



1) Genesis – Chapter 2: verses 9, 15-25

(ט) וַיִּצְמַח ה' אֱלֹהִים מִן הָאֲדָמָה כָּל עֵץ נֹחֵמֵד לְמִרְאֵה וְטוֹב לְמֵאֲכֹל וְעֵץ הַחַיִּים בְּתוֹךְ הַגֶּן וְעֵץ הַדַּעַת טוֹב וְרָע: ... (טו) וַיִּקַּח ה' אֱלֹהִים אֶת הָאָדָם וַיִּנְחֵהוּ בְּגֵן עֵדֶן לְעַבְדָּהּ וּלְשִׁמְרָהּ: (טז) וַיִּצְוֶה ה' אֱלֹהִים עַל הָאָדָם לֵאמֹר מִכָּל עֵץ הַגֶּן אָכַל תֹּאכַל: (יז) וּמֵעֵץ הַדַּעַת טוֹב וְרָע לֹא תֹאכַל מִמֶּנּוּ כִּי בְיוֹם אָכַלְךָ מִמֶּנּוּ מוֹת תָּמוּת: (יח) וַיֹּאמֶר ה' אֱלֹהִים לֹא טוֹב הִיּוֹת הָאָדָם לְבַדּוֹ אֶעֱשֶׂה לוֹ עֵזֶר כְּנֶגְדּוֹ: (יט) וַיִּצַּר ה' אֱלֹהִים מִן הָאֲדָמָה כָּל חַיַּת הַשָּׂדֶה וְאֵת כָּל עוֹף הַשָּׁמַיִם וַיָּבֵא אֶל הָאָדָם לְרֵאוֹת מַה יִּקְרָא לוֹ וְכָל אֲשֶׁר יִקְרָא לוֹ הָאָדָם נָפֶשׁ חַיָּה הוּא שְׁמוֹ: (כ) וַיִּקְרָא הָאָדָם שְׁמוֹת לְכָל הַבְּהֵמָה וּלְעוֹף הַשָּׁמַיִם וּלְכָל חַיַּת הַשָּׂדֶה וְלֹא מָצָא עֵזֶר כְּנֶגְדּוֹ: (כא) וַיִּפֹּל ה' אֱלֹהִים תְּרִדְמָה עַל הָאָדָם וַיִּישָׁן וַיִּקַּח אַחַת מִצְלָעָתוֹ וַיִּסְגֶּר בָּשָׂר תַּחְתָּנָהּ: (כב) וַיִּבֶן ה' אֱלֹהִים אֶת הַצֶּלַע אֲשֶׁר לָקַח מִן הָאָדָם לְאִשָּׁה וַיָּבֵאָהּ אֶל הָאָדָם:

And from the ground the LORD God caused to grow every tree that was pleasing to the sight and good for food, with the tree of life in the middle of the garden, and the tree of knowledge of good and bad...The LORD God took the man and placed him in the garden of Eden, to till it and tend it. And the LORD God commanded the man, saying, “Of every tree of the garden you are free to eat; 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.” The LORD God said, “It is not good for man to be alone; I will make a fitting helper for him.” And the LORD God formed out of the earth all the wild beasts and all the birds of the sky, and brought them to the man to see what he would call them; and whatever the man called each living creature, that would be its name. And the man gave names to all the cattle and to the birds of the sky and to all the wild beasts; but for Adam no fitting helper was found. So the LORD God cast a deep sleep upon the man; and, while he slept, He took one of his ribs and closed up the flesh at that spot. And the LORD God fashioned the rib that He had taken from the man into a woman; and He brought her to the man. Then the man said, “This one at last is bone of my bones and flesh of my flesh. This one shall be called Woman, For from man was she taken.” Hence a man leaves his father and mother and clings to his wife, so that they become one flesh. The two of them were naked, the man and his wife, yet they felt no shame.

