

And Adam named his wife Chavah, because she was the mother of all living. (3:20)

Adam and Chavah, the first humans, serve as an example. From the perspective of marriage, as well as human relationship in general, they represent a living lesson in the manner in which one interrelates with others. **Horav Zalman Sorotzkin, zl**, infers a compelling lesson from Adam's reaction to Chava's sin.

According to some commentaries, Adam gave Chavah her name, a name emphasizing her positive contribution to humanity and prime focus in life-- "*the mother of all living*," after she had catalyzed his sin. Chavah caused Hashem to decree death on the world. Yet, Adam did not turn his back on her. He did not divorce her and drive her away. Instead, he looked at her positive attributes, the inherent good that was a natural part of her. He focused on the fact that she should be the "*Eim kol chaim*," the mother of all living. He overlooked her temporary failing and viewed her in a positive light. Adam, on the other hand, did not choose a new name for himself. Rather, he kept his original name, Adam, made from the earth, symbolizing insignificance, humility, and unpretentiousness. Adam teaches us to be aware of our own human failings, while simultaneously seeking out only the good within others.

In a similar vein, **Horav Chaim P. Scheinberg, Shlita**, comments that since Chavah was the source of death for humanity, her name should have been one that reflected disgrace and shame. Due to her role as the mother of humanity, however, we owe her an enormous debt of *hakoras hatov*, gratitude. Thus, she was named Chavah--a name that demonstrates our obligation to recognize, acknowledge and reciprocate the good that we benefit from her.