



“And G-d saw that it was good”

HKB”H Saw that “It was good” Six Times during the Creation Corresponding to the Six Orders of Torah She’b’al Peh Embedded in the Creation

Through the infinite grace of Hashem, we begin a new cycle of essays illuminating the weekly Torah readings for the new year 5781. So, let us begin by expressing our praise and gratitude to HKB”H, Who favors man with knowledge, Who supports our efforts to benefit and enrich the public, to delight in the parsha of the week and the festivals via the brilliant light of our sacred Rabbis—the Rishonim and Acharonim. We beseech HKB”H to continue to enlighten us with the illumination of His Torah, to enable us to perceive to some, small degree the wealth stored within the Torah. As Yisrael’s sweet psalmist, David HaMelech, requested so eloquently (Tehillim 119, 18): “Unveil my eyes that I may perceive wonders from Your Torah.”

This week, we read parshas Bereishis. It describes the six days of creation. During the creation, HKB”H—the ultimate Good—classifies everything that He created as “good.” For example, regarding the first day of creation, it is written (Bereishis 1, 4): “וירא אלקים את האור כי טוב”—**G-d saw that the light was good.** Similarly, regarding the creations of the other days (with the exception of the second day), it is written (ibid. 10, 12, 18, 21, 25): “וירא אלקים כי טוב”—**and G-d saw that it was good!**

As to why this classification is excluded on the second day of creation, let us refer to Rashi’s commentary (ibid. 7). He explains that the creation of the water was not completed until the third day; hence, on the third day of creation, it says “כי טוב”—**“it was good”**—twice (once for the second day and once for the third day). In this essay, we will explore the significance of the six-fold pronouncement: “וירא אלקים כי טוב”. Is it even conceivable that HKB”H would create something that is not good?!

It Doesn’t Say “And G-d saw that it was good” regarding the Creation of Man

In addition, let us examine the text related to the sixth day of creation. First, HKB”H created animals, creeping creatures and wild beasts. With regards to their creation, it is written for the sixth time (ibid. 25): “**And G-d saw that it was good!**” Yet, immediately afterwards, still on the sixth day, the creation of man is mentioned (ibid. 26): “ויאמר אלקים: **“Let us make man in our image, as our likeness.**” The narrative does not classify his creation as “good,” as it does with regards to the rest of creation. Nevertheless, subsequently, regarding the totality of creation, it is written (ibid. 31): “וירא אלקים את כל אשר עשה והנה: **“and G-d saw all that He had made, and behold it was very good.**” Clearly, this should cause us to raise our eyebrows. Why was the creation of man, the crowning jewel of creation, different from all the rest of creation? Why does

the Torah omit the pronouncement: **“And G-d saw that it was good”?**

Apparently, the Midrash (B.R. 8, 5) addresses this curiosity. When the passuk says: **“And G-d saw all that He had made, and behold it was very good”**—**“טוב מאד”**—it is actually alluding to the creation of man. The word **מאד** is an anagram for **אדם**. Thus, the passuk can be interpreted as saying that **“behold, man is good.”** This anagram is also mentioned in another Midrash (ibid. 9, 12).

Notwithstanding, this issue still deserves further explanation. After all, the statement: **“And G-d saw all that He had made, and behold it was very good”** applies to all of creation; yet, the Torah classifies each of them as **“good.”** So, why doesn't the Torah classify the creation of man as **“כי טוב”**? Instead, the goodness of man's creation is merely alluded to by the anagram in the general pronouncement: **“וירא אלקים את כל אשר עשה והנה טוב מאד”**.

“My world, My world, would that you should find favor before Me at all times”

We will begin to shed some light on the matter, by referring to another Midrash (ibid. 9, 4):

“וירא אלקים את כל אשר עשה והנה טוב מאד. משל למלך שבנה פלטין, ראה אותה וערבה לו, אמר פלטין פלטין הלואי תהא מעלת חן לפני בכל עת, כשם שהעלית חן לפני בשעה זו. כך אמר הקב"ה לעולמו, עולמי עולמי, הלואי תהא מעלת חן לפני בכל עת, כשם שהעלית חן לפני בשעה זו.”

“And G-d saw all that He had made and behold it was very good.” This is analogous to a king who built a palace; he saw it, and it pleased him. He said: “O palace, O palace, would that you should find favor before me at all times, just as you have found favor before me at this time.” Thus did HKB"H say to His world: “My world, My world, would that you should find favor before Me at all times, just as you have found favor before Me at this time.”