2) Ibid – Chapter 3, verses 1-7

(א) וַתִּנְחַשׁ הַיָּה עֲרוֹם מִכָּל חַיַּת הַשָּׂדֶה אֲשֶׁר עָשָׂה ה' אֱלֹהִים וַיֹּאמֶר אֶל הָאִשָּׁה אַף כִּי אָמַר אֱלֹהִים לֹא תֹאכְלוּ מִכָּל עֵץ הַגֶּן: (ב) וַתֹּאמֶר הָאִשָּׁה אֶל הַנְּחָשׁ מִפְּרִי עֵץ הַגֶּן נֹאכַל: (ג) וּמִפְּרִי הָעֵץ אֲשֶׁר בְּתוֹךְ הַגֶּן אָמַר אֱלֹהִים לֹא תֹאכְלוּ מִמֶּנּוּ וְלֹא תִגְעוּ בוֹ פֶן תָּמוּתוּן: (ד) וַיֹּאמֶר הַנְּחָשׁ אֶל הָאִשָּׁה לֹא מוֹת תָּמוּתוּן: (ה) כִּי יֹדַע אֱלֹהִים כִּי בְיוֹם אָכַלְכֶם מִמֶּנּוּ וְנִפְקַחוּ עֵינֵיכֶם וְהִיִּיתֶם כְּאֱלֹהִים יֹדְעֵי טוֹב וְרָע: (ו) וַתִּרְאֵהָ הָאִשָּׁה כִּי טוֹב הָעֵץ לְמֵאֲכֹל וְכִי תֵאֱוָה הוּא לְעֵינֵיהֶם וְנִחְמָד הָעֵץ לְהִשְׂכִּיל וַתִּקַּח מִפְּרִיו וַתֹּאכַל וַתִּתֵּן גַּם לְאִישָׁהּ עִמָּה וַיֹּאכַל: (ז) וַתִּפְקַחְנָה עֵינֵי שְׁנֵיהֶם וַיִּדְעוּ כִּי עִרְמוֹם הֵם וַיִּתְפָּרוּ עֲלֵהּ תֵאֱנֶה וַיַּעֲשׂוּ לָהֶם חִגְרֹת:

Now the serpent was the shrewdest of all the wild beasts that the LORD God had made. He said to the woman, “Did God really say: You shall not eat of any tree of the garden?” 2 The woman replied to the serpent, “We may eat of the fruit of the other trees of the garden. 3 It is only about fruit of the tree in the middle of the garden that God said: ‘You shall not eat of it or touch it, lest you die.’” And the serpent said to the woman, “You are not going to die, 5 but God knows that as soon as you eat of it your eyes will be opened and you will be like divine beings who know good and bad.” 6 When the woman saw that the tree was good for eating and a delight to the eyes, and that the tree was desirable as a source of wisdom, she took of its fruit and ate. She also gave some to her husband, and he ate. 7 Then the eyes of both of them were opened and they perceived that they were naked; and they sewed together fig leaves and made themselves loincloths.

3) Nachmanides - Genesis 2:9

...אמרו המפרשים כי היה פריו מוליד תאוות המשגל ולכן כסו מערומיהם אחרי אכלם ממנו ... והיפה בעיני כי האדם היה עושה בטבעו מה שראוי לעשות כפי התולדת כאשר יעשו השמים וכל



צבאם פועלי אמת שפעולתם אמת ולא ישנו את תפקידם ואין להם במעשיהם אהבה או שנאה ופרי האילן הזה היה מוליד הרצון והחפץ שיבחרו אוכליו בדבר או בהפכו לטוב או לרע ולכן נקרא "עץ הדעת טוב ורע" כי ה"דעת" יאמר בלשוננו על הרצון כלשונם) פסחים ו (לא שנו אלא שדעתו לחזור ושדעתו לפנותו ובלשון הכתוב) תהלים קמד ג (מה אָדָם וַתִּדְעֵהוּ תחפוץ ותרצה בו וַדַּעְתִּיךָ בְּשֵׁם) שמות לג יב (בחרתיך מכל האדם ... והנה בעת הזאת לא היה בין אדם ואשתו המשגל לתאווה אבל בעת ההולדה יתחברו ויולידו ולכן היו האיברים כלם בעיניהם כפנים והידים ולא יתבוששו בהם והנה אחרי אכלו מן העץ היתה בידו הבחירה וברצונו להרע או להטיב בין לו בין לאחרים וזו מדה אלהית מצד אחד ורעה לאדם בהיות לו בה יצר ותאווה ואפשר שנתכוון הכתוב לענין הזה כשאמר אֲשֶׁר עָשָׂה הָאֱלֹהִים אֶת הָאָדָם יֶשֶׁר וְהִמָּה בְקִשּׁוֹ חֲשִׁבֹנוֹת רַבִּים) קהלת ז כט (ה"יושר" שיאחוז דרך אחת ישרה וה"בקשו חשבנות רבים" שיבקש לו מעשים משתנים בבחירה ממנו וכאשר צוהו הקב"ה על העץ שלא יאכל ממנו לא הודיעו כי בו המדה הזאת רק אמר לו סתם "ומפרי העץ אשר בתוך הגן" כלומר הידוע באמצעותו לא תאכל ממנו והוא מאמר האשה אל הנחש והכתוב שאמר וּמִעֵץ הַדֶּעַת טוֹב וָרָע לֹא תֹאכַל מִמֶּנּוּ (להלן פסוק יז) הזכירו הכתוב אלינו בשמו

