



"MAN'S EFFECT ON CREATION"

Farbrenge – 11 Nissan, 5744-1984

Something which, by nature, can be planted and sprout into a "fruit tree which bears seeds by its species," which will, in turn, grow into other seed-producing trees; such a thing is truly infinite.

True, it is just one single seed. However, this one tiny seed's potential is not merely a probability, nor is it a miracle: If it is planted in the correct manner, and in the correct place, it will naturally grow into a fruit-bearing tree, or grain, which will in turn continue to produce on and on until the end of time, and beyond.

When did this first begin? The objects created on the first day were very lofty. They are described in the Midrash, and in the text itself. For instance, on the first day G-d created light, with all its implied meaning and significance.

Yet light does not reproduce "its own kind." Heaven and earth, as well: Heaven does not reproduce new heavens, nor does the earth create new earths. The same is true of all that was created on the first two days.

On the third day, however, "which was doubly good" —on the first day of creation G-d said only once "it was good," but on Tuesday He said it twice— G-d infused the earth with the ability to sprout "fruit trees bearing seeds according to their species," "let the earth sprout vegetation." It was then that a single seed was given an element of the infinite.

This happened again on the fifth day, when G-d created fish and animals, which also reproduce.

Yet, all of this was eclipsed on the sixth day, when G-d created man. The sixth day is also "twice good," but it has the additions, "behold it was very good." Human beings too, are commanded to "reproduce and multiply, fill the earth and conquer it."

In that aspect, there appears to be no difference between the reproduction of plants, fish, and animals, to that of human beings. There is, however, a clear and obvious difference.

G-d gave man intellect, with which he can creatively affect the growth of the vegetation and fruits, causing their reproduction to be incomparably greater. In addition to the vegetable kingdom's own ability to reproduce, man's actions can bring changes and improvements through which they produce even more fruit.

Since on the sixth day G-d created man with a G-dly intellect, he is able to use that intellect for good. Then, in addition to "reproduce, multiply, and fill the world," man is also able to



פרשת תולדות

“conquer it”: He is able to take the entire world with all of its natural laws and make it better and bigger, deeper and broader.

Torah relates: When Yitzchak came along and sowed —it was during a “hard year” —a bad time, and a “hard land” —a bad place, which, according to the laws of nature, only a small harvest should have resulted from such a planting.

However, it was Yitzchak who planted, and his intent was for charitable purposes. He wasn't planting for himself. He was planting in order to fulfill the instruction he had received from Avraham, who “commanded his sons and his household to perform charity.”

That is why when it says “And Yitzchak sowed,” the Pirkei D'Rabbi Elazar tells us: “Why is Yitzchak himself involved in sowing? Because it was for the sake of charity, ‘sow charity.’” As a result, “G-d blessed him.” Although the nature of the place and time should only have produced limited results, G-d's blessing caused him to reap “one hundredfold.”

We see this in our experience, as well. When a person uses his intellect for the good of civilization, for bettering the world, in a manner permitted by the Torah, of course, and not, Heaven forbid, otherwise —he positively affects vegetation and trees, animals and fish.

That in addition to their own, natural, infinite potential, man, the creation of the sixth day, increases their potential a hundredfold.

