

ט' ג' כ' א' ב'

טו ולשמרה: ויצו יהוה אלהים על-האדם  
 י" לאמר מפל עץ-הגן אכל תאכל: ומעץ  
 ה'דעת טוב ורע לא תאכל ממנו כי ביום

י" אכלה ממנו מות תקמות:

2) אכלכם ממנו ונפקחו עיניכם והייתם  
 ג כאלהים ידעי טוב ורע: ותרא האשה כי  
 ו טוב העץ למאכל וכי האנה הוא לעינים  
 ו נחמד העץ להשגיל ותקח מפריו

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6

<sup>6</sup> And the woman perceived that the tree was good for eating and that it was a delight to the eyes, and that the tree was desirable as a means to wisdom, and she took of its fruit and ate; and she gave also to her

Rav Soloveitchik 175:

3) THE SIN OF THE עץ ה'דעת WAS THAT MAN ATTEMPTED TO USURP THE MORAL CODE.

(17) There are many interpretations about the sin of the עץ ה'דעת, the original sin. What was the substance of the original sin? Prima facie, Adam simply wished to acquire a little intelligence. Why was that culpable?

The Rambam<sup>12</sup> points out that the Torah describes the effect of the forbidden fruit as inducing טוב ורע, good and evil. It does not say that the effect would be אמת ושקר, truth and falsehood. The Torah does not distinguish between truth and falsity; it distinguishes between good and evil. Science does not deal with טוב and רע; science deals with אמת and שקר. Something is either scientifically true or scientifically false. It is not good nor evil. Apparently, Adam wanted to engage in טוב and רע.

<sup>10</sup> ויקרא י"ט, ב'  
<sup>11</sup> Medieval man, in that regard, was different.  
<sup>12</sup> ספר מורה נבוכים ח"א פ"ב

A. Goldstein

(2)

Many congregations recite Psalm 24, *מזמור*.  
Each verse is recited by the *chazzan*, then repeated by the congregation.

1)

**לְדָוִד מְזֻמָּר, לַיהוָה הָאָרֶץ וּמְלוֹאָהּ, \* תִּבְלַל וַיִּשְׁבִּי בָהּ.**  
כִּי הוּא עַל יַמִּים יְסֻדָּהּ, \* וְעַל נְהָרוֹת יִכְוֶנֶה. מִי  
יַעֲלֶה בְהַר יְהוָה, וּמִי יִקּוּם בְּמִקְוֹם קֹדֶשׁוֹ. נְקִי כַפַּיִם \* וּבֶרֶךְ  
לֵבָב, \* אֲשֶׁר לֹא נִשְׂא לִשְׂוֹא נַפְשִׁי, וְלֹא נִשְׁבַּע לְמַדְמָה.  
יִשָּׂא בְרִכָּה מֵאֵת יְהוָה, וַיְצַדֵּק מֵאֱלֹהֵי יִשְׂרָאֵל. זֶה דֹר  
דִּרְשׁוּ, מִבְּקִשֵׁי פְנִיךָ יַעֲקֹב סֵלָה. שְׂאוּ שְׁעָרִים רְאשֵׁיכֶם,  
וְהַנְּשָׂאוּ פִתְחֵי עוֹלָם, וְיִבֹאוּ מֶלֶךְ הַקְּבוֹד. \* מִי זֶה מֶלֶךְ  
הַקְּבוֹד, \* יְהוָה עֶזְרוֹ וְגִבּוֹר, יְהוָה גִּבּוֹר מִלְחָמָה. \* שְׂאוּ  
שְׁעָרִים רְאשֵׁיכֶם, וּשְׂאוּ פִתְחֵי עוֹלָם, וְיִבֹאוּ מֶלֶךְ הַקְּבוֹד. \*

2)

Many congregations recite Psalm 24, *Of David a psalm*.  
Each verse is recited by the *chazzan*, then repeated by the congregation.

**O**f David a psalm. HASHEM's is the earth and its fullness,\* the  
inhabited land and those who dwell in it. For He founded it  
upon seas,\* and established it upon rivers. Who may ascend the  
mountain of HASHEM, and who may stand in the place of His  
sanctity? One with clean hands\* and pure heart,\* who has not  
sworn in vain by My soul and has not sworn deceitfully. He will  
receive a blessing from HASHEM and just kindness from the God  
of his salvation. This is the generation of those who seek Him,  
those who strive for Your Presence — Jacob, Selah. Raise up  
your heads, O gates, and be uplifted, you everlasting entrances,  
so that the King of Honor may enter.\* Who is this King of  
Honor? — HASHEM, the mighty and strong, HASHEM, the strong  
in battle.\* Raise up your heads, O gates, and raise up, you  
everlasting entrances, so that the King of Honor may enter.\*

(3)

1) ותאכל ותתן גם לאישה עמה ויאכל: ותפקחנה עיני שניהם וידעו כי עירמם הם ויתפרו עלה תאנה ויעשו להם

III husband with her and he ate. 7 Then the eyes of both of them were opened and they realized that they were naked; and they sewed together a fig leaf and made themselves aprons.

ויעש יהוה

2) אלהים לאדם ולאשתו כתנות עור כב כב רביעי כב וילבשם:

III 21 And HASHEM God made for Adam and his wife 21-22 garments of skin, and He clothed them.

רבי נחמיה אומר תאנה היה שבדבר שקלקלו בו נתקנו שנאמר (בראשית ג, ז) ויתפרו עלה תאנה

4) Rabbi Nehemya says: The Tree of Knowledge was a fig tree, because it was with the matter with which they sinned that they were rehabilitated, as it is stated: "And they sewed together fig leaves, and made for themselves loincloths" (Genesis 3:7).

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ויעש ה' אלהים לאדם ולאשתו כתנות עור וילבשם. And HASHEM God made for Adam and his wife garments of skin, and He clothed them (3:21).

§12 AND - ויעש ה' אלהים לאדם ולאשתו כתנות עור וילבשם AND HASHEM GOD MADE FOR ADAM AND HIS WIFE GARMENTS OF SKIN [כתנות עור], AND HE CLOTHED THEM.

The Midrash offers several explanations of the term כתנות עור.<sup>[180]</sup>

In the Torah of R' Meir<sup>[181]</sup> they found written, garments of "light" [אור] - בתורתו של רבי מאיר מצאו כתוב "כתנות אור" - בגדי אדם הראשון שהן דומים לפנס, רחבים מלמטה וצרין מלמעלה - These are the garments of Adam the first man,<sup>[182]</sup> which resembled a lantern, wide at the bottom and narrow at the top.<sup>[183]</sup> R' Yitzhak the Youth says: ויזקק רביא אומר - [Adam's garments] were smooth like a fingernail and beautiful like pearls.<sup>[184]</sup>

ראו חיצונית 11 ק"ס - כ"ד - 1013

The thoughts expressed by שמירת זכויות, מלכות, namely, that God reigns, that He remembers and that He now calls upon us to follow Him into a new future which He guides, are the basic truths which we are given to take to heart anew each time we stand upon the threshold of a new year.