The story of the forbidden fruit. The story of the flood. The story of the tower of Babylon. The story of b'nei Elokim and b'not adam. All of these stories, you need to pay attention to the two Names of God and to watch their interplay, because the Torah continues to tell you its story using the interplay of the Names. It's most pronounced in Creation, but it continues throughout the Torah. So we'll probably get to that in future series.

Rabbi Fohrman: We have been looking at the two stories of creation in relationship to each other over the last couple of weeks. We weren't here last week because of Rosh Chodesh. We will not be here next week because of yeshiva break so this is your little island in time everyone. So we are going to -- because we have been away for two weeks, I'm going to do a little, tiny review just to take you -- just to bring in to where we are.

We were looking at the two stories of creation in Genesis 1 and Genesis 2 side by side, with a view toward seeing them as complementary to each other and even explanatory -- mutually explanatory. So we’re kind of looking at them sort of line by line or idea by idea and trying to see the correspondences between them. This is a work in progress. I think I've basically got it, but there's some rough edges here and there so maybe we can try to together work out the rough edges and for all of you people who are not here in the Five Towns, but are with us in Facebook land you guys can pitch in, in your comments

-- in your comments on Facebook Live or on our website, in the comments section.

I am eager to hear what you say here because this is a good kind of thing to crowdsource. As I always say, with this sort of work, not everybody sees the whole thing and it's a benefit to kind of get everybody thinking together. So again some of this may be rough and if you have ideas of how it might be different. I think the general theory holds water, but there may be one or two places that we need to refine it. So let's, with no further ado, kind of jump back in and see where we're at.

The first verse of each story we talked about already. I sort of entitled that over here in yellow on your screen. Who is the creator and what is being created. Of course, on the left-hand side of the screen we have World One, what I'm calling World One. On the right-hand side of the screen we're going to be calling World Two. It's basically just in Hebrew, but I'll kind of explain as we go along.

So on the left hand side of the screen. "Bereishit bara Elokim et hashamayim v'et ha'aretz," here we have the creator defined as God. We have that which He is doing as described as creating. This word over here bara which we described as creation through force of will or literally what we've been calling creation through artifice. Artifice in the sense that you plan what it is that you're going to create then you execute it and then you evaluate it. Those three elements in time; future, present and past.

So "Bereishit bara Elokim," in the beginning God created. What did He create? What were the objects of creation? Shamayim va'aretz. So heaven and earth are objects in World Number One, they're things, they're that which is created and basically whenever you're a creator -- whatever you create through artifice, that which you create is a thing, right. It's the thing you created, it's a utensil, it's something, right. So you have, as Martin Buber would say, an I-it relationship with the thing that you've created and brought into the world.

One way of thinking about this kind of creation is God is King, God is in charge. He's powerful like a king, He's also a judge like a king is because when you create things you judge them and you decide whether or not they measure up and they're doing the things that you --they're doing that which you need them to do. This is one whole way of God relating to the world and even in World One one of the

things, so to speak, that God creates ultimately at the very end is man. So there is a sense in which man is a thing. Man has a function, as it were, like any kli like any utensil. It has a function within the larger scheme of things. It's a thing and not necessarily an end in and of itself and in that sense man is a servant. He's a servant of God and is there to do things in the world and to be in charge of creation and stuff like that.

So there is -- this is one kind of creativity, but there's another kind of creativity and it's suggested in the very first verse of the second world "eileh toldot hashamayim v'ha'haretz b'hibar'am," these are the generations of heaven and earth as they were being created. As they were being artificially created or created through artifice."B'yom asot Hashem Elokim eretz v'shamayim" on the day of God's making; "eretz v'shamayim," heaven and earth. So here we have a very different view of the creator. Who is the creator here? These are the generations of heaven and earth. So we have a switch.

That which was created in World One has become the creator in World Two and that is shamayim v'aretz, heaven and earth. Heaven and earth are being positioned as if they're creators, as if they're parents giving rise to a different kind of creativity. Not an artificial creativity, not a creativity through planning and executing, but biological creativity. A kind of organic creativity as suggested by the word toldot instead of bara. These are the generations of, this is what emerges from heaven and earth. Heaven and earth themselves were created. As they're being created, they're also coming together and having children as it were. Just like a mother and father would come together and have children. I'm not going to get into the second half of the verse now; you can refer back to earlier recordings in week six and seven for our discussions of that.

Basically to keep it simple, who is the creator and what is the created? One way of seeing it God is the creator that which is created in the heaven and earth. Another way of seeing it is heaven and earth are the creators, a different kind of creativity. It's as if they're great parents -- great fundamental parents in the world and what world does God have? God is off to the side, right. In this world God has a the role of facilitator. God is the modeler of oneness and the facilitator of oneness and creativity is always a function of oneness in this world. It's when organically things that were once separated come together then creativity emerges. That's the organic model.

Again, it's very different than the artificial model. In the artificial model you divide and then create. First you separate things and then you build and then in the organic model you bring together, you reunify things which were once unified and creativity emerges from there.

Audience Member: Rabbi Fohrman, you couldn't have the second without having the first.

Rabbi Fohrman: Correct. Which is maybe one of the reasons why World One precedes World Two. So World One, in a way, is kind of setting up certain foundations and building, but it's building for a purpose and the purpose is for further creativity which is organic creativity and in fact that might even be the meaning of the very last words of World One and the first words of World Two as we discussed last week; that's la'asot.

When God finished, right, "mikol m'lachto asher bara Elokim," all the melachah that God had made, but not just that had made as an end in and of itself, but la'asot. In order for there to be kind or organic creativity and then welcome to World Two, "eileh toldot hashamayim v'ha'haretz b'hibar'am b'yom asot Hashem Elokim eretz v'shamayim," in the day of Gods making heaven and earth. The day of God's facilitating organic creativity within heaven and earth. That's kind of the way we read it.

Audience Member: Yesh mei'ayin?

Rabbi Fohrman: Well yesh mei'ayin is another question which I haven't even gotten in here. Yesh mei'ayin is Hebrew for something from nothing. So yes, one way to see it -- I'm not taking a position on yesh mei'ayin. One way to read "Beireshit bara Elokim et hashamayim v'et ha'aretz," is in the beginning God created the heavens and the earth. Which would be yesh mei'ayin God created the heavens and earth, something from nothing, but there is another way to read it interestingly advanced by Rashi which does not suggest creation of yesh mei'ayin, of something from nothing. Which is that the way to read it is "Bereishit bara Elokim et hashamayim v'et ha'aretz," the Beit in Bereishit means really in the -- well, there's an of there. In the beginning of God's creating heaven and earth and then the next verse is when the earth was formless and void, right. So then -- and there was chaos all over the earth.

So in that way of reading it, the Torah is not even really giving you a look at what -- it's seemingly not talking about the creation of yesh mei'ayin because the very first vision the world gets seems to be a vision of something, right. A world of tohu vavohu. A world that's chaotic. A world in which there's water all over the place and all of that. So how that works is something which I've talked about before and what that really is, but it's not something I talked about here and I'm not sure if it's wise to get into it or not. Let me just think if it's wise to get into it.

Audience Member: Didn't you describe bara as yesh mei'ayin? Rabbi Fohrman: Bara means --

Audience Member: As opposed to asah or yatzar.

Rabbi Fohrman: That's the way the Ramban (Nachmanides), I think, sees bara. I wasn't taking that position necessarily. I was just saying that bara is a different kind of creativity than toldot in the sense that it is creation through artifice or it's the creation through melachah. Where you build, you are planning and executing the building kind of creativity. Nachmanides does say that it has yesh mei'ayin qualities also. Let me go see if it --

Audience Member: Those commentaries also say that tohu vavohu is actually -- that was the essence of yesh mei'ayin? That was the building blocks, from which God then went and created everything else.

Rabbi Fohrman: So that's Nachmanides also. Nachmanides also talks about tohu vavohu in these sort of Aristotelian terms of abstract form and abstract matter coming together. So that's again, Nachmanides. That's possible.

I have a different way of seeing that verse. I don't really want to get into it here because it will take me the rest of today to kind of talk about it with you, but suffice it to say in like 10 seconds the way I see that second verse "v'ha'aretz haytah tohu vavohu v'choshech al p'nei t'hom v'ru'ach Elokim m'rachefet al p'nei hamayim," the world was dark, right. So we talked about -- the way I see that is that it might be actually a reference to the world before creation and it might be painting that world as the world of the utter void, with absolute nothing.

The problem is that absolute nothingness is very hard to describe. It's very hard to describe even now forget trying to describe that 3,000 years ago. If you had to conceive of absolute nothing, how easy is it for you to conceive absolute nothing? If you look up in the sky and you see air that's the closest you have to absolute nothing, but air isn't really absolute nothing. There's air molecules and there's wind so it's something you just can't see it.

So you say okay, so space is absolute nothing, right, because there's really nothing in space and that's sort of true, but the one thing in space that there is, is space. Which is to say there's dimension. The word space literally means like dimensionality. There's three dimensions, there's all this room right, but absolute nothing would be a world before time and space where there aren't even those parameters. So what would that kind of world look like? The world of the void. God's world. The world of absolute nothingness.

So that's something which we can't really wrap our minds around, but I suspect that the Torah is using the first verse as a way of describing that almost the way you would try to describe to a fish what life is outside the fishbowl. How would you describe to a fish what it's like being outside. The fish has never been outside the fishbowl so what are you going to tell the fish? What are you going to tell us who've never been outside of space and time, who's never dealt with nothing, about the world of God which doesn't have any of our stuff?

Basically what you would say is there's three things you need to know. The fundamental parameters of the world, I would argue are is space, time and light. If you think about a world without time, it's a mixed up world. It's a world in which there is no before and there is no after so there's an inherent mixed up quality of the world. If you think about a world with no light you think about a world that's very dark and if you think about a world with no space the way the metaphor for no space -- the way human beings would think of no space is it's a water world.

It's a world in which -- because you can't exist in a water world. There's no space for you to be, you can't breathe, it's not a space that you can live. So it's literally almost the inverse of talking to the fish about what life outside the fishbowl is. For us, its talking about life inside the fishbowl is what's outside the fishbowl. So in other words, if you would imagine a water world that's the closest we can come to a world in which there's no space to be.

Interestingly, by the way, the way that NASA recreates the closest thing that we can come to the void, which is space, is actually through water. If you want to give astronauts training for living in space you throw them in -- you put all their spacesuits on and throw them in a big pool because water's the closest

thing in this world you can get to a world of nothingness. To a world where there's no gravity, there's nothing you're just kind of floating around.

I think that the description of the original world of tohu vavohu, I believe, is a world of utter mixed- upness a world without time. "Choshech al p'nei t'hom," a world without light, a world when "v'ru'ach Elokim m'rachefet al p'nei hamayim," a world in which there's nothing but water or there's nothing but no space is the way the Torah uses to describe the actuality of a world without time, without space, without light which are the fundamental parameters of the world that we know, but that's a whole other schmooze and we can talk about that some other time.

Anyway, back to over here, our little chart. After we talk about who is the creator and what is created the next thing that the Torah addresses, in the second verse of each narrative, is the fundamental problem that needs to be dealt with in the rest of the creative process. So in World One the fundamental problem is World One is a world of creation through artifice, a world of creation through building. If I'm going to build, the fundamental problem is things are too chaotic so I don't have ground to build on, so to speak. I have nothing that is settled. So things are too chaotic and I need to create order out of them.

So that's "v'ha'aretz haytah tohu vavohu v'choshech al p'nei t'hom v'ru'ach Elokim m'rachefet al p'nei hamayim." Once upon a time everything was very chaotic. What I described to you last time is that these three things that are described in the second verse of World One, these three things are really three different kinds of chaos. Another word for chaos is dynamism. When things are too dynamic. If things are too in motion then they become chaotic. So if there's too much dynamism, too much chaos so you can think about that in several ways.

One thing you can think of is tohu vavohu, things were actually mixed up so that's one kind of chaos. "Choshech al p'nei t'hom," is another kind of chaos. When it's very dark you can't see anything so you don't know where things are and a third kind of chaos is "ru'ach Elokim m'rachefet al p'nei hamayim," there was water all over the place and if you think about water, water is very nice, but when you have too much water what does it do? It wipes everything away and it actually is the fomenter of chaos. If you have a nice orderly house and superstorm Sandy comes, what happens to your house? Just having your house exposed to water for six hours is going to mess everything up.

Audience Member: That's the Mabul (Flood).

Rabbi Fohrman: It's the Flood. It's mixing everything up and taking everything in its nice laid place and mixing it all up. Water's the universal solvent, right. You take a little bit of red food coloring, you put it in water and, all of a sudden, it's all over the place. So water is an all over the place maker. So everything was all over the place, there was tohu vavohu, you couldn't see so it was all mixed up and there was water all over the place. Three kinds of mixed-upness and the antithesis of this is the problem of World Two.

The problem of World One is how am I supposed to build if I have chaos, right. That's if I'm building, but the truth is World Number One is a great world for organic creativity, if you think about it. It's just we're not talking about organic creativity in World One. Think about the greatest place for organic

creativity, right. A place that's dark. A place that there's water, right. A place where things are mixed up so there's some dynamism.

So that's perfect if you're talking about a seed in the ground so that seeds going to grow. You give it a dark nice moist place in the ground where the water's mixed up with the ground, that seed will grow. You put something like that in a womb. The womb is dark and watery and mixed up and things grow. So this vision over here is a vision which is perfect for organic creativity, but it's not perfect for building.

So if its building I have to go and I have to strip everything out and I have to make things orderly and I have to divide, but in the organic world we start with exactly the opposite problem which is things that were too static and too separate. So what do you have "v'chol si'ach hasadeh terem yihiyeh ba'aretz v'chol eisev hasadeh terem yitzmach," before there was any vegetation, because vegetation were the first fruits of the organic world, right, what was there? "Ki lo him'tir Hashem Elokim al ha'aretz," God had not yet caused rain to come onto the land, "v'adam ayin la'avod et ha'adamah," man wasn't there.

So there's no rain, so what was there? There was just this really bright sun and this desert and nothing was growing and there was no man there to till things so there was no -- none of the things that would cause vegetation to flourish. "V'chol si'ach hasadeh terem yihiyeh ba'aretz v'chol eisev hasadeh terem yitzmach ki lo him'tir Hashem Elokim al ha'aretz v'adam ayin la'avod et ha'adamah."

Then we got to Verse 3 and Verse 3 was the first glimmer of a solution. Light and water, right. Think about it. Verse 3, in each world, starts making things better. So in World One what happened? "Yehi ohr vayehi ohr," there's light. That's the beginning of solving the problems. I have light in the world. God decided to shed some light on the situation, let there be light and then what did God start doing? God started dividing things that used to be mixed together in order to create some order and he divided a bunch of things.

He divided darkness from light. He divided upper and lower waters from one another and He separated ground from water by having the seas recede and making dryland. So the land is over here and water is over there. So he has three kinds of separations at the very beginning, after light, which is the ability to see things as separate, right. If I have light I can see things and now, I can say uh, this goes over here and that goes over there. So now I can start putting things over here and over there which is basically what God does in World One.

The very opposite happens in World Two. In World Two what happens? The problem is things are too separate and things need to start coming together. So what does God do? The problem is there's no connection between -- the fundamental problem in this world, this world in which its too light, in which there's no vegetation is that there's no rain, but if you think about what rain is, rain is because heaven and earth are too separate from one another. So if you can facilitate interaction between heaven and earth or oneness between heaven and earth you can begin to get rain which is going to begin to solve all of your problems.

So the very first glimmer of order that you have in World Two is the beginning of the water cycle. How

does the water cycle work? "V'eid ya'aleh min ha'aretz," a mist, humidity comes up from the ground and then comes down, coalesces into clouds; "v'hishkah et kol p'nei ha'adamah," and comes down and rains upon the ground. So you have moisture coming up from the ground and then coming down from the clouds and that interaction between heaven and earth, from these two separate beings, primal beings, heaven and earth coming together through rain is going to become the beginning of bringing life and children into the world and, of course, the children of the world is going to be vegetation.

The only thing is, is that the way the Torah had construed it in order for there to be vegetation -- nice vegetation -- you needed two things. You needed rain, but you also needed man. Man was going to be there la'avod et ha'adamah because mans going to take care of the vegetation and is going to till it and tend to it and make it nice. So there's a symbiotic relationship in the prefect world between man and the vegetative world where man can tend to the vegetative world and bring out the best in it.

The first thing that God does after the creation of rain, even before the vegetation comes into the world, He sets up the next problem. The problem was there was no rain and there was no man. So He's going to use the rain to create man. How? Well how is man created in this world? This is, I think, where we were up to the last time I left you so we'll kind of pick up over here in element number four in each world. What I'm going to call element number four is water and ground, separation and unity, okay.

Focus on water and ground. What do I know about water and ground in World Two? We're in World Two, so let's stay in World Two for a minute, then we'll go back to World One.

In World Two then next thing that happens after there's this rain is "vayitzar Hashem Elokim et ha'adamah afar min ha'adamah," God then forms man "afar min ha'adamah." He forms man out of dust of the earth or out of ground from the earth. Now, if you think about that why does this follow from the previous verse in World Two, right? What does the fact that there was just rain have to do with the fact that now God can create man, dust from the earth?

Audience Member: If God can forms -- so to speak, God couldn't form man from fire.

Rabbi Fohrman: Right, so in other words it's a very simple thing because if you were trying to form a body of man out of the ground and all you had was dry dust without any water, you'd have a heck of a time doing it. You wouldn't be able to get that earth to stick together. You need nice moist clay with some water in it in order to be able to form earth together into the body of man. So in fact after there's rain, so to speak, God can start working with that and can create man's body, right. Over here in the purple, on the right-hand side, working with the newly damp -- again, what you're looking at over here is just in case you don't know -- We'll get to it, but what you're looking at over here is you're looking at my notes, but working with the newly damp fertile ground, God shapes some of this earth into the body of man, thus water and ground are now unified in this clay from which God shapes the body of man, okay.

Now, don't gang up on me, right, the Torah's the one that says that God created man dust from the earth. Your real problem is you don't like the notion of God creating man dust from the earth because you figure, really? That's kind of how it happened? Dust from the earth, right? So you have to

understand that the Torah's working on multiple levels over here. On some level, scientifically, we do come from dust of the earth. It's just a little more complicated than that.

So the Torah's giving you -- remember the Torah's not a science book. It just needs to be consistent with science, but it's not there to give you a scientific account of what's going on. Why is the Torah telling you this story? Let's just go back to -- why does the Torah bother telling you this story? It's not to teach you the science of biology and physic, right. So why is God teaching this story? By teaching this story -- why is the Torah doing anything? So the Torah again is -- this goes back to something I've talked to you about before, the genre of the book, right. Whenever you look at a book you always have to ask what's its genre?

So what genre is the Torah? Not a science book, right, not a history book; it's a guide book. It's a guide to life, hence the name Torah, right. Which means Torah to teach, to guide, l'horot, to guide you on a path. So that's what the Torah is. So in order to guide you what am I going to do? So I'm telling you something about where you came from that's helpful for guiding you. You don't need to know a lot. All you need to is that one truth about you, is you come from the ground.

Audience Member: And you'll go back to the ground.

Rabbi Fohrman: And you'll go back to the ground. Now, is it true that -- am I leaving out stuff? Yeah, I'm leaving out stuff. I'm leaving out about three billion years of complex stuff that happened between you and the ground, but the bottom line that you need to know boys and girls for World Two is that you come from the ground. Why do you need to know it? Because you need to know that you have -- something about your place in the universe. Before you start going on ways -- before you start going on a path, right so the Torah's going to teach you how to walk on a path. It's going to teach you, it's going to guide you on a path. What's the first thing you do? You are here, right. You orient yourself. You say okay, here I am and here's everything else. Now, I'm going to go places.

So you need to know who you are in relationship to everything else. So the Torah is actually telling you something wonderfully complex about who you are. Saying you want to know who you are and what your relationship to things are, well one of the really important things you're going to have to establish a relationship with is the ground, is the earth. You have to know how to deal with this thing, the earth.

How should you deal with it? The answer is complex. Why? Because what's the truth? The truth is a merger of both World One and World Two, because both are true.

If I just looked at World One, so I'd say what is the earth? The Earth is this thing that God created and what's my job with relationship to it? "V'kivshuha," my job is I am the servant who is God's proxy to master the earth and if that's all I knew and someone said okay, what does the Bible tell me about my relationship with the earth? So what would you say? You'd say I'm in charge and I have all the power and I will use it the way I will and it is a thing and I'm going to build with it and I'm going to do things with it and I'm going to acquire it and I'm going to do all stuff like that, but along comes the Torah an says, but that's not the whole truth. Because there's another relationship that you also have to balance that with -- with relationship with the earth. Which is? Earth isn't just a thing. On some level, the earth is

sacred because it's your source, right. You come from the earth and there's a part of you that's always going to want to reconnect to the earth and one of the deepest things you're going to want in life is to have a sense of connection to earth, a connection to ground, that it's where you come from.

So there's going to be a part of you that's not just going to want to build skyscrapers in some lot and call it a day. There's going to be part of you that's going to want to go to Yosemite National Park and want to go to Montana and you're going to want to see the earth and you want to see the wonders of the earth and you're going to be held in awe by that. You're going to want to climb the earth. You're not going to know why you want to climb it and you're going to want to contact it and be in touch with it and you're going to want to camp on it.

You're going to want to do whatever you can and you're going to be frustrated because you want to connect to it and you're going to do everything to figure out how you're going to connect to the earth and there's part of you that's going to want to farm because you're going to want things from the earth. That's your World One part of you, but there's a part of you that's going to want to farm because it just feels good to get out and to connect to the earth and to grow strawberries and to grow flowers and to be connected to the beauty of the land. To dig your hands in the earth and to feel connected and to be able to give something back to this earth from which you come and you're going to have to figure out how to balance this.

There's going to be part of you that wants to treat earth as a thing, but there's a part of you that sees the earth as the most precious thing in the world, even more precious than you. You're going to want to safeguard it and you're going to want to join the Sierra Club and you're going to want to do all these things to take care of the earth. So the truth is you're going to have to find some sort of balance of both of those. So the Torah is guiding you with it. So is the Torah leaving stuff out and simplifying the scientific story? Yes, but it's getting to the essence of the existential story which is going to define the path that you need to live in relationship to all these other things in the world. Yup.

Audience Member: There's a fundamental difference however in how the Torah speaks of women because we do not come directly from the earth.

Rabbi Fohrman: That's true.

Audience Member: Can you repeat the question.

Rabbi Fohrman: There's a fundamental question; the issue about how man -- how we speak to women, right. We'll get to women. I have actually talked about women two weeks ago, but we'll get back to that in the cameo, but that's true, right, so.

Audience Member: That's She'asani k'retzono, I would say. We're not directly from the earth in the same way as men are, so we're automatically more ethereal, close to Hashem, more spiritual.

Rabbi Fohrman: Maybe. Possibly. We did talk about -- we actually did a whole thing on thins back in

Week 6. We'll get to that again, but again one of the other beings that male man has to figure out how to relate to is woman and you how you relate to woman will also change based upon -- the Torah's also telling you something about you are here, right. How is man supposed to relate to woman and the answer to that is also there again is a struggle between a World One relating to woman and World Two relating to woman . If I'm a World -- and you'll see this here actually in the text as we go through it, but just to give you the foreshadow. Again, we talked about this a couple of weeks ago so I'm not going to get into this in detail, but a little quiz. If you're a World One man, male, right, how would you look at woman?

Audience Member: It says you're in charge of her. Rabbi Fohrman: No, that's World Two.

Audience Member: You're powerful.

Rabbi Fohrman: Remember, World Two we have none of this business of the woman being the rib and all of that -- that's only in World -- that's World Two, that's not World One. So in World One what's the only thing you know?

Audience Member: That we start off together.

Rabbi Fohrman: They start off together, right. Okay, so and what are we told about both man and woman in World One? Something which we're not told about that in World Two. That they're tzelem Elokim, which is that they're created in the image of God and they have a goal and the goal is something which they're commanded to do, "p'ru u'revu u'mil'u et ha'aretz v'kivshuha," together, they're supposed to procreate and together they're supposed to fill the earth with children and together they're supposed to rule the earth.

So if I am man now looking at woman, in only a World One way, what do I say to myself? I say okay, who am I? I am tzelem Elokim, that's the way I'm described in World One, right. Who is Elokim in World One?

Audience Member: He's above this. Audience Member: Judge.

Rabbi Fohrman: He's a creator and a judge, right. So He's a creator, He's the big creator. So who am I? I'm little creator, right. I create too. I also have the power to create. As a matter of fact, the only thing that God commanded me to do, is do what?

Audience Member: Create.

Rabbi Fohrman: Create, right. God commanded me to be like Him. God created people and now, he

commanded me to create people. The only problem is I have a hard time creating people unilaterally. It just can't be done. I can't figure out how to do it. Oh, there's a woman over there, right. Together we can create people. Together we are tzelem Elokim. So basically, when man looks at woman she holds the keys to creativity. You can't create without he. So if you were to interview Adam One or Man One you'd say so, how come you're interested in that woman over there, what would he say?

Audience Member: I need here.

Rabbi Fohrman: I need here. No, he would not say she's part of you. That's -- he would not. That's not what he would say. What he would say is --

Audience Member: "Zachar u'nekeivah bara otam"

Rabbi Fohrman: That's true. "Zachar u'nekeivah bara otam" you never -- true right, it's just that no -- also, I would say I need her. What do I need her for? I need her for my mission. I need her in order to create. Together, we're supposed to fill the world. Together, we're supposed to master the world. I can't do that without her, so I need her. So then he would say --

Audience Member: But she needs him just as well. Audience Member: But you won.

Rabbi Fohrman: She needs him just as well. So they're stuck. They need each other, right. They can't create without each other.

Audience Member: Age old problem.

Rabbi Fohrman: They grudgingly have to work together in order to create. So you interview this man, this pure World One man and you say, so do you seen any sense of romance, you know, possibly in your relationship with her. What would he say?

Audience Member: No.

Rabbi Fohrman: No, not really. It's a very -- its pretty black and white. I need kids. No way to get them without her, right. I need kids, that's what I do. Hence, notice the way man and woman are described in World One, zachar u'nekeivah, not very romantic is it? Pure bodily functions. Male and female He created them because you know you can't create unless you have male and female working together, but there's nothing particularly wonderful or existential about man and woman coming together, they need kids. All right.

Now, if you interviewed World Two man, you wouldn't get the same answer, right. Why does World Two man -- when World Two man looks at woman what does he see?

Audience Member: It wasn't good for him to be alone.

Rabbi Fohrman: It wasn't good for him to be alone. So what does -- and now this is woman and why am I attracted to her? Why do I want her? Do I want her for kids? I don't want her for kids. It says nothing about kids in World Two. So if I don't want her for kids, why bother? So what does it say? Because I don't want to be alone. So why don't I have the zebra? I can be -- I don't have to be alone with the zebra. I tried with the zebra. Why didn't it work with the zebra? Why does it work better with her?

Audience Member: She's part of the same.

Rabbi Fohrman: The answer is she's part of me, but what's the main idea of World Two? The main idea of World Two is coming back together, is oneness. So I want to achieve oneness with woman. So now, what are man and woman called not zachar u'nekeivah anymore. They're called ish and ishah. And what does ishah mean? "Ki mei'ish lekachah zot," she was taken from man and now I want to reclaim her because "zot hapa'am etzem mei'atzamai u'vasar mib'sari l'zot yikarei ishah," and what's more that in woman you know what else? I discover who I really am. Why? Because I've noticed something about her that's different than a zebra and different from a flamingo and different from even the prettiest deer, right, which is?

Audience Member: She's completed.

Rabbi Fohrman: Then why is she completed? Because she has this mysterious dual quality that I have and she's the only other creature that has this. "Etzem mei'atzamai," essence from my essence, "u'basar mib'sari," flesh from my flesh. When I look at myself, one of the things I can't understand is, who am I? Am I this thing that comes from the earth, this body, this beast that comes from the earth, that's part of me, but I'm also this strange essence that comes from God and I'm the marriage of these two things together.

I don't really know who I am because there's nothing else in the world that's like that, except for her, who comes from me and so I can appreciate myself. I learn to appreciate myself, in appreciating her. Every time she loves me, I learn to appreciate myself for who I am because she loves me because I'm like her, because we're peas in a pod that way and we come together. So we can appreciate our uniqueness in each other's love.

Then children, children are great byproducts, but it's not about children, it's about romance. It's about companionship, it's about coming together. So again, everything that you need to know, in terms of who you are in the world, you're being told through these two stories and through the reality of them. Again, how man relates to woman is going to be a balance between World One and World Two. Right, both of them are true and you have to kind of figure out how you're going to strike that balance. That if you go too much in one direction, you can destroy a relationship, you've got to work that out.

So anyway I think that, again, the Torah is telling you a story here with an eye towards the goal. The story can be made to loosely correspond to science, but it's not fundamentally the scientific story. If it

would be the scientific story, it would be a lot longer, right. Yeah.

Audience Member: It's just dust. The dust doesn't have water in it. It's magical. So yes, you needed the water, but just to show you the image of what God did, it’s afar min ha’adamah.

Rabbi Fohrman: Yeah, I know. Okay, that's an interesting point that Mrs. Shalev brings up. That the word afar literally seems to mean dust, but in the end, God doesn't really create man solely out of the dust, the way, at least I'm reading it.

Audience Member: Right, but it's magical, it's not just --

Rabbi Fohrman: Okay, I hear. So Mrs. Shalev is suggesting that, in as much as there's something magical about how God creates the body of man out of dust, right and evolution would tell that story over three billion years. You know, but the Torah would just say, it happened, but it's as if the Torah creates something of the romance and the magic of it, by saying, imagine this dust and that God just snaps his finger and is capable of making something impossible, which is man out of dust of the earth. Even though, in the story it begins to happen through rain.

Okay, so let me move on and let's continue our look at these two stories in opposition to each other, or in relation to each other. So in World Two, water and earth are unified in man's body, but the point is this. That even though God has solved a problem in a way, which is that, if you think about, what problem does man solve?

Well, man solves a couple problems. Problem number one is there wasn't man in the world. There has to be man in the world to cultivate vegetation and now, God's got man. Another thing that's a problem is that, heaven and earth were not unified and heaven and earth yearned to be unified and so there was water, which was a kind of unification of heaven and earth. And now, that unification of heaven and earth, lives on in the water clinging to the dirt, which becomes clay. So man himself is a kind of product of the unification of heaven and earth. But what we're also going to find --

Audience Member: That’s the rain coming in because that shows that man, that's both; the waters and the earth.

Rabbi Fohrman: Yes, that's true. However, in solving all these problems, God also creates a new problem which we talked about before and the new problem, which we're going to see dealt with later on, is that man himself now, is thrown into crisis, because he comes from two different places. As we're going to see, right, his body is going to come from the earth and -- where is it? Over here. "Vayipach b'apav nishmat chaim," his breath, his soul is going to come from God and hence he is torn and there's a part of him that wants to go to God and there's a part of him that wants to go to the earth.

How is he going to navigate between these two? It's going to be part of the continuing story of World Two. World Two, not World One, right, because that's not the creation story in World One.

Okay. So let's go to our next stage. Our next stage is the arrival of vegetation in each world. Look how vegetation arrives, so we're up to the point where vegetation arrives in each world, but vegetation arrives very differently in each world. So let's look at World One. "Vayomer Elokim," how does vegetation arrive in a world of building? So in that world, who is God? God is the master builder, He's the king, He's the creator, He's the judge, He plans things out and He makes things happen. What is the energy of World One? If the energy of World Two is oneness, the energy of World One is simply the bruit force of the Creator. Right? Will. God through His will is Creator.

So what does that mean? One of the things it means is, God can just make things because He just decides. So He can just decide to make light and light's going to be there because He wills that there'll be light. But the other thing which He can do, if He's a very powerful being is, He can issue commands and people or things will listen to Him. Because if you're a king and you're very powerful, so you're command gets listened to. That's what happens over here. God is going to command someone. God is so powerful, that not only can He command people or animals, He can even command inanimate things and the inanimate things are going to listen to Him. That's what over here, the inanimate thing is dirt.

"Vayomer Elokim tadshei ha'aretz desheh eisev mazri'a zera," let the earth bring forth vegetation. What kind of vegetation? Vegetation that is capable of recreating itself, "eisev mazri'a zera." In other words, in a world of building, we will call this the ultimate building. Or to think about it in a different kind of way, the ultimate robot. If I was going to create a robot, the best kind of robot I could create, the most sophisticated kind of robot I could create, is a robot that will recreate itself. So that's what God did. God created robots, in this case, vegetation that will recreate itself.

Earth, I have a job for you. Right, I want some vegetation out of you. What kind of vegetation? Vegetation that will recreate itself. "Eisev mazri'a zera, eitz p'ri oseh p'ri l'mino asher zar'o bo," I want trees that have the capability of bearing fruit and thereby, creating other trees. "L'mino," each according to their kind.

This is the directive of World One creativity, which is that things procreate according to their kind. There's no cross species fertilization. Cross species fertilization doesn't work. This is the other quality of the Creator, which is, the Creator always persists upon order, always persists upon separating things that need to be separated. One of the things that need to be separated are the species and the trees are therefore going to emerge with neatly defined species.

There's going to be the apple tree, which is going to be different from the pear tree, which is going to be different from the orange tree and the cherry tree. There's going to be all these different kind of trees and they're going to be separate from each other and they're going to have the ability to procreate and they're going to do it because God commanded them.

So what happens? "Vatotzei ha'aretz desheh," so the earth goes and does it,"eisev mazri'a zera l'mineihu v'eitz oseh p'ri asher zar'o bo l'mineihu." Again, in the scientific world, you're talking about a process that maybe takes forever, but in the Torah's world, that's not what counts. What counts is, is that God issued a directive and the earth ultimately fulfilled that directive, through the creation of this vegetation.

Okay?

So what's interesting about this is that if you look at the plants, the only descriptive that you get about the plants is what in World One? Is the fact that A, their procreative and that B, they're procreative each according to their kind. Are you told that the plants were beautiful?

Audience Member: No.

Rabbi Fohrman: No. Right, remember World One is not big on romance so you're not going to hear about the beautiful, lush qualities of the plants, it's not relevant. The point just is, I'm building and here's these products of the building. This is what I can command and this is what it does and it has the capacity to create. It has power of its own to create.

All of that changes in World Two. Listen to how the vegetation comes in World Two. World Two, let's just remember where we're up to. World Two is the continuing story of heaven and earth as parents.

Heaven and earth, nebach are separated, heaven and earth want to have some interaction, they want to have some children, so eventually there's going to be this rain and ultimately the great products of heaven and earth is going to be vegetation. But vegetation needs a couple of things. To be really good, it needs rain and it also needs someone to care for vegetation. It needs someone to make this kind of thing work.

If you really think about it, just as man has something to do for the world in World One, it has something to do for the world in World Two also. If man is the ruler over the world in World One, the great powerful enforcer in World One, who's the top of the food chain and kind of rules over all beasts; what sort of role does man have vis-a-vis the world in World Two? Who is he? He's a farmer. He's there to take care of the world. He's there to take care of the vegetation, right.

So notice how different that is. One way you can see man, is as ruler over everything, is as top of the heap, but look at how World Two looks at man. You're there to serve the land. It's almost like you're the bottom, you're the servant of the land. The land is your creator, the land is what's sacred and you're there to serve it and take care of it because you're there to nurture it and you're there to farm it and you're there to take care of it. But what's fascinating is that you're not the only farmer.

"Vayita Hashem Elokim Gan b'Eden," God is the original farmer. In this crazy kind of way, the humility of God is evident in that God who's God, actually goes out of its way to just, no, I'm just going to facilitate the union. I'm just a matchmaker. I'm going to facilitate the union of heaven and earth.

It's a wonderful thing to be able to share the gift of My oneness with the world. Heaven and earth want to come together through rain and have children, the least I could do, is help them out. So "vayita Hashem Elokim Gan b'Eden mikedem," I'm going to be the original farmer and in so doing, I'm going to teach man how to do it, so that man will learn from Me. So that he can be a farmer, so that together, Me and man can work as partners in facilitating the union of heaven and earth.

I'll be bringing rain into the world, but man is going to learn from Me. He's going to realize, oh, water is really important for farming and so man's going to learn to irrigate and to take waters from rivers and he's going to learn the tricks of the trade. He's going to learn how to care for heaven and earth, the way I care for them. So "vayita Hashem Elokim Gan b'Eden mikedem."

Notice that there's no command. No command needs to happen in World Two because the great soul of creativity is that things that were separated just want to come together. Organic creativity, they want to come together. They don't need to be commanded to come together.

What's God's role? God is going to facilitate the process. Literally, like a matchmaker. The matchmaker is people want to come together, but nebach it's hard, so you know, I'll lie a little bit and I'll say, she really liked the second date. Do you know what I mean? Like you really should go out again. You know, it's not so easy bringing people together, so you bring them together, you figure out how to bring them together. So here is "vayita Hashem Elokim Gan b'Eden mikedem," so God is going to facilitate and do what's necessary. He's going to pay attention to the needs of the growing crops and do what's necessary to facilitate them.

"Vayita Hashem Elokim Gan b'Eden mikedem vayasem sham et ha'adam asher yatzar," He puts man there into the Garden and now, something else happens. Which is, "vayatzmach Hashem Elokim min ha'adamah kol eitz nechmad l'mar'eh v'tov l'ma'achal," and out of that grows all of these trees.

Interestingly, the trees are not described in terms of their procreative capability, because that's not the point. The point is that they're "kol eitz nechmad b'mar'eh v'tov l'ma'achal," that they're these beautiful, beautiful appealing trees.

Now, why is the beauty and the appeal of the trees so important? The answer is, is that something complex is going on here. One of the things that's going on is that God is solving the problem of the unity of the heaven and earth, through this vegetation that's coming into the world. That's one thing that's happening. But there's another problem that needs to be solved, which God is also taking steps to solve. Which is, the problem within man himself.

Man himself has a problem. Which is, this part of him that wants to reunify with God and this part of him that wants to reunify with the earth. It turns out that man, by working the earth, is doing something wonderfully symbiotic. He's taking care of the earth and facilitating the connection of rain and land and all of the vegetation that comes from it, but he's also doing something else that's important for him. He's finding a way to relate to his source. One of his sources is the earth and he's connecting deeply with the earth by giving the earth what it needs. By being a farmer and by tending to it and by taking care of it.

Therefore, as we're going to see next, that God puts him in there. The next thing that God is going to say, right, is God's going to plant all these trees and man is going to be there "l'avdah u'l'shamrah," man is going to be there to take care of the earth. But one of the things that's going to happen is that these trees are "nechmad b'mar'eh v'tov l'ma'achal," which is, they're appealing to man. Why are they so appealing to man? Part of the reason why they're appealing to man is because they're the fruits of his source. So that means, that one of the deepest things that's appealing about fruit, is not just that it's

aesthetically beautiful. But that it's a gift that's been given to me by my source.

It's like the earth itself is caring for me and if the earth is caring for me by giving me these delicious fruits, so that's very touching and that's wonderful and that's appealing. So it's something that's appealing about these fruits to man. It's not just for nothing that we look at these fruits and if you think about how appealing fruits are, isn't it interesting?

I told my kids this, that all the candies in the world, all they are, are imitations of fruits. Did you ever realize that? The next time you open a Laffy Taffy, right, there's strawberry Laffy Taffy and there's cherry Laffy Taffy, there's orange Laffy Taffy and there's banana Laffy Taffy. Then think about it. Then there's chocolate which is just a bean, right, all it is, is trying to get you, it's some sort of form of getting you in touch with these delicious fruits. But the fruits themselves are appealing and part of their appeal is that they're the gifts that are given to you.

It's one thing to eat chocolate chip cookies, but it's another thing to eat chocolate chip cookies that your mommy baked for you. So if you're eating fruits, you're eating fruits that the earth baked for you and made for you. There's something which is touching and wonderful about that and that it's this gift that you're receiving. So you have this mutual relationship with the earth. The social relationship with the earth, that you're taking these gifts of the earth, but you're also helping the earth and you're tending to the earth's children. So it's working out very well, the social relationship between you and the earth.

So the next thing we have in both worlds over here, on each different side over here, of our screen, is the arrival of vegetation. In one scenario, World One, the arrival of vegetation comes about through commands. In another it comes about through planting. Right, the commands versus planting. Yes.

Audience Member: According to you, the only two times vayita is mentioned in Chamishah Chumshei Torah is with Noah with the kerem (vineyard) and Abraham with the eishel (tamarisk). So the next two times starting at the beginning, a change, would be "vayita No'ach" the vineyard after planting and "vayita Avraham," starting the Nation of Israel. So the beginning of relationship with man taking over.

Rabbi Fohrman: Okay. So Bobby says, good things come from planting and she points us through to two more planting narratives; the planting of Noah after the Flood and the planting of Abraham of a tamarisk in Be'er Sheva. I will refer you to Bobby for further analysis of those things. I'm not going to go there, I only have five minutes left. I'm not going to go there. Okay.

Audience Member: Also you were talking about it's Tu B'Shevat next week.

Rabbi Fohrman: It is. That's right. What an appropriate thing for Tu B'Shevat. That's exactly right. Okay. What's that?

Audience Member: We're not learning next week.

Rabbi Fohrman: Yes, we're not learning, so this is our Tu B'Shevat session. Okay. All right. So let's do

one more and then we'll call it a morning, okay.

Now, this one is pretty psychedelic over here. Look at what happens next in the two worlds. Isn't it kind of cool, by the way, how these two worlds relate to each other?

Audience Member: It is.

Rabbi Fohrman: It's pretty neat, right? It's pretty cool. I mean it's not like, you read these stories and you realize, oh my Gosh, each one connects to the other. It's really like these two DNA strands that are waiting for the other side to connect to them. In other words, what it's saying is to you, if you want to know the truth about any one of these things, the truth is the merger of both of these somehow. Right? So it's quite fascinating, I think.

Audience Member: It seems like there's a certain group that is, one has to be, there's either a group that's

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Rabbi Fohrman: Right. If you think about politics, so to speak, really all politics is, is finding a way to balance these two worlds in a way. Right, the values of World One and the values of World Two. If you think about the great -- well, you could think of the great political fights over how we allocate resources, over how we relate to plants, over how we relate to women, over how we relate to whatever. Right, many of them are in the World One, World Two tensions and everybody agrees that you have to have some sort of balance, but you have to figure out how to strike that balance.

Audience Member: Is World One and World Two considered consecutive or simultaneously or are you just using it as a radar for --?

Rabbi Fohrman: So I think the answer is, it depends on your perspective. Whether you're talking about from our perspective, or from God's perspective. From our perspective, they are consecutive and that's the way the Torah lays it out. World One is first and World Two is second. Whereas, as you guys have said, you can't start with organic creativity unless you begin with building a framework, almost like a trellis for that, which is World One. So there is that consecutive quality.

On the other hand, if you look at it from God's point of view, there is a simultaneous quality to this also and that's the b'yom asot that we talked about before. That the first seven days are seven days and then this day -- World Two is all in one day. Which day? Yom asot, but I refer you back to our previous classes, in which I argued to you that the yom asot of the second world is actually equivalent, in God's world, to all seven days. Right, God's Sabbath is really all seven days of the previous world, so that's the b'hibar'am of the first verse. "Eileh toldot hashamayim v'aretz," these are the generations of heaven and earth. When? When is the $64,000 dollar question that you ask. B'hibar'am, as they were being created.

So even as that whole process of creativity is starting, simultaneous with that, there's organic processes already in play and if you just isolate the organic processes, without looking at the building, you could tell this story and that would be the story of World Two.

Okay. So let's go to our last little piece over here. The creation of, I'm going to call it, the creation of heavenly servants of the Divine. Right, the creation of heavenly servants of the Divine. It turns out that in both worlds, servants of heaven will now emerge, but the servants are different kind of servants. The commonality between them is that these servants are going to be proxies for God in the world, but the kind of proxies they are, are very different. There's going to be an organic kind of proxy in World Two and there's going to be a building, master, king proxy in World One.

The truth is, this piece over here is pretty deep. I don't know if we're going to have time in our last minutes to really get into it, but I'll tease it for you and we'll come back and explore it more fully next week.

So what are the proxies -- actually, our next time we're together -- what are the proxies of God in World One? The next thing that happens is, "vayomer Elokim" -- on the left-hand side of the screen -- "yehi me'orot bireki'a hashamayim," let there be lights, let there be luminaries. Actually luminaries is better than lights. Me'orot is that which gives light. So let there be luminaries, that which gives light, "bireki'a hashamayim," in the heavens. For what purpose? "L'havdil bein hayom u'bein halaylah," to separate between day and night.

Now, right now you should start screaming at me with a big question. What's the big question? Audience Member: It's already been made?

Rabbi Fohrman: That already happened. We all know that all the way back to the beginning of creation, the very first thing that God did after He created light, what did He do? He divided between light and darkness, between day and night. He called it day and night. So now, again, you have to come and you have to say God has to do it all over again? "Vayomer Elokim yehi me'orot bireki'a hashamayim l'havdil bein hayom u'bein halaylah," what's the "l'havdil bein hayom u'bein halaylah?" that already happened?

That is a very powerful question. What is the answer to that question? Audience Member: He made the solar system.

Rabbi Fohrman: The answer to that question would have to be, that, in other words, the question is its own answer. Which is, that that's exactly right. The whole purpose of the me'orot are to institutionalize something that God did once. In other words, God created the fundamental distinction between light and darkness and now, what God is interested in doing, is setting up a proxy for Himself that is going to ensure that throughout the future this division is tended to properly. That this division always happens. What's that?

Audience Member: It's the middle management system.

Rabbi Fohrman: It's the middle management system. It's a thing that recreates itself. Just like it was important for God, in other words, God's overall priority in World One is to create something that is so amazing that it can take care of itself. So just like I need trees that can make itself and just like I need

animals that can make itself, I also need a system of havdalah (separation) that will tend to itself. I need, so that the basic order of creation tends to itself.

So I am going to begin by establishing day and night saying, this is the way it needs to be. The same way that the CEO, it's exactly like you build a company. Right? The CEO is going to come in, has the vision for the company and, in the beginning, does it all himself and you're the waiter and you're the chief bottle washer and you're the chef of the new restaurant and you do everything because you say, this is the vision and this the way the guacamole has to look and this is the way we're going to set the tables and this is going to be how it's all going to be. But then I'm going to bring in the head waiter and you're going to learn how to set the tables and I'm going to bring in the head chef and you're going to learn how to make the guacamole.

So basically, here come heavenly proxies for the Divine, that are going to be in charge of making sure that the separations between day and night end up being institutionalized, through the rotation of what will become these heavenly bodies. So the rotation of these heavenly bodies is going to ensure forever, day and night being separated.

What's interesting is, if you look carefully -- hold on to the thought for a second -- you will find that there's something else that the heavenly luminaries do, besides tend to the separation between day and night. If you keep on reading, "v'hayu l'otot u'l'mo'adim u'l'yamim v'shanim," they also eventually become time markers for man with his festivals. And even keep on reading. "V'hayu lime'orot bireki'a hashamayim l'ha'ir al ha'aretz vayehi chein." Oh, look at that. Right? There's something else that they do, that they shine on the earth and that gets established even more as you continue.

"Vaya'as Elokim et sh'nei hame'orot hagedolim et hama'or hagadol l'memshelet hayom," the large one rules over the day, the small one rules over the night, "v'et hakochavim," and also the stars. So there's also a tertiary liable, of stars, which have some role as well.

"Vayitein otam Elokim bireki'a hashamayim," God puts them in the heavens, "l'ha'ir al ha'aretz," to shine upon the earth, "v'limshol bayom u'valaylah," that Vav is important. That Vav suggests, that it's not just that they're there to shine on the earth, in order to rule over the earth and to establish the difference between day and night, but no. "L'ha'ir al ha'aretz," is another one of it's roles. "L'ha'ir al ha'aretz," A, "v'limshol bayom u'valaylah u'l'havdil bein ha'or." So what that means is, they are there to rule.

What does ruling mean? Two things. It means to shine on the earth and it also means to tend to the division between day and night. Shining on the earth, of course is, if I would ask you, why is it important to have a sun? You would say, not just that I can establish light and dark cycles. You would also say, what else is the sun?

Audience Member: Photosynthesis.

Rabbi Fohrman: Photosynthesis, the sun is going to be the source of all life in the world. "L'ha'ir al ha'aretz," I need the sun to shine upon the earth. Like any good ruler, if you think about the definition of

a ruler, a ruler is going to do two basic things. A, provide; B, enforce separations. Audience Member: You wouldn't say, control, order?

Rabbi Fohrman: Enforce order. Right, any ruler is going to enforce order and provide. So what do you look to a ruler to? You look for a ruler to enforce order, that there is a police force, there's security, the trains run on time. That's one of the things you want a ruler for. But the other thing you want a ruler for is, sire, you know, we need more economy. Tend to the economy, help us grow. You need the ruler to provide.

So the great rulers in the sky are going to do these two things, which is, things that God Himself once did. One of the great things that provides is light. So light provides. Light also, in terms of light and dark cycles, can establish order. So when did God provide with light? When He said, "vayehi ohr," and then God divided between night and day. So now, God is going to then bring in heavenly bodies, whose purpose is to do those two things. A, just like God did, when He said, let there be light, to provide light, but also to tend to the order between night and day, which is what they do. So they enforce -- what's that?

Audience Member: How did He say that? "Vayehi ohr" is the providing?

Rabbi Fohrman: "L'ha'ir al ha'aretz," that's "l'ha'ir al ha'aretz." There to provide light for the world. Audience Member: And then the nations --

Rabbi Fohrman: Yes. that's true. So now, you underrated by the way, you understand where avodah zarah (idolatry) comes from. Right, idolatry makes a lot of sense because the two great things that the Ruler, that God provides for us, is light and distinction between dark and light, but it's easy to lose sight of that and to just look at the heavenly proxies, which then come in and ensure that this always gets done and to lose sight of God and they say, oh, all they are, are heavenly proxies and they being to worship them. So you understand how idolatry begins.

Okay, so now, what is the analogue to this in World Two? World Two has its own heavenly proxies, servants of the Divine in the universe. What are they? So the Torah tells you. It's the very next thing. The very next thing after, where were we up to? We were up to, "vayatzmach Hashem Elokim min ha'adamah kol eitz nechmad l'mar'eh v'tov l'ma'achal." The next words are, "v'eitz hachaim b'toch hagan, v'eitz hada'at tov v'ra." Two proxies, not for building and separating, but two proxies for the organic world, for the world of coming together. What are those two proxies? They turn out to be two trees.

There's two proxies in World One and there's two proxies in World Two. The two proxies in World One are the sun and the moon and they've got their heavenly host, stars. The two proxies in World Two are the two special trees. "V'eitz Hada'at Tov V'ra," (Tree of Knowledge of Good and Evil) and the "eitz hachaim," (Tree of Life) and they've got their own hosts, which are what? All the other trees.

Now, ask yourself, what do those trees do? So what did He have? In World One, where were the proxies? The proxies were in heaven. In World Two, where are the proxies? In earth, but what quality do the proxies have? Their heavenly proxies on earth.

In other words, when you look at all the trees, so all of the trees sprout from the earth, but there's these two trees that look like trees, that feel like trees, their fruit comes from trees, except if you look carefully at the verses, as you and I did before, the language suggests that they don't actually come from the earth. They have their roots in the earth, but where they come from, is from heaven.

We said, all trees have a root structure that mirrors their branch structure. All trees have roots in the ground and they have branches that reach into the sky. Most trees get their fundamental sustenance from the ground and reach into the sky. But some trees get their fundamental sustenance from the sky and they just happen to reach into the ground. Those are the trees that we call the Tree of Life and the Tree of Knowledge of Good and Evil. Those trees are Godlike trees, right, that are kind of proxies for the Divine in the world. This gets into these two qualities of these trees.

Interestingly, what do the trees do? What do all good rulers do? Well, we discussed this. All good rulers do two things, what do they do?

Audience Member: They keep order.

Rabbi Fohrman: They provide and they keep order. Which tree keeps order? There's a Tree of Knowledge of Good and Evil and there's a Tree of Life. Which one keeps order?

Audience Member: The Tree of Knowledge.

Rabbi Fohrman: The Tree of Knowledge of Good and Evil. Right, there's this thing called tov (good) and there's this thing called ra (evil) and there's this difference between them and this tree keeps order. How does it keep order? Well, God started, right, it's exactly the same. God did something and then the proxy is going to continue it. What did God do? God establishes the beginning of good and evil. How does He that? Whenever He creates something, what does He say?

Audience Member: Tov v'ra.

Rabbi Fohrman: He calls it good. He just tells you, is this good or is this evil? So God said good, good, good on all these things. He didn't want there to be evil. There was going to be a difference between good and evil. Then, what's there going to be? There's going to be this proxy, in the world, that's going to see to it that good and evil is perpetuated throughout time. How? Because man is going to be told not to eat from that tree and by not eating from that tree, what he's going to do is, he's going to acknowledge that God is the ultimate source of good and evil and man adhering to those rules will itself be good and man will understand that God is the arbiter of good and evil.

Hence, going forward into creation, you have distinctions between good and evil, in the sense that man

is leaving that to God and understands that there's this great heavenly world of good and evil, which is sanctified and carefully touched. Hence, good and evil continues in the world, by virtue of this tree that's not going to be touched.

In a way, another way it -- and then, there's also, the proxy does not just divide, does not just maintain order, proxies also provide. Which is the proxy that provides?

Audience Member: The Tree of Life.

Rabbi Fohrman: It's the Tree of Life. Right, the God of life. Remember there's two ways of relating to God. There's a World One relating to God, which is primarily the God of order. That's the God of good and evil. But there's another way of relating to God, which is the God, who breathes in your nostrils the breath of life, Who's the source of all life in the world and everything just emerges from God and everything wants to come back to Him and everything wants to reunify with Him. This is the God of life, that bestows life and ultimately, all life in the world is getting its energy, by drawing from that one prime source of life and hence, there is God as provider in this world and the Tree of Life is the proxy for God as God of life, in this world.

God made the breath of life Himself. He blew in the nostrils the breath of life Himself. Now, He wants a proxy for the breath of life. What's the proxy for the breath of life? Right, all trees, just like the stars, give oxygen into the world, but there's going to be one tree that's a super proxy for the breath of life, that gives such a breath of life, such a pure oxygen, that if you would breathe from the breath of life of that tree, you would live forever.

So your life comes initially from the breath that comes from God, but God then puts a proxy for His breath into the world, which is the breath that comes from the Tree of Life, which will be this potent source of life in the world. If you can ever connect to it, you would never die because you would have a fundamental connection to the source of all life in the world.

So these are the proxies, the heavenly servants of the Divine in World One, the sun and the moon and the stars and in World Two, you've got the two trees. We'll pick up next week from here.

Rabbi Fohrman: What I want to do with you today is see if we can finish up our look at the parallels between what I'm calling World One and World Two. Which is to say the first and second creation stories. We've been reading the stories side-by-side with one another and we've been looking at the correspondences between them. I am not going to review much of what we did over the last two weeks. You can consult the tape and Aleph Beta Sections 7 and 8 for that. So I'll just pick up with kind of the ones we just sort of left off with last week and we'll proceed from there. Again, what we're doing is -- what the thesis here is that the two creation stories complement one another and sort of explain one another and that they need to been seen in that kind of light.

So let's pick up from the arrival of vegetation in both stories. This is about half way through the correspondences between stories. So we have over here on the left side of the screen again we're going to have the first creation story. On the right side of the screen you're going to have the second creation story. So in the first creation story the arrival of vegetation takes the form of a command. A command that God issues to the earth. "Vayomer Elokim tadshei ha'aretz deshe eisev mazri'ah zera eitz p'ri oseh p'ri l'mino asher zaro bo."

Right? The command takes the form of, "tadshei ha'aretz deshe," let the earth bring forth vegetation and again, this is consistent with the idea of Elokim being a commander who expresses power. The power even to influence inanimate objects or to make inanimate objects obey His command and that's how vegetation comes into the world. The priority of the Creator again, of Elokim -- one of the great priorities of Elokim is always order and one of the ways that order expresses itself is in the idea of, "eitz p'ri oseh p'ri l'mino," which is that every tree is going to create according to its kind. There's going to be no cross-species pollination, right? The priority is order not beauty.

Beauty is a value in the Second World, it's not a value in the First World. So you hear nothing in the First World about the trees being beautiful or anything like that. It's just a matter of they're robots, they're biological robots who have the ability to -- who are the perfect robot in the sense that not only are they an amazing tree, but they have the ability to produce other trees, each according to their kind. Again, the best machine you can create is a self-replicating machine. So that's the value in World One.

All that changes in World Two, where God does not issue any commands, rather what God does is He facilitates creation. He facilitates the arrival of the trees. Again, in World Two we argued that Yud-Kei- Vav-Kei Elokim, God as Yud-Kei-Vav-Kei Elokim is a different priority. The priorities of Yud-Kei- Vav-Kei Elokim is actually oneness and God Himself is one and God facilitates oneness, which is all the different fragmented things in the universe being able to come together. Wonderful things happen when they come together.

Again, the main story of World Two as it is -- the creation story in World Two is described in the very first verse of that creation story, "Eileh toldot hashamayim v'ha'aretz b'hibaram," these are the generations of heaven and earth as they're being created. It's the story of heaven and earth. The story of the generations of heaven and earth. Of course, the story of heaven and earth is how will heaven and earth get together? How will they be intimate with one another? When they're intimate with one another,

that's called rain. When they have children, that's called vegetation and the whole story is how can that vegetation happen? Vegetation happens through rain, but it also happens through man.

Again, going back to the very first verse. "Eileh toldot hashamayim v'ha'aretz b'hibaram b'yom asot Hashem Elokim eretz v'shamayim. V'eid ya'aleh min." So the idea was is that in the very beginning it says, "ki lo him'tir Hashem Elokim al ha'aretz v'adam ayin la'avod et ha'adamah," there were two things missing. There was rain and there was man. Rain would allow for vegetation, but the vegetation would be unruly, man would have to cultivate it. Together, man and rain together can make good things out of a union of heaven and earth.

So the very first person -- so the goal is to have farmers in the world, man as farmer, but man has to learn how to farm. How's he going to learn how to farm? He has to be taught. Who's the great teacher? God. So who is the first farmer? The first farmer is God. "Vayita Hashem Elokim gan b'Eden mikedem," we meet God the farmer, God the planter. God, the one who knows how to cultivate and can show man what to do. So God plants a garden. A garden for himself in Eden.

"Gan b'Eden mikedem, va'yasem sham et ha'adam asher yatzar. Va'yatzmach Hashem Elokim min ha'adamah kol eitz nechmad l'mareh v'tov l'ma'achal." Again, you'll notice how different the trees are described over here. The trees are described as beautiful to eat, they're described as gifts that God gives to mankind. And there's this very interesting symbiotic relationship that man is going to create with the trees, as we see in the coming verses.

Let me actually read this last paragraph with you. In creating the garden with the trees -- I'm right over here. Again, these are my own personal notes, but -- in creating the gardens with his trees, God is also laying the groundwork for another kind of unity between heaven and earth. He's beginning to address

-- in other words, it's not just that there's a union between heaven and earth that's happening with the trees, because the trees are a product of heaven and earth coming together with rain. That's true, but there's another issue also which is that in creating man to facilitate the connection between heaven and earth you have another crisis within man which is that part of man comes from heaven and part of man comes from earth.

So God is laying the groundwork now, for another kind of unity between heaven and earth. He's beginning to address the longing that man feels for a connection with his sources, earth and God. Because these trees are appealing to man. The trees are going to become an instrument to assuage this longing, as described below and that's going to be the continuing story is how the trees them self-help mankind deal with his issue, which is on one hand, he comes from the earth and he wants to connect with the earth. On the other hand, he comes from God and he wants to connect to God. How's he going to do that? The trees are going to be the beginning of the answer for him too, there, in the sort of continuing stories of the generations of heaven and earth.

Let's go to the next piece. The creation of heavenly servants of the divine, proxies for him in our universe. The next thing that we have in both stories, World One and World Two, is divine proxies. Divine proxies enter the world, but their worlds are very different. Going to the left, in our first story we

meet the sun and the moon and the stars. "Y'hi m'orot b'rekiah hashamayim l'havdil bein hayom u'vein halailah v'hayu l'otot u'lemoadim u'leyamim v'shanim," the sun and the moon and the stars have some roles, right? What are their roles?

So the roles are their two basic jobs that the sun and the moon and the stars have in World One. What do they do? Let's take a look. "Vayitein otam Elokim bir'kia hashamayim l'hair al ha'aretz" -- Pasuk Yud- Zayin -- and God put them in the heavens to shine upon the earth, "v'limshol bayom u'valailah u'lehavdil bein ha'or u'vein hachoshech," and also to rule over day and night and to divide between night and day. So what are the two jobs of the luminaries? One is to give light and the other is --

Audience Member: To differentiate.

Rabbi Fohrman: To differentiate between light and darkness. So one of the things that the luminaries do is they provide, right? They provide actually the most precious resource in the world, which is light.

Again, light is the very first thing that's created, but they provide light. And the second thing they do is that these luminaries divide between night and day.

Okay. So the idea is this is where the notion of the creation of heavenly servants of the divine comes in, proxies. So in other words, in World One, if you're a CEO of a company, the whole point is -- again, I don't know if I mentioned this last time, maybe I did maybe I didn't, but there's an interesting book on corporate growth. It's called From Good to Great. I don't know if you guys have ever heard of this book, From Good to Great. What's the difference between a good company and a great company? It's interesting, the beginning of the book tries to discuss the traits of an ideal CEO. So what would you say the traits of an ideal CEO are? Number one trait of an ideal CEO?

Audience Member: Delegation. Rabbi Fohrman: Delegation.

Audience Member: Leadership. Rabbi Fohrman: Leadership.

Audience Member: Vision. Rabbi Fohrman: Vision.

Audience Member: Decisiveness.

Rabbi Fohrman: Decisiveness. Okay. In fact, the number one trait of the greatest CEOs in the world is humility.

Audience Member: Humility?

Rabbi Fohrman: Humility. It's very opposite of all that stuff. Humility, which is that when things go wrong in the company, they're willing to stand up and say this is on me. When things go right in the company it's always it was the teamwork, it was we all pulled together. No, but it was all you. No, really it was all the team. We really never would have been without for X not for Y. That's one thing. And part of humility is the greatest most difficult choice for all CEOs, but the choice which distinguishes the good from the great is can they build a company that will survive their loss? Can they build a company -- will they build a company that can make it without them?

The great CEOs can build a company that will make it without them. The lesser CEOs have this need to always become -- to always be crucial to everything that happens. So they can never actually build something beyond them, ultimately. So that's the great task. Can you see that it's not about you in the end? That you'll be able to build something that can survive your loss. Fascinatingly, of course, the very last thing that God does in World One creation, is what?

Stops creating, which is that I don't have to keep on doing this. As interesting as creating is it's not something I have to keep on doing. This thing can make it on its own, I'm pulling back now. So that's God as the ultimate CEO of the universe, but part of that on the way to Sabbath is the creation of middle management. How do you do that? One of the things you have to do is create effective middle managers in your company.

