

חומש עם רש"י • בראשית • שני

Complete Word-for-Word Interlinear • Navy & Gold Edition

BERESHIT • 2ND ALIYAH

CHAPTER PREVIEW

In this aliyah, we learn about the creation of Adam HaRishon and the beautiful world Hashem prepared for him. The Torah describes how the earth was waiting for rain because there was no human yet to work the ground and daven for it, showing us the deep connection between man and the creation. Hashem then forms Adam from the dust of the earth, blows a neshama of life into him, and places him in the beautiful Gan Eden.

We also learn about the rivers that flow out of Eden to water the world, and the special job Hashem gives to Adam to work and guard the garden. Hashem gives Adam his very first mitzvah, commanding him not to eat from the Etz HaDaas, and then declares that it is not good for man to be alone, setting the stage to create a helper for him.

All introductions, summaries, and contextual notes are the editor's commentary and are not part of the original text.

פסוק א

Pasuk 1

אלה תולדות השמים והארץ בהבראם ביום עשות יהוה אלהים
God Hashem making on the day of when they were and the earth the heavens the products of These are created

ארץ ושמים:
and heaven earth

רש"י

אלה. האמורים למעלה:
above that are mentioned These

רש"י

תולדות השמים והארץ בהבראם ביום עשות ה'. למדך שכלם
that all of them it teaches you Hashem making on the day of when they were created and the earth the heavens The generations of
נבראו בראשון. דבר אחר בהבראם, בה' בראם, שנ' ביה
for in Yah as it is said He created them with the letter Heh when they were created explanation Another on the first were created
ה' צור עולמים ישעיהו כ"ו, ב'ב' אותיות הללו של השם יצר שני
two He formed the Name of these letters with two 26 Yeshayahu worlds is the Rock of Hashem
עולמים, ולמדך כאן שהעולם הזה נברא בה"א, רמז שירדו למטה
below that they will descend a hint with the letter Heh was created this that the world here and it teaches you worlds
לראות שחת כה"א זאת שסתומה מכל צדדים ופתוחה למטה לרדת דרך
by way of to descend at the bottom and open sides from all which is closed this like the letter Heh the pit to see
שם:
there

וְכָל שִׁיחַ הַשָּׂדֶה טָרָם יִהְיֶה בָּאָרֶץ וְכָל עֵשֶׂב הַשָּׂדֶה טָרָם יִצְמַח כִּי
for had sprouted not yet the field herb of and every in the earth was not yet the field shrub of And every
לֹא הִמְטִיר יְהוָה אֱלֹהִים עַל הָאָרֶץ וְאָדָם אֵין לַעֲבֹד אֶת הָאֲדָמָה:
the ground — to till there was none and man the earth upon God Hashem had caused rain not

רש"י

טָרָם יִהְיֶה בָּאָרֶץ. כָּל טָרָם שֶׁבְּמִקְרָא לְשׁוֹן עַד לֹא הוּא, וְאֵינּוּ לְשׁוֹן
an expression of and it is not it yet not is an expression of that is in Scripture terem Every in the earth was Not yet
קִדְּם, וְאֵינּוּ נִפְעַל לִזְמַר הַטָּרִים, כִּאֲשֶׁר יֹאמַר הַקִּדְּמִים וְזֶה מוֹכִיחַ, וְעוֹד
and another proves and this hikdim one would say as hitrim to say be made a verb and it cannot before
אַחֵר כִּי טָרָם תִּירָאוֹן שְׁמוֹת ט עֲדִין לֹא תִירָאוֹן, וְאַף זֶה תִּפְרֹשׁ עֲדִין לֹא הָיָה
was not still you must explain this and even do you fear not still 9 Shemos do you fear not yet that besides
בָּאָרֶץ, כְּשֶׁנִּגְמְרָה בְּרִיאַת הָעוֹלָם בְּשֵׁשִׁי קִדְּם שֶׁנִּבְרָא אָדָם, וְכָל עֵשֶׂב
herb of and every man that was created before on the sixth the world the creation of when was completed in the earth
הַשָּׂדֶה טָרָם יִצְמַח, עֲדִין לֹא צָמַח, וּבִג' שֶׁכָּתוּב תּוֹצֵא הָאָרֶץ, לֹא
they did not the earth let bring forth where it is written and on the third grown not still grown had not yet the field
יָצְאוּ, אֲלָא עַל פֶּתַח קִרְקַע עָמְדוּ עַד יוֹם שֵׁשִׁי:
sixth the day until they stood the ground the opening of at but come forth

