TORAH OHR • PARSHAS BEREISHIS • MAAMAR 7

# ויאמר ה׳ אלקים הן האדם היה כאחד ממנו...

## “And Havayah Elokim said: Behold, man has become like one of us”

◇

Knowing evil is harmless ‘above,’ where knowledge is encompassing and keeps evil apart, but for man, whose knowing is inner, it means becoming mixed with evil; therefore G-d forbade the Tree of Knowledge, kept man from eternal life once he was mixed with evil, and sent him to refine the world through struggle instead of through sheer light.

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DEDICATED IN HONOR OF

מוקדש לכבוד הגאון המקובל רבי לוי יצחק שניאורסאהן זצ״ל

Dedicated in honor of the Rebbe’s father, Reb Levi Yitzchok



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## THE BIG IDEA

**Knowing evil is harmless 'above,' where knowledge is encompassing and keeps evil apart, but for man, whose knowing is inner, it means becoming mixed with evil; therefore G-d forbade the Tree of Knowledge, kept man from eternal life once he was mixed with evil, and sent him to refine the world through struggle instead of through sheer light.**

Each section: the Hebrew, then the translation, then a short explanation under a gold rule. Small numbers in the Hebrew are the notes at the end.

### THE MAAMAR IN BRIEF

The maamar asks why the Tree of Knowledge 'opened their eyes,' why G-d kept man from the Tree of Life, and how the serpent knew what eating would do. The answer turns on the difference between encompassing (makif) and inner (pnimi) knowledge. Above, good and evil are known only in an encompassing way, so evil stays separate, as the frankincense of the incense gives life to the kelipos without mixing with them. Man is an inner being: whatever he knows becomes part of him, so knowing evil meant becoming mixed with it, which began the long war between good and evil in every generation. G-d had wanted man to stay wholly holy and refine the world by drawing down so much light that the fallen sparks would be absorbed of themselves, like a candle before a torch. After the sin, eternal life from the Tree of Life, which stems from Keser, above distinctions, would have made the evil in him eternal too, so man was sent to 'work the ground' and refine it through labor, prayer and the separating power of Chochmah. The serpent, itself rooted in the Tree of Knowledge, understood all this and told Chavah a cunning truth.

### OUTLINE


1 **The questions** ¶1–2

Why did the Tree of Knowledge open their eyes, why keep man from the Tree of Life, and how did the serpent know? The answer begins: above, good and evil are known but not mixed.

2 **Encompassing and inner knowledge** ¶3–4

Knowledge above is encompassing and keeps evil separate (the spider in the king's palace, Havdalah, the frankincense); the Tree of Knowledge is inner knowledge, where good and evil truly mix.

3 **Man's inner nature and the war with evil** ¶5–7

Because man absorbs what he knows, knowing evil mixed him with it, producing a see-saw struggle through the generations and, on the plain level, the awareness of desire.

4 **Why man was kept from the Tree of Life** ¶8–9

The Tree of Life, rooted above the shattering in Keser, would have made the evil in him eternal; evil must instead be separated through Chochmah and its gevuros until death is swallowed up forever.

5 **Expulsion and the work of refinement** ¶10–11

Reciting the incense held back the plague but did not remove the guilt; man was sent to work the ground and refine the sparks, whereas originally he would have absorbed them through the light of the 248 positive commandments, like a candle before a torch.

6 **Refinement by light and by war** ¶12

In Temple times and for Adam before the sin, sparks were drawn in of themselves; after the sin they must be won through labor and prayer, 'the time of prayer is the time of battle.'

7 **How the serpent knew** ¶13

The serpent, rooted in the Tree of Knowledge, understood the prohibition and, to avoid being absorbed into Adam's light, drew man into war by telling a cunning truth.

8 **Addendum: Adam in the chambers; Yehudah's descent** ¶14

From the Arizal: Adam fell by agreeing merely to look into the chambers of impurity; from Rabbi Avraham son of the Maggid: Yehudah 'turned aside' into the realm of the kelipos to raise sparks.

## THE MAAMAR IN THE REBBE'S LIGHT

Found by AI reading every place in the Rebbe's works that cites this maamar, checked against each source; not yet reviewed by a person. Each explanation is under its paragraph.

The maamar turns on one distinction: above, good and evil are known from outside (מקיף), so evil stays apart, while man knows from within (פנימי) and is mixed with what he knows; from it follow the serpent's cunning, the war of refinement, and G-d's concern „פן ישלח ידו ולקח גם מעץ החיים ואכל וחי לעולם" (that man not live forever) with his evil. The Rebbe's teachings follow that line to its consequences. In his maamar Bila hamaves of 5 Menachem Av 5725, and in a talk he outlined in 5702, he draws from this maamar that death itself came „בכדי שלא יהי' קיום להרע" (so that evil should not endure); in the same maamar he shows, through the Queen of Sheba who remained a queen, that even under Shlomo's „אבוקה גדולה" ("great torch") evil still kept a hold. In a letter of 17 Shevat 5714 he carries the maamar's "above" and "below" into people, the giver who can know of evil unharmed and the receiver who cannot („משפיע ומקבל"); and in sichos of Shabbos Bereishis 5733 and of Hoshana Rabbah 5746 he notes that the serpent's cunning did not make it higher than man, and what the scapegoat removes. Read together, and this is our own synthesis, the maamar's knowledge of evil becomes a map of how evil is contained: by death, by giving it its portion, and finally by a light it cannot outlast.

**Encompassing and inner (makif and pnimi)** מקיף ופנימי

Encompassing knowledge or light acts on something from above without entering it and so stays separate from it; inner knowledge is absorbed and becomes part of the knower. The maamar's key to why knowing evil harms man but not the higher realms.

**The Tree of Knowledge of good and evil** עץ הדעת טוב ורע

The level of mixture, where good and evil draw on each other and are fused; it arises from the shattering of the vessels.

**Refinements (beirurim)** בירורים

The work of separating the sparks of holiness from the evil they are trapped in and elevating them, man's task after the sin, carried out through labor, eating, prayer and mitzvos.

**A candle before a torch** כנר בפני האבוקה

The image for refinement through light: when enough holiness is revealed, the fallen sparks are absorbed into it of themselves, without a battle.

**Chochmah as judgment** חכמה נקראת דין

Because 'through Chochmah they are refined,' Chochmah contains gevuros that separate good from evil, unlike Keser, which is simple mercy and makes no distinction.

**Sparks of holiness** נצוצי קדושה

The holy vitality that fell into the realm of evil and sustains it; when it is withdrawn and elevated, the kelipah ceases to exist.

SECTION 1 • ¶1–2

## The questions

1 ויאמר ה' אלקים הן האדם[1,2] היה כאחד ממנו לדעת טוב ורע ועתה פן ישלח ידו כו'. י"ל [יש לומר] אי' מהו שע"י עה"ד נפקחו עיניהם להיות כאלקים יודעי טו"ר [עץ הדעת טוב ורע].[3]

"And Havayah Elokim said: Behold, man has become like one of us, knowing good and evil; and now, lest he put forth his hand, etc." There is room to ask: first, what does it mean that through the Tree of Knowledge their eyes were opened, to be like G-d, knowing good and evil?

> The maamar opens with G-d's words after Adam and Chavah ate from the Tree of Knowledge. The first question: why should eating a fruit "open their eyes" and make them "like G-d, knowing good and evil"? What kind of knowing is this, and why would it come from eating?

וגם מ"ש ה' אלקים ועתה פן ישלח ידו ולקח גם מעץ החיים ואכל וחי לעולם ומה איכפת לו בזה הרי מה שצוה אותו שלא לאכול הוא ג"כ כדי שלא ימות.

And also [we must understand] what Havayah Elokim said, "And now, lest he put forth his hand and take also from the Tree of Life, and eat, and live forever" — why should this concern Him? After all, what He commanded him not to eat was also so that he would not die.

> The second question: G-d then expels man so that he will not eat from the Tree of Life and live forever. But G-d's original prohibition was itself meant to keep man alive ('on the day you eat from it you shall die'); why then should G-d now be concerned to prevent him from living forever?

2 ועוד והוא העיקר מאין ידע הנחש מזה אשר ביום אכלכם ממנו ונפקחו עיניכם[4] שלפי האמת כן הוא.

Further, and this is the main [question]: from where did the serpent know of this — "that on the day you eat from it your eyes will be opened" — which in truth is so?

> The main question: the serpent told Chavah that eating would open their eyes, and the maamar will show that this was actually true. How did the serpent know something that G-d had not told man?

ואם אדם ששמע הצווי מהקב"ה לא הכיר בזה רק כפשוטו שאמר לו ה' אלקים כי ביום אכלך ממנו מות תמות[5] והנחש לא נזכר כלל ששמע הצווי הזה

And if Adam, who heard the command from the Holy One, blessed be He, perceived in it nothing but its plain sense — that Havayah Elokim told him, "For on the day you eat from it you shall surely die" — and the serpent is not mentioned at all as having heard this command;

> If Adam, who heard the command directly from G-d, understood only its plain meaning, the warning of death, how did the serpent know more? The serpent is never described as having heard the command at all.

וגם אם שמע כשנצטווה אדם מאין היה בו בינה יתירה להבין דבר מתוך דבר יותר מהאדם עצמו. אם לא שנאמר שגבוה הוא מהאדם וכ"ז [וכל זה] פלאי.[6]

And even if it heard [it] when Adam was commanded, from where did it have extra understanding, to infer one thing from another, more than Adam himself? Unless we say that it is higher than man — and all this is astonishing.

> Even if the serpent overheard it, how could it deduce more from it than Adam himself? That would imply the serpent is higher than man, which is astonishing, since man was the crown of creation.

הנה תחלה יתבאר מ"ש האדם היה כאחד ממנו לדעת טו"ר [טוב ורע][7] שהוא מאמר ה' להמלאכים ומשמע שלמעלה יודעים את הטוב ואת הרע גם שניהם.

Now, first let us explain what is said, "Man has become like one of us, knowing good and evil," which is G-d's statement to the angels; and it implies that above they know good and evil, both of them.

> The Alter Rebbe begins his answer with the phrase 'like one of us.' G-d is speaking to the angels, the higher beings, and the phrase implies that they, 'above,' also know both good and evil.

אבל מ"מ אינן מעורבים זה בזה כי גלוי וידוע שזה טוב וזה רע ומובדל הרע מן הטוב אע"פ [אף על פי] שידוע שם הטו"ר [הטוב ורע].

Nevertheless, they are not mixed with one another, for it is revealed and known that this is good and this is evil, and the evil is separated from the good, even though good and evil are known there.

> Yet above, knowing evil does not mean being mixed with it: each is clearly recognized for what it is, and evil stays apart from good.

משא"כ בחי' עה"ד [עץ הדעת] טו"ר [טוב ורע] היינו בחי' תערובת הטוב עם[8] רע שהרע יונק מהטוב והטוב מהרע והיו לאחדים.

This is not so with the level of the Tree of Knowledge of Good and Evil, which is the level of a mixture of the good with evil, where the evil draws nourishment from the good and the good from the evil, and they become one.

> The Tree of Knowledge is a different kind of knowing: good and evil are blended, each feeding off the other until they are fused. This is what man took in by eating.

> **THE REBBE ON THIS PARAGRAPH** • AI research, checked against each source; not yet reviewed by a person
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> **A QUESTION THE REBBE RAISES**

In a sicha of Shabbos Bereishis 5733 on Rashi's „לפי ערמתו וגדולתו היתה מפלתו" ("according to its cunning and its greatness was its downfall"), the Rebbe asks how the serpent could mislead Chavah, and argues in note 21 that the verse does not mean the serpent was more cunning than Chavah herself (in general she was the more cunning), only cunning in general.

In a note on that note the Rebbe quotes our paragraph's „אם לא שנאמר שגבוה הוא מהאדם וכ"ז פלאי" ("unless we say that it is higher than man, and all this is astonishing"), and remarks that its wording implies the same in the plain sense of the verses: the serpent was not above man. But, he adds, one may distinguish between "arum" (ערום), cunning, which the verse says of the serpent, and "gavoha" (גבוה), higher than man, which is what our paragraph finds astonishing.

The Alter Rebbe: אם לא שנאמר שגבוה הוא מהאדם וכ"ז פלאי

The Rebbe: ומלשון זה משמע שכ"ה גם בפשטות. אבל יש לחלק בין „ערום" ל„גבוה"

Likkutei Sichos, vol. (10) י, Bereishis, p. 16, note * to note 21 (the sicha begins p. 13) · ש"פ בראשית תשל"ג

SECTION 2 • ¶3–4

## Encompassing and inner knowledge

3 וצ"ל דהרי פי' עץ הדעת טוב ורע היינו לשון ידיעה וא"כ למה נעשה תערובת טו"ר [טוב ורע] מחמת הדעת בטו"ר [בטוב ורע] הלא למעלה ג"כ ידוע הטו"ר [הטוב ורע].

Now this needs [explanation]: for the meaning of "the Tree of Knowledge of good and evil" is a term of knowing; if so, why did a mixture of good and evil come about because of the knowledge of good and evil? Above, too, good and evil are known!

A difficulty: 'Tree of Knowledge' means knowing. If knowing good and evil causes them to mix, why does it not cause a mixture above, where good and evil are also known?

אך ההפרש בזה הוא ענין ההפרש בין מקיף לפנימי כי בחי' ידיעת הטו"ר [הטוב ורע] שלמעלה היא בבחי' מקיף בלבד

But the difference here is the matter of the difference between the encompassing (makif) and the inner (pnimi): for the knowledge of good and evil above is only in the manner of the encompassing.

The answer is the distinction between makif, 'encompassing,' and pnimi, 'inner.' Something known in an encompassing way is grasped from outside and above without being absorbed; something known in an inner way is taken into oneself. Above, the knowledge of good and evil is only encompassing.

