TORAH OHR · PARSHAS BEREISHIS · MAAMAR 4

להבין הטעם שנשתנה יצירת גוף האדם משאר כל...

To understand the reason why the formation of man's body differs...

◇

Plants and animals came forth whole, body and soul at once (an animal could, because its vegetative body and animal soul are adjacent levels); man's body was first made as lifeless dust because the speaking soul, rooted in supernal Chochmah, can join only the lowest, inanimate level ("their beginning is wedged in their end"), and from there it raises all of creation.

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

Plants and animals came forth whole, body and soul at once (an animal could, because its vegetative body and animal soul are adjacent levels); man's body was first made as lifeless dust because the speaking soul, rooted in supernal Chochmah, can join only the lowest, inanimate level ("their beginning is wedged in their end"), and from there it raises all of creation.

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 man's body was formed differently from every other creature. Plants and animals came forth from the earth by G-d's word complete, "in their full stature"; man's body was first gathered from dust, an unformed mass, and only afterward did G-d blow into it the breath of life. This seems a lowliness: man's body began below the animals'. The four levels of creation, inanimate, vegetative, animal and speaking, correspond to the four letters of the Name Havayah. An animal's body is vegetative and its soul animal; being adjacent levels, they could come into being at once. The speaking soul is a leap away from the vegetative and could not emerge with it. Its body is specifically inanimate because man is the purpose of creation: like a jack that lifts a wall from its lowest beam, the soul enters the lowest matter to raise everything above it. The speaking soul is the Yud, the inanimate the lower Hei, and "their beginning is wedged in their end"; so too "With Chochmah He founded the earth." Joining such distant extremes required two Names: "Havayah Elokim formed."

OUTLINE

1 **The question: why man's body was made differently** ¶1–3

Grasses, trees, animals and fish came forth by G-d's word just as they are, body and soul together; man's body was first gathered from dust, an unformed mass, and only afterward "He blew into his nostrils the breath of life."

2 **The four levels and why adjacent levels emerge together** ¶4–6

This is a lowliness for man, "behind and before." The four levels correspond to the letters of Havayah. An animal's vegetative body and animal soul are adjacent, with no level between them, so they came into being at once; the speaking is a leap away from the vegetative.

3 Raising creation from the bottom ¶7–8

Man is the purpose of creation, elevating the sparks in the lower realms through bread and clothing while serving G-d with knowledge (daas). As a jack must grip a wall's lowest beam, the soul enters the lowest body and raises all above it; hence medaber, from "He subdues, or leads (yadber), peoples."

4 The highest joins the lowest ¶9–11

The vegetative and animal are the Vav and upper Hei; the speaking is the Yud, far above them, and is vested in the lower Hei, source of the inanimate. So the heavens, the emotive attributes, were established with Tevunah, but the earth, the letters, with Chochmah; hence Adam began as an unformed mass.

5 Two Names for man's formation ¶12

Because speaking and inanimate are distant from one extreme to the other, far more than an animal's body and soul, joining them required two Names: "Havayah Elokim formed."

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 Rebbe's teachings on this maamar keep returning to its paradox: the choicest of creatures („מובחר בנבראים") was given the lowest body. In a talk of Shabbos Nitzavim 5745 (unedited) he finds man's body lowest even within the inanimate, made of loose grains of dust („פירורים של חול"), and gives this maamar's reason: to raise the whole creation one must take hold of its lowest part, as a jack (כלי ההגבהה) is set under the lowest beam. In his maamar of Zos Chanukah 5746 and a note of Shabbos Eikev 5751 he sets that jack beside Likkutei Torah's balance scale, each showing another side of how the lowest bears on the rise of the highest. In a talk of Shabbos Noach 5731 (unedited) he explains why life reached so low a body by "blowing" (נפיחה), from G-d's innermost and yet more tangible than speech, and in his maamar Hayoshevet BaGanim (5713) he cites the paragraph's „נעוץ תחלתן בסופן" ("their beginning is wedged in their end") for the advantage of doing the mitzvos over study. In notes of 5702 on the Chevra Kadisha he carries the passage to its end: what was done in Adam alone is completed when every body returns to dust („אל עפר תשוב") before the revival. Perhaps, in our own reading, the inanimate body then appears less as man's lowliness than as the place where his task begins and is fulfilled.

