

Adom HaRishon and His Contemporaries – Soulless Humanoids

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On a Friday morning, in the very late summer, 5782 years ago, *HaShem*, using the generative nature of soil, formed the first human being, *Adom HaRishon* (Sanhedrin 38b). As with all animals, *Adom HaRishon* was provided with a life-giving force, or *nefesh*. However, *Adom HaRishon* was unique among the animal kingdom, as he was given an additional spirit, a soul (*neshama*). “And *HaShem* God formed the man from dust of the ground, and He blew into his nostrils the soul of life and man became a living being” (Bereishis 2:7).

At this point, it is customary to mention that the Torah may be understood on several levels (*i.e.*, the 70 facets to the Torah (Bamidbar Rabba 12:15-16)) and, thus, the approach herein is acceptable, albeit, it may not be palatable, to all readers. This article presents a little discussed thought, that *Adom HaRishon* entered the world to find a preexisting society of primitive man, probably Cro-Magnon man. An important caveat is that primitive man is described as a creature that is human-like in appearance, with intelligence, but lacking a *neshama*. This idea of soulless humanoids is found in Rambam (Guide for the Perplexed, chapter 1, part 7) and Teferes Yisrael (Rav Israel Lipschitz, see Drush Or HaHayyim), as well, as noted by Rav Shimson Schwab [1-3], Rabbi Ari Kahn [4], Rabbi Steven Pruzansky [5], and Dr. Gerald Schroeder [6, 7].

Ramban, as well as S’forno, noted the possibility of soulless humanoids. According to these sages, *Adom HaRishon* was developed in three stages, created initially as an entity formed from soil, with a force that produced growth “like that of a plant.” Next, man was made animate, able to move. Ramban continued that this primitive form of

man had both the physical structure and the power of perception of a human. Lastly, this primitive man acquired a *neshama*, now achieving the status of a human being (Bereishis 1:26; 2:7). Apparently, according to Ramban and S’forno, it was possible to have a creature who appeared human, but who was not human, because of the lack of a *neshama* [see 6-8].

Adom HaRishon entered the world to find an abundance of life forms, both invisible to the naked eye (*e.g.*, bacteria and protozoa) and visible to the unaided eye (*e.g.*, multicellular plants and animals). At the apex of the animals were creatures, biologically classified as *Homo sapiens*, but different from *Adom HaRishon* (also biologically classified as *Homo sapiens*), as these *pre-Adomites* (*i.e.*, prehistoric man) lacked a *neshama*. A cytological analysis of primitive *pre-Adomites* and *Adom HaRishon* would show that the somatic (body) cells of both contained 46 chromosomes and the gametes (egg and sperm) of both contained 23 chromosomes. Physically, there was no biological difference between the two, and interbreeding between *Adom* and *Chavah* and *pre-Adomites* was possible and produced fertile progeny. The difference between the two was spiritual - the *pre-Adom HaRishon* humanoids were “soulless” and, as such, are considered to be “animals,” whereas *Adom HaRishon* and his descendants have a soul and are human beings.

It is important to note that, although these *pre-Adomites*, spiritually are “animals,” there is a sufficient distinction between soulless humanoids and other traditional animals. Traditional animals lack a *Yetzer Hara* (an evil inclination) and their behavior is instinctual. Rav Samson Raphael Hirsch

(Bereishis 3:1), wrote that “animals are endowed with instinct, which is the voice of God, the Will of God as it applies to them.” Thus, a lion would not be punished for killing another animal nor for cohabitating with any female lion, even its daughter. Although the soulless pre-*Adomites* are viewed as “animals,” they are at a higher intellectual level than what we traditionally refer to as an animal. Prehistoric man had a more complex brain, was able to discern right-from-wrong, had free will (as opposed to instinctual behavior), and functioned with reason and thought. Prehistoric man had sufficient intelligence [1-3] to follow basic principles of humanity (e.g., possibly, the Seven Universal Commandments, later to be known as the Seven Noahide Commandments). Their lack of adherence to the basic principles of humanity will eventually be the driving force for their destruction in the Flood.

