

Maamarei Mordechai

הסבר לפי ממש פשוט

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The man and his wife lose their special gift when they failed in the Eden Garden.

וַיְהִיו שְׁנֵיהֶם עֲרוּמִים הָאָדָם וְאִשְׁתּוֹ וְלֹא יִתְבַּשְּׁשׁוּ:

“And they were both intelligent beings, the man and his wife, and they were not withering.” (Bereishis 2:25).

Many translate the pasuk as: “And they were both naked, Adam and his wife, and felt no shame.” I will explain the difference in the interpretation and why translating the nuanced wording helps explain the incident.

At first, Elokim – Hashem through His attribute of dealing with creation – created the entire universe as we know it. Elokim created mankind and blessed them with reproduction. (Ibid 1:28). These humans were created through the regular process of nature. Hashem created everything in the universe and did so from the simplest to complex. Just as Hashem created all the land animals, He also created humans. These simple humans populated the world.

Then Hashem – as Hashem, His attribute of dealing with mankind – created two special humans, Adam (ibid 2:7) and Chava (ibid 2:21). He put Adam in the special Eden Garden. (Ibid 2:15). They are referred to as the man and his wife, and are first named later. (Adam 3:17 and Chava 3:20). However, the Torah gives a special demarcation for the man and his wife. They were both intelligent beings, the man and his wife, and they were not withering. (Ibid 2:25). Unlike the other humans on earth, and apparently all animals on earth, these humans were meant to be immortal. They were separated from animals by their ability to speak and to have longevity. Even today, after Hashem shortened man’s lifespan, very few animals outlive man. While mankind was blessed with ruling over all the animals (ibid 1:28), this man and woman were blessed with the ability to speak and were made immortal.

The key to the translation is the two words **עֲרוּמִים** and **יִתְבַּשְּׁשׁוּ**. The first word is seen in the very next pasuk. **וְהַנְּחָשׁ הָיָה עָרוּם מִכָּל חַיַּת הַשָּׂדֶה**. “And the divinity was more intelligent than all the other living things in the field.” (Ibid 3:1). **נָחָשׁ** is often translated as serpent or snake. In the Torah, the word means divination. This is seen when Yosef’s brothers are accused of taking the Vizier’s goblet that he uses for divination. (Ibid 44:5). Moshe turned a staff into divination and fled from it. (Shmos 4:3). There would be no reason why Moshe – who lived many years in Egypt and Midian and traversed deserts, and spent his time shepherding sheep in the wilderness, would run from a snake. One may not practice divinity. (Vayikra 19:26). Balaam blessed Bnei Yisroel that there is no divinity in Yaakov. (Bamidbar 23:23). Hashem sent seraf divinity to attack Bnei Yisroel. (Ibid 21:6). That is why Moshe made a seraf figure – not a snake – to aid in curing them. (Ibid 21:8). Midrash says, “Six names is divinity **נחש** called. Nachash, Seraf, Tanin, Tsefonya, Afaa, and

Achshuv. Each of these are found all over Tanakh and all times refer to divinity. The exception is tanin which is a sea serpent (Bereishis 1:21 and Shmos 7:9). It was used such because Mitzaryim itself was full of dark divinity and its symbol was the sea serpent. (Yechezkel 29:3). Therefore, this divinity was different than all other living things. It was able to speak. It was never cursed to lose its ability to speak (and snakes do not talk). Similarly, the word arum means that the man and woman were also able to speak.

יִתְבַּשֵּׁשׁ does seem to have the root בוש shame. However, there is no shame in knowing how to speak. Instead, the root is בשש. “And the nation saw that Moshe was tarried in descending the mountain.” (Shmos 32:1). The nation was not embarrassed that Moshe was delayed. It also means dried out and withered as in, “And men left the manna out until morning and it was infested with maggots and decomposing.” (Ibid 16:20). Adam and Chava were blessed with longevity and they did not decay. They had immortality.

This divinity wanted Chava to eat from the Tree of Knowledge of Good and Evil. The divinity spoke the truth. “Because on the day you eat from it your eyes will be open and you will be like a divine superpower, you will know good and evil.” (Ibid 3:5). The divinity wanted to mate with Chava. In order to do that it was not enough that she was immortal. He wanted her to be like it, divine. Only angels can see good and evil in front of them. If she would eat from it, then she would be like an angel. What the divinity said to her was לא־מוֹת תָּמָתוֹן “there will be no certainty of death.” (Ibid 3:4). This was the exact phrase Hahem used. “And from the Tree of Knowledge of Good and Evil you shall not eat from it. Because on the day you eat from it there shall surely be death.” (Ibid 2:17). Adam was not told he would die. However, by a man trying to become an angel and losing the ability to choose what is just, it would create death in the world.

At the time, Chava, and Adam, could not understand death. They had not seen it before. Yet, when they ate, their eyes were open and they realized they were intelligent beings. (Ibid 3:7). They were not animals. They were special with the ability to talk and to learn. Yet, once their eyes were open, they could not choose between good and evil, anymore. They saw it in front of them and there was no more growth. There was no further use in their wisdom. Unlike an angel, man can learn and adapt and grow. That is why they immediately made loin cloths. (Ibid). Not because they were naked, but because they understood what divinity’s plan was. (Adam would have no reason to hide because he was naked (ibid 3:10) because he had clothes. He hid because he realized he was intelligent and he failed). Chava tells Hashem the divinity was my rival but I ate. (Ibid 3:13). She did not realize it was a rival until then.

Thus, divinity was cursed to wander in the ground, no longer allowed to roam free. (Ibid 3:14). And that is why the Egyptian necromancers, when they could not reproduce lice that live in the earth, they knew it was the finger of Hashem. (Shmos 8:15). It is specifically between the woman and divinity that there was enmity. (Bereishis 3:15). Historically, magicians (like the witches of Ein Dor – Shmuel I 28:7) were women. Mankind was cursed “for dust you are and to dust you will return.” (Ibid 3:19). Mankind’s mission is not to see it, but to choose good over evil.