

# Losing Eden: The Beginning of Inequality

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Limmud 2022

1. **Genesis 1:27**

And God created humankind in the divine image, creating it in the image of God-creating them male and female.

א. בראשית א' כ"ז

(כז) וַיְבָרֵא אֱלֹהִים אֶת־הָאָדָם בְּצִלְמוֹ  
בְּצֶלֶם אֱלֹהִים בָּרָא אֹתוֹ זָכָר וּנְקֵבָה בָּרָא  
אֹתָם:

2. **Genesis 2:16**

And God commanded the Human, saying, "Of every tree of the garden you are free to eat;

ב. בראשית ב' ט"ז

וַיֹּצֵו ה' אֱלֹהִים עַל־הָאָדָם לֵאמֹר מִכָּל  
עֵץ־הַגָּן אָכֹל תֹּאכַל:

3. **Genesis 2:17**

but as for the tree of knowledge of good and bad, you must not eat of it; for as soon as you eat of it, you shall die."

ג. בראשית ב' י"ז

וַיֹּמַעַן הַדַּעַת טוֹב וָרָע לֹא תֹאכַל מִמֶּנּוּ כִּי  
בַּיּוֹם אֲכָלְהָ מִמֶּנּוּ מוֹת תָּמוּת:

4. **Genesis 3:4-5**

And the serpent said to the woman, “You are not going to die, but God knows that as soon as you eat of it your eyes will be opened and you will be as *elohim* who know good and bad.”

## .ד בראשית ג'ד-ה'

(ד) וַיֹּאמֶר הַנָּחֹשׁ אֶל-הָאִשָּׁה לֹא-מוֹת תָּמָתוּן: (ה) כִּי יֵדַע אֱלֹהִים כִּי בְיוֹם אֲכָלְכֶם מִמֶּנּוּ וְנִפְקְחוּ עֵינֵיכֶם וְהִיִּיתֶם כַּאֲלֹהִים יֹדְעֵי טוֹב וָרָע:

5. **Onkelos Genesis 3:5**

For it is revealed before God that on the day you will eat from it, your eyes will be opened, and you will become as **rulers**(*ravrevin*) who discern good from bad.

## .ה תרגום אונקלוס על בראשית ג'ה'

אֲרִי גְלִי קָדָם ה' אֲרִי בְיוֹמָא דְתִיכְלוֹן מִנָּה וְיִתְפַּתְחוּ עֵינֵינוּ וְיִתְהוֹן כְּרַבְרְבִין חֲפִימִין בֵּין טַב לְבִישׁ:

6. **Genesis 3:15**

I will put enmity  
Between you and the woman,  
And between your offspring and hers;  
They shall strike at your head,  
And you shall strike at their heel.”

## .ו בראשית ג'טו

וְאִיבָהּ | אֲשִׁית בֵּינִיךָ וּבֵין הָאִשָּׁה וּבֵין זְרַעֲךָ וּבֵין זְרַעָהּ הִוא יִשׁוּפְךָ רֹאשׁ וְאַתָּה תִּשׁוּפְנָהּ עֲקֵב:

7. **Sforno on Genesis 3:1**

THE SERPENT-- another word for Satan, which itself is a way of describing the evil urge

## .ז ספורנו על בראשית ג'א'

(א) והנחש הוא שטן הוא יצר הרע.

8. **Genesis 2:23-24**

Then the Adam said,

“This one at last

Is bone of my bones

And flesh of my flesh.

This one shall be called Woman,

For from a man was she taken.” Hence a man leaves his father and mother and clings to his wife, so that they become one flesh.

## .ח בראשית ב'כג-כ"ד

(כג) וַיֹּאמֶר הָאָדָם נָתַת הַפֶּעַם עֲצָם מִעֲצָמִי וּבָשָׂר מִבָּשָׂרִי לְזֹאת יִקְרָא אִשָּׁה כִּי מֵאִישׁ לִקְחָהּ זֹאת: (כד) עַל-כֵּן יַעֲזֹב-אִישׁ אֶת-אָבִיו וְאֶת-אִמּוֹ וְדָבַק בְּאִשְׁתּוֹ וְהָיוּ לְבָשָׂר אֶחָד:

9. **Philip Roth, *Goodbye Columbus*, 1959**

.5

"Brenda, I want to ask you something ..."

She yanked the blanket with the big O on it over to us and sat down.

"What?" she said.