What was so unique and special about the world at the moment that HKB"H completed His work? Why did it please Him so much that He proclaimed: **“My world, My world, would that you should find favor before Me at all times, just as you have found favor before Me at this time”?**

Every Place on Earth Is Related to a Portion of the Torah

To help us decipher our sages' enigmatic words, I would like to introduce a precious, illuminating teaching from the great Rabbi Baruch of Mezhibuzh, zy"a, in the sefer Butzina D'Nehora (Shoftim). He addresses the passuk (Devarim 17, 8): **“כי יפלא ממך דבר למשפט בין דם לדם בין דין לדין ובין נגע לנגע דברי ריבות בשעריך, וקמת ונעלית אל המקום אשר יבחר ה' אלקיך בו.”** **If a matter of judgment will be hidden from you, between blood and blood, between verdict and verdict, or between affliction and affliction, matters of dispute in your cities—you shall rise and ascend to the place that Hashem, your G-d, shall choose.**

He applies the well-known concept that HKB"H used the Torah as a blueprint to create the world. In the words of the Zohar hakadosh (Terumah 161b): **“קודשא בריך הוא אסתכל באורייתא”** **“HKB"H looked in the Torah and created the world.”** This idea also appears in the Midrash in association with the passuk (Bereishis 1, 1): **“התורה אומרת אני הייתי כלי אומנתו: ...היה הקב"ה מביט בתורה ובורא את העולם”** **—the Torah says: “I was HKB"H's arSisan's vessel (instrument)” . . . HKB"H would look in the Torah and create the world.**

Based on this concept, Rabbi Baruch says that since HKB"H created the world with the holy Torah, it has divisions just like the Torah. Just as the Torah is divided up into longer passages and shorter passages; so, too, the world that was created with the Torah is divided up into countries of varying sizes. Furthermore, every place on earth is sustained by some portion of the Torah that is related specifically to that place.

In this manner, he explains the following, familiar phenomenon. Occasionally, a person studies laboriously to comprehend a certain part of the Torah to no avail until he arrives at a particular destination. Then, he suddenly understands everything that was previously difficult and incomprehensible to him. The explanation for this phenomenon is that that portion of the Torah is specifically associated with that location. Hence, it was incomprehensible to him until he reached that location. This is the meaning of the Mishnah (Avos 4, 3): **“אין לך דבר שאין לו מקום”**—**there is no thing that does not have its place.**

We can now interpret the passuk: **"If a matter of judgment will be hidden from you, between blood and blood, between verdict and verdict, or between affliction and affliction, matters of dispute in your cities"**—suppose some Torah-related issue is difficult for you to comprehend, and you do not know which location on earth is associated with that portion of the Torah; the Torah advises: **"You shall rise and ascend to the place that Hashem, your G-d, shall choose"**—namely, Yerushalayim, because she encompasses the entire world. Therefore, she also contains within her all the parts of the Torah related to every place on earth. Consequently, in Yerushalayim, that portion of the Torah that eluded you previously will now be revealed to you. This is the gist of his sacred insight.

The Six Pronouncements of "כי טוב" Correspond to the Six Orders of Torah She'b'al Peh

We can now rejoice, because we can understand why it says **"וירא אלקים כי טוב"** at the conclusion of each day's creation. As explained, the Torah was HKB"H's blueprint for the creation of the world; furthermore, every part of the world is associated with a particular portion of the Torah, with which it was created. As we know, the Torah itself is described as **"good,"** as per the Mishnah's statement (Avos 6, 3): **"אין טוב—there is no true good except for the Torah.**" Therefore, at the conclusion of each of the six days of creation, it is written: **"And G-d saw that it was good."** This implies that on each of the six days, HKB"H looked in the Torah—that is called **"good"**—and implanted its goodness into the depths of the creation.

We can now explain why the words **"כי טוב"** are mentioned six times during the six days of creation. According to the Sefas Emes (Bereishis 5664), HKB"H created the heavens with Torah she'b'chsav and the earth with Torah she'b'al peh. This coincides very nicely with the passuk (Tehillim 115, 16): **"השמים—as for the heavens, the heavens are for Hashem; but the earth He has given to mankind.**

As we know, Torah she'b'chsav was given in the heavens by HKB"H in its completeness. It cannot be added to or diminished from. Therefore, the heavens were created with it. In stark contrast, Torah she'b'al peh was given to Yisrael, the

one unique nation on earth. It is their task to study the Torah arduously, employ the thirteen hermeneutical principles, and reveal the true meaning of the abstruse, esoteric issues taught in Torah she'b'chsav. Therefore, the earth was created with Torah she'b'al peh, since its revelations are provided solely by the Torah scholars on earth.

