

A pair of billowing dust and gas clouds cast off by the massive dying star Eta Carinae

Scientists do not view the universe as "religious instruction". Conversely, Judaism embraces the messages derived from creation, exemplified by pillars like Abraham and King David. No wonder God appointed them.

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Weekly Parsha

Bereshis

RABBI BERNARD FOX

"In the beginning G-d created the heavens and the earth."
(Bereshit 1:1)

The Torah begins with an account of the creation of the heavens and the earth. Rashi asks an important question. The Torah is a work of law. It presents a

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Adam's SIN

RABBI ISRAEL CHAIT

Written by students

In order to appreciate the entire sequence of events concerning man's creation, we must analyze the appropriate verses.

In Genesis, chapter two, verse seven, it states, "Then the Lord G-d formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul." This verse depicts man's origin and reflects that man's existence emerged as a living soul, "nefesh chayah". The phrase "living soul" is significant and must be analyzed. Shortly after man's creation, man was charged with a task. Verse 15 states "And the Lord God took the man and put him into the garden of Eden to serve it and to

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Genesis Mercy

RABBI MOSHE BEN-CHAIM



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Genesis Mercy

RABBI MOSHE BEN-CHAIM

Io, Jupiter's moon

Genesis abounds with fundamental truths concerning reality: the existence of all we see. God is the only Creator. There can only be One Cause for everything, for if there were two or more causes for the universe, we must conclude that something designated a limit to all causes, in that none could operate independently. Hence, the idea of many gods is ludicrous, as that idea too implies a single, superior being limiting those multiple gods to discreet spheres of power. And since there is already One Superior and exclusive Cause for everything, the notion of other gods makes no sense. Conversely, the position that "Intelligent Design" is false, (no God exists) must assume that, A) things make themselves, which is impossible, or B) matter always existed, which too is impossible. If B were so, nothing could exist, for with no absolute "cause", nothing can come to be: suggesting that Z was created by Y, and Y was created by X, and X was created by W, ad infinitum, one declares that there was nothing responsible for this cycle of creations. Hence, without a responsible cause for this cycle, this cycle cannot exist.

God's existence dictates man's adherence to His commands: God molded our bodies from matter, a substance created from absolute

nothingness. "Elokai Nitzor" recited each morning clearly states God created our souls anew, and as Isaiah states (40:25) man (and all creation) shares no common element with God: He created our souls, and us. He is eternal; we share nothing in common with Him. We have no idea what God is.

We don't know "why" He created us, since having a reason implies motive, which is a human function, inapplicable to God. Hence, God cannot do something "because" of any other consideration; nothing could "cause" or motivate God. Only ignorance might affect another entity, but an all-knowing God can never "react" to news, requiring an alteration in His actions, for there is no "news" in connection with One who knows all. But God also exists above causes, as He is outside of time, since He created time. Therefore, our discussions about Him are inherently flawed, and are prohibited, as stated in Talmud Chagiga 11b. All we may discuss concerning God is from creation and forward, and what is within our range of observation.

But before observing the external world, we must ascertain that our "looking glass" is clear and focused. For with obscured vision, one's perceptions are false. God made certain to

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address this human frailty by informing us of our very psychological natures, including our design, motives, reactions, and inclinations. Recording the account of Adam and Eve's sin, we witness mankind's tendencies, our ability to rebel, our need for justification, fear of authority by hiding from God, morality in shameful nudity, depleted ego when suffering to subsist on our animal's food, and many other psychological truths. Learning about ourselves, we may determine if our future observations are tainted with subjective leanings, and as we learn in Genesis, man and woman certainly harbor many deceptive traits and faculties.

But with God's corrective response to Adam and Eve's sin by granting a new faculty of 'morality', by elevating Adam's initial, punitive food from grass to a dignified man-made bread, through God's pacifying response to Cain's plea although he murdered his brother, we witness God's trait of "mercy". Throughout the Torah, man sins, and based on strict justice, he deserves death. But time and time again, and with this most recent day of Yom Kippur to wit, God embodies "mercy" in place of strict justice. Why? But one better, God's very creation of man is His star witness to His mercy: for God does not need us. Yet He made us. He gave you and me a life. We were nothingness...and now we are here, with an extraordinary opportunity to apprehend this Being, this Creator of matter from nothingness...this Creator of universes. Never having existed, we "deserve" nothing. Yet, we have an opportunity to live eternally. This is mercy beyond compare...ever greater than His tolerance of man's errors, is God's creation of man.