רש"י

כִּי לֹא הִמְטִיר. וּמַ"ט לֹא הִמְטִיר? לְפִי שְׂאָדָם אֵין לַעֲבֹד אֶת הָאֲדָמָה,
the ground — to work was not that man because He caused rain not and what is the reason He caused rain not Because
וְאֵין מִכִּיר בְּטוֹבָתָם שֶׁל גְּשָׁמִים, וּכְשָׁפָא אָדָם וַיֵּדַע שֶׁהֵם צָרִיךְ
are a need that they and he knew Adam and when came rains of the goodness recognizing and there was no one
לְעוֹלָם, הַתְּפַלֵּל עֲלֵיהֶם וַיִּרְדּוּ וַצִּמְחוּ הָאֵילָנוֹת וְהַדְּשָׁאִים:
and the herbs the trees and sprouted and they descended for them he prayed for the world

רש"י

ה' אלהים. ה' הוא שְׁמוֹ, אֱלֹהִים שֶׁהוּא שְׁלִיט וְשׁוֹפֵט עַל כָּל, וְכֵן
and so all over and Judge is Ruler signifies that He Elohim His Name is Hashem Elohim Hashem
פְּרוּשׁ זֶה בְּכָל מְקוֹם לְפִי פְּשוּטוֹ, ה' שֶׁהוּא אֱלֹהִים:
God who is Hashem its plain sense according to place in every this the meaning of

וְאֵד יַעֲלֶה מִן הָאָרֶץ וְהִשְׁקָה אֶת כָּל פְּנֵי הָאֲדָמָה:
the ground the face of all of — and water the earth from would ascend and a mist

רש"י

וְאֵד יַעֲלֶה. לְעֵנִין בְּרִיאָתוֹ שֶׁל אָדָם, הִעֲלָה הַתְּהוֹם וְהִשְׁקָה עֲנָנִים
clouds and watered the deep He brought up Adam of of His creation regarding the matter went up And a mist

לְשֵׁרוֹת הָעֶפֶר וַנִּבְרָא אָדָם, כְּגִבֹּל זֶה, שְׁנוֹתָן מִיָּם וְאַחֲ"כַּ לָּשׂ אֶת הָעֶסָה,
the dough — kneads and afterwards water who puts in this like a kneader man and was created the dust to moisten

אֵף כָּאֵז, וְהִשְׁקָה, וְאַחֲ"כַּ וַיִּצֹר:
He formed and afterwards He watered here so

פסוק ד

Pasuk 4

וַיִּצֹר יְהוָה אֱלֹהִים אֶת הָאָדָם עֹפֶר מִן הָאֲדָמָה וַיִּפַּח בְּאַפִּיו
into his nostrils and He blew the ground from dust the man — God Hashem And He formed
נִשְׁמַת חַיִּים וַיְהִי הָאָדָם לְנֶפֶשׁ חַיָּה:
living a soul the man and he became life the breath of

רש"י

וַיִּצֹר. שְׁתֵּי יִצִּירוֹת, יִצִּירָה לְעוֹלָם הַזֶּה וַיִּצִּירָה לְתַחֲיִית הַמֵּתִים, אָבֹל
but the dead for resurrection of and a formation this for the world a formation formations two And He formed
בְּבִהְמָה שְׂאִינָה עוֹמֶדֶת לְדִין לֹא נִכְתָּב בִּיצִירָתָהּ שְׁנֵי יוֹדֵי"ן:
yods two in its formation was written not for judgment standing which is not regarding the animal

רש"י

עֹפֶר מִן הָאֲדָמָה. צָבַר עֹפֶרוֹ מִכָּל הָאֲדָמָה מֵאַרְבַּע רוּחוֹת, שֶׁכָּל מְקוֹם שְׂיָמוֹת
that he dies place so that any directions from four the earth from all of his dust He gathered the earth from dust
שָׁם תֵּהָא קוֹלְטָתוֹ לְקִבּוּרָה. ד"א נָטַל עֹפֶרוֹ מִמְּקוֹם שֶׁנֶּאֱמַר בּוֹ מִזְבֵּחַ
an altar of about it that is said from the place his dust He took another explanation for burial receive him it will there
אֲדָמָה תַעֲשֶׂה לִּי שְׂמוֹת כ', הַלֵּוְאִי תִהְיֶה לוֹ כַּפָּרָה וַיּוּכַל לַעֲמֹד:
to endure and he can an atonement for him it will be would that 20 Shemos for Me you shall make earth