We can now suggest that this is the reason it says: **וירא—אלקים כי טוב**—six times during the narrative of the creation. They correspond to Torah she'b'al peh, which is comprised of the six orders of the Mishnah, which are the basis for the Talmud Bavli and the Talmud Yerushalmi. The earth was created with them, and all six parts of Torah she'b'al peh are implanted and stored within the depths of creation.

We can now appreciate why after the creation of man, a general all-encompassing reference to goodness appears: **וירא—אלקים את כל אשר עשה והנה טוב מאד—and G-d saw all that He had made, and behold it was very good.** As the Midrash points out, the term **מאד** in this passuk is an anagram for **אדם—man.** Let us elaborate. We learn in the Gemara (Yevamos 61a) that the term **"אדם"** applies exclusively to Yisrael. This is based on the elucidation of Rabbi Shimon ben Yochai related to the passuk (Yechezkel 34, 31): **אתם, אתם, אתם, אתם, אתם, אתם, אתם—קרויין אדם ואין העובדי כוכבים קרויין אדם—"Now you My sheep, the sheep of My pasture — you are 'adam.'" You are called "adam," but idolaters are not called "adam."**

Now, the people of Yisrael, who are referred to as **"adam,"** engage in the study of Torah she'b'al peh, comprised of six orders, and unite all six aspects of the phrase **"כי טוב"** mentioned in the narrative of the creation. It is in their merit that the earth, created with Torah she'b'al peh, is sustained. Therefore, it is appropriate that after the creation of man, it says: **"And G-d saw all that He had made, and behold it was very good";** because he is the all-encompassing good that unites the six aspects of **"כי טוב"** corresponding to Torah she'b'al peh.

Rabeinu HaKadosh Began the Mishnayos with an Open "Mem" and Ended Them with a Closed "Mem"

It is now time to present a fascinating tidbit to our esteemed audience. Rabeinu HaKadosh, Rabbi Yehudah HaNasi, who

redacted the Mishnayos—the basis of all of Torah she'b'al peh—chose to begin the first Mishnah with an open “mem” (Berachos 1, 1): “מאימתי קורין את שמע בערבית”. He chose to conclude the final Mishnah with a closed “mem” (Oktzin 3, 12): “אמר רבי שמעון בן חלפתא, לא מצא הקב”ה כלי מחזיק ברכה לישראל אלא השלום, שנאמר (תהלים כט-יא) ה' עוז לעמו יתן ה' יברך את עמו בשלום.”

We will endeavor to explain the matter. As we learned above, the creation of man is associated with the phrase: “ויהנה” מאד—the Midrash pointed out that the term “מאד” is an anagram for “אדם”. HKB”H is conveying the message that it is impossible to achieve the status of “adam” without exerting oneself completely (מאד) in the study of Torah.

This then is the allusion inherent in the passuk that appears at the conclusion of the six days of creation: “And G-d saw all that He had made”—that their continued existence would depend on: “ויהנה טוב מאד”—man (the anagram of מאד), the final creation of the sixth day, exerting himself fully (מאד) in the study of Torah—called “טוב”. Note that the difference between the two anagrams is that מאד begins with an open “mem,” whereas אדם ends with a closed “mem.”

This illuminates for us the intent of Rabeinu HaKadosh. He opened the Mishnayos with an open “mem,” teaching us that when a person embarks on the study of Torah, he still resembles the term מאד, with an open “mem.” After studying Torah and concluding all of the Mishnayos, however, he resembles the closed “mem” of the word “בשלום”. Through arduous Torah-study, he is able to transform the letters מאד into אדם—achieving the elevated, august status of “adam.”

A Beloved Hind Inspiring Favor

Proceeding along this majestic path, we will now focus on the elucidation in the Midrash cited above related to the passuk: “And G-d saw all that He had made, and behold it was very good.” According to the Midrash, HKB”H said to His world: “My world, My world, would that you should find favor before Me at all times, just as you have found favor before Me at this time.” At the conclusion of the creation on the sixth day, the entire Torah she'b'al peh was already embedded in the fabric of the world. As explained, this is why this passuk appears after the creation of man, because through his study of

Torah she'b'al peh, he is able to connect all six aspects of “כי טוב” mentioned in the narrative of the creation.