So what God says is look, I don't want to have to be the one to create light all the time. I need to institutionalize light within creation. So I created the first light. I'll show you how it's done, this is light and now that there's something in creation that's going to be able to take over and provide this thing and what's that going to be? The sun and the moon and the stars. So the sun and the moon and stars are servants of the divine that institutionalize this. Similarly, God says not only did I provide light, any good ruler is both provider and enforcer; these are the two things that a ruler will do. A ruler will provide for a populace, but also play policeman for the populace and enforce things.

So God provided light, but He also enforced the separation between light and day, darkness and night. God says I don't want to have to be the only one to do that. I don't have to do that all the time. I need middle management to come in and enforce the difference between night and day. That's going to be the heavenly luminaries who, by the rotations of the luminaries, are going to be able to set up an orderly procedure of night and day, night and day, night and day. So these are the existence of the heavenly luminaries to put into play what it is that God Himself did.

Which by the way, helps you understand something that the Rambam says in the Yad Hachazakah, which is the -- we can actually look at that now for a quick second -- which is the advent of idolatry. How did idolatry get started? We talked about this last time?

Audience Member: Yes.

Rabbi Fohrman: We talked about this last time. So I won't get into this in detail but this is the idea that you know they actually are doing something. They actually are servants of the divine. So the great ta'ut,

the great mistake, was to believe that you can worship the provider. That's who you see you don't see the God behind it. They have power, they're doing godly things. So they seem transcendent, so I reach out to the sun and the moon and the stars which is the beginning of false worship.

Okay. So these are the heavenly proxies in World One. And what we finished last week with was, we looked at heavenly proxies in World Two. The same way that you have two heavenly proxies in World One, which are the sun and the moon and in addition to the sun and the moon, there's a bunch of little one, which are the stars. In fact, the stars are big, but they seem like they're just the little ones. So too, you have a similar set up in the second creation story with two other divine proxies and a whole bunch of little ones; and they're the trees. The special trees.

We talked about this before. That there's all these trees a whole host of trees just like the stars but there's two special one, right. There's the sun and there's the moon so to speak within these trees and these are divine proxies in the garden. Trees that look like trees, that feel like trees, that taste like trees, but they aren't really trees. Why? Because a tree starts from the ground and has branches coming into the air.

These trees are the other way around. They get their sustenance from the sky, as it were and just happen to have their roots in the ground, but they don't draw their sustenance from the ground. They draw their sustenance from heaven and these are the trees of the Tree of Knowledge of Good and Evil and the Tree of Life. So this is --

Audience Member: How do you know that?

Rabbi Fohrman: So we actually talked about that five weeks back, so I'm going to refer you back there, but it's from the language of the text. If you look carefully at the language of the text, of how the text will describe of all these trees right there are -- let's see if I have the language here, yeah. "Vayatzmach Hashem Elokim min ha'adamah kol eitz nechmad l'mareh v'tov l'ma'achal v'eitz ha'chaim b'toch ha'gan v'eitz ha'da'at tov vara."

The way the text is structured, sounds like there all these trees that grew from the ground with the exception of two, the Tree of Knowledge of Good and Evil that were just there. There're all these trees that grow from the ground and then there's two trees that are there, "eitz ha'chaim b'toch ha'gan v'eitz ha'daat tov vara," as if, by implication, there's something magical about these trees. There's something about them that doesn't just grow from the ground. For a more detailed discussion of this I refer you back to our earlier discussion. You can get it at Aleph Beta.

Audience Member: Do you think there still there?

Audience Member: They're all on Aleph beta and you can go on -- Audience Member: No, not that.

Rabbi Fohrman: She's talking about the trees.

Audience Member: Oh, the trees.

Audience Member: The sun's reflected by the Tree of Life?

Rabbi Fohrman: So that's a good question. Do the correspondences get granular in the sense that there's a sun and a moon? That's an interesting possibility and I think it might be the case. What you're suggesting -- give me your name again.

Audience Member: Liz.

Rabbi Fohrman: What Liz is suggesting is, is there a one-to-one correspondence between the sun and the moon and the Tree of Knowledge of Good and Evil and the Tree of Life, as it were? So it is an interesting question. One of the things I will say is that, in as much as the proxies have two roles, which is to say a role to provide and a role to enforce. So just like those, the divine proxies in heaven, which are the sun, the moon and the stars have those two roles, these special trees have those two roles, except they're split between the trees.

Which is to say the proxy that divides or that enforces separation is going to be which of the trees? The Tree of Knowledge of Good and Evil. That there's a tree which enforces a distinction between good and evil and says this is divine and you can't touch it and this is just the way it is and there's good and there's evil and that's what it is. That's the purpose of one tree, right. In other words, the purpose of the Tree of Knowledge of Good and Evil is not to provide. It is only to enforce, because if it were to provide what would you be allowed to do?

Audience Member: Eat from it.

Rabbi Fohrman: Eat from it, but you can't. So it's not going to give you anything. All it's going to do, is by its mere existence, it's going to serve as an enforcer. But there's another tree who does not distinguish between anything, but just provides and its whole purpose is to provide, which is the hidden Tree of Life, which you're never told you're not supposed to eat from because you are supposed to eat from it.

You're supposed to discover it and you are supposed to eat from it and when you do it will give you the greatest gift of all, which is eternal life.

All trees give you life, in terms of their fruits, but especially in terms of their breath. We talked about that as a source of all breath, trees as proxies for God's breath, but the ultimate proxy for God's breath is the Tree of Life whose breath is so -- whose divine breath is so powerful that if you drink it in, so to speak, you would live forever.

Audience Member: The sun does photosynthesis .

Rabbi Fohrman: So getting back to your question is there this correspondence between the sun and the moon? Which of the trees would you say, if you had to say one is more sun-like and one is more moon- like?

Audience Member: The Tree of Life.

Rabbi Fohrman: The Tree of Life would be more -- Audience Member: Sun-like.

Rabbi Fohrman: -- sun-like in the sense that what is the sun? Audience Member: Giving

Rabbi Fohrman: What does the sun give? Audience Member: Light.

Rabbi Fohrman: The sun, in a way, is a kind of Tree of Life. The sun gives life. If you think about it -- and again, this is what I talked about before -- the greatest gift of all in the world is actually the first thing that was created which is light. Because if you think about light from the human standpoint, really light is the basis of all of our life. How so? What do you eat? Think about what you eat; what do you eat? How do you breathe? Do you breathe because of trees? You eat the fruit of trees; you eat vegetation.

What does vegetation need in order to survive? The food source of vegetation is actually light and that's photosynthesis. So you say no, we eat animals. Okay. But what do the animals eat? So the animals also eat vegetation, which comes from the sun. As a matter of fact, there was an interesting -- I don't know who it was, but there was a nutritionist that argued that if you want to have good nutrition you have to get as close as possible to the sun. Which is to say, you have to eat things that are less and less derivative from the sun and closer and closer to the sun. So if you eat vegetables, that literally are the things that photosynthesize, like lettuce and things like that, that's the very best thing you can eat.

Audience Member: The right shaped vegetables.

Rabbi Fohrman: Interesting. Right, so the best thing you can eat are leaves. Leaves are the things that photosynthesize. The next best thing you can eat are fruits and vegetables that aren't leaves. Then kind of the worst things you can eat are the things that eat the fruits, where you're just getting the fruits and just getting the vegetables and the leaves, but you're getting them second-hand by eating the things that ate them, which is red meat and stuff like that.

Audience Member: I was going to ask you about that parable, that the sun and the moon had a fight and then the moon was powerless, was severely diminished. But maybe these two; one wasn't diminished which means, originally -- I'm not saying that very specifically.

Audience Member: What was not what? Audience Member: Diminished

Rabbi Fohrman: So Devorah's --

Audience Member: Maybe the location of the moon was somehow -- it also had the differentiating power, but not because it was reflective.

Rabbi Fohrman: Well, you're getting to the point, which is like if this theory works, which is if the sun is analogous in some ways to the Tree of Life, it would seem to be that the moon is analogous to the Tree of Knowledge of Good and Evil. The question that you'd have to work out is why that's so? What is it about the moon which is analogous to the Tree of Knowledge of Good and Evil? An interesting question.

Audience Member: Most crime waves happen at night.

Rabbi Fohrman: I hear you, most crimes happen at night. Okay. I hear you. Audience Member: The moon waxes and wanes.

Rabbi Fohrman: What's that?

Audience Member: The moon waxes and wanes.

Rabbi Fohrman: The moon waxes and wanes and therefore -- I mean, I don't know a lot of theories come to mind, I don't know which is true. I can just sort of speculate, but I don't know. If this theory is correct, that the sun and the moon do correspond to the two trees, here are the ways that I can see the moon corresponding to the Tree of Knowledge of Good and Evil. A, it's a light in the darkness. What is darkness? Darkness is I don't know which way to go, I'm lost, but a light in the darkness provides me some way of being able to navigate a confusing world.

What is a moral beacon? Laws that will give you an understanding of what good and evil are. That sort of thing. In life, it's like you're trying to cast about in confusing and ambiguous times to do the right thing. What am I missing? I'm missing some sort of lodestar, some sort of north star that can give me guidance, that I can hold on to and say here at least is some sort of reliable compass, that grounds good and evil in something and allows me to proceed.

We're not getting into this in too much detail, but one of the difficulties with good and evil, if you read sort of moral philosophy, is that you know moral philosophy hasn't progressed that much in 2,000 years. It's sort of stuck on a basic problem. The basic problem is that if you don't believe in God, you're sort of stuck when it comes to morality. Because there's this basic question which is where does this come from and who says?

So you say you shouldn't do X. Like every moral statement is an ought statement. You ought to do X or you oughtn't to do Y, but then the question of course is why? Why oughtn't I do that? So there's no -- its very difficult to find any sort of answer to that, right. Why? Why shouldn't I do that? Well, human

beings have sort of formed a consensus that murder is bad or that adultery is bad or that X, Y and Z is bad. Okay. But just because you found a consensus doesn't mean that its truly good, it just means that people have voted and this is what they think, but that doesn't provide a basis for believing that this thing is actually good. Where does its goodness come from?

Philosophers, like Hume, have pointed out that you can never get from and is statement to a should statement. Which is just by saying that something is true doesn't yield that you should act in a certain way. So for example, just because you can say smoking is harmful to your health doesn't yield that you should avoid smoking. If I say well, it's a risk I want to take, sue me. So why am I doing something wrong, right?

So the problem is that if you can't sort of ground morality in something that is outside the system -- this is one of the problems. So if you take it out of the realm of philosophy into our daily lives, what this looks like is that here I am, I'm in a world. There's this sense within me that -- I have this vague sense, like we all do, that there's certain things I should be doing and there's certain things I shouldn't be doing and there's behavior that is noble and moral and upright and there's behavior which is evil and yet I'm beset by all these confusing situations in life. How do I go forward in life?

So one way of thinking about it is that life is much like the night. Without some sort of beacon to be able to sort of provide some light, you feel lost and the Tree of Knowledge of Good and Evil is God's way of saying there are these values called good and evil, they come from me. They're outside the system. They don't start with you, that's why you can't get to them. They start with me. I have implanted some sense of them in you because you reflect me. So you reflect my values and you have an instinct for those values, but the first thing you need to understand is those values are beyond you and they're not for you to think that you are their creator.

You have to understand that their creator -- they come from somewhere else. They're literally divine. They're literally from outside the system and if you don't understand that, you're lost. That's the first sort of beacon, the first light that guides you in this darkness. That's one way of seeing it. I imagine, if you're creative you can see other ways also. That's just completely speculative, but yeah.

Audience Member: But just to build on that vale of darkness. There wouldn't be morality, there wouldn't be question of morality if you're in the light all the time, if you saw very clearly everything.

Rabbi Fohrman: Sure.

Audience Member: The fact that the moon, there's times that your looking up that it's waxing and waning. There's times that you're confused and -- the serpent and his perspective and what separates -- But we hear the voice of Hashem, we see the light even when it's pitch dark we really can try and see a little bit of that lightness. We're always searching for the voice of Hashem, that's morality.

Rabbi Fohrman: Yeah, that is interesting, but if that's the -- and again, I'm not laying claim to this. This is completely speculative. It's one way of thinking of it, but if you're right sort of, to sort of continue on

the poetry of that line a little bit. It is kind of interesting that the moon waxes and wanes. If you think about that, does that suggest that somehow -- you know, there's times in life where it's easier to see -- it's easier to see what's morally true, but sometimes it's hard --

Audience Member: Right. But then, there's never going to be morality. It wouldn't be a question, you'd always know what to do. The fact that we don't always know what we're doing.

Rabbi Fohrman: Could be. All right. So since this is speculative, I'm going to leave you guys to speculate further. I want to go back to where we left off. So the idea is that these two proxies in the world, in World Two. In World One they're a proxy in heaven, the sun and the moon and stars. In World Two they're proxies from heaven. Inside the garden there are two trees -- look like trees, they're not really trees, their source isn't in the ground, but the heavens. There're two Godly trees. One tree enforces separation, the other tree provides what God provides; provides breath, provides life.

Okay. So let's go further. This is kind of where we were up to last week. Let me take you further into new territory now. The next thing that happens in both stories, I want to argue, is now it's time to get back to the water in both stories. In both stories water was mentioned earlier. In Story Number One remember, you had the primal waters. Remember in the beginning there was just water all over the place. When God divided between the waters, He put water up in the sky, put water on the ground, called the water on the ground oceans. Separated between dry land and oceans and there was just oceans there.

Now it's time to get back to that water. In World One that's the water, the oceans and what do we hear about the water? It's time to get back to the water and it's time for the water to become a source of life. So the water that was spoken of earlier, now yields new life. That's going to be the headline for both stories right now. That's going to be the next stage in both stories, but in different ways.

So in World One it's going to look like this. "Vayomer Elokim," so then God said, "yishretzu ha'mayim sheretz nefesh chayah," let the waters swarm with life. There's going to be the advent of marine life. It's going to happen because the Creator, Elokim is going to issue a command for the inanimate object called water and the water is going to comply and its going to deliver life. So in evolutionary terms, God's going to say to the water, water, I want some life out of you. I don't want to see you until I have dolphins right or something like that. Water comes back, 3.7 billion years later, says I did my best, natural selection, mutation, you know and here's the whole cornucopia of marine life that I have. God says excellent, that's exactly what I was looking for.

So earlier God had divided water from the land. I'm on the left-hand side of the page making oceans. Those oceans will now bring new life to the world, as God demands that the oceans develop marine life. What does God want? God demands that the marine life be self-replicating. Each according to its kind. We have that idea before that when they -- that's the way it always happens.

Now, let's go to the second side of the page and what does this look like in World Two? The water that was spoken of earlier now yields life. Well lo and behold, the very next thing that happens in our story,

after the creation of vegetation, after the creation of all these trees, when God plants these trees is, we seem to get this crazy digression, which in the story and we don't even know why that digression is there; this digression about the rivers. This river goes there, that river goes there, but now you understand why the digression is there because it's time to talk about the water again and it's time to talk about how the water brings life to the world.

Now, in the Second World, how is water going to bring life to the world? It's not going to be because God is going to command the water to give new life. No, we're talking about a different thing.

Remember in World Two the story is about what? The story is about, "Eileh toldot hashamayim v'ha'aretz b'hibaram," these are the generations of heaven of earth. Heaven and earth are parents, right. They're going to interact by means of water. So the water is the special elixir of life, which in the interaction between mother and father, creates children, creates vegetation. So the original water in this story is not the oceans, is not the primal water that became the oceans. The original water is the rain.

Okay. So now it rained. Okay. Great, so it rained, but now what? The same way that in World -- both worlds are moving towards institutionalization. Which is we're institutionalizing things that are going to make the world succeed. So remember, just like before we had the sun and the moon and the stars in World One, we're going to institutionalize light and the separation between darkness and light and in World Two we have the trees. The Tree of Knowledge and the Tree of Life, we're going to institutionalize a certain kind of separation of life in the trees.

So the next this we need to institutionalize is rain. What would it look like to institutionalize rain? The problem with rain is it happens now and then. So if it only happens now and then so that's not so good for vegetation, right? If you can't count on rain and you're in this otherwise arid area, so what do you need? Remember, in the end, what's going to make vegetation completely flourish, what's going to make heaven and earth confident that their children, i.e. vegetation is going to be looked after, is going to be a confluence of two things. It's going to be a confluence of water and man, being around to work the earth. So what do you have to have? You have to have rivers. What do rivers do? Rivers are going to take rain water and do what?

Audience Member: Save it.

Rabbi Fohrman: It's going to save it and institutionalize it so that there are reliable streams through which they're going to bring life. Which kind of life? Vegetative life, to the world. It might rain in the mountains, but that doesn't -- it's not just good for the mountains. Through the rivers, that water is going to come to the world and its going to bring lush vegetation to the world at large.

So, "V'nahar yotzei mei'Eiden l'hashkot et hagan," there was a river that irrigated the garden, "u'misham yipareid," but from there it diverged, "v'hayah l'arba'ah rashim," and it became four head waters, which would encircle different parts of the world. "Shem ha'echad Pishon, hu hasoveiv et kol eretz ha'chavilah," there's all these rivers that encircle different parts of the world.

So on the right-hand side of the screen, earlier God had facilitated rain. Now, through rivers, that rain

will bring life to the world. The rain that God facilitated before, now gathers into rivers that diverge from their unitary sources and encircle different parts of the earth, bringing the life from the rain throughout the world. So again, this theme of division and unity you have here as well. There's this unified source of waters, these headwaters and from there rain goes and encircles the earth.

Audience Member: Where's the capacity to the sheratzim? Like where's the capacity for light?

Rabbi Fohrman: No, so the difference is that in World One the water is commanded to generate new life. In World Two it's more subtle. The water isn't commanded to do anything and the water doesn't generate new life. The water doesn't become the overt creator of new life. It's not like life emerges evolutionarily from the waters like it does in World One. The water facilitates life. In World Two, again, the main idea is -- again, in World Two the idea is that God -- life emerges -- how does life come to the world in World Two? Life emerges from God or God facilitates the emergence of life from others.

The idea is that life comes through union and it can emerge from the inherent union of God, God's oneness through His breath, but the other thing is that God can be a facilitator. God can be a matchmaker. God can be a matchmaker between heaven and earth. God can be a gardener, that allows for -- that facilitates life just emerging between heaven and earth coming together and making their stuff. God is off to the side, is a facilitator of oneness within his creation. So one of the ways that happens is now. God is facilitating life coming into the world through waters. It's not a direct creation of life.

In World Two, whenever Yud-Kei-Vav-Kei works, Yud-Kei-Vav-Kei never works by directly creating. Yud-Kei-Vav-Kei always works by either life emerging from Him. It's just a matter of His -- it goes down to being, right? God's being allows life to emerge or God's being with, allows life to emerge. If you think about what a farmer does. There's two ways of thinking about what a farmer does.

A farmer in World One would be a commodities trader. So farmer in World One says I need soybeans. What do I need to do to get soybeans? So it's a very cognitive thing. First, I have to dig, then I have to add this, then I have to add that. Do I care about the soybeans? No, they're just this thing that I create. I make them, I've used my hands and my mind and I put it together and I make soybeans.

That's not the farmer in World Two. The farmer in World Two is like I'm not after soybeans. I'm looking at the earth and I am being with the earth. What does being with the earth mean? It means I'm in a relationship with the earth. I'm paying attention to the earth and I see, ah, nebach, there's this seed and it feels so dry. It could use a little bit of water. What do you need? You need a trellis to help you grow. I'll provide you with a trellis. What are you growing? Whatever you want to grow you can grow, I'll help you. I'll cut this off a little bit and I see that the vines are getting in the way. So I do whatever -- I'm with you and being with you I can cultivate your growth.

By the way, it struck me a couple of days ago. In psychology -- just parenthetical, an aside -- what does World One psychology look like, versus World Two psychology? For those of you who have a little background in psychology. What's World One psychology look like?

Rabbi Fohrman: World One psychology looks like, I think, cognitive behavioral therapy. What's cognitive behavioral therapy? Cognitive behavioral therapy are the two main parts of World One, which are cognition and behavior; which is mind and hands, right? If you figure out how to make your mind and hands work together, you can be productive in the world. So cognitive behavioral therapy says attack everything as an issue of mind and hands; get your mind and hands working together.

You don't think you can do it? You can do it. Focus your mind and then make that connection between what your hands can do. Then realize that your hands are reliable and your hands can be relied on and if your mind provides vision and your hands execute, it's going to happen. Cognitive behavioral therapy is giving people confidence in their minds and hands being able to work together and show them how to do it and what can be achieved once mind and hands work together.

Notably, cognitive behavioral therapy is like a big thing nowadays, that health care budgets are being cut. Why? Because it's fairly superficial. It's an easy thing to do. I don't have to get deep inside you to work with your mind and hands. The same way that if a mind and hand -- it's just the thing that's created for your mind and hands. It's melachah (work).

However, there's another kind of therapy which is World 2 therapy, which is back in the day before HMOs and health insurance was the way it was so you had the much longer, sort of, drawn out therapy. So actually it might be Freudian therapy or something like that, but one of the earlier practitioners of this, which I read a very powerful book, if you're interested in a book to read, Carl Rogers. is anybody familiar with Rogers kind of therapy? You know Rogers?

So Carl Rogers wrote a book called -- what's this book called? All right, I forgot his book, but it's something about being. Oh, Becoming a Person, I think, On Becoming a Person, I think is what it's called, no? Do you have it there?

Audience Member: I'm looking, I'm looking.

Rabbi Fohrman: Carl Rogers on being? I think it's called On Becoming a Person. Shoshana? Audience Member: On Becoming a Person or A Way of Being.

Rabbi Fohrman: Or A Way of Being?

Audience Member: Or Freedom to Learn. There are many books, yes.

Rabbi Fohrman: All right. Basically, the Rogerian approach to psychology is a fascinating approach, if you read this book On Becoming a Person. He argues a fascinating thing. He says, all of therapy boils down to one thing and one thing only. He says, you could do superficial therapy, but real therapy is just about being. Being with a patient. Which is make yourself fully present. You're a real human being.

You're there. You're completely listening. You're completely responsive to the words that this person is saying, their non-verbal cues, the sweat point from them, their tension. You're there. You're taking it all

in.

When you're in the presence of someone like that who's really, really there for you, basically therapy is just when you pay somebody to be your friend, right? And they're really your friend and they don't have an agenda, but they're just sort of there for you, they're with you. That's growth. Growth happens organically from that position. That's the farmer, the other kind of farmer. Where I'm not trying to make you into something, I'm not trying to teach to use my head and my hands to put together anything. No, no, no.

It's just my being is the greatest gift I can give and I'm not just my being, but my being with you is the greatest gift I can give you and that allows you to cultivate. It's empathy, it's understanding and people find their own solutions in the presence of those kinds of people. Right? And it happens naturally and it happens organically.

Rogers gives a case study in his book of how that happens. It's a fascinating book because you think to yourself that can't be, that's ridiculous, that's not even true and he'll show you story after story, if you read them, you really see it's actually true.

Rabbi Fohrman: So what you have is over here water is yielding -- so back to water. So water is not being commanded in World 2 to yield new life, water facilitates new life through these rivers. So God might have brought the green over here. God brought the first rain to the world directly and now that there'll be a terrestrial institution rivers that will further the fertile mission of rain and bring it to the world. The rivers, let's institutionalize God's will for water, in World 2, further facilitating vegetative life the children of heaven and earth. Okay?

All right. Let's go to the blue. The next stage in each world is another Divine proxy emerges in each story. What's the new Divine proxy? It is going to be a facilitator of God's will for the waters. We now have waters, in each story, right and there's now going to be a Divine proxy who's going to be in charge of the waters.

Let's look at the left-hand side of the screen and we'll see what that look likes in the first world. The next thing that happens is "Vayivra Elokim et hataninim hagedolim," God creates the taninim (sea monsters).

Now, it's crazy because you're reading the first creation story, you don't even know why we need to hear that. As I've mentioned to you before, the sea monsters are the only species that are ever mentioned in World 1 creation. You hear about birds, you hear about fowl, you hear about marine life, but you never hear about a particular species, other than man, with the exception of one; the sea monsters.

Why do we hear about the sea monsters? The taninim are the great sea monsters, right. The largest, the beasts of the sea, as it were. Seemingly, what you're hearing about here is "Vayivra Elokim et hataninim hegedolim v'eit kol nefesh hachayah haromeset asher shartzu hamayim l'mineihem." You're hearing about all the marine life, but particularly the sea monsters. Who are they, these sea monsters? They are the enforcers for God's will with the waters.

Now, what is God's will with the waters in World 1? God's will with the waters in World 1 is what should the waters do?

Rabbi Fohrman: They should create lots of life, but which kind of life? Specifically, "asher shartzu hamayim l'mineihem," specifically, life each according to its kind. The one great rule of World 1 life is it's always ordered. It's always according to its kind. There's no cross-species colonization.

This is the argument I made back to you before about what the sea monsters are there to enforce. What are they there to enforce? So the APEX creditor, in essence is, just from a biological standpoint, an APEX creditor is going to enforce the rule of no cross-species colonization. Why? Because what does the APEX creditor need in order to eat?

Rabbi Fohrman: It needs food. What's its food? The next biggest fish. How does the next biggest fish get there? The next biggest fish only gets there if there's next bigger fish under them and smaller fish under them and smaller fish under them and smaller fish under them. Which means the whole food chain has to work.

Now, what's going to break the food chain? What would break the food chain? What's the only thing that could break the food chain?

Audience Member: If they don't reproduce.

Rabbi Fohrman: If they don't want to reproduce or if they reproduce futilely. If you have crossed-species od l'mineihem, if you have minnows, right, getting together with trout and there's going to be no fish to come from that so the trout population is going to die out and everybody up the food chain is going to die, so who's the one who's going to get really upset? The sea monster. Because the sea monster is the one who's going to get really upset if anybody down below is being non-productive reproductively, so to speak. So the law of l'mineihem, the great law of World 1 is being enforced by the APEX creditor, the sea monster.

So there's a Divine proxy that emerges, an enforcer, a facilitator of God's will for the waters. What is God's will for the waters? Reproduction l'mineihem. Who is that? It's going to be the sea monster.

Now, let's shift to World 2 and you'll get the same thing, but in an entirely different way. Another Divine proxy is going to emerge as an enforcer, a facilitator of God's will for the waters, but God's will for the waters is different. What's God's will for the waters in World 2? Remember, what's the point of the waters in World 2?

Audience Member: Facilitation.

Rabbi Fohrman: To facilitate vegetation. Okay. So who's going to be a proxy that emerges as a facilitator? What do you have? You have all these rivers. Now, the rivers are going to be good at bringing life into the world, but they're not perfect. Because if all you had with the rivers, with no proxy

who's going to emerge as an enforcer of God's will for those rivers, what would you have; just think about it? All you had is rivers so where would vegetation be concentrated?

Audience Member: (Interposing).

Rabbi Fohrman: Around the river valley. There would never be any vegetation to speak of anywhere else. So when you fly with your plane over and you see all these wonderful cultivated fields, you never have any of that, right? Because all you would have is just next to water you, you wouldn't have much land. So what do you have to have? You have to have a Divine proxy who emerges as a facilitator of God's will for the waters. God's will, they don't that the rain should just be there. I want rivers to be there.

Who's that enforcer? Look at the very next thing? "Vayikach Hashem Elokim et ha'adam vayanicheihu b'Gan Eden l'avdah u'l'shamrah," God took man, put him in the Garden to work it and to guard over it.

Now, how's he going to work it and guard over it? We already know that God planted the Garden, which is God showed man how to garden. Now, man is in the Garden and he's going to garden. Now, how do you garden? If you're a gardener, what's one of the things you have to realize -- what's one the first things you realize you need to do?

Audience Member: Bring water.

Rabbi Fohrman: Irrigation. I have to have artificial irrigation. So what do I do for irrigation? How do I get water for my garden? I have to go down to --

Audience Member: The river.

Rabbi Fohrman: -- the river. Do you understand? So what man does is that man furthers the aims of the rivers. What man does is take this idea of rivers and then creates canals and creates irrigation systems to actually bring water further inland and actually use water to help cultivate fields and to help cultivate gardens and to do all of those things. So the idea of rivers -- so rivers need somebody to be in charge of them, to be able to take their mission further. That's going to be man through his mission of l'avdah u'l'shamrah in the Garden.

So you have Divine proxies that emerge as enforcers or facilitators of God's will for the waters. Audience Member: What happened to the birds?

Rabbi Fohrman: By the way, let me just -- I don't have an explanation for the birds, good question. What I would say though -- what's interesting though is the idea of division versus union stories. So in World 1, what is the whole point of the sea monster? It's to enforce what, in the waters?

Audience Member: Division.

Rabbi Fohrman: Divisions. Division between the species.

In World 2, what's the whole point of man with this water? It's actually union because what is he really doing with the water? He's actually allowing vegetation to grow, but what is vegetation in World 2? It's the products of heaven and earth. In other words, to really allow heaven and earth to come together, the final stage is man working with water to cultivate the togetherness of heaven and earth.

Yes.

Audience Member: How about the sea monster?

Rabbi Fohrman: The idea just is that they're the police force. In other words, they're the largest being that's there, right? The idea is whether it's symbolic or otherwise, the is the prime interest of the sea monster is the proper propagation of all species under it. Now, in reality, do the largest whales do stuff to facilitate life for everybody underneath? That's actually an interesting question to ask a marine biologist. I suspect the answer probably is yes.

If you think about whales and about very large predator animals within the marine universe, there's a fascinating process where it's called symbiosis. What symbiosis really is, is the whale becoming -- establishing symbiotic relationships with the very smallest of the sea creatures. Right? In particular little bacteria that go and eat stuff off the whale's back and help the whale, but the whale provides food for the smallest bacteria, for the smallest bacteria which is eaten by the smallest minnow, which are eaten by the larger tuna, which are eaten by this, which then provide for the whale. So there is that kind of way in which the whales, even biologically, are looking after the smallest members of the food chain because ultimately they depend upon it all or something like that.

By the way, once I have you here, I can't resist showing you what I think is a reference to the sea monster that bears out this understanding of it in the Song of Songs. In Shir Hashirim, the Song of Songs, I want to argue that King Solomon, I think, had this understanding of things and you see it in Song of Songs. Let me just show it to you. You'll pardon me for the little digression, but I just can't resist. Let me pull it up for you. Let me pull up my notes a minute. Okay, so today you're getting a look at all my notes, over here.

So it's Shir Hashirim, Song of Songs, Chapter 3. "Al mishkavi baleilot," -- I'll make this a little larger for you so that you can see a little bit better, the left-hand side of the screen --- upon my bed at night, "bikashti et she'ahavah nafshi," I sought the one that my soul loves, "biksashtiv v'lo m'tzativ," I sought him, but I couldn't find him.

Now, "bikashtiv v'lo m'tzativ," is your clue. Lo m'tzativ, elsewhere in the Bible, reminds you of what? To seek, but you can't find? Who seeks and can't find, in the Torah?

Audience Member: Jonah?

Rabbi Fohrman: In the Torah.

Audience Member: Adam looks for a mate, but he can't find --

Rabbi Fohrman: Adam looks for a mate, but can't find one. Right? And that's the language. "U'l'adam lo matza eizer k'negdo," but man can't find his mate. So on the right-hand side of the screen, you see it over here, the red? "Vayikra adam sheimot l'chol habeheimot l'of hashamayim u'l'chol chayot hasadeh l'adam lo matza eizer k'negdo," he cannot find his mate.

Now, if that's man who can't find his mate, why would he be al mishkavi baleilot of all places? Why would he be on his bed, at night, searching for the one that his soul love, bikashtiv v'lo m'tzativ? Think about the Adam story. Why would he be on his bed at night?

Rabbi Fohrman: Exactly. Isn't that fascinating? What happened right before Adam finds Eve? Audience Member: Tardeimah (deep sleep).

Rabbi Fohrman: The tardeimah. "Tardeimah naflah al adam," a deep sleep falls upon Adam. Let's go right now to the text, I'll show it to you right over here. The next thing, "vayapeil Hashem Elokim tardeimah al Adam vayishan," he goes to sleep. It's the last thing that happens before he finds her.

So what is King Solomon doing? King Solomon is going back into that story and imagining the moments before Adam falls asleep in the Garden. So here's Adam, "al mishkavi baleilot," as if he's occupying Adam's position, I'm on my bed at night, "bikashtiv," I spent all day searching for the one that my soul loves, "v'lo m'tzativ," and I couldn't find it.

What was he doing all day, before Eve? He was dating the animals. It was the dating game, right? Dating the hippopotamus, dating the flamingo and it was cross-pollonary. He was trying to mate with all these animals and it wasn't working it. "U'l'adam lo matza eizer k'negdo." So he's frustrated, just like "al mishkavi baleilot," he's there at night, I search for the one that my soul loved, "bikashtiv v'lo m'tzativ."

Now, you're also in a position to understand why the language "et she'ahavah nafshi" is there. Why is it "et she'ahavah nafshi," the one that my soul loves? We've talked about this before. Let's see if you remember. The one that my soul loves. What was --

Rabbi Fohrman: Yes. Exactly. Remember, why the one who my soul loves? Why does he have to find the one who his soul loves? Remember the language. God says that "u'l'chol asher yikri'uhu ha'adam nefesh chayah hu shemo," man would have to call them a nefesh chayah. Now, remember, animals are a nefesh chayah and man are a nefesh chayah. Nefesh chayah means two things. Chayah is your body that lives in the world and nefesh is your mind that comes from somewhere else.

Now, animals also have a mind and a body, but how did animals get the mind and the body? Remember, back in World 1, God said, let the earth bring forth nefesh chayah. So the nefesh of the animals emerges

straight from the earth. Its rudimentary mind that's created straight from the earth. We are different, however, because how did we get our nefesh chayah, remember? Because "vayipach b'apav nishmat chaim vayehi adam lanefesh chayah," we became a nefesh chayah through the breath that was blown within us.

Man has to recognize who is a nefesh chayah just like him and has challenges to understand that the animals don't fit. They are a different kind of nefesh chayah.

Hence, King Solomon is going to say "bikashti et she'ahavah nafshi," I need someone that my soul connects with, that my nefesh connects with, that feels. I haven't found that. The flamingo who's a nefesh chayah, but not the same way I'm a nefesh chayah. It was a body like -- I have a body, but their mind. There was something about them that didn't feel the same. He's intuiting that there's a mind that emerges from the earth, among animals, that for him his mind comes from somewhere else.

So "bikashti et she'ahavah nafshi bikashtiv v'lo m'tzativ."

Now, this is very daring of Solomon, but listen to what he says. "Akumah na," Adam says, let me get up, "va'asovevah va'ir," let me start searching around the cities, "bash'vakim u'var'chovot," I'm going to search in the marketplaces, I'm going to search in the boulevards, "avakshah eit she'ahavah nafshi," I'm going to look for them.

What is he talking about? We're not getting something in the story. In the story he was frustrated, he fell asleep, he met Eve. But King Solomon said no, no, no, something else happened first. You think he went to sleep so fast? He didn't go to sleep so fast. He's haunted by his inability to find a mate and he must've said "akumah na." I'm not going to sleep, let me get off of my bed, "va'asovevah ba'ir."

What is va'asovevah ba'ir in the Creation Story? Audience Member: The river.

Rabbi Fohrman: Oh, the rivers are soveiv. The one thing we hear about the rivers over and over again is that the rivers are -- and I'll show it to you back over here in the stories we're talking about -- look at the rivers. "V'nahar yotzei mei'Eden l'hashkot et hagan u'misham yipareid v'hayah l'arba rashim. Sheim ha'echad Pishon hu hasoveiv et kol eretz hachavillah." It was "soveiv et eretz hachavillah asher sham hazahav."

Then, "V'sheim hanahar hasheini Gichon hu hasoveiv et kol eretz kush." All of these rivers are soveiv and soveiv and soveiv.

So Adam says, "akumah na va'asovevah ba'ir." What's Adam thinking? He's going to go to the rivers. Why would he go to the rivers?

Audience Member: (Interposing).

Rabbi Fohrman: The answer is he didn't try out the fish. (Laughter). What happened is that God brought to him "kol chayat hasadeh," all of the animals of the fields, but there's other nefesh chayah other than those because God said nefesh chayah comes from the land, but God also says, "yishritzu hamayim nefesh chayah." So in Solomon's take on it, Adam must have said okay, but look there's other nefesh chayah around here. I'm going to go and I'm going to jump into the rivers.

Now, why are the rivers called the marketplaces and the boulevards? Because biologically, the truth is, they're packed with life. As a matter of fact, there's tens and dozens more species of marine life than there are land life. If you really want to know where the nefesh chayah are, they're actually in the rivers. So man can jump into the rivers. He says no, I'm going to find me a nefesh chayah. I haven't tried these things.

Now, look what happens next. It's literally comedy. Right? This is King Solomon's great sense of humor, I think. So he jumps into the rivers, "avakshah et she'ahavah nafshi bikashtiv v'lo m'tzativ," but he searches in the rivers and can't find anything there either that feels like a mate for him. "M'tza'uni hashomrim," so who found me? The police. The police found me, "hasov'vim ba'ir," the shomrim, the guards, the night watch found me that were going around, the ones that are soveiv, in the rivers, in the cities and I said to the police, "eit she'ahavah nafshi r'item," tell me, pray, have you seen the one that I love? Have you seen my mate?

Then they kicked me out. They wouldn't let me stay there. Who were the guards? Audience Member: The sea monsters.

Rabbi Fohrman: The sea monsters. What's the purpose of the sea monsters? Why are they the guards? Because that's the whole point of the sea monsters. The sea monster is the one that's there to enforce the law of the rivers, which is min b'mino, each according to his kind. What was Adam trying to do? To violate that law. So who's going to pull him over? The policeman's going rrraaa (makes siren noise) and says Adam, can I see your license and registration please. What are you doing? I'm just looking for my beloved, right, maybe it's one these dolphins. Excuse me, but we have rules in the sea and you are not allowed to be here and please get out. This is a violation of the rules of the sea. It's the sea monster.

So you literally see King Solomon understanding the Creation Story as we've understood it. The great proxy of the oceans is the sea monster.

Audience Member: (Interposing).

Rabbi Fohrman: Isn't that fascinating? It's kind of amazing.

Audience Member: I think every week we should do a prayer or a get-well. How do you explain the prayer like we did for --

Rabbi Fohrman: Oh, for the Sabbath, explaining Songs of Song. How you see the explanation of other

things.

Audience Member: Yes.

Rabbi Fohrman: Okay, yes ma’am. (can’t hear audience member speaking)

Rabbi Fohrman: Well, I don't know if that's disturbing. You have to understand what's going on. It's in Job where that verse is; at the end of Job. The end of Job also mentions the sea monster, but you kind of have to -- I mean that's its own study. I'm not going to get into that now, but at the end of Job there's another retelling of the Creation Story, but from the perspective of good and evil. Almost as if the Tree is back and Job is struggling with what's the nature of good and what's the nature of evil and God takes him back to the Creation Story to understand and the sea monster makes a cameo appearance there also.

So it would be interesting in light of this to go see what the sea monster is doing there.

All right, guys. We're out of time, so we'll come back next week, we'll pick up from here. I'll see you then.

Rabbi Fohrman: Okay. Hi. So welcome to week 10 of A Tale of Two Names. We've been making our way through the two creation stories side by side and showing how the two stories seem to interface with one another and sort of comment upon one another and develop and almost as if they're ‑‑ you know, if you imagine a DNA helix, right? The two sides of the DNA what do they call those? The two nucleic kinds, A and T ‑‑ I forgot all the ‑‑ you know, go back to high school biology.

Audience Member: When we grew up, we didn't have the helix. Rabbi Fohrman: You didn't have the helix when you grew up.

Audience Member: We had DNA, thank God.

Rabbi Fohrman: That's right. So it got something like that, in terms of the complementarity of these two sides. So last week we had talked about the waters and I want to briefly review and pick up from there.

So we were up to the part in each story that talks about water. Again, the whole idea here is that when you look at the two stories at face value, they seem like completely different stories, completely ‑‑ not even apples and oranges, but apples and Cadillacs; they have nothing to do with each other. But if you actually part it out, you really see that they're interfacing with each other. So we're up to the part of each story that has to do with water and life that comes from water. So the water that was spoken of earlier, now yields new life, in both stories.

So in Story Number 1, on the left‑hand‑side, Genesis 1, "Vayomer Elokim yish'retzu hamayim sheretz nefesh chayah v'of y'ofeif al ha'aretz al p'nei r'ki'a hashamayim." So you have the creation of marine life. How does marine life get going? Through a command that God issues to the waters, "yish'retzu hamayim," let the waters swarm with life, "sheretz nefesh chayah." Then you also have "v'of y'ofeif al ha'aretz," we also have birds. I don't know how birds fits in here, but at least for marine life, you have marine life emerging from the waters.

So earlier, the left‑hand‑side, God had divided water from land and then made oceans and now, those oceans are being commanded to bring new life into the world and that is what you have on the left‑hand‑side. That new life is going to have to be self‑replicating, it is going to have to be divided, each according to its kind.

Now, the right‑hand‑side, you also have something to do with waters and you also have to do with something with waters establishing new life, but on a very different kind of way.

Audience Member: Could you tell us what you mean by right‑hand side?

Rabbi Fohrman: Sure. For the purposes of this discussion, the left‑hand side is always Genesis 1. The right‑hand‑side is always Genesis 2. Right, there's two creation stories; Genesis 1; the six days of creation. Genesis 2; "Eileh toldot shamayim va'aretz b'hibaram," these are the generations of heaven and earth as they're being created. Whenever I speak of the left‑hand side, I'm speaking of Genesis 1.

Whenever I'm speaking of the right‑hand side, whenever you see text on the right‑hand‑side, that's always coming from Genesis 2. It's showing how Genesis 1 and Genesis 2 are corresponding to each other.

So in Genesis 2, right around this time in the creation story, we also get back to waters, but we get back to waters in a different kind of way. We're talking about waters establishing life in a different kind of way. Waters are not being commanded to establish life. They're not being commanded to give rise to fish in World Two. That's not what's happening. What's happening is that there are rivers. Rivers are coming out of Eden. "V'nahar yotzei mei'Eden l'hashkot et hagan u'misham yipareid v'hayah l'arba'ah rashim," from there the waters are converging from this unitary source and it's becoming four head waters and they circle around different parts of the world.

Now, how does that fit with the theme of World One, right? So we have water, but it's more than just having water. World One, water gives rise to new life in a very direct kind of way. Everything in World One is very direct, command. Everything very overt. There's nothing subtle about it. So the water is literally creating new life and almost in like this evolutionary way. There's this water and there's out of that, this life is swarming.

However, now, there's a different kind of life. World Number Two, sometimes more subtle. World Number Two is about facilitating things, not just things happening through overt direction. The water is facilitating life. How do the rivers facilitate life? So think about it. In each case, in each creation story, you have water that was spoken about earlier, which is now coming back into play.

So the first creation. Water is spoken about earlier, there used to be all this water and then in this dark, watery world and now, God divided it and put the water here and the water there and now, finally this water is emerging and creating new life.

Now, in World Two, where was the water spoken of earlier? If you go all the way back to the beginning of the story of World Two, "Eileh toldot hashamayim v'ha'aretz b'hibaram;" in the very beginning of that world you had the mist coming up from the ground, coalescing with the clouds and coming down as rain. "V'hishkah et kol p'nei ha'adamah," and that rain waters the ground and from that man is created. So that's the very first mention of water and now, you have waters coming back again in the form of rivers. What's the relationship of rain to rivers?

Audience Member: The rain builds the rivers.

Rabbi Fohrman: The rain builds the rivers, right. The rivers take the rain and what do they do with it? They allow that rain to become transported to all sorts of areas that otherwise would be arid and dry. So life is coming to the world through water. Through water, that's what's happening. Through the rivers. The rivers are bringing, are facilitating plant life throughout the world, by virtue of these rivers. Right, these lush river valleys are going to be these great habitats for life. So that's the rivers in World Two. So fish in World One, rivers in World Two. Yes.

Audience Member: Also, in heaven it also says, the waters were divided in between the land and the heaven, so just to say that the with water down in the earth, it describes what is happening in waters up above, where the, "v'of y'ofeif al ha'aretz al p'nei r'ki'a hashamayim." Which means that there's always ‑‑

Rabbi Fohrman: Oh, very interesting. Okay. So Mrs. Shalev comes in to save the day, to help us understand the birds. Right, we talked about the birds, how do the birds relate to what seems to be the overarching theme here, which is water. Birds are the outlier. Right, so Mrs. Shalev says, well, back in World One, if you actually remember. In World One, there was a division of waters. So we start off with just the big water world and then the water divided. The water divided into two places. So the water on the ground became seas, but the water in the heaven became what? Skies of the heaven. So you might say clouds. So there's water below which is seas and water above which is water vapor, which is clouds.

So now, what you have, is two forms of life that are inhabiting the two sources of water, one in heaven and one in earth. The form of life in the heavens ‑‑ the source of water on earth is fish. The form of life in the heavens, the source of water in heaven, clouds, are birds.

Audience Member: Birds look like flying fish.

Rabbi Fohrman: The birds look like flying fish, that's true. Well, Mrs. Shalev, thank you very much. Actually, it's a good point. If you actually think about how birds and fish move, as opposed to how land animals move. Right, think about it. They move differently. In other words, they both undulate as a way of traversing a fluid environment, so to speak, whether that environment is air or whether that environment is water. As opposed to land animals that are going to crawl, rather than shimmy their way through.

Audience Member: Also, a human being can't go into either of those worlds without some kind of protection, submarine or you know, planes, you know, both of those ‑‑

Rabbi Fohrman: So that's true. They are both non‑human environments. Yes. Audience Member: So that's why --

Rabbi Fohrman: The sea monsters, you mean?

Audience Member: The sea monsters, that's right. We were talking about the comparison, but we didn't understand why there was nothing that had to do with it. Man can reach, we need something else, we need something to get it.

Rabbi Fohrman: Wow. We can't get to the birds in the heaven. Okay. That's clever. Interesting. Okay. So we'll get to that in a moment. We were just about to get to that.

Audience Member: The birds and the bees later.

Rabbi Fohrman: That's right. Okay. Thank you very much. We'll have to put that in our notes. I appreciate that, that's great. Shoshana (ph), you remember that?

Audience Member: They're already there.

Rabbi Fohrman: They're already there. You mean you took notes? Audience Member: Yeah.

Rabbi Fohrman: Okay. Excellent. Okay. Moving on. Remember, one of the things that's happening in both these worlds is the idea of the institutionalization. What God's trying to do is to create something that works on its own, as I think I mentioned to you last week regarding this. The greatest CEOs are those that can allow the company to move without them. So God is trying to institutionalize things, so that the world can survive without Him. One of the ways of doing that is rain. It's going to get ‑‑ God causes it to rain, but the rivers are going to institutionalize that rain. They're going to bring water into the world.

Audience Member: You don't want to say without God, but more like independent of or in conjunction with. I don't like, without God.

Rabbi Fohrman: Okay. With doing God's will, to God's bidding in the world. Audience Member: Right.

Rabbi Fohrman: Okay. What you then have next, which is where we ended last week, was a Divine proxy that emerges as a facilitator or an enforcer of God's will for the waters. So again, when we talked about Divine proxies, Divine proxies so far in both worlds, they have two functions. One is enforcer and one is as provider or facilitator. We talked about those with the sun and the moon and the stars. The sun and the moon and the stars provide and facilitate light and heat, but they also are an enforcer of a distinction between night and day. So similarly, you're now going to have another Divine proxy that's going to emerge as an enforcer and a facilitator of God's will, for these waters in both worlds.

Let's look at that in World One. In World One, Genesis 1, the six days of creation. Where is the Divine proxy that is the facilitator of God's will for the waters? The very next thing we hear is, "Vayiv'ra Elokim et hataninim hagedolim." Right, you have the great sea monsters, the largest predator in the oceans. We talked about this last week, we talked about The Song of Songs with reference to this. That the Song of Songs seems to regard the sea monster in the same way as the sea monster is being regarded as here, as the enforcers of the great rule of the waters.

What is the great rule of the waters? The great rule of everything in World One is, reproduction, each according to its kind. So the apex predator, the sea monster is going to be the great policeman, who's going to enforce that with the waters.

I gave you a biological rationale for that last week. Just in terms of the laws of biology, whether that's true, that in a way, who is the being that has the greatest interest in intimate union between fish being each according to its kind, instead of cross‑species intimacy between fish. Cross, by definition, when different species of anything get together, they can't have children. That's the definition of a species.

Right, so that's wasted energy.

That doesn't work and who's going to suffer? Those who are higher up in the food chain are going to suffer because there's less fish to be eaten and less fish to feed those who are up high. So who has to eat in order for the sea monster to eat? Everybody below you has to eat. Which means, that's there's got to be lots of fish of all sizes. So who's going to enforce the rule of no cross‑species pollenization, so to speak?

That's going to be the sea monster. So the sea monster is the Divine proxy who emerges as the facilitator of God's will for the waters. What's God's will for the waters? That the life of the waters has to reproduce, each according to its kind.

Audience Member: How does he enforce it?

Rabbi Fohrman: How does he enforce it? Well, how does he enforce it? I don't know how he enforces it. All I can tell you is that biologically it's in the interest of the largest predator, that everyone below, right. So is it metaphorical? Maybe it's metaphorical, I don't know. You'll have to ask God.

Audience Member: Maybe you could say, he enforces that any smaller fish that comes to a birth, she gets eaten. So maybe that's how it's enforced?

Rabbi Fohrman: I don't know.

Audience Member: Yeah. That's a good one, that one.

Rabbi Fohrman: Don't know. It could be. All I can tell you is that the sea monster has an interest in this and the sea monster, being the largest kid on the block, perhaps there's some way in which the Torah is conceiving of him enforcing order in the seas.

On the right‑hand side, which is to say in World Two, i.e. Genesis 2; the story of, "Eileh toldot hashamayim v'ha'aretz b'hibaram," were also going to have a Divine proxy that emerges that facilitates God's will for the waters. But remember, what are the waters in World Two? Waters are the rivers, okay.

Now, what's God's will with the rivers? What's the whole point of the rivers? The rivers are there to take the rain, this life‑giving force and to spread it through the world. So now, I'm going to have a Divine proxy that's going to come and be in charge of those rivers, to make sure that the rivers do everything that they can do, so that the potential of the rivers are maximized as regards irrigation. As regards their ability to create lush, fertile plant life. Who is that Divine proxy going to be?

Audience Member: Man.

Rabbi Fohrman: That's going to be man, right. What man is going to do, he's going to take buckets from the rivers, when ultimately, organized canals and aqueducts and all of this infrastructure, to be able to harness the vast power of the rivers, so that plant life can go further inland. So that way, plant life can be developed throughout the land masses. This is going to be man and that's what we hear in the next stage of this story.

"Vayikach Hashem Elokim" ‑‑ on the right‑hand‑side ‑‑ "et ha'adam," and where does man go? "Vayanicheihu b'Gan Eden," to do what? "L'avdah u'leshamrah," what's the point of "l'avdah u'leshamrah" (to work it and to guard it)? To work it and to guard it is to tend to the vegetation of the Garden. Right, to work it, to guard over it and the whole point of this all is, to work with the water, so that he can tend to the vegetation in the Garden.

Remember, a garden, as opposed to a jungle, is a cultivated area by man or God or something like that. So God planted this Garden and then said now you're in charge of the Garden. A garden is irrigated, as opposed to a jungle. You're taking water where otherwise wouldn't be and you're allowing for life to emerge where it otherwise wouldn't be. So this is man in the Garden.

Now, just to get our larger picture of what's happening here in World Two. Let's just focus on World Two for a moment. World Two is the story of heaven and earth as parents. The story of the life that can emerge from the union of heaven and earth as parents. Again, in World Two, the operative, normative principle through which everything boils down to, is oneness, unity. The drive for oneness, to recapture oneness among things that have been fragmented. So the primary thing in the world that is crying out for oneness is heavens and earth. Right, they're seeking to come together. They come together as parents through a medium and that medium is rain and that's the story and their children are vegetation.

There are two things that are required in order for this vegetation to reach its full potential, according to the Torah and that is, rain and man. Right, those two things. Remember, that goes back all the way to the very beginning verses of this story. Recall the very first verses of this story.

"Eileh toldot hashamayim v'ha'aretz b'hibaram b'yom asot Hashem Elokim eretz v'shamayim," these are the generations of heaven and earth. "V'chol si'ach hasadeh terem yitzmach." This was a time before there was any vegetation. Why? "Ki lo him'tir Hashem Elokim al ha'aretz," and because God had not yet caused it to rain and, "v'adam ayin la'avod et ha'adamah," and man was not there to serve the land, right.

By the way, notice man's subservient position in this world. In World One, man is the king. Man is the ruler over everything. In World Two, man is the servant, right, the facilitator of heavens and earth.

Unless you think that's a downer for man, it's a downer for God too. Audience Member: Why?

Rabbi Fohrman: Because God is also, so to speak, the servant of heaven and earth and this is God is the facilitator, God is the matchmaker, who stands off to the side and is trying to allow the gift of oneness to be felt by all of his creations, even by heaven and earth. And doing what He can. So I'll facilitate the rain

and man, you're going to go and you're going to take care of the earth. All these great high and mighty beings, man and God, their energies are focused lovingly on helping others in creation experience the joy and the benefits of oneness and of union.

So man and rain will be the facilitators of union and will take care and help develop this vegetation. Now, you're finally seeing this story come to fruition at this stage in the game. Where finally there's rain and man has been built up, so now man exists and there's rain and now, there's going to be these rivers and now there's going to be man, who's going to be able to take from these rivers and there's God who's made this Garden and Who showed man how to plant. Now, finally, it can happen and man go into the Garden to work it and to guard it and to do his job and to finally allow heaven and earth to come together and to be maxed and for that to work out, to be able to have this wonderful, lush Garden.

There's more to this story than that, but I'll stop for a moment. Yes. So implicitly in World Two, that's true. For some reason you don't have that emphasized. The only way you have it emphasized is, in the sense that there's this contrast between World One and World Two which is World One starts with darkness, right, "choshech al p'nei t'hom," and World Two starts with the opposite, which is too much light and too much heat.

In other words, because if you imagine the original sort of pre‑created state of World Two, so what is it? It's heaven and earth, but no rain yet and no man yet. So all there is, is a baking sun, right, providing with brilliant light and heat on the ground, where everything is in like this desert kind of condition, without any rain. So if it is true that you have that sun there and that's going to provide, you know, sort of ambient energy to the system, but the focus for some reason of the Torah is, how do we get rain and how do we get man to complete the picture? But yes, implicitly, you need some there, but it's not emphasized.

Audience Member: Where are the animals created in World Two? Rabbi Fohrman: We're about to get to it.

Audience Member: Okay. Rabbi Fohrman: Okay. Yeah.

Audience Member: We just eat to work it and to guard it. To continue Mrs. Shalev's explanation, that it seems to me that to work it, is more the earth and to guard it, is heaven, in terms of physical and spiritual, "shamor et yom haShabbos," and we always say, "la'avod et ha'adamah." Could this be a takeoff point for that, like, man's two jobs in this world; physical and spiritual?

Rabbi Fohrman: Bobby, Mrs. Feiner (ph), is wondering about to work it and to guard it. We talked about this a little bit before. I'm not going to necessarily go with physical and spiritual, but I would just say simply, that what's the difference between to work it and to guard it? L'avdah is to serve it, u'leshamrah is guard it. So the most obvious difference is active, versus passive, which is when I'm

serving it, I'm doing something. When I'm guarding it, I'm not doing something. Which is to say, I'm not messing it up. So if you think about man's two, sort of, mandates regarding the environment. One is, do no harm, don't mess it up and specifically guard it from harm. But the other is work it, serve it and be there to provide for it when necessary. That's kind of what man needs to do.

Now, I would argue to you that there could be spiritual ramifications of this. In other words, this is man's role in the Garden. But remember, in the Garden, there's all these different trees. So let's talk about that for a moment. What, ultimately, man is going to be focused on is the trees in the Garden. There are all these trees. We heard about them earlier in World Two. Now, as we heard about those trees earlier ‑‑

Audience Member: In World Two?

Rabbi Fohrman: In World Two we heard about those trees. In the second world, about all of these trees which were luscious and wonderful to eat, but two special trees; the Tree of Knowledge, of Good and Evil and the Tree of Life. So recall, that those trees allow for something. What do they allow for? On the one hand, they're that which they are the final products of heaven and earth and therefore, the story of heaven and earth is concluded with man taking care of those trees and serving those trees.

Yet, on the other hand, that just opens up a new story, because remember there is a subplot in World Two. What's the subplot of World Two? In as much as in World Two, unity is the name of the game, everything is about coming together. Things that are fractured coming together.

So the subplot in World Two is that in creating man for the main plot, to take care of the heavens and earth and their children, God has also created a situation where man is fractured. In other words, where part of man comes from the earth and part of man comes from God and therefore, there's this man that has these two parts tugging at him and part of him ‑‑ the principle of oneness dictates that part of him is going to want to go back to the earth and part of him is going to want to go back to God, right. How is man going to solve that?

Now, the ingenious thing is, is that there's going to be a device which can solve that possibly or begin to solve that. Both the main plot and the subplot can be solved in the same way. The answer is, man's relationship with the trees. We've seen how man's relationship with the trees potentially helps solve the main plot. It's how man facilitates union and the products of the union in the heavens and earth. But it also helps with the subplot.

The subplot, remember, is man's own struggle to unify with his sources, with the land from which he came and with God from which he came. So the answer now is, well, if you get into a symbiotic relationship with trees, that can also be nourishing for you. Why? Because where do these trees come from?

Audience Member: From the earth.

Rabbi Fohrman: The trees come from the earth. So if the trees come from the earth and you're taking

care of the trees and you're providing for the trees and serving them and guarding them and the trees in turn are providing for you, because they're giving you air and they're giving you fruits. There are all these trees that are good to eat, that you're going to find delicious to eat.

So now, if you interview man in the Garden, you say, man, you know, you're not looking quite as depressed as you were yesterday, after you've spent this day out in the Garden, working the land and tilling it and eating the fruits of these trees. Why are you feeling better? So what would man say? He says, well, yeah, I've had a good meal, had some papaya over there, had some avocado over here, I had some strawberries over there. These fruits are really something. Then you say, yeah, so you look satisfied. But it's not just that you're satisfied, like in some more deeper, existential way, you look more satisfied.

Man would say, yeah, you know, looking at little bit deeper into myself, I kind of feel like I've had this yearning to connect to the ground. There's been something about being out in the Garden and working with the ground that has allowed me to connect with it productively. It's a way that man is getting in touch with his source and establishing a relationship with his source and his source is providing for him and he is providing for his source. So a little bit of the problem, is being assuaged, which is, man has a connection with his source.

Now, hold on for one second. As I talked to you about earlier, remember that man has two sources, right. Not just the ground, but also God. So how does the relationship with trees help me with my other source? Well, nominally, who put the trees there? God put the trees there and they're in God's Garden, so by serving the trees in God's Garden, who else are you doing something good for? You're serving God. You're taking care of His Garden and God is providing all these trees for you. So you're beginning to establish a relationship with your heavenly Creator too.

Especially, because two of these trees aren't really trees, right. Two of these trees look like trees and taste like trees and feel like trees, but as we talked about before, they aren't really trees. At least in the sense that they don't fundamentally come from the ground, they fundamentally come from the air and their roots are in the ground. They fundamentally come from the heavens. These are the Trees of Knowledge and the Trees of Life. So when you take care of those trees, what are you doing? You're really establishing a connection with heaven. So you see man's kind of set out with a subplot here as well, to have this connection with both of the sources, the heaven and the earth, through these trees.

However, as you're going to see, as we're about to see, if you're man in the Garden, you sort of play out this game for a while. This works for a while, but at a certain point it's not enough. Why is it not enough? Because the principle of unity dictates, the principle of oneness dictates, that what is man really going to want with respect to heaven and with respect to earth, with respect to God and respect to earth? He's not going to just want a relationship with the earth. That's going to help, right. He's not going to just want a relationship with the trees. He's going to want something more. He's going to want to actually become one with them.

It's not enough to just have this relationship. A relationship is social, but ultimately, if you're in love, you don't want to just give gifts to somebody, you want to embrace your beloved. There's that desire to

unify with your beloved. There's this desire for man to unify with the earth and so in a way, this gift‑giving with the trees is just a tease, but how can I unify with the earth? How can I unify with that? The problem is here is that death lies that way. Because when do you unify with earth?

Audience Member: Oh, my God, when you die.

Rabbi Fohrman: Right and when do you unify with God? Audience Member: When you die.

Rabbi Fohrman: Right. We aren't built to be able to unify ultimately, with both earth and with God in this world without dying. It's kind of logical if you think about it, because in as much as we were created from these places, so to unify with them is to go back to a pre‑created state. A pre‑created state is before I was born, right. So I'm not going to live anymore if I go back to that state. So this is the problem. So the problem at this point of the story is that once man is placed in the Garden to work it and to guard it, that's nice, but it also creates this crisis.

Now, let me just finish. It's a complicated point, so let me just finish it and then I know a lot of you have things to say and you can say the things you want to say.

What was God's solution to this crisis? God's solution to this crisis, as we talked about, was ‑‑ at least a solution for man wanting to unify with Him, was I think, a two‑pronged process. One is, there is a tree in the Garden that He hasn't told man about and it's the Tree of Life. The Tree of Life is sort of, the ultimate solution because the Tree of Life seems to be this tree which ‑‑ all trees, if God is the source of all life for us, which is to say, God's breath is the source of our life, all trees provide oxygen for us, but there's this one tree that seems to provide such elemental heavenly oxygen, that if you grab hold of that tree, you live forever somehow.

That's interesting, by the way, that when the Book of Proverbs talks about this tree, "eitz chaim hi l'machazikim bah," he doesn't so much talk about it as eating the fruits of the tree. That's not the way you would relate to it. You relate to it by literally grabbing hold of it. By, as if you were becoming one with it. As if you were literally unifying with this tree and if you did that and you could just sort of breath in its air, somehow, there's something about that, that is such a close and intimate connection to God. That's where you would have that unity with God, through this tree.

This is this little wormhole between heaven and earth; this tree. It allows you that connection, but we're not told about it. Man is never told about the Tree of Life. Only the reader of the Torah is told about the Tree of Life. The people in the Garden do not know about it. Why? I theorized with you, because if you knew about it, what would you do?

Audience Member: Eat it.

Rabbi Fohrman: The first thing you'd do is you'd make a beeline to go straight for that tree, but that's

not what God wants because I want to date you first, right. What happens in dating? What happens is a social relationship. In other words, man has to prove himself in social relationship before he can just go and unify with God via that tree. How do you do that? Through working it and guarding it. Can you do what you're supposed to do in the Garden? Working it and guarding also is going to have a couple of parts of it.

Look at the next thing in this story in World Two. "Vayetzav Hashem Elokim al ha'adam leimor mikol eitz hagan achol tocheil," and God commanded man saying, you can all from all of these trees. "U'mei'eitz hada'at tov v'ra lo tochal mimenu ki b'yom achal'chah mimenu mot tamut," but from the Tree of knowledge of Good and Evil, you should not eat from it.

