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# LESSONS IN TORAH

# OR

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PRECIOUS TEACHINGS THAT AWAKEN THE HEART  
TO DIVINE SERVICE FROM THE HOLY MASTER  
❧ **RABBI SHNEUR ZALMAN OF LIADI** ❧  
TRANSLATED AND EXPLAINED

## תורה אור

### פְּרִשְׁת בְּרֵאשִׁית

דבור המתחיל

### וַיֹּאמֶר ה' אֱלֹקִים הֵן הָאָדָם

### “Purifying our Minds”

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# Torah Or

## תּוֹרַה אֹר

דְּבוּר הַמִּתְחִיל

וַיֹּאמֶר ה' אֱלֹקִים הֵן הָאָדָם<sup>1</sup>

פָּרְשֵׁת בְּרֵאשִׁית דָּף ה' ע"ג

“Purifying our Minds”

(א) (Chapter 1)

וַיֹּאמֶר ה' אֱלֹקִים, הֵן הָאָדָם הָיָה כְּאֶחָד  
מִמֶּנּוּ לְדַעַת טוֹב וָרָע, וְעַתָּה פֶּן יִשְׁלַח יָדוֹ  
כִּי" (פְּרָשְׁתוֹ ג, כב):

“And Hashem Who is G-d, said (to the angels), “See, now that man (has eaten from the Tree of Knowledge of Good and Bad), **he has become like one of you, able to know good and evil, and now, lest he stretch his hand forth** and take also from the Tree of Life and eat and live forever...” Therefore, Hashem sent him out of Gan Eden,” (Bereishis 3:22-3), to prevent him from eating the fruit of the Tree of Life.

יֵשׁ לְהַבִּין:

**We need to understand:**

א': מָהוּ שֶׁעַל יְדֵי עֵץ הַדַּעַת נִפְקְחוּ  
עֵינֵיהֶם לְהִיּוֹת "כְּאֱלֹקִים יוֹדְעֵי טוֹב וָרָע".<sup>2</sup>

**Q1: First of all, what is the idea that by eating from the Tree of Knowledge Adam and Chava's eyes were opened, making them like angels, who know good and evil?**

<sup>1</sup> (דְּבוּר הַמִּתְחִיל וַיֹּאמֶר ה' אֱלֹקִים: תּוֹרַת חַיִּים דְּבוּר הַמִּתְחִיל "וְהִנָּחֵשׁ הָיָה". לְקוּטֵי תּוֹרָה לְג' פְּרָשְׁוֹת. - צִוּוֹן כְּבוֹד קְדוּשַׁת אֲדָמוֹ"ר. נֹאמֶר שֶׁבַת פְּרִשְׁת בְּרֵאשִׁית, כ"ד תִּשְׁרֵי תִקְע"ב).  
<sup>2</sup> (בְּרֵאשִׁית ג, ה: "בַּיּוֹם אֲכַלְכֶם מִמֶּנּוּ וְנִפְקְחוּ עֵינֵיכֶם וְהִיִּיתֶם כְּאֱלֹקִים יוֹדְעֵי טוֹב וָרָע").

וגם, מה שאמר (בראשית ג, כב) "ה' אלקים: [. . .] ועתה פן ישלח ידו ולקח גם מעץ החיים, ואכל וחי לעולם" – ומה איכפת לו בזה? הרי מה שצוה אותו שלא לאכול הוא גם בן כדי שלא ימות!

Q2: Also, what is the meaning of what Hashem, Who is G-d, said (ibid.), “And now, lest he stretch forth his hand and take also from the Tree of Life and eat and live forever.” Why would that bother Him? Actually, the fact that He already commanded him not to eat from the Tree of Knowledge was also in order that he not die and instead live forever, so why would it bother Hashem now if Adam would live forever by eating from the Tree of Life?

ועוד והוא העיקר: מאין ידע הנחש מזה אשר "ביום אכלכם ממנו ונפתחו עיניכם", (בראשית ג, ה) שלפי האמת בן הוא?

Q3: Moreover, the main question is: From where did the snake know that “on the day that you eat of it, your eyes will become opened,” which turned out to be actually true?

ואם אדם ששמע הצווי מהקדוש ברוך הוא לא הכיר בזה רק כפשוטו שאמר לו "ה' אלהים" (בראשית ב, יז): "כי ביום אכלך ממנו מות תמות". והנחש לא נזכר כלל ששמע הצווי הזה.

If Adam, who heard this command from Hashem Himself, did not recognize this, and only realized the basic meaning that Hashem, G-d, said, “For on the day that you eat from it you will surely die,” and the snake is not mentioned at all as having heard this command, how did the snake know about the effect of the Tree of Knowledge?

וגם אם שמע כשנצטוה אדם, מאין היה בו בינה יתירה להבין דבר מתוך דבר יותר מהאדם עצמו? אם לא שנאמר שגבוה<sup>3</sup> הוא מהאדם, וכך זה פלאי.

Also, even if the snake did hear when Adam was commanded, from where did he have the additional comprehension to extrapolate a deeper level of understanding than Adam himself? Unless we say that the snake was on a higher level than

<sup>3</sup> [שגבוה: בגוף כתב יד קודש הצמח צדק: פי גבוה].

Adam, which itself would be something incomprehensible.

הַנְּהָ תַחֲלָה יִתְבָּאֵר מֵה שְׂכַתּוֹב (בְּרֵאשִׁית ג. כב): "הָאָדָם" הָיָה כְּאַחַד מִמֶּנּוּ לְדַעַת טוֹב וָרָע, שֶׁהוּא מְאָמֵר ה' לְהַמְלִאכִים. וּמִשְׁמַע שְׁלִמְעָלָה יוֹדְעִים אֶת הַטּוֹב וְאֶת הָרָע גַּם שְׁנֵיהֶם; אָבֵל מִכָּל מְקוֹם אֵינָן מְעוֹרְבִים זֶה בְּזֶה, כִּי גְלוּי יוֹדוּעַ שְׂזֶה טוֹב וְזֶה רָע, וּמוֹבְדָל הָרָע מִן הַטּוֹב אָף עַל פִּי שְׂיֹדוּעַ שֵׁם הַטּוֹב וָרָע.

A1: Now, first we will explain what is written, "Adam will be like one of us, knowing good and evil," which Hashem said to the angels. This implies that Above, they know both the good and the evil. But, nevertheless, they are not mixed one with the other, for it is revealed and known that this one is good and that one is evil. The evil is separate from the good, even though both the good and the evil are known there, Above.

מֵה שְׂאֵין כֵּן בְּחִינַת "עֵץ הַדַּעַת טוֹב וָרָע" (בְּרֵאשִׁית ב. ט), הֵינּוּ בְּחִינַת תַּעְרוּבַת הַטּוֹב עִם רָע - שֶׁהָרָע יוֹנֵק מֵהַטּוֹב וְהַטּוֹב מִהָרָע וְהָיוּ לְאַחַדִּים.

Which is not the case for the level of "the Tree of knowledge of good and evil," meaning the level of the mixture of good and evil, where the evil feeds off of the good and the good and evil become combined.

וְצָרִיךְ לְהַבִּין: דְּהָרִי פִירוּשׁ "עֵץ הַדַּעַת טוֹב וָרָע" הֵינּוּ לְשׁוֹן יְדִיעָה, וְאִם כֵּן לָמָּה נַעֲשֶׂה תַעְרוּבַת טוֹב וָרָע מִחֻמַּת הַדַּעַת בְּטוֹב וָרָע, הֲלֹא לְמַעַלָּה גַּם כֵּן יוֹדוּעַ הַטּוֹב וָרָע?

We must understand: The meaning of "the Tree of Knowledge of Good and Evil" is an expression of knowledge, and, if so, why would the knowledge of good and evil create a mixture of good and evil, when also Above it is known the good and the evil, yet, Above, that knowledge doesn't create an actual mixture of good and evil?

אָךְ הַהֶפְרָשׁ בְּזֶה הוּא - עֲנִין הַהֶפְרָשׁ בֵּין מְקִיף לְפָנִימִי:

However, the difference here is the same idea as the difference between Makif-Encompassing and Penimi-Internal:

<sup>4</sup> [הָאָדָם: שֵׁם לִיתָא תִּיבָה זו].

כִּי בַחֲיִנֵּת יִדְעֵת הַטּוֹב וְרַע שְׁלִמְעָלָה הִיא  
בְּבַחֲיִנֵּת מִקִּיף בְּלִבָּד, וְלִכֵּן יִכּוֹל לִהְיוֹת  
הַבְּדֻלָּה בֵּין טוֹב לְרַע, שִׂידַע אֶת הָרַע וְלֹא  
יִחְלִיפְנּוּ וְלֹא יִמְרְנוּ בְּטוֹב חֶסֶד וְשָׁלוֹם.

כְּעֵנִן "שְׂמָמִית בְּיָדִים תִּתְפֹּשׂ וְהִיא  
בְּהִיכְלֵי מֶלֶךְ" (מִשְׁלֵי ל, כח), שָׂאֵף עַל פִּי  
שֶׁהִיא "בְּהִיכְלֵי מֶלֶךְ" אָבֵל יוֹדַע הוּא,  
וּמְכִירָה שְׂשָׂמָמִית הִיא;

וַיֵּשׁ הַבְּדֻלָּה בֵּין טוֹב לְרַע כְּמֵאֲמַר:  
"הַמְּבַדִּיל בֵּין קוֹדֵשׁ לְחֹל".

וְהֵינּוּ מֵצַד שִׂיּוּדַע טוֹב וְרַע בְּבַחֲיִנֵּת  
מִקִּיף עֲלֵיהֶם וְלִכֵּן אֵינָם מִתְעַרְבִים יַחַד.

For the level of knowledge of good and evil Above is only Makif-Encompassing, and therefore, it is possible to retain a separation between good and evil, whereby one can know about evil and not incorrectly swap it or mistake it for good, G-d forbid.

This is similar to the idea that (Mishlei 30:28) "A spider climbs with her arms [on the ceiling] inside the king's palace [and remains unharmed]," meaning, that even though she is in the king's palace, where she doesn't belong, but one knows and recognizes her as a spider, and since it is distant from the people in the palace and doesn't affect them at all, they don't bother to remove it.

Similarly, Above, there is a separation between good and evil, as in the expression, "He Who separates between the holy and the mundane."

This separation comes from knowing good and evil in a way that is Makif-Encompassing them, and therefore they do not mix together.