KEY CONCEPTS

Inanimate, vegetative, animal, speaking דומם, צומח, חי, מדבר

The four levels of creation, corresponding to the four letters of Havayah: the inanimate to the lower Hei, the vegetative to the Vav, the animal to the upper Hei, and the speaking to the Yud and its tip.

Adjacent levels and a leap in rank צומח וחי סמוכים

The vegetative and the animal have no level between them, so an animal's body and soul could come into being at once; the speaking is distant from the vegetative "by a leap in rank" and could not emerge together with it.

Unformed mass (golem) גולם

Adam's body before the breath of life: dust made into a body with no vital soul, the level of the inanimate ("Your eyes saw my unformed mass").

Raising the sparks מעלה הנצוצות

Man's purpose: the sparks that fell into the inanimate, vegetative and animal realms are elevated when these serve his needs, bread to eat and clothing to wear, while he serves G-d with knowledge (daas).

Their beginning is wedged in their end נעוץ תחלתן בסופן

The highest level connects with the lowest: the Yud with the lower Hei, Chochmah with the "earth"; therefore the speaking soul is vested in the inanimate and not in the vegetative.

"With Chochmah He founded the earth" בחכמה יסד ארץ

The "heavens," the emotive attributes that grow from contemplation, were established with Tevunah; the "earth," the letters and the inanimate, was founded with Chochmah, which is above that order. Adam's soul is from supernal Chochmah.

Two Names וייצר ה' אלקים

Man's formation is written with two Names, Havayah and Elokim, because joining the speaking soul with an inanimate body unites two extremes.

SECTION 1 · ¶1–3

The question: why man's body was made differently

1 להבין הטעם שנשתנה יצירת גוף האדם[1] משאר כל הנבראים כמו הצומח והחי שכולם נברא גופם ע"י מאמר[2] ה'

To understand the reason why the formation of man's body differs from all the other creatures, such as the vegetative and the animal, whose bodies were all created through G-d's utterance,

> The maamar opens with its question: why was man's body made differently from every other creature? Plants and animals came into being directly through G-d's spoken word (His "utterance"), body and life together.

כמ"ש ביום ג' תדשא הארץ דשא עשב מזריע כו' עץ עושה פרי כו' ויהי כן[3] וכן ביום חמישי ישרצו המים שרץ נפש חיה[4] כו'.

as it is written of the third day, "Let the earth sprout vegetation, herbs yielding seed…, fruit trees yielding fruit…, and it was so"; and likewise on the fifth day, "Let the waters swarm with swarms of living creatures…."

> The proof-texts: on the third day G-d said "Let the earth sprout vegetation" (Genesis 1:11), and on the fifth "Let the waters swarm" (Genesis 1:20). In each case the living thing arises complete from its element at G-d's command.

> **EXPLAINED ELSEWHERE** · AI research: where the maamar leaves something unexplained, found in the library and checked against each source; not yet reviewed by a person
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> **EXPLAINED BY THE REBBE AND THE REBBE RASHAB**
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> The paragraph sets the plants and animals, made „ע"י מאמר ה'" ("through G-d's utterance"), against man's body. A reader may ask about „נעשה אדם" ("Let us make man") (Bereishis 1:26), which also sounds like an utterance.
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> Isn't „נעשה אדם" ("Let us make man") an utterance too? The Mitteler Rebbe answers in Torah Chaim (Bereishis 19b), as the Rebbe quotes him in a note (Sefer HaMaamarim Melukat vol. 1 p. רצו, V'Avraham Zakein 5738): „פשוטו מורה שלא ע"י מאמר זה נעשה" (in its plain sense the verse shows that man was not made through that utterance), but, as the Sages say, his dust was gathered and made first into a golem „בלי מאמר כלל" ("without any utterance at all"), while the plants and animals came from a divine utterance („תדשא הארץ", "Let the earth sprout"; „תוצא הארץ", "Let the earth bring forth"). The Rebbe Rashab says the same (Vayigash 5668, in Hemshech 5666 p. תצה): „לא נא' יהי אדם כמו יהי אור יהי רקיע" (it does not say "Let there be man" as it says "Let there be light" or "Let there be a firmament"); it only tells how man's coming into being would be. Perhaps (biur b'derech efshar) this is the contrast our paragraph assumes: only man's body was not brought forth by an utterance.
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> the Rebbe (quoting the Mitteler Rebbe's Torah Chaim): Sefer HaMaamarim Melukat, vol. 1, p. רצו, note 74 · the Rebbe Rashab: Hemshech 5666 (Yom Tov shel Rosh Hashanah 5666 volume; the maamar Vayigash Eilav Yehudah 5668), p. תצה