What God is doing is establishing the rules of dating basically. Here are the ways that you're going to show love and respect to me and here's the way I'm going to show love and respect to you. I'm going to give you all these trees, they're going to be wonderful for you. They're going to be ways that you're going to be able to connect to the earth. The trees are going to provide all these gifts for you, "mikol eitz hagan achol tocheil." But you, for your job, you're going to have to cultivate these trees and you're going to eat from these trees, but you're also going to have to avoid one of them. You're going to have to stay away from this Tree of Knowledge of Good and Evil.

If you can do that, then you can establish a healthy kind of respect for Me. Right, you understand I'm here, you understand that I'm the owner the of the Garden, you understand that I'm making these rules and you're going to transgress the ground rules of our relationship and within those confines, you can delight in what I'm giving you. If you can do that, I can trust you enough that one day you'll stumble upon this Tree of Life and have the ultimate unity with Me.

Audience Member: I'm just making an assumption here that they did know about the Tree of Life and here you ‑‑

Rabbi Fohrman: But that assumption is ‑‑

Audience Member: You taught they could eat of all the trees. Rabbi Fohrman: That's true.

Audience Member: So they could eat the Tree of Life.

Rabbi Fohrman: They could, but they don't know about it. That's the whole point. It's not an assumption, it's the text. The text never tells them about the Tree of Life. You will never find anywhere

‑‑ they were specifically told about the Tree of Knowledge of Good and Evil. Notice the existence of them ‑‑ they are told about the Tree of Knowledge of Good and Evil, they are never told about the Tree of Life. But you're correct, they were told they could eat from all the trees. So what's being set up is a situation where God wants them to eat from the Tree of Life. It's going to eventually happen, because if I say you could eat from all the trees, one day or another, you're going to stumble upon the Tree of Life

without even knowing about it and that's the way it should be.

In other words, if you can keep to the rules and do what you're supposed to do, then one day you'll naturally stumble upon the Tree of Life, you'll eat from it and before you know it, your existential crisis will be gone. You'll have this unity with Me and this intense connection with Me.

Audience Member: Doesn't it say you must eat from all the trees, not just ‑‑ Rabbi Fohrman: Yes. You should eat from all the trees.

Audience Member: That means, so if you should, eventually you're going to end up eating from this Tree of Knowledge.

Rabbi Fohrman: Yes.

Audience Member: ...told not to eat from it. Rabbi Fohrman: Yes, eventually, you will.

Audience Member: So that means, if He supposes that at some point, you're going to end up.

Rabbi Fohrman: Yes. God's design is, of course I want you to eat from the Tree of Life. The whole point is that you should eat from the Tree of Life, but we need to set up the ground rules first. Yes.

Audience Member: So if you are saying that man wants to go back and have to create a unity, like when Adam and Eve sinned, the punishment would've been ... So are we ... as a result of something we did, or...?

Rabbi Fohrman: Well, this is an interesting ‑‑ so the question relates to the issue of working the land. Is working the land a curse, is working the land of blessing? Part of the answer of that has to do with which world you're in, right. In World Two, if you think ‑‑ and part of it has to do with your perspective on agriculture. Let me explain to you what I mean.

There's a World Two perspective on agriculture and there's a World One perspective on agriculture. If I'm a World One guy, so what do I see ‑‑ and I'm the farmer, how do I view farming and how is that different than if I'm a World Two guy and I'm a farmer? If I'm a World One guy, right, so I'm a farmer, what do I want?

Audience Member: Plants and more growth.

Rabbi Fohrman: And why do I want plants and more growth? Audience Member: Because God said.

Rabbi Fohrman: For myself. In other words, in World One, man is the artificial creator, the builder, right. So what do I need? I need fuel to build; I need food, I need stuff. So I need soybeans. So now, the question is, well, how am I going to get soybeans? I've got to plan it out. I have to plan, I have to execute and I have to evaluate, because that's how everything is created in World One. So I figure, all right, so if I can just make myself enough hoes and rakes and things like that and I can get the soil done so it can be a certain kind of thing and provide enough water, because then maybe I think I can get some soybeans and then I can maximize my yield of soybeans by doing X, Y and Z.

So I'm very focused on what? I'm focused on outcomes. Right, I want certain outcomes. What are the soybeans? Is there anything precious about the soybeans? No, they're a thing that fuels my growth and my ambitions and my ability to build and all of that. That's a World One way of looking at agriculture. In that world, how do I look at all the effort that I need to put into getting my soybeans? It's work. The more effort I need to put it, the worse it is. I look for ways to create as easy as possible, because what I'm looking for is soybeans. I'm not looking to work, right. So that's what it is.

Okay. Let's turn to a World Two view of agriculture. A World Two view of agriculture, as we've described it. What is agriculture in World Two? It's not focused on soybeans, what's it focused on?

Audience Member: I think it's the facilitator of knowledge. Rabbi Fohrman: The prime principle in World Two is what? Audience Member: Unity.

Rabbi Fohrman: Unity. So what am I doing? I am bestowing, facilitating the gifts of unity for creation. I'm doing nothing less than that. I'm doing something holy. And who am I doing this with? Where do I come from?

Audience Member: The earth.

Rabbi Fohrman: I come from the earth. So I'm providing this incredible gift for my creator, for the one

‑‑ for my source from whom I came. I'm going to facilitate my creator's unity with heaven and tend to its children. How am I going to do that? I'm going to do that in World Two. World One focuses on, power is what I can do, what I can achieve. In World Two, power is not what you can do, power is who you are. It's your sense of being.

So what do I do as a farmer in World Two? I am with the land. I am being with the land. What does that mean? I hang out with the land, I watch that little seed grow, I feel what it's like to be that seed and I say, oh, nebach, I see you're so parched, you're so dry, you could use a little bit of water. Can I get you some water? I go and fetch you some water. Oh, there's some stones in your hair, let me get rid of those stones for you, so that you can spread out. Oh, you need more air, you need more light, let me help you with more light, right.

Now, how do I feel what I'm doing with this? It's work, but I know I'm tending to you, I'm taking care of you. It's such a privilege to be there to work it and to serve it. I'm serving it. Even the word work is different. Work can mean two things, right. It can mean work, work, work or it can mean service to someone higher. So it's service. I'm providing service for the land.

So the whole meaning of things is different. It's only in sort of, to some extent, the curses that are going to come to man, "ki ta'avod et ha'adamah," (because you will work the land) and all of that, the fundamental curse is that man is being thrown back into a World One only perspective of things. Such that, the work that he would normally be doing, is not going to feel like gift‑giving anymore. It's going to feel like work for soybeans and that's the curse. Yeah.

But again ‑‑ so your point was the thorns and thistles that we talked about in the curse, but yes. But again, my point is in a subtle kind of way, it may not be that God is decreeing that there will be thorns and thistles now, it's that God is emphasizing that you're going to be in this situation, like you've created your own curse. Right, what you've done, in a way ‑‑ we haven't gotten yet to the sin of the Tree of Knowledge of Good and Evil and what actually happens with the curses, so this is a little bit jumping ahead, so I don't want to get into this too much.

However, the basic theory I'm going to argue with you is that, it's not so much that nature changed as a result of the curse, but it's that everything kind of stayed the way it was before, but the curse is your perspective on everything changes.

So for example, if I'm a World Two farmer and I meet some thorns and thistles, so it's not so terrible, okay, nebach, so there's some thorns and thistles. Move away the thorns and thistles and that way you'll be able to grow so much better. It's going to be great, it's going to be wonderful. But if I'm a World One farmer, I meet thorns and thistles, it's oh, darn, now I have to work even harder for my soybeans. So a lot of it is attitude, in a way.

Audience Member: You want to say that they didn't know that not eating from the ‑‑ they will not eat from the Tree of Life, then why in 3:3, when she's talking to the serpent, should she say, "U'mip'ri ha'eitz asher b'toch hagan amar Elokim lo tochlu?"

Rabbi Fohrman: Okay. So it's a good question, but let's wait until we get to this story. Okay. Yes.

Audience Member: Which world was man supposed to be enabling things to reproduce? Wasn't it in World One that everything had to ‑‑ if you wanted to see things or reproduce so they'll continue on?

Rabbi Fohrman: So here's the interesting thing.

Audience Member: Like in World Two, now he's got a ‑‑

Rabbi Fohrman: So it is true that the fruits of things ‑‑ so this is a subtle point in a way. Let me just ‑‑ how do I express this? In World Two, when I say that unity is the ultimate issue, you need to make a

subtle distinction which is an important distinction. The distinction between subject and facilitator. Let me explain what I mean by that.

Let's talk about romance for a moment. So a boy and a girl fall in love and so there's that happening, but there's also the parents. So if I'm a parent, what am I trying to do? I'm trying to facilitate the romance of my kids, for better or for worse. I mean, at least in our world. It's like, who can I introduce my daughter to? Who can I introduce my son to?

Now, if somebody would interview you about that and say, well, why are you so interested in introducing your kids so that they should find a mate? You might say, I do want to have grandkids one day, you know what I mean? So you could say that. But that's you as a facilitator. Now, you were saying two things. You say, well, I want my kid to be happy, my kids can be happy when they find a mate and I also want to have grandkids. But for the kids themselves, what are they thinking about? They're thinking about happiness, they're thinking about unity. They're smitten with that. For them, kids is a byproduct, right, it's just what happens.

So as a facilitator, sometimes the facilitator is more focused on what's going to emerge from the unity, but the principle, which is, say the subjects themselves, are always more interested in the unity.

So heaven and earth are not interested in having kids. Heaven and earth are interested in connecting to each other through rain. The facilitators, which is to say God and man facilitating the unity of heaven and earth, are going to be focused on tending to the vegetation and allowing that to reach its fruition. So facilitators tend to be focused more on the products of the union.

So for example ‑‑ now, it's interesting in World Two, which is kind of subtle, is that different characters, so to speak, in World Two, at some point, are principles and at other points are facilitators. So for example, man. Man is a facilitator of the union of heaven and earth and is therefore, taking care of the kids, right. But man is also a principle. When man works the trees, he's also a principle in his own union with heaven and earth through the trees and at that, all he's interested in is the unity that he gets by connecting to those trees, as a way of connecting to earth, as a way of connecting to the ground.

So it's complicated, right. Similarly, by the way, the same thing with God. Let me just finish the point. God also is both facilitator and principle in World Two. So as facilitator, God is facilitating the union of heaven and earth and is therefore, providing rain and doing whatever He can, so that there'll be vegetation. Because facilitators will always be more interested in the products, but God is also a principle, at least with respect to say, man. God breathes the breath of life into man, which means that God is going to crave unity with man and there I'm just interested in the unity, like any principle is.

Okay. All right. Let's move on.

Audience Member: Is one world better than the other or not really? Was one the ideal and one was this set plan beneath or not?

Rabbi Fohrman: So this is an interesting question. In one way, this is the $64,000 question. If you were

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Audience Member: I'll take the cash.

Rabbi Fohrman: If you're old enough to remember the gameshow $64,000 Question, the day back when

$64,000 was like about as much as you could imagine winning. Audience Member: Now it's not even a down payment.

Rabbi Fohrman: Exactly. So the $64,000 question, as they say, is so is one of these worlds better? So let me ask you, which world would you rather live in? World One or World Two?

Audience Member: I like the first one. It's logical and everything is rules, it makes sense.

Rabbi Fohrman: So we're going to talk about this more, but this is a question to think about in these worlds and this is going to be part of the issue as we get into the story of the Tree of Knowledge, which is the next story, Chapter 3. But keep this in mind, which world would you rather inhabit?

Audience Member: Which would you?

Rabbi Fohrman: Which world would I rather inhabit? We're going to get to that. I'll hold my cards for now. Let's move on guys. Ladies and gentlemen.

Okay. At this point in World Two, a crisis emerges; the crisis of loneliness for man. "Vayomer Hashem Elokim lo tov heyot ha'adam l'vado e'eseh lo eizer k'negdo." I mentioned to you before that lo tov (not good) is an exclusively World Two formulation. In World One, there's two grades that everything can have, good and bad. If something isn't good, it's bad. You get rid of it because you're a judge and you're objective and it doesn't fit and it's not logical, then you should get rid of it.

However, if you're hopelessly subjective, if you're a father, like in World Two. If something emerged from you and you love it and it comes from you and it's not working out, you don't get rid of it, you just say it's not good. It's just not good yet, right. What can I do to make it better? That is God's perspective regarding man. There's something broken with man, but rather than a World One approach that now, let's get rid of man, it's not good, it's not yet good, let's see what we could do to fix it and we need to address that brokenness. Yes.

Audience Member: Was there any bad in World One?

Rabbi Fohrman: Was there any bad in World One? No, but if there ever would be, it would be curtains, right. It would be the end of it, okay.

Audience Member: But that's why they say that the world was created many times. It wasn't good or

bad, it's just that this is the final thing in creation.

Rabbi Fohrman: Yeah, possibly. Okay. So let's keep on reading. "Vayomer Hashem Elokim lo tov heyot ha'adam l'vado," what is this crisis? What is so broken within man? What's broken within man is that, "e'eseh lo eizer k'negdo," is that he's lonely and I am going to need to create for him somebody to relieve his loneliness. Somebody who is going to be an eizer k'negdo. Now, what's the nature of the problem here?

So I want to suggest that the nature of the problem is, if you have man who's desperately wanting to unify with his sources, right. So it's true that from God's perspective He's got a plan. Sure, you'll hang out with the trees, it'll all be great. One day you'll stumble upon the Tree of Life, but man doesn't know about the Tree of Life. So from man's perspective, I'm stuck. As Jean‑Paul Sartre would say, there's no exit, right. I have an existential problem and I have no way out of the existential problem. Which is, as far as I can tell, there's no way for me to get my deepest desire, which is to unify with my source, to unify with my creator.

So now, if you think about it, what's God about to do? What God is about to do in creation of woman, specifically in the way that He's about to create woman, how does that sort of solve the problem?

Audience Member: He has to make more from heaven and earth.

Rabbi Fohrman: What He's going to do is He's going to say, okay, man, I understand you're really impatient. You feel like committing suicide because you have no connection to ‑‑ you feel fragmented and you have no sense of how to relieve your sense of fragmentation and to feel whole again. I get it. So I can ‑‑ there is an ultimate solution, but if I don't give you any other solution to this problem, you're either going to kill yourself in an attempt to unify with the ground or in an attempt to unify with Me or maybe you'll do something even worse or just something which is just as bad. Which is, you'll just sort of give up.

How will you give up? Well, if you ate from the Tree of Knowledge, what could you do? You could pretend that you're the owner of the Garden, that you get to make all the rules. And in pretending that you're the owner of the Garden, you make all the rules and ignoring Me, you could pretend that you have no heavenly source anymore and that's the way you will quench your dilemma by pretending that it's not there.

So you say it's too painful to try to always unite with this heavenly being that I can never really unity with. There's no way out of that dilemma, it's just a tease. I'm going to pretend the dilemma doesn't exist, I'm going to pretend that I'm the ultimate power of the universe. I'm going to pretend that I'm the owner of the Garden, there's no one but me and I'm going to imagine my dilemma away. I don't want you doing that.

I don't want you eating from the Tree of Knowledge of Good and Evil. I am going to create someone who's going to help you. Now, she helps in a number of ways. Woman will help in a number of ways, as

we described before.

Audience Member: Could you describe again, I like to hear?

Rabbi Fohrman: So some of those ways are, if woman can love man for who he is, then what? Then that helps a little bit because part of the desire to eat from the Tree of Knowledge of Good and Evil is to pretend that I am God. If you don't have to pretend that you're God because there's someone who loves you for your humanity. So then I don't have to pretend that I'm God anymore. I can just be who I am.

In a deeper kind of way, there's someone else who can complete you. There's another way to achieve wholeness. Wholeness between man and woman. So now, I can at least taste in this world, some of the deliciousness of wholeness without killing myself or somehow ultimately reunifying with heaven and earth. Maybe this can keep man happy in this world long enough to have the patience to establish a relationship with Me and eventually, our connection through the Tree of Life will come when it needs to come. So, "E'eseh lo ezer k'negdo," let Me create this helpmate for him.

Audience Member: The lack of wholeness is not there until the rib is taken out, to feel a wholeness connected with the woman. So the lack of wholeness is not a lack of wholeness until she's created.

Rabbi Fohrman: That's true. So what God says is, let me create ‑‑ that's true. So God is basically saying, let me create a new problem, whose solution will also provide a salve to the existing problem. But I think it does. So I think it doesn't solve that problem, but it creates a new problem whose solution, I think, creates a certain kind of distraction. In other words, what I'm suggesting is that in union between man and woman, man tastes something of what he would achieve if he could ever have union with his source.

Rabbi Fohrman: Well, they're both sources if you think about it. In other words, if you think about the union between man and woman, there's an interesting symbiosis there. On the one hand, he is her source because she comes from him. On the other hand, she is his source because all of us come from a mother, including man. So there is ‑‑ in both cases, there is this feeling of coming back to a source vicariously, but interestingly, in a way, it's vicarious. There's something inherently vicarious about union between man and woman.

If it's a proxy for God, so man and woman come back to their sources as a way of saying, okay, I can have this even if I can't come back to God. If you think ‑‑ it's a family show so I don't want to get too deep into this over here, but if you think about it in Freudian terms and the ‑‑ what do you call it? The whole edifice kind of thing. So there is some sort of fantasy of unifying with your earthly source, which would be mother, which you can never have. But you can have something that approaches that, so it's only this vicarious aspect of that union between man and woman, allows for a sense of wholeness where there's this forbidden or impossible wholeness to be achieved with source. But at least I can have this. So here is the plan. Yeah.

I mean, it's interesting if you think, did God make a mistake? This, to some extent, is the difference between World One and World Two, right. In World One, everything is sort of planned out and the

only creator really is, if you really think about it, you are the creator. Everything else is just a thing. Nothing else really has agency. Everything else is just a fancy machine. But in World Two, it's very different. The principles are real. Look at the difference ‑‑ "Eileh toldot hashamayim v'ha'aretz" ‑‑ it's a story of heaven and earth. It's not even a story of God. God takes the co-starring role, and man takes the co-starring role. So the things that are being created have a much greater agency in World Two. It's really about them, which means that there is no planning, right.

World One is all about planning and executing, as if you can plan it and execute it. You can if you're building a building. You can if you're building a robot, if you're building a machine, but if you're building organically, there is no planning. All there is, is being there and saying, oh, so what can you use now? Oh, I see, it's not working out for you. It's almost like you have to accept a certain amount of not good as part of the game when you're creating organically, because you can't control it. It's how this thing is going to develop and it's going to need something else now, so it's going to need something else now. So there's a certain type of agency ‑‑ sort of God saying to man, look, you're going to have to develop and I'm going to have to be there and I'm going to have to ‑‑ we're going to have to figure this out together. So let's see how this works.

Okay. So let's ‑‑ guys, we're almost out of time. I've got five more minutes with you. I want to cover a little bit more ground with you. So hold on to your hats and let me just take you through one more of these.

Okay. So what happens next? What happens next in both worlds is animals. Animals appear and animals are going to appear in ways that dovetail with each other in a very fascinating way. Let's look at how animals appear in World One. "Vayomer Elokim" ‑‑ on the left‑hand side of the page. This is now from Genesis 1. "Vayomer Elokim totzei ha'aretz nefesh chayah l'minah." Now, "nefesh chayah," (living soul) is going to come into the world. How? Through a command to earth to produce a living soul. So as we talked about before, that God is literally commanding the earth, this inanimate thing and God is so powerful, that even inanimate things listen to Him.

So the earth gets these marching orders, earth, I don't want you to come back to Me until you come out with lots of living souls. I want some things that live, but I want them to have a soul. I want them to have a mind as well. You're the inventor in mind, see what you can build. Mutation, natural selection, I don't care how long it takes you. Don't come back to Me until you've got beings that have some sort of rudimentary sense of mind. So first there's ‑‑ what?

Audience Member: There's no man in World One?

Rabbi Fohrman: No. There is no man in World One. Just one second. Slow down. So what you have is the earth gets going, right, 3.8 billion years later, earth presents God with a deer. It says this is the best I could do. You know, I started with amoebas and then I had little multi‑celled things, but eventually this is what I got. You know, it can't really think its way through a math problem, but it's got a mind, it can figure out where to hunt and things. This is the best I could do. This is as much mind as can come from the earth. You can get some mind from the earth as a byproduct of just physical components and the

neurons firing and synapsis going this way and that way. Here's the best I can do. God says, fine, I'll take it.

So let the earth bring forth living souls. Again, all of these things are living souls in the sense that there's two aspects to them. There's a living aspect, there's this thing that moves, that lives in the world. But there's also the soul to them, but the soul comes from the earth.

"Totzei ha'aretz nefesh chayah l'minah b'heimah varemes v'chaiso eretz l'minah vayehi chein." "Vaya'as Elokim et chayat ha'aretz l'minah," each according to their kind. Each according to their kind and God saw that it was good. That's World One, how animals come into the world.

Now, look at how World Two, you have animals coming into the world. "Vayitzar Hashem Elokim" ‑‑ and it's fascinating because it's literally at both stages in the process, they're playing up with each other. "Vayitzar Hashem Elokim min ha'adamah," so God causes to form out of the ground, "kol chayat hasadeh," all of the animals, all of the beasts of the field. "V'et kol of hashamayim vayavei el ha'adam," and He brings them to man, "lir'ot mah yikra lo," to see what man will call them. The purpose of the animals in this world is to possibly facilitate oneness for man. "V'chol asher yikra lo ha'adam nefesh chayah," there are those words again. Right, you see that it's amazing how living soul is going to play out in both cases now. Anything that man would call a "nefesh chayah hu sh'mo."

Now, let's go back to Nachmanides' interpretation of these words. The way Nachmanides understands that is the way man would understand, whether or not he had found a mate, is man is supposed to say ‑‑ the gameshow is, what's the bachelor game show?

Audience Member: The Bachelorette?

Rabbi Fohrman: Bachelor, Bachelorette? The Dating Game, right? So the way it's going to work on the dating game is that if you could honestly call this a living soul, you can have it, then this can be your mate. Now, what does God know? God knows that man's only experience with a living soul is himself. How did man become a living soul? Man became a living soul in a different way than animals did. "Vayipach b'apav nishmat chaim vayehi ha'adam l'nefesh chayah." Man had a body from the ground, but the way he became a living soul, was when God breathed into his nostrils the breath of life. That's how he got his mind. So man's mind is categorically different than the deer's mind. It doesn't come from the ground, it comes from the heavens.

Therefore, so God says, okay. So I'm going to bring all these animals to you. You find one that feels like a living soul and you can have it. Right, so man dates all of these animals and feels like there's nothing that really feels like a living soul, because it's true that they have bodies and it's true that they have souls, but there's something about their souls that's not resonating with my soul. Therefore, the living soul of animals is lacking. So it's fascinating because you really see how these two worlds are now playing off of each other.

The animals in World One are being created as living souls because they're emerging from the ground,

but man is having a hard time finding anyone that's a living soul for him, because his living soul is incompatible with them, because it comes from God. The soul comes from God.

I'll leave you off with one final thought as regards to marriage for people, I think, that emerges out of this. Which is that, you know, as parents marrying off kids, there is at least some inherent sense of loss in marriage. Right, because you're losing somebody. As the Torah itself it going to say that, "al kein ya'azov ish et aviv v'et imo v'davak b'ishto," you're losing something. But it's interesting that if you think about it, as parents, what solace do you have for the loss of your kids?

Audience Member: Maybe you're going to have grandchildren.

Rabbi Fohrman: So you've got grandchildren. You've got the happiness of your kids. You have a lot of things. You have your kids being happy, you have grandchildren to look forward to, you have lots of things. One interesting thing, I think, that you have, is this. Which is, think about it from God's perspective. God is about to lose man in a way, because think about it. All man really wants is to unify with God. What is God providing for him?

Audience Member: A wife.

Rabbi Fohrman: A wife. Another kind of unity that's going to take away some of that energy. That's part of the, "al kein ya'azov ish et aviv v'et imo v'davak b'ishto," that he's going to stop focusing on trying to get back towards his source, because he's got another unity that preoccupies himself, that he can feel that delicious sense of oneness with. So he doesn't need to somehow climb back into the world. But God says that you need to pick someone who's a living soul, just like you.

Now, what does just like you mean? Where's your living soul? The fact that your soul came from Me, which means, you need to see in her a similar sense of soul that came from Me. What's interesting is, is that, I wonder if ‑‑ I don't know if this is true, I'm just speculating.

If in the marriages that work, right, there's marriages that work and marriages that don't work. I remember coming across, just years and years ago, there was a girl who I did a summer camp with and she'd just gone through this broken engagement and I asked her like what went wrong? She said that the guy that she was engaged to was completely fixated on his mother and just couldn't break away from her and just, I needed to be exactly like his mother. So that, terrible thing.

On the other hand, I wonder if in the marriages that work, in some sense, there is a little bit of this sense that I came from my parents. That I'm looking for someone who has some sort of quality that resonates with that quality that I feel, that when I look at myself and say, one of the things I'm happiest about, I'm most proud of, that I feel came from my parents, right. I'm looking for something in my spouse that resonates with that kind of quality and when I have it, I feel that, okay, I can take that.

At some level, you're not really leaving behind your mother and your father completely because you're taking something from them that you see in this person and saying, here is something of your best

qualities that I see in myself and it's a certain kind of solace for parents. That, oh, if a parent looks at the spouse and says, no, there's like nothing here that resonates of me at all. You know what I mean? At that point it's like, oh, my God, what are they doing? Do you know what I mean? But if a parent can say, oh, now I get it. I see, there's something here, right. So then that works and you see it, I think, in the very first marriage, over here.

With that use of comparative, that God says, that you need to find someone that you can call a living soul. Someone who you can see a little bit of Me in, a little bit of God in.

So I'll leave you off with this. We'll pick up next week.

Rabbi Fohrman: I don't want to give us a hex or anything or good luck, but I think we should be able to actually finish the comparisons of world one and world two, where we've been going through in the two creation stories towards the end, at least as I see it. Let's see if we can finish that today and then we can go on to the next major task on hand. We should really give it a new title, Shoshanah, start a new series and call it Week 1. But it will be a continuation of this after we finish. So, let's finish first and then see where we're at.

Okay. Last week, the last thing we did, I believe, was we looked at this section over here. We were up to about five, six through each story. We were up to the story of the creation of animals.

I believe that one of the main points I made to you, that the thing to keep in mind when you look at the creation, is just the set table. The idea is that in about 25 different ways we've been looking at ways in which world one has paralleled world two. It's not just that the worlds are parallel in sort of generalized kinds of ways, that they talk about similar kinds of things in different ways, but the order in which things appear, you can discern a kind of parallel, literally, going down, like, 25 different elements.

We are up to about the 20th of those, which was the creation of animals, in each world. Those two pieces emerge right where you'd expect them to emerge, in each story, they're parallel one another.

The thing to keep in mind, when you look at these parallels, as we discussed last week, is the words nefesh chaya. The way you see the difference between the advent of the animals in world number one and the advent of the animals in world number two is paying attention to how the word nefesh chaya specifically is used.

Again, in world one, what you have, you have a command issued by God, the Master Planner and Creator to the earth, to bring forth nefesh chaya, "totzei ha'aretz nefesh chaya l'minah beheimah varemet v'chayto eretz l'minah vaihi kein."

What happens is there's this command issued to the earth to give forth nefesh chaya. And animals, of course, as we talked about last week, have two elements to them. They have a bodily element and they have an element of mind or consciousness, and hence they are compound words.

It's not just called animals although -- it's interesting that even in English the word animal is very similar to part of the word nefesh chaya. Animal comes from an animated being, a being that actually moves, which would correspond to the chaya part of nefesh chaya, that which lives and which, so to speak, moves around on the earth. That's one aspect of animals. The other aspect of animals is nefesh, which is to say their mind, their consciousness.

However, the thing to the keep in mind here is that both of these disparate elements of animals in world one are a product of the land, the way the land creates animals. The land is the parent to the animals. It's almost like an evolutionary process. Animals get more and more sophisticated until animals have rudimentary mind, not necessarily self-conscious, not necessarily moral free agents like human beings,

but rudimentary minds, in some way, shape, and form. But it's all a product of there, "totzei ha'aretz nefesh chaya l'minah."

By the way, those of you who listen to the podcast, if you do, or the radio, Radiolab, which is a product of the local station, WNYC, over here, it's a very interesting show, had a piece this past week on the mating habits of birds, which was very fascinating.

Specifically, it focused around a certain kind of bird, I forgot what it was called, but it was a certain kind of bird that had a very strange aspect to it. The way that the mating rituals for this bird is that the male would make a huge structure for the female, about three and a half feet tall, constructed out of wood, and that the female would sit in that structure and then would get to, sort of, evaluate potential mates, males.

The males, in order to impress the female, would actually have to -- they would practice this for years, before they were ready to actually try to court the female, what they would do is they would actually create art projects. They literally would create the most beautiful things that they could find. They would bring parrot feathers and they would create this whole sort of menagerie.

What they were creating wasn't like they were showing how powerful they were, it wasn't like they were showing that they were the healthiest mate or something like that, they were actually showing their aesthetic sense. If the female, kind of, liked what they put together and the man could sort of move her with this beautiful show of art, so then they would be a pair.

It is kind of interesting -- when you think about one of the points that they were making was generally when people have thought about the theory of evolution and thought about it in terms of animals not being interested and that kind of stuff, just selecting for power and just selecting for longevity or things like that, but the notion that aesthetics, aesthetic appreciation would be part of the animal world. As religious, you might see this as the very end of nefesh chaya, how far can the earth get in creating a nefesh chaya. If you create a nefesh chaya with the beginnings of rudimentary experiences of beauty, understanding beauty and appreciation of aesthetics.

We, though, are different. Because we're different, when God seeks a mate for us, God again creates the animals and yet, man rejects all the animals because what he's asked to do by God is "v'chol asher yikra lo ha'adam nefesh chaya hu shmo," man is asked to name the animals.

We spoke about Nachmanides, and Nachmanides says specifically that man is being asked to name the animals and see if among them he finds a nefesh chaya that feels like a nefesh chaya the way he is a nefesh chaya. That's how Nachmanides, sort of, understands it.

Man is a nefesh chaya in a fundamentally different way than animals are a nefesh chaya, in the sense that our higher-ness comes from the land, because God created us from the land, but our nefesh in world two comes from God, where God breathed into our nostrils a breath of life, "vaihi ha'adam l'nefesh chaya," and that's how man becomes a nefesh chaya.

Again, we're looking at the words nefesh chaya here as the signal difference between man and animals as you have animals created. That's what we talked about last week.

What I want to talk about this week -- give me one second Mrs. Shohar (ph 00:08:34) -- what I want to talk about this week is the reason for creating animals in each world and I want to explore that with you. What's the reason for the creation of animals? Why do animals appear in each world? What's their purpose, what's their larger meaning? Yes.

Audience Member:The question is why is it that God thought that he could find somebody.

Rabbi Fohrman: Mrs. Shalev made a couple points, one the notion that the naming is specifically a naming that Adam is asked to do with the animals, specifically something he needs to do verbally through his power of speech and power of language.

One of the things that sets apart man from animals is his ability to synthesize speech into language, not just his motor ability to synthesize speech into language, but also his ability to string together concepts in language.

There's an interesting book by, not a religious person, by Yuval Noah Harari, called Sapiens, A Brief History of Humankind, and in that book, he argues that there are three great revolutions in the history of mankind.

The latest great revolution was the scientific revolution, the revolution before that -- anyone wants to guess what the next great revolution before the scientific revolution was that changed everything for men? Before the scientific revolution. The scientific revolution is the 1600s, so the beginning of the scientific method, Galileo, these guys, Descartes, before that.

The industrial revolution is well after that, that doesn't even count, it's just an afterthought to the scientific revolution. But before the industrial, before the scientific revolution.

The second great revolution, according to Harari, was the agricultural revolution, which is man's ability to domesticate crops. That changed everything. Because once you could domesticate crops, then you can have urban civilizations, because then man can settle down in a particular place, know that there is a steady source of food, and be able to feed a large population with crops that he grew himself. Rather than hunting or gathering, when I have to follow the food, I have to always be on the move and I can't create a large urban population. I can only feed as many people as I can happen to gather food.

That was the second great revolution, the ability to domesticate crops. What was the first great revolution? Long before the agricultural revolution, in his view, a more significant revolution even than the scientific revolution and more significant revolution than the agricultural revolution. The earlier you go in item, the more significant the revolution.

It was, what he calls, the cognitive revolution, which was the ability to synthesize speech actually, the

very first tool that man ever learned to use. Long before he learned how to use a gun, or long before he learned how to use a pickaxe, or a hoe, or a rake, to cultivate land, was a tool within his own body, was his tongue.

The ability to use your tongue to synthesize words and to be able to string ideas together to form complex ideas and to communicate them to one another, was the greatest power that man ever devised, and that's what allowed him to leapfrog ahead of any other competing species.

His view, if you think about early man, so there are many different kinds of early man, Neanderthals, homo this and homo that, but ultimately, it's only Homo sapiens that make it.

By the way, what allowed Homo sapiens to dominate every other humankind of species? It was their ability to do this. Their ability to synthesize speech and their ability to string together ideas made them just orders of magnitude more powerful in their ability to coordinate their actions, coordinate their ideas, and basically dominate everything else.

The scary side of that, Harari asks you to consider, is that in all animal species, including our own, in all animal species, there's no such thing as a genos with only one species. If you have any kind of animal, a deer, a deer has lots of cousins, there's antelope, there's all these other kinds of deer. They're not exactly the same species of deer, but in the same genos of deer.

What else is in the same genos as man? Homo sapiens is our species. But what other homo is there, other than Homo sapiens? Where's Homo erectus? Where is Neanderthal? Where are all these other species?

You never have a nature, a genos, with only one species in it.

We know that there are other species. We can find the bones of Homo erectus, we can find these other ones, but how come they didn't continue to live? All the other species of deer continued to live, even when there's deer in the world. All the other species developed and continued to live even when there were elephants in the world. How come there are no other species of homo other than Homo sapiens?

What's the answer? Once we learned how to speak, what happened? Audience Member: We vanquished them.

Rabbi Fohrman: We destroyed them all. Basically, we murdered all of our brothers. Audience Member: Survival of the fittest.

Rabbi Fohrman: Yeah. But survival of the fittest doesn't account for -- it was more than survival of the fittest. Survival of the fittest doesn’t mean there's only one species of deer, the most agile kind of deer. This population of deer is in this area of the world, there's antelope over here. You figure out ways to divide the pot. Somehow, when it came to our own species, we didn't do that.

I wonder, by the way, from a religious standpoint, if you go back to the earliest story that we have after the Garden of Eden, isn't it interesting that it is the murder of a brother. One wonders whether the story of Cain and Abel is the Torah's way of telling that story. I don't know. It's something to put out there, who knows, but is there some aspect of the meaning of Cain and Abel which is an allusion to that. Don't know.

But anyway, it is true that part of what makes us special, as human beings, is this power to synthesize ideas. It's speech that makes us powerful, but it also can be misused and speech can kill, and lashon hara is only the latest example of that. Speech literally can kill. It can be used to kill.

The meaning of the creation of animals. Here's what I want to wonder with you, as to how these two sides of the picture, sort of, play off of each other. What can we learn about the meaning of animals, from how animals were created in world two and how animals were created in world one?

What's interesting is that in world one, it doesn't say why animals were created. It just says that they were created. Let's just understand how animals come to be in world one. What happens? There's six days of creation and as each day comes, God just creates the next thing.

Sometimes God gives you a reason for why He's creating it. For example, when God creates the sun, the moon, and the stars, God says why He's creating the sun, moon, and stars. He's creating the sun, moon, and stars, "v'limshol bayom u'valailah," to rule over day and night and to be there to provide calendar, to provide heat, to provide light, all these other things.

But, when it comes to animals, God just creates them. "Vayomer Elokim totzei ha'aretz nefesh chaya l'minah," let the land bring forth all of these animals, "beheimah varemes v'chaito eretz l'minah vaihi chein."

Now, notice also that the very next thing that is going to be created after animals is, of course, people. People are going to get created after animals.

The questions is, okay, so what exactly are those animals for? We all hear about them, but it could just be

-- one possibility is they are an end in and of themselves, creation demands a full cornucopia of creation and they're there just as ends in and of themselves, but there are other possibilities also.

For that, I want to look towards why animals were created in world number two. World number two, why were animals created? What were they created for? "Vayitzer Hashem Elokim min ha'adamah kol chayat hasadeh," God had looked at man and said it's not good for man to be alone, I need to find him a mate to go with him, and then God had created animals as potential mates.

God had created animals as potential mates and brings them to Adam to see what he will call them and then Adam goes and tries calling them all names but can't find himself a mate and then He creates Eve.

A very different reason for the creation of animals in world number two, that world number one doesn't

really seem to have a reason for the creation for animals, world number two does, as potential mates for Adam. Is there any sort of linkage between world one and world two here?

So, I want to ask you a question about world two. This is something that has always puzzled me, but I never had a good answer for it. Doesn't it seem strange that God would create the animals -- first of all, we have Mrs. Shohar's question, which is it obviously wouldn't work, so what's the deal with that. It sounds like a charade, like God creates the hippopotamus, and man has to take the hippopotamus, and then he has to take the flamingo, and then he has to date the snow leopard, and every time he's so disappointed, it's not working out, and it just seems like a charade.

That's a strange aspect of it. It seems obviously futile. Now, of course, it's only obviously futile from God's perspective. Man doesn't know it's futile until he actually checks out all the animals. Through discovery, he discovers that none of them really feel like a mate for him.

That's one question. Another question is okay, so if you're telling me that in world two the only reason why the animals are here is as potential mates for Adam, what problem arises by the end of the story?

Why keep them around? Isn't that a good question?

If that's the only reason why they're here, to be potential mates for Adam, once we played the bachelor game and they've all been dismissed, so then the contestants leave the show. How come the animals stick around? What good are they? They failed as potential mates for Adam and God should, sort of, do away with them because they didn't work out, if that's the only reason why they were created.

This always bothered me. What's the deal with that? If they aren't going to be eizer kenegdo, what are they going to be there for?

I think there's a tantalizing answer to that, which is -- you tell me what the answer is. What do you think the answer is? In world two, why keep the animals around?

Audience Member: I have another question. We know the snake had speech. Are were talking about synthesized speech, are we talking about consciousness? They’re not the same as animals we know today.

Rabbi Fohrman: The question is about the snake. I want to leave that question until we get to the snake. But the snake seems to be the most developed animal, i.e. nefesh chaya to the nth degree, to the point where you have all of the proto human capabilities of humanity that are beginning to express themselves in the animal world, so it’s the ultimate test. Can you still recognize your own humanity in the face of a challenge from an animal that is so humanlike?

As you pointed out, the snake can talk, we have this talking snake. And not just a talking snake, evidently, it's a walking snake too, because the snake moves with its legs later on. Also, a snake that seems to like good food because he gets cursed to eat the dust of the earth, but before that seemed to enjoy good food. And the snake is also crafty because the Torah tells us it's crafty. So, you have an intelligent, walking, talking snake that enjoys good food. The question is what makes the snake a snake

as opposed to human?

This is the challenge, really, for man, which is can you understand what makes you, you. Can you get in touch with your inner nefesh-ness and be able to stick with yourself even from this? Seeing that no, there's something fundamentally different here, I come from a different place, and that was, sort of, the ultimate, in a way, the ultimate challenge of the snake, I think. I talk about this in my book, The Beast that Crouches at the Door.

Audience Member: I'm just remembering about the book. That's where I'm getting my question. Just in my mind, when I read it in the book, the question in my mind came up, what if the snake was representative of the animal species. What it's vying for is the top position. But if he lost the power of speech, when he lost the power of speech, because of what he tried to propagate by basically trying to have Chava be his, and therefore dominate.

Rabbi Fohrman: Possible, since we don't have evidence for it. Okay. But I want to bring you guys back to my question here. My question is if the animal contestants lost the game in world two, how come they're still in the world? Yes.

Audience Member: I'm just wondering if the nefesh chaya are more spiritual, the nefesh is something...

Rabbi Fohrman: Okay. Interesting. So, the animals, you're suggesting, continue to play a role, because, by contrast, they remind man who he is. The suggestion is that if animals failed, they should stick around as a failure so man can always look upon them and by contrast understand that you know what, I'm different from these, and remind me of the scenario. You want to say "vayavei el ha'adam lirot mah yikra" you want to say is the animals calling Adam? The simple meaning of the text is "vayavei el ha'adam," God brought all of the animals to Adam, "lirot," for God to see, "mah yikra," what Adam would call the animal.

Audience Member: But "mah yikra" is singular.

Rabbi Fohrman: Yes. That particular animal. What he would call each. Each in English is singular. Anyone about which -- any of each that man would call a nefesh chaya, it would be his name and he could then have it. What were you going to say Shoshana?

Audience Member: There are actually two comments. One is related to what you said, that as a professional reminder that, like, gets frustrated with his life, that she's the one that's actually meant for him, kind of the same idea. If you think that, maybe, a couple is not the right one, look back at these failures, and you see that no, she's that one, she's mine. That was from Karen Goldberger (ph 00:28:21), and then Siam Jesse (ph 00:28:23) says that animals do a lot of work that actually maintain earth, so they do a lot of the work for mankind. All of their activities in daily life, making plants grow, all the stuff they do, fertilizer, they help man to work.

Rabbi Fohrman: Exactly. So that's what I want to actually suggest. I actually have that over here in the

blue, you can see it on the screen. Animals really are designed as eizer kenegdo. Think about what eizer kenegdo means in its larger sense.

See, you're all focused on eizer kenegdo in terms of the mate, but that's a classic example of, sort of, reading with only the end in mind, which is that in the end, "e'eseh lo eizer kenegdo," what does it mean eizer kenegdo, so given the story that evolves about mating, we think the only possible interpretation of eizer kenegdo is mate.

But if I just, sort of, out of nowhere said man needs an eizer kenegdo. You wouldn't know that that means he's existentially lonely, he needs a mate. It also could be he needs an eizer kenegdo because he's got another job. Think about the job of man in this world, in world two. What's he supposed to be doing, in this world? He's supposed to be working. What's the words for it? "L'avdah u'l'shamrah," he's supposed to be cultivating the garden. Remember? He's the great cultivator of the garden.

Now, if you remember going back to the rivers part of the story, what was the deal with the rivers? The rivers were there to extend life. Then, what was man going to do? Man, finally being in the world with the rivers, was going to be able to irrigate and draw water from the rivers to then create this lush plant life throughout the world.

Remember, the larger focus of man at this point is vegetating life. It's all about "toldot hashamayim v'ha'aretz," it's all about cultivating the vegetative life of the world, and man has something to do with this. He's going to take these rivers and he's going to cultivate lush plant life, not just where it rains, but in all the river valleys and beyond, because he's going to be able to draw the water and irrigate them.

But now, pre-industrial man, there's one piece missing. What's the thing that he's going to need in order to be able to get all that water inland? He can't carry it all himself. "E'eseh lo eizer kenegdo," I need somebody to help him, along with him. Who's that going to be? For centuries, for millennial, that was animals.

Animals would come and would help him fill the earth. The ox would help him pull the plough and would help him drag the water inland. It was only through the combined activities of man and his servant, really the animals, that he'd be able to do that.

If you think about it, with the original God's plan, God has this plan that it's not good for man to be alone, "e'eseh lo eizer kenegdo," so we might then express it or build out that idea, that it's not good for man to be alone actually had more than one facet to it.

It might be that it's not good for man to be alone because he's lonely and there's no romance so he needs a mate, but the other part of it's not good for man to be alone might just be that he can't actually do his job if he's all alone.

What's the great way to, sort of, kill two birds with one stone? If you could create animals and there might be an animal that actually man would think is really a nefesh chaya just like him, so then the

animal could work with man during the day and share a bedroom with him at night, and man would no longer be existentially lonely and man would have the help he needs.

In the end, the animals can't do the latter, they can't be an existential companion with him, so for romance, man will have to look elsewhere. But where were the animals successful in being eizer kenegdo? In being able to work for him. Therefore, the animals become only workers with him by day but not companions with him by night, so to speak, or can't have that other kind of connection with him.

Now, once you see that -- then I'll take your points -- now go to the left-hand side of the screen, where you can now see the commonality between the two worlds. Isn't it interesting that in world one, what's developing, God is making more and more things? He's about to make -- remember, what does God want to do in both worlds, but especially in world one? God wants to institutionalize some sort of self- replicating system so that this world works.

There's going to be the sun, moon, and stars, and they're going to rule over the day and over the night. God is about to make the ultimate ruler, which is man, who is going to be the ultimate, sort of, executive vice president of creation who has a job to rule over all of the animals.

If you think about that, part of what ruling over all the animals means is this, which is these other animals are going to be his servants in his job. Now, what's his job?

The job of man in world one is a little bit different from the job of man in world two. The job of man in world two, we were talking about before, was to cultivate vegetation. Why? Because there's this unity between heaven and earth that needs to happen and the children and vegetation and someone needs to take care of it and all has to do with that oneness idea.

But in world one, there are very different priorities. Agriculture is still a thing but for a very different reason, which is the world, man who is going to be the great executive vice president of creation, what is he going to do with the world? So, he's a creator, like God is a Creator. What did G-d do when building the world? God, in world one when he built the world, He did melachah, which means to say that He planned with His mind and then He executed, so to speak, and He planned things out and executed and evaluated them, and now man too is going to be able to plan things out and execute and evaluate them.

One of those things are going to be crops and the types of things that he's going to want to plant. In world one, man is also going to be involved in agriculture, but for a very different reason. Not because there's this need to bring heaven and earth together and all of that, but just for totalitarian reasons. I want soy beans, I want to build up a world, the earth is my playground and I want to expand its creative potential. Therefore, man's going to get involved in agriculture, he's going to get involved in technology.

But he's going to need help. What's his help? His help is going to be the animals. So just before the executive vice president jumps into the world on day six, right, right before that you have the creation of

animals putting into place the middle management which is going to be able to help them in building up the world.

You see both aspects of this. The animals are there as, so to speak, servants of man, but for different reasons. Sort of doing the same thing, but for different ultimate reasons in each of the two worlds. That's, kind of, the point I wanted to make.

Just the blue over here. The animals are designed as eizer kenegdo. They fail, but do they fail completely? In the end, although the animals don't existentially complete man, God isn't playing a trick on man, they really are eizer kenegdo, the only question is how much. They'll help him in his job of "l'avdah," fertilizing, ploughing, cultivating earth and taking care of it, the way agriculture works in world two.

They are half time an eizer, during the day. The possibility that doesn't work out is that they can be an ultimate eizer kenegdo, sleep with him at night and work with him during the day. In the end, only the latter is only possible.

On the left-and side of the screen, the blue, the animals, because they're nefesh chaya, possess the rudimentary mind. They're ultimately going to be great assistance for man in building the earth and conquering it. That's the way agriculture works in world one. And they'll be assistance in developing technology. They'll plough the earth, they'll pull bricks around.

In other words, the fact that animals are nefesh chaya, "totzei ha'aretz nefesh chaya," in world one, really does make them great servants. Imagine that they couldn't do that. If you couldn't command -- you can command a horse. A horse has enough mind to understand when you're telling it gallop and go straight ahead or turn left or turn right and the fact that they have enough mind to do that makes them really great servants. They're these little, sort of, robots that we can command to help us create things. Yes.

Audience Member: World one sets up the hierarchy and world two sets up the relationship.

Rabbi Fohrman: Yes. That's a very good way of thinking about it. The comment was that world one sets up the hierarchy and world two sets up the relationship.

By the way, you know, where is that more true, in a way, or more potentially true than in the next piece of things which is going to be the ultimate relationship between male and female, man and woman, in these two worlds. Which is, again, in world one. If you think about it, let's just play this game a little bit, if I'm man in world number one, how do I look at woman in world number one? Who is woman? Who am I? I'm the master creator and builder of this world. Who is woman? Someone I can create with.

Now, without woman, what can't I do? I can't procreate, I can't really create. I don't have that ability to create biologically. Man sees in woman, now, to the extent that world one is a world in which the power of creation is dominant, my ability to exercise power as master and creator and king, so man looks at woman and sees in her a key to power, the power to create, and to dominate, to fill the world with all of

these progeny.

Now, if you look at world two, how does man see woman? World two is all about oneness so woman is the possibility of becoming whole. Very different. Again, the power of relationship in world two.

Hierarchy in world one. Hierarchy is interesting, because when man looks at woman there is no hierarchy, because even in world one, certainly not in world two but in world one, there's no hierarchy because neither can create without the other, so they both need each other. But there is a certain dark possibility, which is the possibility of hierarchy. If you, sort of, play things out, what could happen in world one if world one stays world one?

If there's a world in which power and control are the dominant values and man looks at woman and says can't create without her, so play out the story. Man needs her. Now what? He could dominate her, because he happens to also be more powerful than her. He happens to be physically stronger than her. He could dominate her even though she's not willing and get his creativity that way. The possibility of hierarchical, of a hierarchical relationship, looms as a dark possibility if world one starts to go off the rails.

The question is what if you have what I need and you won't give it to me and I'm stronger than you. In a world of power, do I take what I want against you or not?

What's interesting is that doesn't start, though. It starts with you two together, "zachar u'nekeivah…pru urvu." All I'm pointing is that there's something, sort of, inherently unstable in world one, because will it stay that way.

Audience Member: Just to talk about world one, the term of nefesh chaya, is it used in world one? Rabbi Fohrman: Yes. Right here. When God creates animals, they're created as nefesh chaya.

Audience Member: I was going to ask the question. We don't call animals nefesh chaya. We call them chaya. The term nefesh, where did that derive from? Nefesh, to me, is, like, nachash, maybe, just a little connection.

Rabbi Fohrman: Let me just pick up on the first thing you said which is an interesting point, that as a matter of fact, we don't call animals nefesh chaya. When they're first created, they're called nefesh chaya, but isn't it interesting that later on they become known as the chayat ha'aretz?

Audience Member: I'm curious if what happened with the nachash -- I'm stuck on this point, I'm sorry. Meaning that, is the snake responsible for the nefesh portion. Nefesh means mouth, speech, and nachash and nefesh are almost the same words. Again, just thoughts.

Rabbi Fohrman: I don't really know. I think it is an interesting point. I'll just leave it as -- put it out there so you can think about it, but it seems interesting that we don't call animals nefesh chaya. God calls them that. We call animals chayat ha'aretz.

One thing I will say, actually -- this will actually come into play in a moment, but as -- well, actually, it's even in world two it happens, because when God creates the animals, "Vayitzer Hashem Elokim min ha'adamah kol chayat hasadeh," all the beasts of the field. There too, God is not referring to their nefesh. Probably the reason is because the whole point of the chayat hasadeh in world two is that their nefesh is not the same as man and man has to recognize that by declaring that they're not nefesh chaya just like he is.

Audience Member: Is he nefesh chaya overall under same species and genus -- can man be included in the overall nefesh chaya, like you were saying before, and that's a broader category.

Rabbi Fohrman: That's interesting. That's an interesting possibility. You could look at nefesh chaya as a genus characterization, almost like the animals are man and then the chayat hasadeh becomes specifically the animals where the nefesh is de-emphasized, even though technically they're a part of nefesh chaya, but we relate to them as moving things in the field and not the nefesh.

Audience Member: Maybe the nefesh is not sophisticated enough, which is why he needed specifically a woman, because the nefesh chaya -- that's why he brings them to man and he calls them and he realizes his only option is "asher yikra lo…shmo."

Rabbi Fohrman: Yes. The nefesh is de-emphasized. Let me just make one other point here and then I'll move on. It's interesting because in the early creation story, man is not allowed to eat animals, but ultimately man out of the flood does eat animals. If you think about it, we continue to relate to animals as chayat hasadeh. We don't relate to them as nefesh chaya.

How difficult is it to eat animals when you relate to them as nefesh chaya? It is much more convenient to relate to them as chayat hasadeh, isn't it? Because you begin to see the sort of commonality -- the more commonality you begin to see with animals, the more you feel squeamish about eating them. It's almost like man has, has to, de-emphasize the nefesh part of the animals if he's ultimately going to eat them.

They need to become, in his mind at least, just the chayat hasadeh.

I want to try to finish this today, so buckle up your seatbelts and let's more on in our last 18 minutes here.

What's next in each world? Animals were created in each world and the next phase, I want to suggest, is what I have written here in blue. Man's understanding that he is different, one king to rule them all.

Shoshana, that's our word of the rings reference, one ring to rule them all, one king to rule them all.

What is their one king to rule them all in each world? Let's look at the left-hand side of the screen, world one. "Vayomer Elokim." At this point, animals have been created, the next thing that's going to happen in our world, world one, is the advent of man. Who is man? Man is the one king to rule them all. You have the animals, you have everything else.

"Vayomer Elokim na'aseh adam b'tzalmeinu kidmuteinu," let us make man, "v'yirdu bidgat hayam u'v'of

hashamayim," he will conquer, he will be the ruler, the king over all fish, all foul, all animal life, "u'v'chol ha'aretz u'v'chol haremes," anything that creeps upon the ground.

On the left-hand side of the screen, having created animals, God wants someone to rule over them and dominate them. Someone who is going to be a proxy for God, someone who is going to rule over all animal life, be executive vice president of creation.

Where will animals be in the hierarchical structure? Animals will be below man in our organization chart and will assist him in building the earth.

Interestingly, in the red, man still, as king, doesn't have ultimate power over animals. Why? Because he can't eat them. He can't eat them. Keep that in mind.

Audience Member: How do you know that from the verses?

Rabbi Fohrman: How do you know that from the verses? You don't really. All you do is you have the slightest little hint. It's going to become clear later. Later on, it's going to become clear that, when man is giving his blessing, that he's going to eat vegetation along with the animals eating vegetation.

The idea also is that if you're a ruler, if you think about it, if you're conceived of as a ruler, what does a king do with those he rules over? He rules over them, he doesn't eat them. That's not what kings do.

That's more than a king. I'm relating to you as a thing if I eat you. A ruler, I'm there to make a good world for you. You're my subject, you have to obey me, but it's not, like, you show up on my breakfast plate.

There is, at least, implicitly in that language, "v'yirdu bidgat hayam," that you will rule over the animals, a, kind of, sense that you'll have power over them. But ultimately you hear the foreshadows of what you're going to hear explicitly later, which is you don't get to them. You eat vegetation.

Let's look now at the right-hand side of the screen. I want to get to these corresponding aspects. Right- hand side of the screen, we have a different story evolving. The story was about how does man find his mate. Animals have been rejected as mates.

Right after that, the language for rejection, our next words are "u'l'adam lo matza eizer kenegdo," and man never found someone who could fully be an eizer kenegdo, someone who could feel like he made him whole.

Where do you see in this the notion that there's one king to rule them all? Look at the first part of what I put in blue. Man's understanding that he's different, one king to rule them all. You see in world one man's understanding that he's different was that I'm the king, I'm the conqueror, I'm the one in charge of everyone.

But isn't it interesting that in world two, "u'l'adam lo matza eizer kenegdo" man also understands that

he's different? In the process of naming all these animals and not finding a mate among them he has come to understand his uniqueness as a human being.

Now the only question is what does my uniqueness as a human being mean to me. And now, if we can interview world one man and world two man, they would have a different way of describing their uniqueness-es.

Let's interview world one man. World one man, what does it mean for you that you're unique in the world? You're a human being, you're fundamentally different than everyone else, talk to me about what that means. What does that mean?

It means power. It means I'm in charge. I'm at the top of the organizational chart. I can exploit all these other resources for my ends, for whatever ends I choose. That's what it means for me to be different than everyone else.

Notice that that's what's described in world one at this point. "Vayomer Elokim na'aseh adam b'tzalmeinu kidmuteinu v'yirdu bidgat hayam u'v'of hashamayim," you can have power over all these animals, you can do what you want with them. He's going to be king.

Notice that in world two man understanding that he's different doesn't come with any of that. It doesn't come with any sense of power. It doesn't come with any ability to exploit. All it comes with is loneliness. "U'l'adam lo matza eizer kenegdo" man just couldn't find anyone.

Because the issues of power don't concern world two man. That's not what he cares about. I care about being whole and I can't be whole with animals and that's all I know. Am I more powerful? I don't really care whether I'm more powerful. Can I exploit them? I don't really care whether I can exploit them. The point is I'm lost, I feel bereft, I'm lonely. What am I going to do about my loneliness? "U'l'adam lo matza eizer kenegdo."

The right-hand side of the screen, God creates all these animals to see maybe he's going to find the ultimate companion, but it doesn't work. The bodily point of man might find union among the animals but not the spiritual part of man. He's looking for a nefesh chaya like himself, someone who's nefesh-ness feels like it's the same as his, feels like it comes from G-d's breath too. Thus, man feels himself alone and set apart from the animals, above them, in a way he never sensed previously.

<an understands in world two that he's above animals also, I am above them, I have a certain spiritual component that they do have, but that doesn't make me feel superior to them. It doesn't make me feel like I can exploit them. It just makes me feel lonely because I can't connect with them.

Unlike world one man, he's sensing his differentness would revel in his power, world two man just feels lonely.

Therefore, yes, animals will continue to be eizer kenegdo, but only in a diminished way. They will not

connect with him deeply and make him one, all they're really going to do is help me farm. What are they going to do? What is farming? Farming is how I facilitate oneness between heaven and earth.

So, I want to feel one. Animals can't help me feel one because I can't connect with them that way. But they can help me in my job of making heaven and earth one and tending to the vegetation that comes through them so animals can help me that way. They are an Eizer kenegdo in a little bit of a way. I can work with them during the day but I can't connect with them deeply and feel intimately connected and feel whole with the animals. That's our blue.

If you think about the oneness aspect, it's very fascinating. Think about oneness between man and animals in world one and oneness between man and animals in world two. Oneness between man and animals in world two would mean an intimate connection between man and animals. They can't have that kind of oneness.

But fascinatingly, at least implicitly, there's a mirror image of this in world one. Just like man can't become one with animals -- think about what the ultimate desire of man in each world is. Ultimate desire in world two? Man is romantic connection and wholeness. Ultimate desire of world one man? Power and dominance and creativity and building.

Think about animals in the scheme of both of these things and the possibility of oneness with animals. It's really easy to see in world two. Oneness with animals could potentially complete me but it can't because I don't feel whole with the animals, so I can't have the oneness I want with the animals.

In world one, is there a kind of oneness with animals which man also can't have but would help him in what he most wants? What does world one man most want? He wants to create and to build and to build civilizations, all of that. Now, how might oneness with animals help but be forbidden to him for world one man, help him in that ultimate goal?

Ultimate goal of world two man is wholeness. Ultimate goal of world one is power, dominance, creativity and building. How would animals help me by becoming one with them?

He can't sleep with them and that wouldn't help him with that, but is there another way of becoming one with animals other than sleeping with them? If I kill animals, they don't become one with me. When I eat them, they become one with me.

You see that? There are two ways to become one with animals. World two man thinks well, maybe I can have an intimate connection with animals and maybe that can help me in my ultimate goal of achieving wholeness. No, I can't. That's forbidden. The world one side of that is who cares about intimate connection, I care about building, I care about achieving, I care about power. How can animals help me?

Well, aside from just being my servants, how else can they help me? What do I need in order to be powerful and dominant? Protein. Where can I find it? I look in this bowl. I've got protein right in front of me. But I can't have it. I'm a ruler over the bowl, the bowl isn't something I can eat yet.

Again, in both worlds, fascinatingly, there's this tantalizing possibility of oneness with animals to help you achieve your ultimate goal. Different ultimate goals. Power, dominance, creativity, versus wholeness, but the forbidden-ness of oneness with animals in each world in order to achieve that goal. Yes.

Audience Member: In world one, we also find that our relationship to power has its roots in our relationship with God and heaven and earth. In world one, we also worry about our partnership. Are we thinking in terms of partnership with heaven and earth of creation?

Rabbi Fohrman: World one in general, the way I see world one generally speaking, is that man is not a partner with God, he is a servant to God. In world two, man is a partner with God, in one, he's a servant for God, he's a tzelem Elokim, he's just like God. He can do godly things in the world. God is the Creator with the capital C, man is the little creator with a small C. He can manage the system but he can't actually create the system. He's useful in that he's a servant of God. In world two, man is not a servant of God, so much as he is a partner with God.

God says look, you and Me together, we're going to bring vegetation to the world, we're going to tend to the oneness of heaven and earth, that's going to be our jobs. We're both going to serve the earth.

We're both going to serve the heavens together, you and Me. I'll provide the rain, I'll teach you how to garden, but you're going to go and you're going to cultivate the land just like I taught you how.

Together, we're going to do this. That's how I see the difference there. Yes. Audience Member: In world number two...

Rabbi Fohrman: It's over here.

Audience Member: "U'l'adam lo matza -- Rabbi Fohrman: "Eizer kenegdo."

Audience Member: God is saying it. "U'l'adam lo matza eizer kenegdo."

Rabbi Fohrman: Well, the narrative is saying it. And, what's our next phase? Our next phase -- our phase until now was one king to rule them all, the discovery of man that he's fundamentally different and what he does with that. Our next phase is the advent of mankind as both male and female. That's the next thing we're going to have in both worlds, the discovery of both male and female mankind. How does it happen in world one and how does it happen in world two?

It's interesting. We all know that both worlds have this, but what I'm showing you now is that it's the 27th element of each world. They correspond to each other which is, just, really mind-boggling if you think about it. It's right there in our list of correspondences in chronological order.

"Vayivra Elokim et ha'adam b'tzalmo b'tzelem Elokim bara oto zachar u'nekeivah bara atam." The

advent of female comes about this way. God creates this little god on earth, this creator, like God is a Creator. Possessed of a more developed self-aware mind to understand what he's doing when he creates, a little different than animals.

God creates male and female together. They are both created simultaneously together. They're known as "zachar u'nekeivah."

Note that zachar and nekeivah relate to the bodily functions of male and female, but not to romance or existential connection, because, again, male and female will unite in world one not because of wholeness or any sense of romance but simply because "pru u'rvu u'milu et ha'aretz." There's a job to be done, to fill the world with children, and therefore "zachar u'nekeivah" have the capacity to have children. That's world one.

The creation of feminine is with an eye towards reproduction. The creation of Adam and Eve, man and woman, was with an eye towards reproduction. God creates man as both male and female so they can create with one another. The job of man in this is to be creative and to build so that there will be a self- replicative system.

God wants self-replicating systems. He created the first man, He doesn't want to have to bother to keep on creating people, He wants them to be able to create people. He creates them as "zachar u'nekeivah" so they can be self-replicating, so He can institutionalize this dominant builder in the world so that He can finally rest.

This is setting up Sabbath. In order for God to be able to rest, I have to have my executive vice president be able to reproduce himself so that there can be an institution over time of man. Therefore, "zachar u'nekeivah bara atam."

How does man do this? He does this hierarchically. The sign of the hierarchical nature of man here is tzelem Elokim. There's God, capital C Creator, and then there's a facsimile of God, a shadow of God.

It's interesting that tzelem, by the way, is related to tzel, shadow, lor at least partakes of tzel, shadow. There is a smaller version of God, creator with a small C.

Again, remember, God and man are very similar, specifically with their ability to do melachah. Later on, in Sabbath, God's work in world one is all going to be around His ability to do melachah, which means to plan, create, and execute. Man, of course, also does melachah for six days and plans, creates, and executes. The difference between God and man is that man is the creator in the system instead of the creator out of the system.

