



The Original Human State Prior To The Fall

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It is written in Sefer Haim L'Motzi'am (371) by Rabbi Haim Aryeh Arlanger, a commentary on Sefer Sha'ar HaRazim of Rabbi Todros Abulafia:

"It is written in Sha'ar Ma'amrei Rashbi (Parashat Kedoshim) of Rabbi Haim Vital that Adam HaRishon originally had absolutely no portion in the world of Asiyah (physical plane).

For his body was of the world of Yetzirah (astral plane), his life-force (nefesh) was from the world of Beriah (thought), his spirit (ruah) was from the Feminine mate (Shekhina) of Z.A. (Zeir Anpin, the Small Face) of Atzilut, his soul (neshama) was from Z.A. of Atzilut, and the soul of his soul was from Abba, and Imma of Atzilut.

After Adam had sinned with the Tree of Knowledge, which is the world of Asiyah, from which he was commanded not to eat from, for he had no portion in Asiyah, but from Yetzirah and above, this caused a blemish in all the worlds. All the worlds descended from their levels.

This caused Yetzirah to be cloaked in Asiyah, Beriah to be cloaked in Yetzirah, and the Feminine mate of Z.A. of Atzilut to be cloaked in Beriah. We see from this that Adam had fallen a number of levels, for originally his body was of Yetzirah, and now his body is of this world (the physical), his nefesh is of Asiyah, and his ruah from Yetzirah, the place where his body originally was from.

Do not be surprised that you find written in the Holy Zohar regarding the Tree of Knowledge that the Good therein is Metatron, and the Evil therein is Samael.

For the Tree of Knowledge is only in the world of Asiyah, therein which the klipot are mixed together with holiness. However, after Yetzirah descended to be cloaked in Asiyah, Yetzirah also began to be called the Tree of Knowledge, Good and Evil, as is Asiyah.

Originally the stature of Adam was greater than is Metatron at present. For the body of Adam, from his head to his feet encompassed Atzilut, Beriah, and Yetzirah. On the



other hand, Metatron's head is in Beriah, his body is in Yetzirah, and his feet are in Asiyah. Until here are the words of Rabbi Haim.

Adam was created by the union of Z.A. and Nok (Shekhina), face to face, above in the palace of Abba, and Imma. In Sefer Likutim, (Tehilim 32), it is written, that when HaShem created Adam, not all souls were (collectively) in him, but only the souls of Yisrael.

If Adam had not sinned, the nations of the world (gentiles) would have never come into existence. After Adam had sinned the souls of the nations became intermingled within him. In Sefer Likutei Torah (Tehilim 84), it is said in the name of the Ari'zal, that if Adam had never sinned there would not have been a need for a physical world, at all".

This is an old essay I wrote many years ago. Although my method of presentation has changed over the years, the original message herein is still of value. Thus I present for your information.

"I believe with perfect faith in the coming of Mashiah,
and though he may be delayed, I will wait daily for his coming."
Articles of Jewish Faith # 12

"Lo HaMidrash Halkar, Elah HaMa'aseh"
It is not the study, but the practice that counts.
Mishna Abot 1, 17

As faithful Jews, we await that time when the prophecies revealed to us by our leaders, the Prophets, and the Sages, will come to be. The fulfillment of the mission of the nation of Yisrael will be achieved with the coming of the new, true world order. This is the coming of Mashiah. It will be as much a political event, as it will be a spiritual event. We acknowledge our theological doctrine of faith, and believe the time of Mashiah will come, sooner or later. Yet, belief is not enough. No one fulfills a mitzvah simply by an academic statement of acknowledging correct doctrine. In order for a mitzvah to be properly observed, even a mitzvah that is a "statement" of faith, it must also be coupled with "actions" of faith, meant to bring this "statement" into a factual reality of being. As the Mishnah states, it is not the learning (i.e. the academic side of a mitzvah) that counts, but rather the "action".

If we truly believe in the coming of Mashiah, then we must do all we can to bring HaShem's Kingdom (the sefirah Malkhut) to fruition, here upon the earth. In order to be able to do this, we first must learn what HaShem's kingdom (the sefirah Malkhut) really is, what it will entail, and what is the correct way of action to hasten it's coming.

Rabbeynu HaAri'zal has taught us in Sefer HaLikutim 5A, that the reason for the creation of Adam HaRishon was so that he should serve as Mashiah, and rectify the "seven fallen kings who rained in the land of Edom, prior to their being a King in Yisrael" (Bereshit 36).



Adam was to establish HaShem's Kingdom upon the earth, in place of the "seven kings". Adam, however, did not directly accomplish his task. Adam HaRishon "fell" from his original state, and thus was born the beginning of the human history of this epoch (Sha'ar HaP'sukim 3A). We know from the Torah (Bereshit 3, 11) that the sin of Adam HaRishon was his eating of the fruit of the Tree of Knowledge, Good, and Evil. The ramifications of this act were tremendous, more than most of us today realize. It caused the entire order of manifest creation to be lessened, and not express it's true potential reality. The coming of Mashiah is to be the restoration of that which should have been accomplished in the first place.