Now, we have an explicit passuk extolling the praise and virtue of Torah-study (Mishlei 5, 19): “אילת אהבים ויעלת” —a beloved hind inspiring favor. We find the following elucidation in the Gemara (Eiruvim 54b): “אמר רבי שמואל בר נחמני, מאי דכתיב אילת אהבים ויעלת חן וגו', למה נמשלו דברי תורה לאילת, לומר לך, מה אילה... חביבה... אף דברי תורה חביבין על לומדיהו כל שעה ושעה כשעה ראשונה, ויעלת חן, שמעלת חן על לומדיהו.” Rabbi Shmuel bar Nachmeini said: What is the meaning of that which is written: “A beloved hind (‘ayeles ahavim’) inspiring favor etc.”? Why are the words of Torah compared to a hind? To inform you that just as a hind . . . is desirable . . . so, too, the words of Torah are desirable to those who study them every time as much as they were the first time. “And she inspires favor”: This teaches that she (the Torah) imparts favor to those who study her.

According to the Zohar hakadosh (Vayikra 21b), the “ayeles hashachar” (gazelle of dawn; morning star) represents Torah she'b'al peh. This teaches us that when Yisrael study Torah she'b'al peh to clarify the meaning of Torah she'b'chsav, they find favor in the eyes of HKB”H. (We can suggest the following allusion: The gematria of אילת (441) equals אמ”ת (441), because Torah she'b'al peh reveals the true meaning of Torah she'b'chsav.)

At this point, we can comprehend why the world Hashem created was so pleasing to Him at the conclusion of the sixth day. After all, all the parts of the Torah had been completed and integrated into the fabric of the creation. Hence, HKB”H said to His world: “My world, My world, would that you should find favor before Me at all times, just as you have found favor before Me at this time.” He hoped, so to speak, that Yisrael would always study Torah she'b'al peh, the Torah that had been implanted in the depths of the earth. In that merit, the world would please Him and find favor in His eyes, and HKB”H would sustain it on account of the Torah.

Accordingly, the connection between this incredible, divine pronouncement and the passuk associated with the creation of man—“And G-d saw all that He had made, and behold it was very good”—makes perfect sense. For, it is only man who possesses the ability to unite all six elements

of "כי טוב"—corresponding to the six parts of Torah she'b'al peh—mentioned during the narrative of the six days of creation. Therefore, HKB"H beseeches His world that it should always find favor in His eyes due to the study of Torah she'b'al peh by Yisrael.

HKB"H Took Emes and Cast Him Down to Earth

It is with great pleasure that I would like to share with our readership a fascinating teaching related to the creation of man. On the sixth day of creation, G-d said (Bereishis 1, 26): "נעשה אדם בצלמנו כדמותנו"—let us make man in our image as our likeness. Rashi points out that the passuk employs the term "נעשה"—let us make—rather than "אעשה"—I will make. This illustrates HKB"H's humility; before creating man, He consulted with the malachim. Here are Rashi's sacred words:

We learn from here the humility of HKB"H. Since man is in the likeness of the malachim, and they would be envious of him, therefore, He consulted with them. Then, Rashi adds the following comment: **Although they (the malachim) did not assist Him in his creation, and this provides an opportunity for heretics to validate their viewpoint (that there is, chas v'shalom, more than one god), the passuk did not refrain from teaching us proper conduct and the trait of humility—that the greater one should consult and take permission from the lesser one.**

So, now let us examine what Chazal reveal to us regarding the discussion that ensued between HKB"H and the malachim concerning the creation of man. The Midrash explains (B.R. 8, 5):

"בשעה שבא הקב"ה לבראות את אדם הראשון, נעשו מלאכי השרת כיתים כיתים וחבורות, מהם אומרים אל יברא ומהם אומרים יברא, הדא הוא דכתיב חסד ואמת נפגשו צדק ושלוש נשקו. חסד אומר יברא שהוא גומל חסדים, ואמת אומר אל יברא שכולו שקרים, צדק אומר יברא שהוא עושה צדקות, שלום אומר אל יברא דכוליה קטטא. מה עשה הקב"ה, נטל אמת והשליכו לארץ. הדא הוא דכתיב ותשלך אמת ארצה."