ולכן יכול להיות הבדלה בין טוב לרע שידע את הרע ולא יחליפנו ולא ימירנו[9] בטוב ח"ו [חס ושלום].

**And therefore there can be a separation between good and evil, so that He knows the evil and yet will not exchange it nor substitute it for good, heaven forbid.**

> Because it is only encompassing, knowledge above keeps good and evil apart: evil can be known without being confused with good. The phrasing borrows the Torah's law that one may not exchange a consecrated animal, good for bad or bad for good.

כענין שממית בידים תתפש[10] והיא בהיכלי מלך שאע"פ [שאף על פי] שהיא בהיכלי מלך אבל יודע הוא ומכירה ששממית היא.

**As in the matter of "The spider grasps with its hands, and it is in the king's palaces": even though it is in the king's palaces, he knows it and recognizes that it is a spider.**

> The verse about the spider in the king's palace illustrates this: a spider may be found even in a palace, yet one who sees it knows it is only a spider. Being present in the same place does not blur its identity.

4 ויש הבדלה בין טוב לרע כמאמר המבדיל בין קודש לחול.[11] והיינו מצד שיודע טו"ר [טוב ורע] בבחינת מקיף עליהם ולכן אינם מתערבים יחד.

**And there is a separation between good and evil, as the saying [goes], "Who separates between holy and profane." That is, because He knows good and evil in the manner of encompassing them, they therefore do not mix together.**

> The separation between good and evil above is like the Havdalah blessing, 'Who separates between holy and profane.' Because G-d's knowledge of them encompasses them from above, they remain distinct.

וכענין בחינת לבונה זכה[12] שבי"א סממני הקטורת שהעשרה סממנים הם י' נצוצי קדושה המובלעים בקליפות והי"א היא לבונה היא בחינת מקיף עליהם ואינה מתלבשת בפנימיותם.[13]

**It is like the level of the pure frankincense among the eleven spices of the incense: the ten spices are ten sparks of holiness that are swallowed up in the kelipos, and the eleventh, the frankincense, is the level that encompasses them and does not become enclothed in their inner being.**

> A second illustration: the Temple incense had eleven spices. The ten are compared to sparks of holiness swallowed inside kelipos (the husks of concealment), while the eleventh, frankincense, stands for a light that encompasses them without entering their inner being.

(ולבונה היא ג"כ חיות להם אבל לפי שהחיות הזה שהיא מחיה אותם הוא רק ע"י שהיא בבחי' מקיף בלבד עליהם ע"כ אינה מתערבת עמם כלל וכולה טוב).

(And the frankincense is also a life-force for them; but since this life-force by which it gives them life is only through its being solely encompassing over them, therefore it does not mix with them at all, and it is entirely good.)

> Frankincense too gives them life, yet because it does so only from outside, as an encompassing light, it never mixes with them and remains wholly good.

והנה המקיף הוא גם דוחה את החיצונים כנראה בציור האילן[14] שבפרד"ס [שבפרדס רמונים] במקיפים ופנימיים שמעמד ומצב הקליפות אחוריהם אל המקיף כו'. משא"כ בחי' עה"ד [עץ הדעת] טו"ר [טוב ורע] הוא בחי' פנימי[15] ואז הטוב מעורב עם הרע ממש.

Now, the encompassing [light] also repels the external forces, as is seen in the diagram of the Tree in the Pardes, in the encompassing and inner [lights], where the position and stance of the kelipos is with their backs toward the encompassing, etc. This is not so with the level of the Tree of Knowledge of Good and Evil, which is the level of the inner, and then the good is actually mixed with the evil.

> The encompassing light even pushes away the external (negative) forces: in the "diagram of the Tree" (a chart of the Sefiros and worlds) found in the Pardes, the kelipos are drawn with their backs to the encompassing lights. (The Kehot note suggests the diagram printed at the end of the book Pa'amon VeRimon.) By contrast the Tree of Knowledge is inner knowledge, and there good and evil are truly mixed.

SECTION 3 • ¶5–7

## Man's inner nature and the war with evil

5 וז"ש [וזהו שכתוב] הן האדם היה כאחד ממנו.[16] פי' שהוא היה ג"כ כאחד ממנו פי' כמו שבבחי' אחדות דהיינו למעלה ידוע הטו"ר [הטוב ורע] כן היה גם הוא ע"י שטעם מעה"ד [מעץ הדעת] המעורב טו"ר [טוב ורע].

This is [the meaning of] what is said, "Behold, man has become like one (ke'echad) of us." That is, he too became like one of us — meaning: just as in the level of oneness (achdus), that is, above, good and evil are known, so too was he, through having tasted from the Tree of Knowledge, which is mixed of good and evil.

> Now the verse is explained: "like one (ke'echad) of us" is read as "like the [realm of] oneness (achdus)," that is, above. By eating from the Tree of Knowledge, man came to know good and evil just as they are known there.

אבל לו הדבר מזיק כי הרי האדם הוא מבחי' פנימי' [פנימיות / פנימית] ומיד שידע הוא מן הרע ע"י שטעם מעה"ד [מעץ הדעת] הרי יתערב עמו ויהי' [ויהיה] הוא ממש מעורב ברע.

But for him the matter is harmful, for man is of the level of the inner, and as soon as he knows of evil, through having tasted from the Tree of Knowledge, he will become mixed with it, and he will actually be mixed with evil.

> But for man this is harmful, because man is a 'pnimi' being: what he knows he takes into himself. Once he knew evil, it became part of him.

לא כמו שהוא למעלה שאעפ"י [שאף על פי] שיודעים גם את הרע מ"מ מובדל הוא ומרוחק מן הטוב ואין לו התקרבות כו' לפי שהוא בבחי' מקיף.

Not as it is above, where, even though they also know the evil, nevertheless it is separated and distant from the good and has no closeness [to it], etc., because it is in the manner of the encompassing.

> Above it is different: evil is known but remains distant from the good, because the knowing there is encompassing.

אבל האדם שהוא מבחי' פנימי כשידע גם הוא מן הרע אזי יתערב הוא גם הוא ממש[17] עם הרע

But man, who is of the level of the inner — when he too knows of the evil, then he too will actually become mixed with the evil.

> Man, being inward, cannot know evil from a distance; knowing it means becoming mixed with it.

כי בבחי' פנימי' [פנימיות / פנימית] א"א להיות כ"כ [כל כך] מובדל הרע כנ"ל ואז הוא קשה מאד להפריד את הרע אלא מלחמה עצומה היא ולאם מלאם יאמץ[18] פעמים זה גובר ופעמים שכנגדו גובר.

For in the level of the inner it is impossible for the evil to be so separated, as explained above; and then it is very hard to separate out the evil, but rather it is a tremendous war, "and one nation shall be mightier than the other nation": at times this one prevails, and at times its opponent prevails.

> Once evil is mixed within him, separating it is very difficult; it becomes a constant war, like Rivkah's twins, where 'one nation shall be mightier than the other': when one rises, the other falls.

כאשר מצאנו ראינו בנשמות ישראל מראש הדורות עד עתה שהיו כמה עתים משונים פעמים בדור א' היו נשמות שבמעלה עליונה ונצחו את הרע.

As we have found and seen in the souls of Israel from the first generations until now, that there have been many differing periods: at times, in one generation, there were souls of an exalted level who vanquished the evil,

> History bears this out: some generations had lofty souls who overcame evil.

**THE REBBE ON THIS PARAGRAPH** • AI research, checked against each source; not yet reviewed by a person

**BACKGROUND FROM THE REBBE**

In a letter of 17 Shevat 5714 to Rabbi Yehudah Arye Perlow, among remarks on his book Lev Arye, the Rebbe takes up the Midrash on "He who keeps the commandment will know no evil thing, and a wise man's heart knows time and judgment" (Koheles 8:5), which reads the verse of pairs in which one knew of a coming calamity and the other did not: Moshe and Aharon, Moshe and Yehoshua, Mordechai and Esther.

In each pair, the Rebbe writes, one is the giver and one the receiver (Moshe „שושבינא דמלכא" ("the King's companion"), Aharon "the Queen's"; „פני חמה ופני לבנה" ("the face of the sun and the face of the moon")). „שלמעלה אין ידיעת הרע מזקת" ("Above, knowledge of evil does no harm"), while for man, „מצד הלמטה שלו" ("from his lower side"), knowing good and evil brings sin and death, and he names Torah Ohr as where this is explained at length. So Moshe could know in advance that the Sanctuary would be hallowed through the death of those close to G-d („ונקדש בכבודי"), while from Aharon and his sons it had to be hidden; likewise Yehoshua at the golden calf, and Esther at Haman's decree.

The Alter Rebbe: לא כמו שהוא למעלה שאעפ"י שיודעים גם את הרע מ"מ מובדל הוא ומרוחק מן הטוב

The Rebbe: ומובן שלמעלה אין ידיעת הרע מזקת, משא"כ האדם מצד הלמטה שלו יודעי טו"ר גורם לחטא ומיתה

Igros Kodesh, vol. ח, p. קעג (letter תיד'ב, pp. קע–קעג) · י"ז שבט תשי"ד, to Rabbi Yehuda Arye Perlow

6 ובדור אחר היו רשעים גדולים שגבר הרע מאד. והיינו כי כולם נמשכים מאדה"ר [מאדם הראשון] והיה בו ג"כ שינויים אלו פעמים גבר הוא ופעמים גבר הרע עליו.

and in another generation there were great wicked men, in whom the evil prevailed greatly. This is because they all derive from Adam, the first man, and these changes were in him as well: at times he prevailed, and at times the evil prevailed over him.

Other generations had great wicked men. This alternation is inherited from Adam, the root of all souls, who himself had times when he prevailed and times when evil prevailed over him.

וכ"ז [וכל זה] היה לפי שהוא בבחי' פנימיות ומיד שידע מן הרע נתערב עמו ממש וא"כ הוא מלחמה גדולה וקשה להפרידו מאד אלא עת כך ועת כך כנ"ל.

All this was because he is of the level of the inner dimension, and as soon as he knew of evil he became actually mixed with it; and if so, it is a great war and very hard to separate it, but rather [there is] a time [for] this and a time [for] that, as explained above.

All this comes from man's inner nature: once he knew evil, it was truly mixed into him, and the struggle to separate it goes back and forth, 'a time for this and a time for that.'

7 וכן גם עפ"י [על פי] פשוט שמקודם היו ערומים והיו עסוקים בתשמיש להוליד בנים ולא יתבוששו[19] כמו שהיו אוכלים ושותים כי מצות ה' היא ולא היו יודעים כלל שיש תאוה בזה[20]

So too according to the plain [sense]: beforehand they were naked, and they engaged in marital relations to beget children and "they were not ashamed," just as they would eat and drink, for it was G-d's commandment, and they did not know at all that there is desire in this;

> The same point on the simple level: before the sin Adam and Chavah were naked and "not ashamed" (Genesis 2:25). They joined to have children as simply as one eats and drinks, as the fulfillment of G-d's command, knowing nothing of desire.

אבל אחר שאכל עה"ד [עץ הדעת] וידעו שיש תאוה בזה אזי קשה לפרוש כו'.

but after he ate from the Tree of Knowledge and they knew that there is desire in this, then it is hard to withdraw, etc.

> After eating from the Tree of Knowledge they became aware of desire, and from then on it is hard to hold back.

SECTION 4 • ¶8–9

## Why man was kept from the Tree of Life

8 ולכן לא רצה הקדוש ברוך הוא שיטעם האדם מעה"ד [מעץ הדעת] כי לו הדבר מזיק כנ"ל והיה רוצה שלא ידע ממציאת הרע כלל ויהיה כולו קדוש ולא רצה להכניסו במלחמה עצומה הזאת.

Therefore the Holy One, blessed be He, did not want man to taste from the Tree of Knowledge, for to him the matter is harmful, as explained above. He wanted him not to know of the existence of evil at all and to be entirely holy, and He did not want to bring him into this tremendous war.

> This is why G-d forbade the Tree of Knowledge: knowing evil would harm man, who absorbs what he knows. G-d wanted man to remain wholly holy and never be drawn into the war with evil.

אבל אחר שכבר טעם מעה"ד [מעץ הדעת] ונתערב ברע אז אמר פן ישלח ידו ולקח גם[21] מעה"ח [מעץ החיים] ואכל וחי לעלם.

But after he had already tasted from the Tree of Knowledge and become mixed with evil, then He said, "Lest he put forth his hand and take also from the Tree of Life, and eat, and live forever."

> Now the second question is answered: only after man had already eaten and become mixed with evil did G-d express concern about the Tree of Life.

פי' שחשש עוד מעתה שכבר נתערב ברע ולקח גם מעה"ח [מעץ החיים] ששרשו מבחי' שלמעלה מהשבירה שמשם הוא שהיה התחלת המיתה והתהוות עה"ד [עץ הדעת] טו"ר [טוב ורע] משא"כ מה שלמעלה מהשבירה הוא עה"ח [עץ החיים] ואם יאכל גם ממנו וחי לעולם.

That is, He was further concerned, now that he had already become mixed with evil, [that he would] take also from the Tree of Life, whose root is from the level that is above the shattering — for it is from [the shattering] that the beginning of death and the coming into being of the Tree of Knowledge of good and evil came about, whereas what is above the shattering is the Tree of Life — and if he eats from it too, he will live forever.

> The Tree of Life is rooted above the "shattering of the vessels" (the primordial cosmic breakage from which, in Kabbalah, evil and death originate). The Tree of Knowledge, with its mixture of good and evil, comes from the shattering; the Tree of Life comes from a level untouched by it, and eating from it grants eternal life.

פי' כי הרי באמת בבחי' זו נאמר אם צדקת מה תתן לו (איוב לה) ורבו פשעיך מה תעשה לו[22]

That is: for in truth, of this level it is said, "If you are righteous, what do you give Him" (Job 35), "[and if] your transgressions are many, what do you do to Him?"

> At that lofty level man's deeds make no difference: as Elihu tells Job, man's righteousness gives G-d nothing and his many sins do nothing to Him.