Man doesn't have the ability to create the system. He only has the ability, once the system's created, to work within it and modify it and add and detract with melachah, but he can't actually make the system. The ultimate Creator is the Creator Who can actually make the system through melachah. That's the fundamental difference between God and man in world one.

Let's go to world two. The advent of male and female in world two. Very different. Man wants wholeness. He's stuck. None of the animals have worked. Therefore, "vayapeil Hashem Elokim tardeimah al ha'adam vayishan vayikach achat mitzalotav. The moment of creation is the moment of taking one of his ribs. Isn't it interesting? "Mitzalotav," Mem, Tzadi, Lamed, the moment of creation of man, tzelem Elokim.

It seems to be world two version of tzelem is "mitzalotav." Notice how un-hierarchical it is. Tzelem is hierarchical. I'm up here, you're down here, you're a tzelem of me. The creation of the ribs is specifically that you come from me, you emerge horizontally from me, rather than vertically from me, from the middle of man. Not from his foot, not from his head, but from his side, to be side by side with him.

There is no hierarchy.

There's something inherently more wholesome about world two, in the sense that the chance for hierarchical domination is lessened. Man wants something else out of woman. He doesn't want power out of her, he doesn't want procreation, he doesn't want all these children, and he'll take what he wants. What he really wants is wholeness and completeness. He wants to come together with someone who is by his side.

The creation of feminine is with an eye towards unity in this world. In taking the feminine from man, God ensures that he would want to unify with her. How do I know that he would want to unity with her? Because I was once whole with her, the principle of world two is I will always want to recapture wholeness. So, how do I know that man and woman will be attracted to one another? If they were once one being, then they'll always seek each other out. Separation and to be able to come back. Now I have the emphasis on the horizontal orient of mitzel. God takes a rib from man, making an eizer kenegdo alongside him, orientation is horizontal, not vertical.

That, by the way, I think is the meaning of eizer kenegdo. What does eizer kenegdo mean? Specifically, that's a world two idea. An eizer alongside of him. Not below him, but an eizer alongside of him.

As opposed to the emphasis of the vertical orientation of tzelem, on the left-hand side of the screen. God makes man in His image, God is above, the original Creator, man is below, the facsimile of the original.

Okay. Moving on just a little bit more. The next piece of this is that now that there is man and woman in the world, the possibility of union, the advent of intimate union for humanity. What does that look like in world one and what does that look like in world two? That's the next part of the creation story.

Let's go to world one. "vayevareich otam Elokim," God blessed them. What does God say? "Pru urvu u'milu et ha'aretz." What is the meaning of intimate union? The meaning of intimate union is "pru urvu u'milu et ha'aretz," you have kids. Purpose of union, on the left-hand side of the screen, is creativity. Fill the world, express your domination of it, and have many children.

Now, read the green for a moment. Go to the right-hand side of the screen. The advent of intimate union for humanity, "vayomer ha'adam," comes when man looking at woman says "zot hapa'am etzem

mei'atzamai u'basar mibsari," this time a bone for my bone, or as we've translated it before, essence from my essence, "basar mibsari" flesh from my flesh.

This is man, so to speak, I argue, calling her nefesh chaya. Why? There's something about her, I can't put my finger on it, but there's something about her essence that feels like it's my essence. That's the nefesh part of her. It feels like there's something about her that I can relate to when it comes to mine, because she comes from me.

"basar mibsari," flesh from my flesh, but she's also an animate human being like me. The same way that I struggle, because I feel torn between this mind that wants to go to God and this body that wants to go to the earth, she does too. We can commiserate together, we can talk about out problems together, we both have the same problem, we can understand each other. And she comes from me and I connect to her.

Shoshana: Let’s wrap this up and continue next week, because I think we're going a little fast and it's hard to keep up. I'm struggling. I don't know if anybody else is. Maybe we'll go back to this next week.

Rabbi Fohrman: Let me just finish the sentence.

Audience Member: You're going to have to redo this next week, Rabbi Fohrman. Rabbi Fohrman: Oh no. That's terrible.

Rabbi Fohrman: Okay. All right. Let me finish the sentence. "Zot hapa'am etzem mei'atzamai u'basar mibsari l'zot yikarei ishah ki mei'ish lukachat zot," I will call her woman because she comes from man and therefore man will leave behind mother and father.

The main point I want to make here, and I'll let you go, is that the purpose of intimate union here is very different from in world one. The purpose of intimate union in world one is to have kids, purpose of intimate union here is very clearly not kids, just oneness.

The only way man is going to stop obsessing about unifying with his parents, "al kein ya'azav ish et aviv v'et imo," I'm never going to want to leave the couch, I'm always going to want to connect with my parents, or ultimately, I'm always going to want to connect to God, is now there's this possibility of a human being who comes from me and I can unify with her instead of having to unify with my own source.

The only way he's going to be convinced to leave them and God behind, and not kill himself trying to get back to the womb, so to speak, like we said before, trying to get back to God, is through this connection with this being that's come from me.

That is the purpose of unity. If you ask me, what is the purpose of intimate union, world two, it is wholeness, world one, it is children.

We're pretty close to the end, but not quite there. All right. We have one last little piece we have to go. I'll leave you. Let's leave it here, we'll pick it up again with our last little piece.

What we're really going to do next week is take a moment to do our last little piece, and we're going to move on to the next major phase in a tale of two names. Everything that we've done here until now is basically set up world one and world two, set up two creation stories, talked about this duality in man, his different ways he relates to God based upon how you see God, Elokim or Hashem Elokim, and the next story is the beginning -- in other words, all of this until now is what we might call in a book nothing more than the setting. All of this is establishing the setting.

You know how in the beginning of a book there's a few pages that establish the setting and then the story begins. We have the beginning of history next week. The beginning of history is the first actual story of mankind trying to navigate this relationship to Hashem Elokim, to this God of both sides, which is the story of the snake and the Tree of Knowledge and that's what we start with next time.

I'll see you then. Next week is Presidents' Day. We're not going to be meeting on President's Day, so we'll see you in two weeks hence.

Rabbi Fohrman: In this session, I hope to finish with you our look at World One and World Two as complementary worlds. What we've kind of been doing is looking at these two stories of creation and there's sort of an overall theory, which is that there's two different ways of looking at creation. At some level they're complementary and the complementary nature of them, I think, expresses itself in two ways. One is that sometimes when you're stuck with what's happening in one world, you can look at the other world to explain it. But more specifically, it's actually, I think a good analogy would come from the work that I've done on the Ten Commandments, for those of you who have seen my piece on the Ten Commandments.

What we're doing here is something very similar to that, right, where you've got five commandments on one side, five commandments on the other side and a kind of theory that really there's only five principles here and that each command is expressing itself in two different worlds. One is in the world of my relationship with my Creator, that's the right-hand side of the commandments and the other is the world of my relationship with my peers. Each principle is going to look a little bit different as it expresses itself in these different worlds.

So too here, there's like these different stages of creation that will look a little bit different, if it's expressing itself in -- if you view creation as a product of Elokim, which is Chapter 1, or if you view creation as a product of Hashem Elokim, which is Chapter 2. That's been kind of the theory that we've been discussing.

So with no further ado, let's kind of jump in. Last week Shoshana (ph) informs me, I raced through this last piece like a --

Shoshana: -- speeding train.

Rabbi Fohrman: -- speeding train. Thank you for the metaphor there, Shoshana. So I guess let me just go back and review it with you and we'll pick up from there. This is going to be the very end of each world, right and these are the concluding sessions of each world, which really deal with the relationship between the male and female parts of man, so to speak.

So let's look at what that looks like in a world of Elokim, which is World Number One and that's going to bring us to Verse 27 in Chapter 1, on the right-hand side of the screen. "Vayivra Elokim et ha'adam b'tzalmo b'tzelem Elokim bara oto zachar u'nekeivah bara otam." Right, God's going to create man in His image, "b'tzelem Elokim bara oto," in the image of Elokim, He created him, "zachar u'nekeivah bara otam," and He created him, male and female.

Now, the idea over here is that if you look again to the very next verse, "Vayevarech otam Elokim vayomer lahem Elokim p'ru u'r'vu u'mil'u et ha'aretz." What you have here and maybe this is, I think, Shoshana, the part that I went through with a speeding train and didn't take apart into its constituent

ideas, so let me just be clear about what's happening over here.

My read of this verse is that even though it's very -- what's the word for it -- it's very sparse and it doesn't say much, but you actually begin to have a vision of a relationship between male and female in this verse. What do you see? All you see is that they were created male and female. You see a couple of things.

First of all, the name for male and female over here is "zachar u'nekeivah," as opposed to Adam and Eve. What's the difference between them? Adam and Eve are actual personal names, right, subject of names for human beings. Male and female are just descriptions of anatomy really, so they're cynical.

So in the male-female relationship, right, which world seems to have more romance; World Number Two or World Number One? World Number Two. I see you as a person with all of that fullness and I can relate to you in that way. Male and female is that, yes, you have the ability to procreate by virtue of your physical makeup, but that's a far cry from what we would see as love necessarily or romance. That sort of fits with World One. What are the great values in World One? The great value in World One, which comes from God Himself, right, God as El, God as power -- God as power and God as Creator. The power to create. So man has the power to create and you sort of see this if you take apart the verse and play one of my favorite games; which one of these things is not like the other?

Right, so if you play, you see there's three elements to this verse and one of them doesn't seem to fit. "Vayivra Elokim et ha'adam b'tzalmo," and God created man in His image, Element Number One. "B'tzelem Elokim bara oto," in His image He created him, Element Number Two. "Zachar u'nekeivah bara otam," male and female He created them, Element Number Three. Now, boys and girls, which one of these things is not like the other?

Audience Member: Element Three.

Rabbi Fohrman: Element Number Three doesn't seem to fit. So you have to ask yourself, what's Element Three doing in this verse? The answer is, is that to some extent, we are expressing, I think, the sense in which man is a tzelem Elokim (image of God). Right, what does it mean for man to be an image of God? Somehow for man to be in the image of God means, male and female He created them. Which is that what did Elokim do? Elokim is the big Creator in the sky. Well, guess what? Elokim created human beings who also have the power to create. The last thing that God created was people, but God created people with the ability to create people.

Now, the only difference between God and people, in this respect, is -- well, there's a lot of differences. One is, God made up the idea of people and created them and people could only create in the system.

They can't create sort of out of the system. They can't be the original creators of people, but, above and beyond that, the great difference is, is that God is a unilateral Creator and people only have the ability to create bilaterally, right. So it's only through male and female that man becomes a creator. We don't have the ability to just create as Elokim.

Audience Member: Why does it go to otam (them) instead of oto (him)?

Yeah, right, yeah. So we talked about that all the way back, the first time we went through that. I'm not going to get involved in that now, because it's going to take me too far afield, but if you listen to the tapes, you'll catch that. Just let me finish the thought and then I'll take questions.

So my point just is, is that the view that you're getting of male and female, the significance of male and female is, what is the significance of man being created male and female? That he is thereby capable of reproduction, right and that is the -- so if you would interview man and you would say, hey, man, I noticed that you're not just like one being, there's two kinds of you. There's male and female. Can you talk to me about why you think that woman over there is important? What would he say to you?

Because that's how I can create. She is my co-creator, my partner in creation. Right, that's what he would say.

In fact, that is addressed by the very next words, which is the command that God gives to Adam and Eve. What's the first thing He says to them? "P'ru u'r'vu u'mil'u et ha'aretz," (be fruitful and multiply and populate the earth). Thereby, confirming our notion that the significance of what's happening over here is procreation.

I haven't forgotten about you, I'll get to you in a second, but I just want to contrast all of that with the advent of mankind as male and female in World Two, which is exactly where we're up to in our staggered bunch of elements over here. We're up to Verse 21. When we read this story together with World Two, we're up to Verse 21, which is the advent of ishah (woman) in World Two, but look how different it is. "Vayapeil Hashem Elokim tardeimah al ha'adam vayishan vayikach achat mitzal'otav." So remember, in this world, instead of being created together as male and female, you first have man created, man is put to sleep and one of his ribs is taken from him and God builds that rib into a person. "Vayevi'eha el ha'adam," and brings and presents this person to man.

Again, why is that -- and now, the question is, if you would stop and interview that man about the significance of the woman that he's looking at, what would he say?

Audience Member: I was lonely.

Rabbi Fohrman: Right, he would say, I was lonely. She's a solution for my loneliness and how is she a solution to my loneliness when animals weren't?

Audience Member: She was a part of me.

Rabbi Fohrman: Because she was part of me, which is exactly what he does say. It's almost as if he's actually being interviewed because the next words of Adam are, if we just go down to the next verse. "Vayomer ha'adam zot hapa'am etzem mei'atzamai u'basar mibesari l'zot yikarei ishah." Right, she is a bone from bone, flesh from my flesh. She comes from me. So why is woman important to the second man? Woman is important to the second man because she completes him. Because there's this lost part of

me, I'm missing my rib and I'm trying to recapture something lost and I only feel whole when I'm with her and therefore, I have to be with her.

You could imagine, it would be a little comedy show if you started interviewing each of these Adams about the other way of looking at it. So you'd say, well, aren't you interested in kids, right? What would Adam Two say? Not really. I mean, you know, it's like kids, whatever, I mean, I have a more fundamental problem. I feel lonely, I feel lost, I feel incomplete, I need to recapture wholeness. What good are kids if you don't feel whole? That's what Adam Two would say. There's no mention of kids being significant in Adam Two.

Again, because this goes with the general principle that we've been working with in World Two, which is that sometimes there's a difference in perspective in World Two between the principles and the facilitators. Do you remember we talked about this? The great dance of World Two is union, is oneness. Right, everything revolves around this drive for oneness. So if you're a principle in the dance, all that you care about is oneness. You care about becoming one, right. So if you're God and you want to connect with mankind who came from You, you just care about being one with mankind. If you're mankind, you want to connect with God. If you're man, you want to connect with woman. If you're shamayim (heaven), you want to connect with aretz (earth). The only thing you want is oneness, so to speak.

However, facilitators may view things differently. So God, who is the facilitator of the oneness, say between heaven and earth and man, who is a co-facilitator of the oneness of heaven and earth, because God helps the rain come and man is going to tend to the vegetation, go back to the very early verses of World Two. So what's man interested in? What's God interested in? They might be interested in the children, right, the products of the union.

It's almost like in shidduchim (matchmaking). So when the kids get together, so what are they interested in? They're just interested in each other. Right, but what are the parents thinking about? Grandchildren. What are the matchmakers thinking about? A bayit ne'eman b'Yisrael (a faithful home in Israel). You know what I mean? So it depends if you're a facilitator or if you're a principle.

So again, if you interview World Two man on the significance of woman, she completes me. Right, kids are besides the point. If you interview World One man, now, I'm just focused on creation, the power to create. With her I can create. What about romance? Romance, shmomance, right. I just want kids. It's that focus on the mandate of "p'ru u'r'vu u'mil'u et ha'aretz." Okay, yes.

Audience Member: World One, two questions. One is that it sounds a little redundant, man is His image and in the image of God, He created him. That sounds like the same idea twice. I'm not sure --

Rabbi Fohrman: Right, okay. So this all goes back to what we talked about back in Week 4. All right, so I guess I'll repeat it. It's no problem. So let me review the point, okay. There's a number of problems with this verse. Let's go through the problems with the verse. One problem is it's repetitious, as you say. Right, why do I need to say, "vayivra Elokim et ha'adam b'tzalmo," that God created man in His image and then right after that say, "b'tzelem Elokim bara oto," in the image of God, He created him? What's

the point of that? Similarly, there's your question which was -- remind me. Audience Member: Oso and otam.

Rabbi Fohrman: Right, which is, where is the oto? Oh yeah. So here you've got, "b'tzelem Elokim bara oto," in the image of God, He created him, as if man is one being, but then "zachar u'nekeivah bara otam," which is that they are now, more than one being. Okay, good.

There's another problem, which is if you go to the verse right before this. You know, it's going to be easier to get out of my little document here and back into the text, so let me bring you back into Sefaria, where you could see this in World One and how do I make this bigger?

Shoshana: Try command plus, but I'm not sure, that might zoom your entire screen. Rabbi Fohrman: It will zoom my entire screen, but that's not so terrible, right?

Shoshana: Not if you're just here.

Rabbi Fohrman: Let's see. Command plus? Command plus, here we go. You guys can see that? Okay, so let's go over here. Okay, so really, to answer these questions and this is what we talked about before, just brief review, you've got to look back to the verse before. So the verse before is part of the mystery.

We've been looking at Verse 27, take a look at Verse 26. Verse 26 is God's intention. "Vayomer Elokim," and God says, "na'aseh adam b'tzalmeinu kidmuteinu," let us make man in our image, "v'yirdu v'degat hayam," and they will have dominion over the fish, over the foul, over the animals, "u'v'chol haremes haromeis al ha'aretz." Then, "Vayivra Elokim et ha'adam b'tzalmo b'tzelem Elokim bara oto zachar u'nekeivah bara otam."

Okay, so what I suggested here is that there is a very fascinating kind of chiastic structure possibly inherent in these two verses and to see it, let me just point out, the mystery in Verse 26 is the plural in Verse 26. Right, which is, what does it mean, "na'aseh adam b'tzalmeinu kidmuteinu?" So if you look carefully, you'll notice that these issues that we've been struggling with between plural and singular in Verse 27, right, vayivra Elokim et ha'adam b'tzalmo b'tzelem Elokim bara oto zachar u'nekeivah bara otam." Those plural and singular problems aren't just in 27, they're in 26 also, in "na'aseh adam b'tzalmeinu kidmuteinu." Who's the us? What's that?

Audience Member: That God is starting --

Rabbi Fohrman: Okay. So here we have, this is a famous -- so we obviously aren't the first people to talk about this. This is one of the oldest riddles in the history of the Bible. Who's the us? Right, or in the famous words of the lone ranger to Tonto, when surrounded by the Indians? No, the famous words of Tonto to the lone ranger, when surrounded by the Indians, when the lone ranger says, it looks like this is the end for us, Tonto. Tonto says, who's us, white man? The question over here is, who's the us? Right, what do you mean, who's us? "Na'aseh adam b'tzalmeinu kidmuteinu." Don't we believe in one God?

What's this notion of the us?

So I suggested a bold theory, which I intend to defend hopefully today with you, which is why this isn't as much of a digression that it appears to be because I'm going to get back to this in the story of the sin of the Tree of Knowledge. But leaving that aside for just a moment, here's the theory. World One is -- in other words, what's the simplest answer to this problem?

The simplest answer to this problem, right, there's all of these different answers, maybe it's the royal we, maybe God was talking to the angels. Nachmanides, Rashi, maybe God was just showing you that it's a nice thing to ask permission before we do something, so you ask the angels even though I don't really have to ask the angels. All that's fine, but those are sort of Midrashic. Right, the text doesn't force you to say that. What's the simplest answer just lying there in the text itself for this question? Yeah.

Audience Member: Could be the land?

Rabbi Fohrman: So that is Nachmanides. Nachmanides says, I'm talking to the land and that would then be based upon -- right, that's closer to the literal meaning answer. That it's at least based upon World Two because in World Two, not in World One, right, but in World Two man is created from the land. So maybe God is talking to the land, "na'aseh adam," let us make man in our image, although it's difficult to see how, in our image would work for land. Right, because we aren't really in land's image, so much as we come from the land, we're not really in man's image. But that is Nachmanides' theory. So I think

-- yeah, but that's the object of creation, it's not the subject of the creation. Na'aseh is going on the subject of creation. Right, so this is very humbling folks, because even though I've taught this before, no one remembers what I said, so it's very, very indeed humbling.

Rabbi Fohrman: What's that? Right, thank you, Shoshana. So it could be that Elokim is plural, but that problem is, that could be, but now, we're Christians if we -- I mean, like you know, the Christians would be happy with that, but if you take the strict monotheistic view here, without getting into the trinity or this notion, so Elokim doesn't sound like it's -- Elokim, we have a singular, even later on, "vayivra Elokim." "Vayivra Elokim" takes the singular verb, it's not plural. So Elokim is not always plural, so how come over here Elokim is plural? It doesn't sound like Elokim despite, theoretically, the plural ending of Elokim, it never takes a plural verb. So now, it gets to why is it in plural? So why would you have a seemingly plural verb that doesn't take a plural, that always takes a singular verb?

So Nachmanides suggests that Elokim, in as much as it means that God is powerful, right, the El means power, means that He is the sum of all powers. Which is to say, there are other powers in the world, everything that God -- the sun and the moon and the stars, these are all powers. These are servants of them, that God is the sum of all powers. He's the CEO of this whole thing. He is the power in chief and therefore, the simple way of saying that is, He's not just El, like any other power, but He's Elokim, which is a shorthand way of saying, one being who incorporates all. Right, so yeah, Shoshana knows.

Rabbi Fohrman: Sima has an answer, so Sima knows. Okay, Sima, thank you. We appreciate, at least the discussions are not all in vain. Okay, so anyway, here is the answer that -- let me anticipate where Sima

is going over here.

The answer that I want to suggest is just stand back and look at the whole picture over here. There's two different worlds; there's the world of Elokim and there's the world of Hashem Elokim. Right? In World Two -- now, really who is God? God is both; Hashem and Elokim, right. What we're seeing in World One is just a slice of God. In other words, we're not really seeing the -- if I would ask you, you know, which of these pictures of creation is more true; World One or World Two? Which would you say? If you had to pick only one. If you'd say, well, the truth is in both of them, but you have to say, well, which is more true; World One or World Two? I would put my money on?

Audience Member: Two.

Rabbi Fohrman: World Two. Right, because World Two is more complete. You have a vision of both of these facets of God; Elokim and Yud-Kei-Vav-Kei, whereas World One strips God down to only Elokim and doesn't look at God as Yud-Kei-Vav-Kei.

Now, why is that? This is a great mystery. This is one thing I don't have a perfect answer to and I'll just be straight up honest with you that I don't have a perfect answer to it. Which is, why is it that the Torah insists on giving you a partial view of creation first, before just giving you a more truthful view of creation, which is God as Hashem Elokim?

The answer might be that in any process of creativity, right, when you're starting from nothing, a process of creativity has to get started with building, with creation through artifice, with building structure, before you can have organic creativity.

So for example, you can't go having your vines -- go creating all these vines if you haven't established your trellises first, because the trellises are going to allow the vines to move. So structure is the thing which organic creativity can sort of build upon. But if you have no structure in the first place, you can't even sort of get there. So it could be that from the standpoint of what God was creating, it makes more sense to talk about that kind of creativity first. It also could be that from the standpoint of the Creator, it makes more sense to talk about Elokim before you talk about Hashem Elokim.

Why? I could theorize for you. It could be that in our relationship to God, the most fundamental thing that you need to understand about God, or let me put it this way. Not only is it the most fundamental, but the first thing that you need to understand about God is that He is the great power in the universe. Once you understand that then you can also understand what's perhaps a more fundamental truth about God, which is that He is your source, right.

So in a certain kind of way, you can sort of see that. In a very primitive, superficial way, you can imagine that if all I knew about God, right, in other words, if you had to just imagine, if all I knew about God was that he was Elokim, would there still be such a thing as religion? If the only thing you knew about God was that He was the Master of the Universe and that He was the great king in the sky and He created everyone and expected them to adhere to His expectations, would there be such a thing as

religion?

There would be. It wouldn't be the same religion that we have now, it would be a very fear-based religion. It would be a religion in which respect is the prime value, right and fear and it wouldn't be so nice, but a lot of religions are like that. You know what I mean? And they get by. You know, they get by on fear of hell, they get by on fear of punishment, they get by with all sorts of things. You can have a religion like that. But imagine you had a religion which God was not an El and He was only your parent in the sky, but He had no power, He wasn't a builder, He didn't have any -- there weren't any rules in terms of right and wrong and structure and any of that. It was just that God kind of loved you, but He was your pal, right and you know, you could hang out with Him.

Would there be a thing called religion? Not really. There would just be, you know, God's our pal, it's very nice and we'll go do our thing and He's our pal. The mature religion is the product of both of these together and not just because -- it's because the whole is more than the sum of its parts, right. It's not just that oh, I need a little bit of fear of God in me to leaven the sense of love that I get. It's more than that.

It's that your sense of awe and your sense of connection to your parent is greater when you sense the power and majesty and grandeur of your parent as well and He also loves me? Wow, that's really amazing. Right, then the love really matters. Look who loves me. The Master of the Universe cares about little old me. He does, because I came from Him. Now, I'm really in love with Him. So it enhances the love as well.

So it maybe that from the standpoint of the Creator, we need to understand Elokim before we can understand Hashem Elokim. Hashem Elokim builds on Elokim. So you understand? Just to review, why does the world of Elokim come before the world of Hashem Elokim? I don't know, but maybe it has to do with -- you can view it from the standpoint of the created or from the standpoint of the Creator.

From the standpoint of the created, maybe you have to begin with Elokim before you can even have organic creation. No structure, no organic world.

From the standpoint of the Creator, maybe you have to begin -- maybe people need to understand the idea of Elokim before they can understand the idea of Hashem. Then they can blend the idea of Hashem Elokim. God can say, let me explain this whole other thing to you, but here is what it would look like if you understood Me as I truly am, which is Hashem Elokim. Okay, yes. I still haven't answered your question, so just --

Audience Member: Right, but I wanted to know. Either interpretation of why the first world's Elokim, the other one is Hashem Elokim, why do we not have Hashem in the first world? Is it possible to understand that it is possible that prior to eating from the Tree of Knowledge, the relationship and interpretation was just supposed to be Elokim, because there was no subjectivity and there was no -- there was the da'as (knowledge) changed once they ate from the Tree of Knowledge.

Rabbi Fohrman: I hear where you're going. Let's leave that until we get to it. That's the next thing we're going to get to. So let's leave that till we get to that. So I don't want to take any more questions now. I just want to finish answering the question I said I was going to answer. The question I said I was going

to answer was these strange plurals in 26 and 27. Right, so what's going on there? So again, just to review, what is the simplest answer to why all of a sudden there is this plural blurted out in the middle of nowhere, "na'aseh adam b'tzalmeinu kidmuteinu?" Who could Elokim have been talking to?

Audience Member: Himself.

Rabbi Fohrman: And if He's talking to Himself it wouldn't be plural? But He could be talking to another aspect of Himself. Which other aspect of Himself? Hashem. The answer is, Elokim was talking to Hashem. Now, if Elokim was talking to Hashem, why doesn't it say, vayomer Elokim to Hashem? Why doesn't it just say vayomer Elokim? The answer is, because in this world you haven't revealed Yud-Kei- Vav-Kei yet. The whole point of this world is just to say, let's just start with the basics. It's almost like the author of the Bible says, let's start with something simple. Right, let's start with what if God were just Elokim? So here's what this would look like. Well, but God's not just Elokim, He's Hashem Elokim, so now, a more complete view of this would be here. Right, let's look at it this way.

So it's seemingly, what the narrator is saying is, even in a world of Elokim only, it is conceivable that Elokim created everything as Elokim and if you wanted to just strip away Yud-Kei-Vav-Kei and not even pay attention to it, you could have a working theory of why God created the sun and the moon and the stars. He created them as executive vice presidents of this great machine called creation. That would be the answer in World One. You could have a working theory of why God created animals and a working theory of why God created trees. He wanted them all as part of this great machine of creation.

However, the one thing you still would not be able to explain in its entirety is man. Man cannot ever look at himself as a product of Elokim only. So it's almost as if Elokim was talking to the as yet unrevealed Yud-Kei-Vav-Kei, almost as if, if you imagine stage directions, right. It's as Elokim on the stage is whispering to Yud-Kei-Vav-Kei offstage and therefore, you have a vayomer Elokim, without saying who He's talking to, because Yud-Kei-Vav-Kei is offstage, but Elokim is suggesting to Yud-Kei- Vav-Kei, what? "Na'aseh adam b'tzalmeiu kidmuteinu." I can't do this alone. The one thing I can't do alone, even in this world, is create man.

Why? Because were man to be created only by Elokim, only as Elokim and man could look at his provenance as coming only from Elokim, what would be the problem with that?

Audience Member: He would have to live on this world.

Rabbi Fohrman: The problem with that is where we do we get our values from? We get our values from God. If I view myself as coming from God and here's my Creator and I'm supposed to emulate the Creator and I'm tzelem Elokim and I say, I'm just like Elokim and the only one who created me is Elokim, but not Yud-Kei-Vav-Kei, what values am I going to emulate? The values of Elokim and not the values of Yud-Kei-Vav-Kei. It means, what things are going to interest me? Din (judgment) is going to interest me. What else is going to interest me? Power is going to interest me and creativity is going to interest me.

In a world in which power, creativity and judgment interest me, but love and connection does not interest me, let's just talk about what kind of world that is. That world is a disaster, because in that world my ultimate value becomes the power that I achieve through creation. So ultimately, I enthrone power as the ultimate value. The only thing that matters is winning, right. We're just going to get tired of winning. We need to win -- we had absolute -- it's going to be a race to absolute power and that is going to be destructive, so we can't have that.

So "Vayomer Elokim na'aseh adam," speaking to Yud-Kei-Vav-Kei, let us make man, "b'tzalmeinu," in our image, so that man will understand that he comes from both of us, "kidmuteinu" Therefore, there will be a dual aspect of man, a man that sees himself as coming from Elokim, but man also sees himself coming as Yud-Kei-Vav-Kei and in that way, he will be able -- this man with dual aspects, they will be able. The plural will be able to "u'r'du v'degat hayam u'v'of hashamayim," they will have dominion over everything.

Audience Member: That's what, that the verb for man is plural even though the subject is Adam which is singular, but the verb there is u'r'du, which is plural?

Rabbi Fohrman: Yes.

Audience Member: I think that proves, that kind of underscores what you're saying, that man that's created there has both aspects to him.

Rabbi Fohrman: Okay. Just one second. Let me finish answering the question. So I just want to answer how the plurals and singulars work through Verse 26 and 27. I've shown you them in 26, now, let's go to

27. Okay, so now, what happens? Now, what happens is, is that even though -- in other words, imagine Yud-Kei-Vav-Kei is offstage, Elokim is onstage. So if Elokim is talking, you would hear Elokim say, "na'aseh," let Us make man, but you would just wonder who He was talking to, but you would see Him say, let Us make man because that's what He said, right? But now, when it actually happens, what are you going to see happening?

Imagine that Yud-Kei-Vav-Kei is offstage and Elokim is onstage and they're both going to collaborate in making man in their image, but you are only viewing what's happening onstage, what's the only thing you're going to see? You're only going to see Elokim making man, because Yud-Kei-Vav-Kei is offstage. So you aren't going to see Him joining and making man. So that's why in 27, you now go to the singular "vayivra Elokim et ha'adam b'tzalmo," right. Do you understand? Because now, I'm just looking at, not the plan of what's going to happen, when He says, let Us make man, but I'm going to look at what actually happens and as far as I can see, I see Elokim making man in His image.

I don't see Yud-Kei-Vav-Kei making man in His image. I have to wait until World Two to see that, where God says, well, let me show you it with Yud-Kei-Vav-Kei now. So all I see in World One is "vayivra Elokim et ha'adam b'tzalmo." Okay and now -- what's that?

Audience Member: That now, He's going to explain.

Rabbi Fohrman: And now, He's going to explain. So in the "b'tzelem Elokim bara oto," in the image of Elokim bara oto." "Zachar u'nekeivah bara otam Elokim." Okay, now, let's get to the little bit of a chiasm here. What's the difference between the first two clauses in Verse 27? "Vayivra Elokim et ha'adam b'tzalmo," as opposed to "b'tzelem Elokim bara oto?"

The difference, they're not literally the same. Even though the information is the same, the difference in the two clauses is not informational, the difference is focus, emphasis. So what is the emphasis on the first phrase of 27? So is the emphasis on the -- right, grammatically, every sentence is going to have a subject, a verb and an object. So is the emphasis on the subject or is the emphasis on the object in the first part of 27? The answer is the subject, "vayivra Elokim," and God created. What did He create? "Et ha'adam b'tzalmo," He created man in His image. But the emphasis is on the subject.

Now, look at how that changes in the second clause of Verse 27. "B'tzelem Elokim bara oto," in the image of God, was he created. Now, what's the emphasis on, the object or the subject?

Audience Member: The object.

Rabbi Fohrman: The object is emphasized. So what happens is that the Torah is saying okay, now, until now I've explained everything to you from the standpoint of subject, right. And from the standpoint of subject, it's all very complicated. There's Yud-Kei-Vav-Kei off stage, there's Elokim onstage. Elokim is talking to Yud-Kei-Vav-Kei. You're going to see Him saying, "na'aseh," right. That's what you're going to see about the subjects, but when it comes to them actually doing it, you're only going to see the half of it. You're just going to see Elokim doing it. All of that is the focus on the subject. Now, the narrator says let's talk about the object. Let's talk about how this plays out with the object.

So "b'tzelem Elokim bara oto." So it's going to look like, when you look at man, you're going to look at him and you're going to see "b'tzelem Elokim bara oto." That here's this man that he was created.

Now, isn't it fascinating, though, "zachar u'nekeivah bara otam." All of a sudden, the object is going to become plural. Now, what does that remind you of earlier here? Earlier in 26?

Audience Member: Na'aseh.

Rabbi Fohrman: It reminds you of na'aseh. In other words, the Torah's saying just as it was true when it came to the emphasis of the subject, that there's something tricky going on when it comes to plural and singular such that it starts with plural, but then all you can see is singular. When it comes to emphasis on object, it starts with singular, but then you can see plural.

So in other words, what the Torah is doing is it's establishing a perfect chiasm here, an A-B-B-A structure. A plural, singular subject a singular, plural object. Now, I want to suggest that the chiasm is a little bit more elegant than that. It's not just that the first half of the chiasm is one subject and the second half is one object. It's not just that the first half of chiasm starts with plural, singular and the second half is singular, plural, but if you want to understand the nature of the plural, in the object section, you have to

look at the nature of the plural in the subject section. Or, if you want to understand the nature of the plural, in the subject section, you have to look at the nature of the plural in the object section.

Which, if true, would lead to an astonishing conclusion. It would lead to the notion that when you talk about Elokim and Yud-Kei-Vav-Kei being two facets of God, what two facets are they?

Audience Member: Male and female.

Rabbi Fohrman: Male and female. Which is to say that it's as if the Torah is saying do you know what, when you think about God, the easiest way for you to think about God, in as much as you're a dual being, male and female. You could sort of think about God that way also because you're a tzelem Elokim, you come from God.

The same way that humans have these two different aspects in them, you could sort of think about masculine and feminine aspects of God Himself. If you would think about God in an archetypically masculine way, you would think of Him as focused on power. You would think of him that power is the main ideal, right, Elokim.

What's that? You would think of him and focus on din, on judgment. You would think of him and focus on the ability to create and to build; to conceptualize and then to actualize with hands. But if you were to think of God differently, right, perhaps through a feminine lens then you would see God as powerful, but you would see the power of God manifesting itself very differently. The power of God doesn't lie in what it can achieve through conceptualizing things and then actualizing things with their hands. The power of God lies in its being. Which is that its essential being is its power and everything that God achieves, God achieves just by being Yud-Kei-Vav-Kei and through the mysterious soul of oneness that He has and by bestowing that in that which emerges from Him.

This power of rechem (womb) or the power of rachamim (compassion) and rachamim, of course, comes from where? It comes from the womb. So you have this notion of middat harachamim, Yud-Kei-Vav- Kei that God in the attribute of compassion -- but compassion as the French philosopher Levanah (ph) says, right, you argued that it's not just that women happen to be more compassionate generally speaking than men, it's that we wouldn't understand the notion of compassion if it weren't for the notion of femininity.

The compassion isn't the fundamental notion and femininity is some other notion. It's that there's one notion and it's called femininity and our whole understanding of compassion derives from the concept of femininity. Which I think is what you see from the Torah in describing compassion as rachmanut, right, which is womb-ness, which is the desire to nurture something that comes from you and to be hopelessly predisposed towards it and to do anything to allow it to flourish, right. That's the definition of compassion and that is the value of Yud-Kei-Vav-Kei and through that value love comes into the world and through that value life becomes worth living rather than a race to the top.

Okay, so that's how I see this singular and the plural manifesting itself in 26, 27. I am sorry, but I need to

cut off this discussion, at this point, because I really do want to get into -- all right, fine. I'll at least entertain your questions, but I might dismiss them. Yes.

Audience Member: In the Targum Shiv'im, how do they change it? Because they had to change it otherwise there would be all these problems with the non-Jews looking at na'aseh.

Rabbi Fohrman: So that's an interesting question, but I'm not going to get into that, but, yes, they did change that.

Audience Member: The other things is, in history, I mean, you always start with the Avos (forefathers). Sometimes they said that Sarah was the judgment and Abraham was the kindness and some say that Isaac was the judgment. It's so back and forth.

Rabbi Fohrman: It's two archetypes. Yes, you can do that if you'd like. So that's a good book where you can see these ideas. Miriam Kosman's book on Circle Arrow Spiral where she talks about this. When I'm talking about femininity and masculinity disclaimer, I'm talking about archetypes almost as if the spiritual equivalent of testosterone and estrogen. But everyone knows that real women have both testosterone and estrogen and real men have both estrogen and testosterone even though they are archetypally female and male elements, right.

So I'm discussing the, sort of, refined archetype instead of the way things actually play out, in as much as all of us have both these. Which really makes sense. Isn't it interesting that every human being has both male and female sides to them. Both the estrogen and the testosterone has both of these forces within those. Females can also be interested in power. Females can also be interested in crafting and creating through conceptualizing something that actualize the man.

Men can also be taken with a notion of the mystery of oneness and love, right, but it's sort of general archetypes. It's interesting that that's true because it gets back to the basic idea of na'aseh. God didn't want -- just as God didn't want us to see ourselves as children of only Elokim, we couldn't see ourselves that way, we had to see ourselves as children of both so that mankind, as a species, would reflect both qualities of God. So too, not just mankind as a species, but every individual member of that species reflects that, inasmuch as we all reflect feminine and masculine qualities in ourselves because it's not okay for any human being to be only archetypally feminine or only archetypally masculine. It's too much -- it's too kitzoni, right. It's too -- how do we say that in English?

Audience Member: Extreme.

Rabbi Fohrman: It's too extreme. Yes.

Audience Member: Didn't you just say earlier about man running to complete his wholeness, to get back to something that was missing. We were talking about his rib.

Rabbi Fohrman: Yeah, so let me actually go back to that. Thank you for the Segway. Let me at least get

through the rest of this thing today and we'll pick up with that idea of tzela and tzalmo. Can we do that?

So take a look at the red over here. Again, just to come back to my little chart, where does this leave us? The advent of mankind is both male and female, as I described to you before, looks different in World One and World Two. In World One, in the world of Elokim, why do I care about male and female?

Because that way they can reproduce, because that way they can be created, because that way they have this power to create and to recreate themselves. However, in World Two, why do I care about mankind as male and female? Because I care about completion.

Here you have the red. "Vayivra Elokim et ha'adam b'tzalmo." What matters for man in World One? What matters for World One is that man looks at himself and says I am in the image of God. God creates, I want to create. I create with women. So in a word, if I had to look at man's view of women and I had to take one Hebrew word and boil it down to that words it would be tzalmo. I would say God is creative, I want to be creative too. I am in His image, I'm created through her.

Whereas, if you looked at women, in World Two and you wanted to pick one Hebrew word from the verse to describe my relationship with her, it wouldn't be tzalmo, it would be "vayikach achat mitzal'otav," I took one of his ribs. But how do you spell mitzal'otav? Mem-Tzaddik-Lamed. How do you spell tzalmo? Tzaddik-Lamed-Mem. It's like you really get the reflection here. It's like you take the same letters and they reflect differently. I don't care about creativity; I care that she came from me. I care that she comes from my side, that she's one of my ribs and I want her back. That's how the World Two man looks at them. So it's a re-arrangement of tzalmo and mitzal'otav.

Audience Member: My question was, in this pasuk is that he wants her back, but it's almost like a strawman, because Hashem set up the situation for him to want her back. Because before Hashem puts him to sleep, he was whole. So his yearning for wholeness Hashem creates it too easily yearning for wholeness.

Shoshana: We discussed this last time when we said that God, kind of, created another problem that took man's, you know, focus away from this bigger issue which is that he wants to either go back to man or to God or to earth which both results in death. So God, kind of, created this ultimate issue.

Rabbi Fohrman: Right, that was the theory. It's a good point. My theory, which I don't know, solves it, but my theory is that the story of World Two is really the story of man trying to get back to his source. Ultimately, that means getting back to God or getting back to the earth, but that lands him in death.

And, as a way of, sort of, pacifying man or giving man an ability to achieve a certain kind of wholeness in this world without dying, woman is created, but it only works if he was once one with her in this world and then he's fragmented, but he can come back to her without dying.

However, to God, you can't come back to without dying because when were you one with Him? Before I was created so I would have to come back to a precreation state to be one with Him. And the earth, when was I one with the earth? Before I was created. So I only come back to a state of oneness with the earth when I'm no longer in this created world, i.e., when it's in death.

Guys, I know there's a lot of stuff to talk about. I need to just try to finish to take you through this and then if you want to stick around I'm happy to chat with you a little bit more. Okay.

So again, in World One, another way of thinking about World One, if you look at the green over here is orientation. There's an emphasis on vertical orientation. Where is God, what do I care about? I care about God, I am in the image of God. God is up there, I am down here. He is big creator, I'm in His image little creator. I'm vertically oriented towards God and I want to create like God and I do that and my tool is women. That's how man looks at that, that she's my co-creator.

Look at the green over here. The entire orientation is different. Orientation is horizontal. Woman is taken from me, from where? From my side. Literally from my side and she is taken from my side and from my side I try to get back to her and so there is this horizontal desire to, sort of, come together. Okay.

That, by the way, might just be the meaning of "e'eseh lo eizer k'negdo." K'negdo can really mean by his side. By his side is a World Two value because by his side, I'm coming together with her and I'm seeking to sort of recapture that horizontal unity.

Okay, moving on, right. The advent of the intimate union for humanity, the desire to unify is the next idea in both worlds. You see it in World One with these words. The next thing that God says after creating zachar u'nekeivah, male and female, what does God say? "Vayevarech otam," He blesses them and he says, "p'ru u'r'vu u'mil'u et ha'aretz," be fruitful and multiply and fill the earth.

Now, isn't it interesting that there is no blessing in World Two, right. You think -- the father -- how come there's no blessing in World Two? It's not nice. How come we only get a blessing in World One? So what's the meaning of that? It sounds like "vayevarech otam Elokim," God blesses them and the word for that -- the language of vayevarech -- what does vayevarech really mean? It's a blessing. If you look at the word for blessing, Bet-Reish-Chaf, you'll find just in the numerical value of the letters Bet is number two; Reish is number 200 and Chaf is number 20. The common denominator, it's all about twos. It's all about twos; two, 20, 200. It's about multiplicity. So what brachah is, the blessing of brachah is the blessing of multiplicity, the blessing to become many, to expand. Which is the idea of p'ru u'r'vu.

P'ru u'r'vu is a blessing. It has to be articulated, it's a concept. It's like everything in World One. World One is all about conceptually what you decide you want and then you go and achieve it. Mankind looks at God and says, uh, He's a creator I want to be just like that. So he, in his mind, he says, I want to have children, right, so it's a concept I want to have children and then how am I going to achieve it? I'm going to achieve it with her and we're going to -- so God blesses them that they should be able to achieve this goal.

There is no -- but, in World Two, it's almost wordless. There is no blessing. Why is this going to work, when in World Two it's all about just coming together for coming together's sake. It's much more essential. There is no plan. Do you understand it? It's not a cognitive plan. It's not that gee, I want to achieve children. It's just that no, I want to be whole.

The desire to be whole, I want to suggest, is a much deeper desire than a cognitive desire. It's not something that your head tells you. It's not a plan. It's not something that you walk into the boardroom and you say we have a mission. My mission statement is to be whole. Nobody's mission statement is to be whole. Wholeness is something that you yearn for from your essence, from your being. God doesn't have to bless you to be whole. You are going to be whole.

So it is man who screams out upon seeing woman, "zot hapa'am etzem atzamai basar mib'sari," right, which is over here. It is a man who makes the declaration, not God. "Vayomer ha'adam zot hapa'am etzem atzamai basar mib'sari l'zot yikarei ishah ki mei'ish lukachah zot." I don't anyone to tell me the meaning of her, my whole essence screams out the meaning of here, she completes me because I was taken from her.

So again, what you see here, by the way, is -- if you look at the red -- you have the many versus the one. In World Two it's all about the many, right. Have many children, "p'ru u'r'vu u'mil'u et ha'aretz." Over here, look at the language, "Al kein ya'azov ish et aviv v'et imo v'davak b'ishto v'hayu l'vasar echad." It's all about becoming one, it's not about having children. It's just being able to re-achieve this oneness.

Let me see if there's anything else I want to highlight for you here. Let's leave it as is for now and let me continue with you.

The final piece of each world is not just the advent of intimate union between a man and a woman, but the meaning or consequence of it. What is the meaning or consequence of this union? So the last words of the blessing over here, right, where God says the consequence of having children in World One is that you will now be in a position once man has many, many children and fills the earth, that puts him in a position where he can achieve his ultimate mission in World One which is "v'kivshuhah," power, which is to dominate the entire world as executive vice president of creation. The ultimate servant of God, of Elokim.

Remember, Elokim, wants to keep everything orderly. He wants to keep everything in place and he's got all sorts of middle management put in. He has the sun, the moon and the stars. He has the sea monsters and all sorts of things and the ultimate manager, in charge of all this middle management, is man who's the ultimate apex predator, has dominion over everything and part of the way he's going to set himself for dominion is by being able to fill the earth with his progeny. To some extent it is the apex predator who has no predators preying upon him who can fill the earth with their progeny.

Its' a cycle because once I have hundreds of thousands and millions of human beings then I have the manpower to further consolidate my hold upon all of the species below me and again to really take hold of the world and to rule it and to manage it.

So "v'kivhshuhah u'r'du 'degat hayam u'v'of hashamayim u'v'chol chayah haromeset al ha'aretz." Meaning is found -- so if I would interview World One man and say what's the meaning of your intimate connection with union? He would say the meaning of it is found in its consequence. The meaning is found in the consequence of intimacy; I have children, I can become the apex predator I was

meant to be and now I have this mission. I have all these children, I need to make the world safe for them and it's kind of like a revolving -- what's the word for it -- it's a --

Audience Member: Self-fulfilling.

Rabbi Fohrman: -- it's not self-fulfilling, but there's a revolving aspect of the mission in the sense that it's self-propagating which is that once I have children, what's my instinct? I want to make the world safe for all of my children. What do I need to do to make the world safe for all my children if there are saber tooth lions that are, you know, rattling the door to the cage? I have to come up with a better club, a better bow and arrow. So I have to refine my ability to dominate the earth more, right. So I have this ability to dominate the earth. The more kids I have, the more needful of I am to dominate the earth, but the more I am in possession of the manpower to be able to dominate the earth. So there's this self- propagating aspect of having all of these kids and conquering the earth in both need and fulfillment of that need.

The bottom line is, what does this have to do with intimacy between man and a woman? Man sees nothing inherently meaningful in that intimacy, it's simply product oriented. I have children, the meaning is in the consequence, now I have all these kids.

Whereas, according to World Two man, no. The meaning of intimate union is inherent, right. I unify with woman because that way you feel complete and you see that in the words "v'davak b'ishto v'hayu l'vasar echad." That is its meaning. It's not whatever else happens as a result. In that wholeness you achieve meaning and in that wholeness you also possibly achieve the kind of balance to be able to relate to God who He is and this gets to an idea which we discussed earlier. If you can look to woman to love you for who you are, as a human being, you can ease the temptation to think that I need to be anything but human. That I need to lower myself to think I'm an animal or I need to think that I'm God and compete with God and I can stay away from God's tree.

This is how, in a nutshell -- well, this took us five weeks or eight weeks to go through this, but it's kind of, I think, it's dazzling and remarkable to see, you know, literally 25 correspondences, in order, between these worlds. It really does seem like the Torah told you half a story, right, in each world. The analogy I'll give you is from -- and I'll leave you with this -- is from my Friday night Sabbath table.

Where we're enjoying a Cabernet Sauvignon wine from Baron Herzog and the Herzog wine was called Variations Five. I'm looking at the label and I'm thinking, gee, that's probably why is it called Variations Five? Because there's five different areas, in California, where the Cabernet Sauvignon grapes are grown and there's this craze that each one is a little different. Microclimates, the grapes are a little different, but we're going to blend them all together so you get the best of everything. Very nice.

Anyway, I'm looking at the bottle and the bottle is very artsy and it's very nice because there's this -- the label on the front is torn. You see this torn label, so it's like -- it's this ragged, jagged label. So I gave this little quiz for my family, right, who can figure out the meaning of the jagged label. Why is there a jagged label? Is it just because they thought they'd be artsy or is there any -- and is it a random tear or is

there a meaning in the particular shape of this tear?

My little 10 year old figured out the answer after studying the bottle. I said the answer can be found on the bottle itself and if you look around the bottle, you'll see on the back of the bottle when they describe the five wine growing regions, they describe them pictorially with a map of California. If you look carefully at the map of California, you'll see that the jagged label in the front mirrors the coastline, the coastline where all these wine growing areas are. So it's as if the front of the label is the ocean and the back of the label is the land and they perfectly fit together.

It's almost like that's what you have here with these two versions of creation. You've got the ocean and then you've got the land. You've got two stories, neither of which is entirely complete, but the completion -- it's almost like the Torah says, you know, if you want me to tell you -- and again, the Torah is not really interested in the science. Why is the Torah interested in telling you creation? Not because the Torah is a science book, not because it's interested in telling you the science of creation. It's interested in telling you who you are, what your place in the universe is and how you connect to God and what you understand about your recreation as to how you connect with God.

To know that, you need to know these different things about God, but the strangest thing is it's a story that can't be told in one telling. It's a story that can only be told in two tellings and not only can it only be told in two tellings, it can only be told in the confluence of two tellings. What does the confluence of two tellings do? If you think about it, in your -- and I've used this analogy with you before -- if you're old enough, as I am, to remember the early 1970s, you remember that you used to listen to music through a transistor radio on AM stations.

However, then you discovered FM and you discovered stereo music and you said that's really so much better. Why should I listen to AM music when I could listen to FM stereo music? The difference between stereo music and mono music is that in stereo music, actually what's happening is you're left ear is hearing something different than your right ear, but your brain doesn't allow you to perceive that your left ear is hearing something different than your right ear. It synthesizes the two inputs into one and in that synthesis depth is born.

The Torah understand the idea of stereo. How is the Torah going to talk to you in a three-dimensional way about what it means for you to be human. The only way it can do it is by giving you two different inputs; by giving you a right ear input and a left ear input and leaving it up to your brain to synthesize the two. But if you can then you see it jump out into three dimensions and all of a sudden like Dorothy you realize, with Toto, as you step out into the world of Technicolor that you're not in Kansas anymore.

Okay. I invite you to take some seats and I just want to introduce what's going on here. I just want to say hi to two audiences.

Now, I know, those of you here in this room think that you're special and you're the only audience and those of you online think you're special and you're the only audience, but you guys are all sharing today. This is kind of, one of the first of its kind, we're trying a blended group. What that means is that I'm speaking here to a live group of people in Lawrence, New York, at the main group and we're also speaking to people around the world as part of our premium members in Aleph Beta and those people are tuning in via Facebook Live, a spectral group there.

Also, for those of you who would like to catch this and are taking notes or would like to review it, or missed the live broadcast and aren't here, this is also going to be available on Aleph Beta, when it is recorded. So you'll be able to click on there and you'll be able to get this talk and hopefully, eventually, its transcript.

There's a couple of ways -- just again, by way of introduction. There's a couple of ways that you can interact here. If you're here, in person, you can kind of just raise your hand and ask questions. What I'll do, since we have another audience here is, if you are not speaking very loud, I may try to repeat your question, just so that everybody, including those on the online group, will be able to hear it.

If you're online and you want to speak up and say something, you can do that too. We have two wonderful Aleph Beta employees in the room. I'll just introduce them. We have Shoshana over here. Shoshana, you want to say hi?

Shoshana: Hi, everybody.

Rabbi Fohrman: Hi, everybody, this is Shoshana. We have Raquel. Raquel, you want to say hi? Raquel: Hi.

Rabbi Fohrman: We have Raquel. One or both of them will monitor comments on Facebook, so if you guys are saying something on Facebook and you haven't gotten my attention, Shoshana will look out for that and do her best to hail that and we can talk about that here too.

So, that's pretty much how this will work. This is a series of talks which'll go over time. Eventually it might be a book. This is material which I had been working on over the course of the years and I've done -- in the past, I've done a version of this, both live with this group and I've done a version of this online, for actually, Aleph Beta Premium members, but my thoughts have continued to evolve on this. So what I'm going to with you today, is kind of my current state of thinking on this. With no further ado, let me kind of see if I can dive in.

The title for this series is A Tale of Two Names, Elokim and Yud-Kei-Vav-Kei. These, of course, are the two names of God that we principally hear throughout the Torah. Elokim, spelled Aleph-Lamed-Hei-

Yud-Mem. We pronounce it with a Kuf, Elokim instead of Elo-him.

Then another name that we don't really know how to pronounce, but the name for God, Yud-Hei and Vav and Hei, or in English, sometimes we use the acronym, YHVH for it. These two names of God appear throughout the Torah, as well as in the very beginning stories.

Generally speaking, if you kind of learned Bible in school, if you've studied in Beis Yaakov or whatever other school you're in, we don't tend to pay that much attention to the names of God as they appear.

They just seem to be synonyms and whatever name we happen to be seeing is the name we happen to be seeing.

I want to suggest the possibility that the Torah actually does want us to pay attention to the names of God and if you miss the names of God and aren't sort of focusing on which name of God is being used, in which time, you're sort of missing part of the story.

The goal of this series is to try to show how that's true and to try to sort of articulate a vision of what the names Yud-Kei-Vav- Kei and Elokim mean and how those names so tos peak might be in conversation with each other throughout the Torah, or at least throughout Sefer Bereishit, the Book of Genesis and going into the Book of Exodus.

One background point that I think is important for this, is to realize that one of the things that could make traditionalists nervous, when you think about the Torah, is about 150 years ago a movement started, known as higher Biblical criticism, led by a German scholar, by the name of Julius Wellhausen. Higher Biblical criticism eventually came to the conclusion that the Bible was not written by a single author; it was written by a number of authors.

The very beginning of Biblical criticism came from Wellhausen's observation that two different names for God are being used in the Creation story. In the first chapter of the Creation story, the word Elokim is used exclusively to refer to God, whereas once you get to Chapter 2, Verse 4, there seems to be another Creation story, a second Creation story, where the story of Creation is told again, but it's told differently and Wellhausen noticed that in the second Creation story, the name of God had changed. It was no longer Elokim, but it was Elokim and Yud-Hei and Vav and Hei; it was Yud-Kei-Vav-Kei.

Wellhausen, sort of, deduced from that, or inferred from that -- we should plug in this computer before it dies. Is there --

Rabbi Fohrman: So Wellhausen inferred from this and said, well, the only reasonable explanation is that there were two different authors here, and hence the idea that the Bible contained different authors was born. He named it -- there's a J author, which he named it for the Yud-Hei and Vav-Hei author, there's an E author, Elokim author -- the beginning of the theory that the Bible has more than one author.

Now, when you are threatened by a theory and, you know, a theory such as Biblical criticism is somewhat threatening to traditional Judaism or traditional ways of seeing the Bible. Sometimes you can

just ignore it altogether, which I think would be a mistake.

I want to argue that the Bible critics were right. They were right about the question. They were wrong about -- I think they were wrong about the conclusion. But the question is a very important question. The question is, why are there these two different Creation stories and why in one Creation story is God appearing as Elokim and in the other Creation story, God is appearing as Yud-Hei and Vav-Hei?

That's a really important question. That's a question that the Torah wants you to ask. When I say that the Torah wants you to as -- the Torah, like most great books, is begging for you to immerse yourself in it and struggle with it and through that struggle, to attain an understanding of its deeper layers.

The deeper layers of the Torah will only unfurl themselves for you, if you're willing to struggle with the text and you're willing to try to understand what it is that it means. In principle, in the first act of that struggle, there's a willingness to ask questions; a willingness to notice oddities. If you're not willing to ask questions in the first place, you're never going to get very far.

So we make a mistake, I think, in sort of closing our minds to the questions that have been asked by the Biblical critics, right? It actually is a very good question; perhaps the greatest question that you could ask on the Creation story. Why are there two stories and why is God appearing differently in both of those stories?

I think, the answer that there are two authors, is an answer that frankly, lacks imagination. In essence, it cuts off the question, before you can even begin to begin to see some of the implications of the fact that the names of God -- that this might be an intentional device employed by a single author that is telling you something powerful what you need to keep in mind, going forward. Something powerful about the human concept of God. You need something powerful about one of the most fundamental things we know about God and man. It might be communicated in these two different names.

Our Sages, Chazal, were not blind to the fact that there were two different names of God used. The way they interpreted it, was they said, well there are two middot (characteristics) of God being discussed, right, and this is something which you may have learned in school. When we come across Yud-Hei and Vav-Hei, we look at God one way and when we come across Elokim, we look at God another way.

Famously, we all know that Elokim is associated with what middah, what characteristic of God? Female Speaker 1: With din.

Rabbi Fohrman: With din, with justice. And when we come across Yud-Hei and Vav-Hei, we see God as the God of rachamim, or a God of compassion.

So why I want to begin launching this investigation into the two names of God with you, is this statement by the Sages, this foundational theory of the Sages and I want to ask you, where did they get that from? How did the Sages know that Elokim is associated with justice as it were and Yud-Hei and

Vav-Hei is associated with compassion?

I want to suggest that they didn't just make it up. It wasn't just a tradition that was handed down, although it may have also been a tradition that's handed down, but it's also something which can be inferred from a close reading of the text, which we actually see in the beginning of the Torah, as you're beginning to see Genesis.

So I want to begin by just focusing on that. And then, from there, from beginning to ask, well how did the Sages understand this about God, from the way the names of God are being used in the story, what else emerged from that? Can we fill out the picture? Who is this God who is Elokim? Who is this God who is Yud-Kei-Vav-Kei? And then, of course, there's this mystery which is that at the end of the day, there's only one God.

Right? There's a monotheistic concept of God and God somehow is both and yet, human beings, when we think of God, somehow, divide our concept of God in our mind and we think of God as one or the other. Which I think, and I just want to say parenthetically, is an interesting thing.

One of the things that I've been trying to research and I think is true, but I can't promise is true, is that throughout the Torah, God is either referred to as Elokim or referred to as Yud-Hei and Vav and Hei, but never referred to as both, except in the story of the Garden of Eden. Okay? To me, that's striking, if that's true. Now, that doesn't mean -- right?

When we said something like Hashem -- Hashem, by the way, is just what we use when we talk about the name of Yud-Hei and Vav-Hei. So, if I say Hashem, I mean Yud- Hei and Vav-Hei.

So, when we say Hashem Elokeinu that doesn't count, because Elokeinu, actually, can sort of have two meanings. One meaning, it could be a descriptive, it could say, "our God" is what it means here. Elokim can also be a name, in other words, it could be used as a name for God.

So, for example, in Chapter 2, in Genesis, what's striking about Hashem Elokim is that God's name is Hashem Elokim. "Vayomer Hashem Elokim," and Hashem Elokim said. Right? You'll never find that, I think, outside the Garden of Eden.

Audience Member: I think maybe in Yechezkel (Ezekiel) -- not that I'm so brilliant, I'm learning Ezekiel now so -

Rabbi Fohrman: Okay. No problem. Let me put it to you this way. (Interposing).

Audience Member: In the 10th chapter, when it's really total destruction in Jerusalem, then it literally says Hashem Elokim and it's really commented on. And even though it's going to be destruction, there's a compassion in that. He's going be destroying the city and the place and not I mean he decimated the Jews, but there's some kindness in there.

Rabbi Fohrman: Okay, so Mrs. Smith says that in Ezekiel, in Yechezkel, you have a lot of Hashem Elokims, so let me narrow my statement for a moment. In the Five Book of Moses, in the Chumash, right, I think the only time we have Hashem Elokim, and I'm interested if you can show that this isn't the case, but I think that the only Hashem Elokims you have is in the Garden of Eden. What do we make of that?

I'll tell you what I make of it, possibly, but this is completely just conjecture, but it might just be that it's only in the Garden that you pursue God as both. The Garden is some sort of paradisiacal experience that we've lost connection to. It's God's very special place on earth, right, where we have this intimate relationship with God that can't be recreated -- really recreated elsewhere.

In paradise, as it were, you can have this unitary concept of God, Hashem Elokim. But I think human beings, being human beings, living in the world we do, it's very hard to hold on to both concepts of God at the same time. As God as Elokim, as God as the Judge and as God as Compassionate. In your mind, those two are intentional with each other. They're an oxymoron. They're mutually exclusive. It's a zero- sum game. Right?

When you think judge, you don't think someone who's compassionate, do you? Right? What do you say to your spouse? Don't judge me, right? It's mutually exclusive with the idea of judgment. Judgment doesn't happen in the context of love. If I'm being judged, I'm nervous, it's a whole different thing.

The notion of compassion is -- what? The notion of compassion, similarly, is exclusive to justice, right? If someone has compassion to me, they're nurturing to me, they want to take care of me, they're not sort of judging.

To somehow bring these two concepts of God together is difficult. It's something that occurs in the Garden of Eden, but maybe one of the reasons, and this is just a possible theory, one of the reasons why God has two names -- and generally speaking, it's either-or, it's a concession to humanity. It's a concession to the way we think of God, but it is almost impossible for us to hold these two concepts in our mind simultaneously and hence, we tend to think of God in a binary way, as one or the other, but neither of those things is really the truth because, God is One.

You think back to the Shema, the great declaration of Jewish faith in Shema. Interestingly enough, is Shema Yisrael, hear, oh, Israel; Hashem, Yud-Hei and Vav-Hei, Hu; Elokeinu, is Elo-him or is our God; Hashem, this Yud-Hei and Vav-Hei, is Echad, is One. There's a oneness between these two things. That oneness may be true and it may be mystically true, but it's hard for us to wrap our heads around it.

What I want to suggest to you is almost as a possibility that the Torah employs a radical literary device, throughout the entire Torah, really. The device is that there are these two concepts of God that human beings have, described as Elokim and Yud-Kei-Vav-Kei, and the Torah will sort of have this conversation between them, or have this interaction between these two ways of thinking about God, right -- how that sort of tension between these names plays out.

So let's talk about where it was that the Sages got this notion from. How do they know that Elokim was a God of Justice? How did they know that Yud-Hei and Vav-Hei was a God of compassion? Yes, Shoshana?

Shoshana: One of our Facebook users just has a point where Hashem Elokim is actually used in Exodus, Chapter 9, Verse 30, "v'atah va'avdecha yadati ki terem tir'un mipnei Hashem Elokim."

Rabbi Fohrman: Ah, okay. Well, there you go. So I stand myself, corrected. One of our premium users has found an example of Hashem Elokim being used in Exodus. It does seem to be an example of God being described with the name Hashem Elokim. I'll just pull it up for you. What was the address for that?

Shoshana: Exodus 9, 30.

Rabbi Fohrman: So, the nice thing about Sefaria is that you could these things very quickly. There it is on the screen. Right? This is God in barad (hail).