But returning to our question, what demands that God's mercy should override His justice? Why does God bend to our needs in place of punishing us according to the letter of the law? However, this question is akin to asking, "Why is God, God?" Meaning, we cannot ask concerning God's nature. It is beyond man's abilities. God is merciful, and this is reality.

Perhaps all those second, third, fourth and hundredth chances God gives us, should echo that initial mercy which He bestowed on each of us: He made us. This appreciation must create a deep satisfaction in those of us who realize its worth, and should remove, or at least minimize our petty dissatisfactions in life. This very realization and opportunity in itself is a great source of happiness, and should be shared by those who can convey this truth to others. Most of our worries and complaints fall away when appealing ideas seize our attention. You and I are created and have a grand opportunity, so be nothing less than ecstatic. Shanna Tova to everyone. ■

Bereshis

RABBI BERNARD FOX

(continued from page 1)

system of six hundred thirteen mitzvot. It would seem appropriate for the Torah to concentrate on the objective of teaching us the commandments. Why does the Torah begin with an account of creation? Rashi provides a response. He explains that Hashem promised the land of Israel to Bnai Yisrael. However, the Jewish people would not occupy an empty region. They would dispossess other nations. The Torah teaches justice. How can we justify the seizure of the land of Israel from these nations? The account of creation provides the response. The Almighty created the universe. Therefore, He has the right to apportion the earth to various nations. He also has the authority to command the dispossession of these nations.

Rashi's answer is difficult to understand. The nations, which Bnai Yisrael would expel, were idol worshippers. They did not accept the authenticity of the Torah. Certainly, they would question the assertion that the Creator had promised the land of Israel to Jewish people. They would not agree that the Almighty the true owner had confiscated the land from them. We encounter this very situation today. The nations of the world are familiar with the Torah, its account of creation, and its record of the Almighty's promises to the Jewish people. Yet, these nations do not recognize the Jewish people's Divine right to the land! Are we to assume that the Almighty did not fully understand the nature of his creatures? Did He think the entire world would accept the message of the Torah?

Rav Yisrael Meir Lau explains that we must carefully consider Rashi's comments. Rashi does not say that the nations of the world will be convinced of the Torah's argument. It seems that Rashi did not maintain that the message is addressed to these nations. Instead, the Torah is speaking to Bnai Yisrael! According to Rashi, Hashem recognized that the morality of the Jewish people would be challenged by the nations. He also realized that Bnai Yisrael would be sensitive to this reproach. We need to

know that, despite all accusations, we have a Divine right to the land of Israel. Therefore, the Torah teaches us the basis of our claim. This lesson is important today. The world does not recognize our right to the land of Israel. We must work to overcome this obstacle. We must also strive to live in peace in the land. This may require accommodation and compromise. But we should not abandon our assertion of the justice of our claim. We need to know that the Creator promised us the land of Israel. No other nation's occupation of the land supercedes this Divine right.

"And the earth was without form and in confusion with darkness on the face of the depths. And the spirit of the Lord hovered on the waters' surface." (Bereshit 1:2)

The meaning of this pasuk can best be understood in conjunction with the previous pasuk. The Torah begins with the statement that Hashem created the heavens and earth. The terms heaven and earth are preceded with the article et. This article generally implies some inclusion. Our Sages explain that, in this case, the term et is intended to include all derivatives. In other words, the pasuk should be understood as stating that creation began with the forming of the heavens and the earth and all of their derivatives. The derivatives are the stars, plants and other elements that came forth on the subsequent days. Now this seems very confusing. The first pasuk asserts that the heavens and earth, with all of their elements, were formed on the first day. The subsequent pesukim assert that these various elements emerged during the full course of the six days of creation. Our pasuk resolves this difficulty. The initial creation contained all that emerged on the subsequent days. However, these elements existed only in potential. This is the meaning of the earth's formless and confused form. The darkness also represents this concept. In darkness, individual forms cannot be discerned. These terms describe the initial creation. The various elements had not yet emerged into their actual form. The Divine influence was required in order to transform the potential to the actual.

