

21. And God made Adam and his wife coats of skins, and clothed them. **וַיַּעַשׂ יְהוָה אֱלֹהִים לְאָדָם וּלְאִשְׁתּוֹ כִּתְנוֹת עוֹר וַיַּלְבִּישֵׁם: פ**

clear to Adam that he would not live for ever, that he would die. It had been further said to him that his wife would bear him children. Thereupon he named his wife "the life-giver". Individuals die, mankind lives, and it is through Woman that Man lives on in children. Adam could well have railed at his wife for the loss of Paradise and he calls her by the loveliest calling of Woman! Man had been allotted renunciation, Woman had been allotted renunciation, but the purpose for which Woman had been given renunciation was the higher; she had become the saviour from death, the dispenser of life, in her the immortality of mankind took refuge. And, significantly, she is not called חיה but חיה חיה. חיה חיה is always referring to giving spiritual life, to animating the mind, יחה דעת, אחרך. It is accordingly looking at Woman as אה, as the *conditio sine qua non*, in every respect, not only for the physical bodily continuance of the race, but also for the spiritual and intellectual perpetuation of the higher calling of mankind. חיה חיה can only be meant to refer to the mission in life which has just been given her.

V. 21. Here we see clothing mentioned for the second time, as the final farewell to Paradise; and here in a fuller manner. Before it was merely תגורה, covering for the lower part of the body. In between, an announcement had been made which increased the requirement for clothing, for אוריה האדמה, Nature had become raw, and here clothes receive their double importance, as requirements for protection against the consciousness of shame, and against inclemencies of Nature. But as Man received clothing from ה' א' from the Hand of God, it gets a holy spiritual meaning, and in reference to both its meanings it is in service of the education of mankind, for winning it back to its original condition. As covering for the animal nakedness it reminds one of Man's calling being something higher than of an animal, a reminder that had become the more necessary as the mind itself had now to be occupied with the requirements of the body להם since the struggle for existence had commenced. As protection against the effects of inclement Nature it serves equally as a reminder that Man is no longer, and not yet, that which he originally was supposed to be. Created without covering, Nature about him was meant to smile benignantly and mildly to him in a paradise-like temperate atmosphere, and as long as he required clothing, it was an admonition to him that we no longer live in Paradise, and the curse does not recede from the earth as long as we have to be ashamed of the animal within us. From this point of view it can be understandable that כתנות אור (בי' כ') ר' מאיר could call this garment

20. But Adam called his wife's name Eve, because she had become the mother of all living. **וַיִּקְרָא אָדָם שֵׁם אִשְׁתּוֹ חַוָּה: כ**

dead and no resurrected intermediary is necessary. This is taught by the whole of Jewish history. This shows how pure men were able to get as near to God as the first man was before his fall. An Abraham, a Moses, an Isaiah, a Jeremiah etc. etc. attained their nearness to God by nothing else than a pure effort to be faithful to duty. Next to the *ne plus ultra*, the highest conceivable height, the One Free-willed God, Jewish conception places, as second, the pure free-willed Man. The teaching of original sin and thereby the curse of sinfulness of mankind which can only be removed by the belief in a certain fact is the most regrettable error. Just as our history recounts no curse being pronounced over Man, so still to-day every Jew approaches his God with the avowal: "the soul that Thou hast given me is pure", and it is up to me to keep it pure, and to restore it to You pure. Our sages teach (ב"ר נ"ח) כי עקב כמשה כשמואל (ב"ר נ"ח) "there is no age in which men like Abraham, Jacob, Moses, Samuel do not live"; in every age, in every generation the spiritual and moral highest is attainable.

It may not be superfluous to remark how the flourishing and development of the earth was impaired for the sake of mankind, and the Word of God teaches us that this deterioration kept pace with the progressive moral degeneration of the generations of mankind, and increased accordingly. So that the condition of the earth, as we now find it, is no longer the same as it originally was, and as it will again be in the future. Accordingly, every conclusion that we draw from its present condition and constitution as to what it was originally when it first emerged from the Creator's Hands is, to say the least, risky, and is based on a false premise. But equally unjustified is the conclusion concerning men in their former harmonious condition and those living in circumstances nearly approaching these original ones, drawn from mankind in its present condition where it has to struggle בועת to wrest an existence from an unfriendly Nature. When in Israel's Land under the influence of God's Torah men could live in surroundings somewhat similar to a modified paradise, we saw men like Elijah and Isaiah and a whole line of illustrious men arise, who lifted up their eyes to God, and to whom God allowed His Word to come, and they were men of flesh and blood as we are, mortal men born of mortal parents. Forming an idea of God, and elevating earthly life up to God and Godliness by the moral power given to every human being, that is the sum total of the Book of God and of the Divine Rule.