Regarding these ramifications, and what was lost by Adam, Rabbeynu Yosef Haim, the Ben Ish Hai of Bagdad, writes, (Sefer Ben Ish Hai, Shana Rishona, introduction to parashat Bereshit), "And G-d made for Adam and his wife garments of skin, and He dressed them" (Ber. 3,21). Now, it is known what the Ari'zal has written regarding the garments of Adam. Prior to the sin, the garments were of the (Ohr - light) from the Hashmal (the electrical "fire" surrounding the image of "the man" in the vision of Yehezkiel, 1,27). When Adam had sinned, he forfeited the garments of Hashmal, which were 378 sparks of light (the numerical value of Hashmal). In its place, Adam received a different garment from the "klipah nogah" (glittering shell). These are the (Ohr) - "garments of skin," that is explained in the Etz Haim, Gate 150. Consult there for more information.

The Ari'zal has also written in Sha'ar HaKavanot, regarding the kawana of the blessing "Malbish Arumim" (who clothes the naked), that the garments of Adam were from holiness, and by the sins he had committed, he allowed an opening for the klipot to come and cling to his garments.

Now, as it is known, garments have an Ohr Makif (encompassing light) that surround them externally. There is also an Ohr Penimi (inner light), that is concealed within the body. The garments surround the body, and upon the garments are the Ohrot HaMakifim (encompassing lights) which are external. Every single garment contains this aspect of Ohr Makif, each in accordance to its value. There is nothing that can push away the klipot more than the Ohr Makif. The klipot cannot draw close to, or draw energy from, the Ohr Makif. Therefore does the Ohr Makif dwell on the outside, for it has no fear of the klipot.

With this information, we can understand the jealousy that the Nahash (serpent, enchanter) had towards Adam, prior to the sin, and why he conspired against him, to cause his downfall. The Nahash was jealous of Adam's garment of light, which was surrounded by a great Ohr Makif, in relation to the light garment. The Nahash had no portion in the Ohr Makif, in accordance to the secret meaning of the pasuk, "And the Nahash was naked" (Ber. 3,1). Therefore the Nahash conspired against Adam, to cause him to fall, and to loose his garment of light, so that he would have (Ohr - skin, spelled with an Ayin) instead of (Ohr - light, spelled with an Aleph). And thus the verse says,



"And G-d made for Adam and his wife garments of skin (ohr), and He dressed them" (Ber. 3,21).

It is written in the holy Zohar, that a "garment of woe" clung to Adam. This is hinted in the verse itself, in the word ("wa'yal'bishem" - and He clothed them). This word can also be read as ("oye l'basham" - woe was their garment). This "garment of woe" clung to Adam because of the sin.

It appears to me, with the help of Heaven, that the difference between (Ohr -light) and (Ohr -skin) is the numerical value that is the difference between the Alef and the Ayin, which is 69, which is also the numerical value of Yagon (sorrow). As is known, sorrow is always from the Sitra Ahra (other side). As is known from the kavanot of the prayer (in the Amida), "remove from us Yagon and Anaha", (grief), refers to the satan (Yagon) and to Lilit (Anaha). This is from the Siddur of Rabbeynu HaRashash. Thus we see that the numerical value for Ebion (poverty) and Yagon (sorrow) are identical. For one who is in poverty of observing the mitzvot, will have sorrow cling to him. For the letters Alef, Bet of Ebion are numerically equal the value of 3, which is the letter Gimel of Yagon, so Ebion becomes Yagon (the letters become the same). In the future, with the completion of the rectification, sorrow will be completely removed. Then the numerical value of Yagon (69) will be taken away from (Ohr - skin), and it will be (Ohr - light), thus restoring all to its former glory".

The sin of eating the forbidden fruit is quite clear to the eye of the one who wishes to see. Yet, just what is this "eating" is not mentioned, nor why ingesting this fruit should have ramifications that are so devastating. In his introduction to Sefer Etz Haim, Rabbi Haim Vital reveals to us what is the actual eating of this "fruit", and thus what the true sin of Adam really was.

Rabbi Haim writes, (Etz Haim 2A), **"the sin of Adam with the Tree of Knowledge, Good and Evil was that he chose not to work with the Tree of Life, which is the wisdom of the Kabbalah. This was (also) the sin of the mixed multitude (Ereb Rab) that said to Moshe, "you speak to us the Torah, let us hear it from the Tree of Knowledge, Good and Evil. Do not let G-d speak with us, lest we die due to the secrets of the Torah", as some Rabbis today mistakenly say, that those who study Kabbalah die young (G-d forbid). Therefore were the first Tablets, which came from the Tree of Life (that Moshe brought down from Sinai) shattered. Instead they received (the Torah) from the Tree of Knowledge, Good and Evil, which is the Mishna, the slave girl of the Shekhina. This is the cause of the destructions of both Temples, and this present, long and bitter exile"**.