When HKB"H decided to create the first man, Adam HaRishon, the ministering angels were not all in agreement with this decision. Conflicting groups felt that man should be created, while others felt that he should not be created. For, it is written (Tehillim 85, 11): **"Chesed and Emes have met; Tzedek and Shalom have kissed."** Chesed — Kindness—said

that he should be created because of the acts of kindness he performs. **Emes** — Truth—said that he should not be created, arguing that he is full of lies. **Tzedek** — Righteousness—argued that he should be created, because of his righteous and charitable acts; while **Shalom** — Peace—felt that he should not be created, because he is extremely quarrelsome and confrontational. In response, HKB"H took Emes and cast him down to earth, as the passuk states (Daniel 8, 12): ותשלך אמת ארצה—**and Emes was thrown down to earth.**

The commentaries are confounded by this Midrash. For, when man was created, HKB"H consulted with the malachim to teach us the midah of humility and the virtue of consulting with our inferiors. We learned this from the use of the plural "נעשה" in the passuk: "ויאמר אלקים נעשה אדם". That being the case, why did HKB"H throw Emes down to earth for offering an opposing viewpoint? Emes merely offered its opinion when consulted with regards to the creation of man.

"Emes" Is the Torah that HKB"H Is Destined to Give Yisrael in the Land

To attempt to reconcile this difficulty, we will introduce the fascinating words of the Yifeh To'ar in his commentary on the Midrash (ibid.). He explains why HKB"H only threw Emes down to earth but not Shalom, who also voiced an opposing viewpoint: **"He should not be created, because he is very argumentative."** He points out that the Torah is called **"Emes."** This is apparent from the formula we recite after being called up to the Torah: "אשר נתן לנו תורת אמת"—**Who gave us the Torah of Emes.** Similarly, in the tefilah "ובא לציון גואל", we say: "ונתן לנו תורת אמת"—**and He gave us the Torah of Emes.**

Now, the group of malachim representing **Shalom** felt that man should not be created, because he is quarrelsome and combative. They were implying that he is swayed by the yetzer hara inside him. Due to its influence, man's physical body is always at odds with his spiritual, divine soul. It ultimately causes man to sin. Similarly, **Emes**—the Torah—argued that man should not be created, because the yetzer blinds him to the truth. Consequently, he is full of lies.

So, what did HKB"H do? To respond emphatically to both of them, He took **Emes** and cast it down to earth, thereby alluding

to the fact that He was destined to give the Torah to Yisrael down on earth. In keeping with our current discussion, we can suggest an explanation for the wondrous acts of Hashem. He cast **Emes** down to earth, because **Emes** is the Written Law—Torah she'b'chsav—the heavenly gift that HKB"H gave us. In fact, the three letters אמ"ת allude to the letters of the aleph-Beis used to write Torah she'b'chsav. "**Aleph**" is the first letter of the aleph-Beis; "**mem**" is the middle letter; "**tav**" is the last letter.

We know, however, that it is impossible to achieve a true understanding of Torah she'b'chsav without the clarification provided by Torah she'b'al peh. In the Oral Law, the Torah-scholars down on earth utilize the thirteen hermeneutical principles to clarify all the abstruse teachings of the Written Law. This is what prompted HKB"H to cast **Emes** down to earth. He meant to prove to **Emes**—who is synonymous with Torah she'b'chsav—the importance of Yisrael down on earth. Thus, she would realize that her inherent truth would only become apparent through the diligent study of Torah she'b'al peh by Yisrael, the one, unique nation on earth.

This was HKB"H's emphatic response to **Emes's** contention that man did not deserve to be created, because he is full of lies; he is not truthful. Yes, it is true that the yetzer hara and its malevolent, deceitful forces, who oppose and conceal the truth, prevail in this world. Nevertheless, by engaging in the study of Torah she'b'al peh, Yisrael are able to overcome and defeat the yetzer hara. As the Gemara explains (Kiddushin 30b), HKB"H said to Yisrael: הרע ובראתי לו תורה תבלין, ואם אתם עוסקים בתורה אין אתם נמסרים בידו—I have created the yetzer hara, and I have created Torah as its antidote. If you engage in Torah-study, you will not be delivered into its hand. Furthermore, through Torah she'b'al peh, the "emes" of Torah she'b'chsav is revealed. This is the reason the Midrash proves its point from the passuk (Tehillim 85, 12): "אמת מארץ תצמח"—"emes" will sprout from earth. In other words, the "emes" of Torah she'b'chsav will only be revealed and flourish through man's efforts down on earth—through the diligence of scholars studying Torah she'b'al peh.



Our thanks and blessings are given to those who donated for the publication of our weekly dvar Torah for the merit of אחינו בני ישראל

Family Madeb - לעילוי נשמת
their dear mother
Lea bat Virgini ע"ה

Arthur & Randi Luxenberg לזכות
of their wonderful parents, children and grandson
לעילוי נשמת His Father ר' יצחק יהודה בן ר' אברהם ע"ה

To receive the mamarim by email: mamarim@shvileipinchas.com