Just as the people in the palace see the spider on the ceiling but don't remove it because it doesn't affect them in any way (since it is far removed from them), so too, Hashem's knowledge, (and to a certain extent the angels' knowledge) of evil doesn't have a negative effect, since this knowledge is only on an encompassing level and is thus removed from them.<sup>5</sup>

<sup>5</sup> Obviously, there is a fundamental difference in this regard between Hashem and the angels. In regards to Hashem, He is not affected or changed by anything since He is above and beyond the entire category of existence of all creation, and all

וּכְעֵינֵן בְּחֵינֵת "לְבוֹנָה זְכוּה" (אָמוֹר כְּד, ז)  
 שְׁבִי"א סְמֻמְנֵי הַקְטוֹרֶת - שֶׁהַעֲשָׂרָה  
 סְמֻמְנֵי הֵם י' נְצוּצֵי קְדוּשָׁה הַמּוֹבְלָעִים  
 בְּקְלִיפּוֹת, וְהִי"א הִיא לְבוֹנָה, הִיא בְּחֵינֵת  
 מְקִיף עֲלֵיהֶם וְאֵינָה מְתַלַּבֶּשֶׁת  
 בְּפָנֵימֵיהֶם.

This is also similar to the idea of the "Pure Levona," which is one of the eleven spices of the Ketores [incense offering]: Ten of the spices are corresponding to the ten sparks of holiness which are swallowed up in kelipah-unholiness, and the eleventh spice which is Levona, is corresponding to the spark of holiness that is Makif-encompassing over them that does not become invested internally in the kelipah.

(וּלְבוֹנָה הִיא גַם כֵּן חַיּוֹת לָהֶם. אֲבָל לְפִי  
 שֶׁהַחַיּוֹת הֵזָה שֶׁהִיא מְחִיָּה אוֹתָם הוּא רַק  
 עַל יְדֵי שֶׁהִיא בְּבְחֵינֵת מְקִיף בְּלֶבֶד  
 עֲלֵיהֶם, עַל כֵּן אֵינָה מְתַעַרְבֶת עִמָּם כָּלֵל,  
 וְכוּלָה טוֹב).

(The "Levona-Lavona", i.e., the Makif-encompassing aspect of kelipa, is also the main lifeforce for the kelipah. However, since this lifeforce that it gives to them is only Makif-encompassing over them, it does not become mixed with them at all, and it therefore remains entirely good).

The Ketores-Incense represents the power to do Teshuva, which is why it is the most important service on Yom Kippur, the offering of Ketores in the Holy of Holies, representing the highest level of Teshuva attained on Yom Kippur. Teshuva (repentance) means to transform sins into merits, which is the idea of transforming evil into good.

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knowledge comes from Him. In fact, His knowledge of all existence is from the inside out, since it is His knowledge that creates everything. (Meaning, it's not because He sees what the creations are doing therefore, he knows about them, like we know things, rather, because He is thinking about the creations that is why they exist and do things.) Therefore, His knowledge does not make any change in Him whatsoever since His knowledge of creation isn't adding anything to him, as His knowledge is derived from His True Being.

In the case of angels, they are not affected simply because the knowledge of evil is not internalized in them, they only have an encompassing knowledge of it. If their knowledge of evil would be internalized then they would also be affected, as in the case of the "fallen angels" of Azael and Shemchazai who had an internalized awareness of evil and got sucked into evil conduct.

Now, in truth, the only reason that evil exists is so that we should overcome it, and the reason Hashem allows a person to sin is so that he should do Teshuva and come to an even deeper connection to Him.

So, the ultimate spiritual source of evil and unholiness is in the Ketores, the desire that enables our Teshuva.

The reason that the Ketores has specifically eleven spices is as follows: In the realm of holiness everything exists in tens, corresponding to the Ten Sefiros of Atzilus. Everything in this world also has ten aspects, since it was created through the Ten Sefiros. However, evil has ten plus one, meaning ten aspects corresponding to the Ten Sefiros, and one additional force. This is because its ten aspects are the exact opposite of holiness, and therefore cannot receive their lifeforce directly from their source in holiness in an internalized manner. They can only receive their life from holiness at a distance, from an encompassing, holy Light, which gives them life without “touching” them, as it were. This encompassing Light is represented by the spice of “לבונה-Levona,” which comes from the word “לבן-white,” representing purity, since this encompassing level remains pure and unaffected by the kelipa that it enlivens.

וְהִנֵּה הַמְּקִיף הוּא גַם דּוֹחֵה אֶת  
הַחִיצוֹנִים. כְּנִרְאָה בְּצִיּוֹר הָאֵילָן  
שֶׁבְּפֶרֶד"ס<sup>6</sup> בְּמְקִיפִים וּפְנִימִיִּים,  
שֶׁמַּעֲמַד וּמַצֵּב הַקְּלִיפּוֹת אַחֲרֵיהֶם אֶל  
הַמְּקִיף כּו'.  
וְהִנֵּה הַמְּקִיף הוּא גַם דּוֹחֵה אֶת  
הַחִיצוֹנִים. כְּנִרְאָה בְּצִיּוֹר הָאֵילָן  
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הַמְּקִיף כּו'.

Now, the Makkif also pushes away the “Chitzonim-external forces” that oppose Holiness. This is apparent from the image of the tree in Pardes, drawn with Makkifim and Pnimiim, that the state and situation of the Kelipos is with their backs toward the Makkif.

<sup>6</sup> [שׁוֹבַע דְּרָסָה: בְּהַעֲרוֹת וְתִיקוּנִים לְכַבּוֹד קַדְשֵׁת אֲדָמוֹר: שׁוֹבַע דְּרָסָה: וְרֵאָה הָעֲרוֹת וּבִיאָוּרִים אֶהְיֶה תוֹרָה גְלוּיָן 1130 עֲמוּד 86 וְאֵילָךְ, מֵהֵרָב אֵלֵיהוּ מִטְסוּב שִׁיחִי:]

הַקְּלִיפּוֹת "אַחֲרֵיהֶם אֶל הַמְּקִיף":

עֵינֵי הַמּוּבָא בְּתוֹרָה שֶׁ "כְּנִרְאָה בְּצִיּוֹר הָאֵילָן שֶׁבְּפֶרֶד"ס בְּמְקִיפִים וּפְנִימִיִּים שֶׁמַּעֲמַד וּמַצֵּב הַקְּלִיפּוֹת אַחֲרֵיהֶם אֶל הַמְּקִיף כּו'", כְּנִרְאָה כּוֹוֶנְתּוֹ לְצִיּוֹר הַעֵיגוּל הַפְּנִימִי הָאֲחֵרוֹן שֶׁלֹּמֵטָה, שֶׁרְשׁוּם עֲלָיו שֶׁהוּא "עוֹלָם הַשֶּׁפֶל" (וְהוּא הַפְּנִימִי שֶׁבְּתַחֲתִית הַקּוֹ), וּמִסְבִּיב רְשׁוּם מִעֲמַד הַסְּפִירוֹת בְּעוֹלָם זֶה, בְּאוֹפֵן שֶׁגַם אֵלּוֹ שִׁיּוּנִקִּים מִרְגְּלֵי הַמַּלְכוּת הֵם בְּפְנִימִי אֲבָל אַחֲרֵיהֶם אֶל הַמְּקִיף. צִיּוֹר הַמְּקִיפִין הוּא שֶׁם בְּצִיּוֹר הַסְּמוּךְ לְעוֹלָם זֶה (בְּצַד שֶׁמֵּאֵל).

וַיִּתְכַּן כִּי כּוֹנֵתָ בְּתוֹרָה שֶׁ "כֵּן בְּצִיּוֹנֵנוּ לְצִיּוֹר הָאֵילָן הוּא לְכַלּוֹת הַבֵּנֶת עֵינֵי מְקִיפִים וּפְנִימִיִּים (וְשֶׁהַקְּלִיפּוֹת נִדְחִים מִפְּנֵי אֹר הַמְּקִיף), אֲבָל פֶּרֶט זֶה שֶׁהַקְּלִיפּוֹת פְּנִימִיִּים אֶל הַפְּנִימִי וְאַחֲרֵיהֶם אֶל הַמְּקִיף הִיא הוֹסְפָה בְּתוֹרָה ע"פ מ"ש ב' ע"ח (ש"מ"ב פ"ג ופ"ג כמציין באוה"ת שמות ע' ב'תצא. ובמשנת חסידים מס' מעמד הקליפות).

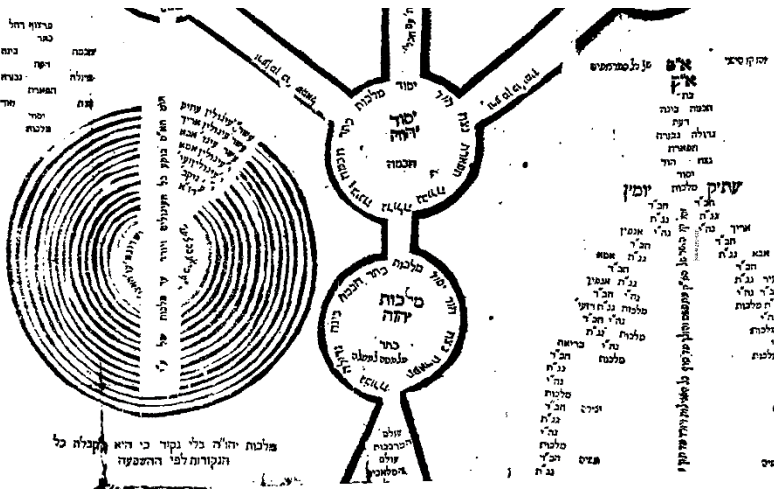


The sefer referred to here is עסיס רמונים, written by the Ramak, author of the Pardes. This is the picture:

In the picture we see a map of the Sefiros. At the bottom of the tree-like map, after "מלכות" there are several worlds, עולם המרכבות, עולם המלאכים, עולם השכלים. These refer to the spiritual worlds of souls and angels, and the lowest level is the lowly physical world, where kelipa exists.

On the left of Yesod and Malchus and the worlds, there is a picture of concentric circles, representing the Makkifim-encompassing levels of Hishtalshelus that come down through Malchus to encompass the created worlds.

This is a clearer picture of that section:



In the picture we see that Malchus and the created worlds that extend downwards from Malchus are positioned so that their outside perimeter, their “backs,” are “facing” the outside of the concentric circles of the Makkifim-encompassing levels. However, the kelipa and the other creations receive their flow of life from “Penimi,” the internalized flow of Light coming through Malchus.