Based on this interpretation of creation, Rabaynu Avraham ben HaRambam explains the "hovering" mentioned in the pasuk. The term used for hovering is associated with the bird hovering over its nest. Why is this term used to describe the Divine influence? A bird hovers over its nest in order to protect and cultivate its eggs. The eggs contain a living entity - in potential. Through the efforts of the mother hovering over the eggs, the potential of the eggs emerges in the form of offspring. In a

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similar manner, the earth included its eventual elements in potential. G-d's "hovering" represents His influence in converting potential to actual.

It is interesting to note the correspondence between this understanding of creation and the modern scientific view. Science maintains that the building blocks for all that now exists were formed during the initial creation. Over time, the universe we now see eventually emerged. This occurred through the organization of these primitive elements. However, science is faced with the challenge of explaining the emergence of design and organization from chaos. The Chumash provides the resolution of this riddle. G-d's influence caused the normal pattern of the physical universe to be reversed, and organization emerged from chaos.

"And He chased out the man. And He stationed at the east of Gan Eydan the cherubs and the revolving sword blade to guard the path to the Tree of Life." (Bereshit 3:24)

Hashem places Adam and his wife Chava in Gan Eydan. Adam and Chava sin and are driven from the Gan the garden. Hashem places cherubs angels at the entrance of the Gan. These angels are accompanied by a revolving sword blade. Together, they guard the approach to the Gan and the Tree of Life. Early explorers understood the account of humanity's experience in Gan Eydan and the eventual banishment in the literal sense. Ancient maps suggest probable locations for the Gan. These explorers believed that a complete exploration of the globe would result in locating the Gan. However, this literal interpretation does not provide a full understanding of these incidents. These events communicate a deeper message. This message can be appreciated through looking beyond the literal meaning of the passages.

An exploration of the full meaning of the experience of Gan Eydan requires a lengthy analysis. We will limit our discussion to the meaning of the cherubs and the sword that guard the Gan. We must begin our analysis by understanding the significance of the Gan and the Tree of Life. Adam and Chava lived a life of leisure in Gan Eydan. This life is very different from our existence in today's world. Most must toil to secure daily sustenance. Even those that are more economically established must deal with the aggravations of everyday existence. Life is uncertain and economic success cannot insulate us from the frustrations and tragedies that occur in everyday life. Gan Eydan represented an idyllic existence immune from the problems we

experience in today's world. Humanity's banishment from the Gan introduced into our lives these difficulties. The Tree of Life epitomized the perfect existence. The exact nature of this tree is debated by the commentaries. Nonetheless, it seems to represent the potential to achieve longevity and happiness.

According to this interpretation, banishment from the Gan is much more than exile from a geographic location. Banishment represents a change in humanity's environment. With banishment, humanity is confronted with a new, more difficult reality.

We constantly attempt to return to Gan Eydan. We have abandoned our search for its geographical location. Instead, we attempt to transform our world into the Gan. We strive, through the application of science and technology, to improve our lives. We endeavor to make our world more perfect. We seem to believe that we can eliminate suffering and our personal frustrations. However, we never really succeed. We created automobiles to transport us. We are plagued with the pollution they generate. We released the power of the atom, and now we are confronted with the dilemma of disposing of nuclear waste. We invented vaccines and antibiotics only to be plagued by new diseases and antibiotic resistant infections. It seems that every advance is associated with a new problem or challenge. How do we react to this phenomenon?