V. 20. חיה חיה. The piel form of חיה, giving life. It had just been made

22. And God said: So Man has become according to one of them, to know for himself what is good

22. וַיֹּאמֶר יְהוָה אֱלֹהִים הֵן הָאָדָם
הָיָה כְּאֶחָד מֵהֶם לְדַעַת טוֹב וְרָע

had been cursed, and had been doomed to lose the pure godliness of his being for all future generations. So that it is a piece of profound wisdom on the part of our sages when they associate the teaching, the lofty conception of גמילות חסדים, just here with the departure from Paradise, for without the need for assistance which thereby began for mankind, we would hardly know where there would be any opportunity for the practice of גיה.

V. 22. The way to take כאחד ממנו is obscure. It is generally understood to be: "as one of us", which is linguistically justified, similarly to אל אחד מבניו ומת אחד מהם, etc. The plural would then refer to the angels, and then, as we believed the eating of the tree had in no way given the first human any higher knowledge which they had not previously possessed, we would have to take the sense to be:— Man has behaved like one of us to know for himself what is good and what is bad. This way of taking it is old. Already in ב"ר כ"א Rab. Papis explained the כאחד ממנו as כאחד. But Rab. Akiba, with the words דייך פפיס, at once reproved him for the impropriety of placing God Himself in one line with the angels regarding insight into good and evil. When, then he was demanded to give his opinion as to the meaning of כאחד ממנו היה האדם, Rab. Akiba replied שנתן לו המקום שני דרכים דרך החיים ודרך המות ובירר לו דרך המות (this is the version in the ילקוט). "God had placed two paths before him to choose from, the path of life and the path of death, and he chose the latter". This explanation, which, according to its sense, seems so much more to be recommended, may also be more literally found in the words than seems at first apparent. אחד always designates: one out of two or more. ממנו means equally "of it", and can very well be used in the senses of the Rabbinic term אחד ממנו, כל כמיניה, and mean according to his choice, his decision. אחד would accordingly mean, the one of the two choices which had been given for his decision, and היה כאחד ממנו, "he has become like one of the alternatives which were left to his choice". God had left it for him to decide, of his own free-will, whether he would defer to the Will of God in determining what was good, what bad, and thereby tread the path of life, or decide himself what was good or evil and thereby have to be fated to death. Now he had decided that he would know himself what was good and evil. But with this decision he had also decided his ultimate fate. Created outside Paradise, his being placed in Paradise was only a test to set before him these two ways of life. Inside Paradise, in a Paradisal life, Paradise is not to be regained, only in עצבו, in the school of self sacrifices lies the way to the regaining of

"A garment of light", and by others be called "a priestly garment". שעשה לו, just because of the enlightening and sanctifying purpose of clothes. It is further understandable how the conception of garment can be used in the תנין so symbolically and meaningfully, similarly to the pregnant symbolism of the כהונה בגדי כהונה, thus we find ישע בגדי צדקה, בגדי כהונה and others. Further, that just מצות ציצית, — that מצוה which is to remind us not to follow that serpent-whisper of the argument of our sensuous speculation: Has not God given you, in yourself, in your own nature, a light and a guide, your eye and your heart — that just מצות ציצית is attached to garments. Compare ותרא האשה כי טוב העץ למאכל וכי תאהב הוא לעיניך וגו' and "If your clothing tells you that you are a Man, and that the animal within you is not to be the ruler, if it tells you that the world about you, in spite of all inventions, has not become a paradise again, then let ציצית, that "blossom" on your garment, represent the holy Jewish life that brings out the godly-human element within you and bring the world again nearer to Paradise". Thus could the תצית-garment express itself in its obvious connection with the origin of clothes as here depicted. Our sages remind us on this verse, how here the first trace of גמילות חסד occurs, how God Himself practised חסד, the active form of deeds of love amongst mankind. They say the Torah begins and ends with examples of גמילות חסד shown us by God. It shows us at the beginning, how God clothed the first naked human beings, and at the end how He buried the noblest human being קבורת מתים-מלביש ערומים. If up till now we have considered — and not without justification — the altered condition of Nature to mankind as a lowered condition, still this condition has another aspect to it. For, on the other hand, just this lowering has given him the opportunity of showing himself in his nearest likeness to God. Everything which, when done selfishly for ourselves, is lowering, becomes divinely great when done for others. Slaving away אפוי straining ones strength to provide bread and happiness for others is, according to Jewish ideas, the greatest "likeness to God" that Man exercises. "Even as God showed you that He clothed the naked, healed the sick, comforted the troubled, buried the dead, so shall you, likewise, clothe the naked, heal the sick, comfort the afflicted, bury the dead etc.", that is the conception and principle of Jewish love of fellow-man, of גמילות חסדים. It is this thought which has constituted the Jewish people into the oldest Benevolent Society, the oldest meetings for humanitarian purposes, with members all over the world. Thus the hardship of life, the need for assistance, has become the basis on which everybody, who so wills, can elevate himself to God-like heights. The fact that the practice of this disinterested, unselfish, personal sacrifice of one's own powers for the benefit of others, has found, and still finds, so many souls willing and eager to render such service, is the most speaking refutation of that gloomy lie that, by Man's first sin, humanity