וא"כ אף שמעורב ברע הרי גם אם רבו פשעיך כו' ויכול להיות וחי לעולם ואז גם הרע שבו יהיה לו קיום לעולם

If so, even though he is mixed with evil, still, even "if your transgressions are many," etc., he could "live forever"; and then the evil within him too would have existence forever,

> So even a man mixed with evil and full of sins could receive eternal life from it, and then the evil within him would last forever too.

מאחר שהוא בבחי' פנימי' [פנימיות / פנימית] והרע מעורב כו' וא"א לו להפרידו מעליו. א"כ כשיהיה הוא חי לעולם אזי גם הרע שבו יהיה לו קיום לעולם.[23]

since he is of the level of the inner and the evil is mixed [in him], etc., and it is impossible for him to separate it from himself. If so, when he lives forever, the evil within him too will have existence forever.

> For man is an inner being and the evil is mixed into him; he cannot peel it away from himself, so if he lived forever, the evil in him would be preserved forever as well.

> **THE REBBE ON THIS PARAGRAPH** • AI research, checked against each source; not yet reviewed by a person
>
> **THE REBBE EXPLAINS**

In the maamar „בלע המות לנצח" ("Bila hamaves lanetzach"), said on 5 Menachem Av 5725, the day he completed saying kaddish for his mother, the Rebbe starts from the teaching that death will be swallowed up in the future because „ואת רוח הטומאה אעביר מן הארץ" ("the spirit of impurity" will be removed), and asks why death and the sin of the Tree of Knowledge belong together.

The Rebbe cites our paragraph: once evil was mixed into man, „כשיהיה הוא חי לעולם אזי גם הרע שבו יהיה לו קיום לעולם" (eternal life would give the evil in him eternal existence too) (note 10, בתו"א שם). From this, he says, it follows that death came into the world through the sin „בכדי שלא יהי' קיום להרע" (so that evil should have no permanence). He adds that death grows from the sin itself: life belongs to holiness, while evil and impurity are death; once spiritual death was mixed into man, physical death unfolded from it, and so when evil is abolished in the future, death will be swallowed up of itself (here note 12 cites ¶9's „בלע המות לנצח", "He will swallow up death forever").

The Alter Rebbe: כשיהיה הוא חי לעולם אזי גם הרע שבו יהיה לו קיום לעולם

The Rebbe: ועפ"ז יש לומר, דזה שע"י חטא עה"ד נעשה מיתה בעולם הוא בכדי שלא יהי' קיום להרע

Sefer HaMaamarim Melukat, vol. ב, p. רעז-רעח · יום ג' פ' דברים, ה' מנחם-אב ה'תשכ"ה

**BACKGROUND FROM THE REBBE**

In the outline of a talk he gave on 5 Menachem Av 5702 at the founding of a Chevra Kadisha by Agudas Chassidei Chabad in the USA, on why the burial society's kindness is „חסד של אמת" ("true kindness"), the Rebbe turns to the first death and burial in the world, when „ויקם קין אל הבל אחיו ויהרגהו" (Kayin killed Hevel) and Adam and Chavah „בכו ולא ידעו מה לעשות" (did not know what to do).

Death became part of nature after the sin of the Tree of Knowledge. The Rebbe suggests that the descent then was into kelipas nogah (קליפת נוגה), the mixture of good and evil, but not yet into the three impure kelipos. „שטבע המיתה בגשמיות הוא מפני אפיסת הכחות ברוחניות" (Natural death comes from the exhaustion of spiritual strength), which results from the mixture of good and evil in the sin, „כדי שיהי' קץ וכליון הרע" ("so that there be an end and destruction of evil"), and here he quotes our paragraph in his own parenthesis; but when Kayin rose against Hevel, „מיתה ע"י בחירה" (a death by choice), that was a descent into „ג' קליפות הטמאות" (the three impure kelipos).

The Alter Rebbe: א"כ כשיהיה הוא חי לעולם אזי גם הרע שבו יהיה לו קיום לעולם

The Rebbe: ואפיסת הכחות ברוחניות היא כתוצאה מהתערובות דטוב ורע שבחטא עה"ד — כדי שיהי' קץ וכליון הרע

Otzar Reshimos, p. רפ (the Reshimah begins p. רעט) · ה' מנחם-אב תש"ב (the Arizal's hilula)

9 וזהו היפך הכוונה שהרי צ"ל בלע המות לנצח[24] שיהיה ובערת הרע כמאמר והרשעה כולה בעשן תכלה שזה יהיה לימות המשיח.

And this is the opposite of the intention, for there must be [the fulfillment of] "He will swallow up death forever," that there be "you shall eradicate the evil," as the saying [goes], "and all wickedness will vanish like smoke" — which will be in the days of Mashiach.

Eternal life for evil contradicts G-d's purpose, which is that evil and death be abolished: 'He will swallow up death forever,' and 'all wickedness will vanish like smoke' (a phrase from the High Holiday prayers), in the days of Mashiach.

כי בכל משך הגלות הוא עת הבירורים והפרדת הרע והיינו ע"י בחי' חכמה דבחכמה אתברירו[25,26] להפריד הרע מהטוב

For the entire duration of the exile is the time of the refinements and of separating the evil; and this is through the level of Chochmah, for "through Chochmah they are refined," to separate the evil from the good.

> Until then, the exile is the time of 'refinements' (beirurim): sorting the good out of the mixture and separating it from evil. This is done through Chochmah, as the Zohar says, 'through Chochmah they are refined.'

ולכן נק' החכמה דין. שלא כמו שדימו המקובלים הראשונים שהחכ' [שהחכמה] כולה חסד שהרי היא מקור חסד.

Therefore Chochmah is called judgment — not as the early Kabbalists supposed, that Chochmah is entirely kindness, since it is the source of Chesed.

> Because it separates, Chochmah is called 'judgment' (din), which differentiates and sets limits. Earlier Kabbalists had thought Chochmah was pure kindness, since Chesed flows from it.

והחייט[27,28] המציא שיש בה ג"כ דין ושבחו האר"י [האלקי רבי יצחק] ז"ל [זכרונו לברכה / זכרונם לברכה][29] שכך מבואר בזוהר באדרא כחמרא דשקיט[30] ושכיך על דורדיי[31] כו'.

The Chayat innovated that there is judgment in it as well, and the Arizal, of blessed memory, praised him, for so it is explained in the Zohar, in the Idra: "like wine that is still and settled on its lees," etc.

> Rabbi Yehudah Chayat (a Kabbalist of the Spanish expulsion, author of the commentary Minchas Yehudah on Maareches HaElokus) taught that Chochmah contains judgment too, and the Arizal praised this, for the Zohar's Idra speaks of the hidden Chochmah as "settled like good wine on its lees": the clear wine rests on its sediment.

כי מאחר שיש בירורים להפריד הרע וזהו ע"י גבורות וע"ז נאמר (תהלים צד) אשרי הגבר[32] אשר תיסרנו יה שגם היסורים שהם לתועלת העברת הרע הוא מבחי' י"ה וכידוע שהיסורים הם לתועלת הפרדת הרע.

For since there are refinements to separate the evil, and this is through gevuros, and of this it is said (Psalms 94), "Fortunate is the man whom You, Kah, chasten" — that the sufferings too, which serve to remove the evil, are from the level of Kah; and as is known, sufferings serve to separate the evil.

> Separating evil is done through gevuros (forces of severity). The verse 'Fortunate is the man whom You, Kah, chasten' shows that even suffering, which serves to remove evil, comes from the Name Kah (whose letters Yud-Hei correspond to Chochmah and Binah).

כי הקליפות נמשלים לעלוקה שכשמוצצת דם אזי מיד מתה וז"ש [וזהו שכתוב] (משלי ל) לעלוקה שתי בנות[33].[34]

For the kelipos are likened to a leech, which, when it sucks blood, immediately dies; and this is [the meaning of] what is said (Proverbs 30), "The leech has two daughters."

> The kelipos (forces of concealment) are like a leech: once it sucks its fill of blood it dies. So too, when the kelipah receives its portion, it is thereby detached and falls away. The verse continues that the leech's daughters cry "Give, give," a picture of endless craving. The maamar reads the leech as the kelipah, which clings to holiness to draw life but is cut off once it has been given its share.

וזהו ג"כ ענין שעיר המשתלח. וכן וישלח יעקב[35] וגו' מנחה לעשו אחיו[36] עזים מאתים[37] כו' שבזה שנותן לו חלקו הוא מפרידו.

And this is also the matter of the goat that is sent away. So too, "And Yaakov sent," etc., "a gift to Eisav his brother: two hundred she-goats," etc. — for by giving him his portion he separates him.

> This is the idea behind the goat "sent away" (hamishtale'ach) to Azazel on Yom Kippur (Leviticus 16), and behind "Yaakov sent" (vayishlach) Eisav a gift of goats: giving evil its due portion separates it from holiness.

וכך צ"ל לאחר שכבר טעם האדם מעה"ד [מעץ הדעת] ונתערב ברע אזי צריך לבירורי' [לבירורים] עד שיפרידו ע"י שיקחו כל נצוצי קדושה שבו כו'.

So too, after man has already tasted from the Tree of Knowledge and become mixed with evil, there must be refinements until it is separated, by taking all the sparks of holiness in it, etc.

> Likewise, once man has become mixed with evil, a process of refinement is needed until the evil is separated from him, by extracting all the sparks of holiness from it.

וכ"ז [וכל זה] הוא ע"י החכ' [החכמה] שבחכ' [שבחכמה] אתברירו. לפי שיש בה גם בחי' גבורות להיות תיסרנו יה וכמ"ש (דברים ח) כאשר ייסר איש[38] את בנו[39] כו'.

And all this is through Chochmah, for "through Chochmah they are refined," since there is in it also the level of gevuros, so that there be "You, Kah, chasten," and as it is written (Deuteronomy 8), "As a man chastens his son," etc.

> This refining is done by Chochmah, which contains gevuros; hence 'You, Kah, chasten,' and 'as a man chastens his son,' that is, chastening that comes from love and aims to purify.

משא"כ בחינת כתר שלמעלה מחכמה הוא רחמים פשוטים וכחשיכה כאורה[40] ולכן פן ישלח ידו ולקח גם מעה"ח [מעץ החיים] ואז וחי לעולם מאחר דאם צדקת מה תתן לו[41] כוי

This is not so with the level of Keser, which is above Chochmah: it is simple mercy, and "darkness is like light." Therefore [He said], "lest he put forth his hand and take also from the Tree of Life," and then "live forever," since "if you are righteous, what do you give Him," etc.

> Keser (the Crown), above Chochmah, is simple mercy that makes no distinctions: to it 'darkness is like light.' The Tree of Life stems from there, so it would give eternal life regardless of man's deeds.

ולפי שהוא מבחי' פנימית וא"כ הרע קשור ואדוק בו ויהי' [ויהיה] גם לו קיום ולא זו היא הכוונה כנ"ל.

And since he is of the inner level, the evil is therefore bound and attached to him, and it too would have existence — and this is not the intention, as explained above.

> Since the evil is bound up inside man, it too would gain permanence, which is the opposite of G-d's intention.

> **THE REBBE ON THIS PARAGRAPH** • AI research, checked against each source; not yet reviewed by a person
>
> **BACKGROUND FROM THE REBBE**
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> In a sicha of the night of Hoshana Rabbah 5746, printed for Parshas Acharei, on why the Rambam rules that the scapegoat (שעיר המשתלח) atones for light sins even without teshuvah while „עצמו של יום" ("the essence of the day") of Yom Kippur atones only for those who return, the Rebbe distinguishes two effects of every sin.
>
> Every sin, he says, does two things: the act and its pleasure create „קטיגור" (an "accuser"), adding life to the kelipah, and it leaves a blemish in the soul (פגם בנפש). The scapegoat cancels the accuser, „דער נפש וגוף פון דער קליפה" ("the soul and body of the kelipah"), and here he refers to our passage (note 47: "compare Torah Ohr 5d"); with it the blemish falls away of itself, while the essence of the day atones by revealing a level of the soul where there is no blemish at all. Perhaps (biur b'derech efshar) this shows what our paragraph's „שעיר המשתלח" ("goat that is sent away") does: what the sin gave the kelipah is handed over to it and sent off, and so cut away from the person.
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> The Alter Rebbe: וזהו ג"כ ענין שעיר המשתלח
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> The Rebbe: איז כדי צו מבטל זיין דעם קטיגור (דער נפש וגוף פון דער „קליפה") — דאָס טוט אויף דער שעיר המשתלח
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> Likkutei Sichos, vol. (27) כז, Vayikra (Acharei 2), p. 131, sec. ח, note 47 (the sicha begins p. 124) · ליל הושענא רבה תשמ"ו

SECTION 5 • ¶10–11

## Expulsion and the work of refinement

10 וכמ"ש בזוהר גבי רבי אחא[42] מכפר טרשא[43] שכיפר בקטורת על מקום שהיה הנגף שם ואמרו לו שלא הועיל כי עדיין בחיובא אשתכח. בשלמא אם היו עושין תשובה כו'.

As it is stated in the Zohar concerning Rabbi Acha of Kefar Tarsha, who atoned with incense for a place where there was a plague, and they told him that it did not help, for "they are still found guilty"; "it would be well if they had done teshuvah," etc.

> The Zohar tells that Rabbi Acha came to Kefar Tarsha during a plague and had the townspeople recite the Torah's passage of the incense, and the plague stopped; but he was told in a dream that they were still guilty, and "it would be well if they had done teshuvah": he must tell them to repent.

ולכן מיד וישלחהו מג"ע [מגן עדן][44] לעבד את האדמה אשר לקח משם.[45]

Therefore, immediately, "He sent him out of the Garden of Eden, to work the ground from which he was taken."