We assume that these new problems can be solved. More science and better technology will solve the problems created by our latest technological breakthrough. We have absolute faith in the ultimate triumph of human knowledge. Yet, a question must be asked. Can we ever succeed in our quest? Can we recreate Gan Eydan? Perhaps, this is the message of the cherubs and the sword that guard entrance to the Gan. Perhaps, the Torah is telling us that the Almighty has blocked the road to success. Hashem banished humanity from the Gan. He decided that humanity is better nurtured in a less perfect world. He does not want us to return to the Gan. The failures and frustrations we encounter in our endeavors to recreate the Gan are not a result of inadequate knowledge. Our objective is unrealistic. We can work towards improving life. However, a certain level of toil and frustration is built into nature. We can never overcome the inherent limitations of our material existence. ■

1. Rabbaynu Shlomo ben Yitzchak (Rashi), Commentary on Sefer Beresheit 1:1.
2. Rav Yisrael Meir Lau, Why Does the World Contest Our Right to Eretz Yisrael?

the Snake

Reader: Recently a question was asked on a discussion group I am a member of, I have no idea what the answer would be, could you enlighten us, please? Here it is: "Can you tell us what the snake (discussed in Genesis in connection with Adam and Eve) being cursed, and being forced to move on its belly, and eat dirt all its days are suppose to mean?"

Mesora: The snake itself was a real creature, as stated once by a Rabbi. The Rabbi taught that if we are to take the snake metaphorically - as some commentators do - then what forces us to take Adam and Eve literally? Perhaps they too are metaphors, and we see clearly, this would destroy the entire Torah. Such an interpretation gives license that anything in the Torah could be understood as a metaphor; including Moses, Abraham, and even God and His actions. Based on the very fundamentals of Torah, we do not accept this path. But the same Rabbi taught that the understanding of a literal snake, does not obviate deeper ideas disclosed in the Scriptural account connected with it.

I will offer my own suggestion. As the snake was the precipitant of sin, it may also allude to the workings of his emotions - i.e., that which caused sin. Perhaps as a rectification of the emotional makeup of the snake, God addressed two factors: 1) "Going on its belly" may imply the slow down of the emotions, as crawling is a much slower process than walking. (We learn from Rashi that the snake's legs were amputated.) Emotions have no other function than to seek gratification. They are not the apparatus which perceives right and wrong, and they cannot function outside of their design, therefore they continually seek satisfaction with no cessation. Such a path leads to destruction, so a slower 'movement' of the emotions allows other positive forces to kick-in, and hopefully steer the creature back on the right path. 2) Additionally, even if the emotions with their slower state are in fact successful at achieving wrongful desires, "eating dirt all the days of its life" may teach that one other change was made to the snake: It was also given less satisfaction when desires were obtained, so "eating dirt" may allude to the 'sour taste', or the lessened satisfaction realized by the being - even when it achieves the very same, poor goals as before. Again, this minimizing of satisfaction hopefully steers the being (man) away from only seeking emotional goals. ■



RABBI ISRAEL CHAIT

Written by students

watch it." In the following verses, G-d charged man with his first commandment. Man was allowed to eat from all the trees of the garden except from the Tree of Knowledge of Good and Evil. From this Tree of Knowledge man was expressly prohibited from eating. G-d thereby warned man that on the day he ate from the Tree of Knowledge, he would surely perish. It was at this juncture, after G-d gave man this stern warning about the Tree of Knowledge, that He made the following observation (verse 18). "And the Lord G-d said, 'It is not good that man should be alone, I will make a helpmate for him.'"

It is puzzling that this verse concerning man's discontent in being alone is placed after the warning about the Tree of Knowledge. It would at first seem that this statement would have more logically been made immediately following

man's creation since it reflects the nature of man's existence. Furthermore, the verses following this observation seem incongruous. These subsequent verses discuss the creation of the animals and man's mastery over the animal kingdom. Verses 19 & 20 state "And out of the ground, the Lord G-d formed every beast of the field and every fowl of the air, and brought them unto the man to see what he would call them; and whatsoever the man would call every living creature, that was to be the name thereof. And the man gave names to all cattle, and to the fowl of the air, and to every beast of the field, but for Adam there was not found a helpmate for him." In addition to the seemingly questionable nexus between the verses, we can pose a few very basic questions. Following the commandment concerning the Tree of Knowledge, God made the statement that

it wasn't good for man to be alone. He then proceeded to create the animal kingdom. Why then didn't G-d create woman at the very inception of the creation of man? If it was apparent to God that man was not happy alone, then why didn't he create woman immediately? What was the compelling reason that God refrained from creating woman until after man was placed in charge of the Garden of Eden and prohibited from partaking of the Tree of Knowledge? It is obvious from the sequence of the verses that God chose not to create woman until after He had created the animal kingdom and placed man in its charge. Furthermore, the entire account of G-d's creation of the animal kingdom and man's mastery of the animals is concluded with a repetition of man's dissatisfaction with his solitude.