The commentators say that the fruit of this tree gave birth to the sexual desire, and this is why Adam and Eve covered their nakedness after they ate from it...What seems right in my eyes, is that at first the human did what came naturally, just as the heavens and all their host which do only truth, whose acts are only truth and which do not deviate from their appointed task. There is no love in their actions, nor hate. But the fruit of this tree gives birth to will and desire, so that those who eat it can choose a thing or its opposite, be it for the good or the bad. This is why it is called 'the tree of the knowledge of good and evil,' because *da'at* in our language refers to will or intention, as the Sages said 'we only taught this in a case when his intention (*da'ato*) is to return...if it is not his intention (*da'ato*) to clear it out...' (Pesachim 6a). This is true in biblical Hebrew as well - "what is man that you should know him?," (Psalms 144:3) meaning that you should care about or desire him, or "I have known him by name..." (Exodus 33:12) meaning that I chose him from all other people. ... In the beginning, there was no desire for sexual intimacy between the man and his wife, rather at the proper time they joined together and gave birth. Therefore, their sexual organs were exposed just as were their faces and hands, and they were not ashamed of them. After they ate from the tree, the choice was in their hands and they had the will to do evil or good, be it to themselves or others. From one perspective this is a divine quality, while from another it was bad for humanity as they now had lust and desire. It is possible that this is the intent of the verse "...God made men straight, but they have engaged in too much reasoning." (Ecclesiastes 7:29) 'Straight' means that one should seize on a single straight path and 'engaged in too much reasoning' means that instead one seeks various actions among which they can choose. When Gd commanded the man not to eat from the tree he did not inform him of this quality of *da'at* which it imparted, rather Gd simply said 'from the fruit of the tree in the midst of the garden,' meaning the known one in the middle – don't eat from it. This is what the woman said to the snake, and only in a later verse does it mention the tree by name "but as for the tree of knowledge of good and bad, you must not eat of it." (Genesis 2:17) ...

4) Maimonides – Guide for the Perplexed I:2

...the intellect which was granted to man as the highest endowment, was bestowed on him before his disobedience. With reference to this gift the Bible states that "man was created in the form and likeness of God." On account of this gift of intellect man was addressed by God, and received His commandments, as it is said: "And the Lord God commanded Adam" (Genesis 2:16)--for no commandments are given to the brute creation or to those who are devoid of understanding. Through the intellect man distinguishes between the true and the false. This faculty Adam possessed perfectly and completely. The right and the wrong are terms employed in the science of apparent truths (morals), not in that of necessary truths, as, e.g., it is not correct to say, in reference to the proposition "the heavens are spherical," it is "good" or to declare the assertion that "the earth is flat" to be "bad": but we say of the one it is true,



of the other it is false. Similarly our language expresses the idea of true and false by the terms *emet* and *sheker*, of the morally right and the morally wrong, by *tob* and *ra'*. Thus it is the function of the intellect to discriminate between the true and the false--a distinction which is applicable to all objects of intellectual perception. When Adam was yet in a state of innocence, and was guided solely by reflection and reason--on account of which it is said: "Thou hast made him (man) little lower than the angels" (Psalms 8:6)--he was not at all able to follow or to understand the principles of apparent truths; the most manifest impropriety, viz., to appear in a state of nudity, was nothing unbecoming according to his idea: he could not comprehend why it should be so. After man's disobedience, however, when he began to give way to desires which had their source in his imagination and to the gratification of his bodily appetites, as it is said, "And the wife saw that the tree was good for food and delightful to the eyes" (Genesis 3:6), he was punished by the loss of part of that intellectual faculty which he had previously possessed. He therefore transgressed a command with which he had been charged on the score of his reason; and having obtained a knowledge of the apparent truths, he was wholly absorbed in the study of what is proper and what improper. Then he fully understood the magnitude of the loss he had sustained, what he had forfeited, and in what situation he was thereby placed. Hence we read, "And ye shall be like *elohim*, knowing good and evil," and not "knowing" or "discerning the true and the false": while in necessary truths we can only apply the words "true and false," not "good and evil." Further observe the passage, "And the eyes of both were opened, and they knew they were naked" (Genesis 3:7): it is not said, "And the eyes of both were opened, and they saw"; for what the man had seen previously and what he saw after this circumstance was precisely the same: there had been no blindness which was now removed, but he received a new faculty whereby he found things wrong which previously he had not regarded as wrong.