> Holding back the destroyer is not enough; the evil itself must be removed. Likewise man could not simply be made immortal with his evil, so G-d immediately sent him out of Eden to "work the ground from which he was taken."

דהיינו עבודת הבירורים ע"י זריעה חרישה וקצירה ואח"כ באכלו ממנו ואו' [ואומר] אחד ואהבת הוא מברר ומעלי [ומעלה] כו'.

That is, the work of refinements through sowing, plowing and reaping; and afterwards, when he eats from it and says "One" and "You shall love," he refines and elevates [it], etc.

> 'Working the ground' is the work of refinement: through plowing, sowing and reaping, man produces food, and when he eats it and then serves G-d, saying the Shema ('One,' 'You shall love'), he refines and elevates the sparks in that food.

11 ואז צריך לילך ממש על האדמה אשר לקח משם[46] ושמה יאכל ושמה יברר הבירורים.

And then he must actually go upon the ground from which he was taken, and there he will eat, and there he will carry out the refinements.

> After the sin man must actually go down to the ground, the place of the mixture, eat there and refine there.

אך צ"ל איך היה מתחלה כוונתו יתי כשלא ידע האדם מטו"ר [מטוב ורע] כלל מאחר שיש מציאת הרע בעולם א"כ איך יתבררו הבירורים שזה צ"ל ע"י האדם.

But we must understand: what was His original intention, may He be blessed, when man did not know of good and evil at all? Since there is the existence of evil in the world, how, then, would the refinements be accomplished, which must be done by man?

> A question: evil already existed in the world before the sin. If Adam was never meant to know evil, how were the sparks trapped in it supposed to be refined, since that is man's task?

אך הענין כי אז היה באופן אחר ממש שלא בדרך מלחמה אלא ע"ד מ"ש ויניחהו בגי"ע [בגן עדן] לעבדה זה[47] רמ"ח מ"ע [מצות עשה] להמשיך אור א"ס בגי"ע [בגן עדן]

But the matter is that then it was in an entirely different manner, not by way of war, but in the manner of what is written, "And He placed him in the Garden of Eden to work it" — these are the 248 positive commandments — to draw the Infinite Light into the Garden of Eden.

> Before the sin, refinement was to happen in a completely different way, without war. Adam was placed in Eden "to work it," which the Zohar explains as the 248 positive commandments (and Targum Yonasan as laboring in Torah); through them he would draw the Infinite Light into Eden.

וע"י רבוי התגלות האור ממילא יתעלו נצוצי[48] קדו' [קדושה] שנפלו ונתערבו ברע ויהיו נכללים בתוך האורות עליונים שימשיך האדם כנר בפני האבוקה

And through the abundant revelation of the light, the sparks of holiness that fell and became mixed with evil would rise of themselves and be absorbed within the supernal lights that man would draw down, like a candle before a torch.

> The sheer abundance of that revealed light would draw the fallen sparks upward of themselves and absorb them into the light, as a candle is swallowed up in the flame of a torch.

שאם האבוקה קטנה אזי נר הסמוך לה יוכלל[49] בה ואם ירחיקוהו מעט לא יתכלל בה מפני שהאבוקה קטנה. אבל אם תהיה[50] האבוקה גדולה אזי אע"פ [אף על פי] שיהיה הנר רחוק יהיה מתכלל בה.

For if the torch is small, a candle close to it is absorbed in it, but if it is moved a little away, it is not absorbed in it, because the torch is small. But if the torch is large, then even if the candle is far away, it is absorbed in it.

> If the torch is small, only a candle close by is absorbed; a large torch absorbs even a distant candle. So the great light Adam would draw down could absorb even distant sparks, without his ever having to confront evil.

SECTION 6 • ¶12

## Refinement by light and by war

12 וע"ד שהיה בזמן שבהמ"ק [שבית המקדש] היה קיים שהרי ארז"ל [אמרו רבותינו זכרונם לברכה] לא גלו ישראל[51] אלא כדי שיתוספו עליהם גרים דהיינו להעלות נצוצות ומה היה נעשה אם לא חטאו ולא היו גולים.

It is like what was at the time when the Holy Temple stood. For our Sages, of blessed memory, said, "Israel was exiled only so that converts would be added to them," that is, to elevate sparks. What, then, would have happened had they not sinned and not been exiled?

> An illustration from Jewish history. The Talmud says Israel was exiled so that converts would join them, which Chassidus reads as the elevation of sparks of holiness scattered among the nations. So how would those sparks have been elevated had Israel never sinned and been exiled?

אלא ע"כ צ"ל שאז היו נכללים הנצוצות[52] ממילא כנר בפני האבוקה כמו נעמה העמונית[53] וכן כל העמים באו לשמוע חכמת שלמה וכמ"ש במלכת שבא[54] כו'.

Necessarily we must say that then the sparks were absorbed of themselves, like a candle before a torch — like Naamah the Ammonite; and so too all the nations came to hear the wisdom of Shlomo, and as is written of the Queen of Sheba, etc.

> The answer: in Temple times the sparks were drawn in of themselves, like a candle swallowed up by a torch. Naamah the Ammonite (a wife of King Shlomo; the Talmud calls her and Ruth 'two good doves,' the worthy women G-d would bring forth from Ammon and Moab) joined Israel, and all the nations, including the Queen of Sheba, came to hear Shlomo's wisdom.

והיינו לפי שאז היה אבוקה גדולה עד"מ ע"כ ממילא מתכללים בה הנצוצות ואם היה נמשך בהמ"ק [בית המקדש] כן יותר היו כולם מתבררים עד"ז

That is, because then there was a great torch, so to speak, the sparks were therefore absorbed in it of themselves; and had the Holy Temple continued so longer, they would all have been refined in this way,

> The Temple was a 'great torch' of revealed G-dliness, so the sparks were absorbed of themselves. Had that state lasted, all the sparks would have been refined this way, without exile.

וכמ"ש לע"ל [לעתיד לבוא] (צפניה ג') אז אהפוך אל עמים שפה ברורה[55] כו'. והלכו גוים לאורך[56] כו'.

as is written of the Time to Come (Zephaniah 3), "For then I will turn to the peoples a clear (berurah) language," etc., and "Nations shall walk by your light," etc.

> This is what will happen in the Time to Come, as the prophets foretell: G-d will turn the nations to "a clear (berurah) language," a word from the same root as the birurim, the "refinements," and nations will walk by Israel's light, drawn by the revealed light itself.

וכך היה ענין האדם כשלא היה חוטא שהיה כולו קדוש כי גם גופו נלקח ממקום המזבח[57,58] וממנו נעשו[59] רמ"ח אבריו בלול בשמן כו'

And so was the matter of man when he had not sinned: he was entirely holy, for his body too was taken from the place of the altar, and from it his 248 limbs were made, "mixed with oil," etc.

> Adam before the sin was the same: entirely holy. The Midrash says his body was taken from the place of the altar, and his 248 limbs were made "mixed with oil," like a meal-offering: his very body was sacred. (The Kehot note compares other traditions: from Babylon, Sanhedrin 38b; from the four corners of the world, Zohar 1:130b.)

והיה עומד בג"ע [בגן עדן] ושם היה מוסיף אורות וממילא היו הקליפות כלים ע"י שהיו הנצוצי קדושה כלים מהם אבל הדבר היה[60] שלא ע"י מלחמה כו'.

He stood in the Garden of Eden, and there he would add lights, and of themselves the kelipos would cease to be, through the sparks of holiness ceasing from them; but the matter was not through war, etc.

> In Eden he would have added light, and the kelipos would have faded away as the sparks of holiness that sustain them were drawn out, without any battle.

משא"כ אחר שחטא אזי צ"ל הבירורים ע"י עבודה ומלחמה שעת צלותא שעת קרבא כנ"ל וצריך לירד אל מקום הקליפות ושם יבררם וזהו את האדמה אשר לקח משם.[61]

This is not so after he sinned: then the refinements must be through labor and war — "the time of prayer is the time of battle" — as explained above; and he must go down to the place of the kelipos and refine them there. And this is "the ground from which he was taken."

> After the sin, refinement requires toil and war. The Zohar's phrase 'the time of prayer is the time of battle' describes prayer as the arena of this struggle. Man must descend to the place of the kelipos, 'the ground from which he was taken,' and refine them there.

> **THE REBBE ON THIS PARAGRAPH** • AI research, checked against each source; not yet reviewed by a person
>
> **A QUESTION THE REBBE RAISES**
>
> In the same maamar of 5 Menachem Av 5725, explaining why evil will be abolished only in the Time to Come, the Rebbe brings the teaching of an earlier maamar he cites (note 13): even in Shlomo's days, when a very great light shone and the nations submitted to him without war, the external forces could still draw „מאחוריים דקדושה" (from the "back" of holiness), though „לא הי' להם אחיזה בפנימיות" (not from its inner part).
>
> The Rebbe adds, in brackets, that this could be seen in the very way the nations bowed to Shlomo. The Queen of Sheba was moved "a little" (קצת) by his fame while still in her own land, and after seeing his wisdom „לא הי' בה עוד רוח" ("there was no more spirit in her"); yet „גם אז היתה מלכה" (she remained a queen), and Shlomo even honored her greatly. In note 15 he cites our maamar (TO 6a) that the refinement in Shlomo's days was „בירור בדרך מנוחה" ("by way of rest"), and that this is like Adam before the sin.

> The Alter Rebbe: כמו נעמה העמונית וכן כל העמים באו לשמוע חכמת שלמה וכמ"ש במלכת שבא כו'
> The Rebbe: ויש לומר, דזה שבימי שלמה הי' עדיין מקום ליניקת החיצונים, ניכר גם באופן הביטול דהגוים שנתבטלו לפניו
> Sefer HaMaamarim Melukat, vol. ב, p. רעח (sec. ב, notes 13–21) · יום ג' פ' דברים, ה' מנחם-אב ה'תשכ"ה

SECTION 7 • ¶13

## How the serpent knew

13 ובזה יובן גם מה שהנחש ידע מזה. כי הנה אדה"ר [אדם הראשון] עצמו שהיה כולו קדוש למעלה מעה"ד [מעץ הדעת] טו"ר [טוב ורע] לא ידע ממציאת הרע כלל כנ"ל.

With this we will also understand how the serpent knew of this. For Adam, the first man, himself, who was entirely holy, above the Tree of Knowledge of good and evil, did not know of the existence of evil at all, as explained above.

> Now the main question is answered: how did the serpent know what eating would do? Adam, entirely holy and above the Tree of Knowledge, knew nothing of evil's existence.

אבל הנחש שהוא עצמו נלקח מבחי' עה"ד [עץ הדעת] טו"ר [טוב ורע] וידע מזה וידע שמה שצוה[62] לאדם שלא יאכל[63] ממנו היה בכדי שלא יהיה לו ידיעה[64] ברע כלל שלא יצטרך לכנוס עמו במלחמה כלל.

But the serpent, which was itself taken from the level of the Tree of Knowledge of good and evil, knew of this; and it knew that [G-d's] commanding Adam not to eat from it was so that he would have no knowledge of evil at all, so that he would not need to enter into war with it at all.

> The serpent, however, came from the Tree of Knowledge itself, the realm where good and evil are mixed, so it understood what Adam did not: that the prohibition was meant to keep Adam from any knowledge of evil and so spare him the war with it.

וחרה לו מאד על שכ"כ נשמרים ממנו אף שלא לידע ממנו שלא יכשל בו והשיא עצות בנפשו שמוטב לו שיכנס האדם בזה ויהיה מלחמה ואז פעמים שיגבור גם הוא וכמ"ש (קהלת ח) עת אשר שלט האדם באדם[65] כו' משלא ידע האדם מזה כלל

And it was very vexed that they guard themselves so much from it — even not to know of it, so as not to stumble in it; and it took counsel in its soul that it would be better for it that man enter into this and there be a war, for then at times it too would prevail, as is written (Ecclesiastes 8), "A time when man rules over man," etc. — rather than that man not know of this at all;

> The serpent resented being so completely avoided. It reasoned that it would be better for it if man entered the mixture and there was a war, for then it would sometimes win, as in "a time when man rules over man" (Ecclesiastes 8:9), read as the times when the evil in man prevails, rather than man never knowing evil at all.

ואז יהיה הטוב המעורב בו נכלל באדהי"ר [באדם הראשון] כנר בפני האבוקה והוא ימות ויפסד לגמרי ובא בערמומית לחוה

for then the good mixed in it would be absorbed into Adam like a candle before a torch, and it would die and perish entirely. So it came with cunning to Chavah,

> For if man never knew evil, his great light would absorb the good mixed into the serpent, "like a candle before a torch," and the serpent, left with no life, would perish entirely. So it approached Chavah with cunning.

וכמ"ש (בפר"א [בפרקי דרבי אליעזר] פי"ג) בא ס"מ [סמאל] ורכב[66] על הנחש כו'. ואמר[67] כי ידע אלקים כי ביום אכלכם ממנו[68] וגו' והייתם כאלקים ידעי טו"ר [טוב ורע].

as is stated (in Pirkei deRabbi Eliezer, ch. 13), "Samael came and rode upon the serpent," etc. And it said, "For G-d knows that on the day you eat from it," etc., "and you will be like G-d, knowing good and evil."

> The Midrash says Samael (the angel of evil) rode upon the serpent, using it as his vehicle. The serpent told Chavah that eating would make them "like G-d, knowing good and evil."

וכן הוא עפ"י [על פי] האמת ולא אמר שקר כנ"ל רק שבערמה דבר זה כי הוא אמר והייתם כאלקים למעליותא. אבל באמת זהו חסרון.

And so it is according to the truth, and it did not speak a lie, as explained above; only it said this with cunning, for it said "and you will be like G-d" as an advantage, but in truth this is a deficiency.

> This was true; the serpent did not lie. Its cunning lay in presenting as an advantage what was really a flaw.

