

book, but as a part of Eve's account of the Fall. According to the Slavonic version, Adam and Eve, expelled from Paradise, beg God for nourishment and are given the seventh part of Paradise. Adam begins plowing, but the Devil prevents him from continuing until Adam acknowledges his lordship over Adam and the earth. To trick the Devil, Adam writes: "I and my children belong to whoever is Lord of the earth." There follows the story of the penance of Adam and Eve, as found in the Latin, but with the significant difference that Eve withstands the Devil's blandishments and completes her penance. The rest of the addition is missing.

The religious spirit expressed in the *Book of Adam and Eve* is somber and somewhat pessimistic. It illuminates many minor points of theological interest, but presents no clear and central doctrine. Only the resurrection and final judgment are taught repeatedly and emphatically. Angels are represented as important, but there is no speculation about them and none about the End of Days. The simpler Greek version, which is mildly dualistic, also teaches a distinction of body and soul. There is no doctrine of original sin in the Christian (or Qumranic) sense. Adam is considered perfect; Eve is morally weak, but not wicked. She loves and obeys Adam and repeatedly deplors her own shortcomings. There is also a mild halakhic interest in the matter of burial. The additional material contained in the Latin version stresses Eve's weakness and the wickedness of the Devil, and actually teaches that there was a second temptation, which Adam withstood. This part is more speculative, and is concerned with man's struggle against the Devil and with the origin of evil. The penance by water shows a marked tendency toward asceticism, which might be a modification of an earlier tendency, emphasizing the importance of purity.

The work cannot be assigned to any known or definable sector or movement in Judaism. There are similarities both with apocalyptic writing (Enoch, Jubilees) and with the rabbinic *aggadah*, but none of these is sufficiently close or precise to indicate identity of teaching. The simpler Greek version is closer to the mainstream of Judaism. The story of Adam and Eve's penance and second temptation displays a unique development of ancient Jewish thought. A book of Adam (*Sifra de-Adam ha-Rishon*) is mentioned in *Bava Me'zia* 85b; but this work must have been different from the *Book of Adam and Eve*.

BIBLIOGRAPHY: Charles, *Apocrypha*, 2 (1913), 123–54; for further bibliography see O. Eissfeldt, *Old Testament, An Introduction* (1965), 636.

[Jacob Licht]

ADAM BA'AL SHEM, a legendary figure about whom various tales have been collected in small Yiddish pamphlets published in Prague and in Amsterdam in the 17th century. They relate the miracles performed before Emperor Maximilian II by a kabbalist, whose historical existence has not been verified. According to these tales, Adam Ba'al Shem was born and was buried in Bingen near Worms; however his permanent place

of residence was Prague. The stories about him were popular and used by the compiler of *Shivhei ha-Besht* (Berdichev, 1815) who transformed Adam Ba'al Shem into an esoteric kabbalist in Poland who died close to the birth or in the childhood of *Israel b. Eliezer Ba'al Shem Tov, the founder of Ḥasidism. Ḥasidic legend attributed to him writings on the mystery of Kabbalah which he commanded his son to give to Israel Ba'al Shem Tov. Apparently, the earlier figure of a German Jewish folktale (Adam Ba'al Shem) was combined in ḥasidic legend with that of the Shabbatean prophet Heshel Zoref, who died in Cracow around the time of Israel Ba'al Shem Tov's birth. Heshel's work, *Sefer ha-Zoref*, on the mysteries of Shabbatean Kabbalah, undoubtedly reached the Ba'al Shem Tov who ordered them to be copied by his disciple Shabbetai of Raschkow. Copies of the copy were preserved in the courts of several *zaddikim*. The Ḥasidim were not aware of the Shabbatean character of these works, but several legends spread about their contents. The author of *Shivhei ha-Besht* or the creators of the legends about the Ba'al Shem Tov modified the character of these writings and attributed them to Adam Ba'al Shem. An unfounded assumption seeks to identify Adam Ba'al Shem with a Russian Christian of German origin, called Adam Zerneikov, who supposedly had contact with the father of Israel Ba'al Shem Tov.

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[Gershon Scholem]

ADAMIT (Heb. אִדְמִית), kibbutz in northern Israel, on the Lebanese border. Adamit, affiliated with Kibbutz Arzi (Ha-Shomer ha-Za'ir), was founded in 1958, following completion of a serpentine road to secure the access to its small mountain plateau. Most of the settlers were Israel-born and the economy was based on orchards, vineyards, and livestock. In 2004 its population was 106. The name "Adamit" derives from the Arabic "Idmith", but is also reminiscent of the biblical town of Adami (Josh. 19:33), assumed to have been located in the vicinity.

[Efraim Orni]

ADAM KADMON (Primordial Man), kabbalistic concept. The Gnostics inferred from the verse "Let us make man in our image" (Gen. 1:26) that the physical Adam was created in the image of a spiritual entity also called Adam. The early *Kabbalah speaks of *adam elyon* ("supreme man"; in the Zohar the corresponding Aramaic is *adam di-l'ela* or *adam ila'ah*). The term sometimes represents the totality of the Divine emanation in the ten **Sefirot* ("spheres") and sometimes in a single *Sefirah* such as *Keter* ("crown"), *Ḥokhmah* ("wisdom"), or *Tiferet* ("beauty"). The term "Adam Kadmon" is first found in *Sod Yedi'at ha-Meẓi'ut*, an early 13th-century kabbalistic treatise. In the *Tikkunei Zohar*, the Divine Wisdom is called *Adam ha-*