Since they cannot receive their life directly from the Makif, since it is “outside” of their perimeter, when the Makif shines in the Penimi it also blocks out the ability of kelipa to receive life. This is explained in Eitz Chayim Gate 42 chapter 13, that from Bina, which is a much higher level than Malchus, there comes a Makif that shines around Malchus and prevents kelipa from receiving too much life from the Penimi Light shining from Malchus. This is called the Chashmal, as mentioned in Tanya chapter 2 regarding the garments of Adam HaRishon.

The point we are bringing is that from the level of Makif, kelipa cannot receive life. This is why when the angels know about evil (kelipa) it doesn’t give them any additional life, because the angels operate on a level of Makif. In other words, their knowledge of evil isn’t internalized in them and therefore doesn’t affect them, and since the evil isn’t mixed into them it also doesn’t give any additional life to unholiness, similar to how kelipa in general doesn’t receive life from a Makkif.

This is not the case regarding Adam. Since Adam, and all people, operate on a level of Penimi, internalizing what they know to the extent that it becomes part of them, when they know about evil, it becomes a part of them. As a result, this creates a flow of life on the level of Penimi to the kelipa, giving additional life to unholiness. (In Eitz Chayim quoted above, it adds that when Adam sinned, it also removed the Makkif of the Chashmal that was blocking out the kelipos from receiving life from Malchus on the level of Penimi).

מה שאין כן בחינת "עץ-הדעת טוב ורע"  
הוא בחינת פנימי, ואז הטוב מעורב עם  
הרע ממש.

**This is not the case for the “Tree of Knowledge of Good and Evil,” which is on the level of Pnimi-Internalized, and the good is literally mixed with the evil.**

וזהו שכתוב "הן האדם היה כאחד  
ממנו":

**And this is the meaning of what is written, “And the Adam will be like one of us, [knowing good and evil].”**

פִּירוּשׁ: שֶׁהוּא הָיָה גַם כֵּן "כְּאַחַד מִמֶּנּוּ".  
פִּירוּשׁ: כְּמוֹ שֶׁבְּבְחֵינֵת אַחְדוֹת, דְּהֵינּוּ  
לְמַעְלָה, יָדוּעַ הַטּוֹב וְרָע, כֵּן הָיָה גַם הוּא  
עַל יְדֵי שִׁטְעַם מֵעֵץ-הַדַּעַת הַמְעוֹרָב טוֹב  
וְרָע. אָבֵל לוֹ, הַדָּבָר מִזִּיק.

כִּי הָרִי הָאָדָם הוּא מְבַחֵינֵת פְּנִימִיּוֹת,  
וּמִיַּד שִׁדְעָה הוּא מִן הָרַע עַל יְדֵי שִׁטְעַם  
מֵעֵץ-הַדַּעַת, הָרִי יִתְעַרֵב עִמּוֹ וַיְהִיָּה הוּא  
מִמֶּשׁ מְעוֹרָב בְּרָע.

לֹא כְמוֹ שֶׁהוּא לְמַעְלָה שְׂאֵף עַל פִּי  
שְׂיֹדְעִים גַּם אֶת הָרַע מִכָּל מְקוֹם מוֹבְדֵל  
הוּא וּמְרוּחֵק מִן הַטּוֹב וְאִין לוֹ הַתְּקַרְבוֹת  
כִּי, לְפִי שֶׁהוּא בְּבַחֵינֵת מְקִיף.

אָבֵל הָאָדָם שֶׁהוּא מְבַחֵינֵת פְּנִימִי, בְּשִׁדְעָה  
גַּם הוּא מִן הָרַע אֲזִי יִתְעַרֵב הוּא גַם הוּא  
מִמֶּשׁ עִם<sup>7</sup> הָרַע.

כִּי בְּבַחֵינֵת פְּנִימִיּוֹת אִי אֶפְשָׁר לִהְיוֹת כָּל  
כֶּה<sup>8</sup> מוֹבְדֵל הָרַע כִּי, לֹא הוּא קִשָּׁה מְאֹד  
לְהַפְרִיד אֶת הָרַע, אֶלָּא מְלַחֵמָה עֲצוּמָה  
הִיא, "וְלֹאֵם מְלֵאֵם יֵאֱמָן" (חֲזִי שָׂרָה כַּה, כּג)

Meaning that he is also "Like one of us," that just like on the level of Oneness of Hashem, referring to Atzilus Above, it is known both good and evil. So too, Adam would also know good and evil, having tasted from the Tree of Knowledge, which combines good and evil. However, for him, this knowledge is harmful.

This is because Adam comes from the level of Pnimius-Internalized knowledge, and immediately upon knowing about evil, having tasted from the Tree of Knowledge, the evil became mixed into his consciousness, and the evil would literally be mixed into him.

This is unlike how it is Above, where even though they know about evil there as well, it remains separate and distant from good and does not approach it, since it remains on the level of Makif-encompassing awareness.

However, Adam, who comes from the level of Pnimi-Internalizing, upon knowing about evil, then he himself became literally mixed up with the evil.

Because on the level of Pnimius, it is impossible to remain entirely separated from evil, as was previously explained, and then it is very difficult to separate the evil,

<sup>7</sup> [עַם הָרַע: בְּגוֹף כְּתָב יָד קוֹדֶשׁ הַצִּמְחָה צִדְקָה: מִן הָרַע].

<sup>8</sup> [כָּל כֶּה: שָׂם: גַּם מִן].

- פְּעָמִים זֶה גֹבֵר, וּפְעָמִים שְׁבַנְגְרוּ גֹבֵר. **only by way of an intense battle, as in the verse, (Bereishis 25:23) "One nation overpowers the other nation,"** referring to Yaakov-holiness and Eisav-unholiness, **where sometimes one side, holiness, dominates, and other times the other side, unholiness, dominates.**

כַּאֲשֶׁר מְצָאנוּ רְאִינוּ בְנִשְׁמוֹת יִשְׂרָאֵל מֵרֵאשִׁית הַדּוֹרוֹת עַד עַתָּה, שֶׁהָיוּ כַּמָּה עֵתִים מְשׁוֹנִים: פְּעָמִים בְּדוֹר אֶחָד הָיוּ נִשְׁמוֹת שְׁבַמְעָלָה עֲלִיוֹנָה, וְנִצְחוּ אֶת הָרַע; וּבְדוֹר אֶחָד הָיוּ רָשָׁעִים גְּדוֹלִים שֶׁגָּבַר הָרַע מְאֹד.

**Like we find and see by the souls of Jewish people from the first generations until now, that there were many different periods: Sometimes in a single generation there were many exalted souls who overcame the evil within them. In other generations there were wicked people who were very much overcome by evil.**

וְהָיְנוּ כִּי כּוֹלֵם נִמְשָׁכִים מֵאָדָם-הָרֵאשִׁוֹן, וְהָיָה בּוֹ גַם כֵּן שִׁינּוּיִים אֵלּוּ - פְּעָמִים גָּבַר הוּא, וּפְעָמִים גָּבַר הָרַע עָלָיו. וְכֵן זֶה הָיָה לְפִי שֶׁהוּא בְּבַחֲנֵת פְּנִימִיּוֹת, וּמִיַּד שִׂדְעָה מִן הָרַע נִתְעָרַב עִמּוֹ מִמֶּשׁ, וְאִם כֵּן הוּא מִלְחָמָה גְּדוֹלָה וְקָשָׁה לְהַפְרִידוֹ מְאֹד, אֲלֵא עַת כִּךָּ וְעַת כִּךָּ כֵּן"ל.

**This is because they all descend from Adam HaRishon, and he had all of these changes within him. Sometimes he was victorious and other times the evil won over him. All of this was because he functioned on the internal level and as soon as he knew about evil, it became mixed into his psyche, and with that came a very great and arduous battle to separate the evil. Therefore, it was sometimes one way, overcoming the evil, and at other times the other way.**

וְכֵן גַּם עַל פִּי פְּשׁוּט, שֶׁמְקוּדָם הָיוּ עֲרוּמִים וְהָיוּ עֲסוּקִים בְּתִשְׁמִישׁ לְהוֹלִיד בְּנִים, "וְלֹא יִתְבוֹשְׁשׁוּ" (בְּרֵאשִׁית ב, כה) כְּמוֹ שֶׁהָיוּ אוֹכְלִים וְשׁוֹתִים, כִּי מִצֹּת ה' הִיא, וְלֹא הָיוּ יוֹדְעִים כֻּלָּל שִׁישׁ תְּאֻוָּה בְּזָה.

**And similarly, we find according to the simple meaning of the verses, that before he ate from the Tree of Knowledge, his awareness of evil was encompassing, since before eating from the Tree of Knowledge they were unclothed and were involved in**

relations to bear offspring, and as the verse says, (Bereishis 2:25) “**And they were not ashamed,**” just as when they were eating or drinking unabashedly, since this act of bearing children is a mitzvah from Hashem, and they did not at all know that there is a self-oriented desire for this. Rather, they did this solely to fulfill Hashem’s command.

אָבֶל אַחַר שֶׁאָכַל עֵץ הַדַּעַת וַיִּדְעוּ שִׁישׁ  
תַּאֲוָה בְּזָה אָזִי קָשָׁה לְפָרוֹשׁ כּוּ׃

However, after eating from the Tree of Knowledge, when self-oriented desires became mixed into their consciousness, it became difficult to separate themselves from materialistic indulgence.

וְלִכְּנֹן לֹא רָצָה הַקְּדוֹשׁ בְּרוּךְ־הוּא שִׁיטְעַם  
הָאָדָם מֵעֵץ־הַדַּעַת, כִּי לוֹ הַדְּבָר מִזִּיק  
כַּנִּי"ל, וְהִיָּה רוּצָה שְׁלֹא יִדַע מִמְצִיאַת הָרַע  
כְּלָל, וְהִיָּה כּוֹלוֹ קְדוֹשׁ וְלֹא רָצָה לְהַכְנִיסוֹ  
בְּמַלְחָמָה עֲצוּמָה הַזֹּאת.

A2: And therefore, Hashem did not want Adam to taste from the Tree of Knowledge, since it was injurious to him, as previously explained. Really, He wanted that Adam should have no knowledge of the existence of evil at all, so that he would be entirely holy. He did not want to bring him into this intense war.