אף שיהי' [שיהיה] יודע טו"ר [טוב ורע] כאלקים הנה למעלה אין זה פוגם כלל אף שיודע טו"ר [טוב ורע] מ"מ הרע נבדל לפי שלמעלה הוא בחי' מקיף משא"כ אם האדם שהוא מבחי' פנימי[69] יהי' [יהיה] יודע מטו"ר [מטוב ורע] לו יהי' [יהיה] הדבר מזיק כנ"ל:[70]

Even though he would know good and evil like G-d — above, this is no blemish at all: even though good and evil are known, nevertheless the evil is separate, since above is the level of the encompassing; but if man, who is of the level of the inner, would know of good and evil, for him the matter would be harmful, as explained above.

> Knowing good and evil is harmless 'above,' where knowledge is encompassing and evil stays separate. For man, whose knowing is inner, it means being mixed with evil, as explained earlier.

SECTION 8 • ¶14

## Addendum: Adam in the chambers; Yehudah's descent

14 בלק"ת [בלקוטי תורה (להאריז"ל)] מהאר"י [מהאלקי רבי יצחק] ז"ל [זכרונו לברכה / זכרונם לברכה] נת' [נתבאר] הענין שאדה"ר [שאדם הראשון] היה הולך בהיכלות[71] כי בחי' אדם היה למעלה גם מרשב"י [מרבי שמעון בר יוחאי][72] כי היה בערך אחר ממש שהרי היה יציר כפיו של הקב"ה.

In Likkutei Torah of the Arizal, of blessed memory, the matter is explained that Adam, the first man, would walk through the chambers, for the level of Adam was higher even than Rabbi Shimon bar Yochai, since he was of an entirely different order, for he was the handiwork of the Holy One, blessed be He.

> The Likkutei Torah of the Arizal (his teachings on the Torah, as recorded by his disciple Rabbi Chaim Vital; not the Alter Rebbe's book of that name) explains that before the sin Adam would walk through the heavenly "chambers" (heichalos). For Adam, G-d's own handiwork, was of a different order entirely, beyond even Rabbi Shimon bar Yochai, author of the Zohar (the Tzemach Tzedek records hearing these words from the Alter Rebbe).

ובהיכלות הטומאה לא רצה להביט כלל והשיאו הנחש שעכ"פ [שעל כל פנים] יביט מה יש בהם[73] ועי"ז נכשל ונפל בתאוה אליהן.

Into the chambers of impurity he did not want to look at all; and the serpent enticed him that he should at least look at what is in them, and through this he stumbled and fell into desire for them.

> He avoided looking into the chambers of impurity, but the serpent persuaded him at least to look at what was there. Merely looking led him to stumble and fall into desire for them.

וכן שמעתי מהק' [מהקדוש] ר' [רבי][74] אברהם בן הה"מ [הרב המגיד] ז"ל [זכרונו לברכה / זכרונם לברכה] ע"פ ויט יהודה עד איש עדולמי[75] ושמו חירה[76] שמחמת מעשה דיוסף אזי ויט.

So too I heard from the holy Rabbi Avraham, son of the Maggid, of blessed memory, on [the verse] "And Yehudah turned aside to an Adullamite man whose name was Chirah": that because of the episode of Yosef, therefore "he turned aside."

> A parallel teaching from Rabbi Avraham "the Angel," son of the Maggid of Mezritch: Yehudah "turned aside" to the Adullamite after the episode of Yosef.

פי' ויט היינו שנטה למטה בהיכלות הקליפות[77] עד איש עדולמי כדי להעלות נצוצות משם[78] וזהו ענין הכוונה דנפילת אפים כו':

The explanation: "he turned aside" means that he inclined downward into the chambers of the kelipos, "to an Adullamite man," in order to elevate sparks from there; and this is the matter of the intention of the falling on the face, etc.

> Yehudah descended into the realm of the kelipos to raise sparks from there. This is also the inner meaning of "falling on the face" (nefilas apayim, the Tachanun prayer), in which one descends in order to raise sparks from below.

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### IN ONE'S AVODAH

After the sin, a person is inwardly mixed with good and evil, so his life is a struggle in which at times one side prevails and at times the other. His task is to 'work the ground from which he was taken': to engage the physical world, eat and work in it, and through prayer ('the time of prayer is the time of battle'), the Shema and the mitzvos refine and elevate the sparks of holiness within it. The Adam story also teaches caution: Adam fell by agreeing merely to look into the chambers of impurity.

### QUESTIONS FOR DISCUSSION

1. What is the difference between encompassing and inner knowledge, and why does knowing evil harm man but not the angels?
2. Why would eternal life from the Tree of Life have been harmful after the sin, and how does this relate to Keser being 'simple mercy'?
3. How does the image of a candle before a torch describe the original way the world was to be refined, and how does it differ from refinement 'by war'?
4. Why is Chochmah called 'judgment,' and what does this say about suffering and purification?
5. In what sense did the serpent tell the truth, and where did its cunning lie?

FOR CHILDREN · AGES 9–13

# For the children at the table

Why the Tree of Knowledge was forbidden

## THE BIG IDEA

**G-d wanted us to stay wholly good, and now that good and bad are mixed in us, our work is to sort them out through prayer, Torah and mitzvos.**

After Adam ate from the Tree of Knowledge, G-d said, "Behold, man has become like one of us, knowing good and evil." But the angels above also know good and evil, so why was this bad for man? The maamar explains that there are two ways of knowing. Above, knowing is "encompassing" (makif): it stays around a thing, not inside it, so good and bad stay apart. A person's knowing is "inner" (pnimi): whatever we know becomes part of us. So when Adam came to know evil, good and evil became mixed inside him, and life became a struggle in which sometimes the good wins and sometimes the bad. That is why G-d did not want him to taste the fruit at all. G-d's first plan was that Adam would do the mitzvos and draw down so much light that the holy sparks hidden in the bad would rise into it on their own, and the bad would fade away. Now we must "work the ground": live in the world, eat, work and pray, and lift up the sparks of holiness hidden in it. The serpent knew all this and told Chavah something true, but said it cunningly: it called a harm an advantage.

### THE MASHAL

When a small torch stands near a candle, the candle's flame is swallowed into the torch; if the candle is moved a little away, it is not. But when the torch is very large, even a far-off candle is swallowed into its light. Before the sin, Adam's light was meant to be so great that the hidden sparks of holiness in the world would join it by themselves.

### QUESTIONS FOR THE SHABBOS TABLE

1. Why is knowing something "from the inside" different from knowing it "from around it"?
2. What does the picture of the candle and the great torch teach about how light changes the world?
3. What ordinary thing this week, like eating, working or helping at home, can you do in a way that brings out its holiness?

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SOURCES AND REFERENCES

# Notes

## PARAGRAPH 1

**1** **ויאמר . . הן האדם הי' כאחד ממנו**

The note first sends the reader to the Rebbe's own source notes on this maamar, printed earlier in the volume, for its sources and parallels.

KEHOT'S NOTE

ראה לעיל בציונים והערות לכ"ק אדמו"ר זי"ע. עם הגהות באוה"ת בראשית כרך ו תתרנז, א (מלקו"ת לג"פ כז, כב). נמצא בגוכתי"ק הצ"צ בבוך משנת תקע"א-ב, ומתחיל "הן האדם". ומאמר זה הוא משבת פ' בראשית תקע"ב. ראה לקמן בהערה לדף ו, א ד"ה "שאדה"ר". כמה שינויים נרשמו לקמן וכן ציונים אחדים בשולי הגליון. להתחלת המאמר ראה אוה"ת ואתחנן ע' קמג. בענין עה"ד טו"ר המבואר במאמר זה מצויין בלקו"ת שלח מג, א. קרח נב, ב.

**2** **ויאמר ה' אלקים הן האדם**

After the sin Havayah Elokim says that man has become "like one of us, knowing good and evil" (said, the maamar explains, to the angels), and must be kept from the Tree of Life. It is the verse the whole maamar explains.

Genesis 3:22 בראשית ג:כ"ב

וַיֹּאמֶר ה' אֱלֹקִים הֵן הָאָדָם הָיָה כְּאַחַד מִמֶּנּוּ לָדַעַת טוֹב וָרָע וְעַתָּה פֶּן־יִשְׁלַח יָדוֹ וְלָקַח גַּם מֵעֵץ הַחַיִּים וְאָכַל וָחַי לְעֹלָם:

And the L-RD G-d said: 'Behold, the man is become as one of us, to know good and evil; and now, lest he put forth his hand, and take also of the tree of life, and eat, and live for ever.'

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KEHOT'S NOTE

בראשית ג, כב.

**3** **נפקחו עיניהם להיות כאלקים יודעי טו"ר**

The serpent's promise to Chavah that eating would open their eyes and make them "like G-d, knowing good and evil"; the Alter Rebbe asks what this knowledge is.

Genesis 3:5 בראשית ג:ה'

כִּי יֹדֵעַ אֱלֹקִים כִּי בְּיוֹם אֲכָלְכֶם מִמֶּנּוּ וְנִפְקְחוּ עֵינֵיכֶם וִהְיִיתֶם כֵּאלֹקִים יֹדְעֵי טוֹב וָרָע:

for G-d doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as G-d, knowing good and evil.'

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## PARAGRAPH 2

**4** The serpent's words to Chavah; the Alter Rebbe asks how it knew this was true.

Genesis 3:5 בראשית ג:ה'

כִּי יֹדֵעַ אֱלֹקִים כִּי בְּיוֹם אֲכָלְכֶם מִמֶּנּוּ וְנִפְקְחוּ עֵינֵיכֶם וִהְיִיתֶם כֵּאלֹקִים יֹדְעֵי טוֹב וָרָע:

for G-d doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as G-d, knowing good and evil.'

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**5** **כי ביום אכלך ממנו מות תמות**

Havayah Elokim's command to Adam as he heard it: a plain warning of death, with no mention of knowledge.

Genesis 2:17 בראשית ב:י"ז

וּמֵעֵץ הַדַּעַת טוֹב וָרָע לֹא תֹאכַל מִמֶּנּוּ כִּי בְיוֹם אֲכָלְךָ מִמֶּנּוּ מוֹת תָּמוּת:

but of the tree of the knowledge of good and evil, thou shalt not eat of it; for in the day that thou eatest thereof thou shalt surely die.'

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**6** **אם לא שנאמר שגבוה הוא מהאדם וכ"ז פלאי**

The note points to a talk of the Rebbe that takes up the question raised here, whether the serpent could be higher than man.

KEHOT'S NOTE

ראה בלקו"ש ח"י ע' 16.

**7** **האדם היה כאחד ממנו לדעת טו"ר**

The phrase 'like one of us' is read as addressed to the angels, showing that knowledge of good and evil exists above.

Genesis 3:22 בראשית ג:כ"ב

וַיֹּאמֶר ה' אֱלֹקִים הֵן הָאָדָם הָיָה כְּאַחַד מִמֶּנּוּ לָדַעַת טוֹב וָרָע וְעַתָּה פֶּן־יִשְׁלַח יָדוֹ וְלָקַח גַּם מֵעֵץ הַחַיִּים וְאָכַל וָחַי לְעֹלָם:

And the L-RD G-d said: 'Behold, the man is become as one of us, to know good and evil; and now, lest he put forth his hand, and take also of the tree of life, and eat, and live for ever.'

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**8** **עה"ד טו"ר היינו בחי' תערובת הטוב עם הרע**

Other discourses of the Alter Rebbe that discuss at length the Tree of Knowledge as a mixture of good and evil.

KEHOT'S NOTE

ראה מאמרי אדה"א דברים ח"ד ע' איקעו ואילך. סה"מ תרמ"ח ע' קצח ואילך. ד"ה כי אתם עוברים תרנ"א ע' קצז. ובארוכה ד"ה ושבתה במאמרי אדה"א ויקרא ח"ב ע' תדש. ובסה"מ תרס"ב ע' ש ואילך. סה"מ עזר"ת ע' פט. ד"ה בלע המות תשכ"ה בתחלתו.

## PARAGRAPH 3

**9** **ולא יחליפנו ולא ימירנו**

G-d's law to Moshe that an animal consecrated as an offering may not be exchanged or substituted, "good for bad or

bad for good"; the Alter Rebbe borrows its language to say that above, evil is never confused with good.

**Leviticus 27:10** ויקרא כ"ז:י'

לֹא יַחֲלִיפֶנּוּ וְלֹא־יָמִיר אֹתוֹ טוֹב בְּרָע אוֹ־רַע בְּטוֹב וְאִם־הָמֵר יָמִיר בְּהֵמָה בִּבְהֵמָה וְהָיָה־הוּא וּתְמוּרָתוֹ יִהְיֶה־קֹדֶשׁ׃

He shall not alter it, nor change it, a good for a bad, or a bad for a good; and if he shall at all change beast for beast, then both it and that for which it is changed shall be holy.

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**10** **שממית בידים תתפש**

Agur names four creatures that are small yet wise; the fourth: "The spider grasps with its hands, and it is in the king's palaces." Rashi, the Metzudos and the Ralbag identify the semamis as the spider, which holds on to the walls with its "hands" (Rashi) and spins its web with them (Ralbag, Metzudas David); small as it is, it gets even into a king's palace. The maamar adds that even there the king knows it for a spider: an image for evil that is present above yet recognized for what it is. The Steinsaltz Tanakh identifies it as the gecko, a small lizard that grips smooth walls (context: Steinsaltz Tanakh).

**Proverbs 30:28** משלי ל':כ"ח

שְׂמָמִית בְּיָדַיִם תִּתָּפֵשׂ וְהִיא בְּהֵיכְלֵי מֶלֶךְ׃

The spider thou canst take with the hands, Yet is she in kings'palaces.

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**KEHOT'S NOTE**

משלי ל, כח.

## PARAGRAPH 4

**11** **המבדיל בין קודש לחול**

The Havdalah blessing, whose order of separations the Talmud discusses; cited as an example of good and evil kept apart.