Fran: It's interesting that hail is the thing that had two things that really didn't meet together. Rabbi Fohrman: Yeah, I was just thinking about that.

Audience Members: Yeah, right.

Rabbi Fohrman: Yeah, yeah. I was just thinking about that. So Fran is taking you back to a point that I made in Exodus, we almost passed over. That there was something special about the seventh plague, hail. Right? What's interesting about the plague is that the plague is the moment when Pharaoh seems to come to his clearest understanding of who God is.

It's at this moment -- remember -- Pharaoh is always, interestingly, is constantly beaten down by the plagues, but he's never contrite. He's never apologetic, really, except after hail, right, except after the seventh plague. It's almost as if Pharaoh is seeing himself locked in a power struggle, because remember Pharaoh sees himself as divine, as a god and sees himself locked in a power struggle with another power. In that way, Pharaoh is making a mistake about God, because God isn't just another power, even a greater power than Pharaoh. He's a fundamentally different kind of being.

If God were just a power, right, He would just be Elokim. Right? The Powerful Judge, who can exert power and can, you know, make a difference in the world. What Pharaoh has to come to realize is that God is fundamentally different. He's Someone worthy of worship.

One of the difficulties, by the way, when we think about it is that even the notion of worship -- what does to worship really mean -- changes depending upon your concept of Elokim and Yud-Kei-Vav-Kei. If God were only Elokim, if He were only a Judge -- that's all you knew about God, what would worship mean to you? What would worship be? It would be thinner than it is now. Right? The only emotion that you could really muster, would be what?

Audience Members: Fear.

Rabbi Fohrman: Would be fear. Maybe awe, right? You sit in awe of a judge. Fear of a judge. So if God were only powerful, so you'd be scared of Him, you would be in awe of His might, but that's about it. At some level, you could be forgiven for not wanting to worship a god whose only manifestation is power or justice. At some point you might want to rebel against that kind of god.

Pharaoh indeed, has his issues with this God of power that he's struggling with. In hail, somehow, he seems to come to this understanding that God is more than that. That this powerful God has another side to Him, has a mysterious Yud-Hei and Vav-Hei side to Him, which changes His character and makes Him worthy of worship in a whole other way. All of a sudden, morality seems to enter into Pharaoh's lexicon, because this is what he says.

If you keep on reading this moment of hail, where is it, here? Here. Right before this, "vayishlach Paraoh," two verses before this. This is Chapter 27 -- sorry, Exodus 9, Verse 27. "Vayishlach Paraoh, vayikra l'Moshe u'l'Aharon," Pharaoh calls. He calls Moses and Aaron and he says to them, "chatati hapa'am," I have sinned this time. Notice "Hashem -- Yud-Hei and Vav-Hei hatzaddik," is the righteous One, "v'ani v'ami haresha'im," and me and my people are the wicked ones.

This is an entirely new thing for Pharaoh. Never, ever in the plagues has he ever said such a thing. He's been beaten by a plague, but when a general's beaten in a war, it doesn't necessarily mean that the general is contrite. I don't think that my cause was unjust, that my cause was wrong, just because you've beaten me.

For the first time, Pharaoh sees things differently. He says, no, I was wrong. Right? You are right. You were correct. You were morally virtuous, which only makes sense if you're talking to a God who's not just Elokim, but is also Yud-Kei-Vav-Kei.

So it's kind of interesting, that one of the few times -- let me just say that, that Yud-Hei-Vav-Hei, Elo- him appears outside of the Garden of Eden is at the moment that Pharaoh gets this truth about God, which is hard for human beings to wrap their minds around, but that this God of power is also a God of love. For more on this, you can read The Exodus You Almost Passed Over.

Go ahead?

Liz Schwartz: I just want to make a point. I think it's very interesting that in the Garden of Eden you have Adam and Eve and the nachash (snake); those are the three characters. To my mind -- opens up that Pharaoh, who's he really? You know, in the other world, he's the snake, so it's very interesting that to have that experience with Hashem, both, and now in Exodus. On the other side -- on the flip side, this is really the only other time that we'd be using Yud-Kei-Vav-Kei and Elokim. It's really kind of interesting.

Rabbi Fohrman: Yeah, that's a good point. Just tell me your name for a second?

Liz Schwartz: Liz Schwartz.

Rabbi Fohrman: What's that? Liz. Yeah, so what Liz just said that it's kind of interesting that in the Garden there's sort of an anti-hero character also, which some equate, sort of, with Pharaoh. Indeed, the great symbol of Egypt was the snake, right? There's this snake-like being. There's this snake in the Garden and are Adam and Eve encountering their version of Pharaoh, all the way back in the Garden?

This will take us a bit afield for me to get into that in detail, but we'll get to it later. One thing to keep in mind later is that the snake appears in which chapter? The snake appears in Chapter 3. Now, in Chapter 3, Chapter 3 is Adam and Eve in the Garden of Eden. So how is God referred to in the Garden of Eden? Hashem Elokim. That's what He's always called. We see 19 times in the Garden of Eden, God is called Hashem Elokim.

There's only one time in the Garden of Eden, that God is not called Hashem Elokim, but called Elokim only. It's when the snake begins to speak. When the snake speaks and says, "af ki amar Elokim lo tochlu mikol eitz hagan." Is it really true that Elokim said, don't eat from the trees of the Garden?

Now, isn't that fascinating, but that suggests what I want to argue later, once we get to the sin of Adam and Eve is that perhaps the greatest and most subtle deception of the snake was that God is not who you think He is. If you think that God is Hashem Elokim, you're wrong; God, in fact, is only Elokim. Once you believe that lie about God, everything else the snake says makes perfect sense. The temptation to eat from the Tree of Knowledge makes perfect sense.

I think without quite understanding why all these things are true, you can begin to see that the interplay and the power of the interplay between Hashem and Elokim is important. You really have to understand these names and what they connote and what they denote. Really in order to understand the story.

So, let's kind of jump in and try to understand the names, by looking at what I'm going to call, sort of the story of Elokim and the story of Yud-Hei and Vav-Hei.

What I want to suggest to you, is that the Torah gives me two different creation stories because it's speaking to people who are no longer in the Garden of Eden. When we're no longer in the Garden of Eden and it's very hard to hold onto these two concepts of God unitarily, at once and our minds divide conceptually.

What it means to relate to God as Judge and what it means to relate to God as a compassionate Being. Or what we might say, what it means to relate to God as Avinu and what it means to relate to God as Malkeinu, right, our Father and our King. Those are two separate things. Because the Torah's talking to us, regular human beings who aren't in Eden, what the Torah does in essence, it tells us about creation twice. Well, it tells us about creation twice.

It first says here's what creation would look like, if the only thing you knew about God was that He was Elokim. That might be the easiest way for you to think about God, but then I'm going to tell you the

story again and I'm going to tell you from the perspective of a different kind of God who's not Elokim, but a truer concept of God who's both together. A kind of concept of God that you can't really wrap your head around that way. If you were in the garden you could wrap your head around that kind of God. But here's what creation looks like, right, from the perspective of Hashem Elokim.

The first Creation story will make more sense to us than the second one will. I think, one of the reasons for that is, we're not living in the Garden anymore. Right, so to think of God in that bifurcated way makes perfect sense to us and the story that comes from a much simpler kind of God is a much simpler kind of story.

The second story is a mystical story. I could tell you what happens in it, but as you go through that, there's a part of your mind that's going to be thinking, this is tricky, this feels like I'm in Asia, in some ashram. Right? It's inherently mystical and hard to wrap your head around. But the Torah gives you both stories; almost as if to say here's the story that you can understand, you human beings in this world; here's the story that's closer to the truth, right, even if it's more difficult to understand.

So what are these two stories? Let's take the easy one first. The story of Elokim. How did the Sages come up with this notion that God is Elokim? Well, it starts at the very beginning. Let's go back to Genesis 1. "Bereshit bara Elokim et hashamayim v'et ha'aretz," in the beginning, God created the heaven and the earth -- about the very beginning.

So, we know in the beginning one very powerful word. That powerful word is a verb and it means bara, create. In a word, who is Elokim? Elokim is the Creator. The Creator. What does creation imply?

Creation implies, right, what do you do when you create?

Think about what you want to create and you make it, you make something from nothing. Now, if I say to you oKei, tell me your emotions when you think about a creator, someone who has the ability to create something out of nothing. Right, to literally bring everything into existence. I say tell me what you think of such a being? What do you think of such a being?

Audience Member: Omnipotent.

Rabbi Fohrman: Omnipotent. Meaning, the first thing comes to mind is power. Such a being is powerful hence such a being is an El, or an Elo-him. Turns out that in Hebrew, the meaning of the word el, el actually besides connoting God, Elo-him, means two other things. One of the things it means is judges. Judges, later on in the Torah are called elohim. The other thing that el means is power, such as Laban when Laban says, "yesh l'el yadi la'asot imachem ra," I have it within my power to do harm to you. So give me just one second.

So, just at the top of the back, if all you've read is the first two words of Genesis 1, you already have a flavor of who this Being is. There is a Being who is intensely powerful. He's powerful by his ability to create.

Now, let's just flesh out the power of God, as it expresses itself in creation, through this story. If you think about how God creates in this story, He does a number of things. Right? What does he do? He creates things out of nothing. That's not the only way He creates things; later on He will create things out of something, but even when He creates things out of something, there's power expressed here.

Look, for example, at Verse 11. You have it right here up on the screen. "Vayomer Elokim," God says, this is the arrival of vegetation. Look at how vegetation comes into the world. "Vayomer Elokim, tad'shei ha'aretz desheh." So how do you translate that? It's often translated and here the JPS 1917 Translation, translated it as "let the earth sprout vegetation." That's not really a great translation. Tadshei, in its grammatical form, is what grammatical form of the verb?

Audience Member: Confusion.

Rabbi Fohrman: It's the term of C, but it's imperative. (Pause in recording) -- mean let. Let is a very nice word. Let this happen. It doesn't mean let. It's a command. Its saying, Earth, I'm asking something from you. Right, don't come back until you've got vegetation. I want to see vegetation out of you. "Tadshei ha'aretz desheh," the land has to bring forth vegetation.

Now, again, what kind of Being am I talking about? How would you describe a Being that sits and screams at the earth and says I want some vegetation out of you? The earth says I don't know how to make vegetation, what do You want from me? I'm just earth. God says, well go figure it out. Right and so before you know it, the land has to come up with -- the land is an inanimate object, it's got to come up with vegetation.

Similarly with water, you've got the same thing happening a little bit later. Look, Verse 20. "Vayomer Elokim," God says, "yish'ritzu hamayim, sheretz nefesh cHeiah." Again, the mistranslation perhaps. "Let the waters bring forth swarms." It doesn't mean let the waters, it's a command to the waters, "yish'ritzu hamayim sheretz," the waters have to swarm and come up with all this fish.

Later on, with the inland animals, it's going to be the same thing. Let's see a little bit further here, "Vayomer Elokim", Verse 24, "totzei ha'aretz nefesh cHeiah l'minah." It doesn't mean, let the earth bring forth, it's a command to the earth. Earth, you have to bring forth animals. I don't want to see you, I don't want to hear from you until I have animals out of you. The earth goes, I don't know how to make animals. You go figure it out.

By the way, if you've adopted an evolutionary perspective on the Torah, this might be the Torah's way of talking about evolution. I talk to the earth and I say Earth, I don't want to see you again, until I get animals out of you. The earth says, I don't know how to make animals. God says well, go figure it out.

So then there's this process of single cell creatures and there's mutations and then there's, you know, survival of the fittest. The earth comes back three-and-a-half billion laters and says I've got a hippopotamus for you and God says, good, it took you long enough.

So it's a command to the earth to make things happen. Right? So this is another expression of God's power. So God expresses power, A, in creating things out of nothing and B, in issuing commands and as God's commands are so powerful that even inanimate things like earth follow his commands and make things happen.

The third way in which God expresses power in Creation; there's one other big thing that God does in creation, which is that He divides things. He divides things that want to stay together, right? Give me an example of God dividing things in the world.

Audience Member: The heavens. The waters.

Rabbi Fohrman: The waters, right, that's true. So really there are three great divisions and the first great division is waters, right. In the beginning -- Chapter 1, Verse 2. Chapter 1, Verse 2 gives you a vision of the primordial world. What was the primordial world? It was a world which was tohu Vavohu; A, it was chaotic. B, there was darkness upon the face of the deep, it was dark. So, A, it was chaotic, B, it was dark and C, there was water all over the place.

"V'ru'ach Elokim merachefet al p'nei hamayim," there was a wind of God, or a spirit of God, that was hovering over all these waters. So there's water, water everywhere and its dark and it's chaotic. It's almost flood like. It's like the vision is almost like a great flood.

Now, that vision of chaos and water everywhere, is something that's very hard to work with, so one of the things that God does in creation, is not only does He use His power to create things, but as a predicate for creating things, God divides things and when God divides things, God prepares the ground, as it were, for Creation.

So, for example, let's say you're building. Let's say you have a building project and you are deciding to build a nice beautiful house in Lawrence or in Texas or wherever it is that you live. The only problem is you've got a swamp, right. You can't build on a swamp, so what's the first thing you've got to do. You got to do what they did in Woodmere, in 1940, which is? Right, they drained the swamp and they tried to fill it in and make landfill. Then they build on that. It usually doesn't work very well, which is why when Hurricane Sandy comes along, the swamp comes back, but the bottom line is that that's what you do. Water is your enemy when you build.

The first thing God does is God's got to create a place for the water and a place without water and then build on the place without water. So the first thing He does is He divides these waters. Actually, it's not the first thing He does, it's the second thing He does. Before that He also divided between light and darkness, right?

Then finally there is a third great division, which was another division between light and darkness, on Day Four when God creates the sun and the moon and the stars, again dividing between light and darkness. So there are these divisions that create order in the world.

So, if we would sort of develop what we might call the personality of Elokim, as hard as it's strange. God doesn't have personality, but if you would think about what kind of Being are we discussing? So what does God prize? God wants order. Order, which comes through the world through divisions. I divide things up and then I make things or I command the Earth to make things. I command the waters to make things. But first I've got to make things very orderly, right and then I've got to draw things forth.

There are two more things I'd want to say about Elokim, before I turn away to examine Yud-Kei-Vav- Kei. What other things (pause in recording) -- of Elokim, is that in service of order, right, you would say that well, if there is a God Who believes in order, Who wants to build this world. You say you're a builder and you're creative, so what's the most impressive thing that you can build.

The answer is a system that will work without you. If you think about it, a system that you always have to keep on mutchering (being busy with) with isn't such a big deal.

You're six-year-old comes to you, with this, what do they call them? Those Rube Goldberg contraptions. Right, one of these fancy machines. He says, Mom, let me show you how the marble works, but every time he's got to like, you know, put his hand in over here, and then wow, marble comes, put my hand over. Let me try that again. The kid needs to be involved, you're not as impressed as if the kid put together a system which Mom, watch, I put the marble in and the system just works.

God wants the system to work. So, what does God do to make sure the system works? So, there's a couple strategies. Strategy number one is God's very interested in making self-replicating machines. Right? It's not just enough to make a machine, I've got to make a machine that self-replicates.

So when God makes vegetation, what does God say about the vegetation? Let's see what God says about the vegetation. Let's go back to verse, what was it? Seventeen or so. Right, where we have vegetation.

Was it 17, or it wasn't 17? It was earlier than that.

So listen to the description, "tadshei ha'aretz desheh, eisev mazri'a zera." You see that. What kind of vegetation do I want? I want grasses that will bring forth other grasses. Grasses with the ability to reproduce. "Eitz p'ri oseh p'ri," I want fruit with the ability to reproduce. Because that's really amazing. I don't have to sit there and make trees for the next 3,500 years. I make trees and then the trees are going to make themselves. That's how I want it to work.

That's the same thing throughout Creation. So, for example, that's why the very first blessing to man and animals is going to be "p'ru u'r'vu," you guys go and create yourselves. Right? "Yishr'tzu hamayim sheretz nefesh cHeiah."

Now, when things reproduce, God who's also interested in order, right, has one more thing that He's insistent upon. Which is, "eitz p'ri oseh p'ri l'mino," everything has to be according to its kind. The preservation of order. I can't have grapefruit trees producing apples one day. Right. If you're a grapefruit tree, you have to produce grapefruit trees. If you are a sea bass, you have to produce sea bass. If you're a human (pause in recording) -- according to its kind, according to its kind over and over again. Very,

very important.

So one of the things God does is it exists on self-replicating machines that replicate l'mino, according to their kind.

Another thing God does in building up this world of His, is God insists on middle management. If you think of God, God this powerful Being, is the greatest CEO in the history of the world. He's the big CEO in charge of the universe. Well, any CEO is going to have middle management.

So who's middle management in God's world? Can you give me an example of middle management? Audience Member: Na'aseh Adam.

Rabbi Fohrman: That's one example, mankind. We'll get to that in a moment. Any other example come to mind?

Audience Member: Water has to create -- water has to create animals.

Rabbi Fohrman: Well, even the waters, isn't it interesting that in the waters, generally speaking within Creation, you never have the naming in Genesis 1 of any species. It's just, there's going to be animals. We don't hear about particular species of animals. You don't hear about particular species of fish. You don't hear about particular species of trees. With one exception. There's only one species that you actually hear about. Does anyone know what it is?

Audience Member: Eitz Hada'at.

Rabbi Fohrman: No, the Tree of Knowledge isn't a species. Man perhaps is. Aside from man, any other species? I'll show you what it is. Anybody on Face book, Shoshana?

Shoshana: Nobody yet. Rabbi Fohrman: Nobody yet.

Sima Hertzberg: Taninim (sea monsters). Rabbi Fohrman: That's correct. Who was that? Shoshana: It's Sima Hertzberg.

Rabbi Fohrman: Sima Hertzberg is correct. Give that lady a free coke. Sima, you win the coke. Yes, it's the sea monsters. What verse is that? It is right over here. When God causes all the fish to come, "vayivra Elokim et hataninim hagedolim," God causes these taninim, these great sea monsters to emerge. How come we hear about the sea monsters? It's the only thing that we hear about?

Well, what I would suggest is the sea monsters are middle management. Right? Who are they? They are the fish who are in charge of -- they are the king of the sea. It's not Starkist who's the king of the sea.

Right? It's the sea monsters are the king of the sea. Which is that every domain is going to have its king. The sea monsters are the kings of the sea.

So you say, what do you mean the kings of the sea? What do the kings do? Was that your question, Mrs. Shalev?

Mrs. Shalev: No, it could be I know that, without enough. God has a problem with the sea monsters, they keep on coming back to Him.

Rabbi Fohrman: Well, that's true. Then, every CEO does, when middle management rebels it's a problem. Right, so that's true, you give people a little bit of power. You know, you give the mouse a cookie and then they want a glass of milk. What are the sea monsters supposed to do?

So if you think about the (pause in recording)

Take a look at Day Four. Where's middle management on Day Four? "Vaya'as Elokim et sh'nei ham'orot hagedolim," God makes these two great lights, in the heavens. "Et hama'or hagadol l'memshelet Heiom v'et hama'or hakatan l'memshelet halaylah." They're in charge, they rule over the day and the night. "Limshol bayom u'valaylah," to rule over the day and night. Who are they? They're the kings of day and night. That's what they are. They're the kings in the heavens.

So you say, one second and you say, but one second, the other thing they do is "l'havdil bein ha'or u'vein hachoshech," they divide between day and night, but you should have a question about that, which is?

Audience Member: He separated.

Rabbi Fohrman: He did it already. Day One, what does God do on Day One. He creates light and He divides between light and darkness. So when you come to Day Four, you should come to me and say, ooh! What's going on? How come I need to divide between light and darkness if He did that already? Right, what's going on in day four that the sun and the moon and the stars have to divide between light and darkness? What's the answer?

The answer is time. Or to put it another way, this would be my answer. God is establishing middle management for the division of light and darkness. The initial division between light and darkness, the first light and darkness there ever was, God creates a division. Then God says I don't want to keep on doing this. I don't want to be in charge of dividing between light and darkness for the next 3,500 years. I want a system. I want a self-replicating system. I want something that takes care of itself. I need light and darkness to take care of itself.

What am I going to do? Oh, I got a plan. I'll set up a planetary system. Let's have solar systems, let's have stars, right, let's have rotation of planets and it's going to work by itself. There's going to be light and

darkness and light and darkness based upon the rotation of the planets and these are going to be my kings, this is going to be middle management which enforces the havdalot (division) that I start! They're going to be in charge of doing what I started.

Similarly, by the way, think about the sea monsters that are enforcing a different kind of division. If the heavens, if the heavenly bodies enforce the division between day and night and make it happen all the time, what do the sea monsters do?

Now this is somewhat speculative, but allow me to speculate for a moment. Think about the sea monsters. What would you say the king of the sea is? Where in the food chain does the king of the sea appear? Top of the food chain, right? Okay. How does top of the food chain enforce division, proper division between -- in the animals?

Remember, the God of order said, that how does reproduction occur? Only l'mino, according -- (pause in recording) because biologically, what's the definition of a species? The definition of a species is a min (kind), which means to say, that there is no such thing as reproduction cross species. Right, if you've got a sea bass and a tuna together, they're not going to have kids. They're two different species. So, if you have a rhinoceros and you have a hippopotamus, right, if you have two different species and a giraffe you're not going to have kids.

Now, a sea monster, what's the interest of the sea monster? If you're at the top of the food chain, your interest is in everyone below you adhering to the rule of no cross species intimacy. Right, because it's a waste of reproductive power, because you're not going to get any kids. Because, think about it, the sea monster, who does the sea monster eat in the food chain? If you're the top of the food chain, what's your food?

Audience Member: The next biggest thing.

Rabbi Fohrman: The next biggest thing. What do I need in order for the next biggest thing, there will be enough of the next biggest thing for me to eat? There has to be enough of the next biggest thing under that. Which means there has to be enough of the next biggest thing under that. Which means, what am I in charge of? Everybody. I'm in charge in enforcing the divisions of according to its kind, of everybody so that there's enough fish for everybody to eat, because I eat last. Because I only eat if there's enough sharks in the ocean to eat, right? So I eat last.

So the sea monster really is middle management. The sun and the moon and the stars are middle management. What's the greatest middle management of all? The executive vice president of the universe. Man.

In world one, in the Elokim vision of the universe, man is important because he makes it all happen, right. He is the great ruler over all, the human ruler over all. You see this in the description of man. Look at how man is described in -- by the way, just so you know timewise, we're going to try to get this so that we're going to try to be a little more punctilious about time, in terms of starting times and ending

times, so I am going to end at about 11:00. Right, so it'll be about an hour-and-a-quarter, okay.

So if we go to our description of man over here, listen to what we hear about him. "Na'aseh adam b'tzalmeinu," let us make man like us, a creator like us, a ruler like us, "kidmuteinu v'yirdu bidgat Heiam u'v'of hashamayim," and let him rule over the fish, let him rule over the foul, let him rule over all of the animals, right. "Vayivra Elokim et ha'adam b'tzalmo b'tzelem Elokim bara oto zachar u'nekeivah bara otam," so man is a creator, he has that incredible power to create. How does he create? The only difference between man and God is that God can create unilaterally and man creates bilaterally. Right, man can only create male (Pause in recording) -- God, he can rule like God.

"Vayivarech Elokim leimor (sic)," and God says, "p'ru u'r'vu u'mil'u et ha'aretz," be fruitful and multiply

-- give me a second Bobby -- fill the land, "v'kivshuhah," and conquer it. Who is man? Man is powerful, man is a conqueror, man is a ruler. Man really is like God, like Elokim, like this powerful God we call Elokim. He really is made in Elokim's image, he has that ability to rule. Now, as ruler, he's able to eat, right, he eats all these things, he eats vegetation, but notice that there are some restrictions upon man. He has to be a benevolent ruler. For example, he's only allowed to eat vegetation, but he's not allowed to eat animals at this point.

Not only that, he has to share the vegetation with who? Because who else eats vegetation? Look at Verse

30. "U'l'chol cHeiat ha'aretz," you know who else I give vegetation to? To all of the animals, the implicit argument is and therefore, share some with them, don't pig out. You can't just have all of the vegetation in the world. So you really are, you have to be a responsible middle manager. You're in charge, but don't think you're just there to conquer, right. You have to use your head, you have to make sure that you administrate properly. Man is the ultimate administrator of the world.

So what's interesting about this is that why is it so important when we think about the names of Elokim, and we haven't yet talked about the name of Yud-Kei-Vav-Kei, when we think about these names, these names are important not only -- for two reasons. One is they give us our most primary ways of thinking about God, but the second reason they're important is they give us our most primary ways of thinking about ourselves. Because if God is our creator, and we're created in His image, then who we are, are terrestrial versions of who God is. So depending on how we think of God will depend upon how we think of human nature itself. This is one of the ways of thinking about human nature.

One of the ways of thinking about human nature is to think that really our whole purpose, our goal in life, our meaning in life, our meaning and existence is to be Elokim, on earth. Is to rule, to administrate the earth properly. Or even more, just as God created a universe and made a home for people, for the ones that He loved, so our job is to domesticate the universe and make it into a better home for ourselves, for our own children. Maybe even our own particular children, maybe even our meaning in life is to grow up and to have kids and to make a home for them, just like God had kids, right, had children, made children and made a home for them. So we are being God-like in an Elokim kind of way when we do those things. Yes?

Audience Member: (Pause in recording).

Rabbi Fohrman: Ah, okay. Thank you. So a little gematri'a (numerical value) to keep this about Chaf- Vav being the numerical equivalent of Yud-Hei and Vav-Hei. Yes?

Audience member: I'm not sure why you would say that Hashem has to run management. You know, a lot of managers think that they leave it to run, but we believe Hashem's involved in every single thing we do, I don't understand why we have to say this?

Rabbi Fohrman: Okay. So we're going to get in. So let's leave that question, God's involvement in a world in which there's middle management, what's the nature of that involvement for an examination of World Two. Because, I think, if you look at the Jewish sources that talk about God's consistent involvement in the world, you'll see that in a World Two vision of the world.

Just to articulate the point, in an Elokim view of the world, the most important thing is for God to create a world that runs by itself, because that's the greatest invention you can have. The most powerful thing I can do is to create something that runs by itself. But that's only true if God is Elokim. If God is not Elokim, if God is Yud-Hei and Vav-Hei, if God is compassionate, God is loving, so when you're loving, what do you try to do with your children? Stay involved. So you see the tension, right? A Yud-Hei-Vav- Hei God would not see it that way, right, a Yud-Hei and Vav-Hei God would want to be intimately involved.

In fact, if you look at the Rambam, which we'll get to in future weeks, in the very first Maimonides, in the beginning of his Yad Hachazakah, where he talks about the meaning of the name Yud-Hei and Vav- Hei, talks about a God who's intimately involved in the world, right, in a way that's very, very different than what's described in Genesis, Chapter 1. A kind of God who's more in line with Genesis, Chapter 2.

Again, the truth of it somehow is this blend, this mysterious blend between these two things. These two visions of God are human visions of God. God is neither really Elokim, nor Yud-Kei-Vav-Kei. What God really is, is Hashem Elokim. One thing, Hashem Echad. Yud-Kei-Vav-Kei and Elokim in a way that we can't understand how these things come together. The best we can do is approximate it by breaking apart these visions of God and talking about them.

Just let me finish the point, because I'm just about done with World One and then I'll take questions for our last couple of minutes.

The last thing I want to say about the vision of Elokim here, is coming back to the question that I began with, which is oKei, so where did the Sages get this notion from that Elokim is involved in justice, right, that God is a judge, that God is just? I understand the notion, Fohrman, that God is powerful, that Elokim is powerful. I get God as powerful, I just don't get God as just. Where is the notion of God as the big judge involved in here? I see God as the sea (Pause in recording) -- judge, where would you say God appears as judge in this world? Yes?

Audience Member: "Vayar Elokim ki tov."

Rabbi David Forhman: "Vayar Elokim ki tov" right, that's judgement. After God creates everything, without fail, God will always look at what He's created and judge it. He will then say oKei, how good was it? If I judge how good you are, right, did you get an 80, did you get a 90? That's judging you. "Vayar Elokim ki tov" whenever God says and God saw that it was good, something is implied by that, which is it's good and therefore I'll keep it around. In other words, there is another possibility. If God wouldn't see that it was good, if God would theoretically see something was bad, what would He do? He'd destroy it, He'd get rid of it.

So, the idea is, is that after -- the creative process actually implies a final stage, a stage of judgment, which is what happens in the flood. So in the flood you finally have this moment where there is a "vayar Elokim ki ra," and God saw that it was evil, and that is the verse, "vayar Elokim ki," God saw that, "rabah ra'at ha'adam ba'aretz v'chol yetzar machshivot libo," there was a great evil in the world, in man's heart, and He became sad because He knew He needed to destroy the world. Really the two great grades that God gives to creation is either tov (good) or ra (evil). Right? Which, of course, is going to set up our famous tree, the Tree of Knowledge of Good and Evil.

Now we might understand what that tree is. It's a Tree of Judgment, it's a Tree of Elokim. The Tree of Elokim, as the God who judges everything shows up in the second world. In Gan Eden, there's a tree that represents this vision of God, as Elokim, seemingly.

We'll wait really until we get to the story of the Tree of Knowledge of Good and Evil to understand the implications of that, but it seems like that's what's happening. So God really is a judge, because, think about it, God's a judge not because He's mean, God is a judge because that's kind of what's implied by being a creator. In other words, if I create something, I don't want to create bad stuff in the world, so there has to be this evaluative process.

The creator process really has three parts of it and the three parts of are intimately tied to three parts of time. There's a future part, there's a present part and there's a past part. The future part we call planning and that occurs in creation when God says, "you know what, let there be acts." "Yehi raki'a b'toch hamayim," I think it would be a good idea if there was sky in the midst of the waters. That's the planning phase. Then there's an execution phase, in the present. (Pause in recording) -- He makes the raki'a (sky) that He thought it would be good to have around. After that God's going to go and evaluate what He does to decide whether He should keep it, "vayar Elokim ki tov". He's going to see it, He's going to see it's good and He's going to keep it. This is the way a creator is going to go about things.

He's going to plan, He's going to execute and He's going to evaluate.

The truth is, and I'll stop talking in a second and I'll just take your questions in the last five minutes, but the truth is, when you think about this concept of God, this is a very easy to understand concept of God. It's not hard, right, it makes sense. It's orderly, everything fits, God is majestic, but simple to understand. Who is God? He's a king, He's very powerful, He's interested in order, He's interested in creating, He's interested in making the best stuff there is, stuff that's self-replicating. He wants it to be orderly, He wants there to be responsible middle management and this is the God. What He's done, God Himself is a

responsible creator because what's the last thing He does? He stops.

At some point, you've got to know when to stop, you've got to know when to hold them, you've got to know when to fold them, you've to know when to stop because if you never stop then you have chaos. You've got to be able to pull back and the final act of creativity is knowing when to just let the thing be and be independent, and so God celebrates the day that He stops. That is Shabbos, in World One, the great celebration of stopping, the last great creative act in the world.

So why do I need anything more? I have a wonderful concept of God, why don't I just stick with it? The answer is, if this is all God was, for all of God's power, for all of God's might, for all of God's justice, I don't know if we would really worship Him. Because, again, if you think about what worship would mean, coming back to one of the first things I said to you, if you think about what worship would mean in this world, at most what emotions do you feel towards God?

Audience Member: Awe.

Rabbi Fohrman: Awe, fear. I feel there must be something more. Where does love come from, this notion of love of God, where does that come from? It must come from a different concept of God. From, not God as creator. So you say, well God is creator, what other concept do I have to have of God to get me to a God of compassion rather than a God of justice?

So I want to leave you with this thought. Creator is a very tricky word. It's not the word you would use for your kids. Do you say I created my kids? (Pause in recording) -- oh, sure, Julie, her creator date is January 19th, what's your kids' creator date? You don't say that about your kids. What do we call their birthdate? Birth is not the same thing as creator. Do you say you made your kids? Oh, you know when I made you. You don't make your kids, what do you make? You make a toaster, you know what I mean? You don't make a kid, a kid comes from you, you give birth to a kid, but you don't make a child.

Making implies that there's a thing-like quality to that which you make, you make a thing.

At some level everything that God makes in World One really is a thing. It sort of has utility and a system, it's this big, grand creative thing, this universe. Everything fits, and if you even think about man's role within it, it's just utility, it's just there to serve a function. We're there to be middle management, to rule over everything, to make sure it all works, right. We're too just a big glorified thing within the system. A thing might get scared of the big thing, but there's got to be something more than just being a thing.

Therefore, this whole other notion of who God is that has nothing to do with really being a creator, in which the creativity of God is not talked about as thing-like creativity. It's talking about birth, it's talking about something that emerges from. The notion of God not as king, but God as parent, Avinu Malkeinu, right, is going to emerge in that world, where love is going to emerge. It's going to be this balance between these two concepts of God which is going to be the thing that we're going to have to keep foremost in our mind as we go forward. So World Two is going to introduce us to a radically different side of God, the God of Yud-Hei and Vav-Hei, in addition to just being Elokim and we'll explore that

when we come back next week.

We've got a couple minutes, so I'll just open it up to any questions on Facebook, or questions from here. Bobby.

Bobby: Why plural for Elokim?

Rabbi Fohrman: Very good question. Why plural for Elokim? Bobby: The whole idea of na'aseh has to be discussed also because -- Rabbi Fohrman: Yes, correct.

Bobby: -- it's part of the Biblical Criticism that --

Rabbi Fohrman: Yes. Okay, so let me maybe end by addressing Bobby's question. I don't have an answer to why Elokim is plural, but I do have an answer to why na'aseh is plural.

You will find in the creation story -- really you will find within Genesis -- three very troubling and difficult moments where God (Pause in recording) -- once in the story of the Tower of Babel and twice in the story of Creation. I intend with you, in getting to all three of those things as we go through the story of Elokim and Yud-Kei and Vav-Kei.

The first time it appears is in the creation of man. All of the commentators struggle with trying to understand the meaning of that plural. What could it possibly mean when Elokim says, "vayomer Elokim, na'aseh adam b'tzalmeinu kidmuteinu," let us create man in our image. What could that possibly mean?

Bobby: It could mean both sides, Elokim and --

Rabbi Fohrman: There you go. That's what I want to suggest. There's all of these theories, maybe God's talking of the angels, maybe God's talking to Himself, maybe He's using the royal we. I think the latter might be the case, but I think we've now laid the groundwork, for a radical new theory of what God might have been doing.

Who was Elokim talking to when Elokim said, let us make man? Bobby: Hashem.

Rabbi Fohrman: He was talking to Yud-Kei-Vav-Kei. He was talking to the other side of Himself. In other words, when the Midrash says that it's the royal we, right, the royal we isn't just -- in other words, to understand the royal we; what is the royal we? The royal we is that kings will sometimes use a plural when talking about themselves.

Where does the royal we come from? I don't know, but I would venture a guess, it comes from Genesis. It comes from the fact that the most powerful being in the universe when He first created man, in His most powerful bold stroke, referred to Himself as we. Hence, all religious kings who knew that, would get the idea that somebody who's really majestic refers to himself in the plural, hence the royal we is born.

However, what was the original meaning of the royal we, right? So, Our Sages say it's the royal we. But what did the royal we mean?

The royal we meant that in the literary device that the Torah uses, breaking the concept of God into two, Elokim was talking to the as yet unrevealed Yud-Kei-Vav-Kei. Remember, Yud-Kei-Vav-Kei is like imagine a play. Yud-Kei-Vav-Kei is waiting behind the curtain, he hasn't come out on stage yet. This is just Elokim's show. The only thing is, is that -- so what does it mean, Elokim says na'aseh?

Here's what it means in a very deep way. What it means is, everything else that I just told you is at least comprehensible in World One terms. It is comprehensible to understand how Elokim alone could create a universe and set man up and do all of this. The one thing that's incomprehensible, even in a World One universe, which you can't make sense of, is the creation of man.

It's not possible to think of the creation of man as even in World One terms, as something that was done solely by Elokim. (Pause in recording) -- of God, so the best I can do to you now, is say that God was talking to someone offstage. Right, who was offstage? Yud-Kei-Vav-Kei's offstage. He hasn't been introduced yet. He was saying to this as yet unrevealed being, you and me together na'aseh adam.

Now, why is it incomprehensible even in a World One world to create man? This gets to one of the most salient features of the story of Elokim and Yud-Kei-Vav-Kei and with this I'll end. Because think of the danger of creating man, if the only being who creates man is Elokim. How does man know who he is? By looking to his Creator. If the only being that I can look to is Elokim, how am I going to see myself? What values am I going to adhere to? What am I going to think the prime value in the universe is? Power. What happens if man thinks that the ultimate prime value is the acquisition of power?

Bobby: Competition.

Rabbi Fohrman: Competition, war, destruction, Migdal Bavel, the Tower of Babel, ultimate destruction. The ultimate evil in the universe is when the prime value you think is the acquisition of power. What's the great line that all the comic book villains or in all the comic book movies say? It's mine, it's mine, oh mine. Right, the power of the king that wants it all for himself. If that's who you are, if the only thing you can understand is God as power, is God as majestic, then man is doomed.

Man, even in World One, even if he cannot yet understand Yud-Kei-Vav-Kei, because that hasn't been revealed because you're living in this world, you need to understand there's another side to the story.

Someone else created you too. There's another part of God who you can't understand who you're a child of too. We are not just tzelem Elokim, made in the image of Elokim, we are tzelem Yud-Kei-Vav-Kei

Elokim.

That's what it means "na'aseh adam b'tzalmeinu kidmuteinu," let us make man in our image. We evince qualities of both sides of God together and have to figure out how we manage that. But no matter where we came from, we always have to understand that, even in World One, we need to understand there's more to the picture. Where's the rest of the picture? That's described in World Two.

Bobby: That may be why Elokim is plural, because it is encompassing that other one that we're not seeing.

Rabbi Fohrman: Possibly. I don't know.

Audience Member: In the same way, we're talking about like making in Kabbalah is using Shem Hameforash, Hashem sort of used (Pause in recording).

Rabbi Fohrman: I don't know. I will leave that for the mystics. Yes. Mrs. Shalev: Elokim --

Rabbi Fohrman: Just a little louder, so people online can hear you.

Mrs. Shalev: -- Elokim is plural, so isn't it like tzedek to have a saneigor, a kateigor and then comes a verdict, so this is then encompassing --

Rabbi Fohrman: You're saying, could Elokim be a way of alluding to the idea, that there's more to the El than just him? Possibly. I don't know. I hear you. It's an interesting theory. Yes.

So this is a very interesting idea, let me -- Liz, right -- let me start to articulate what you are saying. I haven't made up my mind about this, but the theory is very suggestive, right? Which is, if there's these two sides of God, are they masculine and feminine sides of God? It's a very, in other words, anthropomorphically, would we identify Elokim -- if you would, you would have identified Elokim as the masculine side of God. You would identify Yud-Hei and Vav-Hei as the feminine side of God. It may well be. It's certainly possible, it's something to keep in mind.

As we go through World Two and you think about World Two, the qualities of World Two are very feminine in many kinds of ways. Right, the qualities of God -- by the way, what's interesting is, you go back to the Sages, only one of these names of God expresses God as he truly is. That actually is Yud-Hei and Vav-Hei. God as El is generic. You could view God as powerful because any deity would have to be powerful, but the ultimate name of God really is -- God with a capital G -- is Yud-Hei and Vav-Hei.

So, if you're right, then what it really means is that probably it would be better, right -- when we told God, He, you probably would be better off calling God, She, if you had to call one or the other and

Yud-Hei-Vav-Hei, because there is something very feminine really about Yud-Hei and Vav-Hei. As we

go through World Two, you'll see it over and over again. It's a very feminine vision of what God could be. Yeah.

Audience Member: If I'm not mistaken, one of the definitions of the term Aleph-Lamed used in name of Hashem is asking as if Hakadosh Baruch Hu... El is used in Elokim, more than one, it's including both aspects.

Rabbi Fohrman: Okay. So that's again, that's that notion from the audience here that the plural part of Elo-him might be including both. So, it's possible, I'm still going to remain agnostic about that.

Bobby: Also, the masculine and feminine part is making it into anthropomorphic. Rabbi Fohrman: Well, it's all anthropomorphic.

Bobby: The power of masculine and the power of feminine which are aspects within each of us, of all of us within existence, therefore it's not really --

Rabbi Fohrman: That's true. To some extent again, as a word of caution, everything that I've said here is anthropomorphic. You have to understand, there's God as He truly is and then God as human beings try to understand Him.

If you think about the Torah, the Torah is in a little bit of a pickle, because if you're the Torah, how do you talk about God? Do you talk about God as He truly is, or you're talking to human beings, so you try to talk to human beings as they understand Him. So the Torah is trying to balance this line.

What I want to suggest is, even the names Yud-Kei-Vav-Kei and Elokim as separate visions of God is itself a compromise to humanity. It's not really that way, as Shema says, "Hashem Elokeinu, Hashem Echad," God is only One. It's all an illusion, right. It's just for human ears, we break apart these two concepts of God and see them differently. The truth is Hashem Elokim as one, the truth is, this kind of mystical version of God which we'll get to next week.

So, I'll see you next week and we'll see you then.

Rabbi Fohrman: So pretty much our game plan here, if this works out well, is to look at what I call "World One", which we did last week. World Two this week. And look at the, sort of, contrast between the two worlds in the text, next week.

What I'm really talking about here is developing two pictures of the story of creation. One picture we talked about last week. And I suggested to you last week that this is the picture that would prevail as "only Elokim (God)". Whatever that means.

Whereas, what we're going to talk about this week would be the picture that would prevail if you didn't view God that way. If you viewed God as Hashem Elokim, which is to say as Yud-Kei and Vav-Kei, along with Elokim.

Last week we really began to about the meaning of these names. We focused really on the name "Elokim". And the essential pieces that we argued there is that Elokim is a name that the Rabbis associated with Midat HaDin, with an attribute of justice. What we suggested is that Elokim is God as Judge. Or "God as King-God as Judge".

What we suggested is that the essence of where that comes from is -- and really the essence of where the two names come from. Almost the most fundamental question that you can ask is: What does it mean "to create"? What does it mean to be a Creator?

The argument I'm going to make is that Elokim and Yud-Kei-Vav-Kei are two names that describe God as a Creator. But there are two different ways of thinking about what it means to be a Creator.

If you think about creativity one way, then you end up with Bereishit Perek Aleph, with Genesis Chapter One. This is what we'll look at this week. If you look at creativity a different way, you end up with Genesis Chapter Two. And, ultimately, there's some sort -- and we end up with Genesis Chapter Two. And, ultimately, there's some sort of balance between these chapters as it were.

So what does it mean "to create"? The first idea of what it means to create is, to actively create or to create -- to use a technical term -- through what I call "artifice". Right? To create through artifice. The technical term for this might be, "artificial creation". What do we mean by -- "artificial" just means "through artifice". What is artifice? Artifice is just a fancy English word for a word that appears in the Biblical text to describe just this kind of creation.

In your knowledge of Genesis, Chapter One; what word is used to describe all the work of creation? Everything that God made? There's a single word that the Torah uses to describe it. What is it?

Various Audience Members: (Interposing). -- bara.

Rabbi Fohrman: Well, bara is the verb used to describe what He did. What is the noun used to describe the actual "stuff" that He made? The actual process of work -- now that I'm thinking, you've got this -- it's melachah. Right?

At the very end -- so, what -- on the Sabbath, God says, "He rested on the seventh day" from what He was doing on the six days. What was He doing on the six days? He called, "mikkol melachto asher bara Elokim la'asot". He rested from all of His melachah.

If you want to know what melachah is, melachah is the archetypal creation through artifice. What is "creation through artifice"? Creation through artifice is the ability that we have as human beings -- through being created in the image of God -- or the ability that God has, as God, right? Creator with a capital-C, to conceive of what it is that He wants to do. And then, to actually bring that into the world of action.

We do that with our mind and our hands. The partnership between our mind and our hands is what we call melachah. Indeed, in the legal definition of melachah, in terms of Sabbath melachah. Because we, too, rest from melachah on the Sabbath. And the legal definition -- that actually is the definition of melachah.

There's no such thing as unplanned work. Right? If you -- you have to sort of conceive of something and then go about changing the world, changing what's in front of you, to make it happen.

Say, you're sewing. You have an idea what you want to sew. Then you go out and you do it. You have in your -- you're creating some sort of change in the world on the basis of your own plan.

What we really suggested was that the process of creation through artifice is actually a three-step process. We described it last week. It begins with these two elements I've just described. Planning, which is a future element. Execution, which is when I actually do it. This is a present-tense element.

Then there is a final element, which is evaluation. Which happens -- which is a past-tense element. It happens at the end. Where you look back at what you've done and you evaluate it. That is, of course, "

-- vayyar Elokim ki tov". When God always looks at things and sees that it is good. All of this is creation through artifice.

If you look at -- and that's one way to see creativity. That's one way to see how You change a world. How You build a universe. How You build life. How You do everything. And you've looked at everything as creation through artifice.

You can look at agriculture as creation through artifice. I've got these crops. I know what I need to do. I know the science of how it works. I know that there's this thing called planting. And I know that there's this thing called watering. I know -- and so I go and I make the crops. Right?

When you do that, you're actively the creator. You're in the forefront. And that which you create is the thing essentially that you've created. It's an object that you've made.

It's an -- to use Martin Buber's terms: it's an "I-it" relationship. Between the creator and the created. I am the power and I create the thing. Right?

However, that's not the whole story of creation. There is another entirely different way to think about creation. And, if you think about creation that way, you think about God differently. And that is the world of Hashem-Elokim. The world we're going to talk about today.

As an introduction into that world, I want to come back to something that I mentioned at the very end of our last session together. I mentioned it actually in response to a question here in the room. And, as I was looking at the comments from those who watched this online, on Facebook, I noticed one particularly prescient comment last week.

It really got me thinking. The comment was wonderful. I forgot offhand who said it. Maybe, Shoshannah, you can find out who it was. But it was towards the end of the comments.

I was talking about the possibility that these two names of God might be associated with, sort of, feminine and masculine qualities. Somebody had asked about that and I had said, on a lark, that it seems to me that it made sense. The Facebook comment was really just kind of -- it hit me right between the eyes about this. As a -- with a very strong indication that this is true.

At the end -- to think about it. And I want to begin there and to articulate where I think this takes us.

Let's go back into -- and this is an introduction to this "other" world. In other words, this first world you might almost think of as a more masculine way of creating. An archetypally masculine way of creating. But there's a more archetypally feminine way of creating.

Let's think about it in terms of the actual verse that describes the original creation of Man as male and female. I want to go back to that verse and I'm going to throw it up onto the screen with you. It's Chapter One. I think Verse 27-ish, or so. Let's go and see if we can find it here.

Here it is. Verses 26 and 27. And let's read it together. I just want to read these verses. And I want to just ask you to consider them because, in many ways, they're puzzling verses. We talked about some of the aspects of these verses last week and I want to pick up the conversation and see what else is going on.

"Vayyomer Elokim", Elokim says. Of course, in this creation story, God is always "just" Elokim. So Elokim says, " -- na'aseh Adam b'tzalmeinu kidmuteinu -- ", let Us make Man in our image, in our likeness; " -- v'yirddu vidgat hayyam uv'of hashamayim -- ", and let him have mastery over all the fish, over all the fowl, over all of the land animals; "… -- uv'chol ha'aretz uv'chol haremes haromeis al- ha'aretz", and upon everything that creeps along the ground.

In such a vision of the creation of Man is very much in line with Elokim. As we described before, Elokim is the ultimate CEO. Right? He's creating this whole universe; this whole company, this whole corporation. And, like any good CEO, you need some middle management. The ultimate middle manager, among many in the universe that we described last week, is Mankind.

Mankind has this charge to master -- to, sort of, be little Gods on earth. To be representatives of God on

earth. To be the Master of Creation. To be the apex predator. The one who is in charge of all of creation. And who has to make sure that it runs properly. Essentially, we're the "stewards" of this world.

All of that makes sense. The first thing that doesn't make sense in the verse, is the plural. What exactly is that plural doing there? Who's God talking to when He says, " -- na'aseh Adam b'tzalmeinu kidmuteinu

-- "?

We talked a little bit about this last week. This is a problem that bedeviled many generations of commentators. You've all been -- if you've been to school and Beit Ya'akov, wherever it is. You've learned all of these things.

You know that, according to Rashi, maybe God was talking to the angels. Right? Except, it doesn't say God was talking to the angels. But it could be that God was talking to the angels.

According to the Ramban, God was talking to the earth. Except, it doesn't say that God was talking to the earth. And say, 'Earth, you be My partner in creating Man'.

According to others, it's the royal-"We". But this notion of the royal -- the royal‑"We", which is that a king will sometimes use the plural, so maybe God was using the plural when talking about Himself.

But this is a puzzle. What of this plural? But let's continue because the puzzles continue in the next verse. Let's look at it actually happening.

"Vayivra Elokim et-haAdam b'tzalmo -- ". Now, what do you notice the second you read those words? 'And Elokim created Man in His image'. What just happened?

Various Audience Members: (Interposing.)

Rabbi Fohrman: The plural just dropped out. All of a sudden, we're in singular. God, Elokim, created Man in His image; singular. So the verb "Vayivra", is going to be singular. "B'tzalmo", the adjective there is going to be singular. Everything is going to be singular. God, Elokim, creates Man in His image.

Now let's read the rest of the verse. What's puzzling? "B'tzelem Elokim bara oto", in His image He created him, "zachar u'nekeivah bara otam," male and female, He created them.

So let me first ask you, what is puzzling about this verse? Yeah.

Audience Member: You have 9 as a plural object and 26 you have this single object, but I had a question on 26 --

Rabbi David Fohrman: Let us take one thing at a time. So what Miss Rosenzweig mentioned that you've got an interesting plural object at the end of Verse 27. So just note something interesting. You have a plural subject at the beginning of Verse 26 and a plural object at the end of Verse 27. The subject is

Creator and then the plural, "na'aseh adam," let us make man and at the very end, you have a plural object which is that which is created, it has a plurality in it, which is male and female.

Okay, what else is interesting about this verse?

Audience Member: Even in the middle of that very same 27, you have a singular, bara oto?

Rabbi David Fohrman: Yes. Now, you have a sort of tension in 27, don't you, because it's not just that 27 talks about a plural object, there's a part of 27 that talks about a singular object. Look at the clause right before the end of 27, "va'yivra Elokim et ha'adam b'tzalmo," God created man in His image, "b'tzelem Elokim bara oto," in His image he was created. Right there, what is man? Man is just singular, it's just, oto means he, singular was created. Then all of a sudden it becomes plural. "Zachar u'nekeivah bara otam," male and female, He created them. Okay, so all of that is puzzling. What else is puzzling about the verse? Yes.

Audience Member: Why is the verb in 26, v'yirdu? We were talking that adam is mankind, but really adam is singular and then it's v'yirdu which is plural?

Rabbi David Fohrman: That's an interesting point, I hadn't thought of that. Yes, that's a good point, v'yirdu is plural, and they shall rule. Interesting, so you've got that same plurality implied in 26 also, after you have the singular, let's create man and man seemingly is singular, but v'yirdu really means, and they shall rule over. Good.

Audience Member: Unless, you look back to these at the end of 26 -- Rabbi David Fohrman: Well, it goes forward to the "zachar u'nekeivah.” Audience Member: Well maybe plural might include female beings.

Rabbi David Fohrman: Right. Okay so bottom line is, we've got a lot of confusion around these singulars and plurals here, let's go back to 27. What are the other problems in 27? Go ahead.

Audience Member: You have bara and then "oto zachar u'nekeivah," so, what happens to the first part? Vayivra Elokim et adam zachar u'nekeivah, it's like --

Rabbi David Fohrman: So we'll just take it apart, let me ask you this. Do you see any needless repetition in 27?

Audience Member: Yes.

Rabbi David Fohrman: What's the needless repetition? (Interposing)

Rabbi David Fohrman: The needless repetition is the first and second clauses. Listen carefully. What does the second clause say that the first clause didn't say?

First clause; "va'yivra Elokim et ha'adam b'tzalmo," and God created man in His image. Second clause; "b'tzelem Elokim bara oto," in His image He created him. Did you see any new information there? I didn't see any new information there. If God created man in His image then in His image, He created him, right? So what is added by the second clause?

Let's skip to the third clause. What's the problem with the third clause really? The problem with the third clause you can see, if you play one of my favorite games, which one of these thing is not like the other.

It's a Sesame Street game, you know the game? There's all the boxes on the screen, one of these things is not like the other. By the way, Shoshana over here, our wonderful animator, is responsible for bringing you the Sesame Street pictures of which one of these things is not like the other, if you've looked at our videos. So if we play, which one of these things is not like the other, which clause is not like the other, in 27?

The third clause, because the first clause is all about creating man in His image, the second clause is all about creating man in His image and the third clause is, He created a male and female and you say, what does that have to do with the price of tea in China? Does that express creating man in His image?

These are the problems with all these verses. What were you going to say, Naomi?

Audience Member: If it just says na'aseh, why doesn't it say va'ya'as Elokim and it switches over to bara?

Rabbi David Fohrman: Yeah, that's actually a good point. So Naomi points out that there's also a switch in the verbs for create. Okay, so "va'yomer Elokim, na'aseh adam b'tzalmeinu kidmuteinu," let us create, it doesn't really mean let us create, it's let us make man in His image. The word is na'aseh as opposed to va'yivra, that all of a sudden changes when it's va'yivra Elokim. So what's going on there? Okay, very good point. Va'yivra means to create, it's a different verb. Why are the verbs switched? Okay, very quickly.

Audience Member: Last week we talked about the na'aseh b'tzalmeinu being both aspects of Elokim, but perhaps the tzelem Elokim in 27 is just the Elokim and not the both aspects?

Rabbi David Fohrman: Okay, so let's go back to that and try and read that through. I want to come back to that idea that I began last week and I want to show you how that idea, if you read carefully, wends its way through all these problems.

The suggestion I began suggesting to you last week, is that this is the first whisper of the two names of God, right here in this verse. I want to suggest that the simplest way of addressing the problem of the plural in 26 which is, who is this other interlocutor with whom God seems to be speaking? The answer is Himself. God is talking to Himself, which is why it doesn't say, well, it's not why it doesn't say who He's speaking to, He's speaking to Himself. Who's He speaking to in particular? The whole story of the first

two chapters in Genesis is all about the names of God. It's all about Elokim on the one hand, Yud-Kei- Vav-Kei on the other.

Now remember, in Genesis Chapter 1, the device which the narrator of the Bible uses, is that Yud-Kei- Vav-Kei, which is God as Yud-Kei-Vav-Kei is not revealed until Genesis Chapter 2, Verse 4. You never have that name revealed until 2, 4. Which means if you would sort of imagine this sort of image, it's almost like there's a play being played out on the stage and in Act 1, Yud-Kei-Vav-Kei is offstage. The only one onstage is a different vision of God, Elokim.

I just want to say, parenthetically, this is not to say that there's two Gods, right, there's one God. What this means is, is that the way human beings relate to God, and I'll just be very straightforward with you. How do you understand this? God is the ultimate authority figure, but what does that even mean?

If I ask you for models of authority figures in your life, right, give me the two most basic models for authority figures that you can imagine.

Audience Members: My father.

Rabbi David Fohrman: The answer is, father or parent and king. Those are going to be the two most -- king could mean anything; king could mean the actual political leader, king could mean your boss, your CEO, also a king. There's king, which is this boss, who's the king?

The king is the guy who conquers the land and makes the society, that's the king. King is the one who founds the company and builds the company, right, they're king, they're creator, but again, there's different kinds of creators. Both of these, just in our lives, both of these models for authority come from creation, but they come from different kinds of creation.

You wouldn't say about your parent that they're the CEO of the family. You might say it with a smile, but that's not the way you would normally think of a parent. They're not the creator through artifice in that sort of way. The family comes from them, emerges from them, but it's not that they're sitting out there and building this company in quite the same way, it's a different model. They're not a king, they're a parent. Very different themes.

I think what, just parenthetically, the Torah is -- there is a principle in the Torah which the Sages articulate, which is "dibrah Torah k'lashon b'nei adam," the Torah uses the language of people to describe things because that's the only language we have. If you think about the whole idea of language itself, language is itself a human invention. Language works with human concept, that's the way it is.

When we talk about God, we can't help but ascribe certain things to God which are just human. The wrath of God, there are various different things, all of these notions is, when God stretched out His hand, these are anthropomorphic. One of the most basic anthropomorphisms in the Bible is the division of God into Elokim and Yud-Kei-Vav-Kei. This notion that God is saying to us, okay human beings, you think I've got authority in two different ways, as king and parent. Well guess who I am? Both, all at once.

The problem is if you say that, it's like well, we don't experience anything like that, there's nothing like that in our world. In our world, these things get split; there's a king and there's parent and the two aren't really the same. So God says no, it's different with me, but in order to help you understand me, you can sometimes relate to me as a king and you can sometimes relate to me as a father and in that kind of way you can approximate the truth of this king-father being, who actually is both at the same time, this avinu malkeinu kind of being.

In fact, as I think I mentioned to you last week, this is the, what I want to argue is the fundamental idea of Shema. If you go back to Shema itself, "Shema Yisrael," hear O Israel, "Yud-Hei-Vav-Hei Hu Elokeinu," who is your king? Guess who your king is. Your king is your father, your king is your parent. "Hashem Echad," He's one. He's all of these things together.

Anyway, so that having been said, who is God talking to here, who is Elokim talking to? Elokim, I want to argue is speaking to the offstage Yud-Kei-Vav-Kei. This is the first whisper that you have of Yud- Kei-Vav-Kei in the world. Now, the reason why Yud-Kei-Vav-Kei doesn't appear here is because Yud- Kei-Vav-Kei is offstage. In this world Yud-Kei-Vav-Kei is not appearing, this world is just a world which is if you looked at God as just Elokim.

As I suggested to you last week, even if you look at God as Elokim, the one thing that doesn't make sense seemingly, the Torah's telling you is, you could make sense of the entire creation, thinking God is Elokim. You could go through the whole story, you could go through the whole six days and it will all make sense if you have that linear view of God, as just Elokim.

There's only one thing that wouldn't make sense and that is the creation of man because the creation of man, even in World One, cannot be thought of as exclusively man as sort of creation as middle management, the creation as this thing that man creates to help him rule the world. That's overtly who man is in World One, but the notion of man -- here's how I want to see it -- the notion of man thinking that he is a product of Elokim only is so dangerous that it has to be abrogated right at the beginning. Man must understand that he is a product of more than God because if man would ever believe that he was created solely by Elokim, solely by God as king, it would lead to ultimate destruction.

One of the arguments I want to make to you in coming weeks is, that the root of all evil in the world, at some level is this misconception of God. That God is only Elokim and not Yud-Kei-Vav-Kei and that we are products only of Elokim and not Yud-Kei-Vav-Kei, because if that's true, what value do I idolize? Power. Once I idolize power, once I say power -- might makes right -- and God as the ultimate Master of the Universe is what I want to be like too Daddy, when I grow up. Right, so now, you've got to tell the totalitarian states. Now, you've got power for its own will.

Let me just finish this idea and then I'll take questions. Therefore, Elokim speaking to the offstage Yud- Kei-Vav-Kei says, we need to be partners in the creation of man. I can't do this alone, I need you. That's "na'aseh adam b'tzalmeinu kidmuteinu," let us make man in His image.

Now, getting to Naomi's point about the na'aseh, isn't it interesting that we're not talking about va'yivra

as Naomi points out. Va'yivra is the classic word for what kind of creation? Audience Members: Yesh mei'ayin.

Rabbi David Fohrman: Not just yesh mei'ayin, that's what you heard in school, but it's creation through artifice. Creation through artifice. World One creation is Elokim. Go back to the very -- "bereishit bara," in the beginning, Elokim created heaven and the earth. Created means, bara means created through melachah, "mi'kol melachto asher bara Elokim la'asot," the creation of planning and achieving and all of that kind of creation. Along comes Elokim and in the concession to Yud-Kei-Vav-Kei, as it were, says let's make man.

Do you understand the difference? Let's not create man, let's make man because if man were only created, if the only way you thought of man was that God created him, then what is man? An object, a thing that's created, but we're more than just a thing. We can be thought of a thing, as the plaything of the great Creator but we're more than that. We're something God made and made is a little bit different than created, as we'll see soon made, na'aseh, asah becomes a keyword for creativity in the second world of creation, not in the first world. It's a different kind of creation, it's the parent kind of creation rather than the king kind of creation.

Elokim is coming and saying, hey, I have a plan, "na'aseh adam b'tzalmeinu kidmuteinu." Let's go away from the whole bara thing for a minute. Right, well, I want to partner with you, Yud-Kei-Vav-Kei, together we're going to make man in our image, so they'll be facets of man that will express Elokim, man will have the ability to create through artifice, through melachah just like me, Elokim.

However, there will be facets of him that will express you, Yud-Kei-Vav-Kei, as well. Man is not just in the image of Elokim and it's funny because it's a truism that we say that man is b'tzelem Elokim, he's created in the image of God but he's not. What he really is, is b'tzelem Elokim/Yud-Kei-Vav-Kei. That's what he is. Let us make man in our image and he will have the capacity to rule, he will be middle management.

Now, look what happens in 27. In 27, man is actually made. This is the concept, the concept is, let us make man. All of a sudden we drop to singular. Why do we drop to singular? Because where is Yud- Kei-Vav-Kei? Offstage, right. Since Yud-Kei-Vav-Kei is offstage, the story of Yud-Kei-Vav-Kei creating man, we're going to devote a whole other chapter to. That's next chapter. This chapter is that we're dividing up the picture, so in this chapter when it actually gets made, the only being you can see acting in World One is Elokim, so it appears as if Elokim alone is making man because there is no other actor that you can see because Yud-Kei-Vav-Kei's offstage. So "va'yivra Elokim et ha'adam b'tzalmo," Elokim creates man in His image.

Now, we get to the issue of "b'tzelem Elokim bara oto," what does that add? The same thing. In His image He created him. I don't have an answer to that question, but I will say that just structurally, we see that the verse is now moving from an emphasis on what? From an emphasis on subject to object. That's the difference really between these two clauses. There's a switch, what do I care most about? In the first

clause, I care most about the subject, which is "va'yivra Elokim et ha'adam b'tzalmo," God created man. In the second, I care more about the object, "b'tzelem Elokim bara oto," in His image, He created him. I care about the quality of the object, in His image He created him.

Now, what does "zachar u'nekeivah bara otom" mean? How does that add anything? The answer seems to be, that if you really want to understand from an object perspective what it means for man to be created in His image, then you have to understand that he was created male and female. Why?

Because, there are both aspects. Now there's a little chiasm here. Chiasms are Atbash patterns. That's an A-B-B-A pattern. You see it? There's four clauses A-B-B-A that talk about the creation of man. The first one is in the beginning of 26. "Va'yomer Elokim na'aseh adam b'tzalmeinu" the very first one is, when this subject is doubled. Right, when Elokim and Yud-Kei-Vav-Kei and I care about subject, who is creating, let us create man in His image.

Then I get to the second clause, "va'yivra Elokim et ha'adam b'tzalmo," which is the actual creation. I still care about the subject, but now I see it as if Elokim is the only one creating man.