2 וכן בכולם הרי שהארץ הוציאה את העשבים ואת האילנות כאו"א [כל אחד ואחד] כמו שהוא אח"כ עם הנפש הצומחת שבו

And so with all of them: the earth brought forth the grasses and the trees, each one just as it is afterward, with the vegetative soul within it.

> Each plant came out of the ground already in its final form, together with its "vegetative soul" — the life-force that makes it grow.

וכן גם הבע"ח [הבעלי חיים] הוציאה הארץ ג"כ כמו שהן חיים את הדוב ואת הארי כו' וגם המים שרצו כן שרץ נפש חיה[5] הם הם הדגים ג"כ כמו שהן

And likewise the earth also brought forth the animals just as they are, alive — the bear and the lion, etc.; and the waters too swarmed in this way with "swarms of living creatures," which are the fish, likewise just as they are,

> The same holds for land animals and for fish: the earth and the waters produced them already alive, just as they are.

דהיינו הגוף עם הנפש החיונית שבתוכו יחד ע"י מאמר ה' שאמר תוצא הארץ[6] כו' ישרצו המים כו'

that is, the body together with the vital soul within it, through the utterance of G-d, who said, "Let the earth bring forth…," "Let the waters swarm…."

> That is, body and animating soul came forth together through G-d's word alone: "Let the earth bring forth living creatures" (Genesis 1:24) and "Let the waters swarm" (Genesis 1:20).

והוא צוה ונבראו[7] כמו שהן עתה וכמארז"ל [וכמאמר רבותינו זכרונם לברכה] בקומתן נבראו.[8] משא"כ בבריאת האדם שנעשה גופו תחלה בפ"ע [בפני עצמו] עפר בלי שום נפש חיונית בתוכו.

"He commanded, and they were created" as they are now, as our Sages, of blessed memory, said: "They were created in their full stature." This is not so in the creation of man, whose body was first made by itself, of dust, without any vital soul within it.

> In the words of Psalm 148:5, "He commanded, and they were created," just as they are now; and the Sages teach that the works of creation were made "in their full stature," fully formed. Man is the exception: his body was made first, on its own, as lifeless dust.

> **THE REBBE ON THIS PARAGRAPH** • AI research, checked against each source; not yet reviewed by a person
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> **THE REBBE EXPLAINS**
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> In his source notes to the Rebbe Rayatz's maamar V'Yakem Eidus b'Yaakov (Shabbos Chol HaMoed Pesach 5700), which retells this passage almost word for word to show how a soul can be vested in a body of the inanimate level (דומם), the Rebbe remarks on the order of the verses it quotes for the plants and the animals.

Our paragraph lists what came forth out of the Torah's order: the plants of the earth („תדשא הארץ", the third day), then the beasts of the earth („תוצא הארץ", the sixth day), and only then the fish of the waters („ישרצו המים", the fifth day). The Rebbe notes that Torah Ohr already cites the verses in this order, while Torah Chaim does not, and suggests that the order was changed „כדי לסמוך מעשה ארץ זל"ז" (to set the works of the earth next to each other).