רש"י

וַיִּפַּח בְּאַפִּיו. עָשָׂאוֹ מִן הַתַּחְתּוֹנִים וּמִן הָעֲלִיּוֹנִים, גּוֹף מִן הַתַּחְתּוֹנִים
the lower beings from a body the upper beings and from the lower beings from He made him into his nostrils And He breathed
וַנִּשְׁמָה מִן הָעֲלִיּוֹנִים, לְפִי שְׁפִיּוֹם רִאשׁוֹן נִבְרָאוּ שָׁמַיִם וָאָרֶץ, בַּשְּׁנִי בָּרָא
He created on the second and earth heaven were created first that on day because the upper beings from and a soul
רָקִיעַ לְעֲלִיּוֹנִים, בְּשִׁלְיָשִׁי תִרְאָה הִיבָשָׁה לַתַּחְתּוֹנִים, בְּרַבִּיעִי בָּרָא מְאֻרוֹת
luminaries He created on the fourth for the lower beings the dry land let appear on the third for the upper beings a firmament
לְעֲלִיּוֹנִים, בַּחֲמִישִׁי יִשְׂרָצוּ הַמַּיִם לַתַּחְתּוֹנִים, הַזְקָק בְּשִׁשִּׁי לְבְרָאוֹת בּוֹ
on it to create on the sixth He was needed for the lower beings the waters let swarm on the fifth for the upper beings
בְּעֲלִיּוֹנִים וּבַתַּחְתּוֹנִים, וְאִם לֹא יֵשׁ קִנְאָה בְּמַעֲשֵׂה בְרָאשִׁית, שְׂיִהְיוּ אֵלֵינוּ
these that would be Creation in the work of envy there is not and if and of the lower beings of the upper beings
רַבִּים עַל אֵלֵינוּ בְּבְרִיאַת יוֹם אֶחָד:
one day in the creation of these over greater

רש"י

לְנֶפֶשׁ חַיָּה. אֵף בְּהֵמָה וְחַיָּה נִקְרְאוּ נֶפֶשׁ חַיָּה, אֵף זֶה שֶׁל אָדָם חַיָּה שֶׁבְּכָלָן,
of all of them is living man of this but living soul were called and beasts cattle also living To a soul
שֶׁנֶּתּוּסָף בּוֹ דַּעַה וְדְבוּר:
and speech understanding to him because was added

וַיִּטֵּעַ יְהוָה אֱלֹהִים גֵּן בְּעֵדֶן מִקְדָּם וַיִּשֶׂם שָׁם אֶת הָאָדָם אֲשֶׁר
whom the Human — there and He placed from the east in Eden a garden God Hashem And planted

יָצַר:

He had fashioned

רש"י

מקדם. בְּמִזְרְחוֹ שֶׁל עֵדֶן נָטַע אֶת הַגֵּן. וְאִם תֹּאמַר, הֲרִי כָכָר כָּתַב וַיִּבְרָא אֶת
— and He created it wrote already behold you say and if the garden — He planted Eden of in the east eastward
הָאָדָם וְגו', רֵאִיתִי בְּבִרְיָתָא שֶׁל ר"א בְּנוֹ שֶׁל ר' יוֹסִי הַגָּלִילִי מל"ב מְדוֹת
rules of thirty-two the Galilean Yose Rabbi of son Rabbi Eliezer of in the Baraita Isaw etc. the man
שֶׁהַתּוֹרָה נִדְרָשֶׁת, וְזוֹ אַחַת מֵהֶן, כָּלֵל שֶׁלְאַחֲרָיו מַעֲשֵׂה הוּא כְּרִטּוֹ שֶׁל
of is the detail it an action that after it a general statement of them is one and this is expounded that the Torah
רִאשׁוֹן, וַיִּבְרָא אֶת הָאָדָם זֶהוּ כָלֵל, סֵתָם בְּרִיאָתוֹ מֵהֵיכָן
from where his creation it left unexplained a general statement this is the man — and He created the first