Now, I switch and I say okay, let's talk about this from the perspective of object. So the flip of clause two is clause three. The flip of "va'yivra Elokim et ha'adam b'tzalmo," in other words the mirror of B is B prime. A, B, and then we have the second B now is, "b'tzelem Elokim bara oto," but it's just from the perspective of object. From the perspective of object, if you view Elokim as the Creator, so man is created, in the image of God he's been created. But now, "zachar u'nekeivah bara otam," is the final A which mirrors the original A.

How does that mirror the original A? It says, if you're concerned about the object and you want to know what sort of object was created by "na'aseh adam b'tzalmeinu", by that very first clause, by that collaboration of Elokim and Yud-Kei-Vav-Kei. I'll tell you what kind of object. "Zachar u'nekeivah bara otam." Which means that you can't have tzelem Elokim without having male and female.

Now, this is different than I always understood it. I always understood it that oh, God is a Creator. Male and female together they create. That's true, but it's more essential than that. It's that essentially it's impossible to understand what it means that man reflects God without understanding that man has a male and female side to him.

In other words, the same way that you can look at God and say, who's God? You can say, well, I can say God is God. Or I can say, well you know what, I can sort of see God as acting as Elokim, I can see God as acting as Yud-Kei-Vav-Kei. If I can see God that way, the same thing is with man. You say who is man? So, I can say, well, I can look at man as one being, one species and I can call him, mankind. That's true and so I can say, "b'tzelem Elokim bara oto," he's singular. There is mankind created.

Or I can say, you know what, in these species there's really two different beings here. There's male and female. So man is really two. Right, "b'tzelem Elokim bara oto." So the same way that there is a duality in the subject, Elokim and Yud-Kei-Vav-Kei, there is a duality in the object that reflects the subject which

is?

The long and short of it is, it seems like it's really true, perhaps, that Elokim and Yud-Kei-Vav-Kei express, so to speak, what we might call, a masculine side of God and a feminine side of God. So what would this feminine side of God look like? Right, this Yud-Kei-Vav-Kei side of God?

So let's dive into Genesis, Chapter 2. Genesis, Chapter 2 is the story of God as not just masculine, but as masculine and feminine. In other words, Yud-Kei-Vav-Kei, Elokim together. Which means that God will be working with masculine style creativity or with Elokim style creativity, but it will all be in the service of Yud-Kei-Vav-Kei style creativity. Yud-Kei-Vav-Kei style creativity is primary, it's Yud-Kei- Vav-Kei first, Elokim second. Elokim modifies or helps Yud-Kei-Vav-Kei.

So let's take a look at how this works. Genesis, Chapter 2, seems to be a strange chapter. It's not as easy to understand as last week's. One of the strange aspects of what you're about to see is that time ends up leaving the picture.

In Creation World 1, time was very important. How do you know? Six days. One, two, three, four. Very easy, linear progression of time. Even the process of creativity was defined through time. There was a future part of creativity, planning. There was a present part of creativity, execution. There was a past part of creativity, evaluation. All of that is gone.

Everything happens in an instance. It's all present tense. Everything is going to be present tense. If you look at this language it's just, even the first words, "eileh toldot hashamayim v'ha'aretz b'hibar'am." This is the beginning of World 2; Chapter 2, Verse 4. These are the generations of heaven and earth. "B'hibar'am." "B'hibar'am" means, as they are being created. It's a present tense strange word. In their being created.

"B'yom," on the day. On the day? How many days are there in World 2? Only one. There's only one day. There's not more than one day. Everything happens on one day as if they're in this blink of an eye, in this present tense.

"B'yom asot," what tense is asot? On the day of God's making, present tense. "Hashem Elokim eretz v'shamayim." Everything is present tense, it's all happening now. You want to know why it's happening now? "B'yom asot Hashem Elokim" there's that word.

What is the word Yud-Kei? Think about it even in terms of time? Yud-Kei-Vav-Kei seems to be related to what in time? It seems to be related to three different Hebrew words. Words for existence. Words for being. Being in the past, being in the future and being in the present. Being in the past is called hayah.

Being in the future is called yihiyeh. Being in the present is hoveh.

If you overlay all of these on top of each other, the word will spell, Yud-Hei and Vav-Hei. Which seems to suggest that if you imagine a kind of existence that has no past, which cannot be divided into past, present or future, but is a kind of present tense amalgamation of all of them, that type of super

concentrated existence, would be Yud-Hei and Vav-Hei style existence. That is the essence of Yud-Hei and Vav-Hei.

The only thing we know about God, the most salient feature of God is His existence, is His Being, is His Being without division in time. Where all of time comes together.

If you think about World 1, one of the salient aspects of World 1 is that what God kept on doing when He was building in an artificial way, Creation, was that He kept on dividing and building. If you remember, building was only phase two. Stage one was preparatory, stage one was dividing.

We suggested that dividing is what you need to do, if you're an architect, if you're a builder. You need to sort of set the boundaries and put things together and say this goes over here and this goes over there.

If you think about it, the greatest divisions in the world that God created, were actually the fundamental environment of space and time itself. Here God creates space and time. Space and time are fundamentally, divisions. They are there for the purpose of dividing. Let me just make this very clear to you. If you live in a world of space and time, then it means Leviah (ph) lives there and not here. She's divided. She can only be there and not here. Similarly, she is existing now and not tomorrow and she is listening now and not yesterday. There's a fundamental division which just is there by the very fact that you live in space and time. You're here, located here, right and not there in space and time.

This limits you because you can only be in one place in one time. Mehn ken nit tantzen at shtei chasunos, right? It's a limitation. You can't dance at two weddings. It's a limitation because if I ask you, think about the most wonderful moments in your life. You say, oh well, it was that vacation to Alaska, that cruise where I went with my husband, it's the most amazing thing in the world.

So you say okay, now here's the bummer. It's gone. All you have is memories, all you have is photographs. You've spent all this money and it's gone. It's in the past and it can never be recaptured. If you think about that, that's kind of sad, the future is ahead of you and isn't here now and you just live in this little blip called the present. There's this little fragment of Leviah, of Fran (ph) of me, of everyone that this little blip of you in the present. It feels like all of you is lost. All of you, is the you from before and the you now and the you in the future, but you only have access to this little fragment of you because you're divided.

Imagine a kind of existence that didn't exist that way. Wouldn't that existence be far more powerful, than any other existence you could imagine? Imagine there is an existence that wasn't fragmented by time and space. That was everywhere and nowhere all at once. That was everywhere and nowhere in time. That everything that ever was and everything that will be, is now. If you had it all now right, and that's a kind of super concentrated present tense existence. The power of being, of a being that existed that way, would be overwhelming. That is God.

In World 2 God is powerful, but the power is very different than World 1. In World 1, God's power is expressed by what He can do. In World 2, in the feminine vision of Yud-Kei-Vav-Kei, God's power is

expressed by what He can be.

In other words, it's God's existence alone that is powerful. It's the way God is that is powerful. It's not what He can do. What He can do emerges naturally, organically from that existence.

That existence is so powerful, that it becomes the source, the font, through which all other existence in the world emerges, but emerges, right, it's almost not as if God is sitting there building. It's just that when you exist in that kind of way, existing in that kind of way is so powerful that other existence emerges from you.

This gets to a point that we say about Yud-Kei-Vav-Kei. We say about Yud-Kei-Vav-Kei that He's Echad. What does echad really mean? One. One and not divided. The power of His existence is this oneness, this unitarian-ness, that's His power. That power makes God so powerful that in World 2, all of existence flows from it.

In not an artificial model, but what I'm going to call an organic model. An organic model. What model of World 2 is an organic model? Everything that gets created, gets created organically. Think about an organic creation. You know how it gets created? It gets created through oneness. Oneness is the soul of all organic creations. Oneness, he gets life. Right, there's just something about being in that one concentrated way, that's so powerful that life emerges from it.

Think about reproduction in the world; whether it's sexual reproduction or asexual reproduction. Think of asexual reproduction. You have an ameba. How does it reproduce? It's one. Its oneness is so powerful, that it just decides one day it's going to be two. It divides and all of a sudden you have two amoebas.

That's one kind of creation in the world, which comes from oneness.

There's another kind of creation which also comes from oneness. When you have two beings that were once one, but became divided and it became fragmented, the principle of oneness declares that those two beings want nothing more than to come together and be one again.

Why do they want to become one again? They don't want to become one again to have kids, they want to become one again because they just want to become one again. It just so happens that when you bring those two fragmented beings together and they become one, they end up having kids. They end up becoming two, because their oneness is so powerful, their sense of completeness of wholeness is so powerful, that twoness emerges from it. That a child will emerge from it. That's how all productivity in the natural world happens. The things that were once fragmented, becoming one.

Here it's kind of interesting because look how different creation is in this world than in the first world. In the first world, creation is the plan, it's what you're trying to do. In the second world, creation isn't even the plan. It's just coming together.

In World 2, why do Adam and Eve seek each other out? Only because they were fragmented and they see in each other their completion. It's romance that brings them together. It's not kids. Kids happen, but

it's that you want to come together.

You even see it by the way; this organic model in even inorganic things in World 2. I'll just give you an example from science. Where is it that you see this kind of creativity at some level, right? What force is it that takes divided things, things that were once one and makes them want to come together? What force do we call that in the inorganic world?

Audience Member: Gravity.

Rabbi David Fohrman: Gravity. Figure out what gravity is. Gravity is, that all matter, everything that that ever was -- got to be together, that wants to come together. Things attract each other. They want to collide and come together to become one.

Audience Member: That is gravity?

Rabbi David Fohrman: Yes. That's what you perceive gravity as, but what gravity actually is, is every object in the world attracts every other object. You have gravity, you attract other people, it's just you're not very heavy. The larger thing one is, the earth has gravity, but not gravity like the sun. The sun has gravity but not gravity like the Milky Way. The more massive an object, the more it attracts other objects and the more these things want to become one.

The greatest example of gravity you have in the world, interestingly, is black holes. What's a black hole? A black hole is a collapsed star, a super massive star. So what do you have? You have a force of gravity that is so intense that according to Einstein what does the black hole do? Why is it called a black hole?

Because nothing can escape it, even light itself. In Einstein's concept -- without getting too belabored -- in Einstein's concept what a black hole does, what gravity does, is it actually warps space and time.

If you think of space and time as the great divisions in the universe, the one thing that can conquer those divisions is gravity. The force that says, no I want to become one, we'll take space and time and wrestle it to the ground. We'll take space and time and we'll destroy space and time. We'll create what physicists call, a singularity, at the core of a black hole. A oneness. Where everything just becomes one.

Scientist theorize that black holes could be bridges to other realms of existence. It might well be true. A bridge to a different kind of existence where oneness really reigns. Where the divisions of space and time are finally conquered.

We live in a world of space and time, the world that Elokim created, but there's another force that exists in the universe. The force of oneness. It exists in the inorganic world and it exists in the organic world as well.

This is Yud-Kei-Vav-Kei. If you look at the Rambam, in Maimonides, in his first chapter of the Yad Hachazakah, of his guide to Jewish law. The very first thing he does is he talks about -- let me see if I can find it in the Sefaria for you. (Searching for the book.)

There it is, Halachah, Mishnah Torah. "Yesod hayesodot v'amod hachachmah," the very foundation of all foundations, of all wisdom. Notice the acronym here. Yud-Hei and Vav and Hei. He's really talking about Yud-Hei and Vav, God as Yud-Hei and Vav-Hei. The first foundational thing we understand is, "lei'da," to know, "sheyeish sham matzui rishon," to know that there is a first existence in the world.

Notice that he doesn't say that there is a Creator and he doesn't say that there is a first cause in the world. There is a first existence. Understanding things that way, right is, the English translation is the first Being. That's actually a good translation. This is God as Being. Primal Being. The Being from which everything else emerges.

"V'hu mamtzi kol nimtza," notice the present tense in Maimonides, "hu mamtzi kol nimtza" doesn't mean He created everything that creates. Hu mamtzi means, He creates, right, it's present tense, He is creating everything that is. In other words, it's all flowing from him. His existence is the root from which all flows. It's an organic flow.

"V'chol hanimtza'im mei'shamayim va'aretz," everything that exists. Nimtza really just means that which exists from this existence. That's what the word nimtza means. That which flows from. That which is matz'a, which exists but is nimtza, which flows from this first existence.

Everything from the heavens and earth "u'mashehu beineihem lo nimtze'u," only flows, "mei'amidat himatz'o," from the truth, from the foundational truth of His existence. If He wouldn't exist, nothing else could exist. He calls this God's truth.

What he means by truth, is that which can exist on its own. If you think about truth, truth is that which doesn't need to be propped up. Two plus two equals five is a concept which exists, but only exists because it's propped up, because you happen to believe in it. Two plus two equals four is existence which exists on its own. Even if nobody believed it, it still would be true. It exists on its own.

There is an existence which is true. Which is prime existence, which doesn't need to be propped up, doesn't need to be created. Its power is in its own existence. It just is. This is God as Yud-Kei-Vav-Kei. So if you look at God as Yud-Kei-Vav-Kei, then Creation looks organic and what happens in this created world?

I want to argue is that all of creation that exists in World 2, all of organic creation happens as a function of one of two things. One is being, which is just my being one, can give rise to two, as we talked about before. It also happens as a function of something else.

There is one more actor in an organic world, a world of two becoming one. That is the shadchan, the matchmaker. The matchmaker is the one on the side who helps cultivate oneness. Who helps two beings come together as one. God is not only the source of all existence in this world, He's also the matchmaker. Which is to say, God's affinity for oneness is so great that He wants to, so to speak, share the gift of oneness with the world. Therefore, when there are beings that are struggling to come together, that were once separate, the God of World 2 will act to try to help those beings come together.

You begin to see it at the very beginning. Take a look at the first sentences of World 2. "Eileh toldot hashamayim v'ha'aretz b'hibar'am." What a strange way to begin a story of creation. These are the generations of heaven and earth as they were being created. These are the generations of heaven and earth as they were being created? What is the craziest thing about that sentence? These are the generations of heaven and earth.

Audience Member: They don't have generations.

Rabbi David Fohrman: Heaven and earth don't have generations. They're inanimate objects. You're telling me heaven and earth are creators. It's crazy. You tell me these are the generations of Noah, then I hear about their kids, I get that. These are the generations of heaven and earth, what are their kids, that's a crazy -- what are you even talking about?

Oh, no, this actually makes a lot of sense. Did we go last week through the first three verses of World 1 and World 2? Did we do that?

Audience Member: I don't think so.

Rabbi David Fohrman: We didn't do that. Okay. Think about how much this plays on the first verse of World 1. What was the first verse of World 1? "Bereishit," in the beginning, "bara Elokim et hashamayim v'et ha'aretz," in the beginning God created heaven and earth. There's a subject, there's a verb, there's an object. The subject is Elokim; the verb is bara, create, create through artifice and the object is heavens and earth which means that the heavens and earth are just an object, it's just a thing. It's that which is created.

Look at this verse. What's the subject? "Eileh toldot hashamayim v'ha'aretz b'hibar'am," these are the generations of heaven and earth. How did heaven and earth change now? Who are they, heaven and earth? They're creators. If you take that verse seriously, the only way you can have generations coming from something is if you look at heaven and earth as creators.

In World 2, the exact reverse of World 1 is happening. When you see it this way, the object the last time around just became a subject. Heaven and earth aren't just objects, they're also subjects. They can create too. There's a whole world that's created through heaven and earth. Heaven and earth as parents, as if they had children, as if they had generations. Which means, heaven and earth that were once one are seeking to come together.

Well, how would that even work? Right. Think about heaven and earth as two forces that are seeking to come together. What would an interaction between them look like and what would be the children of heaven and earth? Interaction between heaven and earth would take the form of rain and what would the children be?

Audience Member: Trees.

Rabbi David Fohrman: Vegetation, and that's Verse 2. "V'chol si'ach hasadeh terem yiyeh ba'aretz," there wasn't yet any vegetation, why? "Ki lo himtir Hashem Elokim al ha'aretz," because Hashem, our God had not yet allowed it to rain. There wasn't an interaction between Mother and Father yet, so that there can be, and God has shocked them. Heaven and earth are seeking to come together, how could I even do this?

So Verse 1, "eileh toldot hashamayim v'ha'aretz b'hibar'am," these are the generations of heaven and earth, "b'hibar'am," as they were created. Yes, I understand that there was a World 1. I understand there was a world of artifice, I understand that there was a world which God came out and just made things, created things, "barad" things. But I'm not talking about that world anymore, I'm talking about something else. I'm talking about the generations that emerged from that world. When did they emerge? On a single day, "b'yom," "b'yom asot". There's that word, this is a new world, a world in which creativity is not "barad" anymore. A world in which creativity is "asot," the day of doings, of God's doings, heaven and earth. A whole different kind of organic creation.

Where did that word come from, "yom asot"? Such a strange word. I want you to look at the very last verse in World 1 as we come into World 2. It was the verse about the Sabbath. Do you see anything in the last verse that reminds you of this first verse of World 1? Let's read, "vayevarech Elokim et yom hashvi'i," and God blessed the seventh day, "vayekadesh oto," and He sanctified it, "ki vo shavat mikol melachto," He was so happy because on this day He rested from all of the work that He did. I want you to just be clear what is happening here. Let's just talk about Sabbath for one moment and with this we'll kind of close. I want to give you now two different views, two different visions of the meaning of the Sabbath. The meaning of the Sabbath from the perspective of the first world and the meaning of the Sabbath from the perspective of the second world.

The meaning of the Sabbath, first of all, from the perspective of the first world. If God is Mister CEO, if God is the great creator of the world and He goes and does all this work and He creates and makes everything, plants everything and does and God fiddles around and makes everything, then what is the meaning of Sabbath? The day He stops. Why is that day important in World 1? Why does God celebrate that day? God celebrates it, "vayevarech Elokim," He blesses that day. Why is He so happy? Because He can't just keep creating, because if I keep creating what happens to my creation? It eventually collapses under itself.

So the wise creator understands that the final act of creativity is stopping to create. That my creativity is not really over until I'm willing to stop, and finally letting go is what allows the thing to be separate from me and therefore allows it to be real. That is a World 1 vision of creativity. If I am the creator, I understand that I must stop for my creation to have value. That is one meaning of Sabbath.

We too express that meaning, in the part of us that is like Elokim. How do we do that? Notice that we have two ways of keeping Sabbath, and both of them, there are two words that we use for how we keep the Sabbath. According to the mystical tradition of the Rabbis, those two words appear, first in one version of the Ten Commandments, and then again in the second version of the Ten Commandments,

and the question is well which one did God say on Sinai? The answer is, both in one word. What does that remind you of? Yud-Kei-Vav-Kei and Elokim.

Right, God is really both of these, but you can't understand that, so in your mind they break into two. So the reality of the Sabbath also is some mix of these two words. Separate them, what are the two words? "Shamor" and "zachar", keep the Sabbath to make it holy. "Shamor et yom haShabbat l'kad'sho," "zachor et yom haShabbat l'kad'sho". "Shamor et yom haShabbat l'kadsho" means, keep the Sabbath day to make it, to sanctify it and "zachor et yom haShabbat l'kad'sho" means remember the Sabbath day to sanctify it. Okay? All right. To sanctify it, what does that mean? To sanctify it with the act of words. To sanctify it as how Sabbath gets to be Sabbath, as how do you human beings make the Sabbath.

How does it become a different day than any other day? Well there's two mechanisms to make the Sabbath different. The first is keeping the Sabbath, "shamor". What does "shamor" mean? "Shamor" is an interesting word. It means to guard. When I guard, I don't do anything, I don't create anything new, I'm just guarding what is. So "shamor" means cessation of labor. "Shamor et haShabbat," which means how do I create the Sabbath in one vision of the Sabbath? It is by ceasing to create, right, that's what I do.

This is what God does, in essence, over here. "Vayevarech Elokim et yom hashevi'i vayekadesh oto ki vo shavat," God rested and that's how He made that day and I rest and that's how I make this day. That's how I bring sanctity to this day.

The irony, of course, is that normally the process of building in World 1 is a process of work, a process of planning and creating, that's how I build something. Now, irony of ironies, how do you build the Sabbath? This final thing that you want to build, this palace in time, guess how you build it. By not building, you build it by a cessation from work, which is the thing that creates it. So there is something creative in the act of not building and it makes the Sabbath, "shamor et yom haShabbat l'kad'sho".

Observe, just be there and that makes the thing in this crazy day.

All right. That is one vision of the Sabbath, but there's another vision of the Sabbath. Listen to the other vision of the Sabbath. The other vision of the Sabbath is "zachor et yom haShabbat l'kad'sho," remember the Sabbath day. Remembering the Sabbath day is what makes it holy. That's such a strange thing, remember the Sabbath day. What memory do we have of the Sabbath day? How do we make the Sabbath day? The answer is there's two kinds of Sabbaths in the world; there's our Sabbath and there's God's Sabbath. Our Sabbath is every seven days, but God has a Sabbath too. God's Sabbath is His seventh day.

Let me ask you something, from God's perspective what day is it now? Well, what day is it now? There's day 1, there's day 2, there's day 3, there's day 4, there's day 6 and day 7, so what day is it now?

Audience member: Day 7.

Rabbi David Fohrman: The answer is, it's day 7. From God's perspective, Sabbath never ended. He never created anything more. God rested, God is in a state of rest. That's what it means, "shavat vayinafash". "Vayinafash" literally means nefesh, a soul. "Vayinafash" literally means to inhabit one's soul again. What

God did by resting, is He didn't just rest and create the Sabbath, He actually became Himself again. Because God in essence isn't really a ruler, He's not really a king, that's just how you view him because He can come into the world of time and make things. We can all clap and say yay, God, You make things, but that's not who you are because whenever you do stuff, you actually compromise another part of yourself.

When you're running around and you're schlepping, you're going to Gourmet Glatt and you have all of these errands and you forgot this, and you did that and you're building, what gets compromised in you? Your sense of being, who am I? My sense of just breathing, of laying back, I am who I am. The more I do, the less I am. So what happens at the very end of creation is God, who has compromised Himself, Who is going into the world of space and time, which is not His native world, in order to build, at the end of it just breathes, just comes back into Himself and "shavat vayinafash," He reestablishes His nefesh- ness, He just is. God on the seventh day just is, and now God's power is in being and not doing. That's where God was.

Then what did God do? God made this little Garden, a garden with a strange name, the Garden of Eden. What does "Eden" mean? Aden in Hebrew means not yet to be, not yet, adayin. Aden, in Ecclesiastes, "et asher adein lo hayah," that which is not yet. Where was the Garden of Eden? "Gan Eden mikedem", what does mikedem literally mean? From before. The Garden of not-yet-ness, from before. What kind of Garden is this? It's the Garden of timelessness, the Garden before time. Where is God Who is, Who exists outside of time? How's He going to hang out with us? We exist in time.

There's got to be this bridge. There's got to be this meeting ground. There's this little garden, this garden of timelessness that God invites us in this world. This is the edge of your world and the edge of my world. It's a meeting ground. It's a place where we can just be together. We can hang out together. You stop working, I'll stop working. We'll just hang out. We'll just be and you'll have that pleasure of being and that memory that our very first existence of Sabbath -- our very first memory in the eternal consciousness of humankind, I believe, is the memories of the Garden of Eden which was the memories of the first Sabbath. The real Sabbath, Gods seventh day is God existing in a world beyond space and time. That he gives us a little taste of in this little Garden on the edge of space and time and then we got kicked out of the Garden, but in some way we always remember it and in remembering it we remember God's Sabbath.

That was God's Sabbath. How then in World 2 vision of Yud-Kei-Vav-Kei do we sanctify our Sabbath? Through memory. Draw on your memories. "Zachor et yom haShabbat l'kad'sho," remember it. Just take a break. It's Friday afternoon, light the candles. Just breathe, right, and meditate and remember it and let your memory take you back to that time when you had that connection with God. Where you just had nothing on your mind. You were just there enjoying being with the Great One Who Is, right and you had that time together. If you can remember that, that's the energy that sanctifies Sabbath in this world.

I want to just conclude because we're out of time. Just give me 30 seconds to finish the rest of the verse.

So we were talking about how Verse 3 relates to Verse 4. So God creates Sabbath and what does he do? He rests on that day "mikol melachto asher bara Elokim," He rests from all of the work that He created -- in World 1 created, but then there's a word that doesn't make sense at the end of the verse. He rested from all the work that He created, He should have ended the verse right there.

"La'asot." What was la'asot? Oh, the very last word of Creation Story 1 alludes to Creation Story 2. So there's a whole other kind of creation that hasn't even begun. When He created us, making things into objects that was just the beginning. You were just creating an environment for an organic world. Now, organic creativity takes over, la'asot. It's all about what can this world make by coming together by imitating God's oneness?

"Eileh toldot hashamayim v'ha'aretz b'hibar'am" so these are the generations - we all could become one. B'hibar'am, when? As they were being created. What does as they were being created mean? It means what day is it now? The yom, on the day. On which day? The seventh day. The day we were just talking about. The day on which God retreats into timelessness.

Well, when God retreats into timelessness, from our perspective, that's the seventh day, but from God's perspective what is it? It's all time. All six days of creation -- seven days there's no difference between it. Once I retreat into the world beyond time, there's just one day of timelessness. So in essence I'm going to retell the story of creation, of all six days from the perspective of Sabbath. From this just being one day. Which day? The yom, on the day, of asot. What's the day of asot? Go back to the last verse.

What did God do on that last day? "Ki vo shavat mikol m'lachto," he rested from all his work that he had made. Laasot in order to do. In order for organic creativity to take hold. Organic creativity takes hold in this day. On the day of "asot Hashem Elokim eretz v'shamayim." On the day of God's fostering, matchmaking, allowing oneness to happen. Everything that happens now is God, as Creator, having gone into His world of Sabbath saying I'm not doing anymore, but I'm facilitating oneness and that's the only thing that matters. Sharing the gift of my oneness with the world and that becomes the soul of creativity in World 2.

We'll talk more about this next week. I'll see you then. Thanks very much.

Rabbi Fohrman: So welcome to Week 3. Week 3 of our series over here that we've called a Tale of Two Names -- Elokim and Yud-Kei-Vav-Kei. In our past weeks, in Week 1, I gave you a brief introduction, we looked at creation from the perspective of Elokim. In Week 2 I introduced to you the idea of creation from the perspective of Elokim and Yud-Kei-Vav-Kei, Yud-Hei and Vav-Hei and today what I want to do with you is actually read through the second creation story and sort of read it in consonance with the ideas that I introduced to you last week. The ideas of how the name Yud-Hei and Vav-Hei differs from the name of Elokim and we're going to just sort of see how that flows through the story itself.

Okay. So let's try to take a look at that. Then when I'm done with that, what I'd like to do, probably next time we meet, is something which is quite ambitious, which is actually to look at the two stories of creation side by side. That is to actually look at creation version one and creation version two and to read them together. As I think I may have mentioned to you back in Week 1 -- I don't know whether I mentioned it to you back in Week 1, but you'll tell me if you remember this. My theory is that these two stories of creation far from being separate from one another and far from being utterly disconnected, they’re actually complementary and an amazing thing happens which is that if you actually read the stories side by side, you'll find that the stories actually comment upon each other.

You can break each story down into about 18-19 elements or so and if you actually list the elements, you'll find that each element corresponds in the stories and they sort of comment upon one another. Which is pretty remarkable. It's tricky to see because in order to see it you have to sort of keep in your head what's happening in each story and then relate them to one another. This is the kind of thing that

-- again it’s tricky to see. It's one of the reasons why Aleph Beta animated videos help you, because when you have people like Shoshana bringing her animateness talents to you, you can begin to actually visualize how the stories match up to each other. When you need to do it in your head it's a little bit harder, but that's the goal. We're going to try to get there.

Okay. So today what I want to do is just look at story number two in isolation more or less. Just read through the story and see how the themes play out. Then we'll come back and look at the two stories in relationship one to the other.

"Eileh toldos hashamayim v'ha'aretz b'hibaram," the story begins these are the generations of heaven and earth as they are being created, "b'yom asot Hashem Elokim eretz v'shamayim," on the day of God's making heaven and earth. What you have in this introductory verse is a radically different view of creation than before. As we described last week, the creation in the story number one is a story in which there is an overt creator by the name of Elokim. "Bereishit bara Elokim et hashamayim v'et ha'aretz," in the beginning God created the heavens and the earth. Here the heavens and the earth which were the objects of creation last time around, have now become its subjects.

If we are to take this verse seriously, "Eileh toldos hashamayim v'ha'aretz b'hibaram," these are the generations of heaven and earth, we would have to look at heaven and earth as parents. Because how else do you understand the words these are the generations of? These are the generations of Noah, I understand; Noah's a parent. These are the generations of Isaac, I understand; Isaac's a parent. These are

the generations of heaven and earth is strange. Heaven and earth are inanimate objects. This is a whole new revolution essentially of how you see creation.

The objects of creation the last time around, heaven and earth, have now become its subjects. Heaven and earth are themselves parents. If heaven and earth are parents what is it that they create? What would you say are the products of heaven and earth?

Audience Member: Land.

Rabbi Fohrman: Well earth is land, so it's not a product. Audience Member: Vegetation.

Rabbi Fohrman: The answer is vegetation, right. Vegetation is the product of heaven and earth. How is vegetation the product of heaven and earth? What do heaven and earth do to make vegetation?

Audience Member: It rains.

Rabbi Fohrman: It rains from the heaven upon the earth, right and then, out of the earth, you get vegetation. That, in fact, seems to be the intent of the verses here. It's exactly what the Torah is talking about. It's talking about the arrival of vegetation. So how does it work?

These are the generations of heaven and earth b'hibaram, as they are being created. What I want to suggest is that the way to read that -- the very first verse here -- we can spend an entire hour and a half just on the first verse. There's a lot packed in here and it's tricky to decipher all of it, but I'm just going to briefly talk about it. These are the generations of heaven and earth b'hibaram. B'hibaram, as they are being created. B'hibaram is present tense, as they are being created. So unlike creation story one, which has a simple past tense, bara, in the sense that in the beginning God created the heaven and the earth.

What I suggested to you that World One, the world of building, the world of Elokim who builds and judges is God working in a world of time, where there is a beginning, bereishit in the beginning. Then everything works in a linear kind of way, God created day one, day two, day three, day four. In this creation story there's only one day, "b'yom asot Hashem Elokim eretz v'shamayim." There's no six days of creation.

B'hibaram, when does it take place with reference to the previous story? The answer is it takes place as the previous story is being told. In other words, b'hibaram, in the process of their being created. So in other words, through those six days of creation, during that process there was another kind of creativity taking place too. This kind of creativity. So as they're being created this is what's happening. Now the tricky part is when is it happening?

So you might say well, it's happening during the six days of creation. But then, "b'yom asot Hashem Elokim," on the day of God's creating. Which day? The fourth day, the fifth day, the sixth day? "B'yom

asot Hashem Elokim," I started talking about this last week, that really this verse is playing off the last verse. The last verse is that there was a day of asot. That day was Shabbos. The day in which God rested from all of his, "melachah asher bara Elokim la'asot," that God had created. Created for what purpose?

Created in order for there to be further creativity. A different kind of creativity. Organic creativity.

That these things that had been separated and had been made through melachah, there was something yet more to come from them. God had rested from all his melachah asher bara, that he had made, but there was still more to come. "Asher bara Elokim la'asot," for doing. What's doing? "Eileh toldos hashamayim v'ha'aretz b'hibaram," these are the generations of heaven and earth as they're being created. B'yom asot on the day of asot. On the day of their making. On the day of what I want to call is organic creativity.

Which day is that? It's Shabbos. It's the seventh day. But one second, you just said it was all these six days? It was all happening b'hibaram, in the process of creating. So it's not the seventh day and this is the tricky part. The seventh day is when? When is God's seventh day? This is what we kind of talked about the end of last week, which is that the seventh day, from God's perspective, is actually a retreat from our world into his own world, but what is our world? Our world is the world that he created of space and time.

When God retreats into Shabbos, into the original primal Shabbos of God -- remember there's our Shabbos and God's Shabbos. God's original primal Shabbos, God's seventh day, if I asked you what day is it for God now? The answer would be Shabbos. It's the seventh day. It's an eternal seventh day. Which means, from God's perspective, what day was it really during the first six days of creation? The answer is from God's perspective, in a way, it's also Shabbos. It's just God wasn't occupying his place outside of space and time, He was coming into the world and living within that world. This is the paradox of how does a being who's outside of space and time live in a world of space and time, but the bottom line is Shabbos, from God's perspective, is a timeless place.

If Shabbos is a timeless place, it's always Shabbos for God, as it were. If it's always Shabbos for God, then if you look at things from God's perspective, there is no distinction really. It's all the same. All of time mushes together in this thing. So if you were to look at all of this, there's another kind of creative process which is happening. So we mimic God's Shabbos in time every seventh day we stop, but God's original Shabbos is timeless.

Anyway, these are the generations of heaven and earth as they are being created on the day of asot, on the day of organic creativity. Of Hashem Elokim, of God who is now Hashem Elokim. Not just Elokim, but Hashem Elokim, Yud-Kei-Vav-Kei Elokim, of His making of eretz and shamayim. Hashem, again, is what kind of God? The God who is prime existence. In Hebrew hayah, hoveh and yihyeh are the words for existence. Those words fragment existence into different states of time, but the non- fragmented way of looking at the hayah, hoveh and yihyeh is Yud-Hei and Vav-Hei. If I take hayah and I overlay it with hoveh and I overlay it yihyeh it spells Yud-Hei and Vav-Hei. It's a concentrated, non- time-based existence.

So the first verse tells us we're about to hear about the generations of heaven and earth as parents.

Audience Member: It has to be before the third day because the next verse is in the future. In the first chapter we learned that it was -- that grass was created on the third day. Then it says here, v'chol si'ach hasadeh yihyeh.

Rabbi Fohrman: So again, what I want to suggest is, all of the chronology which you saw in creation story one, doesn't work in creation story two. Creation story two is basically a -- somehow and I can't really explain -- it is a nonchronological account of creation. It's an account of creation in which time doesn't matter. We're just not really talking about time. What we're talking about is there's a certain flow and emergence, but the chronology as we understand it has somehow gone to pot. Yes.

Audience Member: I think to support what you're saying that there is no time and no chronology. In that same sentence it says h'shamayim v'ha'aretz and it also says eretz v'shamayim that they're reversed. I think that kind of supports that there is no order, that it can be both ways.

Rabbi Fohrman: Yes. Eretz and shamayim kind of --

Audience Member: That it reverses because it just doesn't matter. It's all the same. It's on another level.

Rabbi Fohrman: Yeah, it could well be. So let's take a look at verse two. So what do we hear about in verse two? We hear about the precreation world, as we'll see when we compare the two worlds. The second verse of verse one is also about the pre-creation world, but it's a different vision. In the original creation world, the world is dark, it's formless and void, there's water all over the place. This vision of the pre-creation world --

So we now have an entirely different version of pre-creation, which is that if what concerns you is organic creativity, so there is a different version of pre-creation. Again, the main idea of organic creativity is that there's one fundamental animating principle of creation story two and that is things that have become fragmented want to come together and be one. That's the main idea. Oneness is the main idea. God is one. Oneness is going to become the soul of all creativity. Which is to say, things that were apart now want to come together. When things that were apart -- why do things that were apart want to come together? The answer is there is no why. They just want to because oneness is an end in and of itself. Because that's what they want.

What emerges from oneness? What emerges as a byproduct of oneness is creativity, but if you think about it, the vision of creativity you're getting here is very different from the vision of creativity in World One. In World One there is a command to animals. There is a command to man and that command is, "p'ru u'revu u'milu et ha'aretz," be fruitful and multiply. There's no such command in creation story two. Why is there no such command? Because that's not the way creativity works in creation story two. It's not about -- you don't overtly plan to create. It's not planned parenthood. You're not trying to figure out what it is that you're -- that's not where your mind is.

Your mind is simply is romance. It's just the union of two parts that were once one and romance is so pervasive in World One it's not just human beings who are interested in romance. It's heaven and earth itself are interested in romance. Heaven and earth, that were once one right, but somehow separated. So they want to come together. For what purpose? No purpose, they just want to come together. When they come together, they're going to have kids. What are the kids going to look like? It's going to look like vegetation.

So these are the generations of heaven and earth as they are being created. On the day of God's creating heaven and earth. "V'chol si'ach hasadeh terem yihyeh ba'aretz," in this world, the pre-creation world is a world in which there were no children. There was not yet any vegetation in the land. "V'chol eisev hasadeh terem yitzmach," before there were there any grasses in the field. Why weren't there any grasses in the field? "Ki lo himtir Hashem Elokim al ha'aretz," because God had not yet caused it to rain. There wasn't any rain yet. There was no interaction between heaven and earth. "V'adam ayin la'avod et ha'adamah," and there was no man to work the earth.

What's the idea here? The idea is if there's no one to take care of the kids so, you know, you can't have any kids and there's no rain anyway so you can't have any kids. So we're stuck. No man, no rain. Now, what would man do? Theoretically, man la'avod et ha'adamah would do what? Once there would be rain, the rain would create vegetation, but it would be a jungle. What would man do? Man, by la'avod et ha'adamah, by working the earth, would create some order out of it. Would help cultivate this and make it into something nice.

So the question is, is there a punishment that man has to work the land that comes after the sin of the Tree of Knowledge? If so, why does man have to work the land before? So the answer is no. Mankind is actually told in the beginning that he is to work the land. His purpose in the universe is to work the land. As we'll see that's what he's there to do here and later on when he's put in the Garden he's there, "l'avdah u'leshamrah," to work the garden and to guard over it. The curse is different.

The curse is, "b'zeias apecha tochal lechem," that by the sweat of your brow you will make bread. So first of all, bread is not a -- if you think about what bread is, bread is not organic. Bread is something -- is melachah that you do when I am actively creative with the stuff that was put in front of me. It's a whole different kind of creation. That doesn't exist in World Two. In World Two, as the world was supposed to be, we were just supposed to eat fruit, we were just supposed to eat vegetation. None of this melachah stuff. So that seems to be part of a curse. Let's wait until the cruse and we'll get to that and we'll talk about it.

Anyway, what you begin to see here is an implied, interesting partnership between God and man. In World Two what is the role of man? Let's talk about what the role of man was -- mankind was. I don't mean to exclude women here, I just mean mankind. So if you think about the role of mankind in World One, how would you describe it? God is the CEO in World One. He is the overt creator. He makes everything. He's got this whole universe. What's man supposed to do?

Audience Member: Middle management.

Rabbi Fohrman: Man is middle management, right. Man is there to help -- the apex part of it. He does everything. He runs around, he conquers, that's man. A very different of man over here. If you would interview World One man and say what are you doing here World One man? He'd say I'm in charge. I'm here to conquer. I'm here to impose myself upon the world. Say oh, very interesting, man, tell me about land. What do you think about land if you're World One man? So what would I say? What is land? Land is my domain. Land is my plaything. It's my sandbox that I get to create in. That's what man would say.

What does World Two man -- land is very different. Land is something -- interestingly man is there, "la'avod et ha'adamah." So literally, what does that mean? To serve, literally, the land. Subtle inversion of the roles of man and land between World One and World Two. Who's on top and who's on the bottom in World One? In World One man is on top and what about the land? The land is my servant. The land

-- I'm just there to -- I do what I want with land. That's not World Two man. If anything, I am the servant of land in World Two. Land is central. I'm just there to take care of the land, but here is the amazing thing about World Two.

It's not just man who's there to take care of the land. Who else is there to take care of the land? God, right. What is God doing? "Lo himtir Hashem Elokim al ha'aretz," God had not yet caused it to rain. So basically, God says all right, man, you and I we're partners. You know what our job is? Our job is to take care of the land. That's our job. Or to be even more specific, to take care of heaven and earth. Heaven and earth together are going to have a child. Our job is to help. God's job is to help the process of creativity to begin. To help with rain. What is man's job? To help deliver the child. To help work the land so that this vegetation works together.

That's the partnership of man and God. Which means, that in a fancy kind of way, all God and man really are in World One is midwives or matchmakers. That's really all they are. Those of you who think that matchmaking is no big deal, in this world God is the original matchmaker between heaven and earth. He's just trying to facilitate the union, but both man and God are just facilitators of the union of heaven and earth, which is really quite remarkable.

So in World Two the creation, where creation comes through coming together, here's what you can think about. In that world, you can either be a principal or you can be a facilitator of others. A principal means, you could be one of two beings that are coming together and create. Or you could be a facilitator of others creativity by helping two other beings come together. These are the two main roles in World Two.

Here, we're looking at man and God as facilitators, potentially, of heaven and earth coming together and having their children. So what happened? First there was nothing. All there was, was the sun baking down. There was no rain, there was no vegetation. Seemingly, just this dry parched earth, but then something happened. "V'eid ya'aleh min ha'aretz," a mist came up from the ground. Humidity coming up from the ground apparently congeals as clouds. "V'hishkah et kol p'nei ha'adamah," and then waters the face of the ground. This is the water cycle. Humidity coming up from the ground becoming clouds.

Clouds raining and precipitating down upon the earth.

This is God's contribution of rain. This is the first interaction between heaven and earth, the first connecting point between heaven and earth and that yields -- would seem to become to yield vegetation. The only thing is, remember, the plan is not just to have vegetation, you need man to work the land. In order for the vegetation to be good you need someone to really take care of it. So there's going to have to be man around to try to take care of it. So now God gets busy creating man. Let's look at how man is created.

"Vayitzer Hashem Elokim et h'adam," God creates man and how does he create him? "Afar min ha'adamah," he creates him with dust from the ground. Okay. "Vayipach b'apav nishmat chaim," and blows into his nostrils the breath of life, "vayehi ha'adam l'nefesh chayah," and that's the way man became a living creature. All Right. What strikes you in verse three as remarkable about the creation of man here?

Audience member: Sima, on Facebook, is saying that it is very interesting that God is creating man from earth. It's another union of God and another aspect of creation.

Rabbi Fohrman: Well, yes. What's interesting is, one of the themes that you'll see over and over again in World Two is whenever something is created you hear about where it came from. Like here, right. Very different in World Two. In World One when man was created, we didn't hear what happened. We just heard God created man in God's image. That was the only thing that was relative.

Rabbi Fohrman: In World One is, "vayivra Elokim et ha'adam b'tzalmo," God created man in God's image. Notice that I don't know because I don't care in World One where man came from. It's not materials out of which man created him. The only thing that's relevant is that man bears God's image. That he's like God in World One, but in World Two, what's really important, is not that aspect of man. What's really important is where man comes from. Can you guess why it's so important, in World Two, where it is that man comes from?

Rabbi Fohrman: So first of all, who'll want to take care of the earth, A, but even more that. If he comes from the earth what is he going to want?

Audience Member: To go back to it.

Rabbi Fohrman: He is going to want to go back to it, because the prime drive in World Two is always going to be the union of things that were once fragmented. You always want to come back home. You always want to come back to your source. Which means, that if man comes from the earth, right the earth is going to be his creator. It's going to be where he comes from. Man is going to want union. Man is going to view earth as sacred in World Two.

Very different from World One. If you interview World One man about earth, what will he tell you? The earth is my sandbox. The earth is what I get to create in. The earth is my thing that I get to

manipulate. World two man would never say that. World two man looks at the earth and what do I see in the earth? It's sacred. I see where I came from, right, and by the way you this -- even look nowadays, these are the two views which even now we have of the earth.

I can have industrial man who goes and just wants to conquer and divide and earth is just a natural resource. If I come from the west and I'm Cortez and I'm Columbus and I'm conquering, so earth is just a natural resource. I'm just looking for the spice trade. I'm looking for something that I can sell, but that wasn't how the Native Americans saw it. There was something sacred about the earth. There's another way of viewing earth in which there's something holy about this.

The other piece of it also, is that in the coming together -- so now if you say okay, so where does man really come from? The answer isn't just the earth. Where else does man come from? It isn't even just God

-- we'll get to that in a moment. Where else does man come from? What Mrs. Shalev is pointing out is that man also comes from the heavens. How does man come from the heavens? The water, right.

Remember, first it was heaven and earth, then it rained. Once it rained what was the earth like? It was damp, there was clay in the earth. Once there's clay, what can God do with the earth? Then I can mold the earth into man's body. So it's only the wet earth that can become man's body. So really in man there already is the union of heaven and earth and there's this desire in man to somehow get back to that. To get back to that earth.

Now the only thing is, is that man doesn't just come from the earth. He comes from somewhere else also and that's the second half of the verse. Where else does he come from? He comes from the breath of God. Now notice isn’t it interesting how God creates his soul. Notice how we hear again not how God creates his soul, but we hear where man's soul is from. This is the issue again. It's all where does it come from?

Why is it so important that we know where man's soul comes from? Because if it comes from God what does that mean for man? It means that we're going to have a drive to go back to God. There's going to be a part of us that's going to want to reunify with God. Right?

So that soul of ours was a breath from God. We, we come from God. We emerged from God. Notice that we're not -- notice that God is now acting in two capacities in this world. Why? Because He is Hashem Elokim: "Vayyitzer Hashem Elokim." God has two capacities.

Even in this world, God is still Elokim. He's still the King. He's still the Judge. He's still the Creator through melachah. But He's also Yud-Kei-Vav-Kei. The One Who is the Essential "Ground" of all being. The Essence from Whom all life flows.

As Elokim, what does He do? He -- with Man, what's the Elokim part of Man? What did God do? He formed the earth. That's a cognitive act where -- that's back in melachah. Where, I have this design. I want to achieve the design. I go about actually doing it. That's an overt, creative act of Elokim. God, acting as Creator. But, not only is God acting as Creator, He's also the source from which life flows. He's Yud-Kei-Vav-Kei with respect to the Soul of Man. The Soul of Man is "just" the breath of God.

If you think about the breath of God, isn't it interesting that the metaphor that the Torah uses to describe our soul is specifically coming from breath, of all things. Think about breathing. Isn't it interesting that, when I say "think about breathing," breathing is the thing you least need to think about? It's the kind of thing which -- breathing is one of those few things in life that will happen automatically but you can also control it if you want. Right?

So it's almost like -- here's this automatic part of God, almost like it breathes. But God just pays a little bit of attention to it and allows Himself to breathe -- not of Himself, just what emerges from Him, as easy as not doing anything. In other words, if you say, it's as easy as breathing. Breathing is the closest we can come to not doing anything. To just "existing." When we just exist, "just breathe." When I just concentrate on my breathing, what I'm just concentrating on, is existing.

It's almost as if God's existence alone is enough to create Man. Is enough for Man to just "flow." All He has to do is just breathe. You can almost imagine -- it's almost as if God was asleep, as it were. With just the most minimal consciousness. He just breathes and, all of a sudden, there's the Soul of Man.

If I'm Man now. If I'm interviewing World Two Man, World Two Man is actually now in crisis. Let me talk to you about why. Imagine you're World Two Man and I'm a CNN Interviewer. I might say, "So, tell me, how do you feel, Man? You've just been created. How are things going?" There's a subtle crisis that Man has? What's his crisis?

First of all, notice that World Two Man gets no instructions…really. He's actually going to get instructions but very different instructions than World One Man. World One Man got a mission. What was that mission? "P'ru ur'vu," have these children. "Umilu et ha'aretz," fill the world; "v'chivshuhah," and conquer the world. It's a mission, right? Explorers, adventurers, conquerors. That's world history.

That's a great mission.

What about World Two Man? No mission. No "p'ru ur'vu." No conquering. I don't even know why I'm here. The answer is because World Two Man is not what you do. It's not about what you do. It's not about what you create. It's about how you are. How you are.

Man is going to get told laws that are going to regulate how He is with other things. In other words, they're going to be the laws of how he is going to -- what his relationship to the Garden of the Trees looks like. There's a law that regulate his state of being with respect to other things. But it's not a mission. Do you understand? There's no real mission of Man. World Two Man in and of himself, doesn't really think about missions.

A mission is something that I use when I'm about engaging my brain. Then trying to achieve something. That's Elokim kind of Man. That's not Yud-Kei-Vav-Kei style. We're talking about something else entirely.

Okay. That's one issue. But that's not necessarily a crisis. It could be nice to just "be." What's the crisis that World Two Man has? Yes.

Audience Member: Whether he should reunite with God or reunite with the heaven and earth.

Rabbi Fohrman: Good. As much as I am pulled in two different directions, there's a part of me that wants to connect to earth. But there's another part of me that wants to connect to God. It's as if I have two Creators. I come from two different places. And this is going to be an issue for me. Okay.

Audience Member: Why does it use the term "nefesh chayyah"? it's the same term used throughout the first creation story.

Rabbi Fohrman: I was just debating whether to get involved (Laughter.) -- whether to get into that. Bobbie's question, which I really didn't want to get into, is: why does it say at the end that when God blew into the nostrils of Man, " -- vayehi haAdam l'nefesh chayyah"? Man -- that's how Man became a living creature.

Why does it have to say that? Bobbie is concerned especially because Man is not the only creature who is described that way. In World One, animals were described that way. Animals were described as "nefesh chayyah." So what's bothering Bobbie is that I thought Man was distinct from animals. But now it sounds like 'this is how Man became an animal'. But now you're telling me that: 'No. This is how Man became so special. He's connected to God'.

If this is describing what's so special about Man, that he has this special quality. He's created from the ground. But he comes from God. Then, how come he's described in exactly the same way animals are described? As a "nefesh chayyah," just like animals are described as a "nefesh chayyah"?

This is a very good question. I'm not going to answer your question right now. (Laughter.) But it's a very good question. A very good question.

The truth is, the text is going to answer your question 10 verses from now. Let's wait until then to where we get to "nefesh chayyah" again and we'll see the answer to your question. But it's a great question.

Okay. Here we are, here's Man. Man is in crisis. In other words, if we follow the continuing story of World Two, Man -- we're getting places. Here's Man. Man is going to, ultimately, assist God in midwifing the children of heaven and earth. Meanwhile, Man himself is going to be coming from heaven and earth and he'll want to get back there. Man himself is going to be coming from God and is going to want to get back there, as well.

Before we get to the next verse, I want to get back to our notion of interviewing Man in World Two. And the crisis that Man faces. It's not just that Man has a crisis because part of him is pulled in one direction and part of him is pulled in the other. That part of him is pulled toward earth. And part of him is pulled towards God.

There's another crisis, too. Which is, what one -- what Man wants most deeply is not actually achievable. What does Man in World Two want most deeply? To be together. To reunite with that

which I was fragmented from. Can Man truly reunite with earth? What would it look like for us? When do we truly reunite with earth? When we die? As the text will later say: " -- afar atah v'el afar tashuv," you are dust and to dust you will ultimately return.

The problem is, we can play around with earth. We can cultivate earth. But to truly really reunite with earth that's actually only something that happens when you die. When you literally become one with the earth.

It's actually the same thing with God. Right? With God as well, can you really reunite with God? Well, you can "hang out" with God. But to reunite with God, to fuse with God will really only become possible when I die.

There's a reason for this. The reason for this is, is that when was I one with God? When was my soul one with God? Before I was created. When was I one with the earth? Before I was created. So, if those are pre-creation states, it stands to reason that I can't get back there without undoing my being created. That is, without killing myself.

The problem is then, at some deep level, if you're not careful, the drive to reunite with Source, in World Two, can kill you. Right? This is the problem.

So how does Man, who desires connection -- how does he have that, exactly? Without undoing his own existence. It's going to be the -- I think this is going to become the question of World Two. Let's keep on reading.

Audience member question

Rabbi Fohrman: Okay. That's a good question. I don't think our desire is to die, so the question, Mrs. Smith, is we want to live in order to -- let me put it this way. On some level, in World Two, we want to exist. The deepest kind of existence is we want our existence to be of highest quality as possible and most whole as possible. The more fragmented we are, the more we feel our existence is compromised. The problem is if there is detention, because the deepest level of wholeness at some level will come through death.

There is a bright side to this. The bright side is death might not be all that bad ultimately. There may be a certain kind of wholeness achievable in death, which eludes us in life. Nevertheless, there is an inherent tension.

Let's keep on moving. "Va'yita Hashem Elokim gan b'Eden mi'kedem, va'yasem sham et ha'adam asher yatzar." We now have the beginning of what? What does God do? God plants for Himself a garden. Isn't that an interesting metaphor, God plants for Himself a garden? No, not a metaphor, isn't that an interesting verb, God plants for Himself?

So who's the very first --

Audience Member: Where is for Himself?

Rabbi Fohrman: You're right, it doesn't say for Himself. Okay. God plants a garden in Eden. So first of all, one question is why did God plant a garden in Eden, what was the purpose of the garden? "Va'yasem sham et ha'adam asher yatzar," and He places man there. What's the purpose of the garden? We're not told the purpose of the garden.

So you might say, it seems like it's for man. The only thing is that man was already created outside the garden, he would've been perfectly fine just to live where he was created. Why did God have to then plant the garden and put him there?

Audience Member: He wanted to him in a controlled environment.

Rabbi Fohrman: Right, He wanted to put him in a controlled environment. What? Now, here's the interesting thing. Who else hangs out in the garden?

The other thing that hangs out in the garden is God. Now, what part of God? It says, what's the language? "Va'yishme'u et kol Hashem Elokim mithaleich b'gan l'ru'ach hayom," that in the afternoon, God's voice was heard walking in the garden. So even if it's not -- there's some manifestation of God, metamorphized in his voice which is in the garden.

That's where I was coming from with His garden. Who goes strolling in the afternoon through a garden? Just take an earthly garden. Who would go strolling through a garden in the afternoon? The owner of the garden would. What do I make a garden for? Because I like a pretty place to hang out right after work. So here's God, it's after work, He did all of His work on the seventh day, He wants a place to hang out. Where's He going to hang out? It's His garden. What does that really mean?

So we talked last week about the Garden of Eden, with its overtones of timelessness. For example, the word Eden means not yet to be, ada'yin. "Gan b'Eden mi'kedem," mi'kedem means, from before. The garden of not yet being. The garden of from before.

If you think of God as a being Who's outside of space and time, there's actually a problem with the notion that God exists in our world. The Uncle Moishy song notwithstanding, it's hard to understand how "Hashem is here, Hashem is there, Hashem is really everywhere," because this really is in His world.

To go back to an analogy, which I use a lot, the Monopoly game. The Monopoly game analogy, like the atheist who comes and says to you so where is God? I haven't seen God lately? It's kind of like, little hat, little shoes saying, I haven't seen Parker Brothers on the board. Well, of course, you're not going to see Parker Brothers on the board. Parker Brothers doesn't live on the board, he made the board. So if your little hat says, you know, I've been going round the board and I see Park Place and I see Tennessee Avenue, I see Free Parking and I see Jail. Every week I go around the board, I go all over. I collect my

$200, I never see Parker, I never see the creator. I never see Parker Brothers.

The answer is you're looking for Parker in all the wrong places. Parker is the creator of the board, he's not going to live on the board. So God also, is the creator of the world, He's not going to live in the world. The thing is, the principle of oneness suggests, that it's not just us who want to come together with God. If God's breath is the source for our life, who wants to come together with us? God. Which means that God Himself is compelled by the principle of oneness, by His own oneness, to love us and to want to come together with us because we come from Him. He's a Creator who loves us and wants to connect with us.

Right after, God breathes into man's nostrils the breath of life and lets it become one, God says, oh never, I can't just have them off there. You know? I want to live with them too, so I'm going to build myself a summer home, in space and time, so I can come hang out with man a little bit.

What was the summer home? "Va'yita Hashem Elokim gan b'Eden mi'kedem." Which sort of explains the connection between Verse 7 and Verse 8. Immediately after the creation of man, where there's this break in oneness between God and man, God says I can't have that, I need to live in this world too. It's not enough for me to create this world and then go back to my world beyond space and time and to live in my own little place all alone. It's almost like the same way -- and someone actually mentioned this, I think, perhaps on Facebook in the comments, which I felt was very deep.

Which is that, when God says, "lo tov heyot ha'adam l'vado," it's not good for man to be alone, where did God, so to speak, learn that from? From Himself. It wasn't good for Himself to be alone. That's what He decided, that's why he created the garden so that He could have a place to hang out, that He could invite man into.

There is this little garden on the edge of time that I can take man, this being who lives in space and time and say, okay, walk over here, you can survive here. This little garden on the edge of time, there's this place that I could sort of come into also. We can meet here.

If we think of this circle and the circle is the world, the universe of space and time and then there's God who lives beyond that, there's this line that's a tangent to the circle and that's the garden. This little place at the edge of space and time, that somehow God and man can meet. So come here into my garden and we can hang out together and that way God can connect to man. The purpose of the garden is to have a place where God can connect to man and man can connect with God.

Now, the great $64,000 question is, is it a place where they can actually fuse together? Is it a place where literally there can be that deep connection of really coming together? The answer is, possibly. We'll see in the coming verses. Yeah, somebody had their hand up.

Audience Member question

Rabbi Fohrman: Yes, exactly. Back to the Garden of Eden, right, we always want to get back -- well, we want to get back to God, which is why we care about being in the garden. Yeah.

Audience Member: The serpent --

Rabbi Fohrman: We'll get to the serpent, but we're a long way from the serpent. Yeah. Audience Member question

Rabbi Fohrman: Right. So tell me your name again, you are? Audience Member: Lynn.

Rabbi Fohrman: So Lynn says, the first question that man has to answer is, "Ayeh," where are you? It's not where are you, as I mentioned in The Beast That Crouches at The Door, my book on this. "Ayeh" really means, where did you go? Which implies where were you supposed to be? Right here, connected with me. Like where did you go, we had a date? We were supposed to go walking in the garden together. "Ayeh," how come you're not here? The whole point of the garden is connection between man and God. So the first surprising question is, how come you didn't show up for our date? Right?

Okay.

Audience Member: So where did God see him? Rabbi Fohrman: Outside the garden.

Audience Member: Did He know him?

Rabbi Fohrman: Never. So let's continue. So "va'yita Hashem Elokim gan b'Eden mi'kedem." Now, remember there's a developing story here. I just want to show you how rich this story is, because the story has its plot and then it has its subplots. The plot of the story, the fundamental part of the story, is how do heaven and earth get together and how are their kids taken care of? "Eileh toldot ha'shamayim v'ha'aretz b'hibaram," this is the story of heaven and earth. That's what it's a story of. Man and God in this world are actually supporting characters to heaven and earth, but in order to have heaven and earth come together, they need a matchmaker; they need those who will help. Man and God will assist.

So God then creates man, but the problem is, the way that man gets created creates a crisis for man which needs to be dealt with. Man needs to get back to God and the way that man gets created, also creates a crisis for God. In other words, God who begins the story as a possible facilitator of the union of heaven and earth, ends up becoming a possible principal in the story of creation. When He creates man, that flows directly from Him, now He wants to get back with man and man wants to get back with Him.

So you've got a lot of complicated things happening. You have man working in partnership with God to try to be facilitators of the union of heaven and earth, even while man and God are also preoccupied of wanting to come back together themselves. This is the developing story.

Okay. So let's see what happens in this story. If man has to be the one to take care of the kids, of heaven and earth, which is to take care of the vegetation, he needs to learn some skills. What skills in particular does he have to learn? He has to learn farming. Who is the great farmer that teaches him how to farm? God. How do you know? Look at Verse 8 one more time. What's that verb? What does God do to make that garden?

He doesn't just make the garden by doing His magic wand, right, "va'yivrah" to create the garden, "va'yita Elokim," right? Because this is the story of organic creation. He planted a garden, showed man how it's done, here's how you tend to a garden. I'm going to do it and then you're going to do it because you need to take care of the products of heaven and earth, so I'll show you how.

So God plants this garden, "gan b'Eden mi'kedem," and places man there for, I'm going to argue now, a dual purpose. In as much as part of man's purpose is, what man's fundamental purpose is, to assist God in creation of heaven and earth, so I see your garden, God, I'm in the garden. I'm now in the place where I can actually do this and I can help out heaven and earth, but I'm also in a place where I can now connect with God from which I came, because I'm in His garden. So I'm in a place where I can do the two things that I really want to do, that I need to do.

Okay. So now, let's read what happens next, Verse 9. "Va'yatzmach Hashem Elokim min ha'adamah kol eitz nechmad l'mareh v'tov l'ma'achal." So what does God do? Now, notice that the description here of the arrival of vegetation is very different again, now that it is in World One. In World One, vegetation comes through a direct command that is issued to the ground, "tadshei ha'aretz deshe," let the land -- land, I need you to bring forth vegetation. That's the way a creator would do it, but that's not the way God does it here. Vegetation emerges, God is a farmer, God just plants. "Va'yatzmach Hashem Elokim," God plants the vegetation and emerging from the ground.

Notice, "min ha'adamah," right? Again, all creation, I know where it comes from in this world. So vegetation, where does it come from? It comes from the ground.

"Kol eitz nechmad l'mareh v'tov l'ma'achal," all of these wonderful trees. "V'eitz ha'chaim b'toch hagan, v'eitz ha'da'as tov v'ra," all of these wonderful trees. Notice that the trees are described differently in this world than they are in World One. In World One, what do you hear about the trees? Do you remember?

Audience Member: "Eitz pri oseh pri."

Rabbi Fohrman: The only thing you heard was, "eitz pri oseh pri l'minah," which is each according to its kind. That's the prerogative of God the Creator. I want to make sure everything's divided and everything is orderly and each according to its kind. Did I hear about how wonderful the trees were in World One? Did I hear about how beautiful they were? No.

All of a sudden, I hear how beautiful the trees are. Why? Because this is a world in which you pay attention to the quality of being. These trees, they just are -- what are they like? Just stop and look at

these trees. Oh my gosh, they're amazing, they're beautiful. I don't care so much about the creativity of the tree, that is this self-replicating in World One. It's not the efficiency of creativity of the tree impresses me, it's just the way it is that impresses me, but it's not just the way it is that impresses me, there's going to be something going on with these trees. They're very, very beautiful.

Audience Member question

Rabbi Fohrman: Why are there four different kinds of trees? Audience Member question

Rabbi Fohrman: Okay. It could be. So Mrs. Shalev says, maybe there's four kinds of trees. Tree number one is, "kol eitz nechmad b'mareh," trees that are beautiful to see. In fact, if you look at an evergreen tree, it's beautiful to look at. You can't eat much from it. Then, the second kind of tree, "tov l'ma'achal," trees that have delicious fruits. An apple tree might not be that much to look at, but very delicious fruits. "Eitz ha'chaim b'toch hagan," there's a tree of life and then there's a tree of knowledge of good and evil. That's four kinds of trees. Okay, we'll get to that in a second.

So actually, Mrs. Shalev, now just said an interesting thing. "Eitz ha'chaim b'toch hagan," sounds like they're already there and Mrs. Shalev just pointed out a great and fascinating subtlety in the verse. Which is, it sounds like, from the construction of the verse -- and if you know Hebrew, you'll kind of get this and if you don't know Hebrew, it's sort of hard to get -- that the verb in "va'yatzmach" only applies to the first half of the verse. In other words, it's as if the verse has -- the way the verse is constructed is as if there's a semicolon after the words "tov l'ma'achal."

It's like the way the verse goes is, "va'yatzmach Hashem Elokim," God caused to grow from the ground, what trees? "Kol eitz nechmad l'mareh v'tov l'ma'achal," semicolon. The first two kinds of trees. The trees that are beautiful to eat and the trees that are wonderful to eat and beautiful to look at. Those are the trees that God caused to grow from the ground. Then, the "eitz ha'chaim b'toch hagan," the 'b' sort of serves as another verb instead of "va'yatzmach." It just means, and the tree of life was in the middle of the garden and the tree of knowledge of good and evil. So it sounds like, among these four kinds of trees there's two and two.