אָבֶל אַחַר שֶׁכָּבַר טָעַם מֵעֵץ־הַדַּעַת  
וַנְּתַעַרֵב בְּרָע, אָז אָמַר (בְּרֵאשִׁית ג, כב): "פֶּן  
יִשְׁלַח יָדוֹ וְלָקַח גַּם מֵעֵץ־הַחַיִּים, וְאָכַל  
וַחַי לְעֹלָם",

However, after he already ate from the Tree of Knowledge and internalized the evil, then Hashem said, (Bereishis 3:22-3) “Lest he stretch his hand forth and take also from the Tree of Life and eat and live forever, thus Hashem sent him out of Gan Eden.”

פִּירוּשׁ: שֶׁחָשַׁשׁ עוֹד מֵעַתָּה שֶׁכָּבַר נִתְעַרֵב  
בְּרָע וְלָקַח גַּם מֵעֵץ־הַחַיִּים,

Meaning: Now that Adam already internalized the mixture of evil, Hashem was concerned that if he would take also from the Tree of Life -

שִׁשְׁרָשׁוּ מִבְּחִינָה שְׁלִמְעָלָה מֵהַשְּׁבִירָה,  
 שְׁמִשָּׁם הוּא שְׁהִיָּה הַתְּחִלַּת הַמִּיתָה  
 וְהַתְּהוּוֹת "עֵץ הַדַּעַת טוֹב וְרָע". מֵה שְׂאִין  
 כֵּן מֵה שְׁלִמְעָלָה מֵהַשְּׁבִירָה הוּא עֵץ-  
 הַחַיִּים,

**the root of which is on the level above the Supernal Shattering of the Vessels, which is the beginning of death and the existence of “The Tree of Knowledge of Good and Evil,” which is not the case for what is above the Shattering, namely the Tree of Life –**

The “Shattering of the Vessels” of Tohu is the ultimate source of life for unholiness, and therefore the ultimate source of death, which is a result of unholiness. This possibility of unholiness and death became manifest in the level of the “Tree of Knowledge of Good and Evil,” also known as the outer aspect of Malchus of Atzilus, which is the direct source of the life and existence of beings that feel separate from Hashem and are able to choose unholy conduct, which produces death.

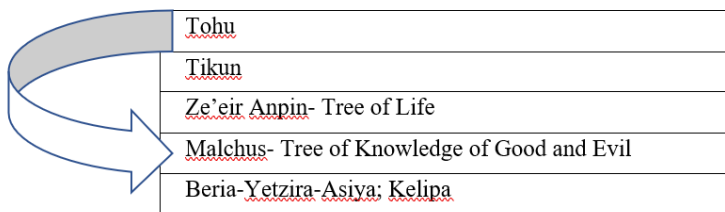
However, the Tree of Life, also known as Ze’eir Anpin, is higher than direct involvement with created beings that possess unholiness and death, and is not connected with the “Shattering of the Vessels of Tohu.”<sup>9</sup>

וְאִם יֹאכַל גַּם מִמֶּנּוּ - וְחַי לְעוֹלָם,

**Then, if Adam would eat also from it, “then it (the evil) will live forever.”**

פִּירוּשׁ: כִּי הָרִי בְּאֶמֶת בְּבִחִינָה זֹו נֶאֱמַר  
 "אִם צְדִיקֶת מֵה תִּתֵּן לוֹ" (אִיּוֹב לֵה, ז),  
 "וְרַבּוֹ<sup>10</sup> פְּשָׁעֶיךָ מֵה תַעֲשֶׂה לוֹ" (שָׁם, ו).

**Meaning that, in truth regarding this level (of the Tree of Life) it says (Iyov 35:6-7), “If you are righteous, what does that offer Him? And if your misdeeds be many, what does that do to Him?”**



9

<sup>10</sup> [וְרַבּוֹ: שָׁם; וְאִם וְרַבּוֹ].

The level of the Tree of Life, which is higher than the “Shattering of the Vessels,” of Tohu, is higher than being a source of life for unholiness. Since it is higher than any connection to unholiness, it is also not affected by unholiness at all. Because of this, it is able to be revealed to a Jew, or to Adam, who was the source of Jewish souls, even if he is mixed together with unholiness. However, since this Jew, or Adam, who is mixed together with unholiness also receives from the Tree of Life, which is above the concept of death, this tremendous flow of Divine Life will also come into the unholiness mixed into the person, since it is inseparable from the person himself.

ואם כן, אף שְׁמַעוֹרֵב בְּרַע הָרִי גַם אִם רְבוּ פְשָׁעֶיךָ כו', וַיִּכּוֹל לְהִיּוֹת "וְחַי לְעוֹלָם", וְאִזּוּ גַם הָרַע שָׁבוּ יִהְיֶה לוֹ קִיּוּם לְעוֹלָם מֵאַחַר שֶׁהוּא בְּבַחֲיָנָה פְּנִימִית וְהָרַע מְעוֹרֵב כּו', וְאִי אֶפְשָׁר לוֹ לְהַפְרִידוֹ מֵעַלְיוֹ.

**If so, even if he is mixed up with evil, even if “Your misdeeds be many, etc.” nonetheless, it would still be possible that he would “live forever,” and then the evil itself would also exist forever, since it was internalized and mixed into him and it cannot be separated from him.**

אם כן בְּשִׁיחֵיהֶּה הוּא חַי לְעוֹלָם אֲזִי גַם הָרַע שָׁבוּ יִהְיֶה לוֹ קִיּוּם לְעוֹלָם;

**If so, then when he would live forever, then also the evil within him would exist forever.**

וְזֶהוּ הַיַּפֵּךְ הַכּוֹפֵּן, שֶׁהָרִי צָרִיךְ לְהִיּוֹת "בְּלַע הַמּוֹת לְנֶצַח" (ישעיה כה, ח), שִׁיחֵיהֶּה "וּבַעֲרַת הָרַע", כְּמֵאמֶר: "וְהָרַשָּׁעָה כּוֹלָהּ בְּעָשָׁן תִּכְלָה", שֶׁזֶּה יִהְיֶה לִימּוֹת הַמְּשִׁיחַ.

**And this is the opposite of the intention for creating the world, for the purpose of creation is that there must be (Yeshaya 25:8) “Death being swallowed up forever,” so that it should fulfill the verse (Devarim 13:6) “You shall exterminate (all) evil,” as in the saying (Rosh Hashana and Yom Kippur prayers), “And all the wickedness should go up in smoke,” which will be in the Days of Moshiach.**

Since death is a byproduct of evil and sin, the eradication of all evil also removes all death forever. The ultimate purpose of creation is to accomplish this state of purity from evil and eternal life.

כִּי בְּכָל מְשָׁךְ הַגָּלוּת הוּא עֵת הַבִּירוּרִים  
וְהַפְרֵדַת הָרָע. **For the entire time of Exile is the  
period of refinement and removing  
evil.**

The time of Exile is when we remove evil and sin, and thereby remove death from the world.

וְהֵינּוּ עַל יְדֵי בְּחִינַת חֻכְמָה, ד' בְּחֻכְמָה  
אֲתַבְרִירו<sup>11</sup> לְהַפְרִיד הָרָע מֵהַטּוֹב. **This refinement process is  
accomplished through the level of  
Chochmah, for "With Chochmah-  
Wisdom everything becomes  
refined," and it separates the evil  
from the good.**

Chochma-Wisdom has the insight to distinguish between what is good and what is bad; what is holy and what is unholy; what is forbidden and what is permitted. The advantage of Chochma-Wisdom over Bina-Understanding is that in Bina there can be many different ways to understand something, and therefore, different possible conclusions in each case, whether something is forbidden or permitted, and therefore, whether it can be used for holiness or not (similar to how there can be different opinions in the Gemara).

However, in Chochma there is the insight to "see" the correct conclusion come to a definite judgement regarding the status of each thing (similar to the final halachic decision, as rendered in the Shulchan Aruch).

Therefore, specifically in Chochma the complete power to differentiate between holy and unholy resides, and therefore, Chochma has the ability to separate holiness from unholiness.

וְלָכֵן נִקְרָא הַחֻכְמָה דִּין; שְׁלֹא כְּמוֹ שְׂדִימוֹ  
הַמְּקוּבָּלִים הָרֵאשׁוֹנִים שֶׁהַחֻכְמָה בּוֹלָה  
חֶסֶד שֶׁהָרִי הֵיא מְקוּר חֶסֶד. **Therefore, Chochmah is called Din-  
Judgement. This concept (that  
Chochma is connected to severity and  
judgement) is unlike what the earlier  
Kabbalists understood, that**

<sup>11</sup> (בחכ' אתברירו: עין ע"ח שנ"ג שער מוחין דצלם פ"ח במחשבה אתברירו, וע' של"ט שער מ"ן ומ"ד דרוש א' המחשבה עליונה שהיא ח"ס דברישא דע"ק כו', ובשער י"ט רפ"ח ניצוצין פ"ה במחשבה אתברירו בשם זהר פקודי (רנד:)).

ע' תולדות יעקב יוסף בראשית י, ע"א במחשבה אתברירו, וע' בשמונה שערים שער ז דף ג ע"א כולא אתברר במחשבה כנוצר בהיכלות דפקודי שכל הש"ך נקודות אתברירו במחשבה — (לקוטי הגהות לתניא ע' פג.)



**Chochmah is entirely Kindness, since it is the source of Kindness.**

וְהַחַיִּיט<sup>13</sup> הַמְצִיא שְׂיֵשׁ בָּהּ גַּם כֵּן דִּין,  
וְשָׁחַח הָאֲרִיז' ל,

**However, the Chayat<sup>12</sup>, one of the later Kabbalists, proposed that it also contains Din-Judgement. The Arizal agreed with him and praised him for this explanation.**

שֶׁכֶּךָ מְבוֹאֵר בְּזוֹהַר בְּ"אִדְרָא": כְּחֻמְרָא  
דְּשָׁקִיט וְשָׁכִיךְ עַל דּוֹרְדֵייהּ כו'<sup>15</sup>.

He said that **this concept corresponds to how it is explained in the Zohar, in the section titled "the Idra<sup>14</sup>" (Zohar vol. III, 128b): "The hidden Chochmah rests and settles in its place, like fine wine settles on its dregs."**

Wine contains dregs, which become separated from the wine over time, producing pure wine at the top of the barrel. This separation of the dregs happens through the wine being "calm and settled" in one place, allowing the dregs to sink to the bottom. So too, in Chochma, which is "calm and settled," insight is able to separate the "dregs" of unholiness from the "wine" of holiness.