5) Rabbi Abraham Isaac HaCohen Kook - excerpt from *Olat Reiyah*

שהבדל בין חכמה ודעת, חכמה נקרא שמכיר הדבר יודע ערכו ונמשך לו בבחירה גמורה, ודעת נקרא אחרי שהעמיק בחכמה ונמשך אחרי הדבר שהחכמה החליטתו, ונדבק בכל כוחותיו שהם לבד מהחכמה. והנה בדבר שכולו טוב הדעת הוא מעלה גדולה וחשובה, מעטרת את עצם החכמה, כמו עיקר הכל לדעת את ד' ב"ה, ע"י החכמה מכיר גדולתו ותפארת הדר מלכותו יתברך, ומ"מ עדיין הוא עומד מבחוץ, אע"פ שכיון שמכיר הדברים לאמתתם לא יעשה שום דבר נגד החכמה, ויראת ד' תהי' אוצרו, לשמור רגלו מלכד בשום דבר חטא ועון ח"ו, אבל כל כוחותיו עוד לא נכנסו להרגש הנמשך מהחכמה, וע"י עומק הדעת ומשיכת הרצון ימצא בו ענין הדעת, ואז לבבו ובשרו אל אל חי ירננו ויכמה לעבוד את ד' ית', ובאהבתו ישגה תמיד. זאת היא מעלת הדעת נוספת על החכמה. אבל לפי' נדע שאין הדעת דבר טוב כ"א בדבר שהוא טוב מכל צדדיו, ואין שייך אצלו כלל העברת הגבול, כי כל מה שיוסיף ויתדבק מוסיף אושר והצלחה, ולא בא עד מרום עוזה כלל, אבל בדבר שיש בו גם ענין הרע מאיזה צד, אע"פ שהחכמה טובה בו, שהרי עכ"פ יש בו דבר טוב וידע להמשיך ענין הטוב, מ"מ הדעת, שהיא קישור הכוחות והמשכתם בו, הוא דבר מפסיד מאד, כי כיון שימשכו גם הכוחות שאינם מבחינים ומכירים בו, ימשכו אחרי הרע כמו אחר הטוב, ויולד קלקול גדול. ואע"פ שבאמת בלעדי הדעת אין הכרה שלמה, מ"מ אין להכנס בשביל עדיפת ההכרה שיש בין החכמה אל הדעת בסכנת ההתדבקות ברע. וזה ה"י פיתוי הנחש, שבכח עץ הדעת טו"ר היה זה והי' אסור להדבק בו, וע"י האכילה נמשך הרצון וכל הכוחות שבאדם ונדבק בטוב וברע שבו ג"כ, ונמשך מזה שבכל דבר שהי' ראוי להשתמש רק בחכמה משתמש בדעת ונמשך קלקול מצד הרע שבו. וזהו יוסיף דעת יוסיף מכאוב, ולא אמר יוסיף חכמה יוסיף מכאוב, חלילה, החכמה תחיי את בעלי, רק אם במקום הדרוש חכמה יוסיף דעת יוסיף מכאוב, אע"פ שהוא מוסיף בהכרה של זה הדבר כל המוסיף גורע, וכדאמרו חכמים בעץ הדעת גופי' בסנהדרין (כט.), שנמשך המכשול מכל המוסיף גורע. (ע"ר ב' רד)

