

SICHA POEM

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The Arizal eulogized the Ramak when he passed away
By explaining a pasuk from this week's parsha in a creative way
"If a man is sentenced to death for committing an iniquity
and he is put to death, you shall hang him from a tree."

The word for "sin" means "lack," and "hang" also means "blame"
Which changes the whole meaning as the pasuk we re-frame:
"If a man lacks a justification for his sentence of death, then
You can blame his death on the Cheit Eitz Hadaas in Gan Eden"

In other words, for a person, such as the Ramak
Who lives a life empty of sin, his death comes as a shock
We can only attribute his death to Hashem's decree
That all people must die, due to the sin of Eitz Hadaas tree

One might think that with this reading the Arizal meant to say
The same as the Gemara taught, "Four people passed away
Only because of the nachash, and the sin it brought about"
But the Arizal's words are novel, a deeper teaching he brings out:

The Gemara says blame the serpent, while the Arizal says blame the tree
And there's an important difference which we are led to see
The tree represents Hashem's decision for death even without a sin
The serpent represents Adam sinning once the serpent talked him in

Based only on the tree, death would exist without any contribution from man
 There would be death in a world free of sin, for this was Hashem's plan
 But the serpent added some imperfection to the human race
 It's implanted in us all, though in some it's just a trace
 When the Gemara attributes the cause of death to the serpent's affect
 It is referring to people who were free from sin but yet were not perfect
 They had an imperceptible trace of gaavah and ego
 Imprinted on the human soul by the nachash long ago

But the Arizal is referring to the inner essence of the Jewish soul
 Which cannot be compromised by the serpent at all
 When this inner core is revealed, the only cause of death is G-d's "tree,"
 There is death in this world simply because that is Hashem's decree.

The Arizal said this teaching concerning the Ramak
 Because his and the Arizal's teachings for us did unlock
 The inner essence of Torah which reveals the essence of the soul
 Which cannot be tarnished by the serpent, nor anything at all

This teaching was revealed to us, although it's a level we cannot achieve
 Since seeing the righteousness of the Arizal and Ramak helps us to believe
 That we can study Chassidus and reveal our soul's untouchable, loftiest degree
 Which will allow us to serve hashem on par with our soul's essential purity