**Pesachim 104a:7–8** פסחים ק"ד א:ז'-ח'

אָמַר רַבִּי יְהוֹשֻׁעַ בֶּן לֵוִי: הַמַּבְדִּיל צָרִיךְ שֶׁיֹּאמַר מֵעֵין הַבְּדָלוֹת הָאֲמוּרוֹת בַּתּוֹרָה. מֵיתִיבִי: סֵדֶר הַבְדָּלוֹת הֵיאַךְ? אוֹמֵר: "הַמַּבְדִּיל בֵּין קוֹדֶשׁ לְחוֹל, בֵּין אוֹר לְחוֹשֶׁךְ, בֵּין יִשְׂרָאֵל לָעַמִּים, וּבֵין יוֹם הַשְּׁבִיעִי לְשִׁשֶּׁת יְמֵי הַמַּעֲשֶׂה, בֵּין טָמֵא לְטָהוֹר, בֵּין הַיָּם לֶחָרָבָה, בֵּין מַיִם הָעֶלְיוֹנִים לְמַיִם הַתַּחְתּוֹנִים, בֵּין כֹּהֲנִים לִלְוִיִּם וְיִשְׂרָאֵלִים". וְחוֹתֵם בְּ"סֵדֶר בְּרֵאשִׁית". וַאֲחֵרִים אוֹמְרִים: בְּ"יוֹצֵר בְּרֵאשִׁית". רַבִּי יוֹסֵי בְּרַבִּי יְהוּדָה אוֹמֵר: חוֹתֵם "מְקַדֵּשׁ יִשְׂרָאֵל". וְאִם אִיתָא, הָא "בֵּין ...

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**12** **לבונה זכה**

G-d tells Moshe the ingredients of the incense, among them "pure frankincense"; the Alter Rebbe uses it as the image of an encompassing light.

**Exodus 30:34** שמות ל':ל"ד

וַיֹּאמֶר ה' אֶל־מֹשֶׁה קַח־לְךָ סַמִּים נָטָף וּשְׁחֵלֶת וְחֶלְבְּנָה סַמִּים וּלְבֹנָה זַכָּה בַּד בְּבַד יִהְיֶה׃

And the L-RD said unto Moses: 'Take unto thee sweet spices, stacte, and onycha, and galbanum; sweet spices with pure frankincense; of each shall there be a like weight.

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**13** **וכענין בחי' לבונה זכה**

There the Alter Rebbe explains that the life-force drawn into the kelipos is swallowed inside them, while the frankincense of the incense is an encompassing light over them from above their awareness, and that it connects the ten holy Sefiros to shine on the ten impure ones.

**KEHOT'S NOTE**

ראה לקמן כ, ג. אוה"ת שמות כרך ז ע' ב'תקסח. ובהמשך ואת חנוכת המזבח תר"מ פרק י"ז שאפשר שנק' זכה ע"ש ז"ך אותיות שהרי זהו האותיות הנמשכים להחיות הקליפות בבחי' מקיף, ע"ש. ראה לקו"ת תזריע כג, ד. המשך תער"ב פרק רי.

**14** **ציור האילן**

The note suggests that the 'diagram of the Tree' mentioned here is apparently the Kabbalistic diagram printed at the end of this book.

**KEHOT'S NOTE**

הכוונה לכאורה לציור שבסוף ספר פעמון ורימון (אמ"ד תכ"ח). וראה הנסמן בסידור עם דא"ח ריב, א הערה 99. הערות וביאורים אהלי תורה גליון א'קל בסופו.

**15** **שו"ה אחוריהם — עה"ד טו"ר הוא בחי' פנימי**

Likkutei Torah cites this passage, summarizing it: the Tree of Knowledge of good and evil is Daas in the inner mode, whereas Daas in the encompassing mode, on the contrary, repels the nurture of the external forces.

**KEHOT'S NOTE**

בלקו"ת בלק סט, ב מציין לכאן: "שעה"ד טו"ר הוא הדעת שבבחי' פנימי' משא"כ הדעת שבבחי' מקיף הוא אדרבה דוחה יניקת החיצונים".

## PARAGRAPH 5

**16** **הן האדם היה כאחד ממנו**

The verse now explained: man became 'like one of us' in knowing good and evil.

**Genesis 3:22** בראשית ג':כ"ב

וַיֹּאמֶר ה' אֱלֹקִים הֵן הָאָדָם הָיָה כְּאַחַד מִמֶּנּוּ לָדַעַת טוֹב וָרָע וְעַתָּה פֶּן־יִשְׁלַח יָדוֹ וְלָקַח גַּם מֵעֵץ הַחַיִּים וְאָכַל וָחַי לְעֹלָם׃

And the L-RD G-d said: 'Behold, the man is become as one of us, to know good and evil; and now, lest he put forth his hand, and take also of the tree of life, and eat, and live for ever.'

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**17** **אבל האדם . . אזי יתערב הוא גם הוא ממש**

The note points to a parallel discussion in the Tzemach Tzedek's explanations of the Zohar of how man, once he knows evil, becomes mixed with it.

**KEHOT'S NOTE**

ראה ביאוה"ז לצ"צ כרך ב ע' תרמח.

**18** **ולאם מלאם יאמץ**

G-d tells Rivkah about the twins in her womb that "one nation shall be mightier than the other"; applied to the see-saw struggle of good and evil within man.

**Genesis 25:23** בראשית כ"ה:כ"ג

וַיֹּאמֶר ה' לָהּ שְׁנֵי גוֹיִם בְּבִטְנֵךְ וּשְׁנֵי לְאֻמִּים מִמֵּעַיִךְ יִפָּרֵדוּ וּלְאֹם מִלְאֹם יֶאֱמָץ וְרַב יַעֲבֹד צָעִיר׃

And the L-RD said unto her: Two nations are in thy womb, And two peoples shall be separated from thy bowels; And the one people shall be stronger than the other people; And the elder shall serve the younger.

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## PARAGRAPH 7

**19** **ולא יתבוששו**

'They were both naked, the man and his wife, and they were not ashamed'; before the sin there was no sense of desire or shame.

**Genesis 2:25** בראשית ב':כ"ה

וַיִּהְיוּ שְׁנֵיהֶם עֲרוּמִּים הָאָדָם וְאִשְׁתּוֹ וְלֹא יִתְבּוֹשָׁשׁוּ׃

And they were both naked, the man and his wife, and were not ashamed.

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**20** **ולא היו יודעים כלל שיש תאוה בזה**

The note points to a footnote in a talk of the Rebbe that refers to this point, that before the sin Adam and Chavah knew nothing of desire.

**KEHOT'S NOTE**

ראה בלקוטי שיחות ח"ו ע' 199 הערה 28.

## PARAGRAPH 8

**21** **פן ישלח ידו ולקח גם**

Havayah Elokim's concern after the sin that man might also eat of the Tree of Life and live forever.

**Genesis 3:22** בראשית ג':כ"ב

וַיֹּאמֶר ה' אֱלֹקִים הֵן הָאָדָם הָיָה כְּאַחַד מִמֶּנּוּ לָדַעַת טוֹב וָרָע וְעַתָּה פֶּן־יִשְׁלַח יָדוֹ וְלָקַח גַּם מֵעֵץ הַחַיִּים וְאָכַל וָחַי לְעֹלָם׃

And the L-RD G-d said: 'Behold, the man is become as one of us, to know good and evil; and now, lest he put forth his hand, and take also of the tree of life, and eat, and live for ever.'

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**22** **ורבו פשעיך מה תעשה לו**

Elihu's companion verse: man's many sins do nothing to G-d. At this level even a sinner could receive eternal life.

**Job 35:6** איוב ל"ה:ו'

אִם־חָטָאתָ מַה־תִּפְעָל־בּוֹ וְרַבּוּ פְשָׁעֶיךָ מַה־תַּעֲשֶׂה־לּוֹ׃

If thou hast sinned, what doest thou against Him? And if thy transgressions be multiplied, what doest thou unto Him?

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**23** Elihu tells Job that man's righteousness gives G-d nothing; applied to the level of the Tree of Life, which is beyond being affected by man's deeds.

**Job 35:7** איוב ל"ה:ז'

אִם־צָדַקְתָּ מַה־תִּתֶּן־לוֹ אוֹ מַה־מִּיָּדְךָ יִקָּח׃

If thou be righteous, what givest thou Him? Or what receiveth He of thy hand?

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## PARAGRAPH 9

**24** **בלע המות לנצח**

Isaiah's prophecy that G-d will swallow up death forever; the goal that would be defeated if evil gained eternal life.

**Isaiah 25:8** ישעיהו כ"ה:ח'

בִּלַּע הַמָּוֶת לָנֶצַח וּמָחָה אֲד־נָי ה' דִּמְעָה מֵעַל כָּל־פָּנִים וְחֶרְפַּת עַמּוֹ יָסִיר מֵעַל כָּל־הָאָרֶץ כִּי ה' דִּבֶּר׃

He will swallow up death for ever; And the L-rd GOD will wipe away tears from off all faces; And the reproach of His people will He take away from off all the earth; For the L-RD hath spoken it.

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**KEHOT'S NOTE**

ישע' כה, ח.

**25** **דבחכמה אתברירו**

Iggeres HaKodesh 28 quotes the Zohar's 'through Chochmah they are refined' and explains that the world of Tikkun is refined and rectified through the hidden Chochmah of Arich Anpin.

**KEHOT'S NOTE**

הובא באגה"ק סכ"ח בשם זוה"ק וראה ע"ח שי"ח פ"ה, של"ט ד"א. סהמ"צ להצ"צ מצות מחצית השקל, שם איסור אכילת בעל מום (הערת כ"ק אדמו"ר זי"ע בספר המאמרים תש"א ע' 79, ובסה"מ תש"ח ע' 206). וראה גם אוה"ת נ"ך כרך ב ע' תתקפא.

**26** **דבחכמה אתברירו**

The Zohar's phrase 'through Chochmah they are refined,' quoted in Iggeres HaKodesh 28 in the name of the Zohar, as the Kehot note says.

**Tanya, Iggeres HaKodesh 28:5** תניא, אגרת הקדש כ"ח:ה'

... "חָכְמָה עִילָּאָה" ו"מוֹחָא סְתִימָאָה" דְּ"אֲרִיךְ אַנְפִּין", וְעַלָּה אִיתְמַר בְּדוּכְתֵּי טוּבָא בַּזּוֹהַר הַקָּדוֹשׁ: "בְּחָכְמָה אִתְבְּרִירוּ", וְ"אִתְהַפְּכָא חֲשׁוֹכָא לְנְהוֹרָא", דְּהַיְינוּ עוֹלַם הַתִּיקוּן, שֶׁנִּתְבָּרֵר וְנִתְתַּקֵּן עַל־יְדֵי "מוֹחָא סְתִימָאָה" דְּ"אֲרִיךְ אַנְפִּין", מֵעוֹלַם הַתֹּהוּ וּשְׁבִירַת הַכֵּלִים, שֶׁנָּפְלוּ בְּבְרִיאָה־יְצִירָה־עֲשִׂיָּה וְכוּ', כַּנּוֹדָע. וְלָזֹאת – מְטַהֲרֶת טוּמְאַת הַמֵּת, אַף שֶׁהוּא אֲבִי אָבוֹת וְכוּ', וּלְמַטָּה מַטָּה מִנּוֹגַהּ׃

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**27** **והחייט**

The note identifies 'the Chayat' as Rabbi Yehudah Chayat, whose commentary on Maarechet HaElokut contains the teaching that Chochmah is din.

**KEHOT'S NOTE**

the enemies of Israel, the kelipos immediately die.'

KEHOT'S NOTE

בגוכתי"ק נוסף "שע"י שמוצצי' דם שונאיהם של ישראל אזי מיד מתים הקליפות".

**35** **וישלח יעקב**

Yaakov sends messengers ahead to Eisav his brother (Kehot: Genesis 32:4); the maamar joins it to the gift he then sent (32:14-15).

**Genesis 32:4** בראשית ל"ב:ד'

וַיִּשְׁלַח יַעֲקֹב מַלְאָכִים לְפָנָיו אֶל־עֵשָׂו אָחִיו אַרְצָה שֵׂעִיר שְׂדֵה אֱדוֹם:

And Jacob sent messengers before him to Esau his brother unto the land of Seir, the field of Edom.

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KEHOT'S NOTE

בראשית לב, ד.

**36** **מנחה לעשו אחיו**

Yaakov took from what he had "a gift for Eisav his brother"; the Alter Rebbe reads the gift as giving evil its portion in order to separate it.

**Genesis 32:14** בראשית ל"ב:י"ד

וַיָּלֶן שָׁם בַּלַּיְלָה הַהוּא וַיִּקַּח מִן־הַבָּא בְיָדוֹ מִנְחָה לְעֵשָׂו אָחִיו:

And he lodged there that night; and took of that which he had with him a present for Esau his brother:

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**37** **עזים מאתים**

Yaakov's gift of two hundred she-goats to Eisav; giving the other side its portion separates it.

**Genesis 32:15** בראשית ל"ב:ט"ו

עִזִּים מָאתַיִם וּתְיָשִׁים עֶשְׂרִים רְחֵלִים מָאתַיִם וְאֵילִים עֶשְׂרִים:

two hundred she-goats and twenty he-goats, two hundred ewes and twenty rams,

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**38** Moshe tells Israel: as a man chastens his son, Havayah your G-d chastens you; chastening as a loving means of purification.

**Deuteronomy 8:5** דברים ח':ה'

וְיָדַעְתָּ עִם־לְבָבֶךָ כִּי כַּאֲשֶׁר יִיַּסֵּר אִישׁ אֶת־בְּנוֹ ה' אֱלֹקֶיךָ מְיַסְּרֶךָּ:

And thou shalt consider in thy heart, that, as a man chasteneth his son, so the L-RD thy G-d chasteneth thee.

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**39** **כאשר ייסר איש את בנו**

The manuscript reads instead 'as a father reproves the son' (כאב את בנו יוכיח), a different verse with the same idea of loving chastisement.

