



KK Holy Blossom, Tishrei 5784, Shabbat Bereshit

## "And God created Adam in God's image"

### בראשית רבה ח, א Midrash Bereshit Rabbah 8:1

"ויאמר אלהים נעשה אדם בצלמנו  
כדמותנו" (בראשית א, כו), [...]

אמר רבי ירמיה בן אלעזר בשעה שברא  
הקדוש ברוך הוא את אדם הראשון,

אנדרוגינוס בראו, הדיא הוא דכתיב  
(בראשית ה, ב) "זכר ונקבה בראם".

אמר רבי שמואל בר נחמן, בשעה שברא  
הקדוש ברוך הוא את אדם הראשון, דיו

פרצופים בראו, ונסרו ועשאו גבים, גב  
לכאן וגב לכאן.

אתיבון ליה והכתיב (בראשית ב, כא): "ויקח  
אחת מצלעתיו", אמר להון מתרין סטרוהי,

היך מה דאת אמר (שמות כו, כ): "ולצלע  
המשכן", דמתרגמינן ולסטר משכנא וגו'.

Said Rabbi Yirmiyah ben Elazar: In the hour when the Holy One created the first human, He created him [as] an androgyne/androgynos, as it is said, "male and female He created them".

Said Rabbi Shmuel bar Nachmani: In the hour when the Holy One created the first human, He created him a double-faced (di-prosopon), and sawed him and made him backs, a back here and a back there, as it is said, "Back and before/ You formed me" [Ps 139:5].

They objected to him: But it says, "He took one of his ribs" [Gn 2:21]! He said to them: [It means] "[one] of his sides", just as you would say, "And for the side of the Tabernacle" [Ex 26:20], which they translate "for the side".

### משנה, ביכורים ד, א Mishnah Bikurim 4:1

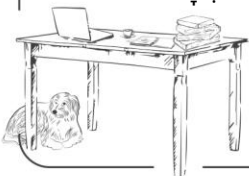
אנדרוגינוס יש בו דרכים שוה לאנשים,  
ויש בו דרכים שוה לנשים, ויש בו דרכים  
שוה לאנשים ונשים, ויש בו דרכים אינו שוה  
לא לאנשים ולא לנשים.

The hermaphrodite is in some ways like men, and in other ways like women. In other ways he is like men and women, and in others he is like neither men nor women.

### משנה, ביכורים ד, ה Mishnah Bikurim 4:5

כיצד אינו שוה לא לאנשים ולא לנשים:  
אין חיבים לא על מכתו ולא על קללתו לא  
כאנשים ולא כנשים, ואינו נערה לא  
כאנשים ולא כנשים, ואם אמר "הריני נזיר  
שזה לא איש ולא אשה" אינו נזיר. רבי  
מאיר אומר: אנדרוגינוס בריה בפני עצמה  
הוא ולא יכלו חכמים להכריע עליו אם  
הוא איש או אשה. אבל טמטום אינו כן,  
פעמים שהוא איש פעמים שהוא אשה:

And in what is he different from both men and women? One does not burn terumah if it came into contact with his discharge, Neither is he liable for entering the temple while impure, unlike men or women. He must not be sold as a Hebrew slave, unlike men or women. He cannot be evaluated, unlike men or women. If one says: "I will be a nazirite, if he is neither a man nor a woman," then he becomes a nazirite. Rabbi Yose says: the hermaphrodite is a



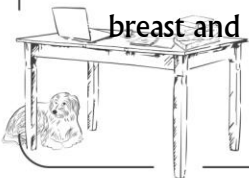


unique creature, and the sages could not decide about him. But this is not so with a tumtum (doubtful), for sometimes he is a man and sometimes he is a woman.

