

Nourishment for the Neshama

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The sin of the apple - a continuing message for us in emunah

This Shabbos we begin reading the Torah from its beginning, with Parshas Bereishis. Within the parsha is the story of Adam and Eve, the nachash (snake) and how Adam came to eat the apple, the sin which ended our ability to remain in Gan Eden and reformed our existence.

The section begins in Bereishis 3:1.

Now the serpent was more cunning than any beast of the field that Hashem Gd had made. He said to the woman, "did perhaps, Gd say "You shall not eat of any tree of the garden?"

Rashi says about this as follows:

"...the snake was stirred to action at them; he saw them naked and engaging in relations, visible to all, and he desired her." Bereishis Rabbah 18:6 : the snake intended that Adom eat of the tree and die, and that afterwards he would marry Eve, as Rashi says in verse 15."

How could a snake desire a woman? Why did he want to destroy Adom?

Adom did not have an internalized yetzer hara. The nachash was the Soton, an external Yetzer Hara. If so, does the verse mean that Adom's desire for Eve, for the physical act of marital relations, is what led him to sin with the apple? Could this verse mean that Adom listened to Eve because of his desire for her, a physical desire that "edged Gd out" of the picture? Did Adom choose to be with Eve rather than with Gd or was he overwhelmed by his heart? Is this the first example of when the mitzvah of "do not stray after your hearts and eyes" might have been applied? Is this the root of where we can find why we should be wary of obtaining our enjoyments from gashmius pleasures?

How easily do we forget the Ultimate source of all good and all suffering? And if for a moment we lapse into the comforts of this world, are we or are we not more likely to begin rationally approaching our lives as if we have independent existence? On what level do we truly have Emunah? Do we at all times seek out Hashem? Are we aware when our physicality is pulling us away?

Does the story of Adom and Eve and the apple stand intentionally as an example to us to beware of the strong pulls of our physical selves and emphasize our need to develop our Emunah and Torah learning so that we are able to properly manage our lives? When Hashem approached Adom, Adom said that Eve made him do it, the woman that Hashem gave him - did Adom think that because Hashem gave him Eve that Hashem's directives were modified or did Hashem's directives become obscured and forgotten because Adom's desire was so pleasurable and overwhelming?

We fast approach Shemini Atzeret and Simchas Torah. Rebbetzin Shira Smiles (www.naaleh.com or see [embedded video](#) on this blog) says we are parting from the "snugglie" of the Succah, now that we are successfully standing firmly into the year with Ein Od Milvado strengthening us (as the result of the holidays culminating with Sukkot, We realize that we are constantly in Hashem's presence and His world)

Would it be a teshuva on Adom's sin if we would be successful in comprehending that we are connected and beloved at all times, that we have (spiritually) no separate existence, at that with all our might and free will, we are but meek temporary secondary causes effecting His Ultimate Design.? Do we have the spiritual awareness to at least consider that the objects of our desires and the judgments of our minds are not necessarily our primary mission or purpose for existence?

Most people are observing that the world has changed, that people have changed. People DO change the world.

May we never underestimate the power that each one of us has to positively or negatively impact the world. And may we choose that, with our thoughts, speech and deeds to affect the world in a manner that is pleasing in the eyes of Hashem.