When God ultimately created woman from man, it is interesting to note that man did not name her at the time of her creation as he did with the animals. Rather, it was only after the incident of the snake (which enticed them to eat from the Tree of Knowledge) that man gave woman a name. Chapter 3, verse 20 states, "And the man called his wife's name Eve; because she was the mother of all living."

In order to fully appreciate the order of events regarding creation, we must first make the following observations in reference to man's nature. These insights will help give us a better understanding of the account of creation, and they will also afford us an appreciation of the complexity of the nature of man. With these observations, we can gain a new perspective on man's constant lifelong struggle to achieve perfection as a moral being.

Maimonides posed a famous question regarding the denial of man of the fruit from the Tree of Knowledge. Verses 16 and 17 state, "And the Lord G-d commanded the man saying; of every tree in the garden thou may freely eat, but the Tree of the Knowledge of Good and Evil thou shall not eat of it, for in the day that thou eatest thereof thou shall surely die." As Maimonides observed, based on these verses alone, it would seem that G-d was withholding from man the ability to discern good from evil. This is rather puzzling, since the pursuit of knowledge is the primary objective of the Talmud Chachum. Was it really G-d's intention to deny knowledge to man? This also contrasts the traditional Judaic belief that G-d's greatest gift to man was his intellectual faculty. An analysis of relevant verses can help us examine man's true nature and determine that quite the contrary is true.

The aforementioned verse 7 states that G-d created man as a living soul, "nefesh chaya". The term "chaya" is precise. It reflects the instinctual component of man, the "yezter hara". This term, "chaya" is also used to reflect the instinctual, as

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animals are also referred to as "chaya". In his Mishna Torah, in the Laws of Forbidden Foods (Chapter 2, Law 3), Maimonides used this term "chaya" to reflect the instinctual, which is the essential component of an animal's nature. Thus, it is evident that the composition of man's nature includes the instinctual. As previously questioned, it is now significant that man was charged with his first commandment shortly after his creation. This evidences the other component of human nature.

Man was to watch and guard the Garden of Eden and to enjoy the fruit of the trees as his source of nourishment. However, he was prohibited by the word of G-d from partaking of the Tree of Knowledge. This task and divine commandment evidences the other aspect of man's nature. Man was given the gift of intelligence, and thus was capable of observing G-d's commandment. Therefore, it is apparent that G-d created man with a dual nature. Man not only possesses the instinctual drive (akin to the animal kingdom), but he also possesses the intellectual faculty which enables him to discern what is good and to observe the dictates of G-d. This dual aspect of man's nature is the primary message of these verses. However, these perfunctory inferences regarding man's nature are also important tools which enable us to more clearly comprehend the entire sequence of creation. Man possesses a hybrid essence of the intellectual and the instinctual. G-d's command not to eat from the Tree of Knowledge was an appeal to man's intellect. However, at this point in time man lacked a sense of morality, of what is "tov", good, and what is "ra", evil. God forbade man to eat the fruit in order to ensure that man would function in accordance with his intellectual abilities. However, once man disobeyed this command, he was destined to constantly struggle with the passions of the instinctual, which would always be in conflict with his intellectual nature, his yetzer hara.

By disobeying this command and partaking of the forbidden fruit, man abandoned his intellect for the appeal of the fantasy. From this point on, man was destined to face the eternal struggle of "tov v'ra", good and evil.