וְסֵתָם מַעֲשָׂיו, חֲזַר וּפִרְשׁ וַיִּיצֹר ה' אֱלֹהִים וְגו', וַיִּצְמַח
and He caused to grow etc. God Hashem and He formed and explained it returned His actions and it left unexplained
לוֹ גֵן עֵדֶן וַיִּנְיַחְהוּ בְּגֵן עֵדֶן וַיִּפֹּל עָלָיו תַּרְדֵּמָה, הַשּׁוֹמֵעַ
one who hears a deep sleep upon him and He caused to fall Eden in the garden of and He placed him Eden the garden of for him
סְבוּר שֶׁהוּא מַעֲשֵׂה אַחֵר, וְאִינוּ אֶלָּא כְּרִטּוֹ שֶׁל רִאשׁוֹן; וְכֵן אֵצֶל הַבְּהֵמָה
the animal regarding and likewise the first of the detail except but it is not different an account that it is might think
חֲזַר וְכָתַב וַיִּיצֹר ה' וְגו' מִן הָאֲדָמָה כָּל חַיַּת הַשָּׂדֶה, כְּדִי לְפַרֵשׁ
to explain in order the field beast of every the ground from etc. Hashem and He formed and wrote it returned
וַיָּבֵא אֶל הָאָדָם לְקִרְוֹת שֵׁם וּלְלַמֵּד עַל הָעוֹפוֹת שֶׁנִּבְרְאוּ מִן הַרְקָק:
the swamp from that they were created the birds concerning and to teach names to call the man to and He brought

וַיִּצְמַח יְהוָה אֱלֹהִים מִן הָאֲדָמָה כָּל עֵץ נֹחֵמַד לְמַרְאֶה וְטוֹב
and good to the sight pleasant tree every the ground from God Hashem And He caused to
grow

לְמֵאֱכָל וְעֵץ הַחַיִּים בְּתוֹךְ הַגֵּן וְעֵץ הַדַּעַת טוֹב וְרָע:
and evil good knowledge of and the tree of the garden in the midst of life and the tree of for food

רש"י

ויצמח. לְעֵנִין הַגֵּן הַכָּתוּב מְדַבֵּר:
speaks the verse the garden with reference to And He caused to grow

רש"י

בתוך הגן. בְּאֶמְצַע:
in the center the garden In the midst of

וְנָהָר יֵצֵא מֵעֵדֶן לְהִשְׁקוֹת אֶת הַגֶּן וּמִשָּׁם יִפְרֹד וְהָיָה לְאַרְבָּעָה
into four and becomes it divides and from there the garden — to water from Eden goes out And a river

רָאשִׁים:
branches

פסוק ח

שֵׁם הָאֶחָד פִּישׁוֹן הוּא הַסָּבִב אֶת כָּל אֶרֶץ הַחַוִּילָה אֲשֶׁר שָׁם
there is where Havilah the land of all of — the one surrounding it is Pishon the first The name of

הַזָּהָב:
the gold

רש"י

פִּישׁוֹן. הוּא נִילוֹס נָהָר מִצְרַיִם, וְעַל שֵׁם שְׁמִימִיו מִתְּבַרְכִּין וְעוֹלִין וּמִשְׁקִין אֶת
— and water and rise are blessed that its waters account of and on Mitzrayim the river of the Nile it is Pishon
הָאֶרֶץ נִקְרָא פִּישׁוֹן כְּמוֹ וּפָשׁוּ פָרָשָׁיו חֲבֻקוֹק א' ד"א פִּישׁוֹן, שֶׁהוּא
because it Pishon another explanation chapter 1 Chavakuk their horsemen and increased like Pishon it is called the land
מִגִּדְל פִּשְׁתָּן, שְׁנֵאמַר עַל מִצְרַיִם יִשְׁעִיהוּ י"ט וּבִשׁוּ עֲבָדֵי פִשְׁתִּים:
flax they that work and they shall be ashamed chapter 19 Yeshayahu Mitzrayim concerning as it is said flax grows

פסוק ט

וַיִּזְהַב הָאֶרֶץ הַהוּא טוֹב שֵׁם הַבְּדֵלָח וְאֶבֶן הַשֹּׁהַם:
the shoham and the stone of is the bdellium there is good that the land and the gold of

פסוק י

וְשֵׁם הַנָּהָר הַשֵּׁנִי גִיחוֹן הוּא הַסּוֹבֵב אֶת כָּל אֶרֶץ כּוּשׁ:
Cush the land of all of — the one that surrounds it is Gihon the second the river And the name of

רש"י

גִּיחוֹן. שֶׁהָיָה הוֹלֵךְ וְהוֹמָה, וְהִמְקִתוֹ גְּדוֹלָה מְאֹד, כְּמוֹ כִּי יִגַּח שְׁמוֹת כ"א , שְׁמִנְגַח
that it goes 21 Shemos it goes if like very is great and its roar and roaring going that it was Gichon
וְהוֹלֵךְ וְהוֹמָה:
and roars and goes

