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- 13 *After he begot Mahalal'el, Keinan lived [another] 840 years and begot sons and daughters.* יג וַיְחִי קֵינָן אַחֲרֵי הוֹלִידוֹ אֶת־מַהֲלַלְאֵל אַרְבָּעִים שָׁנָה וּשְׁמֹנֶה מֵאוֹת שָׁנָה וַיּוֹלֶד בָּנִים וּבָנוֹת:
- 14 *When all the days of Keinan were 910 years, he died.* יד וַיְהִי־וּ כְּלִימֵי קֵינָן עָשָׂר שָׁנִים וַתִּשָּׂע מֵאוֹת שָׁנָה וַיָּמָת: ם
- 15 *Mahalal'el lived 65 years; then he begot Yered.* טו וַיְחִי מַהֲלַלְאֵל חֲמֹשׁ שָׁנִים וְשֵׁשִׁים שָׁנָה וַיּוֹלֶד אֶת־יֶרֶד:
- 16 *After he begot Yered, Mahalal'el lived [another] 830 years and begot sons and daughters.* טז וַיְחִי מַהֲלַלְאֵל אַחֲרֵי הוֹלִידוֹ אֶת־יֶרֶד שְׁלֹשִׁים שָׁנָה וּשְׁמֹנֶה מֵאוֹת שָׁנָה וַיּוֹלֶד בָּנִים וּבָנוֹת:
- 17 *When all the days of Mahalal'el were 895 years, he died.* יז וַיְהִי־וּ כְּלִימֵי מַהֲלַלְאֵל חֲמֹשׁ וַתִּשָּׂעִים שָׁנָה וּשְׁמֹנֶה מֵאוֹת שָׁנָה וַיָּמָת: ם
- 18 *Yered lived 162 years; then he begot Chanoch.* יח וַיְחִי־יֶרֶד שְׁתַּיִם וְשֵׁשִׁים שָׁנָה וּמֵאֵת שָׁנָה וַיּוֹלֶד אֶת־חֲנוֹךְ:
- 19 *After he begot Chanoch, Yered lived [another] 800 years and begot sons and daughters.* יט וַיְחִי־יֶרֶד אַחֲרֵי הוֹלִידוֹ אֶת־חֲנוֹךְ שְׁמֹנֶה מֵאוֹת שָׁנָה וַיּוֹלֶד בָּנִים וּבָנוֹת:
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יֶרֶד; the generation *sinks*, despite the lip service. But from the very midst of the spiritual and moral decline, the generation returns to . . .

חֲנוֹךְ; through education, a better nucleus emerges. But in times of spiritual decline, such efforts remain the work of the *elite few*. These regard themselves as being in total contrast to the masses, and, as signified by the name . . .

- 20 *When all the days of Yered were 962 years, he died.* כ וַיְהִי כָּל-יְמֵי-יָרֵד שָׁנַיִם וְשֵׁשִׁים שָׁנָה וַתִּשָּׂע מֵאֹת שָׁנָה וַיָּמָת: ס
- 21 *Chanoch lived 65 years; then he begot Mesushelach.* כא וַיְחִי חֲנוּךְ חֲמֵשׁ וְשֵׁשִׁים שָׁנָה וַיֹּלֵד אֶת-מֶשֶׁשׁ־שֵׁלַח:

מתושלח, they *abandon the masses*. They believe that they attain their goal by saving *themselves alone*. They regard the masses as *מתים*; they give up on them and *שלה*, abandon them.

מתים derives from the root *מתה*, which is also the root of *מתי*, the question about future time. *מתה* is related to *מתח*. The meaning of *מתח* as regards space resembles the meaning of *מתה* as regards time. (Cf. *קו* = string; hence *קוה* = longing, which projects from the present to the future.) One who lacks something in the present, and wishes to know at what time it will arrive in the future, asks: “*מתי?*” Thus, *מתה* ignores the present, regarding it merely as a bridge to the future.

The intellectual, moral and social arrogance of the privileged classes leads them to label people who were created *בצלם האלקים* — no less than were the members of those privileged classes — with the awful term “proletarian” (= good for nothing other than for producing children for the *future*). It is possible that such arrogance is reflected also by the term *מתים* and, accordingly, also by the term *מתושלח*. In any case, *מתושלח* means “abandonment of the masses.”

Of *חנוך* it says: *ויתהלך חנוך את האלקים ואיננו וגו'*. Even our Sages differ in evaluating his character (*Bereshis Rabbah* 25:1). These same words are later applied to Noach (below, 6:9) and, in his case, indicate his great virtue. Here, however, when taken in conjunction with the term *מתושלח*, “walking with God” implies the following: *חנוך* sought to equip himself for walking with God, and toward this end he avoided the masses, either out of fear or out of disdain.

התבודדות, secluding oneself from others, is not the Jewish way. Our *צדיקים* and *חסידים* lived among the masses, with the masses, and for the masses; they considered it their mission to lift the masses up to them. Abandonment of the masses — *מתושלח* — is symptomatic of a generation's sickness; it is found in an age in which the concept of God is

- 23 *All the days of Chanoch were 365 years.* כג וַיְהִי כָּל־יְמֵי חֲנוֹךְ חֲמֵשׁ וְשָׁשִׁים שָׁנָה וּשְׁלֹשׁ מֵאוֹת שָׁנָה:
- 24 *Chanoch walked with God and [then] he was no longer there, because God had taken him.* כד וַיִּתְהַלֵּךְ חֲנוֹךְ אֶת־הָאֱלֹהִים וַאֲיָנָנוּ כִּי־לָקַח אֹתוֹ אֱלֹהִים: ם שביעי
- 25 *Mesushelach lived 187 years; then he begot Lemech.* כה וַיְחִי מֶתוּשֶׁלַח שֶׁבַע וּשְׁמֹנִים שָׁנָה וּמֵאֵת שָׁנָה וַיֹּלֶד אֶת־לֶמֶךְ:
- 26 *After he begot Lemech, Mesushelach lived [another] 782 years and begot sons and daughters.* כו וַיְחִי מֶתוּשֶׁלַח אַחֲרֵי הוֹלִידוֹ אֶת־לֶמֶךְ שְׁתַּיִם וּשְׁמוֹנִים שָׁנָה וּשְׁבַע מֵאוֹת שָׁנָה וַיֹּלֶד בָּנִים וּבָנוֹת:
- 27 *When all the days of Mesushelach were 969 years, he died.* כז וַיְהִיוּ כָּל־יְמֵי מֶתוּשֶׁלַח תִּשְׁעֵי וּשְׁשִׁים שָׁנָה וּתְשַׁע מֵאוֹת שָׁנָה וַיָּמָת: ם
- 28 *Lemech lived 182 years; then he begot a son.* כח וַיְחִי־לֶמֶךְ שְׁתַּיִם וּשְׁמֹנִים שָׁנָה וּמֵאֵת שָׁנָה וַיֹּלֶד בֶּן:

למך, בראש השנה דנו בשעה שהוא דן כל באי עולם ר' איבו "God judged him on Rosh Hashanah, together with all the other inhabitants of the world." ר' איבו seeks to counter the notion that there is special holiness in a secluded, meditative life, and that God favored and gave special consideration to Chanoch; he stresses that Chanoch received no special consideration from God, but was judged together with all other people.

למך was followed by . . .

- 28–31 **למך**. Like the Kayinite למך, the Sethite למך (we do not know the meaning of the name למך) takes up his parable and speaks about the future of