<sup>12</sup> The "Chayat" is Rabbi Yehuda Chayat, who wrote a commentary on the Sefer Maareches HaElokus. He lived around the time of the Spanish inquisition in the late 1400's. The Sefer Maareches HaElokus is an ancient Kabbala Sefer widely used in the earlier generations.

<sup>13</sup> (פִּירוּשׁ לְסֵפֶר "מְעַרְכַת הָאֱלֻקוֹת" מֵרַבֵּינוּ יְהוּדָה בֶּן ר' יַעֲקֹב חַיִּיט, מְעַרְכַת אֱלֻקוֹת פָּרָק ד').

<sup>14</sup> The "Idra" (lit. "gathering") is a section of the Zohar when Rabbi Shimon Bar Yochai gathered his students and colleagues for a special study session where each person said a new discourse of Kabbalah connected to a different aspect of the spiritual levels of Atzilus and higher. These discourses are brought in the Zohar of Parshas Naso.

(This is also sometimes called "Idra Rabbah," the greater "Idra" to distinguish it from "Idra Zuta," the smaller Idra, which was when Rabbi Shimon Bar Yochai gathered his students and colleagues on the day he passed away to share new insights in Kabbalah. Since that collection of teachings is shorter than the collection in Parshas Naso, it is referred to as "Idra Zuta," the smaller "Idra.")

<sup>15</sup> ("חֻמְרָא סְתִימָא, שָׁקִיט וְאִשְׁתַּכִּיךְ בְּאִתְרֵיהּ, כְּחֻמְרָא טַב עַל דּוֹרְדֵייהּ". תַּרְגוּם: חֻמְרָא נִסְתָּרָת, שׁוֹקֵט וְשׁוֹכֵךְ בְּמִקְוֹמוֹ, כֵּינֵן טוֹב עַל שְׁמֵרֵיו. - זְהַר חֻלְק ג', נְשֵׂא, דָּף קב"ח, עֲמוּד ב'. וְשֵׁם דָּף ק"מ, עֲמוּד ב'. חֻלְק ג רפח, א).

[We find in Pirkei Avos (4:20) that refined wisdom is compared to aged wine, and less refined wisdom to new wine. When someone spends many years learning and reviewing a topic, he gains insight into the topic in a way of “seeing” the concepts, Chochma, as opposed to one who learned it recently, in which case even if he understands it, he doesn’t “see” the ideas instinctively, he “hears” the ideas in Bina. One who has spent more time on a concept has already filtered out the “dregs” of improper understanding, whereas someone less familiar with the concepts still needs to remove those “dregs” of misconception).

כִּי מֵאַחַר שֵׁשׁ בִּירוּרִים לְהַפְרִיד הָרַע,  
וְזֶהוּ עַל יְדֵי גְבוּרוֹת.

This ability to refine contained in Chochma is needed **since there are things requiring refinement, to have the evil removed from them, and this is accomplished through Gevurah-Severity**, as it is contained in Chochmah.

The power of refinement in Chochma is referred to as “Gevura of Chochma.”

וְעַל זֶה נֶאֱמַר (תְּהִלִּים צד, יב): "אֲשֶׁרִי  
הַגֹּבֵר אֲשֶׁר תִּסְרְנוּ יָהּ - שְׁגָם הַיְסוּרִים  
שֶׁהֵם לְתוֹעֵלַת הָעֲבֵרַת הָרַע הוּא מִבְּחִינַת  
י"ה."

And on this the verse states, (Tehillim 94:12) “Fortunate is the man to whom Yud-Hei (Hashem) sends suffering.” Even suffering, which is for the purpose of removing evil, come from the level of Yud-Hei, the first two letters of the Divine name.

וְכִידוּעַ שְׁהִיְסוּרִים הֵם לְתוֹעֵלַת הַפְּרָדָת  
הָרַע, כִּי הַקְּלִיפּוֹת נִמְשָׁלִים לְעֵלּוּקָה,  
שֶׁכְּשֶׁמוֹצֵצֵת דָּם אֵזִי מִיַּד מֵתָהּ. וְזֶהוּ  
שְׁכָתוּב (מִשְׁלֵי ל, טו): "לְעֵלּוּקָה שְׁתֵּי  
בָנוֹת"<sup>16</sup>.

As is known, that suffering is for the purpose of separating out the evil, since Kelipah is likened to a leech, which sucks blood and immediately dies. This is the meaning of what is written, (Mishlei 30:15) “And the ‘leech’ has two children,” referring to two types of Kelipa, which the verse compares to leeches.

וְזֶהוּ גַם כֵּן עֲנִין "שְׁעִיר הַמִּשְׁתַּלַּח". וְכֵן

This is also the idea of the “goat that is sent off,” i.e., the goat sent to be

<sup>16</sup> (בְּגוֹף כְּתָב יַד קוֹדֶשׁ נוֹסֵף: שְׁעַל יְדֵי שְׁמוֹצֵצֵין דָּם שׁוֹנְאֵיהֶם שֶׁל יִשְׂרָאֵל אֵזִי מִיַּד מֵתִים הַקְּלִיפּוֹת).

"וַיִּשְׁלַח יַעֲקֹב וְגו', מִנְחָה לַעֲשׂוֹ אָחִיו"  
 (וישלח, לב, ד. יד), "עֲיִים מְאֵתִים כּו'" (שם,  
 טו), שְׁבֻזָּה שְׁנוֹתָן לוֹ חֶלְקוֹ הוּא מִפְּרִידוֹ.

pushed off of a cliff on Yom Kippur as atonement for our sins, **as well as the idea that** (Bereishis 32:4,14) **"Yaakov sent... a gift to his brother Eisav... two hundred male goats."** **The reason for sending off the goats is that by giving a portion of life to the kelipa, he separates it** from his own domain.

Imagine there were two brothers, one righteous and one wicked. Their father passed away, leaving an inheritance that is jointly owned by both of them. In order for the righteous brother to remove any claim on his portion of the inheritance from his brother, he must first give his wicked brother his portion of the inheritance.

Similarly, kelipa has a "claim" on us since we sin during the year, or are at least somewhat connected to unholiness in some way. In order to remove kelipa's "claim" on us, we give him a goat on Yom Kippur in place of our own connection to unholiness. (This only works if the person also does Teshuva and repents of his sins).

This shows that every Jew has a mixture of unholiness in himself that needs to be separated out, using Chochma. For example, the Torah, which is from Chochma, teaches how to perform the Yom Kippur service of sending the goat.

וְכָךְ צְרִיךְ לִהְיוֹת לְאַחַר שֶׁכָּבַר טַעַם  
 הָאָדָם מֵעֵץ־הַדַּעַת וְנִתְעָרַב בְּרַע, אֲזַי  
 צְרִיךְ לְבִירוּרִים עַד שֶׁיִּפְרִידוֹ, עַל יְדֵי  
 שִׁיקְחוּ כָּל נְצוּצֵי קְדוּשָׁה שָׁבוּ כּו'.

**This is what must be done once Adam already tasted from the Tree of Knowledge and became mixed with evil. Then the process of refining is necessary until the evil is separated out by removing all sparks of holiness within the Kelipah.**

וְכָל זֶה הוּא עַל יְדֵי הַחֲכָמָה - שֶׁ"בְּחֲכָמָה  
 אֲתַבְּרִירוֹ", לְפִי שֵׁישׁ בָּהּ גַּם בְּחִינַת  
 גְּבוּרוֹת לִהְיוֹת "תִּיִסְרְנוּ יְה", וְכִמּוֹ שֶׁכְּתוּב  
 (דְּבָרִים ח, ה): "כִּאֲשֶׁר יִיָּסַר אִישׁ אֶת בְּנוֹ  
 כּו"<sup>17</sup>.

**All of this refinement process is by way of Chochmah, for "Through Chochmah it becomes refined," since it contains within itself also Gevuros-Severities, in order to allow for "Yud-Hei sends him suffering," and as is written, "Just**

<sup>17</sup> (בְּגוֹף כְּתַב יַד קוֹדֶשׁ נוֹסֵף: כָּאֵב אֶת בְּנוֹ יוֹכִיחַ).

as a man rebukes his son, so too, Hashem rebukes you.”

The letters of Yud and Hei correspond to Chochma (Yud) and Bina (Hei). The fact that suffering comes from these two levels is because they contain the Gevura-Severity of Chochma, which is what affects purification and refinement, and suffering is for the purpose of purification from sin (or physicality).

מה שאין כן בחינת כתר שלמעלה  
מחכמה, הוא רחמים פשוטים,  
ו"כחשיכה כאורה" (תהלים קלט, יב).

**Which is not the case regarding the level of Keser-Divine Will, which is above Chochmah, for Keser is pure Rachamim-Mercy, and on that level “Darkness is equivalent to light.”**  
(Tehillim 139:12)

Since, at that level, spiritual darkness does not have any effect, there is also no need for the removal of that darkness. This is why purification comes from Chochma, since it is the first level that is affected by unholiness, and therefore sees the need to remove unholiness.

ולכן "פן ישלח ידו ולקח גם מעץ החיים"  
ואז "וחי לעולם", מאחר ד"אם צדקת מה  
תתן לו כו" (איוב לה, ז).

**Therefore, there is a concern that, “Lest he stretch his hand forth and take also from the Tree of Life,” and then “he will live forever,” even if he sins, since “If you are righteous, what does that offer Him.”**

ולפי שהוא מבחינה פנימית ואם כן הרע  
קשור ואדוק בו ויהיה גם לו קיום, ולא זו  
היא הכוונה כנ"ל.

**Since he is on the level of Pninius-internalization, therefore the evil that is bound and fixed within him would also be sustained, which would be the opposite of the ultimate intent of creation.**

וכמו שכתוב בזוהר<sup>18</sup> גבי רבי אחא מכפר  
טרשא, שכיפר בקטורת על מקום שהיה  
הנגף שם,

**As is written in the Zohar regarding Rabbi Acha in the village of Tarsha during a plague: He removed the judgement against them through the recitation of the passages of the Ketores [Incense offering] in the**

<sup>18</sup> (זהר חלק א וירא קא, א ב"מדרש הנעלם").

place where the plague struck, and thereby stopped the plague.

וְאָמְרוּ לוֹ שְׁלֵא הוֹעִיל בִּי עֲדִיין בְּחַיּוּבָא  
אֲשֶׁתְּכַח.