פסוק יא

וְשֵׁם הַנָּהָר הַשְּׁלִישִׁי חִידְקֵל הוּא הַהֹלֵךְ קִדְמַת אַשּׁוּר וְהַנָּהָר הָרְבִיעִי
the fourth and the river Ashur east of flows it Chidekel the third the river And the name of

הוא פֶּרֶת:

Peras is

רש"י

חֲדַקְלָא. שְׁמִימֵיו חֲדִין וְקָלִין:

and light are sharp because its waters Chidekel

רש"י

פֶּרֶת. שְׁמִימֵיו פָּרִין וְרָבִין וּמְבָרִין אֶת הָאָדָם: כּוּשׁ וַאֲשׁוּר. עֲדִין לֹא הָיוּ,

were not still and Ashur Cush man — and make healthy and multiply are fruitful because its waters Euphrates

וְכָתַב הַמִּקְרָא עַל שֵׁם הָעֵתִיד:

the future name of by the Scripture and wrote

רש"י

קִדְמַת אַשּׁוּר. לְמִזְרְחָהּ שֶׁל אַשּׁוּר:

Ashur of to the east Ashur East of

רש"י

הוא פֶּרֶת. הַחֲשׁוֹב עַל כָּלָם, הַנִּזְכָּר עַל שֵׁם א"י:

Eretz Yisrael the name of in connection with which is mentioned all of them over the most important is Euphrates It

פסוק יב

Pasuk 12

וַיִּקַּח יְהוָה אֱלֹהִים אֶת הָאָדָם וַיִּנָּחֵהוּ בְּגֶן עֵדֶן לְעִבְדָּהּ וּלְשֹׁמְרָהּ:

and to guard it to till it Eden in the garden of and He placed him the man — God Hashem And took

רש"י

וַיִּקַּח. לָקָחוּ בְּדִבְרֵים נְאֻמִּים וּפְתָחוּ לְפָנֶיךָ בְּרֵאשִׁית רַבָּה :

Rabbah Bereishis to enter and persuaded him pleasant with words he took him And he took

פסוק יג

Pasuk 13

וַיֹּצֵו יְהוָה אֱלֹהִים עַל הָאָדָם לֵאמֹר מִכָּל עֵץ הָגֶן אָכַל תֹּאכֵל:

you shall eat surely the garden tree of from every saying the man upon God Hashem And commanded

פסוק יד

Pasuk 14

וּמֵעֵץ הַדַּעַת טוֹב וָרָע לֹא תֹאכַל מִמֶּנּוּ כִּי בְּיוֹם אָכַלְךָ

your eating on the day of for from it eat you shall not and bad good the knowledge of and from the tree of

מִמֶּנּוּ מוֹת תָּמוּת:

you shall die surely from it

פסוק טו

וַיֹּאמֶר יְהוָה אֱלֹהִים לֹא טוֹב הָיִית הָאָדָם לְבַדּוֹ אֶעֱשֶׂה לוֹ עֲזָר

a helper for him I will make by himself the man the being of good not God Hashem And said

כְּנֶגְדּוֹ:

corresponding to him

רש"י

לֹא טוֹב הָיִית וּגו'. שֶׁלֹּא יֵאמְרוּ שְׁתֵּי רְשׁוּיֹת הֵן, הַקֶּבֶ"ה יְחִיד

is unique the Holy One blessed be there are authorities two they will say so that not etc. the being of good Not He

בְּעֲלִיּוֹנִים וְאֵין לוֹ זֹוג, וְזֶה יְחִיד בְּתַחְתּוֹנִים וְאֵין לוֹ

to him and there is not among the terrestrial is unique and this one a mate to Him and there is not among the celestial beings

זֹוג בְּרֵאשִׁית רַבָּה :

Rabbah Bereishis a mate

רש"י

עֲזָר כְּנֶגְדּוֹ. זָכָה – עֲזָר; לֹא זָכָה – כְּנֶגְדּוֹ לְהִלָּחֵם:

to fight opposed to him he is worthy if not a help if he is worthy opposite him a help

פסוק טז

וַיֵּצֵר יְהוָה אֱלֹהִים מִן הָאֲדָמָה כָּל חַיַּת הַשָּׂדֶה וְאֵת כָּל עוֹף הַשָּׁמַיִם

the heavens bird of every and — the field beast of every the ground from God Hashem And He formed

וַיָּבֵא אֶל הָאָדָם לִרְאוֹת מָה יִקְרָא לוֹ וְכָל אֲשֶׁר יִקְרָא לוֹ הָאָדָם

the man it would call that and whatever it he would call what to see the man to and He brought