"I know this is out of the blue, though really it's not ... I want you to buy a diaphragm. To go to a doctor and get one."

She smiled. "Don't worry, sweetie, we're careful. Everything is okay."

"But that's the safest."

"We're safe. It'd be a waste."

"Why take chances?"

"But we aren't. How many things do you need."

"Honey, it isn't bulk I'm interested in. It's not even safety," I added.

"You just want me to own one, is that it? Like a walking stick, or a pith helmet—"

"Brenda, I want you to own one for ... for the sake of pleasure."

"Pleasure? Whose? The doctor's?"

"Mine," I said.

She did not answer me, but rubbed her fingers along the ridge of her collarbone to wipe away the tiny globes of perspiration that had suddenly formed there.

"No, Neil, it's silly."

"Why?"

"Why? It just is."

"You know why it's silly, Brenda—because I asked you to do it?"  
"

That's sillier."

"If you asked me to buy a diaphragm we'd have to go straight to the Yellow Pages and find a gynecologist open on Saturday afternoon."

"I would never ask you to do that, baby."

"It's the truth," I said, though I was smiling.  
"It's the truth."

"It's not," she said, and got up and walked over to the basketball court, where she walked on the white lines that Mr. Patimkin had laid the day before.

"Come back here," I said.

"Neil, it's silly and I don't want to talk about it."

"Why are you being so selfish?"

"Selfish? You're the one who's being selfish.  
It's your pleasure..."

"That's right. My pleasure. Why not!"

"Don't raise your voice."

"Then get the hell over here," I said.

She walked over to me, leaving white footprints on the grass. "I didn't think you were such a creature of the flesh," she said.

"Didn't you?" I said. "I'll tell you something that you ought to know. It's not even the pleasures of the flesh I'm talking about."

"Then frankly, I don't know what you're talking about. Why you're even bothering. Isn't what we use sufficient?"

"I'm bothering just because I want you to go to a doctor and get a diaphragm. That's all. No explanation. Just do it. Do it because I asked you to."

"You're not being reasonable—"

"Goddamit, Brenda!"

"Goddamit yourself!" she said and went up into the house.

10. **Genesis 3:17-19**

To Adam [God] said, "Because you did as your wife said and ate of the tree about which I commanded you, 'You shall not eat of it,' Cursed be the ground because of you. By hard labor shall you eat of it all the days of your life: Thorns and thistles shall it sprout for you. But your food shall be the grasses of the field; by the sweat of your brow shall you get bread to eat, until you return to the ground— For from it you were taken. For dust you are, and to dust you shall return."

11. **Genesis 3:16**

And to the woman [God] said,  
"I will greatly expand  
Your hard labor—and your pregnancies;

י. **בראשית ג' י"ז-י"ט**

(יז) וּלְאָדָם אָמַר כִּי־שָׁמַעְתָּ לְקוֹל אִשְׁתְּךָ וְתָאֵכַל מִן־הָעֵץ אֲשֶׁר צִוִּיתִיךָ לֵאמֹר לֹא תֹאכַל מִמֶּנּוּ אֲרוּרָה הָאֲדָמָה בְּעִבּוּרְךָ בְּעֲצָבוֹן תֹּאכְלֶנָּה כָּל יְמֵי חַיֶּיךָ: (יח) וְקוֹץ וְדִרְדָּר תַּצְמִיחַ לָךְ וְאָכַלְתָּ אֶת־עָשָׂב הַשָּׂדֶה: (יט) בְּזֵעַת אַפֶּיךָ תֹּאכַל לֶחֶם עַד שׁוּבְךָ אֶל־הָאֲדָמָה כִּי מִמֶּנָּה לָקַחְתָּ כִּי־עָפָר אָתָּה וְאֶל־עָפָר תָּשׁוּב:

יא. **בראשית ג' ט"ז**

אֶל־הָאִשָּׁה אָמַר הִרְבָּה אֲרֻבָּה עֲצָבוֹנְךָ וְהִרְבָּה בְּעָצֶב תֵּלְדִי בָנִים וְאֶל־אִישְׁךָ

In hardship shall you bear children.  
Yet your urge shall be for your husband,  
And he shall rule over you.”

תְּשׁוּקַתְךָ וְהוּא יִמְשָׁלְכָּךְ: {ס}

12. **Genesis 4:1-2**

Now Adam knew his wife Eve, and she conceived and bore Cain, saying, “I have gained a person with the help of God She then bore his brother Abel. Abel became a keeper of sheep, and Cain became a tiller of the soil.