The distinction between wisdom and knowledge. Wisdom is when one recognizes a thing, knows its value and is drawn to it with complete freedom of choice; knowledge comes once one has delved deeply into wisdom and is drawn after that which wisdom decides, cleaving to



it with all their powers in addition to wisdom. When it comes to something wholly good, knowledge is a great and important level, crowning wisdom itself. So it is with the essence of all knowledge, knowing Gd. Through wisdom one recognizes Gd's greatness and the glorious majesty of Gd's kingship, but nevertheless one still stands outside in relation to it. Even though a recognition of the truth means that one will not contradict the dictates of wisdom, and the fear of Gd will be their storehouse (comp. Is. 33:6), guarding their steps from the snares of transgression and sin, nevertheless the totality of their powers have not yet entered into the feeling which flows from wisdom. Through a depth of knowing and the pull of will, one acquires the quality of knowledge - then heart and flesh cry out for the living Gd, yearning to serve, eternally infatuated with Gd's love. It is this quality which knowledge adds to wisdom. But in light of this, we know that knowledge is only positive in relation to that which is itself good in all its aspects, having no potential for transgressing boundaries, that which the more one cleaves to it the greater their joy and success, never reaching the ultimate heights of its power. But when it comes to something with negative aspects, while wisdom is fit for it (because after all it has some good, and wisdom knows to draw this out) knowledge, which is how one's powers connect to and are drawn after a thing, is extremely damaging because all one's powers, even those which cannot distinguish between good and evil, will be drawn after the bad as well as the good, resulting in great harm. Even though, in truth, without knowledge there can be no full awareness, nevertheless one should not risk cleaving to evil for the sake of superior awareness. This was the snake's seduction, that this awareness would come through the power of the tree of the knowledge of good and evil, to which it was forbidden to cleave. Through eating its fruit, humanity's will and all their powers were drawn after and clung to both the good and evil which were in it. In consequence, now in every case where it would have been appropriate to employ only wisdom, we use knowledge as well and harm flows from the evil within it. This is why the verse says "...to increase knowledge is to increase heartache." (Ecclesiastes 1:18) It does not say 'to increase wisdom is to increase heartache,' Gd forbid, because "...wisdom preserves the life of he who possesses it." (Ecclesiastes 7:12) It is only if one adds knowledge in a situation which requires wisdom that they increase heartache. Even though they add to their awareness of the thing in question, one who adds actually subtracts, as the wise said in regard to the tree of knowledge itself in gem. Sanhedrin 29a - man's failure flowed from the principle of 'anyone who adds, actually subtracts.' (*Olat Reiyah* II, p.204)

6) Genesis – Chapter 18, verse 19

כִּי יָדַעְתִּיו לְמַעַן אֲשֶׁר יִצְוֶה אֶת בְּנָיו וְאֶת בֵּיתוֹ אַחֲרָיו וְשָׁמְרוּ דְרָךְ ה' לַעֲשׂוֹת צְדָקָה וּמִשְׁפָּט לְמַעַן הָבִיא ה' עַל אַבְרָהָם אֶת אֲשֶׁר דִּבֶּר עָלָיו :

For I have known him that he commands his sons and his household after him, that they should keep the way of the Lord to perform righteousness and justice, in order that the Lord bring upon Abraham that which He spoke concerning him."

Rashi (*ad loc*)

כי ידעתי. לשון חבה, כמו מודע לאישה (רות ב'), הלא בעו מדעתנו (שם ג'), ואדעך בשם) שמות ל"ג) ואמנם עקר לשון כלם אינו אלא לשון ידיעה, שהמחבב את האדם מקרבו אצלו ויודעו ומכירו...

For I have known him: Heb. יָדַעְתִּיו, an expression of love, like (Ruth 2:1) "a kinsman (מודע) of her husband"; (ibid. 3:2) "And now, Boaz our kinsman (מדעתנו)"; (Exod. 33:17): "and I shall know you (ואדעך) by name." But, in fact, the primary meaning of them all is none other than an expression of knowing, for if one loves a person, he draws him near to himself and knows him and is familiar with him...