The first two, God causes them to grow from the ground. The second two, Mrs. Shalev correctly points out, it just sounds like they were in the garden, as opposed to, caused to grow from the ground, as if they were already there. Or as if they didn't grow from the ground.

Which means, just to finish that, that there were two trees in this garden that look like trees, that feel like trees, that have fruit like trees, but in one basic way, they're not like any tree that you or I know, because where do they come from? They didn't come from the ground. Where did they come from? They came from God. They're Godly trees.

It sounds like there are certain trees that grow from the ground and reach up to the heavens with their

branches. There are other trees that come from the heavens and have root structures that happen to reach into the ground. Do you understand these inverses?

If you think about any tree, if you look at the root structure of a tree and you look at a tree, they're actually mirror images of each other, the root structure of a tree and the branches. So some trees come from the ground with branches reaching upward and some trees come from heavens with roots reaching downwards. Right? Yes.

Audience Member: Where is the eitz ha'da'as then? Rabbi Fohrman: We don't know.

Audience Member: Because it says "eitz ha'chaim b'toch hagan," and then it's just like a dangling thing

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Rabbi Fohrman: It sounds like the only tree that was in the middle of the garden was the eitz ha'chaim and the tree of knowledge of good and evil by implication is somewhere else, but it's not important.

What's important is, that it's not in the middle of the garden. Now, the fact that it's not in the middle of the garden and the tree of life is in the middle of the garden, tells you something, doesn't it? Which tree is more important? The tree of life is more important than the tree of knowledge of good and evil. It's right smack in the middle of the garden, for whatever reason. Okay.

Audience Member question

Rabbi Fohrman: No, I don't think so. What that means is, in the midst of the garden, possibly. All right. Let's continue for a moment. I'm just going to skip for one moment and then I'll come back to these verses. Verse 15, "Va'yikach Hashem Elokim et ha'adam va'yanicheihu b'Gan Eden l'avdah u'leshamrah," man is taken into the garden and placed in the garden to serve it and to watch over it. These are his two imperatives.

Again, these are going to define man's life in the garden. They're not so much a mission, right, it's not like he's accomplishing anything. It's not like there's an end point. It's not like once I've conquered the world, I've conquered the world. It's very different than World One. It's not really a mission, it's just sort of a guideline in my relationship. What is my relationship to the garden? My relationship to the garden is that I'm a servant of it, I work it and take care of it. How do I take care of it? I take care of it, through agriculture, through farming, but I also take care of it through watching over it.

Audience Member: You seem to be saying that it's the same verbs that we use to connect to Hashem, la'avod and shemirat ha'mitzvot?

Rabbi Fohrman: Yes, it is. We'll talk about this in weeks to come. These become the two fundamental principles of man in this world and I would argue, they become the two fundamental principles of how we relate to God in Torah. We really have two separate things that we're doing with the laws. Certain

laws, certain things we do, we're active with, la'avod, avodat Hashem. What laws are we active with? Positive commandments, but there's certain laws that we're not active with at all, negative commandments and our goal with them is, lishmor, to guard.

Basically, there's two fundamental imperatives that we have. Whenever something is precious, we naturally want to do two things with that which is precious. One is, to get our hands dirty and make it better, that's la'avod. The other thing is, lishmor, to guard the thing and make sure it doesn't get damaged. This is basically our fundamental imperative with God's garden, to try to improve it, la'avod and to try to guard it and make sure that it doesn't get ruined.

Now, hold on, I need to finish a thought before we get too carried away with you guys' wonderful questions. Let's go back now, to this verse that introduces the trees to us. I want to ask you why. Why did God do this? Why did God make all of these trees? Think about the unfolding story of World Two and tell me, what did the trees do, how did they begin to solve some problems that we have in this world?

Let's just understand one of our problems. Again, what's man supposed to do? What does man want to do? Well, one of thing he's supposed to do is, he's supposed to help midwife the products of agriculture. The other thing he wants to do is, he wants to connect to who?

Audience Member: To God. Rabbi Fohrman: To God and?

Audience Member: God and the land.

Rabbi Fohrman: And the land. Okay. So talk to me about, how the creation of the trees might be steps in the right direction for all of this?

Rabbi Fohrman: Okay. So now there are some incentives for man to midwife the earth. He gets all of these gifts from it, so he's now going to come -- he's being taught, so I have sort of, the final pieces are falling into place. I've been taught how to garden by God and now I have the incentive. I get all these gifts, right, so I want to take care of the trees, so that's very good, but now let's get to the sort of deeper, existential problems that man is facing. He has this issue, which is, he wants to unify with the ground and he wants to unify with God. How will the trees help?

So first of all, he sort of incorporates -- notice, if you think about it on some level, when I eat the fruits of the tree, what am I doing? I'm integrating the ground and the heavens back together with me, so that at least is a taste, so to speak, part of the pun of coming together with. I can't come together with the tree, but I can come together with the fruit, by eating of the fruit, right. What about God?

Audience Member question

Rabbi Fohrman: Yes. That is also interesting, the smell, Mrs. Shalev says and how you access smell. By breathing in. Notice that I got in my nostrils the breath of life and now I use my nostrils to breathe in smell, which is wonderful, but what about God? Where is God in this picture?

Audience Member: He put in his energy

Rabbi Fohrman: Notice that where is man now? He is not outside. Where is he? He's in God's garden. If it's God's summer home, so what is his job? His job is, to keep the summer home tidy and to improve it as much as possible. So you see what's happening here. What's happening here is that through the trees and man's stewardship of the trees, he's actually in a position where he can begin to relate and connect back with his two sources. The ground and heaven through the trees.

So if man eats from the fruits of the trees and incorporates it into himself and takes in the gifts that the trees give him and gives back in the form of labor to the ground, he's in a relationship with the ground. He's also in a relationship with God, because who's garden is it? It's God's garden. So you're taking care of my garden? That's really wonderful. So you're in this relationship of gift giving, where God is giving you these gifts from His garden. The land is also a partner in giving those gifts to you. I am giving gifts back to the land and to God because I'm taking care of Your stuff.

So what you might say is, you now have an interesting relationship between God and His sources. The only thing is that it's a tease. The reason why it's a tease is, you might say man has a social relationship with God and a social relationship with the garden. He has a relationship of gift giving and gift receiving from the garden.

What does man really want? Man wants something deeper than that. He wants to reunify with God. He wants to reunify with the land. The tease is, there's someone I love and I get into a friendship with them and I have a social relationship with them, it's just a tease, because I want more. I really want to embrace them. I want to become one with them. So in a deep kind of way, this helps, but it also furthers the crisis. Leading to a certain point which we'll get to in a moment.

Now, I want to point out something to you that is kind of interesting in this verse. This verse which we've just read, Verse 9, talks about the tree of life, "eitz hachaim b'toch hagan." It's interesting, because the word life appeared earlier, just two verses earlier. Where did we have the word life first?

Audience Member: Nishmat chaim.

Rabbi Fohrman: When God breathed into man the breath of life. So my question for you is, is there a connection between those two uses of the word life? The first time there's life is when God breathes into man's nostrils the breath of life. The second time we have life is when there's a tree of life in the middle of the garden. Is there a connection between the breath of life, that God blew into our nostrils to give us life and the tree of life? What happens if you eat from the tree of life? You never die. What happens if God breathes into your nostrils the breath of life?

Audience Member: You begin to live.

Rabbi Fohrman: You begin to live. Beginnings and endings. I begin to live as mankind when I get the breath of life in the nostrils. I never die if I eat from the tree of life. The only thing that's missing is the middle. The beginning is --

Audience Member: The fruit trees.

Rabbi Fohrman: The trees. The trees are the middle. How are the trees in the middle? Audience Member: They sustain me.

Rabbi Fohrman: They sustain me. How do they sustain me? How do they sustain my life meanwhile?

Rabbi Fohrman: They give me fruit. They don't just give me fruit, don't they? What else do trees give me?

Rabbi Fohrman: They give me oxygen. The breath of life. You see, the very first breath of life that began man's life, was the breath of life that came from God blowing in his nostrils. The only thing is man has to continue breathing. There's only a finite amount of oxygen in the world. There're millions and millions of people over time, how do we keep on breathing, where do we get our oxygen from?

The answer is the trees. There's another gift giving cycle between the trees and man. It's not just fruits that we take in, it's our very breath. What is it that trees breathe in? What we breathe out, carbon dioxide. What is it that trees breathe out? Oxygen, what we breathe in. There's a breath to breath relationship.

So basically, when you think about the next thing that God does, after He blows into the nostrils the breath of life, He creates this garden and these trees. What He's doing is He's sustaining man's breath. There’s breath when God first breathes into our nostrils, but there's a continuance of that breath. It's almost as if the trees become agents of God who initially gave us our first breath of life, to help us to continue to breathe, through these gifts that God gives, called these trees; they help us breathe.

Leading to the tree of life. What is the tree of life then? Think about it. If there is a breath that came from God that started us living and there are breaths that come from the trees that continue us living, then what is there that causes us to never die? A tree of life. Which suggests, what is the tree of life? It's almost like a tree who's breathe is so powerful, that if you would somehow connect to that tree of life, you would never die. You would breathe in that kind of refined oxygen or spirituality breath and it would be so powerful that the breath of life would just animate you forever and you could just never die.

Now, it's interesting, because when you think about the tree, there's more than one way to access that tree. Later on, we talk about how man might take from the fruits of the tree, he's banished because he might take from the fruits of the tree of life. What's interesting is, is that there's another time in the

Torah that we meet a tree of life. It's in the Book of Proverbs. We say it every Shabbos, when the Torah's taken out.

Audience Member: "Eitz chaim hi lamachazikim bah."

Rabbi Fohrman: "Eitz chaim hi lamachazikim bah." It's true, we call the Torah a tree of life, spiritually. It's not a tree of life that gives us fruits that we eat. We have a different way of relating to the Torah. It's described as it's a tree of life, lamachazikim bo, to all who grab hold of it. To embrace it. Get back to the fundamental existential problem of man. What does he want to do with God?

Audience Member: Embrace Him.

Rabbi Fohrman: He wants to embrace God. If you put all of this together, what does it suggest? The tree of life had another purpose in the garden. Yes, it gave man life to help him live forever. But why? Why did man live forever? The answer is, it's because, where did man first get his life? From God, from the breath of God. If you concentrate that breath, it's almost like, if you could grab hold of the tree of life, it's God would be breathing into you and wouldn't stop. It would be that the tree of life is your vehicle for ultimate connection to God. Who's the only being that never dies? It's God. If you could grab hold of God and hold onto Him, and breathe consistently from His breath, you would never die.

Ultimately, that becomes the Torah, somehow. But it sounds like the tree of life is the solution. The solution in the garden that is hidden in the garden, there is this tree of life. Somehow, just like the garden is this place where I can connect with God, where God is here and I am here. There's this hidden thing in the garden called the tree of life, that's going to be the instrument that will allow me to connect to God. If I just grab hold of that tree of life, I can breathe with God and never die.

Now, the fascinating thing is, ultimately, God is going to put one of these trees off limits, but only one of the trees. Which tree becomes off limits? The tree of knowledge of good and evil. Notice that the tree of life is never off limits and it's in the middle of the garden. Which suggests that if there's a tree that you put that's in the middle of the garden, that's not off limits, you're probably going to eat from it and that's okay with God.

Like the original plan is you're supposed to grab hold of that tree of life. You're supposed to eat from that tree of life and say, oh my gosh, that's amazing, I'm going to grab hold of that tree and then you live forever. That actually was the plan. Which leads to a great puzzle, which I'm going to leave you with to consider for next time. Why didn't He tell us about it?

If you look carefully at what God says, when He introduces the trees to man. "Va'yetzav Hashem Elokim el ha'adam," God commands man saying, "mikol eitz hagan achol tochal," you can surely eat from all the trees. "U'mei'eitz hada'at tov v'ra lo tochal mimenu," but there's this tree, called the tree of knowledge of good and evil. I don't want you eating from that tree. On the day that you eat from it you will die. This is God signing out. What information did He leave out?

The existence of the tree of life He didn't tell them about. If that was what God wanted, if that would solve the problem for God, that I can connect with man that way. If it would solve the problem for man, that I could connect with God that way. And the whole point was that man should eat from it, why did I have to stumble across it? Why not tell me about it? Why not just say that is the tree? Why was man not told about the tree of life?

That is a great puzzle which we will begin next week with. So I will see you then.

Rabbi Fohrman: So I wanted to pick up where I left off with you. We were talking about the Tree of Knowledge and the Tree of Life and I kind of want to pick up that discussion with you for a moment.

Over the course of the week, some of you guys were commenting on the comments of Facebook. Actually, I think, this is the comment which came in during the discussion we had last week itself. I think it was Yael Safra who brought this up in the Facebook live chats and I want to sort of highlight her comment for you. Those of you who are in Facebook can actually scroll through it from last week and see.

She just pointed out an interesting thing which I found fascinating. We were talking about the gifts of the Tree, so to speak. We suggested that there were sort of three gifts that God gave us back in the Garden.

The first gift, with the gift of His breath, which bequeathed life to mankind. "Vayipach b'apav nishmat chaim," and God blew into the nostrils of man the breath of life.

The second gift is not just a gift that starts life off, which is the original breath of God, but the breath that allows us to keep on breathing and to sustain our lives. This, I suggested, comes in the very next verse or two, when right after we hear about God's breath of life, we hear about the creation of these wonderful trees.

Of course, one of the things that we know about trees; is that trees breathe. What they do is they breathe out oxygen and they breathe in carbon dioxide. Because of that, we're able to live. If it weren't for that, human beings would've used up all the oxygen in the atmosphere 3,000, 4,000 years ago. Many more years ago. The only way that we continue to be sustained as a species is by virtue of plant life breathing out oxygen.

Immediately after God breathes into our nostrils the breath of life, the next thing He does is He creates all these trees, so to speak, to sustain, to continue, this gift of life.

As we talked about before, those trees, in a way, are gifts of God. God creates all the trees, but they're also gifts that come from the ground, because the trees emerge from the ground.

Man's two creators, the ground on one hand, God on the other. He gets his breath of life from God, he gets his body from the ground. Those two creators are in a relationship with man by virtue of the trees. The trees not only give fruits, they also give breath.

We also talked about a tree whose breath is so potent as it were, that if you breathe in its breath, as it were, not only do you live, but you live forever. That, of course, is the Tree of Life.

We talked about the Tree of Life last week, I believe. If I'm not mistaken, I suggested to you last week that -- tell me if you remember this or not, because I don't know whether I said it, I think I said that, but if you look at a tree you'll notice that the branch system mirrors the root system. Did we talk about this?

Audience Member: Yeah.

Shoshana: Yes, Rabbi Fohrman, we did.

Rabbi Fohrman: Yeah, we did. Basically, what it looks like, is a lung. Right, the trees really are like lungs, they're breathing machines. There are some trees that are products of the ground, whose roots nourish the trees and reach into the air, with their branches.

We suggested that some trees are products of the heavens, that reach from the heavens into the ground. The essential place that they begin is the heavens and these, I suggested to you, were the two special trees; of the Tree of Knowledge and the Tree of Life, which we talked about last week, seemed, and this was Mrs. Shalev's point from last week, seems to suggest that there were certain trees that didn't really emerge from the ground, but they emerged from heaven.

Okay. So we talked about that last week. Yael Safra's point was, isn't it interesting how, you know, all of this occurs in what we're calling World 2, which is the second creation story.

Now, I want to come back to World 1, the world of Elokim. Is there anything else in the world of Elokim that reminds you of these trees; with their gifts of breath, a breath of life coming from God, from which all of humanity is able to nourish its existence from?

Anything about World 1 that reminds you of this? Of course we think of the trees, as not how the trees are described in World 1. We don't hear about a Tree of Life in World 1. What about this reminds you of World 1 and I refer you to the very second verse of World 1.

There's something that seems strange in the second verse of World 1. Let me show it to you on the screen over here. We'll go to Genesis 1. So over here, we hear about the chaos of World 1. I'm just going to highlight it for you. "V'ha'aretz hayta tohu vavohu v'chosech al p'nei t'hom," there was complete chaos, there was darkness and there was too much water all over the place. All of these were aspects of the chaos.

Then, isn't it interesting what you have here at the end of the verse. "V'ru'ach Elokim m'rachefet al p'nei hamayim," there's this wind of God that's blowing over the waters. You think, what's that wind of God doing there?

We may now be in a position to, kind of, answer that. What is the wind of God doing there? If the first half of Verse 2 is talking about everything that makes the primeval universe inhospitable to life, because you can't build. God the Creator, God is Elokim is in a position where He can't build, because there's too much chaos, there's too much water, there's too much darkness and that has to be dealt with.

If the first half of the verse, i.e. right over here, this part of the verse, if that part of the verse is talking about chaos; why the universe is inhospitable to life, this part of the verse is describing why it's hospitable to life. Or where life is going to come from. A wind of God blowing over the waters. Somehow that

wind of God, maybe is the first whisper of order that is able to penetrate into the world.

Eventually, God comes into the world and builds His way out of the chaos and develops a world. It's just interesting that wind of God there. One wonders if the wind of God, so to speak, is comparable in some way to the breath of God.

What I want to suggest to you actually, is that if it's the case that in World 2, life comes to man through the breath of God, I wonder if in World 1, life comes to the universe through the breath of God. Right, it's a really interesting possibility; this notion that breath of God, it's the same breath of God. All life, all existence somehow is going to come down to this exhaling from God, this emanation that comes from God, which we can describe as breath. It's not just us, but it's the universe itself.

There's a lot of interesting sort of stuff, which you can meditate on that, which is a little bit beyond the scope of our talk today. So, I'm just going to allude to it, without really getting into it.

One of the interesting fields of research which is out there, in Physics these days, I think I mentioned to you that one of my physicists friends, a fellow by the name of Jeremy England, who might actually be listening to this webinar, even now, who's a professor at MIT. Jeremy's area of research is actually the fuzzy line between living systems and non-living systems in the world.

I remember talking with Jeremy briefly about his work and one of the examples he gave me is he says, you know, it's not so easy to distinguish between what's alive and what's not alive. There's lots of sort of, inanimate stuff that is more alive than you would expect it to be.

So I said, well that's crazy. How can an inanimate stuff be alive? He says well, let me give you an example. He says I wouldn't say life, in the way that you and I describe it, but if you know, it's well known that if you sing at a particular octave, at a particular pitch, that the sound waves can shatter glass. That can happen.

So now imagine that you're singing not quite at that octave, but you're singing a little bit off, so it's an octave that would almost shatter the glass, but won't actually shatter it.

You know what happens? The molecules in the glass rearrange themselves to be able to withstand the sound. So that they become more impervious towards the sound that you're making and won't shatter; they become more shatter proof. It's a remarkable thing. It's this reaction of the glass to the sound which is coming its way.

It's the kind of thing you would expect from a living system; not from a non-living system.

If you think about it deeply, from a religious standpoint. If you think about some of the most, really some of the deepest questions about the universe. One of the deepest questions you can ask about the universe is why are there such things as laws of physics at all?

If we would say that God is the lawgiver of the laws of physics, who are the law keepers of the laws of physics? Do you understand what I mean? In other words, it's just inanimate stuff, it doesn't have a choice. Where's the thing that can decide, to sort of keep the laws?

They have these laws of physics which govern all matter. Where's there in the matter that respond to these laws and you know, is a law keeper? Every law, there has to be a lawgiver and there's got to be a law keeper.

In some deep kind of way, one could say, that, that which the universe responds to God, in terms of its obedience to the laws of physics, is perhaps the way in which the inanimate world expresses the degree of life to which it has. In other words, if you expand your idea of life, right? We think of life as carbon based life. Well, maybe not all life is carbon based life. Maybe that's just a prejudiced way of looking at life?

You know, one of the things I always make fun of is those science fiction movies, where the aliens always look like Earthlings, but with eyes further apart.

How do you know that's what aliens are going to look like? You know, that's just because you're prejudiced. That's just because, that's what life looks like to you, so you think, a whole life is going to have to look like that, even if it comes from the Andromeda Galaxy. No. Life can be radically different. At some level, what if you expanded the vision of life, to include all things, at some level. All things great and small. Then, at some level, even rocks, even rivers, the biochemistry of rocks and rivers. Even the flat out chemistry of rocks and rivers and the obedience of the chemical world to the laws of chemistry, is at some level the acceptance of law on the part of nature.

Which is its own expression of life. Its own expression of the breath of God. The breath of God emanates everything. The breath of God emanates the universe at the lowest level of life so it's at most basic level of life, one might argue. Then at the deeper level of life, at the most central levels of life, the breath of God comes and emanates us as well.

It's just an interesting thought. It's something to think about. So, I want to thank Yael for that, for that comment. I think it's prescience.

For those of you who are looking for, sort of, more reading along these sorts of lines, I recommended another book, which I thought was interesting. I think it's by a German botanist. I'm trying to think what it's called. I think it's called the Secret Life of Trees. It's a fascinating book, especially if you're intrigued by the trees in the Garden and the Tree of Life.

Secret Life of Trees is written by this botanist, who spent a lot of time in the forests and made some very fascinating observations about trees.

Again, along this line that we can be prejudicial about life and sort of denigrating to other life forms. He wants to argue that trees have a remarkably sophisticated inner world, so to speak, in some way, and trees

would act in ways that you would consider utterly remarkable.

I'll give you a quick example. An example of a stump in the forest, which long after the tree was cut down, the stump was actually technically alive, decades later. What had happened? So he dug underground. The surrounding trees, after the tree was cut down, the surrounding trees reached out with their root systems, to encircle the roots of the cut down tree and to nurture it and to keep the tree alive, despite its loss of leaves and despite everything else. It was a social reaction, so to speak, on the reaction of these trees towards one of their own, towards the distress of one of their own.

He goes in chronicles, the sort of biochemical pathways and communication channels, the trees would use, through scent and through the release of chemicals from leaves.

He argues that there's a kind of sophisticated, at some level, social life of trees. It sounds crazy, but I recommend reading the book.

Shoshana: Rabbi Fohrman, Mrs. Shalev has a question for you, actually, regarding this. Rabbi Fohrman: Okay. Go ahead.

Mrs. Shalev: Well actually, it's not a question. But there is a difference between the verbs m'rachefet and vayipach. So it's a direct and indirect, because when He blows into Adam, then it's directly into the person, which on p'nei ha'aretz, it's on the surface.

Rabbi Fohrman: Yes.

Mrs. Shalev: So there is a big difference between the two ways that He kind of, brings in the ru'ach Elokim.

Rabbi Fohrman: Right. So Mrs. Shalev is pointing out that there is a certain kind of level of intentionality, to blow into the nostrils of man, the breath of life, whereas in Genesis 1, all you have is the notion of the wind of God hovering over the waters.

Again, this is really a longer conversation than I want to get into now. The question is whether you can succeed in baiting me into getting into this more than I want to get into. What I will say, is I will refer you to my book on the Exodus.

It's a chapter on the book on the Exodus, in which -- all right, without getting into this in too much detail. There's one piece on Aleph Beta which is relevant to this, which is something that I think I did with this group, which is the nature of what this water is. Where did all this water come from? What is that water, in World 1?

It's strange, because it's uncreated. The only thing in World 1 which is not created is the water. Doesn't

that strike you as interesting?

Everything else, God has to make. God made seemingly, but then there's this water, which is just water, water everywhere. Where did the water come from? This sort of pre-existing water? "V'ru'ach Elokim m'rachefet al p'nei hamayim." God even makes the light, but where did all the water come from?

So the argument that I made in a course, which you can find on Aleph Beta, on the, I think we called it, The Secret of the Keruvim (Cherubs). It was a four part lecture series which was recorded, live lectures.

The argument I made there and I won't get into this in detail, to why I said that, is that in modern terms, I think the water is a way that the Torah has or common sense, sort of "dibrah haTorah k'lashon bnei adam," sort of way of speaking about the void, the utter void.

The notion of the void is something which human beings have a very hard time relating to. Void is nothingness. What is nothingness? You can't think of nothingness. How is the Torah going to describe nothingness? Remember, nothingness is even a hard thing for modern people to think about. Space. No oxygen. No air. Just space. Even space is somethingness. There's space and time and space is dimensionality, but imagine nothingness without any space and time. Absolute nothingness. How would the Torah talk about that?

I think the metaphor, the word that the Torah uses for that is water. What is water? Human beings know that in the world of water you can't survive. There's no habitable human space. There's no place you can live. The way you talk about a place that you can't live, i.e. there's no space for you, is the world is full of water.

The very first thing that God has to do, is part the waters. When God parts the waters, what is God really doing? He's creating a world of space, a world in which you can live. The very first act of parting the waters, I argued in that series, is really, I believe, the Torah's way of talking about the creation of space itself, the creation of dimensionality, of three dimensional space.

Now, to take this a bit further, what then was that wind doing there?

So, here's where, if you go to my book, The Exodus You Almost Passed Over, one of the arguments that I made in that book, is that the story of the splitting of the sea, matches up in eerie ways, with World 1's story of creation. How so?

Imagine you've got a sea that splits. You have water that splits. Instead of splitting vertically, with upper waters and lower waters, as it does in Creation Story 1, it splits horizontally with walls of water on the right and on the left and then the dryland appears, just like in Creation Story 1, in the story of the splitting of the sea, the dryland appears.

Who marches through? Man and animals. Man and animals created to live in this dryland.

I argued that that sorts of makes sense, of the very strange Midrash, that talks about these fruit trees living on the sides of the paths that the Israelites travelled through the split sea.

What do they talk about these fruit trees for? I argue that the Sages saw this pattern and saw that actually the only thing that was missing; you have the division between light and darkness in creation, you have the division of light and darkness in the story of the split sea. If you remember, there's this cloud that separates and a pillar of fire that separates between the Egyptians and the Israelites. For the Israelites there's light and for the Egyptians there's darkness. You get that separation of light and darkness.

It's really like everything that happens in the creation story, re-happens in the splitting of the sea with the exception of the creation of the fruit trees. So along come the Rabbis and says, what you didn't think there were fruit trees, of course there were fruit trees. We're just filling in the blanks. They saw the pattern and they're suggesting that there were fruit trees too.

Now, if that's true, the fascinating thing is, what is the analogy to the wind of God that was hovering over the waters in Creation? What is the analogy to that in the story of the splitting of the sea? Does anyone remember a wind hovering over waters in that story?

The answer is yes. If you look at that story carefully, you'll find that at the very beginning just like at the beginning of the creation story, there is a wind from God, hovering over the waters.

Now, what's fascinating is, that in the story of the splitting of the sea, you see something about the purpose of that wind. What was the purpose of that wind? It blows all night long, when it's dark. Just like in Creation, there's darkness, there's this wind of God hovering over the waters.

Now, in Creation, you don't know what the wind is for, but in the splitting of the sea, you know what the wind is for. What does the wind do?

Audience Member: It dries the land.

Rabbi Fohrman: It parts the waters. Isn't it fascinating, that right after you hear about the wind of God in Creation, the very next thing you hear is that the waters part. There's the division between upper waters and lower waters.

I think what the parallel suggests is that you learn from the splitting of the sea, what the purpose of the wind of God was in Creation. Its purpose was to part the waters. In other words, it becomes the vehicle through which the waters part. There's this wind that's going and going and going and suddenly there's this splitting of the sea. Except it's splitting vertically. There's upper waters, there's lower waters.

Now, if you combine that to what I said before, what emerges is this. If I said to you, where does space come from? In a world of void, in a world of all water, in a world of void what parts the void? What creates the first something in the world? If the something is just space, what creates even empty space, dimensionality, the fabric of space? Which is real by the way.

If you look at Einstein, one of Einstein's great contributions in the special theory of relativity, is the notion that space is a something. That just space has a fabric to it and it's that fabric which is warped through gravity. Gravity works by warping the fabric of space. Space is a something, it's not just a concept.

So where did that something come from? The answer is that at its deepest level, that something is the function of the wind of God. The wind of God blows into the water, parts the void and creates space and dimensionality in the world.

So if you go back to the sort of the kabbalistic teachings about tzimtzum (reduction) and the great debate between the Chassidim and the Mitnagdim, about how imminent God is in the world. It seems that at some level, if God is not imminent on the world, God's breath is imminent on the world.

Where is God's breath? The answer is all around us. God's breath is literally the fabric of our existence at its most basic level. Not God, but His breath. It is the fabric of space, which holds everything.

So, I would argue that just as God breathes into the nostrils of man, the breath of life, so too, God breathes into the void to part the waters, as it were, and to create the fundamental fabric of the universe, of the living universe, as it were. A universe that bends, a universe that moves. A universe that really is alive.

If it weren't for the aliveness of the universe, you wouldn't have gravity. Gravity is -- according to Einstein -- is just a function of a living, bending fabric of space that moves. If it didn't move, you'd be floating off your chair. You wouldn't have gravity. You wouldn't have the fundamental thing that allows life to exist.

Anyway, these are some thoughts that just come to mind, in preparing the notion of wind of God in World 1 to the notion of wind of God in World 2. We can talk a lot more about that, but I'll end of our discussion of that piece right now and pick up from here with the themes that we began to develop last week.

So last week, what we were doing, is we were sort of telling the story of World 2. We got up to the creation of the trees. I want to pick up from there and see if we can pick up the thread of this story.

Let me see if I can arrange the windows on my screen in a way that will allow for us to do just that. All right. So let's get back to Genesis 2 here and pick up from where we left off, which was right around here.

Audience Member: Is he going to discuss the rivers? Shoshana: Rabbi Fohrman, are you going to discuss the rivers? Rabbi Fohrman: I am.

Shoshana: Excellent.

Rabbi Fohrman: That's our next little piece.

Okay. So we're up to Verse 9, right over here. Let me see if I can get you guys in over here. God causes to grow out the ground all these trees, the Tree of Knowledge of Good and Evil. All these trees are delicious and wonderful. The Tree of Life in the middle of the Garden, the Tree of Knowledge of Good and Evil. We talked last week about how these are gifts that God gives. These are really gifts that God gives to mankind, from the earth and from God, to begin to really do two things at once.

One is, is this is the way that man is going to tend to the products of the earth and there's this idea of trying to bring heaven and earth together, they can have vegetation and man will tend to them. Man is a caretaker of that oneness, so to speak, in the Garden. But, in as much, as man himself comes from two different places; from God and from earth, so these are gifts that God gives to man, which come from both the heaven and the earth, these trees. They come from God.

On the one hand, God is mans parent, the originator of that breath from which man comes. The trees originate from the earth. By tending to these trees, man is serving, as it were, is serving the earth and is serving God and is also receiving gifts from them.

So there's the beginning, so to speak, of a social relationship, a gift giving, a receiving of gifts and the giving of gifts between man and the trees.

What do you have next? "V'nahar yotzeh mei'Eden," so now you have Verse 10. There was a river coming from Eden. Now, what are those rivers doing there? I'm going to give you just the beginnings of an explanation now, but this explanation will make more sense next week, as we delve into this a bit more.

For starters, I would say, let's talk about the rivers. The rivers are picking up on what element that we saw earlier in World 2. What are rivers made out of?

Audience Member: Water.

Rabbi Fohrman: Where do we have water in World 2, so far, before this? Audience Member: The rain comes down.

Rabbi Fohrman: The rain. Right, remember the rain came down. So the rain came down with the initial interaction of heaven and earth and what did that rain do? That rain is going to be the source of vegetative life.

Now, remember how in World 1, one of the things that God was seeking to do, in sort of we talked again about how World 1 was different than World 2. World 1 was what we called, artificial creation

versus organic creation. Creation through artifice versus organic creation.

One of the things we remember in World 1 that God was interested in doing, was at least in the world of building, in setting up a system which worked on its own, a system with sort of middle management. There's a certain kind of middle management that's existing in World 2 as well. You see it even with the trees. There's a whole bunch of trees, but there's a couple of special trees. Almost as if those special trees are in charge of all the other trees. There's a Tree of Life, there's a Tree of Knowledge; these Godly trees in a world of regular trees.

So too, when it comes to water, there also seems to be. Someway it institutionalizes water. How does water become institutionalized in the world?

The answer is through rivers. If you never had rivers, then the only way anything would ever be able to grow is through rain. That means that there would be a lot less growing.

What does rivers do? River allows for a transport system for water, to be able to get around the world. To be able to bring the water which first comes to the world through rain, to be able to gather those rains into rivers and thereby sort of institutionalize water in the world and bring the water to the world.

So, if the story of World 1 is about how God tends to the sort of, incipient vegetation that comes from the rain and how God is trying to bring together heaven and earth and how God and man together are there to tend to the children. Are there to facilitate the connection between heaven and earth, by being there to tend to the vegetation that emerges.

So man tends to the vegetation, through gardening, learning how to garden. God teaches them how to garden. God is the first farmer and plants His Garden and teaches them how to garden.

One of the ways that God is going to facilitate the vegetative life is through the rivers. Not just through rain, but through rivers. Of course, through rivers, that facilitates mans gardening, because what's the great way that man is going to learn how to garden? What you do if you're gardening, what's your source of water? Your source of water is the rivers. What are you able to do? You're able to go and actually create irrigation, where you have artificial irrigation. Where you're able to not just depend upon the rain. To be able to take water from the rivers and be able to grow crops and be able to tend to gardens of your own.

So you have the advent of rivers as a further way of institutionalizing God's involvement with the organic world and His facilitation of man's ability to tend to the products of the ground as well. So you have all these rivers that are going to encircle the world.

Bobby (ph): Can I ask something? Rabbi Fohrman: Yes.

Bobby: It's interesting that the translation here says, it divides into four branches, which makes me think, when I think of four branches, I think of trees. Is there any correlation between the river here and trees?

Rabbi Fohrman: Actually I haven't thought about that, but Bobby's making a really good point. Which is, right after you hear about the creation of the trees, you hear about the rivers with a sort of metaphor of trees. If you think about what is a tree. A tree is this thing that grows and starts from an initial trunk and then diverges into branches, which is exactly the same metaphor Bobby's pointing out that comes with the waters.

If you listen how these waters are described, "v'nahar yotzeh mei'Eden l'hashkot et hagan," a river comes out of Eden to water the garden, "u'misham yipared," and from there it diverges, "v'hayah l'arba'ah roshim," and becomes four different head waters. That notion of diverging to become four different head waters, sure sounds a lot like a trunk diverging into branches.

So just as trees have a trunk it diverges into branches, so too the waters which are there to nourish the trees, have a trunk which diverge into branches. Okay. Very interesting. Thanks.

So let's continue. What happens after we hear about these rivers? The next thing that happens is the final piece, so to speak, seemingly, seemingly in God's plan for the sort of number one vision of what God was doing in Creation, which is tending to the union of heaven and earth. How is God going to tend to the union of heaven and earth?

The last thing He's going to do is "vayikach Hashem Elokim et ha'adam," God takes man, "vayanicheihu b'Gan Eden l'avdah u'l'shamrah," He places man into the Garden and does this for two reasons. To allow man to sort of, have a dual purpose in the garden. "L'avdah u'l'shamrah," to serve the earth. To serve the garden. "U'l'shamrah," and to watch over it.

We talked about this a little bit last week. These two sort of, imperatives in the Garden. Whenever you have something precious, you want to get involved with it, you want to better it, you want to help it grow. That's l'avdah. You also want to guard it. You want to protect it.

This is true about everything. It's true about our children. The two things we want to do with our kids. We want to protect our kids; we want to help them grow.

Helping them grow, means getting involved in their lives. Protecting them sometimes means staying away and erecting barriers around their lives to protect them where you're not involved, but you're there to be a protector.

It's true with kids. It's true with gardens. It's true with the Sabbath. We talked a little bit about this with the Sabbath as well. With the Sabbath there's two ways that you observe the Sabbath. One is you're shomer Shabbat, you guard the Sabbath. You don't have to do anything to guard the Sabbath.

Then there's an aspect of doing, of getting your hands dirty with the Sabbath. There's positive things

with which we do with the Sabbath. There's "zachor et yom hashabbat l'kadsho," which seems to be our way of getting involved in the Sabbath and becoming intimately involved with it. We make Kiddush, we do the positive things that bring Sabbath into the world.

These are the two ways in which man is going to relate to the Garden; "l'avdah u'l'shamrah." Again, what's happening here, you have to look at this as having a dual function.

On the one hand, this is the final peg in the story of tending to the union of heaven and earth. Man and God together are going to tend to the union of heaven and earth.

Simultaneously, man is also answering an existential need within himself, which is, he has this great desire to connect to his two sources and to come back and to try to recapture the sense of oneness with his two sources. With God on the one hand, with the earth on the other.

God is giving him a way to do that via his ability to work the land. By working the land, he's in connection with the land. He's serving the land. The land in return is giving him gifts. He has this sense of connection to land and the sense of connection to God. Because which land is he serving? He's serving God's garden. He's taking care of God's garden. He's doing something for God and God is doing something for him.

Okay. The next thing that happens is, we have a command. "Vayetzav Hashem Elokim al ha'adam leimor," and God then commands man saying, "mikol eitz hagan achol tochel. U'mei'Eitz Hada'at Tov V'ra lo tochal mimenu ki b'yom acholcha mimenu mot tamut." God says to man, God commands man and says, from all the trees in the garden, achol tochel, you should eat, yes, eat, but from the Tree of Knowledge of Good and Evil, you should not eat from that, because on the day that you eat from it, you will die.

Okay. How does this command fit into the story which we have seen thus far? How does this -- in other words I'm not just interested in analyzing this command in isolation. How does this command fit with the story that we've been telling about World 2?

Anyone want to take a stab with that?

Audience Member: God's asking something of man. Shoshana: Did you hear that, Rabbi Fohrman?

Rabbi Fohrman: Yes. God's asking something of man. Okay, good. How would you phrase what it is that He's asking of man?

Audience Member: To reconnect with the world. To reconnect with the -- yes. In World 2, they're supposed to reconnect. The whole idea is to reconnect to what they came from. So He's asking them to

--

Rabbi Fohrman: So why do I have this command not to eat from this tree?

Audience Member: That's the second command. The first command, is that you should eat from everything.

Rabbi Fohrman: Okay. Good. One thing which is really important is that a lot of people neglect the first command. If you ask 10 people on the street, what was the first command that God gave Adam and Eve in the Garden of Eden, they would say not to eat from the Tree of Knowledge of Good and Evil. In fact, that's actually the second command.

The first command, is actually to eat of all the other trees. You could see it because it's phrased in the imperative. "Mikol eitz hagan achol tochel," you shall eat from all the trees of the garden. It's every bit as much of a command as stay away from the Tree of Knowledge of Good and Evil.

So there's a two part command. Really, part A and part B. It's one command. A, eat from all the trees. B, stay away from this one tree; the Tree of Knowledge of Good and Evil.

Audience Member: Rabbi Fohrman, yeah, I just was going to say that this relates to exactly to what we were saying about the protect and help grow. So one thing you're - the Shabbat. One thing you're supposed to do, negative commandment, positive commandment.

Rabbi Fohrman: Yep. So here too, just like in the Sabbath; there's a negative commandment, a commandment to get involved and then a commandment to stay away.

You might evens ay, this is an aspect of "l'avdah u'l'shamrah." In consonance with the notion of that "l'avdah u'l'shamrah," to serve and to guard is to be involved and to stay away. So too these first two commands, are to be involved in the Garden and to stay away. Be involved by enjoying all these trees, but stay away from the Tree of Knowledge of Good and Evil.

One of the puzzles I left you with last time, is where the Tree of life fits into all of this.

Notice that God doesn't say anything about the Tree of Life. Now, one of the questions I asked you is why. It sounds like God wants man to eat from the Tree of Life. It sounds like that, because He doesn't tell us about it and because the Tree of Life was in the center of the Garden, we know from before.

So if you put a Tree of Life in the center of the Garden and you don't tell anybody about that and you tell them to eat from all the trees of the Garden and to just stay away from one tree, called the Tree of Knowledge of Good and Evil, if you play what happens next, you've got to figure that man's going to stumble upon this Tree of Life without even knowing it and eat from the Tree of Life.

So, it's a strange kind of thing. If you were God and you really did want man to eat from the Tree of Life, why don't you just tell him about it and say here's the Tree of Life, eat from it.

If you're God and you don't want man to eat from the Tree of Life, why don't you just say, stay away from it. What's the deal with, I want you to eat from it, but I'm not telling you about it?

It's a strange kind of thing. We, the reader, are told about the existence of the Tree of Life at this point. But man, Adam and Eve, are not told about the Tree of Life, the question is why not?

Okay. So we have a couple of questions. How do these commands relate to the unfolding story of World 2? Why is man not told about the Tree of Life, if God really wants him to eat of it?

Okay. Let me throw one more question into the mix.

Why would God create a tree not to be eaten from? Right, if you're God, just don't create the tree and then the whole point of a Tree of Knowledge of Good and Evil, is man not eating from it and its really important for God not to have man eat from this tree, so it sounds like a pretty useless tree. Just don't create the tree. Why create the tree in the first place, if it's a tree that's not --

Audience Member: To show that God is still the Master of this Garden. There's something that man cannot do.

Rabbi Fohrman: Right.

Audience Member: I'm giving you every --

Rabbi Fohrman: Okay. Good. So here's the thing. In order to get a little bit of a perspective on all of this, I want you to meditate for a moment upon the nature of these two special trees. It just happens to be that one of them is called a Tree of Life; the other is called a Tree of Knowledge of Good and Evil. They're two heavenly trees. Two Godly trees.

Now, there's something interesting about this. Which is, God Himself, in World 2, remember, is described in two ways. He's both Hashem and He is Elokim. This goes back to the fundamental title of this talk, A Tale of Two Names, the story of Hashem Elokim. Those two names of God express God very differently. Elokim, God as Judge, God as King. Yud-Kei-Vav-Kei, God as Source of all being, as Parent. The God of love, not the God of justice.

It's interesting that you actually see those two aspects of Hashem Elokim right here in these two verses, Verses 16 and 17. How so? The issuance of a command, expectations. "Vayetzav Hashem Elokim al ha'adam" would be more associated with which part of God, so to speak?

Audience Member: Rachamim (mercy).

Rabbi Fohrman: The issuance of a command. Who commands? A king who expects you to obey. So Elokim issues commands and there's consequences. " B'yom acholcha mimenu mot tamut," if you eat from the Tree of Knowledge, you die. There's justice in the world. There is truth and consequence in

the world. There's an aspect of justice. Yet there's something essentially benevolent about these commands. "Mikol eitz hagan achol tochel," I want you to enjoy all the trees.

So there's this command, there's this expectation, there's consequences for disobedience, but the fundamental nature of the command is benevolence, the fundamental nature of the command is loving; I want you to enjoy all the trees. Well if it's loving, how come there's a tree that's put off limits?

Now, here's what I want you to think of. Think of the trees in terms of Hashem Elokim. Is it possible that if there's two special trees in the world, both reflecting, special trees coming from heaven, coming from God. I wonder if the two trees reflect the two names of God. Think about it. A Tree of Knowledge of Good and Evil, of all things. Good and evil. Which world is that associated with?

Audience Member: Din (judgment). Judgment.

Rabbi Fohrman: That's the world of judgment. That's the first world. What did God do after He created everything in World Number 1?

Audience Member: He attaches it.

Rabbi Fohrman: He couldn't get enough of it. He had to declare how good it was. What was He doing when He was declaring how good it was? We said before --

Audience Member: Evaluation.

Rabbi Fohrman: He's evaluating it. He's judging it. If He would ever find it bad, He would destroy it. It's good and bad. To know good and bad is to know justice. Is to know this is the way things have to be. Is God just declaring, this is the way things are going to be.

So if you look at God as Elokim, you will look at God as knower of good and evil. Now, what if you didn't look at God that way? What if you looked at God as Yud-Hei and Vav-Hei, as the source from which everything flows? Then what would you say is the most important thing about God? You wouldn't say that He's this great judge, that He makes all these things and then judges whether He should keep them around? What would you say is the most important salient feature of God?

Audience Member: He's magnanimously -- we're supposed --

Rabbi Fohrman: We'd say, He's the source of everything. He's the source of all life. Everything flows from Him. We come from Him and our breath. He is life itself. He's most living thing there is and He bestows life just through His Being and just through His breathing. That's what you would say.

So these two trees reflect two different ways of relating to God. Now, we talked about it before, which is, if you viewed God only as Elokim, how would you feel about God? If God was only the great judge in the sky, with the white beard sitting on top of the throne, ready to destroy anything that He created if

He thought it wasn't good enough. How do you feel about living in that world? Audience Member: Scared or nervous.

Rabbi Fohrman: You feel scared. You might feel a sense of awe; you might feel a sense of fear. When you feel awe or fear of something, what do you want to do?

Audience Member: Stay away. Audience Member: Run away.

Rabbi Fohrman: Stay away. You want to keep your distance.

Okay, but let's say you view God as Yud-Kei-Vav-Kei; what if God is your parent, what if God is the Source of all life? What if God wants nothing more than to connect with you and to be one with you? Now how do you feel about God?

Audience Member: Love.

Rabbi Fohrman: Like you love God. What do you want to do? Audience Member: Connect.

Rabbi Fohrman: You want to connect and come close. So the emotions of these two worlds pull at each other. One emotion says stay away, the other emotion says, come close. What's the truth? The truth is both. God is Hashem Elokim.

Which means that the proper way to approach God is a mix of love and awe, or of love and fear. There is a sense of trepidation, God is king, but He's not only king, He's also father. So you have to find a way to maintain appropriate distance, while also coming close.

Now, there's a word for that, if you think about it, if you sort of translate it into English. Even think about it in terms of your beloved, any beloved. If you think about love; if love were the only emotion that animated you in your relationship with those you love, then there might even be something dangerous about that. What's the danger in relating, to anybody, through the raw emotion of love only? If love drives you to come close, if love drives you to reunify, there's a problem with that. What's the problem with that?

Audience Member: You have to have control. Audience Member: There's no boundaries.

Audience Member: There has to be limits.

M0:There's no boundaries. You can suffocate someone. Even if you just think of human relationships, there is another element that has to come into play, even with those you love; the elements of distance. What element do we call that? What word do we use in English for that?

Audience Member: Respect. Oh!

Rabbi Fohrman: Respect. Respect is a foundation for love. Which is understanding necessary boundaries. Understanding that at the end of the day, you are separate for me, even though I want to connect with you. That I can't suffocate you. That I have to allow you and appreciate you for who you are. Because, remember there is something paradoxical about love. I love you as a separate being for what I admire of you. Once I fuse with you, you're not even a separate being anymore, I destroy your separateness. So I destroy that, which I love.

There's this fascinating kind of tension which involves in love. Which is you can't just unify with the one you love. You also have to be able to, sort of, respect them and paradoxically keep your distance even as you connect, as much and as deeply as you want to connect.

Those two imperatives, I believe, express itself in the Garden, with respect to the two Godly trees. How should we relate to the tree of World 1? If you view God as Elokim, what do you need to do with that tree, it's the Tree of Good and Evil?

Audience Member: Stay away.

Rabbi Fohrman: Stay away. What about all the other trees, the ones that Hashem Elokim created and the Tree of Life, more than anything else?

Audience Member: Connect.

Rabbi Fohrman: Connect. So God says, I'll show you a way to balance this. What you need to do is figure out -- you want to connect with me, I'll teach you how to connect with me. The way you need to connect with me is through a merger of love and respect. The way you're going to do that, because love and respect are just fancy terms, how are you actually going to express love and respect in your relationship with Me?

There's one tree I want you to stay away from. If you stay away from that one tree, that shows your respect for me. That shows that you understand that there's a master to this Garden. You aren't taking Me for granted. You understand this is My one special tree and I've asked you to stay away from it.

When you do that, that shows respect. Then you can love. Then you can connect with Me and that connection has integrity and it doesn't destroy the respect that you feel for Me and that works.

Now, possibly, we might have a way of understanding, why it is that God doesn't tell man about the Tree of Life. Given what I've just told you, why do you think God shouldn't tell man about the Tree of Life?

What would've happened if God told man about the Tree of Life right now? The very first thing, God said to man was that there's this Tree of Life and that can solve your problems. If you remember, if you think about it, there is a tease going on here. What's the tease? There's a problem in this Garden. The problem in this Garden is, what man wants most of all, what everything in the world wants most of all, is to reunify with that which they were one one with. So what man wants most of all is to connect with the earth and to connect with God.

God has provided a provisional answer to mankind in the form of gift giving with the trees. On some level, that provisional answer is a tease. The more you exchange gifts with someone that you're romantically interested in, with someone that you really want to connect with deeply, that you want to embrace and become one with, the more you exchange gifts, what does that make you want to do? You want to embrace them all the more. You say, I don't want to just exchange gifts, I actually want to connect with you. I'm missing that.

God knows something that man doesn't know. There's a way to do that in the Garden and that is the Tree of Life. The Tree of Life isn't just meant to be eaten from. "Eitz chaim hi lamachazikim bah," it's a Tree of Life that you can embrace. It's this tree that expresses the God of love in the world that you can embrace and connect to this God of love. It's this thing that God put into the world which is this wormhole. This way of actually connecting with Him and embracing the source of all life and unifying at some level with that source of all life.

If you told man about it, what would he do? Audience Member: Lunge at the tree.

Rabbi Fohrman: He would lunge for the tree. There's a problem, because what wouldn't he have done? He would not have expressed respect. You don't embrace on the first date, you know what I mean. It's like show me that you can relate with respect in a courtship that expresses a kind of reverence for that which you want to become one with and then, at the right time, that becomes possible.

So the idea is, seemingly, that God is telling man -- let me finish the point, then you guys can interject. So God is telling man, look we've got to get into this gift giving relationship with. Show me that you can enjoy these trees with integrity. The gifts of these trees with integrity, while staying away from the one tree. The one tree that shows that you understand that I'm not just the God of love; but I'm also the king and I'm also the judge.

If you can do that, if you can really do that, then you're relating to me with a kind of love that has integrity and therefore we can embrace and therefore we can become one. Before you know it, you'll stumble upon a Tree of Life, one day. You won't even know what happened. You'll feel like you're

connected to Me. You will have d'veikut (closeness) with Me. There's a path to closeness. The path to closeness is the beginnings expression of love, which is gift giving, with respect.

Think about it, if you eat from the trees without respect, love can become self-defeating. How so? Imagine a world in which the only thing you did was eat from the trees and you never stayed away from the one tree. You know what the danger of such a world is? That the love becomes entirely self- defeating and the love collapses into narcissism. How so?

Imagine man eating from all these trees. After a while, what illusion begins to take hold in man's mind? Audience Member: Boredom.

Rabbi Fohrman: Boredom or, I guess my womb just comes with all these trees. You begin to lose sight of something. That these trees were gifts and you begin to take them for granted. Pretty soon, there's no love. All there is, is narcissism. All there is, is hedonism. All there is, is yum, I've got all these trees to eat. I don't see the larger picture that these trees were gifts; I lose sight of that.

I need to stay away from the one tree, to understand that I am not master of the Garden, but there's a rule maker in the Garden. When I understand that, then I understand that the owner of that tree that I can't eat from, is the One who gave me all the other trees to eat from. I'll remain conscious of the fact that those trees were gifts and hence my love remains strong and vibrant.

Respect is that which leavens love. Respect is what allows love to continue. If you take respect out of the picture, love will collapse into hedonism. If the only thing I can do is have you all the time and unite with you at will, then at some level, it's not about you anymore. It's just about me and it's about my desires and I forget about you and I forget about the gifts that you give me and I forget about you as a separate being.

I have to maintain consciousness of you as a separate being giving me gifts, in order for my union with you to be meaningful. Hence, God sets up this structure. Eat from all these trees, but stay away from the tree of World 1.

Okay. There was some grumbling there in the back of the room. (Laughter.) Shoshana: Anybody have questions? Anybody on Facebook have questions? Audience Member: Think of taharas hamishpachah (family purity).

Rabbi Fohrman: Are we good?

Shoshana: There are a lot of comments on Facebook, but I don't see any questions per se.

Rabbi Fohrman: Okay. Anything that I should be responding to right now? You know, I'm going to let

you look at those comments for 10 seconds, while I get a glass of water and we'll reconvene in just a moment.

(Irrelevant 00:58:28 - 00:59:28)

Rabbi Fohrman: All right, Shoshana, anything or should I just continue?

Shoshana: There's a comment from Karen Goldberger (ph) about social comment, about social commentary that there's a little too much love in the world and not enough respect, which I thought was interesting, but no questions.

Rabbi Fohrman: Okay. Great. So let me move on. We've got a few minutes left and let me take you through our kind of next piece in World 1.

Look at Verse 18, "vayomer Hashem Elokim," so then Hashem Elokim says, "lo tov heyot ha'adam l'vado, e'eseh lo eizer k'negdo." I think I mentioned to you this. I don't know if I mentioned to you this or not. It's interesting that although World 2 does not involve good and evil, it does involve a third possibility, which is not good.

Isn't it interesting that in World 1, it seems to be there's binary choice between good and evil. Things are either good or they're evil. In World 2, you never have the word evil and you never have the word good. All you have is the single instance of not good. It sounds like not good is the phrase of World 2, as opposed to good and evil. What do we make of that?

It is not good for man to be alone. So apparently, not good is an option in World 2; but good and bad are not options. What world is it, in which not good is an option, but good and bad are not options. So let's talk about it.

When God would declare that something is good, as we talked about before, what does that mean? It means He's going to keep it around. If God declares that something is bad, what is He going to do?

Audience Member: Destroy it.

Rabbi Fohrman: Destroy it and get rid of it. When God engages in those kinds of things, what Is He doing? He's judging. When I judge something, I say, either it's good or if it's bad. I'll keep it around or I'll get rid of it.

Not good, I want to suggest, is not a judgment. What does God do when He looks at man and says, "lo tov heyot ha'adam l'vado," it's not good for man to be alone. What does He do next?

Audience Member: Creates. Audience Member: Changes things.

Rabbi Fohrman: He changes things to make it better. "E'eseh lo ezer k'negdo," I should make him someone to help him. To be there. To compliment him. So instead of saying, oh no, that's not good, not good for man to be alone.

So its sounds like there's three grades that you can sort of have. Grade Number 1, is it's good, I'll keep it. Grade Number 2 is, it's bad, I'll get rid of it. Grade Number 3 is, lo tov, it's not good, so what am I going to do?

Audience Member: Make it better.

Rabbi Fohrman: Make it better. I'm going to improve it.

What I want to suggest is, the decision to improve something is not a judgment. That's a function of Hashem. It's not a function of Elokim. What I actually want to suggest is, lo tov and ra are exactly the same thing. It's not good and its bad are just two ways of saying the same thing. The difference between not good and evil, you know what the difference is?

Audience Member: How you react to it.

Rabbi Fohrman: The difference is how you react. How you choose to react to it. The difference is what world are you in. If you're Elokim and something is not good, what will you call it?

Audience Member: Evil.

Rabbi Fohrman: Evil and you'll get rid of it. Because if all I am is a judge, this doesn't make the cut, so let's get rid of it. If I'm a parent and you see something in your kid that's not good, so what do you think immediately?

Audience Member: Do something about it.

Rabbi Fohrman: I'm not going to get rid of it. What am I going to do? Audience Member: Make it better.

Rabbi Fohrman: My job isn't to sit and judge you. My job is to help make this better. What am I going to do to make this better? So what I do is, I say, lo tov, it's not good yet. What can I do to make this good? This is Hashem talking, Yud-Kei-Vav-Kei talking, the nurturing God talking. Oh my Gosh, I can't even believe it.

How is it that Yud-Kei-Vav-Kei comes to this decision, that "lo tov heyot ha'adam l'vado?" What I suggested to you is that the soul of World 2, or the soul of Yud-Kei-Vav-Kei is this notion of the God of being. God's power, in World 2, is not a function of what God does; it's a function of how God is.

Whereas, in World 1, God's power is expressed in what He does. His decision to create. In World 2, God's power, His expression is an expression of the quality of His being. His Oneness. His Oneness bestows life. His Oneness is such a powerful paradigm, that everything in the world, just by virtue of God being One, wants to be one. Just like God. Because God is the source of who we are. Just is that, we want to come back to Him. This is the motivating feature of everything in World 1.

What I want to suggest is that part of the power of God's being, is not just God's being, but God's being with. Let me explain what I mean by that.

Later on -- and this is something which really I should wait weeks in order to get to, but I'm going to do it now, because why not.

There's a very strange thing that happens in Exodus, which is the name Yud-Hei and Vav-Hei is revealed.

Do you know when this takes place? It takes place at the burning bush. When Moses asks, "What name should I tell the people? Who are you?" At that point, God eventually says, right? "Tell them I'm Yud- Kei and Vav-Kei." Then, later on, in Va'eira, He says, 'one thing you need to know about Me is that, earlier I never expressed myself as Yud-Kei and Vav-Kei.' "U'Sh'mi Hashem lo nodati lahem;" I never made known My Name Yud-Kei and Vav-Kei.

It's a strange kind of thing. Because you look throughout Genesis and the Name Yud-Kei and Vav-Kei is all over the place. So what does it mean that, in Exodus, the Name Yud-Kei and Vav-Kei is being revealed?

I want to suggest a notion that you may find crazy but I think may actually be true. And that's this: You have to distinguish between being a reader of the Torah and a character in the Torah. As a reader of the Torah, the Name Yud-Kei and Vav-Kei appears all over the place.

Why? Because you live in a post-Exodus world. Because you live in a post-Exodus world, the Name Yud-Kei and Vav-Kei has been revealed to mankind. Once it has been revealed, then we can use those concepts and plug them back into the Torah when they seem relevant.

So, God, the narrator of the Torah, will use the Name Yud-Kei and Vav-Kei in describing to you, the reader, the events of what's happening in Genesis when you can -- when it makes sense to relate to what God is doing in Genesis as a Yud-Kei and Vav-Kei kind of event.

As a character in the Torah, though, as an actual "liver" of the world in the Torah, you were living at that time. I want to suggest, there was a moment when God overtly revealed that Name.

Not only did He overtly reveal that Name, I want to suggest that God "coined" the Name. God actually "made up" the Name, Yud-Kei and Vav-Kei at a certain point in biblical history. What was that point? It was at the burning bush.

Let me show you what I'm talking about. Let's get to Shmot for a moment. And let's get to Shmot Chapter 3, which is the burning bush.

Audience Member: Anything on the burning bush compared to Matan Torah.

Rabbi Fohrman: Well, that's true. But let's just keep it simple with the burning bush. Okay. So let's take you into the world of the burning bush here for a quick second.

Audience Member: Rabbi Fohrman? I just have a quick question. Are there any points where Avraham, Yitzchak or Ya'akov refer to God as Hashem? Or where they were speaking to Him and they called Him Hashem?

Rabbi Fohrman: There are. What I'm going to suggest is: that that's still the narrator using that -- paraphrasing what they're saying in a language that would make sense to us now. I can't prove this.

There is a moment in Chapter 15, where God will -- where -- I'm trying to think. Is it in Chapter 15? "Hashem Elokim (A-donai Yud-Kei-Vav-Kei) bammah eida ki arishennah?" No. That's A-donai Elokim.

Audience Member: Rabbi Fohrman, we're getting a little bit of not so hot -- (Interposing.)

Audience Member: Push back.

Audience Member: -- push back about these things the other day.

Rabbi Fohrman: Yes. I understand. Let me -- so -- I understand. What I'm saying sounds -- okay. Let me make my point here and then you guys can scream at me. Okay?

Here's where I think the revelation of Yud-Kei-Vav-Kei really appears. Let's actually follow what's happening at the burning bush for a moment. Let me take you back to the correct place here. Okay.

"Vayeira malach Hashem eilav b'labat eish mitoch hass'neh," a malach of whom? Yud-Kei and Vav-Kei. God, as Yud-Kei and Vav-Kei, has this angel that appears to Moses. And there's this burning bush.

Then Moses says, 'Gee, I wonder what's going on with that bush.' God then sees, which God? Verse 4. "Vayomer Hashem," right? Yud-Kei and Vav-Kei. Yud-Kei and Vav-Kei sees and then calls out to Moses. Then Moses says, 'Here I am.'

Then, God says, "al tikrav halom," don't come too close. I'm sorry. Hold on a moment. "Al tikrav halom," don't come too close. Take off your shoes because the place you're standing on is very dangerous. It's holy ground. Then He says, "Anochi Elokei avicha," I am the Lord, your God. He

introduces Himself without a name. I am the Lord, your God; the God of Abraham, Isaac and Jacob.

Moses hides his face. Isn't it interesting? "Ki yarei meihabit el ha'Elokim." Different name of God. What's going on there? He's afraid to look at Elokim. What happened to Yud-Kei-Vav-Kei? I thought Yud- Kei-Vav-Kei was appearing. The answer is, yes. Yud-Kei and Vav-Kei is appearing. But what's the last thing God said?

God issued a command saying, stay away. What is that? Love or respect. Audience Member: That's respect.

Rabbi Fohrman: That's respect. So how is Moses relating to God now? As Elokim. The God that demands respect. The Judge, the King.

Moses is scared. And he's afraid. This is the emotion that you have with Elokim.

But God is not primarily appearing here as Elokim. It is true that He has issued a command. And that's an Elokim-like thing to do. But now, "Vayomer Hashem," God, as "Lover". God, as "The One Who Loves," says, "ra'oh ra'iti et a'ni ammi asher b'Mitzrayim," I've seen the suffering of My people. I've heard their screams. "Yadati et machovav," I know their pain. What do we call this?

Audience Member: Empathy.

Rabbi Fohrman: Empathy. What is empathy? And here is the point of the power of the God of World Two. Empathy is "being with". The Power of God is not just "being". It's "being with".

Think about farming in World Two. Farming in World Two is "being with". What's a World Two kind of farmer? A World One kind of farmer just sees this as a mechanical thing.

That, in my mind, I go and I know that I have this thing. I can create soybeans. Soybeans are a commodity. There's this thing. I want to create soybeans. I know what I need to do to create soybeans.

I need to water the earth. I do my m'lachah in order to create soybeans. I am the maker of these soybeans. That's how a World One man would look at soybeans; as a commodity.

That's not how a World Two man would look at soybeans, though. World Two man would say, "There's this seed and there's this earth. And all I'm trying to do is to help this seed be everything it can be. I don't even know what it's going to be. It's going to become whatever it's going to become. Maybe it'll become soybeans. Maybe it'll become radishes. It'll become whatever the DNA wants it to become. That's not my job. My job is just to look at the seeds and say, 'What do you need little seed? Ah, you're so parched and dry. It looks like you need a little bit of water. Let me go out to the river and pour some water'."

It's a function of empathy with the seed. Right? A farmer is with the thing that he's cultivating. "I'm being with you. I see what you need."

So here's God. The God of "being". And says, "I'm with you. I'm paying attention to you. I see what you're going through. I hear what you're going through. I understand."

The power of empathy is incredible. The power of empathy galvanizes action. "Va'eireid l'hatzilo miyad Mitzrayim," and, therefore, I'm going to come down. And I'm going to save you from Egypt. And I'm going to take you into the Land of Milk and Honey. Because the screams of Israel -- again, same idea -- the screams of Israel are coming before Me. I see their pain. And, now, go to Pharaoh. Here's what I want you to do.