**He was then told from Heaven that this was not appropriate, since the people there remained in a state of guilt, and hadn't done Teshuva (repentance) for their sins.**

בְּשִׁלְמָא אִם הָיוּ עוֹשִׂין תְּשׁוּבָה כו'.

**If he would have first inspired them to do Teshuva and then removed the plague by reciting the passages of the Ketores, that would have been fine, but to stop the plague while they are still sinning is only adding life to unholiness.**

(The end of the story is that he was told from Heaven to go back to the city and bring the people to repent, which he did, and the people stopped sinning and became devoted to serving Hashem).

We see from this story that as long as someone is connected to sin and evil, then granting him additional life also gives additional life to unholiness, since it becomes mixed into the person.

וְלָכֵן מִיד "וַיִּשְׁלַחְהוּ [ . . ] מִגֵּן-עֵדֶן לַעֲבֹד<sup>19</sup>  
אֶת הָאָדָמָה אֲשֶׁר לָקַח מִשָּׁם" (בְּרֵאשִׁית ג,  
כג),

**Therefore, immediately, Hashem “sent him [Adam] from Gan Eden to work the land from which he was taken.”**

דְּהֵיִינוּ עֲבוּדַת הַבִּירוּרִים עַל יְדֵי זְרִיעָה  
חֲרִישָׁה וְקִצְיָה;

**This ‘work’ is the process of spiritual refinement of the physical world through seeding, plowing and harvesting, until grain and produce are ready for consumption.**

וְאַחַר כֵּן בְּאָכְלוּ מִמֶּנּוּ וְאוֹמַר "אָחָד" -  
"וְאַהֲבַת", הוּא מְבָרַר וּמַעֲלָה כו'.

**Then, afterwards, when one eats from that food and uses the energy to say, “Hear Yisrael, Hashem is our G-d, Hashem is One, and you shall love Hashem...” he refines and**

<sup>19</sup> [לעבוד: בגוף כְּתָב יד קוֹדֶשׁ הַצִּמְחָה צָדֵק: לעבוד].

**elevates** that food and the entire earth that the food is derived from.

וְאִזְּ צָרִיךְ לִילֵךְ מִמֶּשׁ עַל "הָאֲדָמָה אֲשֶׁר  
לָקַח מִשָּׁם", וְשָׂמָה יֹאכַל וְשָׂמָה יִבְרַר  
הַבִּירוּרִים.

**At that point, he [Adam] needed to physically traverse the “earth which he was derived from,” and to refine the sparks of holiness** that fell into it from his sin **by eating there** from its produce and using that energy to serve Hashem.

Originally, Adam and Chava were lived in the semi-spiritual place called “Gan Eden,” and didn’t need to work the “land” of that place for it to produce food.

After the sin of the Tree of Knowledge, the entire world descended spiritually and the earth became coarser.

Because of his sin, Sparks of Holiness fell into everything in the physical world, including the physical earth.

In order to extract the Sparks of Holiness from the earth, this process of working the ground to produce food was needed, so that by eating the produce that came about with his effort and sweat, and using that energy to serve Hashem in prayer would elevate those sparks.

## (ב) Chapter 2

אך צָרִיךְ לִהְיוֹן: אִיךְ הָיָה מִתְחַלֵּה בְּוִנְתּוֹ  
יִתְבָּרֵךְ - כְּשֶׁלֹּא יָדַע הָאָדָם מִטוֹב וְרָע  
בְּלֵל, מֵאַחֵר שֵׁישׁ מְצִיאת הָרַע בְּעוֹלָם, אִם  
כֵּן אִיךְ יִתְבָּרְרוּ הַבִּירוּרִים שֶׁזֶה צָרִיךְ  
לִהְיוֹת עַל יְדֵי הָאָדָם?

**Q4: Now, we must understand: How did Hashem originally intend for the world to be? If Adam would not know anything about good and evil, but evil existed in the world, then how would the sparks of holiness become elevated and refined? This must be done by man, but how would man do it if Adam and his descendants did even know about the existence of evil?**

We said before that by Adam working the ground and eating from its produce and using that energy to serve Hashem, it elevates the sparks of holiness in the world.

However, there are two causes to this mixture of holiness in corporeality: 1) The sin of Adam, and 2) the “Shattering of the Keilim of Tohu.

Even without the sin of Adam, there is the existence of unholiness in the world that needs to be “sifted out.”

After Adam sinned and was banished from Gan Eden is when the process of “sifting out” the Sparks of Holiness started. This implies that without his sin he would stay and Gan Eden and not be involved in this “sifting process.”

But in that case then the Sparks of Holiness that fell from the “Shattering of the Keilim of Tohu” would never get “sifted out,” since Adam wouldn’t be involved in the “sifting” process?!

אַךְ הָעֲנִין: כִּי אִזְ הָיָה בְּאוֹפֵן אַחַר מִמָּשׁ  
שְׁלֵא בְּדֶרֶךְ מִלְחָמָה,

אֶלֶּא עַל דֶּרֶךְ מֵה שְׁכָתוּב (בְּרֵאשִׁית ב, ט):  
"וַיִּנְחֵהוּ בְּגַן-עֵדֶן לַעֲבֹדָה" - זֶה רַמ"ח  
מִצְוֹת עֲשֵׂה, לְהַמְשִׁיךְ אוֹר אֵין-סוֹף בְּגַן-  
עֵדֶן.

וְעַל יְדֵי רַבּוּי הַתְּגִלּוֹת הָאוֹר, מִמִּילָא  
יִתְעַלּוּ נְצוּצֵי קְדוּשָׁה שְׁנִפְּלוּ וְנִתְעַרְבוּ  
בְּרַע, וַיְהִיו נִכְלָלִים בְּתוֹךְ הָאוֹרוֹת  
עֲלִיוֹנִים שִׁימְשִׁיךְ הָאֵדָם כְּנֵר בְּפָנֵי  
הָאֲבוּקָה:

שָׂאֵם הָאֲבוּקָה קְטַנָּה אִזִּי גַר הַסְמוּךְ לָהּ  
יִוֹכַל לְבָהּ, וְאִם יִרְחִיקוּהוּ מֵעֵט לֹא יִתְבַּלֵּל  
בָּהּ מִפְּנֵי שֶׁהָאֲבוּקָה קְטַנָּה; אֲבָל אִם  
תְּהִיָּה הָאֲבוּקָה גְדוּלָה, אִזִּי אֵף עַל פִּי  
שִׁיְהִיָּה הַנֵּר רְחוֹק יִהְיֶה מִתְבַּלֵּל בָּהּ.

A4: The idea is as follows: Then it would have been in a completely different way without any battle.

Rather, like what is written, “And He [Hashem] placed him [Adam] in Gan Eden to do the work.” Our Sages teach that this “work” refers to the 248 positive mitzvos, which draw Ohr Ein Sof [Hashem’s Infinite Light] into Gan Eden.

Through the abundant revelation of Light, the sparks of holiness that fell and became entangled with evil will automatically be elevated and absorbed within the Supernal Lights that man draws down, like a flame becomes drawn to the torch:

If the torch is small, then only a flame which is directly nearby will be drawn into it, and if it is distanced even slightly then it will not be drawn into it. However, if the torch is large, then even if the flame is distant, it will be drawn into it.

ועל דרך שהיה בזמן שבית המקדש היה קיים,

**This process of refinement through an abundance of Light is similar to how it was in the time that the Beis HaMikdash stood:**

שהרי אמרו רז"ל<sup>20</sup>: "לא גלו ישראל אלא כדי שיתוספו עליהם גרים"<sup>21</sup>, דהיינו להעלות נצוצות - ומה היה נעשה אם לא חטאו ולא היו גולים!?

**For our Sages taught (Pesachim 87b), "The Jewish People were only exiled in order that more converts be added to them." "Converts" here refers to the elevation of sparks of holiness. And what would have been had they not transgressed and been exiled?!**

אלא על כרחק צריך לומר, שאז היה נכללים הנצוצות ממילא כנר בפני האבוקה כמו נעמה העמונית<sup>22</sup>,

**Rather, we must say that under such circumstances, the sparks would have been automatically absorbed into the holy light like a flame before a torch, like Naama the Ammonite who, despite being a foreigner, was drawn to Shlomo HaMelech and became his wife, bearing his son and heir, Rechavam (see Melachim I, 14:21).**

וכן כל העמים באו לשמוע חכמת שלמה<sup>23</sup>, וכמו שכתוב במלכת שבא כו'<sup>24</sup>.

**And so, too, regarding all the nations who came to hear Shlomo HaMelech's wisdom (see Melachim I, 5:14), and as it is written regarding the Queen of Sh'va (ibid. 10:1).**

והיינו לפי שאז היה אבוקה גדולה על דרך משל, על כן ממילא מתכללים בה

**For then there was a great "torch," [Shlomo] metaphorically speaking,**

<sup>20</sup> (פסחים פז, ב. זהר חלק א רמד, א).

<sup>21</sup> [שיתוספו עליהם גרים: בדפוס ראשון: להוסיף עליהם קדושה. שם: להוסיף.]

<sup>22</sup> (מלכים א' יד, כא. לא).

<sup>23</sup> (מלכים א' ה, יד: "ויבאו מכל העמים לשמוע את חכמת שלמה").

<sup>24</sup> (מלכים א' י, א: "ומלכת שבא שמעת את שמע שלמה לשם ה' ותבא").



הנצוצות. and naturally, all of the “sparks” became absorbed in it.

ואם היה נמשך בית-המקדש כן יותר, היו כולם מתבררים על דרך זה. וכמו שכתוב לעתיד-לבא (צפניה ג', ט): "אז אהפך אל עמים שפה ברורה כו". "והלכו גוים לאורך כו" (ישעיה ס, ג).

And if the Beis HaMikdash would have remained standing longer, then all of the nations would have become refined and purified in this way. As is written regarding the Future Period (Tzefanya 3:9), “Then I will convert the nations to a pure language, that all of them will call in the Name of Hashem to serve Him of one accord.” And as it is written (Yeshaya 60:3): “And nations will go by your light and kings by the brilliance of your radiance.”

וכך היה ענין האדם כשלא היה חוטא, שהיה בולו קדוש. כי גם גופו נלקח ממקום המזבח<sup>25</sup>, וממנו נעשו רמ"ח אבריו, בלול בשמן כו,

And so would have been the idea of the refinement process accomplished by Adam, had he not transgressed, for he would have been entirely holy. For even the dirt used to form his body was taken from the place of the Mizbeach [Holy Altar], and from it his 248 limbs were made, anointed in oil etc.