7) Maimonides (Mishneh Torah) - Laws of Repentance, Chapter 10, Halakha 6

דָּבָר יְדוּעַ וּבְרוּר שֶׁאֵין אֲהַבַת הַקְּדוֹשׁ בְּרוּךְ הוּא נִקְשָׁרֶת בְּלִבּוֹ שֶׁל אָדָם עַד שֶׁיִּשְׁגָּה בָּהּ תִּמְיֵד כְּרֵאִי וְיִעָזֵב כָּל מָה שֶׁבְּעוֹלָם חוּץ מִמֶּנָּה. כְּמוֹ שֶׁצָּוָה וְאָמַר בְּכָל לִבְבָּךְ וּבְכָל נַפְשְׁךָ. אֵינוֹ אוֹהֵב הַקְּדוֹשׁ בְּרוּךְ הוּא אֶלָּא בְּדַעַת שֶׁיִּדְעֶהּ. וְעַל פִּי הַדַּעָה תִּהְיֶה הָאֲהָבָה אִם מְעַט מְעַט וְאִם הֶרְבֵּה הֶרְבֵּה. לְפִיכָךְ צָרִיךְ הָאָדָם לִיְחָד עֲצָמוֹ לְהִבְיֵן וּלְהִשְׁכִּיל בְּחֻכְמוֹת וּתְבוּנוֹת הַמוֹדִיעִים לוֹ אֶת קוֹנוֹ כְּפִי כַּח שֶׁיֵּשׁ בְּאָדָם לְהִבְיֵן וּלְהִשְׁיֵג כְּמוֹ שֶׁבְּאַרְנֵי בְּהֵלְכוֹת יִסּוּדֵי הַתּוֹרָה :

It is a known and clear matter that the love for the Holy One, blessed is He! does not become tied up within the heart of man unless he will constantly feel its proper tremor, and abandon everything in the world save that alone, even as He commanded: "With all thine heart and with all thine soul" (Ibid. 6.5). No one loves the Holy One, blessed is He! save by the measure of knowledge that he knows Him. According to that knowledge will that love be; if it be small, the love will be small; if it be abundant, the love will be abundant. It is, therefore, necessary for man to dedicate himself to understand and acquire intelligence in the sciences and reasonings which make known to him his Owner, in the measure of power that man possesses to understand and attain it, as we have elucidated it in the treatise concerning the Foundations of the Torah.

8) Rabbi Abraham Isaac HaCohen Kook - Orot Hakodesh 1:38

לח על ידיעות העליונות אין מקום לשאול, מהיכן יודעים. כשמוצאים בקרב הנשמה רוח עליון, ואוצר ידיעות מסודרות, מתאימות זו לזו, זהו היותר עליון שבברורים. כל הידיעה הבאה מתוך מחקר אינה כי אם אמצעי איך להגיע לידיעה עליונה זו, שהנשמה מפכה מקרב עומק עמקים שלה. האמצעי היותר מוכשר לבא למדה עליונה זו היא דבקות בד', בכל כח, והגיון רזי תורה .

In regard to the highest knowledge there is no place to ask – how do you know? When we find within our soul a transcendent spirit, a storehouse of well-ordered knowledge, fit one to another, this is the highest of clarifications. Any knowledge which comes through investigation is only a means to arrive at this highest knowledge, which bubbles up from within the deepest depths of the soul. And the means most fit for achieving this transcendent quality is cleaving to Gd, with every power, and the sense founded in the secrets of the Torah.

9) Isaiah – Chapter 11, verse 9

לאירעו ולאישחיתו בכלהר קדשי כימלאה הארץ דעה אתיהוה כמים לים מכסים (פ)

In all of My sacred mount Nothing evil or vile shall be done; For the land shall be filled with devotion to the LORD As water covers the sea.

Malbim (ad loc)

כי מלאה - יאמר במליצתו שהכרת ה' תתפשט כל כך עד שגם החיות הטורפות יכירו כי הגיע עת התיקון, הגם שאין כח השכל אצלם, ומדמה זה למים המכסים חפירת הים שאין מקום מעצור בפני המים שלא יכסו אותו, כן גם חומר הבע"ח הבלתי מוכן להשכלה לא יעצור בפני ידיעת ה' אשר תתפשט על כל בשר, והיא מליצה על שינוי טבע הבע"ח בדבר :

Shall be filled – The prophet says in his poetic language that the recognition of Gd will spread out so much that even the predatory animals will acknowledge that the time of the fixing has arrived, even though they have no intellectual capacity. He compares this to water which covers the seabed, where there is nothing to prevent the water from covering it. So too the substance of the animals, which is unprepared for enlightenment, will not hold back the knowledge of Gd which spread out over all flesh. This is a poetic expression of the transformation of the nature of animals through the word of Gd.