Who were these soulless humanoids and when did they come upon the scene? According to one kabbalistic thought (as put forth by Teferes Yisrael) based on the Talmud Chagiga (13b, 14a), *HaShem* destroys (i.e., transforms) worlds and replaces them with more improved, more advanced worlds. Apparently *HaShem* orchestrates natural cataclysmic events – such as volcanic eruptions, movements of the tectonic plates, meteorites crashing into the planet – that destroy the world along with a large percentage of its inhabitants, both plants and animals [9]. Such a destructive event accounted for the sudden disappearance of dinosaurs from this planet. A giant asteroid crashed into this planet, launching more than 12,000 cubic meters of debris and material into the atmosphere, which blocked sunlight from reaching the planet, caused a winter that lasted for decades, and acidified the oceans. When the air cleared, three quarters of all

species on Earth, including the dinosaurs, were dead [10]. The discovery of fossils of dinosaurs excited the Teferes Yisrael, as these artifacts confirmed the kabbalistic idea of an everchanging planet. The extinction of dinosaurs paved the way for mammals, including prehistoric man, to develop and to repopulate the transformed planet.

Teferes Yisrael suggested that the reason the Torah started with the Hebrew letter “*bais*,” or the number two, was to hint that this present version of planet Earth is the second time in which *Homo sapiens* were at the apex of the animal kingdom. In the immediate prior version of planet Earth, the apex of humanity was represented by Cro-magnon man, the pre-*Adomite* soulless humanoids, who replaced Neanderthal man (not classified as *Homo sapiens*). The Cro-magnon civilization was significant and extended from France to Ukraine and across northern Canada [6, 7]. Subsequently, the crown of humanity was replaced by *Adom* and *Chavah*, and their descendants became the dominant form of *Homo sapiens*.

Perhaps, the presence on the planet of prehistoric man was advantageous to *Adom HaRishon* and his descendants, as the world that *Adom HaRishon* entered had existing sociological and technological accomplishments that laid the groundwork for humanity to rapidly progress and advance. Rav Schwab [1-3] considered prehistoric man to be highly intelligent. Archaeological data note that prehistoric man practiced agricultural farming, animal husbandry, metal working, construction of complex shelters, and invented boats, weaponry, harpoons, bone needles, and tools. Other accomplishments included construction of personal adornments such as strings of beads, statuettes of bone and stone, cave art, and clothing, as well as a

social system that included care for the infirm [11].

Modern day man, beginning with *Adam* and *Chavah*, and pre-historic man biologically are classified as *Homo sapiens*, thus, interbreeding between these two subspecies was possible, producing hybrid progeny. Eventually, different strata of people existed: (a) progeny resulting from intrabreeding between prehistoric man; (b) progeny tracing a direct lineage to *Sheis* (Seth, in English), the third son of *Adam* and *Chavah*, and (c) as will be discussed, hybrid progeny, resulting from interbreeding between human beings and prehistoric man. When the Flood came, most of humanity, *i.e.*, human beings, prehistoric man, and hybrids, was wiped out.

The concept of soulless humanoids (prehistoric man), coexisting with human beings, may clarify several *midrashim* and touch upon one *halacha* (Kilayim 8:5). Below are some examples.

(1) Towards the end of the *parshas Bereishis*, the Torah enumerated the human lineage from *Adam* until *Noach*, and noted their life spans. Regarding *Adam* it stated: “When *Adam* had lived one hundred and thirty years, he begot in his likeness and his image, and he named him *Sheis*” (Bereishis 5:3). After expulsion from the Garden in Eden, *Adam* and *Chavah* physically separated from each other for 130 years and did not have intimate relations. When the estranged couple reunited, *Sheis* was born - in the likeness and image of *Adam*. Why was it necessary to add that *Sheis* was in the “likeness” and “image” of *Adam*. Apparently, during their 130 years of separation, *Adam* and *Chavah* bore offspring who were not in their likeness – *i.e.*, not human beings. There are many versions of the following *midrash* (Bereishis Rabba 20:11;

also Eruvim 18b) -- during these 130 years of separation, *Adam* mated with female “demons” and produced hybrid offspring and *Chavah* mated with male “demons” and produced hybrid offspring. Rambam, a rationalist who did not believe in demons, explained this *midrash* as follows: *Adam* and *Chavah* mated with soulless humanoids, to produce hybrid progeny that lacked the image of God (The Guide for the Perplexed, 1:7) [7, 12].