KEHOT'S NOTE

בגוכתי"ק: כאב את בנו יוכיח.

**40** **וכחשיכה כאורה**

David: to G-d "darkness is like light"; it describes Keser,

פי' לספר מערכת האלקות לר' יהודא ב"ר יעקב חייט מערכת אלקות פי"ד. מובא גם בלקו"ת פ' ראה לא, א. בענין חכמה נק' דין ראה ביאוה"ז להצ"צ כרך ב ע' תשיח ואילך. וראה לקמן קז, ג ובמ"מ לשם. ובתורת חיים בראשית לא, ד.

**28** **החייט**

Etz Chaim (Shaar 13, ch. 5 in the Kehot note; 13:6 on Sefaria) says that Keser is complete mercy, but Chochmah holds judgments, subdued there, "and this is what the Chayat said in the book Minchas Yehudah, that Chochmah is din," citing the Zohar's image of the settled brain "like good wine on its lees."

**Sefer Etz Chaim 13:6** עץ חיים י"ג:ו'

**29** **ושבחו האר"י ז"ל**

Kehot's note points to where this is explained further: Etz Chaim.

KEHOT'S NOTE

ע"ח שי"ג פי"ה.

**30** **בזהר באדרא כחמרא דשקיט**

Kehot's note points to Zohar III, 288a for these words.

**Zohar III, 288a** זח"ג רפח, א

KEHOT'S NOTE

זח"ג רפח, א.

**31** **כחמרא דשקיט ושכיך על דורדיי'**

The Idra Rabba says the hidden brain, Chochmah, "is still and settled in its place, like good wine on its lees." Etz Chaim cites it (as "Zohar 128"); the Kehot note gives the Idra Zuta, 3:288a, which calls the hidden Chochmah "the brain that is settled and still."

**Zohar, Idra Rabba 3:14–6:25** ספר הזהר, האדרא רבא ג':י"ד-ו':כ"ה

**32** The psalmist: fortunate is the man whom Kah chastens and teaches from His Torah. It shows that purifying suffering comes from the Name Kah, i.e., from Chochmah.

**Psalms 94:12** תהילים צ"ד:י"ב

אַשְׁרֵי הַגֶּבֶר אֲשֶׁר־תְּיַסְּרֶנּוּ קָה וּמִתּוֹרָתְךָ תְלַמְּדֶנּוּ:

Happy is the man whom Thou instructest, O L-RD, And teachest out of Thy law;

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**33** Agur's saying: "The leech has two daughters: Give! Give!", an image of insatiable craving. The maamar compares the kelipos to a leech that dies once it has sucked its fill.

**Proverbs 30:15** משלי ל':ט"ו

לָעֲלוּקָה שְׁתֵּי בָנוֹת הַב הַב שָׁלוֹשׁ הֵנָּה לֹא תִשְׂבַּעְנָה אַרְבַּע לֹא־אָמְרוּ הוֹן:

The horseleech hath two daughters: 'Give, give.' There are three things that are never satisfied, Yea, four that say not: 'Enough':

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**34** **שו"ה שתי בנות**

The manuscript adds here: 'that by sucking the blood of

which makes no distinction between good and evil.

**Psalms 139:12** תהילים קל"ט:י"ב

גַּם־חֹשֶׁךְ לֹא־יַחְשִׁיךְ מִמֶּךָּ וְלַיְלָה כַּיּוֹם יָאִיר כַּחֲשֵׁיכָה כָּאוֹרָה׃

Even the darkness is not too dark for Thee, But the night shineth as the day; The darkness is even as the light.

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**41** **דאם צדקת מה תתן לו**

Man's righteousness gives G-d nothing; the level of Keser and the Tree of Life is unaffected by man's deeds.

**Job 35:7** איוב ל"ה:ז׳

אִם־צָדַקְתָּ מַה־תִּתֶּן־לוֹ אוֹ מַה־מִּיָּדְךָ יִקָּח׃

If thou be righteous, what givest thou Him? Or what receiveth He of thy hand?

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## PARAGRAPH 10

**42** **וכמ"ש בזהר גבי רבי אחא**

Kehot's note points to Zohar I, 101a for these words.

**Zohar I, 101a** זח"א קא, א

KEHOT'S NOTE

זח"א קא, א.

**43** **רבי אחא מכפר טרשא**

The Zohar's story of Rabbi Acha, who had the people of Kefar Tarsha recite the passage of the incense so that the plague stopped, and was then told in a dream that they were still guilty and must repent.

**Zohar, Vayera 6:123–127** ספר הזהר, וירא ו׳:קכ"ג-קכ"ז

**44** **ולכן מיד וישלחהו מג"ע . . ושמה יברר הבירורים**

The Rebbe Maharash quotes this passage and refers there to Iggeres HaKodesh 26, that the main occupation with Torah and mitzvos is to refine the sparks.

KEHOT'S NOTE

מובא בסה"מ תרל"ד ע' קמג ושם מציין לאגה"ק סי' כו שעיקר עסק התורה והמצות הוא לברר הניצוצות.

**45** **לעבד את האדמה אשר לקח משם**

G-d sends Adam out of Eden to work the ground from which he was taken; read as the mission of refining the sparks.

**Genesis 3:23** בראשית ג׳:כ"ג

וַיְשַׁלְּחֵהוּ ה' אֱלֹקִים מִגַּן־עֵדֶן לַעֲבֹד אֶת־הָאֲדָמָה אֲשֶׁר לֻקַּח מִשָּׁם׃

Therefore the L-RD G-d sent him forth from the garden of Eden, to till the ground from whence he was taken.

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## PARAGRAPH 11

**46** **את האדמה אשר לקח משם**

The ground from which man was taken, where he must now eat and carry out the refinements.

**Genesis 3:23** בראשית ג׳:כ"ג

וַיְשַׁלְּחֵהוּ ה' אֱלֹקִים מִגַּן־עֵדֶן לַעֲבֹד אֶת־הָאֲדָמָה אֲשֶׁר לֻקַּח מִשָּׁם׃

Therefore the L-RD G-d sent him forth from the garden of Eden, to till the ground from whence he was taken.

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**47** **ויניחהו בג"ע לעבדה זה [בגוכתי"ק: זו] רמ"ח מ"ע**

G-d placed man in the Garden of Eden "to work it and to guard it."

**Genesis 2:15** בראשית ב׳:ט"ו

וַיִּקַּח ה' אֱלֹקִים אֶת־הָאָדָם וַיַּנִּחֵהוּ בְגַן־עֵדֶן לְעָבְדָהּ וּלְשָׁמְרָהּ׃

And the L-RD G-d took the man, and put him into the garden of Eden to dress it and to keep it.

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**Zohar I, 27a** זח"א כז, א

**Zohar II, 165b** זח"ב קסה, ב

KEHOT'S NOTE

בראשית ב, טו. ראה תרגום יונתן בן עוזיאל שם. זח"א כז, א. זח"ב קסה, ב. ת"ז סוף תי' נד. ילקוט ראובני בשם מדרש.

**48** **וע"י רבוי התגלות האור ממילא יתעלו נצוצי קדושה**

There the Alter Rebbe explains that in Shlomo's day Malchus did not descend into the lower worlds, yet the sparks were refined of themselves by the great revelation in Atzilus, "like a candle before a torch," a refinement of "rest" rather than of war; after the destruction Malchus must descend into kelipas nogah to refine them.

KEHOT'S NOTE

ראה גם בלקו"ת במדבר ג, ד. וראה גם לקו"ש ח"כ ע' 215 הערה 32.

**49** **שו"ה כנר — יוכלל**

The manuscript reads 'יכלה' (will be consumed) instead of 'יוכלל' (will be absorbed): the candle's light disappears in the torch.

KEHOT'S NOTE

בגוכתי"ק: יכלה.

**50** **שו"ה תהיה — תהיה**

The manuscript reads 'יהי'' instead of 'תהיה', a grammatical variant with no change of meaning.

KEHOT'S NOTE

בגוכתי"ק: יהי'.

## PARAGRAPH 12

**51** **לא גלו ישראל**

The Talmud says the Holy One exiled Israel among the nations only so that converts would be added to them; read here as the elevation of sparks.

**Pesachim 87b:14** פסחים פ"ז ב:י"ד

וְאָמַר רַבִּי אֶלְעָזָר: לֹא הִגְלָה הַקָּדוֹשׁ בָּרוּךְ הוּא אֶת יִשְׂרָאֵל לְבֵין הָאוּמּוֹת אֶלָּא כְּדֵי שֶׁיִּתּוֹסְפוּ עֲלֵיהֶם גֵּרִים, שֶׁנֶּאֱמַר: "וְזֵרַעְתִּיהָ לִּי בָּאָרֶץ". כְּלוּם אָדָם זוֹרֵעַ סְאָה אֶלָּא לְהַכְנִיס כַּמָּה כּוֹרִין.

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**56** **והלכו גוים לאורך**

Isaiah to Jerusalem: "Nations shall walk by your light"; the nations drawn in by Israel's light.

**Isaiah 60:3** ישעיהו ס:ג

וְהָלְכוּ גוֹיִם לְאוֹרֵךְ וּמְלָכִים לְנֹגַהּ זַרְחֵךְ׃

And nations shall walk at thy light, And kings at the brightness of thy rising.

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**57** **גופו נלקח ממקום המזבח**

Kehot's note points to Sanhedrin 38b for these words.

**Sanhedrin 38b** סנהדרין ל"ח ב

**KEHOT'S NOTE**

פרקי דר"א פרק יב. וראה סנהדרין לח, ב שגופו מכבל. בזח"א קל, ב. שגופו מד' רוחות העולם.

**58** **גופו נלקח ממקום המזבח**

The Midrash says G-d created Adam "in a pure place, the place of the Holy Temple"; the Alter Rebbe cites it to show that Adam's body was holy.

**Pirkei DeRabbi Eliezer 12:1** פרקי דרבי אליעזר י"ב:א

חִבָּה יְתֵרָה חִבַּב הַקָּדוֹשׁ בָּרוּךְ הוּא לְאָדָם הָרִאשׁוֹן, שֶׁבָּרָאוֹ בְּמָקוֹם טָהוֹר, בְּמָקוֹם בֵּית הַמִּקְדָּשׁ, וְהִכְנִיסוֹ לְאַפְדָּנוֹ. שֶׁנֶּאֱמַר (בראשית ב, טו): "וַיִּקַּח ה' אֱלֹקִים אֶת הָאָדָם וַיַּנִּחֵהוּ בְגַן עֵדֶן". מֵאֵי זֶה מָקוֹם לְקָחוֹ? מִבֵּית הַמִּקְדָּשׁ, וְהִכְנִיסוֹ לְפַלְטִין שֶׁלּוֹ - זֶה גַּן עֵדֶן. שֶׁנֶּאֱמַר: "וַיַּנִּחֵהוּ בְגַן עֵדֶן לְעָבְדָהּ וּלְשָׁמְרָהּ". וְשָׁמָּא תֹּאמַר כִּי יֵשׁ מְלָאכָה בְּגַן עֵדֶן לְפַתֵּחַ וּלְשַׁדֵּד אֶת הָאֲדָמָה. וְלֹא כָל הָאֵילָנוֹת נִטָּעִים מֵאֵלֵיהֶן?

ADAM IN PARADISE WITH love abounding did the Holy One, blessed be He, love the first man, inasmuch as He created him in a pure locality, in the place of the Temple, and He brought him into His palace, as it is said, "And the L-rd G-d took the man, and put him into the garden of Eden to dress it and to keep it" (Gen. 2:15). From which place did He take him? From the place of the Temple, and He brought him into His palace, which is Eden, ...

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**59** **שו"ה וממנו — נעשו**

The manuscript reads 'עשו' (they made) in place of 'נעשו' (were made).

**KEHOT'S NOTE**

בגוכתי"ק: עשו.

**60** **שו"ה אבל — הדבר היה**

The words 'the matter was' are absent in the manuscript.

**KEHOT'S NOTE**

בגוכתי"ק ליתא.

**61** **את האדמה אשר לקח משם**

The ground from which man was taken: the place of the

**Zohar I, 244a** זח"א רמד, א

**KEHOT'S NOTE**

פסחים פז, ב. זח"א רמד, א. ראה גם לקמן יא, א. כ, ג. כו, ד. קיז, ב. ובלקו"ש חכ"ה ע' 154 הערה 43 "ובביאוה"ז (ויגש ע' קלו, א ואילך) בפי' מארז"ל זה. ובביאוה"ז להצ"צ (ח"ב ע' תשכו. תשל) מבאר מחז"ל זה גרים כפשוטו (ולא ניצוצי קדושה בכלל). וכ"ה בתו"א כ, ג" עכ"ל. וראה בספר השיחות תשנ"ב ח"א ע' 175.

**52** **שו"ה אם — היו נכללים הנצוצות**

The manuscript reads 'הי' נכלל הנצוצים', in the singular, with the same meaning.

**KEHOT'S NOTE**

בגוכתי"ק: הי' נכלל הנצוצים.

**53** **נעמה העמונית**

The Talmud names Naamah the Ammonite (and Ruth the Moabite) as the 'two good doves' for whose sake Ammon and Moab were spared; an example of a spark drawn into Israel.

