



SICHA – YUD-TEB KISLEV 5745

*Free Translation**

Why is there evil in the world? Why did God create man with “two inclinations” –so that he has an inclination towards evil as well? It is in order to accentuate the value of the person: Although the evil inclination disturbs his service of God, and disturbs him very much, using all kinds of logical arguments against him; not only is the person not affected at all, it doesn’t even cause any weakness in him, and he continues his service to fulfill God’s will.

In fact, the person realizes that God’s desire is that there must be “the whole heart—two inclinations,” and at the same time, he should “love God with all your might.” Not only should he not be affected by the evil inclination; he should transform it, so that its energy and vitality are themselves also used to add yet more to his love of God.

The Mitzvah to love God is the source of all the 248 positive commandments. In fact, love is the source of the positive Mitzvah to fear God, which includes all the 365 negative commandments. So love of God includes all of the Mitzvot –it encompasses the entire “service of one’s Maker.”

One must exploit the powers of the physical body, the animal soul and one’s portion in the world as well; so that they, too, take part in, and even add, to one’s service of God. The purpose of Divine service is to instill Godliness into everything in the world.

Obviously, the evil inclination has to fulfill its mission faithfully –that is what it was created for– to endeavor not to allow the person to serve God. These conflicting goals obviously lead to an internal battle, making it necessary to fight against the evil inclination.

However, we are assured that “God provides assistance” –when a person truly wants to and does his utmost, God assists him in winning the battle.

The battle can consist of several different stages and manners: It can be, as described, a war, in which the good is victorious. Such a victory is referred to as the “subjugation of evil,” as explained in Tanya.

There is also a more thorough and complete method: When the person serves God with “all his heart—both inclinations.” That is when the person transforms the evil inclination; not only does it no longer fight against him, just the opposite: “His enemies, too, make peace with him,” which refers to “the snake” –the evil inclination.

*) Taken from the Subtitles that appear on the screen



פרשת ויצא

The evil inclination itself assists the person to do more and be more successful, because it increases the vigor and enthusiasm with which one serves God. For passion in physical pursuits is more intense than in spiritual ones, and can be channeled into good, thereby refining the physical.

Thus, one reaches a true personal redemption; there is no longer a need for struggle and battle, since he completely transformed the evil inclination until it too became a servant of God. In fact, it reaches the degree of loving God “with all your might” —unconditional love regardless of circumstances.

Then, not only is it not necessary to fight the evil inclination — more so: The evil itself is actually transformed until it becomes a source of assistance for good. Then the verse “for the many were with me” is indeed fulfilled: The evil inclination has joined the good one in being “with me.” Just as it was in the war between King David and Avshalom: The simple meaning of the verse is that David said it regarding his war with his son Avshalom. The Jerusalem Talmud interprets “for the many were with me” that Avshalom’s men prayed that David should win the war.