(2) “And the man said, “This at last is the bone of my bones and flesh of my flesh. This shall be called ‘woman’ for from man was she taken” (Bereishis 2:23). Rashi, citing the Talmud Yevamos (63a), noted that from here we learn that *Adam HaRishon*, in search of the appropriate mate, was intimate with domesticated and wild animals, but was not fulfilled until matched with *Chavah*. Many commentaries rejected that this occurred. The Alshikh (Toras Moshe 2:19-20) suggested that *Adam HaRishon* merely entertained these possibilities in his mind and did not put them into action. The Maharal (Be’er HaGolah, fifth *be’er*) also put forth a nonliteral approach to this teaching [1]. Yet, Rashi clearly did state *Adam HaRishon*, in search for a mate, was intimate with animals. Rav Shimon Schwab [3] offered the more palatable suggestion that the “animals” with which *Adam HaRishon* mated were female Cro-Magnon soulless humanoids. *Adam HaRishon* found no psychological satisfaction with these relationships as these pre-historic females lacked a *neshama*.

(3) *HaShem* placed *Adam HaRishon* in the Garden in Eden, which housed the Tree of Knowledge, and commanded him not to eat from that tree, for on the day you eat from it, you will surely die (Bereishis 2:16, 17). Subsequently, *Chavah* is formed and later is

seduced by a creature, the so-called “snake,” to eat a fruit from Tree of Knowledge (Bereishis: chapter 3). Why was the “snake” concerned that *Chavah* eat from the Tree of Knowledge? The “snake” had spied upon *Adom* and *Chavah* in a moment of intimacy and lusted for *Chavah* (Rashi, Bereshis 3:1). If the “snake” lusted for *Chavah*, why did it encourage her to eat from the Tree and die? The snake assumed that *Chavah* would serve her husband first, as wives normally do (Gur Aryeh; Sifsei Chachamim) (Bereishis 3:6). With *Adom* dead, *Chavah* would be his to marry (Gur Aryeh). However, *Chavah* ate the fruit, and afterwards gave some to *Adom* and he ate from it (Bereishis 3:6). If *Chavah* was aware that consumption of the forbidden fruit carried the death sentence, why did she offer it to *Adom*? Rashi provided the rationale for *Chavah*’s action, stating that she gave *Adom* the fruit so that if she alone died and he survived, he would then remarry. Rabbi Pruzansky [5] asked, “Marry, who?” there were no other human beings? He answered, *Chavah* was concerned that *Adom* would remarry a prehistoric Cro-magnon female.

(4) The identity of the seducer as a “snake” is problematic. This creature is described as a biped, walking upright (Rashi, Bereshis 3:14), with arms, communicating with speech and reasoning, and lusting after a human being. Snakes lack appendages, they slither and do not walk, they lack a larynx and cannot talk, and mate by instinct, not by lust. It is important to remember that the punishment was that this creature was transformed into a snake, not that it initially was a snake (Bereishis 3:14). Rav Schwab (2014) and Rabbi Kahn [1] suggested that this “snake” was a prehistoric Cro-magnon male, human-like in appearance, capable of speech and reasoning, highly intelligent, and with a sexual desire directed for *Chavah*. This

specific creature was the most intelligent of all the pre-*Adomites* (Sanhedrin 59b). In the Torah, this specific creature was described as, “Now the snake was cunning beyond any beast of the field that *HaShem* God had made” (Bereishis, 3:1); this specific prehistoric man was destined to be the king of the soulless humanoids, probably explaining its access into the Garden in Eden.

There is a discussion (Sanhedrin 59b) of the intended purpose of the “snake.” Apparently, that “snake” (*i.e.*, that prehistoric Cro-magnon man) was intended to be the personal servant of *Adom* and *Chavah*, to be used to perform tasks beyond the capacity of other animals. If *Adom* and *Chavah* had not sinned, each Jew was to be given “two snakes” – to perform tasks too difficult for human beings, such as journeying to the frozen North or the scorched South to gather precious gems. In addition, these servants would handle agricultural issues involving soil (Maharsha, cited in the Artscroll edition of Sanhedrin 59b). This *gemora* is more understandable when viewed according to the Rav Schwab (2014) and Rabbi Kahn (2011) – that the above noted “snakes” were references to pre-historic man, who existed in the time of *Adom* and *Chavah*.