Gadol ("The Great Man"). The spiritual man is hinted at in the verse "a likeness as the appearance of a man" (Ezek. 1:26) which the prophet Ezekiel saw in the vision of the divine chariot. The letters of the Tetragrammaton (see Names of *God) when spelled out in full have the numerical value of 45, as do the letters of the word Adam. In this fact support was found for the revelation of God in the form of a spiritual man (*Midrash Ruth Ne'elam* in the Zohar). In contrast to the First Man Adam, this spiritual man is called in the Zohar proper the *adam kadma'ah ila'ah* ("primordial supreme man"), and in *Tikkunei Zohar* he is called *Adam Kadmon* ("primordial man") or *Adam Kadmon le-khol ha-kedumim* ("prototype of primordial man"). In the Kabbalah of Isaac *Luria, great importance and new significance is given to *Adam Kadmon*. There *Adam Kadmon* signifies the worlds of light which, after the retraction of the light of **Ein-Sof* ("The Infinite"), emanated into primeval space. This *Adam Kadmon* is the most sublime manifestation of the Deity that is to some extent accessible to human meditation. It ranks higher in this system than all four worlds: *Azilut* ("emanation"), *Beri'ah* ("creation"), *Yeẓirah* ("formation"), and *Asiyah* ("making"). The portrayal of this *Adam Kadmon* and his mysteries, and in particular the description of the lights which flow from his ears, mouth, nose, and eyes plays an important role in *Ḥayyim *Vital's Ez Ḥayyim* and in other kabbalistic works of the Lurianic school. Through this theory the mystical anthropomorphism of the school becomes crystallized. This anthropomorphic figure recurs in all the stages and in all the worlds. Consequently there is an *adam de-veriah* ("man of creation"), *adam di-yzirah* ("man of formation"), and an *adam de-asiyyah* ("man of making"). In contrast to *Adam Kadmon*, who is from the holy emanation, stands Satan, from the world of iniquity. In the *Tikkunei Zohar*, and subsequently in the Lurianic Kabbalah, Satan is called *adam beliyya'el* ("evil man"). In the Lurianic Kabbalah, there is no relationship between *Adam Kadmon*, which is the light which transcends all other lights, and the *Messiah. Such a connection was made only in the system of the extreme Shabbateans, who believed in the divinity of the Messiah and regarded *Shabbetai Zevi as the incarnation of *Adam Kadmon*. (He figures as such in a number of poems of the sect of the *Doenmeh.)

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[Gershom Scholem]

ADAMS, ARLIN MARVIN (1921–), U.S. jurist, public servant, and legal educator. Born in Philadelphia, Pennsylvania, Adams worked for a produce distributor during the Depression to pay for college at Temple University. When he graduated first in his class in 1941, the chair of the political science department took him by trolley to the University of Pennsylvania, where he obtained a full scholarship for the young man by declaring to the law school registrar: "He is the best that we've ever had."

A day after Pearl Harbor, Adams volunteered for the Navy, received a commission, and in 1942 was sent to the north

Pacific. After the war, he resumed his studies at Penn, where he served as editor-in-chief of the law review and graduated second in his class in 1947. He completed a clerkship with Horace Stern, probably Pennsylvania's greatest chief justice, and then joined Philadelphia's premier law firm, Schnader, Harrison, Segal and Lewis. Adams earned a reputation as a brilliant, yet humble attorney, and after only three years he became the youngest associate in the firm's history to make partner. At this time, he also earned an M.A. in economics from Temple and Penn.

In 1963, Adams joined Governor William Scranton's cabinet. As Pennsylvania's secretary of public welfare (1963–66), he instituted a medical program for indigents that anticipated Medicaid and developed educational training for poor children that became the prototype for the federal Head Start program. Scranton described Adams as "the ablest and most effective secretary of welfare that this Commonwealth has ever known."

When President Nixon nominated Adams for a seat on the United States Court of Appeals for the Third Circuit, the Senate unanimously approved the selection without holding any hearings. Adams served 18 years on the court (1969–87), earning the highest praise and ensuring himself a place alongside scholar-judges such as Learned Hand and Benjamin *Cardozo. As with Hand, appointment to the United States Supreme Court eluded Adams, although he was three times on the short list for selection to the High Court. While Adams wrote landmark opinions in several areas, his most enduring legacy came in decisions involving the First Amendment religion clauses. His erudite, careful opinions possessed a Burkian quality, striking a balance between the nation's commitment to institutional separation between church and state and recognition of a vital role for religion in public life. In a concurring opinion in *Malnak v. Yogi* (1979), Adams led the way in defining "religion" for constitutional purposes, fashioning a three-part test that widely influenced courts in America and in other nations.

In 1987, the indefatigable Adams returned to the Schnader firm, where he continued to accept major public duties, most notably as independent counsel (1990–95) to investigate irregularities in President Reagan's Department of Housing and Urban Development and as trustee in the New Era proceedings (1995), then the largest non-profit bankruptcy case in U.S. history. Adams achieved unparalleled results in both cases, securing 16 criminal convictions or guilty pleas in the HUD scandal and obtaining a collection rate of over 90 percent in New Era, thereby saving numerous charities from financial ruin.

Throughout his life, Adams faithfully served academia, the community, and his religion. He held positions as chairman of Penn Law School's Board of Overseers (1985–92); president of the American Philosophical Society (1993–96), founded in 1743 by Benjamin Franklin; and president of Kneseth Israel, one of Philadelphia's oldest synagogues. For almost three decades, Adams taught a Freedom of Religion seminar