Rabbi Haim continues to say, **only by the learning of Kabbalah will we merit the redemption.** All Halakhic authorities agree with this. (see my page quoting the Halakhic authorities).



What could have had such a dramatic effect on the outcome of the entire world? The answer is simple. It is the spiritual food that we eat. The saying, "*you are what you eat*" is quite true. Adam's choice of eating from the Tree of Knowledge excluded his eating of the Tree of Life. So today we live in a world of good and evil, which has come forth from the Tree of Knowledge, Good, and Evil. Yet the "life" that comes from the Tree of Life, has never been removed. It is we who have left "*it*", not "*it*" which has left us. It is therefore incumbent upon us to restore the Tree of Life, eat of it's fruit, and redeem, and rectify our world.

The statement of belief in the coming of Mashiah is simply not enough. We must "do something", and thus assist in bring the redemption. The something that we must do is to partake of the fruit of the Tree of Life, which is the study of the Kabbalah. This is not an option. The study of Kabbalah is not just for a select few, or exclusively for Talmudic scholars. No, real Kabbalistic study also entails real Kabbalistic practice. In this way we merit the coming of Mashiah. And who has this obligation? We all do! The Torah says, "Torah Tzivah Lanu Moshe, Morasha Kihilat Ya'aqob, Moshe commanded us (to observe) the Torah. It is an inheritance for the entire congregation of Ya'aqob." (Devarim 33, 4).

The obligation to study, and practice Torah at the Kabbalistic (secret) level is a requirement for every Jewish soul. For this were we "chosen". The importance of this aspect of Torah learning and practice cannot be overly emphasized. Regarding this topic, Rabi Haim Wital begins the Sha'ar HaMitzvot with these words.

"An introduction; know that every nitzotz (spark) of each and every soul must fulfill all 613 mitzvot . . . for when one has not fulfilled all the 613 mitzvot, which correspond to the 248 organs and 365 sinews of (body) and soul, the soul is incomplete of it's parts. Such a one is called "blemished". Of such a one it is written, "one who is blemished shall not come forth". . . Also with regards to Torah study, which is one of the 248 positive mitzvot, one does not fulfill this mitzvah, unless one works in the Pardes of the Torah, which is the capital letters of Pshat, Remez, Drash, and Sod. Within each of these aspects each (person) must strive to achieve (what can be achieved) . . . if one does not do this, one is missing an aspect of the (complete) mitzvah of Talmud Torah, which (as is known) is great and considered equal in value to all the mitzvot. One will have to reincarnate until one has made efforts (to complete study of the Torah) in all four aspects of Pardes".

The sin of Adam was that he chose to observe and experience the physical world at the level of intellect, and not at the level which we today call the "psychic". The human intellect is a great and necessary thing, yet it is a limited thing. There is only so much consciousness that one can grasp by the limited abilities of the human intellect. Adam was led to believe that through this path, the "seven kings" could be rectified, and elevated. His mistake was not realizing, and applying a higher way than that of the



human intellect. This higher way is what is kabbalistically called Hokhma. It is traditionally translated as wisdom, but this translation does not do the word justice, for it does not explain the full depths and meaning of it's context. Real Hokhma, wisdom, is psychic knowledge. It is a knowing, beyond knowing. It is a comprehensive supra-rational level of consciousness, where knowingly, or not knowingly one interacts with the comprehensive continuum of HaShem's universe. This thus allows for the active flow of higher forms of energy (Atzilutic shefa), and consciousness to become manifest upon the earth, rectifying it, and elevating it. Death shall be no more (Yishaya 25, 8), as a real, and concrete fact. All the great changes that will soon happen are due to the eating of the fruit of the Tree of Life, and the ramifications that this will bring.

Throughout the Tanakh, and Talmud, we read stories of the Prophets and Sages who were able to perform "miracles" by some power that they had within them. These are not embellished stories. For there are still Kabbalists today who, world over, perform similar types of miracles. They can do this for, by their spiritual diet of the fruit of the Tree of Life, they have enabled themselves to rise to a higher level of consciousness, which is Atzilutic (Hokhma) consciousness. At this level the laws of nature that they live by are as different as is their consciousness. Thus to perform what we call a miracle is, for them, the most natural thing in the world. Remember, the power which enables them to accomplish these tasks is received from the Torah, the same Torah that we have been commanded to study and observe. They are only fulfilling their Torah obligation, in the same manner that each one of us of Yisrael has as to do.

This level of Torah observance is what is referred to as Torat HaMashiah. It is the result of eating from the Tree of Life. The truth of the Tree of Life must be realized soon. For everyday we see around us the fulfillment of messianic prophecy. It is taught that Mashiah will be of greater stature than Moshe Rabbeynu (there is a great secret to this, see my page on the secret soul of the Mashiah). As with Moshe, the Mashiah will not have to be proclaimed by his followers. Mashiah will have all the supernatural power to make himself known, beyond the doubt of anyone. For Mashiah himself is the Tree of Life. Only by eating of the fruit of the Tree of Life can we expect to develop the correct spiritual senses in order to enable us to see clearly with spiritual eyes.