**Bava Kamma 38b:2–3** בבא קמא ל"ח ב:ב'-ג'

אָמַר לוֹ הַקָּדוֹשׁ בָּרוּךְ הוּא: לֹא כְשֶׁעָלְתָה עַל דַּעְתְּךָ עָלְתָה עַל דַּעְתִּי, שְׁתֵּי פְּרִידוֹת טוֹבוֹת יֵשׁ לִי לְהוֹצִיא מֵהֶן - רוּת הַמּוֹאֲבִיָּה וְנַעֲמָה הָעַמּוֹנִית. וַהֲלֹא דְּבָרִים קַל וָחוֹמֶר, וּמָה בִּשְׁבִיל שְׁתֵּי פְּרִידוֹת טוֹבוֹת - חָס הַקָּדוֹשׁ בָּרוּךְ הוּא עַל שְׁתֵּי אוּמּוֹת גְּדוֹלוֹת וְלֹא הֶחֱרִיבָן; בִּתּוֹ שֶׁל רַבִּי - אִם כְּשֶׁרָה הִיא וּרְאוּיָה הִיא לָצֵאת מִמֶּנָּה דָּבָר טוֹב, עַל אַחַת כַּמָּה וְכַמָּה דַּהֲוָה חַיָּה.

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**54** **וכמ"ש במלכת שבא**

The Queen of Sheba heard of Shlomo's fame and came to test him with riddles; an example of the nations drawn by the light of the Temple era.

**I Kings 10:1** מלכים א י:א

וּמַלְכַּת-שְׁבָא שָׁמְעָה אֶת-שֵׁמַע שְׁלֹמֹה לְשֵׁם ה' וַתָּבֹא לְנַסֹּתוֹ בְּחִידוֹת׃

And when the queen of Sheba heard of the fame of Solomon because of the name of the L-RD, she came to prove him with hard questions.

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**KEHOT'S NOTE**

מלכים-א י', א. ראה ד"ה בלע המות תשכ"ה הערה 17 "דזה שנתעורר בה לבוא לשלמה הוא מצד הביטול שנעשה בה [בהיותה עדיין בארצה] ע"י ששמעה את שמעו". ראה סה"מ תרנ"ט ע' קסב "דמצד גדולת שמו שנשמע למרחוק גם באיים הרחוקים מתבטלים כולם אליו ונמשכים אליו.

**55** G-d promises through Zephaniah: "then I will turn to the peoples a clear (berurah) language, that all may call on the Name of Havayah." Berurah ("clear," "pure") shares its root with the refinements (birurim): the sparks will be refined by revealed light.

**Zephaniah 3:9** צפניה ג':ט

כִּי-אָז אֶהְפֹּךְ אֶל-עַמִּים שָׂפָה בְרוּרָה לִקְרֹא כֻלָּם בְּשֵׁם ה' לְעָבְדוֹ שְׁכֶם אֶחָד׃

For then will I turn to the peoples A pure language, That they may all call upon the name of the L-RD, To serve Him with one consent.

kelipos to which he must descend after the sin.

**Genesis 3:23** בראשית ג:כ"ג

וַיְשַׁלְּחֵהוּ ה' אֱלֹקִים מִגַּן־עֵדֶן לַעֲבֹד אֶת־הָאֲדָמָה אֲשֶׁר לֻקַּח מִשָּׁם:

Therefore the L-RD G-d sent him forth from the garden of Eden, to till the ground from whence he was taken.

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## PARAGRAPH 13

**62** **שו"ה עצמו — שמה שצוה**

The manuscript reads 'שאשר ציוו' in place of 'שמה שצוה', with the same meaning.

KEHOT'S NOTE

בגוכתי"ק: שאשר ציוו.

**63** **שו"ה יאכל — היה**

The word 'היה' (was) is absent in the manuscript.

KEHOT'S NOTE

בגוכתי"ק בהכתי" ליתא.

**64** **שו"ה יאכל — ידיעה**

The manuscript reads 'נגיעה' (contact) in place of 'ידיעה' (knowledge): the prohibition was so that Adam would have no contact with evil at all.

KEHOT'S NOTE

בגוכתי"ק: נגיעה.

**65** Koheles observes "a time when man rules over man to his harm." Read here as the times when evil in man prevails, which the serpent hoped for.

**Ecclesiastes 8:9** קהלת ח':ט'

אֶת־כָּל־זֶה רָאִיתִי וְנָתוֹן אֶת־לִבִּי לְכָל־מַעֲשֶׂה אֲשֶׁר נַעֲשָׂה תַּחַת הַשָּׁמֶשׁ עֵת אֲשֶׁר שָׁלַט הָאָדָם בְּאָדָם לְרַע לוֹ:

All this have I seen, even applied my heart thereto, whatever the work that is done under the sun; what time one man had power over another to his hurt.

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**66** **ורכב**

The Midrash says Samael found no creature as wise for evil as the serpent, whose form was like a camel, and mounted and rode upon it to lead Chavah astray.

**Pirkei DeRabbi Eliezer 13:5** פרקי דרבי אליעזר י"ג:ה'

דָּן דִּין נָחָשׁ בֵּינוֹ לְבֵין עַצְמוֹ וְאָמַר: אִם הוֹלֵךְ אֲנִי וְאוֹמֵר לְאָדָם, יוֹדֵעַ אֲנִי שֶׁאֵינוֹ שׁוֹמֵעַ לִי, שֶׁהָאִישׁ לְעוֹלָם קָשֶׁה, שֶׁנֶּאֱמַר: "וְהָאִישׁ רַע מַעֲלָלִים". אֶלָּא הוֹלֵךְ אֲנִי וְאוֹמֵר לְחַוָּה, שֶׁהָאִשָּׁה שֶׁאֲנִי יוֹדֵעַ שֶׁהִיא שׁוֹמַעַת לִי, שֶׁהַנָּשִׁים נִשְׁמָעוֹת לְכָל הַבְּרִיּוֹת, שֶׁנֶּאֱמַר: "פִּתְיוּת וּבַל יָדָעָה מָה". וְהָלַךְ הַנָּחָשׁ וְאָמַר לָאִשָּׁה: "וְכִי אַתֶּם מְצֻוִּים עַל פֵּרוֹת הָאִילָן?" אָמְרָה לוֹ: "הֵן", שֶׁנֶּאֱמַר: "וּמִפְּרִי הָעֵץ אֲשֶׁר בְּתוֹךְ הַגָּן". כֵּיוָן שֶׁשָּׁמַע הַנָּחָשׁ דְּבָרֶיהָ שֶׁל חַוָּה, מָצָא לוֹ פֶּתַח לְהָכָּנֵס. ...

The serpent argued with itself, saying: If I go and speak to Adam, I know that he will not listen to me, for a man is always hard (to be persuaded), as it is said, "For a man is churlish and evil in his doings" (1 Sam. 25:3); but behold I will speak to Eve, for I know that she will listen to me; for women listen to all creatures, as it is said, "She is simple and knoweth nothing" (Prov. 9:18). The serpent went and spake to the woman: ...

Pirke DeRabbi Eliezer, Sefaria Vocalized Edition (Public Domain) • Pirke de Rabbi Eliezer, trans. Rabbi Gerald Friedlander, London, 1916 (Public Domain)

**67** **שו"ה ואמר — ידע . . וגו'**

The manuscript reads 'יודע' (as in the verse) in place of 'ידע', and lacks 'וגו'".

KEHOT'S NOTE

בגוכתי"ק: יודע . . ליתא.

**68** **כי ידע אלקים כי ביום אכלכם ממנו**

The serpent's words to Chavah, which the Alter Rebbe shows were literally true.

**Genesis 3:5** בראשית ג':ה'

כִּי יֹדֵעַ אֱלֹקִים כִּי בְּיוֹם אֲכָלְכֶם מִמֶּנּוּ וְנִפְקְחוּ עֵינֵיכֶם וִהְיִיתֶם כֵּאלֹקִים יֹדְעֵי טוֹב וָרָע:

for G-d doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as G-d, knowing good and evil.'

Miqra according to the Masorah (CC-BY-SA) • JPS 1917 (Public Domain)

**69** **שו"ה פנימי — לו**

The manuscript reads 'ולו' (and for him) in place of 'לו'.

KEHOT'S NOTE

בגוכתי"ק: ולו.

**70** **שו"ה כי — למעליותא . . שיהיה יודע**

The manuscript reads 'למעלה' in place of 'למעליותא' (as an advantage), and 'שיהיו יודעי' (that they would be knowers) in place of 'שיהיה יודע'.

KEHOT'S NOTE

בגוכתי"ק הנ"ל: למעלה . . שיהיו יודעי.

## PARAGRAPH 14

**71** **שאדה"ר היי הולך בהיכלות**

The Tzemach Tzedek writes that he heard this from the Alter Rebbe: Adam walked in the chambers, being above the Baal Shem Tov, the Arizal and even Rabbi Shimon bar Yochai, as G-d's own handiwork; in Vayeshev he adds that these words were heard on Parshas Bereshit 5572.

KEHOT'S NOTE

באוה"ת ענינים ע' פו: "וכן שמעתי הלשון מרבינו ז"ל שאמר בענין אדה"ר, שאדה"ר היי הולך בהיכלות כי בחי' אדם הוא למעלה מהבעש"ט והאריז"ל וגם מרשב"י כי היי בערך אחר ממש שהרי היי יציר כפיו של הקב"ה ע"כ", ע"ש. המשך וככה תרלו פרק קכט. סה"מ תרס"ח ע' קצד. ובאוה"ת וישב כרך ו תתרפה, ב מסיים "כזה"ל שמענו מרבינו ז"ל פי בראשית תקע"ב". ענין זה נזכר בלקו"ת צו ח, ג. יז, ד.

**72** **גם מרשב"י**

Or HaTorah says Adam was far above the Baal Shem Tov, the Arizal and Rabbi Shimon bar Yochai, and discusses three kinds of 'man' in its Balak volume.

KEHOT'S NOTE

ראה באוה"ת פ' וישב כרך ו שם שהי' למעלה מעלה מהבעש"ט והאריז"ל וגם מרשב"י. וראה גם בדרוש ג' מיני אדם באוה"ת פ' בלק ע' תתקע, ובלקו"ת פ' צו ח, ג כי הרי אפילו הנשמות הגבוהות מאד שמיחוד או"א דאצילות שזהו נשמה דאצילות הוא כערך הבריאה לגבי אצילות ממש נגד נשמת אדה"ר כנ"ל (ועיין בזהר תרומה דף קס"ז ע"ב). עכ"ל. ובדף ח, ב מביא שם בשם ספר הגלגולים פי"ט שאדם הראשון קודם החטא הי' לו נשמה לנשמה מאצילות ע"ש. בהגה"ה כת"י על תו"א מציין ללקו"ת פ' צו ח, ב בהביאור ואכלתם אכול דשם נמצא בשינוי לשון קצת.

**73** **והשיאו הנחש שעכ"פ יביט מה יש בהם**

Kehot's note points to Zohar II, 193b for these words.

**Zohar II, 193b** זח"ב קצג, ב

KEHOT'S NOTE

להעיר מזח"א נב, א. זח"ב קצג, ב.

**74** **וכן שמעתי מהק' ר' [בגוכי"ק: מר'] אברהם בן ההי"מ**

The teaching of Rabbi Avraham son of the Maggid on 'And Yehudah turned aside' also appears there.

KEHOT'S NOTE

וכ"ה גם באוה"ת בראשית כרך ו שם.

**75** **ויט יהודה עד איש עדולמי**

The Zohar reads "Yehudah went down from his brothers... and turned aside to an Adullamite" as a descent to a lower level, one to which the serpent is attached.

**Zohar, Vayeshev 13:143–15:153** ספר הזהר, וישב י"ג:קמ"ג-ט"ו:קנ"ג

R. Eleazar replied: 'There is a deep mystic allusion in these sentences, which explains all. Thus Judah going down from his brethren symbolizes the moon becoming obscured and descending from the perfected grade to another grade to which the serpent becomes associated, as is indicated in the statement: "and he turned into a certain Adullamite, whose name was Hirah".'

The Zohar; London, Soncino Press, 1933 (Public Domain)

**76** **ויט יהודה עד איש עדולמי ושמו חירה**

Yehudah went down from his brothers and turned aside to (pitched his tent near) an Adullamite named Chirah; read here as a descent to raise sparks.

**Genesis 38:1** בראשית ל"ח:א'

וַיְהִי בָּעֵת הַהִוא וַיֵּרֶד יְהוּדָה מֵאֵת אֶחָיו וַיֵּט עַד־אִישׁ עֲדֻלָּמִי וּשְׁמוֹ חִירָה׃

And it came to pass at that time, that Judah went down from his brethren, and turned in to a certain Adullamite, whose name was Hirah.

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**77** **פי' ויט היינו שנטה למטה בהיכלות הקליפות**

Or HaTorah cites the Zohar there that Yehudah inclined down to the level of the serpent, supporting the reading of 'he turned aside' as a descent into the realm of the kelipos.

KEHOT'S NOTE

באוה"ת חנוכה כרך ב שכו, א מציין לזח"א קפו סע"א שנטה עד דרגא דחויא, ע"ש.

**78** **כדי להעלות נצוצות משם**

According to the note, it explains there that this descent to raise sparks is the matter of the exile of the Shechinah.

KEHOT'S NOTE

ראה בסה"מ תרכ"ט ע' יא [בהוצאת תשנ"ב ע' יג] שז"ע גלות השכינה ע"ש. בענין יהודה ותמר ראה במאמרי אדה"ז על מאמרז"ל ע' רכד שכ' שגם ביהודה לא היה כוונה רק לש"ש בלבד . . בכדי שיתגבר עליו אח"כ בניצוח גדול יותר. וראה גם ביאוה"ז להצ"צ כרך א ע' קלז. דרך מצותיך לב, ב. סה"מ תרס"ט ע' קכג.

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THE CHASSIDISHE PARSHA

# About this edition

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The Rebbe asked that the maamarim of the week's parsha, the "Chassidishe Parsha," be learned during that week, spread over its seven days (Sichah of Shabbos Parshas Vayakhel 5725 · Toras Menachem vol. 42, pp. 306–309). Why learn it, and the Rebbe's brachos: likuteitorah.com/about/the-chassidishe-parsha/

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DEDICATED IN HONOR OF

מוקדש לכבוד הגאון המקובל רבי לוי יצחק שניאורסאהן זצ"ל

Dedicated in honor of the Rebbe's father, Reb Levi Yitzchok