In verse 18 after G-d appealed to man's intellect by admonishing him not to eat of the forbidden fruit, G-d then made the observation that it was not good for man to be alone -- man needed a helpmate. G-d was cognizant that man was unable to channel all of his energies to the intellectual. In such a state, man's energies would soon have been frustrated. By His statement in verse 18, God acknowledged that it is not good for man to be alone, for such a state would lead to the frustration of man's instinctual energies. This observation is attested to by the subsequent series of verses. Man utilized his innate intellectual

abilities to name, classify, dominate and rule the animal kingdom. It was during the performance of this task that man observed that each animal was capable of satisfying its instinctual desires. Man therefore attempted to satisfy his own instinctual needs, but was unable to find a helpmate. Man realized that his dual nature could not be satisfied with an entity whose entire essence was instinctual. Through his cognitive efforts, he became aware of his inability to channel all of his instinctual energies into intellectual gratification. Therefore, the sequence of events leading to the creation of woman is more understandable. Although man was created with both instinctive and intellectual drives, it was only through his own efforts that he came to realize his inability to channel his

total instinctual energies into the world of the intellectual. It was only after he made this observation, did G-d then create woman. Verses 21 and 22 state, "And the Lord G-d caused a deep sleep to fall upon the man, and he slept; and He took one of his ribs and closed up the place with flesh instead thereof. And the rib which the Lord G-d had taken from the man, made He a woman and brought her unto the man." It is not coincidental that G-d created woman from man's rib. Man was incapable of satisfying his instinctual desires with a being that operated solely in the world of the instinctual. Such a relationship would only be physical, and by definition could not be enduring or fulfilling. When G-d created woman, man was not solely attracted by his instinctual desires, but there was a psychological attraction as well. In verse 23 man comments as follows in reference to his wife, "bone of my bones and flesh of my flesh." Man's attraction to woman stemmed from his love of his own self. Man's narcissistic desires fostered the relationship that developed between man and woman. Man is a complex being, and even his instinctual drives are inexorably intermixed with his psychological awareness. This explains the medrash (allegory) that man originally had two forms from which the woman originated. This basis of man's attraction for



woman also serves to shed light on the reason why woman was not created at the time of man's creation. Man's instinctual energies were not capable of fulfillment in a purely instinctual relationship -- a psychological attraction was also required.

It is therefore apparent that the entire creation of man was designed by G-d in a manner which allowed man's nature to play a role in the emerging sequence of events of creation. Man was created with a yetzer hatov, the intellectual faculty whose objective for man is to live a life guided by wisdom and morality. However, man was also bestowed with a yetzer hara, instinctual needs and desires. As a result, man's libido could not be satisfied by directing all of his energies to the intellectual. Because of his hybrid nature, man discovered that he was incapable of satisfying his physical needs and desires in a purely instinctual relationship. His excess energies which were not absorbed by the intellectual were frustrated and could not reach gratification. This gratification required a relationship whereby there was also a psychological attraction. Thus G-d created woman, a blessing from G-d which allowed man and woman to function in a harmonious manner.

It is only after we observe the emergence of

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human nature through the events of creation that we can properly analyze the sin of eating from the Tree of Knowledge. Prior to the sin, man's energies were primarily directed to intellectual endeavors. Man took charge of his surroundings and used his intellectual abilities to master the environment. However, the excess instinctive energy which could not be satisfied by intellectual endeavors was channeled into a healthy relationship with Eve. Man's energies were directed towards phenomena that were physically present. By commanding man not to eat of the Tree of Knowledge, G-d was disciplining man's instinctual drives and demonstrating that the instinctual must always be subordinated and controlled by the intellectual. Our mesora (oral tradition) tells us that the fruits of the Tree of Knowledge were not unique. Its appeal was solely based on the prohibition to indulge in them. It appealed to man's yetzer hara, his desires. Verse 6 states, "And the woman saw that the food was good to eat and that it was a delight for the eyes and a tree to be desired to make one wise. She took of the fruit and ate it, and gave also to her husband with her, and he did eat it." Maimonides noted that this verse evidences the breadth of man's desires. The tree was an ordinary tree, yet the appeal of the fantasy was overwhelming. The tree was appealing to the eye, though common, and was good to eat, though never tasted. Thus, by partaking of the tree, man succumbed to the allurements of the fantasy. Before the sin, man's energies were directed to the physical phenomena that were in his presence. Our rabbis teach us that prior to the sin, man's evil inclination was controllable, but after the sin, there was a qualitative change. Man's instinctual desires were internal and external. Before the sin, man's libido naturally was attracted to wisdom, and his energies were automatically drawn to thought. Subsequent to the sin, man's energies naturally flowed to the physical. By indulging the fantasy, man incorporated into his personality the vehicle