יב. **בראשית ד':א'-ב'**

(א) וַהֲאָדָם יָדַע אֶת-חַוָּה אִשְׁתּוֹ וַתַּהַר וַתֵּלֶד אֶת-קַיִן וַתֹּאמֶר קָנִיתִי אִישׁ אֶת-ה':  
(ב) וַתִּסֶּף לָלֶדֶת אֶת-אָחִיו אֶת-הָבֶל וַיְהִי-הֶבֶל רֹעֵה צֹאן וְקַיִן הָיָה עֹבֵד אֲדָמָה:

13. **Genesis 4:3-4**

In the course of time, Cain brought an offering to God from the fruit of the soil; and Abel, for his part, brought the choicest of the firstlings of his flock. God paid heed to Abel and his offering,

יג. **בראשית ד':ג'-ד'**

(ג) וַיְהִי מִקֵּץ יָמִים וַיָּבֵא קַיִן מִפְרֵי הָאֲדָמָה מִנְחָה לָּהּ: (ד) וְהָבֶל הֵבִיא גַם-הוּא מִבְכּוֹרוֹת צֹאנוֹ וּמִחֲלִבְהֶן וַיִּשַׁע ה' אֶל-הָבֶל וְאֶל-מִנְחָתוֹ:

14. **Rashi on Genesis 4:3:1**

OF THE FRUIT OF THE GROUND —of the worst fruits (Genesis Rabbah 22:5)

יד. **רש"י על בראשית ד':ג':א'**

מפרי האדמה. מן הגרוע.

15. **Genesis 4:5-7**

but to Cain and his offering [God] paid no heed. Cain was much distressed and his face fell. And God said to Cain, “Why are you distressed, And why is your face fallen? Surely, if you do right, there is uplift. But if you do not do right sin couches at the door. Its urge is toward you, yet you can be its master.”

טו. **בראשית ד':ה'-ו'**

(ה) וְאֶל-קַיִן וְאֶל-מִנְחָתוֹ לֹא שָׁעָה וַיַּחַר לְקַיִן מְאֹד וַיִּפְּלוּ פָנָיו: (ו) וַיֹּאמֶר ה' אֶל-קַיִן לָמָּה חָרָה לָךְ וְלָמָּה נָפְלוּ פָנֶיךָ: (ז) הֲלוֹא אִם-תֵּיטִיב שְׂאֵת וְאִם לֹא תֵיטִיב לַפֶּתַח חַטָּאת רֹבֵץ וְאֵלֶיךָ תְּשׁוּקָתוֹ וְאַתָּה תִּמְשָׁל-בּוֹ:

16. **Genesis 4:8**

And Cain said to his brother Abel ... and when they were in the field, Cain set upon his brother Abel and killed him.

טז. **בראשית ד':ח'**

וַיֹּאמֶר קַיִן אֶל-הָבֶל אָחִיו וַיְהִי בִּהְיוֹתָם בַּשָּׂדֶה וַיִּקֶּם קַיִן אֶל-הָבֶל אָחִיו וַיַּהַרְגֵהוּ:

17. **Genesis 4:9**

God said to Cain, "Where is your brother Abel?" And he said, "I do not know. Am I my brother's keeper?"

יז. **בראשית ד'ט'**

וַיֹּאמֶר ה' אֶל-קַיִן אַי הֶבֶל אָחִיךָ וַיֹּאמֶר  
לֹא יָדַעְתִּי הֲשֹׁמֵר אָחִי אָנֹכִי:

18. **Genesis 4:12**

(12) If you till the soil, it shall no longer yield its strength to you. You shall become a ceaseless wanderer on earth."

יח. **בראשית ד'י"ב**

(יב) כִּי תַעֲבֹד אֶת-הָאֲדָמָה לֹא-תִסְפֶּה  
תַּת-כַּחֲזָהּ לָךְ נָע וְנָד תִּהְיֶה בָאָרֶץ:

19. **Genesis 4:17**

Cain knew his wife, and she conceived and bore Enoch. And he then founded a city, and named the city after his son Enoch.

יט. **בראשית ד'י"ז**

(יז) וַיֵּדַע קַיִן אֶת-אִשְׁתּוֹ וַתְּהַר וַתֵּלֶד  
אֶת-חֲנוֹךְ וַיְהִי בִנָּהּ עִיר וַיִּקְרָא שֵׁם הָעִיר  
כְּשֵׁם בְּנוֹ חֲנוֹךְ:

20. J.J. Rousseau, *Discourse on the Origin of Inequality* (1755)

כ.