נַפְשׁ חַיָּה הוּא שְׁמוֹ:

its name that was living as a soul

רש"י

וַיֵּצֵר מִן הָאֲדָמָה. הִיא יְצִירָה הִיא עֲשִׂיָּה הָאֲמוּרָה לְמַעַלָּה וַיַּעַשׂ אֱלֹהִים

God And He made above that was mentioned the making is formation this the ground from And He formed

אֵת חַיַּת הָאָרֶץ וּגו', אֵלֶּא כֹּא וּפִרְשׁ שֶׁהָעוֹפוֹת נִבְרְאוּ מִן הָרֶקֶק, לְפִי שֶׁאָמַר

that it said because the swamp from were created that the birds and explains it comes rather etc. the earth the beast of —

לְמַעַלָּה מִן הַמַּיִם נִבְרְאוּ וְכֹאן אָמַר מִן הָאָרֶץ נִבְרְאוּ חוּלִין כ"ז,

27 Chullin they were created the earth from it said and here they were created the water from above

וְעוֹד לְמִדָּה כָּאן שֶׁבִּשְׂעַת יְצִירָתָן מִיד בּוֹ בְּיוֹם הֵבִיֵּאם אֶל

to He brought them day on that immediately their creation that at the time of here it teaches you And furthermore

הָאָדָם לְקִרּוֹת לָהֶם שֵׁם. וּבִדְבָרֵי אַגְדָּה יְצִירָה זֶה לְשׁוֹן רְדוּי וְכַבּוּשׁ,

and conquering subjugation is an expression of this formation Aggadah And in the words of a name for them to call the man

כְּמוֹ כִּי תִצּוֹר אֶל עִיר דְּבָרִים כ"ד, שֶׁכָּבַשְׁן תַּחַת יָדוֹ שֶׁל אָדָם בְּרֵאשִׁית

Bereishis Adam of the hand under for He conquered them 24 Devarim a city · you besiege when like

רַבָּה :

Rabbah

וכל אשר יקרא לו האדם נפש חיה וגו'. סרסוהו ופ'שהו, כל נפש חיה אשר יקרא

would call that living soul every and explain it invert it etc. living a soul the man to it would call that And all

לו האדם שם, הוא שמו לעולם:

forever is its name that a name the man to it

CHAPTER SUMMARY

The aliyah begins by describing how the plants and grass did not grow until Adam was created and prayed for rain, after which Hashem formed Adam from the ground and breathed life into him. Hashem then planted Gan Eden with beautiful fruit trees, including the Etz HaChaim and the Etz HaDaas, watered by a great river that splits into four major rivers. After placing Adam in the garden to care for it, Hashem commanded him not to eat from the Etz HaDaas under penalty of death, and then brought all the animals and birds to Adam to be named, recognizing that it was not good for man to remain alone without a fitting helper.

למעשה WHAT TO TAKE HOME

In the second pasuk of our Aliyah, the Torah is mechadesh a beautiful and fundamental yesod in our avodas Hashem. The Torah tells us that even though the plants were already created, they remained hidden just beneath the surface of the ground and did not sprout. Why? Because "there was no man to work the soil." Rashi explains this with a famous and powerful chiddush: there was no rain because there was no human being to recognize the goodness of rain and pray for it. As soon as Adam was created, he realized the world needed rain, he davened for it, and only then did the rain fall and the trees sprout.

Look at what the Torah is teaching us here. Hashem had already willed the entire creation into existence. The potential for growth, blessing, and abundance was already there, waiting just under the dirt. Yet, Hashem held it all back. Why? Because Hashem desires our tefillos. He wants us to recognize our dependency on Him, to open our mouths, and to ask. The entire creation stood in suspense, waiting for a single Yid to realize what was missing and daven.

This is a massive lesson for us in our daily lives. Sometimes we look around and feel like things are stuck. We are waiting for parnassah, for shidduchim, for yeshuos, or for growth in our learning and yiras Shamayim. We might think Hashem has forgotten us, chas v'shalom. But the truth is, the shefa is already there, waiting just beneath the surface. Hashem is simply waiting for us to recognize that He is the source of everything, to turn to Him with a soft heart, and to daven.

Today, when you daven Shemoneh Esrei, do not just run through the words out of habit. Stop for one moment before a brachah that speaks to your personal needs, realize that Hashem is waiting for your davening to unleash His shefa, and ask Him for it with real kavanah.