והיה עומד בגן-עדן ושם היה מוסף אורות, וממילא היו הקליפות כלים על ידי שהיו הנצוצי קדושה כלים מהם, אבל הדבר היה שלא על ידי מלחמה כו.

He would have dwelled in Gan Eden and from there he would have increased Light through his prayer and Torah study. The Kelipah would have automatically ceased to exist because the sparks of holiness enlivening them would have been extracted from them, and it would have all been accomplished without any struggle.

<sup>25</sup> (פרקי דרבי אליעזר פרק יב. וראה סנהדרין לח, ב: "שגופו מבבל". זהר חלק א קל, ב: "שגופו מד" רוחות העולם").

מֵה שְׂאִין בֵּן אַחַר שְׁחָטָא, אַזִּי צָרִיךְ לְהִיּוֹת  
הַבִּירוֹרִים עַל יְדֵי עֲבוּדָה וּמִלְחָמָה, "שְׁעַת  
צְלוֹתָא - שְׁעַת קְרָבָא" כַּנ"ל,

**However, once he transgressed, then the refinement had to through toil and struggle, as the Zohar teaches, that nowadays "The time of prayer is a time of battle."**

וְצָרִיךְ לִירַד אֶל מְקוֹם הַקְּלִיפּוֹת וְשָׂם  
יְבָרָרֵם, וְזֶהוּ "אֶת הָאֲדָמָה אֲשֶׁר לָקַח  
מִשָּׁם".

**Now he would need to descend to the place of Kelipah and elevate the Sparks of Holiness from there. This is the meaning of Adam being sent to "the land from which his body was derived,"** since now, in order to elevate the physical world, he must descend to the physical world.

When Hashem first made Adam, his body was derived from the physical earth, and after his soul entered his body, his body was elevated to a tremendously high spiritual level, and was then able to enter to a spiritual reality called Gan Eden, which is a more spiritual realm than the earth which his body was made from.

If he would have not sinned, then his soul and body in Gan Eden would have been able to elevate all the Sparks of Holiness trapped in the physical world, from the "Shattering of the Keilim of Tohu," simply through his service of Hashem in Gan Eden.

The Divine Light he would have revealed would flow down into the physical world and drawn into it all the sparks of holiness. This would automatically nullify the Kelipa-unholiness, since the entire life of unholiness is only what it "leeches" off of holiness, and if its life from holiness is removed then the Kelipa ceases to exist.

However, after Adam sinned with his body, his body is now back to the same level as it started out, the coarse physical world, and so his soul is dragged down with it back to the grossly physical plane of existence.

Now that he is "stuck" in the coarse physical world which naturally conceals Hashem's Light, every time he wants to draw down Divine Light he has to fight against the physicality of his body and the world.

Because of this difficulty, it is only possible to elevate one spark at a time, by using out the physical things in the service of Hashem.

Now he must be fully invested in each and every thing that he wants to elevate, instead of flooding the world with Light and elevating the Sparks automatically.

וּבְזָה יוֹבֵן גַּם מֵה שֶׁהִנָּחַשׁ יָדַע מְזָה:

A3: **And with this we can explain** the answer to the question at the beginning of the maamar, **“how did the Snake know** about the effects of eating from the Tree of Knowledge, when even Adam didn’t know, and Hashem never told the Snake?”

כִּי הִנֵּה אָדָם־הָרָאוּן עֲצָמוּ, שֶׁהָיָה כּוֹלֵו קְדוֹשׁ לְמַעֲלָה מִ"עֵץ־הַדַּעַת טוֹב וְרָע", לֹא יָדַע מִמְצִיאת הָרַע בְּלָל כֹּנֵל.

**Because Adam HaRishon himself, who was entirely holy, above the level of the “Tree of Knowledge of Good and Evil,” did not know about the existence of evil whatsoever.**

אָבֵל הִנָּחַשׁ שֶׁהוּא עֲצָמוּ וְלָקַח מִבְּחִינַת "עֵץ־הַדַּעַת טוֹב וְרָע", וְיָדַע מְזָה, וְיָדַע שֶׁמָּה שֶׁצָּוָה לְאָדָם שֶׁלֹּא יֹאכַל מִמֶּנּוּ, הָיָה בְּכַדֵּי שֶׁלֹּא יִהְיֶה לוֹ יָדִיעָה בְּרַע בְּלָל, שֶׁלֹּא יִצְטָרֵךְ לְכַנוֹס עִמוּ בַּמְלַחְמָה בְּלָל;

**However, the Snake, who was himself from the level of the “Tree of Knowledge of Good and Evil” and knew about evil, he knew that when Hashem had commanded Adam not to eat from the Tree of Knowledge, was in order to prevent Adam from having any knowledge of evil at all, so that he would not need to enter any battle with the evil at all, and would instead nullify the evil automatically through flooding with the world with Divine Light.**

וְחָרָה לוֹ מְאֹד עַל שֶׁכָּל כֶּךָ נִשְׁמְרִים מִמֶּנּוּ, אִף שֶׁלֹּא לִידַע מִמֶּנּוּ - שֶׁלֹּא יִכָּשֵׁל בּוֹ;

**The snake was very angry that Adam was so protected from evil, to the point that he shouldn’t even know about it, in order that he not come to stumble into it.**

Since when a person knows about evil, it becomes mixed into him and has a negative effect.

וְהִשְׂיָא עֲצוֹת בְּנַפְשׁוֹ, שֶׁמוֹטֵב לוֹ שִׁיכָּנַס הָאָדָם בְּזָה וְיִהְיֶה מְלַחְמָה, וְאִזּוּ פְּעָמִים שִׁיגְבוֹר גַּם הוּא - וּכְמוֹ שֶׁכָּתוּב (קִהְלֵת ח.) - "עַתָּה אֲשֶׁר שָׁלַט הָאָדָם בְּאָדָם כּוֹ" -

**So, the snake decided that it was preferable for Adam to become involved in this evil and battle with it, and then sometimes also the snake [and Evil in general] would**

**dominate and win, as is written,** (Koheles 8:9) **“There are times when a man rules over another man,** but eventually it will be to his detriment.”

Rashi on this verse explains that sometimes unholiness rules over holiness, like Pharaoh who enslaved the Jewish People. But ultimately it brought about his downfall, since the nation of Mitzrayim were devastated as punishment for their oppression of the Jews. Similarly, the unholiness sometimes has temporary control over holiness until it is destroyed.

מִשְׁלַל יָדַע הָאָדָם מְזֵה כָּלֵל, וְאִזּוּ יִהְיֶה  
הַטּוֹב הַמְעוֹרָב בּוֹ נִכְלָל בְּאָדָם-הָרָאוּן  
כִּנְר בְּפָנָי הָאֲבוּקָה וְהוּא יָמוּת וַיִּפְסַד  
לְגַמְרֵי.

The Snake thought that this would be better for it **than if Adam did not know about evil at all. Because then the good [holiness] that was included in the snake would be absorbed by Adam HaRishon like a flame by a torch, and the snake would then die and be completely destroyed.**

וּבֹא בְעֶרְמוּמִית לְחֹנָה, וּכְמוֹ שְׂפָתוֹב  
(בְּפִרְקֵי רַבִּי אֱלִיעֶזֶר פְּרֻשָׁה י"ג): "בָּא ס"מ  
וּרְכַב עַל הַנָּחָשׁ כִּי",

Therefore, **he came with deception to Chava, as it says** (Pirkei D'Rabbi Eliezer ch. 13), **“The Samach-Mem (the Satan) came “riding” on the snake, etc.”**

In the Midrash of Rabbi Eliezer ben Hurkonos, he explains: In heaven there was an angel, called ל-מ-א-ו, (which we refer to in short as just מ"ו-Samech-Mem). This angel was jealous of the greatness of Adam and wanted to take away his spiritual level. He found that the best agent he could use to trick Adam into sinning was the snake. So, he came down possessed the snake like a man possessed by an evil spirit. Thus, everything the snake said was really the Samech Mem talking through the snake. It's as if the Samech Mem was “riding” on the snake, as it were.

וְאָמַר (בְּרֵאשִׁית ג, ה): "כִּי יִדַע אֱלֹקִים כִּי  
בַיּוֹם אֲכַלְכֶם מִמֶּנּוּ וְגו', וְהִייתֶם כְּאֱלֹקִים  
יָדְעֵי טוֹב וְרָע".

**And the snake said, “For Hashem knows that on the day that you eat from it, your eyes will be opened and you will be like Hashem, knowing good and evil.”**

וְכֵן הוּא עַל פִּי הָאֲמֵת, וְלֹא אָמַר שְׂקָר  
כִּי"ל, רַק שֶׁבְעֶרְמָה דִּבֶּר זֶה.

**Now, in truth it is actually the case, and the snake did not tell a complete lie, he only spoke deceptively.**

- כִּי הוּא אָמַר: "וְהִיְתֶם כְּאֱלֹקִים" -  
לְמַעַלְיוֹתָא, אֲבָל בְּאֲמַת זֶהוּ חֶסְרוֹן.

אָף שִׁיְהִיָּה יוֹדֵעַ טוֹב וְרַע כְּאֱלֹקִים, הִנֵּה  
לְמַעַלָּה אֵין זֶה פּוֹגֵם כְּלָל; אָף שִׁיּוֹדֵעַ טוֹב  
וְרַע מְכַל מְקוֹם הָרַע נִבְדָּל, לְפִי שְׁלִמְעַלָּה  
הוּא בְּחִינַת מְקִיף.

מֵה שְׂאִין בֵּן אִם הָאָדָם שֶׁהוּא מְבַחֲיֵנֵת  
פְּנִימִי יִהְיֶה יוֹדֵעַ מְטוֹב וְרַע, לוֹ יִהְיֶה  
הַדְּבָר מְזִיק כִּנ"ל :

For he said, "You will be like Hashem," in the positive sense, but in truth it is actually a deficiency.

Because, even though Adam would know good and evil like Hashem, but Above it does not cause a defect at all, since even though He knows good and evil, the evil remains separate, because Above operates in the way of Makkif-encompassing.

This is unlike if man, who comes from the level of Pnimi-internalizing, would know good and evil, for him this knowledge is harmful, since it becomes mixed into himself.