What does Moses respond? Ironically, Moses -- I want to say -- gets the name of God wrong. "Vayomer Moshe el ha'Elokim," Moses says to whom? To Elokim. To God, as Judge. And he says to this God, "mi anochi ki eileich el Paroh," how am I going to do this? You want me to go. You're commanding me to go. The issuance of a command is a function of the "God as King". You're commanding me to go.

It's as if Moses doesn't really "get" what God is saying. You're issuing this command. I'm afraid. I don't think it's going to work. Who am I? You say, You're "Anochi Elokei avicha," You are the "Anochi," the "I", who is the God of fathers. That's great for You. You've got all this power. To be able to force Pharaoh to let me go. But where's my power? "Mi anochi"? Who's We? I'm powerless. How am I going to go to Pharaoh? How am I going to take the Jews out?

"Vayomer," God then says; you know how it's going to work? "Ki Ehyeh imach," I'm going to be with you. Don't worry about it. This is Yud-Kei and Vav-Kei talking. The God whose power lies in "being with". You're worried Moses? You don't think you can manage it? I'll be right there with you. You have no idea of the power that you have with Me right at your side. My empathy is with you. I'm with you.

And, when I'm at your side, you'll feel like a different person. Right?

Then, "Vayomer Moshe el ha'Elokim," Moses still doesn't get it. Moses referring to God as Elokim. As the God Who is Judge. The God Whose power is overt. The King. "Hinei Anochi ba el B'nei Yisrael" All right God. I'm going to come and I'm going to go to the B'nei Yisrael. And I'm going to say to them: "Elokei avoteichem shalachani aleichem," the God of your forefathers sent me to you. They're going to say, 'Yeah. But who is this God? What is He all about? What's His name? What should I tell them?

At that point, Elokim -- who Moses thinks he's been relating to -- says to Moses. Okay. Let me explain it to you. "Ehyeh asher Ehyeh." Now, read this the way Rashi reads it. "Ehyeh asher Ehyeh," means -- now what does "Ehyeh" mean?

"Ehyeh" is a word. "I will be" is the word that Moses has used to -- that God has used to describe being with Moses. It's as if God is saying, 'Moses, do you remember what I just said? When you felt that you were in a moment of crisis? And I said, "Don't worry. I'm going to be with you." "Ehyeh imach." If the

people want to know my name, why don't you just tell them that?'A.

I'm the "being with" God. "Ehyeh asher Ehyeh." 'I will be with that which I will be with.' Right? That is Me. The God who can be -- the same way that I was with you. That I said I'm going to be with you, Moses. Project that nationally. I'm going to be with them.

The way Rashi reads this, according to the Medrash, is they're in pain. They're in suffering. I'm with them. I will be with them now. "Ehyeh asher Ehyeh." The God who will be with them in all future struggles! Timelessly. Throughout time. I'm the God beyond time. Who, whenever they feel as though they're in a position of pain, and suffering and tragedy; I'm with them. "Koh tomar l'B'nei Yisrael, Ehyeh sh'lachani aleichem." Tell them the "being with" God is there with them.

At that point, Elokim said one more thing to Moses. The God who defines and structures things is now defining His Name. it says, "koh tomar el B'nei Yisrael," thus you should say to the Jews. This is the first time you hear it. Hashem, tell them Yud-Kei and Vav-Kei. What is Yud-Kei and Vav-Kei? It's an amalgam of Ehyeh. It's the "being" God. The "being with" God. Tell them the "being with" God, the Source-of-all-life God; that's the God who is "Elokei avoteichem; Elokei Avraham, Elokei Yitzchak v'Elokei Ya'akov…zeh Sh'mi l'olam," that's My Name forever. "V'zeh zichri l'dor dor." This is how I want to be known from now into the future. As Yud-Kei and Vav-Kei.

It's almost as if God coins the Name here. And, after the Name is coined, God later on, when He gives the Torah, goes back and inserts it into Genesis. Whenever it's appropriate. Because now we already know the Name. But if you're a character in the Torah, this is when you hear it. And this is where God "makes up" the Name. The Name means Ehyeh. I am being with you.

So we're just about out of time. But let me take you back into our story of the Garden. Into, Genesis 2. And just finish up with the verse that we were talking about. What happens now?

"Vayomer Hashem Elokim," God says; "lo tov heyot ha'Adam l'vado." What is God doing? He's "being with" Man. And "being with" Man, not judging Man but "being with" him. He says, 'Oy, Man.' There's a problem with Man. "Lo tov heyot ha'Adam l'vado." A.

I'm not judging him. But, nebbuch. There's a problem with Man. He's lonely. "E'eseh lo eizer k'negdo." I want to make him someone who can help him.

The puzzle I want to leave you with for next week is what exactly does he need help with? Right? There's this great help. That he needs help. He needs someone to help him. The puzzle here is what, exactly what, in what lies that help? What's He going to do? Wash the dishes and eat them? I mean, what does he need help with? There's nothing he needs help with. Someone to make dinner for him?

He needs help, really, with only one thing. What is that? There's only one imperative that he has. Which is -- A.

Audience Member: Why "e'eseh"? Why not 'evneh'? Or, 'itzar'? Why does He use that word? Is that ever used before? Except "asher bara Elokim la'asot"? The word, that shoreish.

Rabbi Fohrman: Interesting. The idea is -- it does come back to la'asot. This is that cardinal use of World Two. This is the idea that we talked about before. That "asot" is an organic kind of creation. Right? It suggests an organic -- we talked about that before. "La'asot" is a different type of creation. Not "bara".

An organic World Two kind of creation. There's a World Two coming into being, which has to be, Eve.

This is what you're going to see. That's how Eve emerges from Man. Coming from his rib. I think that's an excellent point, that "e'eseh". But let me just take you to something else.

The other question is what would Eve do? What is she going to help him with? What's the only thing he even possibly needs help with?

Audience Members: "P'ru ur'vu." A. Rabbi Fohrman: No. That's World One. (Interposing.) A.

Rabbi Fohrman: World Two. Audience Member: Connection. Rabbi Fohrman: Okay. Connection. Audience Member: Love and respect.

Rabbi Fohrman: Here's what I want to suggest. The answer is love and respect. The answer is, he has a command now. This command is: Eat from all of the trees while staying away from the Tree of the Knowledge of Good and Evil.

What you need to ask yourself is why would Mankind want to eat from the Tree of the Knowledge of Good and Evil? Where does that desire come from? To eat from the Tree of the Knowledge of Good and Evil?

What I want to do with you next week is to try to explore that. If you were Man in the Garden, why would you want to eat from the Tree of the Knowledge of Good and Evil? If you understand deeply why he would, you will begin to understand why Eve needs to be there.

Eve's goal, I believe. What she's there to help him with? Is to not eat from the tree. This is why her eating from the Tree of the Knowledge of Good and Evil -- A.

(Interposing.) A.

Rabbi Fohrman: -- is the biggest tragedy in the world. Right? The eating -- her giving him the fruit was an abrogation of the very reason for her existence. The essence of femininity was to be able to help the masculine avoid the tree. Femininity, when it really shines, is: We'll give the corporate Humankind, male and female together, the ability the resist the tree.

So our next question is, what is it about the feminine that can allow mankind to resist the tree rather than eat from the tree? That will give us a window into what "eizer k'negddo" really means. Woman being someone to help the unified Man, man and woman together.

We're going to come back and try to continue the unfolding story of World Two. Next time we meet, we'll pick up at this point. I'll see you then.

Rabbi Fohrman: Okay. We've talking about the continuing story of Yud-Kei-Vav-Kei and Elokim and the Creation Story. We have been looking, in previous weeks, at what we've been calling World One which is Genesis, Chapter 1. We're continuing our look today at Genesis Chapter 2 what we've been calling World Two or the Second Creation Story and the theory I've been suggesting to you is that the two creation stories are told from two different points of view and it basically depends on how you look at God.

If you look at God as Elokim then creation World One holds and if you look at God as Yud-Kei-Vav- Kei Elokim then creation World Two holds. We've been telling the ongoing story of creation two. Last week we looked at the story of the creation of the trees and the Tree of Life and the Tree of Knowledge of Good and Evil and today we're going to be continuing and looking at the story of essentially the creation of Eve which is where the story ends before getting to the story of the forbidden fruit.

Last week I left you with a question and, I think, I'll ask for any responses that you might have to this question. You've had a whole week to think about it, so surely you have something to say about it. The question I asked you last week is, we're up to Verse 18 "vayomer Hashem Elokim lo tov heyot ha'adam l'vado e'eseh lo eizer k'negdo," God as now described as Yud-Kei-Vav-Kei and Elokim says that it is not good for man to be alone; "e'eseh lo eizer k'negdo," I'm going to give him a helpmate. I'm going to make a helpmate for him.

Before I get to the question I have for you I just want to mention a comment that Sima Hertzberg (ph) posted on Facebook. Sima actually is a loyal participant of the Amen group but has been taking to watching from her home in Queens, so she commented on Facebook here and pointed out the use of the word heyot which is kind of interesting there. What does the word heyot sort of remind you of in that verse? "Vayomer Hashem Elokim lo tov heyot ha'adam l'vado," it is not good for man to be alone, heyot. Any thoughts on that folks?

Audience Member: Yud-Kei-Vav-Kei.

Rabbi Fohrman: It kind of reminds you of Yud-Kei-Vav-Kei. Notice how close it is in the letters Yud- Hei and Vav-Hei. In heyot there's a Yud-Hei and a Vav and instead of a Hei you have a Taf which is ever so similar to the other Hei in Yud-Kei-Vav-Kei and, of course, what does heyot mean? Heyot means be, which, of course, is the meaning of this word as we've been talking about it, or this name of God Hashem Yud-Kei-Vav-Kei, the God of being or the God whose power is simply in his being. His being apart from time "hayah hoveh v'yihiyeh" all rolled up into one. Of being without past, present and future.

So that God who is concerned about the quality of being looks at man and finds something deficient in man's quality of being. "Vayomer Hashem Elokim," God says "lo tov heyot ha'adam l'vado," man's being is problematic, right. He's alone. "E'eseh lo eizer k'negdo," I'm going to make a helper for him and, of course, I think last week I might have suggested to you, I don't remember, but it's interesting that you have no ra (evil) in World Two, right. In the place of ra, evil you have lo tov (not good). I think I may

have suggested to you that the difference might just be a difference in perspective, right.

If I am Elokim and Elokim is the God of Din, the God of Judgment, tov and ra are judgment words. If I juxtapose tov with ra then what I'm really saying is there's good and there's bad. When there are things that are bad I get rid of them because they're irredeemable. When they're good I keep them and I'm essentially in a position of judging. Whereas, there's another possibility which is that the choice is no between tov and ra but the choice is between tov and lo tov and there is no ra and maybe that's World Two.

World two when God is not the judge so God is not declaring lo tov because He's making a judgment. What He's declaring is that there's a problem with the being of man that needs to be fixed. If you are not the judge but the father, but the parent figure from the one who loves man, from which man comes. So you're not thinking about getting rid of man, right. That's not your main concern. Your concern is if things aren't good what can I do -- hopefully they're not irredeemably bad -- what can I do to fix them?

So lo tov is not yet good, needs improvement, the quality of man's being. What could I do? "E'eseh lo eizer k'negdo," I'm going to make a helper for him and the question I asked you last week is what does man need help with such that this helper will help him? It's not immediately obvious, right. I asked you last week what exactly does he need help with? He's got all the fruit he needs and it's right there for the taking. It doesn't look like he needs a fruit picking partner. Is that what he needs? Somebody who can stand on top of his shoulders to reach the apples at the top of the tree? Does he need somebody who's going to wash the dishes afterwards when they're finished eating? He needs a domestic partner? What exactly is the help that man -- what exactly is the problem that man needs help with and how is this helper going to help him? So I want to turn that question over to you and see if you have any thoughts about it.

Audience Member: Well other than the fact that man always needs help from a woman, I think, the idea is for man to see himself from the outside, someone on the outside looking at him. You know that more objective perspective rather than the subjective perspective.

Rabbi Fohrman: So here is an interesting position, right, because if you would take that position I can argue that what you might be saying -- are you saying that man needs someone to judge him? To look at him objectively and say you need to improve.

Audience Member: Yeah, but you can say it as God. The wife is like the God who says I love you. Here's the way you can be a better you not someone I'm going to criticize or condemn. The better you.

Elokim, the positive side. You're a lo tov, I'm going to make you into more of a tov maybe.

Rabbi Fohrman: So I guess the question is that you don't really have -- this goes back to -- let me just ask you this. If man needs help again, it implies that man needs help with something. What does he need help with? What's the problem that he's confronted with for which he needs help? I don't see a problem. Man is hanging out in the Garden of Eden, everything's good. What's the problem? He's go fruit trees to eat. Does anyone see anything problematic?

Audience Member: Maybe static. Maybe it's not growing -- he's not being -- a static means he has to move -- he's too static he has to move. Everything is too good. He has to grow.

Rabbi Fohrman: Everything is too good he needs somebody to bring bad into --

Audience Member: No, no, he needs to grow. To work -- to like take whatever there is and make it better. I don't know.

Rabbi Fohrman: What does growing mean in the Garden? What does that even mean? Somebody to help him collect fruit? How am I supposed to grow? What does growth mean in the Garden?

Audience Member: Were talking about p'ru u'revu here. Audience Member: Someone else said that.

Rabbi Fohrman: Are we talking about p'ru u'revu? So interestingly p'ru u'revu is part of World One. Notice that it's not part of World Two. I want to just point out to you how different the creation of woman looks in World Two than it looks like in World One. In World One where God was Elokim, let's go back to that for a moment. Look at how the creation of woman looked. Here is Bereishit, Perek Alef, Hebrew and English side by side, I think they are. Go back here; we go down to the creation of woman. Here is man. He's the CEO of the universe or of the world. He's put in charge of everything and -- whoa I'm back in Genesis Two how did that happen? Genesis One, here we go.

Let us make man in God's image right. "Vayivra Elokim et ha'adam b'tzalmo b'tzelem Elokim bara oto zachar u'nekeivah bara otam," and you have this notion of God creating man in His image and male and female He creates them. I think we talked about this last time actually, in what sense does "b'tzelem Elokim bara oto," male and female -- in what sense does " zachar u'nekeivah bara otam," here in this verse, the male and female He created him, how does that fit with the rest of the verse which is that God created man in His image.

So if you view God as Elokim as he's described over here and God's imperative is that man is the co- CEO of the universe and that He's in charge and that He's middle management and that He rules over everything then who is man? Man is a little god on earth. Right as a master, God is the ultimate Master and man is a master with a small M. Part of what makes God God is that God is a creator, right. That's what gives him all this power. He does things, He creates things. So, how does man create?

Audience Member: I don't think he does.

Rabbi Fohrman: "Bara u'nekeivah bara otam," right. One way he creates is he can create biologically. God isn't the only one who can make man, man can make man, but the difference between God and man is that man can't make man unilaterally whereas God can make man unilaterally. So man can make man paired. Man and woman together can make man, but notice how different this is. "Zachar u'nekeivah bara otam," go to the names for man and woman in World Two versus World One. What are man and woman called here? "Zachar u'nekeivah." What are they called in World Two?

Audience Member: Isha? Ish v'isha.

Rabbi Fohrman: Isha and ish, right. Which one's more romantic? Audience Member: Ish v'isha.

Rabbi Fohrman: Ish v'isha. Zachar u'nekeivah is simply biological. Function, right? The capacity to recreate, right. Woman is important in World One because why? Because man can't create without her. Who is man? Man is a creator. I can't create without her so she is a key to my power as creator. Together we have this fearsome power to be able to create. That's one view of woman, but that's not the view of woman in World Two.

We go down to World Two interestingly enough there is no mention of procreation whatsoever in the entire discussion of the creation of Eve. There's nothing like oh, man's all alone and he's never going to be able to procreate. Nothing, p'ru u'revu is not part of the picture which leads us again to ask okay, so what was the problem? If the issue is not procreation why is it "lo tov heyot ha'adam l'vado e'eseh lo eizer k'negdo," what does he really need help with? So let's even take Esti's (ph) idea. He needs to grow spiritually. What does spiritual growth mean? Let's look at man in the Garden and look at what his issues are. What are his issues?

Audience Member: He doesn't have a companion.

Audience Member: Not to eat from that tree.

Rabbi Fohrman: Interestingly, so I'd say he's got some commands, right. What are his commands? His spirituality is now defined in terms of --

Audience Member: Listen.

Rabbi Fohrman: I've got all these trees to eat from and I've got this one tree that I'm supposed to stay away from. So does that -- and interestingly that was the very last verse. Isn't it interesting that Verse 18 which is the thought to create woman comes immediately after Verse 17 which is the creation of the forbidden tree.

"U'mei'Eitz Hada'at tov vara lo tochal mimenu ki b'yom achal'cha mimenu mot tamut," even the words "lo tov heyot ha'adam l'vado," sort of borrows from that tree. "U'mei'Eitz Hada'at tov vara lo tochal mimenu "and all of a sudden "lo tov heyot ha'adam l'vado." Is it possible that the problem that man needs help with is how he's going to figure out not to eat from the tree. Now, if that's true how is she supposed to help him with that?

Audience Member: She's supposed to be the controlling force. Audience Member: Eizer k'negdo.

Rabbi Fohrman: So how is eizer k'negdo going to help him decide not to eat from these trees?

Audience Member: Shows the negative. Shows how Hashem -- we have to listen to Hashem and not to do what you're not supposed to do.

Rabbi Fohrman: So she means a mashgiach (overseer). Audience Member: Yeah, that's what she is.

Rabbi Fohrman: Gee, I didn't like my overseer much in yeshiva. That doesn't sound like a very good marriage.

Audience Member: Well.

Audience Member: It doesn't say anywhere in the Chumash that man was tempted to eat from the Tree. The whole temptation comes from her.

Audience Member: And it also doesn't say anyplace --

Rabbi Fohrman: So it first of all it's certainly interesting that Chava is the one; Eve is the one to give him to eat from the Tree. Let me just ask you a question there. I'm going to play skeptic on the plane, okay. So here I am, you're on the plane and I'm Joe. I'm Joe on the plane, I'm the uncomfortable guy who sits down next to you and says oh, are you an orthodox Jew? And you say yes and then he says I always wanted to ask you some questions.

Isn't the Bible a misogynistic book? You say why is the Bible misogynistic? I think it hates women? Why does it hate women? Well, there's this gratuitous swipe at women early on, right. Eve gives the fruit to Adam. How come all the generations need to know that? Look how much hatred of women that probably engendered throughout the ages. How many men beat up their wives because they turned to the Bible and said that woman was to source of original sin? How come woman had to give him that Tree -- well the fruit? Why couldn't man just see the fruit and decide he wanted to eat them on his own? That's not fair.

How would you answer that question? Aside from saying well that's just what happened. Okay, fine, but you know what I don't hear about -- it's an irrelevant detail. Why do generations need to know that?

Why isn't it just like the color of the cloak that Adam and Eve were wearing? We don't know that. It says that Adam and Eve were made cloaks by God. It's an irrelevant detail. Why is this such an important detail that Eve gave him the fruit of the Tree?

Audience Member: But she was never told not to eat from the Tree. Audience Member: Right.

Rabbi Fohrman: Isn't that interesting. So as you point out she was actually never told not to eat from the Tree, which is like the ultimate alibi in the world. Remember that this command actually comes before woman is ever created man is told not to eat from the Tree. Wouldn't it be interesting if she was never told not to eat from it?

Audience Member: Right.

Rabbi Fohrman: Now, if she was never told not to eat from it, what was her sin then? Audience Member: But the snake argues with her first-

Audience Member: Adam. She didn't listen to him.

Rabbi Fohrman: Let me just ask you a question. What if I am the lawyer for Eve and I say one second, my client was never commanded not to eat from this Tree. She's innocent of all charges for her conduct in the Garden, right. What would the prosecutor say?

Audience Member: But her husband told her not to eat from the Tree.

Rabbi Fohrman: We don't know that. Well, we sort of know that, but who says she was ever commanded not to eat from that Tree.

Audience Member: From her conversation with the nachash.

Rabbi Fohrman: Yeah, but I want to know if I'm her lawyer why am I wrong? She never ate from the Tree -- she was never commanded not to eat from the Tree.

Audience Member: Well, then how did she know about it?

Audience Member: No, but why did she make Adam eat? Even if she ate why did --

Rabbi Fohrman: Good, so maybe that's what she's guilty for. Notice, by the way, that later on when God holds her guilty God does not say to her because you ate from the Tree. God says "ki asit zot." What's "ki

asit zot," because you've done this? You've done what Adam said which is she gave me to eat. Maybe her guilt is not actually eating from the Tree, but her guilt is giving him to eat from the Tree.

Why is that her guilt? The answer is what was she created to do? In some ways, she was created to help him not eat from the Tree. So in other words, the reason -- the point of the story is that femininity is somehow tied into this issue of whether you would eat from the Tree or not. In the end Eve sinned, but her sin was a corruption of optimal femininity. Somehow, if femininity would have been understood correctly, it would have led mankind to be able to help him avoid the Tree.

So now the question is if we could play what if. Like what was supposed to happen? How would she have helped him eat from the Tree? Just like, you know, tacked up a sign that said no eating from this Tree, right. Refrigerator is this way. Like, what would she have done? How is she going to actually -- so the question is why would mankind want to eat from the Tree --

Audience Member: To be more like God.

Rabbi Fohrman: -- and how is she going to help him not to? So let's start with that. Why would mankind want to eat from that Tree?

Audience Member: It's one of God's creations and you want to taste everything.

Rabbi Fohrman: Right, but remember -- so let's just go back to last week, right. God said there's all these wonderful trees in the Garden and you can have all of these wonderful trees and there's just one tree I want you to stay away from and it's the Tree of Knowledge of God and Evil, it's My special, special tree. Now remember, if I look at things that way there's actually one piece of the puzzle that has not yet been spoken about. So all the trees -- you can eat from all the trees, but there's one tree you can't eat from, the Tree of Knowledge of Good and Evil. What again is God silent about?

Audience Member: The results?

Audience Member: Oh yeah, The Tree of -- right. Audience Member: Eitz Chaim.

Audience Member: The Tree of Life.

Rabbi Fohrman: The Tree of Life. Now, the question is, I forgot whether we talked about this. I don't know whether we did, right, but let's just pretend we didn't for a moment. Why is God silent about the Tree of Life? Does God want man to eat from the Tree of Life?

Audience Member: No.

Audience Member: I don't think so. Rabbi Fohrman: This is a trick question.

Audience Member: Oh, yeah. It depends if was before or after he ate from the Tree of Knowledge.

Rabbi Fohrman: It depends if it's before or after he ate from the Tree of Knowledge. He's not supposed to eat from the Tree of Knowledge, right. You have to figure if you're God and you commanded man to eat from all the trees except for the Tree of Knowledge of Good and Evil and you didn't tell him about the Tree of Life and the Tree of Life is in the middle of the Garden, you've got to figure that it's only a matter of time until he gets around to eating it which means you're okay with him eating it.

Audience Member: Right.

Rabbi Fohrman: Somehow after he eats from the Tee of Knowledge you're not okay with him eating from it. Okay. So why did God want man to eat from the Tree of Life? What would it mean to eat from the Tree of Life? Interestingly, later on the words Tree of Life appear one more time in the Torah -- not in the Torah, in Tanach. Where else do we have the expression Tree of Life in the Torah?

Audience Member: Rabbi Fohrman, Tali (ph) has a question for a second, sorry. Tali: When Eve refers to the snake I think she says the tree that was "b'toch hagan."

Rabbi Fohrman: That's true, but let's not go there for a second. Where else does the expression Tree of Life ever appear in Tanach?

Audience Member: Isn't it the end, in Devarim (Deuteronomy).

Rabbi Fohrman: Nope. It never appears in Chumash. It appears later on in Tanach. You know because you've been in the synagogue and you sing it every week.

Audience Member: "Eitz Chaim hi lamachazikim bah v'tom'chehah m'ushar."

Rabbi Fohrman: Correct, it's a Tree of Life to all who grab hold of it. Those words come from Sefer Mishlei, Perek Gimmel; from Proverbs, Chapter 3, but notice the mode of accessing the Tree of Life in that discussion. It's a Tree of Life not to all who eat from it; a Tree of Life to all who grab hold of it.

What an interesting way to think about the Tree. Something to be grabbed hold of. Almost as if you can access that Tree of Life differently than just eating from it, you can actually cling to it. So here's the interesting thing, this gets to the question of what is that Tree of Life?

What's the significance of that Tree of Life? So let's go back to what we talked about last week. There

are these two trees in the garden. I mentioned to you last week that the language of the trees -- I believe, I mentioned to you this last week -- that the language of the trees suggests that there's all these wonderful trees in the world right and there are these two special trees, but the difference between the two special trees and all the other trees is all the other trees grow from the ground.

Because "vayatzmach Hashem Elokim min ha'adamah kal eitz nechmad l'mar'eh v'tov l'ma'achal," God caused to come out of the ground all these wonderful trees, but there were two trees that didn't come from the ground. Two trees that were just there. A Tree of Life and a Tree of Knowledge of Good and Evil and as I mentioned to you I think last week or the week before that the theory is that these look like trees, they taste like trees, they feel like trees, but they're not really trees. At least they're not terrestrial trees.

They don't come from the ground with branches in the air. They come from the air with roots in the ground. Their source is the heavens. They're heavenly trees and what's the nature of the difference between these two trees? One tree is called the Tree of Knowledge of Good and Evil. In which world, that we've been discussing, do those words good and evil play out?

Audience Members: First one.

Rabbi Fohrman: The first world. Isn't it interesting that one tree is a World One -- and we talked about this last week -- it's a World One way of looking at God. If you look at God as Elokim then Elokim has a tree in this garden. Elokim's tree is called the Tree of Knowledge of Good and Evil because those are the words -- the categorical words of judgment that God uses to declare everything in creation. So if you look at God as the master creator, as the master doer, as the one who's in charge, as the ultimate CEO, as the great power in this whole universe then there is a Tree of Knowledge of Good and Evil that represents that way of looking at God, but there's another way of looking at God in which God is a source of life from which all life flows just from his very being and that is a World Two way of looking at God.

If you look at God as Yud-Kei-Vav-Kei then God doesn't have a Tree of Knowledge of Good and Evil that's what it's all about is a Tree of Life. Now, go back to the central premise of World Two. In World Two what is the one quality of being that everything in the universe gravitates towards; that everybody wants?

Audience Member: Life?

Audience Member: Connection to Hashem.

Rabbi Fohrman: What they all want is oneness, togetherness. What they all want is to be together with that which they were once a part of. Right? They want wholeness. The one quality of being that is supreme is the quality of wholeness evinced by God Himself. The ultimate being, that's not fragmented in any way. That there's no past, present and future. It's just all one together. This unitary quality of being and in this world we always know where things come from because if I know where something

comes from I know where it wants to go back to. Because if it goes back to it then it feels like it's whole again. That its quality of being is better than it once was.

Now, where does man come from in this world? Audience Member: The ground.

Rabbi Fohrman: Man comes from the ground. Where else does man come from? Audience Member: God.

Rabbi Fohrman: God. His body comes from the ground, but his breath in World Two, "vayipach b'apav nishmat chaim" comes from God. Which means that the principle of oneness would declare where does man want to go back to?

Audience Member: Both.

Rabbi Fohrman: Both places. He wants to go back to the earth and he wants to go back to God. He wants to reunite and become one with where he's from. So there's an existential crisis in man. Man has a problem. He doesn't quite know even who he is. Who exactly is he, this man? On the one hand he comes from the ground and on the other hand he comes from --

Audience Member: Heaven. Audience Member: God.

Rabbi Fohrman: -- the heavens and so now, I look around and I have a crisis. First of all, I'm all alone. There's no other being like this in the world. I look at animals and animals are kind of like me, but they're sort of different also. How are animals kind of like me?

Audience Member: They're from the earth.

Rabbi Fohrman: They also come from the ground, right because that's how God made them, look. Where is it? Well, we're going to get to that in a moment, right the creation of animals. They also come from the ground. However, animals are a little different than me. How are animals different from me?

Audience Member: They're multiplying. Audience Member: No.

Audience Member: They don't have "tzelem Elokim."

Rabbi Fohrman: This world doesn't even talk about "tzelem Elokim." In this world, how are animals

different from me?

Audience Member: Well, the earth.

Audience Member: They don't have a neshama.

Rabbi Fohrman: They're purely earth. It never says they got the breath of life. So not quite one with the animal. So who am I? I am sort of all alone. Now, what are the problems with being all alone in the world?

Audience Member: It's hard.

Rabbi Fohrman: It's hard. When you're all alone and you can't find someone to be friends with what's the temptation?

Audience Member: Be friends with animals maybe? Find someone you can connect to? Go back?

Rabbi Fohrman: Find someone you can connect to even if it's not really good for you to connect with them. So possibly one issue is will man connect where he shouldn't connect, right? So what are the possibilities of what that would look like? Well, one possibility is maybe he'll connect with the animals. Maybe, because at least the animals are sort of kind of like him. They come from the earth, right. So maybe I can find solace that way.

Now, the truth is the ultimate thing that he really needs to do, right -- so he has this desire to kind of -- what does he really want to do? He wants to connect to the earth, really. Maybe he can connect to the earth from animals vicariously because animals are created through the earth so there might be some temptation there, but the real existential crisis for man is that he really has no way out. What he really wants to do is become one with the earth again. He's a very different being this man in World Two than man in World One.

You see man in World One is CEO of the universe. He's just the big creator. If you were to interview -- if you were a CNN interviewer and you were sitting down alongside man for an exclusive interview with Adam, Adam of World One and you say, Adam, how do you view the earth? What would be his answer? What's the earth?

Audience Member: He's the master of it.

Rabbi Fohrman: I'm the master of it and who am I? I'm a big creator so what do you do with the earth? Audience Member: Rule it.

Rabbi Fohrman: I rule it. Now, what if you interviewed World Two man about the earth, would he give you the same answer? That his job is to rule the earth. How would he view his relationship to the earth?

Audience Member: Protects it, takes care of it.

Rabbi Fohrman: I am the protector, I take care of it. Look at what he's supposed to do in the garden "l'avdah ul'shamrah." He's supposed to serve it and take care of it and guard it. Serve it, look at that. Look at how different that is. In World One, if anything the earth serves man. It's all my resources that I can use to build. It's my sandbox that I can build castles in. In World Two, I serve the earth. You serve the earth? Why should the earth be higher up on the totem pole than you? Because what is the earth for me? Why should I serve the earth?

Audience Member: My source.

Rabbi Fohrman: Something sacred about the earth. What's sacred about the earth? Audience Member: My source.

Audience Member: The source of man's being.

Rabbi Fohrman: Source of my life. It's where I came from. We all have this tension within us on how we view the earth. The World One part of us wants to view the earth as the place that we make castles.

Where we do what we want with. Who cares about the environment we can just do what we want and use this resource until we exhaust it, but World Two man says no, no, there's something sacred about the earth that needs protecting. There's something precious here. This is my source on some level, right. It's where I come from and --

Audience Member: Excuse me, does woman come from earth or she comes from man and so --

Rabbi Fohrman: So were getting there, right. We're kind of building up to the creation of woman here. And if you look at man, the other sacred thing in the world is God because God is my other source and I want to connect to God. Interestingly, think about war, all wars. What are wars fought over?

Audience Member: Land. Audience Member: Religion.

Rabbi Fohrman: Religion and what else? Audience Member: Land.

Rabbi Fohrman: Land, isn't that interesting. Audience Member: Yup.

Rabbi Fohrman: What are we really fighting over?

Audience Member: Rulership.

Audience Member: No. Being whole again? I don't know.

Rabbi Fohrman: What's the common denominator in both those two things? Audience Member: Our source. They're both our source.

Rabbi Fohrman: We're fighting over our relationship with our source. Who does our source like better, me or you? It's the motherland. It's the fatherland. I'm going to stand up and defend it because it's sacred. It's my fatherland. It's my motherland, not yours and it's my God and my religion and I'm the Episcopalian or the Catholic or the Jew or whatever it is and I'm going to fight over my vision of God because I think God loves me. What are we really trying to do? It's that age old question of which child does the parent like better. It's what siblings always fight about. That's what human beings fight about when we fight about land, when we fight about religion.

So in World Two, I come from places that I want to come back to. I come from the land that I want to come back to. I come from God that I want to come back to, but there's a problem and the problem is I can never get there. I can sort of get there, but I can't really get there. God sets up this solution for me. The solution is I can have this relationship with the trees right, and that sort of, kind of works. Because what are the trees of the Garden? They're God's Garden so on the one hand they come from God. On the other hand, they come from the ground.

Well, if the trees give me gifts of fruit and they give me gifts of air to live so then the trees are giving me gifts and I'm giving the trees gifts because my job is "l'avdah ul'shamrah," to take care of the trees and to serve the Garden and there's this nice social relationship between me and the trees. Therefore, I have a relationship with the land and I have a relationship with God, the master of this Garden, through the land. Therefore, I have some way of relating to my two sources through my relationships with the trees.

If I can execute my relationship with the trees with integrity. If I can stay away from that one tree, the Tree of Knowledge of Good and Evil, while I eat from the other trees, I can accept Gods gifts graciously while respecting him and respecting proper boundaries. I can accept his love properly, right. So now I have a relationship and I can in turn give back to God by taking care of his Garden and I get back to land and that feels wonderful, but on the other hand, it also feels like a tease. Because when there's someone you love and the only thing you can do is give gifts with them and receive gifts from them, what does giving gifts and receiving gifts remind you of in romance? Courtship.

Audience Member: Yeah, right.

Rabbi Fohrman: But courtship is a tease because if you really deeply love someone you don't just want to court them, you don't want to just give gifts to them and receive gifts from them. On the deepest level, if you really love someone you don't just want to have a social relationship with them, you want what everybody wants in World Two. To be one with them. To unify with them.

Now, there is a solution to this problem, but the solution is hidden. How are you going to unify with God? How are you going to unify with the land? You can't do it, you'll die. If I would unify with God I'd kill myself. "Lo yir'ani ha'adam vachai," man can't experience God and live through it and similarly he can't unify with land and live through it. When's the only time that man unifies with land?

Audience Member: When he dies.

Rabbi Fohrman: When he dies. "Afar atah v'el afar tashuv," you're dust and to dust you return. So there's this crisis. There's a part of World Two man that wants to kill himself because the only way that he can ever unify is by going back to his source, but the only time I was one with my source was in pre- creation. So to unify with my source I have to undo creation itself and I have to kill myself and go back to the uncreated time when I was one with God or an uncreated time when I was one with land, but I can't do that while I'm alive.

So it turns out that there's a solution. Isn't it interesting though that the solution is hidden. The solution I want to suggest is the Tree of Life.

Audience Member: Oh, wow.

Rabbi Fohrman: There is a tree in the Garden that can solve everything. You see, man gets his life from God initially when God breathes into his nostrils the breath of life. He continues to get breath from the trees in the Garden. From the gift of those trees, but there's one tree, that is the Tree of Life itself, whose breath is so powerful, is so essential, is so pure that it's almost like getting the breath from God back again. It's almost like God continually breathing into me. If I would breathe from that tree, if I would cling to that tree and just breathe in the oxygen from its leaves, I would live forever.

Why would I live forever? Because it's not like regular oxygen that just comes from the trees from the earth. It's a heavenly tree. It's the tree of Yud-Kei-Vav-Kei, the tree of being itself. There's something that God put in the Garden which is the vehicle to connect back to Him viscerally, to embrace Him. You embrace the tree and you embrace Him.

Now, ultimately somehow another incarnation of this tree somehow seems to become the Torah, the Tree of Life for those who grab hold of it in the words of Proverbs, but before that it was the Tree of Life itself, but why was it hidden?

If God wanted us to have this, if there was this tree that we could connect to the ground because it comes from the ground, deeply and we could connect to God and we could breathe in so purely that we would live forever and because why? Because we would be so connected to the tree, so connected to the source of life that we could never die. We would have what we want. We would have d'veikut (viscidity), right. "Eitz chaim hi lamachazikim bah," we would have ultimate connection, union with God in this life without killing ourselves. There's a way to do it through the Tree of Life. If so why didn't God tell us about it? Why does the Tree of Life remain a secret?

Audience Member: We did this two weeks ago guys, come on.

Rabbi Fohrman: We talked about this before. The answer is because that's not the way courtship works. You've got to date first. You have to show that you can socially interact with integrity. That I can give you gifts, that I can receive gifts from you. That I can respect you. That I can leave your Tree of Knowledge off limits. That I don't invade you. I need to be able to do all of that and when you can do all of that then you can be ready to connect.

So God doesn't tell mankind about that Tree of Life. It's just hidden, but it's there and one day he's going to stumble upon it. If you maintain the gift giving relationship with God, right. You stay away from His Tree of Knowledge of Good and Evil. You eat from all the other trees. One day, you're going to stumble upon this other Tree of Life and you're going to feel connected to God and it's going to be the most amazing feeling in the world. You're never going to die.

Audience Member: He stumbled on it right away. Audience Member: Right.

Rabbi Fohrman: What's that?

Audience Member: The Tree of Life "b'soch hagan." Who's to say that when we let them loose --

Rabbi Fohrman: Yeah, it's possible. All you have to do -- it's simple all you need to do is just adhere to these commandments. Don't go immediately to the Tree of Life. If you can just show some respect it's going to work out. Now, the problem is we don't know about the Tree. So now, let's play this sort of dystopian game. If you are Adam and Eve and you so deeply want to connect to God, but you don't know about the Tree of Life, let's play what if. What goes thought your mind? And where becomes the yetzer hara (evil inclinations) to eat from the Tree of Knowledge of Good and Evil?

Audience Member: Because maybe you think by eating from there you become like God and that way you connect with God.

Audience Member: Right.

Rabbi Fohrman: Well, there's a difference between becoming like God and connecting with God isn't there?

Audience Member: Yes.

Rabbi Fohrman: So what's the evil inclination? Audience Member: To make you think you can.

Rabbi Fohrman: What I really want to do is connect with God, but I don't know how I'm going to do that. I don't know how to do that deeply. I can't figure it out. I feel frustrated. I feel teased. So what's the next best thing I can do? If I feel teased and I feel no way out, what could I do?

Audience Member: If you like the trees, you'll eat from the other trees.

Rabbi Fohrman: So if I like the trees I'll eat from the other trees, but what about this deep existential problem? I really want to connect to God more deeply, but I can't.

Audience Member: So then you can be like God and then --

Rabbi Fohrman: What if I am God? If I am God I don't need to connect to God anymore. The whole tension goes away. I can put on my cloak and pretend that I'm God. If I sit down next to His table in the restaurant and I say that's His tree and I say no, that's my tree. I can pretend to be like God. So then I'll eat from his tree, perfect, but why would I ever think that I'm like God? What about me would make me think I'm like God that I could even fool myself into thinking that I could pretend that I'm like God.

That if I just ate from that Tree of Knowledge of Good and Evil. Yes, the Tree of Knowledge of Good and Evil. Good and Evil is something that God does. He declares good and evil. Maybe I could declare good and evil too. I can eat from that Tree. I could start declaring good and evil. I could pretend that I'm God. What else though would make me think that maybe I could be like God?

Rabbi Fohrman: Is man at all like God? Audience Member: What else, yeah.

Audience Member: Rabbi Fohrman we said that he's created b'tzelem Elokim.

Rabbi Fohrman: He's created b'tzelem Elokim. He's created in the image of God. If I'm created in the image of God then -- if I am created in the image of God then I am sort of like God. All I have to do is take that a little step further.

Now, if God is a great creator in the world and the source of all power and I'm created in the image of God because I'm also a creator well, who do I need to -- right, who do I need to create with? What's my only avenue towards creating?

Woman. If I look at her as the key to creativity, as the key to my power, if I look at her as a tool in my power arsenal then maybe I can convince myself that I'm God. Me and her together, we would have this power to create. We can put on our cloak together and pretend we're God. But there is a way that she could have kept him from eating from the Tree. How? If man takes a World One exclusive view of woman, if he looks at her through the eyes of power only, he sees in her someone who can co-create with him with whom he can have all this power, but what if he didn't look at her that way?

What if he looked at her in a World Two view? Then what could she do for him? So the question is who is she? What's that?

Audience Member: I said, protect also care. Audience Member: Would be as one.

Audience Member: No.

Rabbi Fohrman: So let's talk about this. Who is woman in World Two? So let's read the verses. The first thing that happens is after God says I'm going to make him, "e'eseh lo eizer k'negdo," I'm going to make him a helpmate to go along with him. The first thing God does is go about creating all the animals.

Which is strange, right? Because why create all the animals? I think we talked about this last week or the last time we got together. There's the flamingo and the hippopotamus and all these animals that man is supposed to date and name and see if they're going to be helpmates for him.

So look at the exercise man is going through -- that God puts man through. Rather than simply create Eve which is the most obvious solution, God goes through this feudal solution of creating the animals and make Adam date the animals. Why?

Audience Member: So he'll appreciate woman.

Rabbi Fohrman: So he'll appreciate woman. Again he's lonely. He has this existential crisis. Who am I going to become one with? I really want to become one with God but I can't. I don't know about the Tree of Life. So maybe, I'll become one with those that I don't belong coming one with. So God says, all right, fine. Let's get that out of the way. Here are these animals, you want to connect maybe to the earth, through them? You think that would sort of work? Do they feel like soul mates to you?

So look carefully at the verse. "Vayitzar Hashem Elokim min ha'adamah kol chayaht hasadeh v'et kol of hashamayim, vayavei el ha'adam lir'ot mah yikra lo," so God brings to man all of these animals, to see what he will call them. "V'chol asher yikra lo ha'adam nefesh chayahh hu shemo." Now, there's a problem with that verse. How would you translate that verse?

Audience Member: Everything he called to him, that's what he'll be called. Audience Member: What does it mean "nefesh chayahh hu shemo?"

Rabbi Fohrman: Right. The problem with the verse is, it sounds like God is bringing all these animals before man and whatever he calls them, will be its name, but there's two words that are out of place, "nefesh chayah." You see, the way the verse should've read is, "vayavei el ha'adam kol nefesh chayah lir'ot mah yikra lo, v'chol asher yikra lo ha'adam hu shemo." That would've made sense, God brought all of these living beings in front of him and whatever man would call one, that would be his name, but it doesn't say that.

If you translate it literally, what it says is, God brings all of these animals to man, "lir'ot mah yikra lo," to see what man would call him, "v'chol asher yikra lo ha'adam nefesh chayah hu shemo." Right, you see the problem; "nefesh chayah" is out of place over there.

Look at Rashi for a moment. Let me see if I can bring it up on the screen for you. Here's Rashi. Audience Member: As I asked last week, why are both animals and men called "nefesh chayah?"

Rabbi Fohrman: Good and now we're going to come back to that. "V'chol asher yikra lo ha'adam nefesh chayah," Rashi, "sarseihu u'parsheihu," the words are out of place. "Kol nefesh chayah asher yikra lo ha'adam sheim hu shemo l'olam," whatever man would call an animal, that would be its name, but Rashi admits that the words "nefesh chayah" are out of place.

Well, the Ramban (Nachmanides) argues on Rashi. Nachmanides sees it differently. Here's how Nachmanides sees the words "nefesh chayah." Let's read it one more time. He says keep them exactly where they are, this is the way the verse is meant to be read and it addresses Bobby Feiner's (ph) question. God brought all the animals to man to see what man would call them, "lir'ot mah yikra lo," what man would call them. "V'chol asher yikra lo ha'adam," and any animal that man would call, quote "nefesh chayah" end quote, "hu shemo," that would be its name.

In other words, the dating game worked like this, according to Nachmanides. I'm going to bring all these animals in front of you, the hippopotamus, the flamingo and all of that and anything that you, man, decide, that's a "nefesh chayah" and you call him a "nefesh chayah," "hu shemo" that will be its name and by implication, Nachmanides says, you can marry it.

Now, let the dating game begin. Now, we get to Bobby Feiner's question, which is, what is man in World Two? You see, in World One, man was an image of God, but not in World Two. In World Two, what description do we get of man? Let's go back to the creation of man, where Bobby pointed us to last week.

Here's the creation of man, right over here. "Vayitzar Hashem Elokim et ha'adam afar min ha'adamah -- where was that? Here -- vayipach b'apav nishmat chaim," God creates man, dust from the earth, breathes into his nostrils the breath of life, "vayehi ha'adam l'nefesh chayah," man is a "nefesh chayah."

Oh, interesting, but now we have Bobby Feiner's problem. Animals, what were they? Well, back in World One, we know -- here, do we have that in World Two also, let's see. No. So back in World One, right, when animals are created, animals are created and they're called "nefesh chayah." Let me show you where. World One, let me show you where. Creation of animals in World One is right over here. Verse 24, "totzei ha'aretz nefesh chayah l'minah," let the land bring forth, "nefesh chayah l'minah," all these "nefesh chayah," each according to their type.

Fascinating. So man and animals are both "nefesh chayah," so what's the Nachmanides talking about? Any one that man would call "nefesh chayah hu shemo." Then you can have it, then you can be married

to it.

So here is what I think Nachmanides is getting at. What does the word "nefesh chayah" really mean? Let's translate the words.

Audience Member: A living soul.

Rabbi Fohrman: A living soul. Which word means soul and which word means living? Audience Member: Chayah is living, nefesh is soul.

Rabbi Fohrman: Chayah is living and nefesh is soul. A soul that lives. Okay, now, let me ask you, what does that mean, a soul that lives? Why is it that these things, animals and man had to have two words to describe them; "nefesh chayah?" Why couldn't we come up with one word? Why two words?

Audience Member: Maybe there's two parts, a physical and a spiritual.

Rabbi Fohrman: Maybe there's two parts, a physical and a spiritual. Which one is physical? Audience Member: Chayah.

Rabbi Fohrman: Chayah. Which one is spiritual? Audience Member: Nefesh.

Rabbi Fohrman: Nefesh. Okay, now, let's move away from physical and spiritual for a moment. Let's get closer to a soul that lives, right. What would a soul mean to you? Like without being too heebie-jeebies about it, how do you in your own daily life, think of your soul?

Audience Member: Something connected to God more, a higher --

Rabbi Fohrman: So what are the higher parts, like is your finger your soul, like where would your soul be?

Audience Member: Mind and heart.

Rabbi Fohrman: Your mind, your heart, seat of your emotions, your thinking, your self-consciousness. That's your soul, right, that higher part of you. Okay, now, what's the chayah part of you? A soul, that you are not just a soul, you're a soul that lives.

Audience Member: Perhaps to eat and drink and exist.

Rabbi Fohrman: What do you mean? In what sense are you a soul that lives? Through your body, why

are you a soul that lives?

Audience Member: Because when you don't have the chayah, you're not alive, then you don't eat and drink.

Rabbi Fohrman: When you don't have the chayah, you're not alive. Let's say, you just have the soul without the chayah, what would you be?

Audience Member: (Interposing)

Rabbi Fohrman: You'd be like dead, right? You'd be like this disembodied mind, but you're not a disembodied mind, you're an embodied mind. It means, you get around in the world, you have this body which conveniently lives in the world for you. So it's this living thing in the world, it gets around, it can move, you can command it, right. So that's who you are. You're a soul that lives.

Okay. Now, animals are a soul that lives too because animals also have consciousness and they also have a body and man also has consciousness and also has a body. So what's the difference between man and animals then, if we both have mind and we both have a body in which we live, so what really is the difference between man and animals?

Audience Member: Self-awareness. Animals don't have that. Audience Member: Maybe they do. I think they do.

Audience Member: Animals don't speak. Rabbi Fohrman: Animals don't have what? Audience Member: Self-awareness.

Audience Member: Soul.

Audience Member: An aspiration to do more that they just --

Rabbi Fohrman: Okay. So you're talking about it now in terms of our own experience. They're not aspirational, they don't have a self-awareness, but they have some sort of consciousness.

Audience Member: Rabbi Fohrman, somebody said nefesh b'malalah. Audience Member: A speaking voice.

Rabbi Fohrman: Yes. That's it. That's from the way Onkelus puts it. They don't speak. All of these are all ways of getting to the same thing. Which is, in the words of the text, how is man different than animals?

The text tells you how we're different. If man is "nefesh chayah," and animal's "nefesh chayah," you want to know how they're different? Go back to the creation of man in World Two and you'll learn how they're different.

Let's read. No, not in the image of God, that's World One. Look at World Two and in World Two you will learn the World Two difference between man and animal. The World One difference is, that we're creators and animals aren't. That's an entirely World One way of seeing it. If you view man and God as significant because of what they do, then man does things differently than animals. Man is an image of God, we're creators in an intelligent way and we can create and do work and animals can't, but that's a World One definition.

Right now, we're in World Two. I want a World Two definition of man and animals. In a world which it doesn't make a difference what you do, it makes a difference how you be, how you are, what's the difference between man and animal?

Look of the creation of man in World Two. "Vayitzar Hashem Elokim et ha'adam afar min ha'adamah," God created man "afar min ha'adamah," that would be what? His chayah part. The part of him that lives, right? "Vayipach b'apav nishmat chaim," and He blew into his nostrils the breath of life, "vayehi ha'adam l'nefesh chayah," and that's how man became a living soul.

Now, what's the difference between that and animals? Look at how animals became a living soul. Let's go back to World One, where animals are described as a living soul, but look at how animals became a living soul. "Vayomer Elokim," God said, "totzei ha'aretz nefesh chayah l'minah," God issued a command to earth and said, let the earth give forth "nefesh chayah." Now, tell me what the difference between man and animals are?

Audience Member: (Interposing.) nishmas chaim.

Rabbi Fohrman: The difference between us is, we became "nefesh chayah" differently. We became "nefesh chayah" through God's breath. The animals didn't. Now, what does that mean? Well, in evolutionary terms, it means something like this. So God issues a command to the earth and says, earth, "totzei ha'aretz nefesh chayah l'minah." Right, World One God, Who's very powerful, Who can do all these things, is so powerful that He can even issue commands to inanimate things and they'll respond to Him.

So God issues a command to earth and says, earth, I have a job for you and earth says, what do you want, Master of the Universe? God says, I want some animals. I want deer. The earth says, I don't know how to make deer. So God says well, figure it out. I don't care how long it takes you. Four billion years. Come back to me when you have deer. Get moving.

So through this long process of genetic selection and mutation and natural selection, there's this long evolutionary process, till four billion years, somehow earth gives rise to amoebas and single celled creatures and all these things, until finally you get deer and the earth comes and says okay, God, here's a

deer. God says excellent, that's exactly what I was looking for and you fulfilled the command of, make these animals, but that deer, the most sophisticated animal that -- in other words, there is in mind a concept of mind and a consciousness that can come from earth and which is just neurons firing.

Right and there's a kind of life that can emerge from the physical, but it's not man's life. It's not self- awareness. It's not as Onkelus would say, the ability to speak. It's not aspirational. It doesn't want to cling to God. All of those things come from somewhere else. We became "nefesh chayah" differently. Our spirit didn't come from the earth. It came from God breathing into our nostrils, the breath of life. That's what made us who we are.

Therefore, God says to lonely man in World Two, right after, I don't like you being alone, okay, you think maybe animals could work for you because animals come from the ground? Try them out and here's how Nachmanides would read it. I'll give you all these animals, you see if you can find a soul mate. I want you to name them and see if you can understand their essence. "Kol asher yikra lo ha'adam nefesh chayah," anything that you, man, decide to call, "nefesh chayah," that will be its name and you can marry it.

Now, what's man's only experience of "nefesh chayah?" Audience Member: Himself.

Rabbi Fohrman: Himself. All he really knows is himself as "nefesh chayah." To him, what does "nefesh chayah" mean? To him, "nefesh chayah" means, well, I have this body part of me and I have this soul part of me and this soul part of me comes from God and feels very God attached and this body part of me comes from the body. Gee, I wonder if there's anything else in the world that's like that. He unites with all these animals and the animals sort of kind of feel right because they do have a body and they sort of have this soul, but the problem is, the soul doesn't feel the same because it doesn't come from God, it comes from the earth.

So God says, well you let me know when you've found a "nefesh chayah" just like you and then you can have that. "Vayikra ha'adam sheimot l'chol hab'heimah u'l'oif hashamayim u'l'chol chayat hasadeh, u'l'adam lo matza eizer k'negdo." He couldn't find an "eizer k'negdo," he couldn't find someone that felt right, a "nefesh chayah" just like him. Someone that had a body and torn between two worlds, that wanted to connect to the earth, but also wanted to connect to God because their soul yearned for God because they came from there.

Therefore, man feels at a loss. He doesn't know what to do. So "vayapeil Hashem Elokim tardeimah al ha'adam," so God causes the sleep to descend upon man. "Vayishan," and he sleeps, "vayikach achat mitzal'otav vayisgor basar tachtehah," and then God takes from one of his ribs, or from his side, right and there's this post surgery and he's wounded and he's got this wound and God heals him up. "Vayiven Hashem Elokim et hatzela," God builds this side of this rib, "asher lakach min ha'adam l'ishah," builds it into a woman,"vayevi'ehah el ha'adam," and God brings the woman to man.

What does man say at this point? "Zot hapa'am etzem mei'atzamai u'basar," -- what's that?

Audience Member: We just have a question here. What about in World One, it says "zachar u'nekeivah baram?"

Rabbi Fohrman: Yes. What do you mean, what about?

Audience Member: So then, on a certain level, woman's already existed, "zachar u'nekeivah bara oto?"

Rabbi Fohrman: So we're looking at two different ways of viewing, right. In other words, the idea is, there's two entirely different ways of viewing creation. The World One way of viewing creation and the World Two, a different way, of viewing creation. One way of viewing creation is that, if you view man as creator, then the significant part of woman is, she can create with him.

What can she do and who is she? She's nekeivah. There's no romance, she has the physical ability to unite with him. There's nothing special about it. Who cares about them uniting? We care about the products. We care about the kids. We care about man's ability to be like God and to master the world, right. This is an entirely different way of viewing it. What God is worried about is, man is alone and alone, what am I looking for? What was man looking for?

Just stay with me and let me finish the thought and I'll come back and we can elaborate on that a little bit more. Just hold on for a second, let me finish the thought.

So "zot hapa'am," man finally says, this time, "etzem mei'atzamai," a bone from my bone, "u'basar mib'sari." By the way, according to Nachmanides, when did man ever say "nefesh chayah" when he met woman?

Look carefully at the verse. Can you see the hidden "nefesh chayah" in Verse 23? Isn't it interesting that he identifies two parts of her, that come from him? "Etzem mei'atzamai u'basar mib'sari." We always translate etzem as bone, but it doesn't have to mean bone, what else could etzem mean, aside from bone?

Audience Member: Essence.

Rabbi Fohrman: Essence. An essence from my essence. Flesh from my flesh. What's he talking about? Audience Member: Nefesh and chayah.

Rabbi Fohrman: He's talking about nefesh and chayah. The two parts of her. Finally, the two parts of her, "etzem mei'atzamai," an essence from my essence. There's that mysterious part of her, which is breath which doesn't come from the ground, but she's also flesh. She's conflicted just like I am. She comes from me. "L'zot yikarei ishah ki mei'ish lukachah zot."

Of course, right. What does man want in World Two more than anything? What does everything want

in World Two?

Audience Member: Unity.

Rabbi Fohrman: To become one with that which was once a part of me and now, he has that chance with woman. So how has God responded to this issue? Here's man, he's all alone. I'm worried he's going to eat from the Tree of Knowledge Good and Evil, out of desperation. What he really wants, is to connect to me, but if he can't connect to me, he thinks, well, the next best thing is just to pretend I'm God and I can just do away with the whole problem.

So I can answer that on multiple levels. If man desperately wants d'veikut, connection and he feels he doesn't know how to achieve it in this world, how to connect with God because he hasn't yet discovered the Tree of Life, well, until he does, there's someone you can have connection with. Someone in this world that he can come together with and not die because if he comes together with God, he's going to die because the only time he was a part of God, was before he was born. If he comes together with the earth, he's going to die because the only time he was one with earth, is before he was born.

If he comes together with woman, he won't die because she was created after he was created. Right, there was a time when he was alive, that he was whole and now he has a sense that he's missing part of himself; a feminine side of himself and he's going to try to recapture that feminine side. When he does, he'll taste the greatest joy in the world; the joy of oneness.

"Al kein ya'azov ish et aviv v'et imo," this is why man leaves behind his mother and his father, "v'davak b'ishto," and clings to his wife, "v'hayu l'basar echad," and they can come together and become one.

They can finally taste oneness.

What does this have to do with "al kein ya'azov ish et aviv v'et imo" man leaving behind his mother and father? Well, why would man want to connect -- it sounds like the Torah is saying, you know why man gets off the couch? Like, if it weren't for woman, if it weren't for this whole thing, man would never marry. They would always stay on their parent's couch. They would always stay with dad and mom and they would never get married, but because man said, "zot hapa'am etzem mei'atzamai u'basar mib'sari," because he said that, because he called her ishah, "ki mei'ish lukachah zot," because of that, "al kein," that's why, "ya'azov ish et aviv v'et imo," man will leave behind his mother and father.

What's why? Why would he not want to leave behind his mother and father? Think about it in World Two terms. What part of man doesn't want to leave behind his mother and father?

Audience Member: The earthly part.

Rabbi Fohrman: Why do I feel so connected to mother and father? In the words of Dorothy, "there's no place like home, there's no place like home, there's no place like home and I will never want to leave." Why?

Audience Member: Because that's your source.

Rabbi Fohrman: Because that's my source. I was once a part of them and I'm trying to desperately reconnect to that unity, trying to crawl back into my mother's womb. I'm trying to be a part of where I once came from because that's what World Two is all about. In this world, people would never leave behind their parents, people would never leave behind God. People would be involved in this fruitless, difficult, impossible task.

So finally, there's a reason to leave behind mother and father. There's a reason to not get so focused on connecting to God, that you would be so desperate as to lie to yourself and say that you are God, by eating from the Tree of Knowledge. Which is, you have woman. You can connect to woman and what can she do for you? How can she help you? How can she help you stay away from that Tree of Knowledge? It's not just that she would distract you because here's another unity that you can have, instead of the unity between God and man. It's even deeper than that.

If the decision to eat from the Tree of Knowledge, is a decision to lie to yourself and tell yourself that you are God and therefore you don't need to connect to God, then I can pretend and put on my Superman cape and pretend that I'm more than I ever can be. That I am Superman, that I am God, that I can declare good and evil, just like God.

There is something in femininity that can set me right. How will woman help man? Audience Member: She has binah.

Rabbi Fohrman: The answer is, since this is World Two, it doesn't have to do with anything she does. Audience Member: A sense of completion.

Rabbi Fohrman: It just has to do with who she is and how she is with him. It has to do with being. How is her being, going to be able to help him? Just her being with him, is going to help him. The ultimate being with, connected with, right. Really we call it, there's a word for it in English. It's love. If I just want to be with you.

Now, if you think about love, what really is love? If we had to define love, what would it be? Now, it's easy to define love in terms of doing. If I define to you love, in terms of doing, then I can say, love is giving because with love, I give. That's all very nice, but if I don't look at love in terms of what I do, but in terms of how I am with you, what is love?

Audience Member: Completion because she's his rib.

Rabbi Fohrman: Okay, so it is completion, right, but it's more than that. The feeling of love, the feeling of wanting to complete with you. Why would I want to complete with you? What does man see about

-- I see that you're my lost feminine side, she sees I'm the lost masculine side and what happens?

What happens is, if we just think about it in a very prosaic way. When we all love someone else, how do we want to be loved? What does it really mean to be loved? We all want to be loved. We all want to be loved be our spouses. The last thing we want, by the way, from our spouses, is to be judged. The last thing you want is to be judged, right. I don't need an overseer. I'm not interested in someone telling me what to do. I'm not interested in someone cheppering me and nagging me and saying, I should be this, I should be that. What do I most deeply want from my spouse?

Audience Member: Acceptance. Audience Member: Connection. Rabbi Fohrman: Acceptance for? Audience Member: For who I am.

Rabbi Fohrman: For who I most deeply am. The things that I most deeply value about myself. The things that are most unique to me, are most deeply human about me. My sense of humor, my smile, the way I go about life, the way my humanity is I want you to appreciate and to love me for that and say, I value your deepest humanity and I want to connect with you because I see your deepest humanity complementing my deepest humanity. Your masculinity complementing my femininity. Your femininity complementing mine.

When you're appreciated for what makes you most human. Therefore, if there's a part of me that wants to be God, that I could lie to myself and say, I think I need to be God. What is "eizer k'negdo?"

Audience Member: Saying you're not God, you're the most human relationship.

Rabbi Fohrman: Exactly. Someone who will love me just for being human and if I'm loved for just being human, then what don't I need to be?

Audience Member: God.

Rabbi Fohrman: God. Simply through love, woman is an "eizer k'negdo." She doesn't have to do the dishes, she doesn't have to do anything. She doesn't have to change him. She doesn't have to be his overseer. She doesn't have to, right, don't eat from that tree. All she has to do is love him for being him. Then it's good for man, man can taste oneness, in a way that's delicious and wonderful for him and will ultimately be able to hold on long enough to be able to taste oneness with God and together to eat from the Tree of Life together and to avoid the Tree of Knowledge because they don't have to lie and they don't have to pretend that they're something that they aren't.

The worst thing that you can do , would be to offer man the fruit because if man is attracted to woman and she offers him the fruit, what is she in essence saying?

Audience Member: You need to be God.

Rabbi Fohrman: If you eat some of this, maybe I would love you more. Maybe then, I would be interested in you. Maybe then, you would be worthy of uniting with. If you pretended to be more than you could ever be. So if I love you for who you most deeply are and you aren't yet in touch with that, then I help bring out the greatest in you because I identify something that's core and human in you, that you didn't even know you have.

That's how we bring out the best in our spouses. That I can't love you for who you're not and can never be. I can't love you because we could lie and pretend you're superhuman. That's the corruption of femininity. It's the corruption of love.

This is the end of the story of World Two. So what we've done today is, we've gone through the story of World Two, leading up to the challenge of the Tree of Knowledge, which we will continue and do.

Our agenda for next week is, let me just tell you. What we've done so far is, we've looked at creation from the standpoint of two different names of God. God as Elokim and God as Yud-Kei-Vav-Kei Elokim. We've told two different stories of creation; the story of Elokim and World One and the story of Hashem Elokim in World Two.

The Bible critics would have us believe, that there's two different authors here. That these stories are not compatible, that these stories have nothing to do with each other. We've already begun to see how these stories complement each other, but what I want to show you next week, is how these stories have to be read in connection with each other. Indeed, how these stories comment on each other at every point.

Having seen World One and read that world, having seen World Two and read that world, the difficult challenge that lies before us, is to read both of them together.

What we're going to do when we come back, is to try to do that. To go through both stories together and to see one by one --I'll just undo my little screen share with you, if I can find where that is over here

-- the next thing we're going to do, is actually go back and read these stories and for those of you who've been around from my Ten Commandments talk, right, so five different principles of the Ten Commandments at each complement each other.

Here there's going to be like 20 or 25 different pieces of the story. There's 25 pieces of the story and each piece, one side explains the other. Whenever you get stuck, you just look at the other side and you'll see that there is an astounding complementarity -- I don't know if that's a word -- but an astounding sense in which the two stories complement each other at every stage and explain each other at every stage and it's ultimately the mysterious melding of World One and World Two together.

So we'll come back next week and we will do that. I'll see you then.