(5) Upon killing *Hevel*, *Kayin* was punished to “become a vagrant and a wanderer on earth” (Bereishis 4:12). Worried about survival as a wanderer, *Kayin* complained to God, “I must become a vagrant and wanderer on earth, whoever meets me will kill me” (Bereishis 4:14). As a protective measure, *HaShem* “placed a mark on *Kayin*’s forehead so that whoever encountered him would not kill him” (Bereishis 4:15). Of whom was *Kayim* afraid? Rashi suggested that *Kayim* was worried about attack from wild beasts. Most probably, wild animals would not discern a facial mark on *Kayin*’s forehead as a

warning sign from God. Maybe, that is why another opinion is that *Kayin* was given a ferocious dog to ward off attack from wild beasts. Upon leaving God's presence, *Kayin* "settled in the land of wandering ("nod"), east of Eden" (Bereishis 4:16). Rashi noted that the phrase, "the land of Nod," referred to anywhere *Kayin* would go, the earth would tremble beneath him and the people would say, "Keep away from him! He is the one who killed his brother!" (Bereishis 4:16), What people? At this point the only people were *Adom*, *Chavah*, their daughters, and *Kayin* and his wife. A possibility is that Rashi was referring to the soulless primitive humanoids.

(6) *Kayin*, cursed to wander, built a *city*, and named it after his son, *Enoch* (Bereshis 4:17). Did *Kayin*'s small family need a city? A town? A village? A small cottage would have been sufficient. An obvious question is for whom was this city -- for his wife and one son? It is logical to assume that this city was constructed to be co-populated with prehistoric man.

When the Flood came in the time of *Noach*, most of the descendants of *Adom* and *Chavah* and of the soulless humanoids were destroyed (Bereishis 22:22). The exceptions were *Noach*, his wife *Naamah*, and their three sons and three daughters-in law. Rabbi Kahn [1] made the interesting observation, that *Noach* was a direct descendent of *Sheis* (i.e., a human being; created in the image of God) whereas *Naamah* was a descendant of *Kayin* (i.e., a hybrid). Apparently, as we all are descendants of *Noach* and *Naamah*, all human beings of today are an admixture of humanoid and human DNA. As support for this theory, it is important to note that human chromosomal DNA of today has regions that match to DNA extracted from fossil bones of

Neanderthal man. Specifically, the centromere of human chromosome #2 has sequences of nitrogenous bases that match with Neanderthal man [13], a very early form of primitive man who emerged prior to, and mated with, Cro-magnon man.

In addition to the *Noach* family, seven pairs of kosher animals and a male and female of each non-kosher animal species entered the ark. These animals were spared to repopulate the world (Bereishis 7:14-16). As the soulless humanoids are defined as "animals," a non-corrupted pair of Cro-magnon humanoids would be accepted into the ark to survive and subsequently to repopulate their species. This would explain how these creatures resurfaced in a Mishnah in Kilayim (8:5). The Mishnah in Kilayim discussed, if a person is under the same roof as a dead *adnei ha-sadeh*, does this corpse transmit *tumah* to the human. The question revolved around the *halachic* status of the corpse of an *adnei hasadeh* - was it a human corpse or was it a corpse of an animal? The Artscroll edition of Mishnah Kilayim provided a host of suggestions for the identity of the *adnei hasadeh*, including: a ferocious animal attached by an umbilical cord to the ground, a chimpanzee, an orangutan, a feral human, and a mountain man. Dr. Schroeder [7] and Rav Schwab [3] proposed that the *adnei hasadeh* was a prehistoric soulless humanoid, whose ancestors coexisted with *Adom HaRishon*. Dr. Schroeder [7] noted, "Recall that upon death, the *neshama* leaves the body. With the *neshama* now gone, there is no way of distinguishing a human corpse from the corpse of one of these beasts."

Rav Schwab suggested that the *adnei hasadeh* is the *avnei hasadeh* mentioned in *sefer* Iyov (5:23). In Iyov, Rashi described the *avnei hasadeh* as a humanoid lacking a *neshama*. Rav Schwab [1-3] proposed that these

prehistoric, primitive soulless humanoids are still alive - today. "It is very possible that some of them might even be alive today as uncivilized tribes in the jungles of the Amazon, or other remote areas of the world. These man-like creatures - who do not seem to be able to learn enough to advance out of the Stone Age - may not be descendants of *Adom HaRishon*; rather, they may be highly developed animals who can be as dangerous as wild beasts" [3].

In the Epilogue to his book, *Genesis and the Big Bang*, Dr. Schroeder [6] made some poignant remarks to the Orthodox Jewish reader. "For the Bible scholar, it is not an easy task to accept as reality that for the past 100,000 years there existed animals such as hominids and that the skeletons of these ancient animals are near replicas of those of modern man. But the fossil evidence is abundant and irrefutable. It is folly, no it is counterproductive, to close one's eyes to this fact." He continued, "The existence of pre-Adam animals with shapes and intellect similar to humans was discussed 1,000 years by biblical sages, just as it has been discussed during the past 100 years by archeologists. The data are not a threat to either side."

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