To summarize the answer: First of all, the snake wasn't the one with plan of how to get Adam to sin, it was the angel Samech Mem who was jealous of Adam's spiritual level and wanted to bring him down. This angel who operated on the level of Makkif-encompassing, was aware of evil and it didn't affect him. However, he knew that Adam, who was on the level of Penimi-internalizing, would be brought down spiritually if he knew about evil. He realized that the reason Hashem told Adam not to eat from the Tree of Knowledge was for this reason. He therefore tricked Chava into eating by saying that angels and Hashem know about evil and it only adds to their knowledge but doesn't harm them, so too she would know about evil and only become smarter. But this was a trick, because it caused Adam and Chava spiritual downfall.

בְּ"לְקוּטֵי תוֹרָה" מֵהָאָר"י ז"ל נִתְבָּאָר  
הָעֲנָן:

שְׂאָדָם־הָרֵאשׁוֹן הָיָה הוֹלֵךְ בְּהִיבְלוֹת: כִּי  
בְּחִינַת אָדָם הָיָה לְמַעַלָּה גַם מֵרַבִּי  
שְׁמַעוֹן בַּר יוֹחָאִי. כִּי הָיָה בְּעֶרְךָ אַחֵר  
מִמֶּשׁ, שֶׁהָיָה הָיָה יִצִּיר כְּפִיו שֶׁל הַקְּדוֹשׁ  
בְּרוּךְ־הוּא.

In Likkutei Torah of the Arizal it explains this concept:

Adam HaRishon was exploring the Supernal Chambers, i.e., lofty spiritual levels, and he was able to because the level of Adam was above even Rabbi Shimon Bar Yochai, and he was in a completely different league, since he was formed by the "Hands" of Hashem.

וּבְהִיכָלוֹת הַטּוֹמְאוֹת לֹא רָצָה לְהִבִּיט בָּלָל, וְהִשְׂיֵאוֹ הַנְּחֹשׁ שָׁעַל כָּל פְּנִים נִבִּיט מֵהַיֵּשׁ בָּהֶם,<sup>26</sup> וְעַל יְדֵי זֶה נִבְשַׁל וְנָפַל בַּתְּאוּהָ אֵלָיֶהוּ.

There, it continues to explain that **he had no interest in peeking into the Chambers of Impurity, and the snake persuaded him to anyway look into them to see what was inside, and as a result, he stumbled and fell into desiring what was in them.**

וְכֵן שָׁמַעְתִּי מִהַקְּדוֹשׁ רַבִּי אַבְרָהָם בֶּן הַרֵב הַמְּגִיד ז"ל עַל פְּסוּק<sup>27</sup> וַיֵּט יְהוּדָה עַד אִישׁ עַדוּלְמֵי וְשָׁמוֹ חִירָה: שְׁמַחְמַת מַעֲשֵׂה דְיוֹסָף אֲזִי "וַיֵּט".

**So too, I heard from the Holy Rebbi Avraham HaMalach, the son of the Mezeritcher Maggid z"l, on the verse "And Yehuda veered to the Adulamite man, whose name was Chira." Because of the event with the selling of Yosef, Yehuda veered.**

פִּירוּשׁ: "וַיֵּט", הֵינּוּ שְׁנֵטָה לְמַטָּה בְּהִיכָלוֹת הַקְּלִיפוֹת "עַד אִישׁ עַדוּלְמֵי" - כְּדֵי לְהַעֲלוֹת נְצוּצוֹת מִשָּׁם.

**This means that he "veered" below into the Chambers of Impurity, "to the Adulamite man," in order to elevate sparks of Kedusha from there.**

וְזֶהוּ עֲנֵן הַכְּוֹנֵה דְנִפְּלִית-אֲפִים כו'. :

**This is also the idea intended by Nefilas Apayim [in the Tachanun Prayer].**

\*

As a result of the sin of selling Yosef, Yehuda had to correct this by descending into the world and elevating the sparks of holiness trapped in the physical world.

When Adam sinned, he needed to descend into the physical world and elevate it by growing crops and eating them and using that energy to serve Hashem.

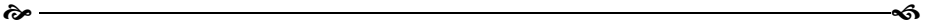
Similarly, as a result of Yehuda's sin of selling Yosef, he needed to descend to be involved in the story of marrying Tamar who was his daughter in law. This story started when Yehuda married the daughter of Chira, and his sons from this marriage ended up marrying Tamar but died as a result of their sins.

<sup>26</sup> (לְהַעֲרִיר מִזְהַר חֶלֶק אַ נֹב, א. חֶלֶק בַּקְּצָה, ב).

<sup>27</sup> (וַיֵּשֶׁב לַח, א: "וַיֵּרֵד יְהוּדָה . . וַיֵּט עַד אִישׁ עַדוּלְמֵי וְשָׁמוֹ חִירָה").

Afterwards Tamar tricked Yehuda into marrying her. From this “unexpected” marriage came Peretz, who is the ancestor of Dovid Hamelech and Moshiach.

Similar to this process of descending into seemingly unholy situations to redeem sparks of holiness that fell due to sins, we have a special prayer after Shemona Esrai called “Nefilas Apayim” or Tachanun. During this prayer we bend over and lower our head and face into our left or right arm as we ask Hashem for forgiveness for our sins. The reason for this lowering of our head is to symbolize that through our sins we caused sparks of holiness to fall down into unholiness, and we need to go down and extract them from where they fell to.



### Summary of the Maamar:

Q1 What is the idea that by eating from the Tree of Knowledge then Adam and Chava would like the angels and like Hashem, knowing good and bad?

A1 Adam and Chava were on such a high spiritual level that they were above needing to know about the existence of evil. By eating from the Tree of Knowledge, this caused them to descend to a lower spiritual level where they also know about the existence of evil. (However, for Hashem and the angels it isn't a descent to know about evil, since it doesn't affect them negatively in any way.)

Q2 If the reason for not eating from the Tree of Knowledge is to prevent Adam and Chava from dying, then why did Hashem say that after they ate from the Tree of Knowledge, they are not allowed to eat from the Tree of Life so that shouldn't live forever? If eating from the Tree of Life would grant them eternal life then it should fix the problem caused by eating from the Knowledge, so why did Hashem say that after they ate from the Tree of Knowledge they are forbidden to eat from the Tree of Life?

A2 Once Adam and Chava ate from the Tree of Knowledge of Good and Evil, the evil and unholiness became mixed into them and internalized into their very being. Now that the unholiness is bound up them, it receives life from them, and if they would live forever then unholiness would also live forever. In order that unholiness not live forever Hashem forbade Adam and Chava at that point to eat from the Tree of Life.

Q3 How did the snake know that by eating from the Tree of Knowledge that Adam and Chava would end up dying?

A3 The snake was actually an agent of an angel referred to as Samech Mem, who was jealous of Adam's high spiritual level and wanted to bring him down. This angel knew that man is fundamentally different than angels: Angels can know about evil and it doesn't affect them because they grasp that knowledge in an encompassing manner, without it becoming part of their being. However, man takes everything personally and internalizes whatever he knows, and therefore if he would know about evil it would bring him down spiritually and make him connected to unholiness. This is why the angel Samech Mem used the snake to trick them into knowing about evil (by eating from the Tree of Knowledge).

Q4 After Adam ate from the Tree of Knowledge, he descended to the physical world and had it extract the sparks of holiness that fell there because of his sin. He accomplishes this by working the land, growing produce, eating the produce, and using that energy to serve Hashem in prayer and Torah study. But even if he would not have eaten from the Tree of Knowledge there would still be Sparks of Holiness trapped in evil and unholiness of the physical world resulting from the "Shattering of the Keilim of Tohu." If Adam and Chava would have stayed in Gan Eden, how would they elevate those trapped Sparks of Holiness from the physical realm?

A5 If they would not have sinned and remained in Gan Eden, they would have been able to extract those Sparks through flooding the world with intense Divine Light of Hashem. The Light would draw those Sparks into itself, like a huge fire draws small flames into itself. Through their prayer and Torah study in Gan Eden, they would bring down tremendous Light into Gan Eden, which would flow down into the physical world and extract all the Sparks automatically. This would also nullify evil and unholiness, since once their source of life in holiness is removed, they cease to have any life and existence.

### **Lessons in the Service of Hashem from the Maamar**

- 1- Hashem really wants us to live forever, death is only temporary, in order to remove the connection to unholiness so that when we come to life we can live forever. We need to look at all good and holy things as eternal, and unholiness and death as temporary.



- 2- A person is automatically affected by whatever they look at, listen to, and learn about. Unlike angels, a person cannot be involved, even intellectually, in something immoral or unholy and not be affected in any way. Sometimes we have “the fear of missing out” if we don’t know about a certain event or topic of discussion etc. But in truth, we should have a greater concern of the affect certain knowledge or ideas will have on us, more than the concern of “missing out.” The mistake of Adam was that he felt missing out if he didn’t know about evil and how to rectify it directly etc., but in truth, by not knowing about it he would have completely eliminated it on an altogether different level. The Samech Mem was angry that Adam might just completely ignore him and thereby nullify him entirely. There is a similar unholy force that exists nowadays that is angry that there are people who purify themselves and detach themselves from any unholy ideas, so it tries to convince them to at least get into a discussion about it... A person needs to let himself be happy and proud to not know about or discuss unholy things and feel that he is not missing out in any way.
- 3- Each one of us has two methods of how to deal with unholiness and extract the Sparks of Holiness from the things in our lives. One way is to be invested in those things, like working to make money and use the money to serve Hashem, to eat food and use that energy to serve Hashem etc. But the higher process of elevating the Sparks happens automatically: When a Jew puts him or herself completely into prayer or Torah study or a certain mitzvah, then they bring so much Light of Hashem into their life that it automatically elevates everything.

**Likutay Torah English translation project:**

The original text of the maamarim with נקודות and punctuation is presented side by side with a phrase-by-phrase translation and explanation. The translation of the text is in **bold** whereas the commentary is in regular font. The explanations of general concepts that are not directly relevant to understanding the flow of the maamar are in footnotes.

All of the commentary of the Tzemach Tzedek printed with brackets in the original Likutay Torah have been moved to the Hebrew footnotes and left untranslated.

**The Goal**

The main purpose of this project is to enable the reader to learn the Likutay Torah in the original. By learning the words, structure, and concepts of the maamarim, eventually they should be able to learn it by themselves in the original.

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ר' חיים שניאור זלמן יהודה ז"ל  
בן יבלחט"א ר' אהרן לייב שיחי

\*\*\*

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