by which the energies of man are drawn to the physical. The enticements of the tree and the entrapment of man's imagination allowed man's energies to become fixated on the physical. This sin shaped the human personality for the millennium. Man was doomed, for at the moment his energies became fixated on the physical, it became a constant source of man's attention. His energies became attached to the physical and naturally flowed to it. Man's sin molded his soul. Mankind was destined to be ensnared by fantasy, and his energies would from then on be guided by the imagination. It would seek its initial gratification from the world of the physical. Thus, down through the generations to our present time, whenever man sins and is overwhelmed by the desires of the instinctual, he too molds his soul. He becomes drawn to and affected by the trappings of physical pleasures, his imagination overwhelms him, and as a result, distances himself from G-d. After the sin, man's only hope for salvation is to rechannel his energies. A wise man is one whose thought process is not influenced or corrupted by the instinctual. However, the ordinary individual who cannot properly channel his energies away from the instinctual, his emotions cloud his intellect and the physical corrupts his thinking process.

In any event, man has the free will to withdraw the energies which are now naturally attracted to the physical by the power of fantasy, and can re-direct them towards the intellectual. By choosing such a path, man also molds his soul, directs his energies and becomes attached to and leads the life of a chacham (wise man) and becomes close to God. A task such as this is monumental, and requires great conviction. Battling instinctual drives requires great fortitude, intellect, and inner strength. The appellation of a "gibor", a strong person, is reserved for one who conquers the evil inclination. However, G-d, in punishing man for the sin of eating from the Tree of Knowledge, has

armed man with the ability, if he exercises his free will wisely, to be victorious in this battle.

G-d's punishment is different from that of man. A punishment from G-d is given to help benefit man. An analysis of the verses subsequent to the sin can help us to understand the punishment and its ramifications with respect to the human personality. In chapter 3, verse 7 states, "And the eyes of them both were opened, and they knew that they were naked; and they sewed fig leaves together and made themselves loincloths." Prior to the sin, the Torah explicitly tells us that they were not ashamed of their nakedness. The Torah is teaching us by contrasting these facts, that prior to the sin, man did not experience embarrassment. Shame is a function of man's conscience. Before man sinned, man's energies were naturally directed to chachma, to intellectual pursuits. After the sin, man fell prey to the instinctual. The intellectual was overpowered by the instinctual. However, man now had an additional ally to help combat the forces of the physical . . . his conscience. The conscience of man helps him to determine good from evil. The yetzer hatov, man's good inclination, helps man to withdraw his energies from the world of the physical and re-direct it to the world of chachma, wisdom. However, before man sinned, he did not possess the ability to discern good from evil. His mind was naturally drawn to the intellectual. After the sin man's energies flow first to the physical, which is capable of paralyzing him. G-d thereby instilled in man a conscience to help him progress into the world of the ideational and not stagnate in the world of the physical. It is only with the aid of the yetzer hatov, the ability to discern good, that man can use his free will and channel his energies to the acquisition of wisdom. It is therefore no coincidence that immediately after G-d pronounced His punishment for the sin (and man was endowed with both good and evil inclinations), man began to utilize his conscience to channel his energies properly. First, he experienced shame and covered his nakedness. Then, as chapter 3, verse 20 relates, "And the man called his wife Eve, because she was the mother of all living." It seems incongruous that this occurs immediately after the pronouncement of man's punishment. However, the reason is now readily apparent. This manifests that man was using the yetzer hatov to help direct his energies towards wisdom. He exercised his intelligence to classify and name his wife. It was a definitional exercise that required his intellectual abilities. From this we can ascertain that a punishment from G-d is unique, as it is executed for the benefit of man. This particular event bestowed man with good and evil inclinations. It is only with the aid of the yetzer hatov that man can overcome the pitfalls of sin and can withdraw his energies away from the physical and utilize his intellect to live a life based on wisdom. ■