"The first person who, having enclosed a plot of land, took it into his head to say, 'This is mine,' and found people simple enough to believe him, was the true founder of civil society"

21. **Genesis 4:18-22**

To Enoch was born Irad, and Irad begot Mehujael, and Mehujael begot Methusael, and Methusael begot Lamech. Lamech took to himself two wives: the name of the one was Adah, and the name of the other was Zillah. Adah bore Jabal; he was the ancestor of those who dwell in tents and amidst herds. And the name of his brother was Jubal; he was the ancestor of all who play the lyre and the pipe. As for Zillah, she bore Tubal-cain, who forged all implements of copper and iron. And the sister of Tubal-cain was Naamah.

כא. **בראשית ד'י"ח-כ"ב**

(יח) וַיֵּלֶד לְחֲנוֹךְ אֶת-עִירָד וְעִירָד יָלַד  
אֶת-מְחֻיָּאֵל וּמְחֻיָּאֵל יָלַד אֶת-מֶתוּשָׁאֵל  
וּמֶתוּשָׁאֵל יָלַד אֶת-לָמֶךְ: (יט) וַיִּקַּח-לָוּ לְמָדָה  
שְׁתֵּי נָשִׁים שֵׁם הָאֶחָת עֲדָה וְשֵׁם הַשֵּׁנִית  
צִלָּה: (כ) וַתֵּלֶד עֲדָה אֶת-יָבֵל הוּא הָיָה  
אֲבִי יֹשֵׁב אֲהֶל וּמִקְנָה: (כא) וְשֵׁם אָחִיו  
יֹבֵל הוּא הָיָה אֲבִי כָל-תַּפֵּשׁ כְּנֹור וְעֹגָב:  
(כב) וְצִלָּה גַם-הָיָה יֹלְדָה אֶת-תּוּבֵל-קַיִן  
לְטֵשׁ כָּל-חֲרָשׁ נְחָשֶׁת וּבָרָזל וְנָחָת  
תּוּבֵל-קַיִן נָעֲמָה:

22. **Genesis 6:11**

The earth became corrupt before God; the earth was filled with theft.

**בראשית ו'י"א**

כב.

וַתִּשְׁחָת הָאָרֶץ לִפְנֵי הָאֱלֹקִים וַתִּמָּלֵא  
הָאָרֶץ חֲמָס:

23. **Genesis 6:5-7**

God saw how great was human wickedness on earth—how every plan devised by the human mind was nothing but evil all the time. And God regretted having made humankind on earth. With a sorrowful heart, God said, “I will blot out from the earth humankind whom I created—humans together with beasts, creeping things, and birds of the sky; for I regret that I made them.”

**בראשית ו'ה'-ז'**

כג.

(ה) וַיַּרְא ה' כִּי רַבָּה רָעַת הָאָדָם בָּאָרֶץ  
וְכָל-יֹצֵר מַחְשַׁבַת לְבָו רָע כָּל-הַיּוֹם: (ו)  
וַיִּנָּחֵם ה' כִּי-עָשָׂה אֶת-הָאָדָם בָּאָרֶץ  
וַיִּתְעַצֵּב אֶל-לְבָבוֹ: (ז) וַיֹּאמֶר ה' אִמְחֶה  
אֶת-הָאָדָם אֲשֶׁר-בָּרָאתִי מֵעַל פְּנֵי הָאֲדָמָה  
מֵאָדָם עַד-בְּהֵמָה עַד-רֶמֶשׂ וְעַד-עוֹף  
הַשָּׁמַיִם כִּי נִחַמְתִּי כִּי עָשִׂיתִם:

24. **Genesis 6:8-9**

(8) But Noah found favor with God (9) This is the line of Noah.—Noah was a righteous man; he was blameless in his age; Noah walked with God.

**בראשית ו'ח'-ט'**

כד.

(ח) וַנֹּחַ מָצָא חֵן בְּעֵינֵי ה': {פ}  
(ט) אֵלֶּה תּוֹלְדֹת נֹחַ נֹחַ אִישׁ צַדִּיק תָּמִים  
הָיָה בְּדֹרֹתָיו אֶת-הָאֱלֹקִים הִתְהַלָּךְ-נֹחַ:



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