### Plato, *Symposium*, Aristophanes's Speech

For the original human nature was not like the present, but different. The sexes were not two as they are now, but originally three in number; there was man, woman, and the union of the two, having a name corresponding to this double nature, which had once a real existence, but is now lost, and the word "Androgynous" is only preserved as a term of reproach. In the second place, the primeval man was round, his back and sides forming a circle; and he had four hands and four feet, one head with two faces, looking opposite ways, set on a round neck and precisely alike; also four ears, two privy members, and the remainder to correspond. He could walk upright as men now do, backwards or forwards as he pleased, and he could also roll over and over at a great pace, turning on his four hands and four feet, eight in all, like tumblers going over and over with their legs in the air; this was when he wanted to run fast. Now the sexes were three, and such as I have described them; because the sun, moon, and earth are three;—and the man was originally the child of the sun, the woman of the earth, and the man-woman of the moon, which is made up of sun and earth, and they were all round and moved round and round: like their parents. Terrible was their might and strength, and the thoughts of their hearts were great, and they made an attack upon the gods; of them is told the tale of Otys and Ephialtes who, as Homer says, dared to scale heaven, and would have laid hands upon the gods. Doubt reigned in the celestial councils. Should they kill them and annihilate the race with thunderbolts, as they had done the giants, then there would be an end of the sacrifices and worship which men offered to them; but, on the other hand, the gods could not suffer their insolence to be unrestrained.

At last, after a good deal of reflection, Zeus discovered a way. He said: "Methinks I have a plan which will humble their pride and improve their manners; men shall continue to exist, but I will cut them in two and then they will be diminished in strength and increased in numbers; this will have the advantage of making them more profitable to us. They shall walk upright on two legs, and if they continue insolent and will not be quiet, I will split them again and they shall hop about on a single leg." He spoke and cut men in two, like a sorb-apple which is halved for pickling, or as you might divide an egg with a hair; and as he cut them one after another, he bade Apollo give the face and the half of the neck a turn in order that the man might contemplate the section of himself: he would thus learn a lesson of humility. Apollo was also bidden to heal their wounds and compose their forms. So he gave a turn to the face and pulled the skin from the sides all over that which in our language is called the belly, like the purses which draw in, and he made one mouth at the centre, which he fastened in a knot (the same which is called the navel); he also moulded the breast and took out most of the wrinkles, much as a shoemaker might smooth leather upon a last;





he left a few, however, in the region of the belly and navel, as a memorial of the primeval state. After the division the two parts of man, each desiring his other half, came together, and throwing their arms about one another, entwined in mutual embraces, longing to grow into one, they were on the point of dying from hunger and self-neglect, because they did not like to do anything apart; and when one of the halves died and the other survived, the survivor sought another mate, man or woman as we call them, being the sections of entire men or women, and clung to that. They were being destroyed, when Zeus in pity of them invented a new plan: he turned the parts of generation round to the front, for this had not been always their position and they sowed the seed no longer as hitherto like grasshoppers in the ground, but in one another; and after the transposition the male generated in the female in order that by the mutual embraces of man and woman they might breed, and the race might continue; or if man came to man they might be satisfied, and rest, and go their ways to the business of life: so ancient is the desire of one another which is implanted in us, reuniting our original nature, making one of two, and healing the state of man.

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**משנה סנהדרין ד, ה Mishnah Sanhedrin 4:5**

לפיכך נברא אדם יחיד, ללמדך, שכל המאבד נפש אחת מישראל, מעלה עליו הכתוב כאלו אבד עולם מלא. וכל המקים נפש אחת [מישראל], מעלה עליו הכתוב כאלו קים עולם מלא [...]. ולהגיד גדלתו של הקדוש ברוך הוא, שאדם טובע כמה מטבעות בחותם אחד וכלן דומין זה לזה, ומלך מלכי המלכים הקדוש ברוך הוא טבע כל אדם בחותמו של אדם הראשון ואין אחד מהן דומה לחברו. לפיכך כל אחד ואחד חייב לומר, בשבילי נברא העולם. [...]

Therefore, the Human being was created alone, to teach you that anyone who destroys one soul [from the Jewish people], the verse ascribes him as if he destroyed an entire world, and anyone who sustains one soul [from the Jewish people], the verse ascribes him as if he sustained an entire world. And to tell of the greatness of the Holy One, Blessed be He, as a person stamps several coins with one seal, they are all similar to each other. But the supreme King of kings, the Holy One, Blessed be He, stamped all people with the seal of Adam the first, and not one of them is similar to another. Therefore, each and every person is obligated to say: The world was created for me [...]