The Alter Rebbe: ע"י מאמר ה' שאמר תוצא הארץ כו' ישרצו המים כו' והוא צוה ונבראו כמו שהן עתה

The Rebbe: בסדר זה הובאו גם בתו"א שם (משא"כ בתו"ח). וי"ל דשינה סדר הפסוקים, כדי לסמוך מעשה ארץ זל"ז

Sefer HaMaamarim 5700 (the Rebbe's source notes to the Rebbe Rayatz's maamarim), p. 61, the note on "תדשא, תוצא, ישרצו" · the maamar was said on Shabbos Chol HaMoed Pesach 5700; the notes are the Rebbe's

A QUESTION THE REBBE RAISES

In notes he wrote for himself on the founding of a Chevra Kadisha (headed 5 Menachem Av 5702), starting from the Baal Shem Tov's saying, recorded in the Rebbe Rashab's Hemshech 5672, that he „יכול לעלות בסערה השמים" (could have gone up to heaven in a storm) but wished to pass through „אל עפר תשוב" ("to dust you shall return"), the Rebbe suggests why that return is so great a thing.

The Rebbe draws from this passage and its reason („הגבוה ביותר יכול לירד דוקא בהמטה יותר", only the highest can go down into the lowest) a difficulty: apart from Adam, every person's body has a soul from conception (Sanhedrin 91b). He answers „שמספקת ההכנה שנעשית ע"י אדה"ר" (that the preparation made through Adam suffices), and that it is present, hidden, in everyone. But for the time to come, when nothing is hidden, the preparation must be revealed and actual; so every body must „אל עפר תשוב" ("return to dust"), becoming in actual fact inanimate, „שגם צדיקים שבים לעפרם שעה אי עכ"פ" (even the righteous for at least an hour) before the revival (Shabbos 152b), so that the light of the revival can then be revealed in them.

The Alter Rebbe: וכמארז"ל בקומתן נבראו. משא"כ בבריאת האדם שנעשה גופו תחלה בפ"ע עפר בלי שום נפש חיונית בתוכו

The Rebbe: האדם גופו נברא דומם משא"כ שאר הנבראים דבקומתן נבראו. ואחד הטעמים דהגבוה ביותר יכול לירד דוקא בהמטה יותר

Reshimos, vol. booklet 25 (on the founding of the Chevra Kadisha, headed 5 Menachem Av 5702), p. 5 (the Rebbe's own text; the editors' expanded version, with their deciphering woven in, pp. 12-14) · notes the Rebbe wrote for himself, headed 5 Menachem Av 5702 (published 5756)

3 וכמ"ש וייצר ה' אלקים את האדם[9] עפר מן האדמה וכמארז"ל [וכמאמר רבותינו זכרונם לברכה] שעה ראשונה צבר עפרו[10] כו'

As it is written, "And Havayah Elokim formed the man of dust from the ground"; and as our Sages, of blessed memory, said: "In the first hour his dust was gathered...."

The verse says man was formed "of dust from the ground" (Genesis 2:7), and the Talmud describes Adam's first day hour by hour: in the first hour his dust was gathered, and only afterward was it shaped.

ומתחלה היה גולם כמ"ש גלמי ראו עיניך[11] עד שאח"כ ויפח באפיו נשמת חיים הרי שלא יצא גופו מן הארץ על דרך שהוא עתה בהיות בו נפש החיונית והמדברת אלא שלקח עפר ועשה ממנו גוף.

And at first he was an unformed mass (golem), as it is written, "Your eyes saw my unformed mass," until afterward "He blew into his nostrils the breath of life." Thus his body did not come forth from the earth in the way it is now, with the vital and speaking soul within it; rather, He took dust and made a body of it.

Before receiving life he was a golem, a shaped but lifeless mass, and Psalm 139:16, "Your eyes saw my unformed mass (golmi)," is read as referring to that stage. Only afterward did G-d breathe life into him, so man's body did not arise alive from the earth as the animals did; it was made from dust as a separate step.

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

THE REBBE EXPLAINS

In a talk on Shabbos Noach, Rosh Chodesh Marcheshvan 5731 (unedited), taking up the reading, explained in Chassidus, of a year "poor at its beginning" and "rich at its end" (Rosh Hashanah 16b) as before and after the shofar, and why blowing the shofar takes more effort than speech ("יש צורך בהשתדלות יתירה מאשר ענין הדיבור"), the Rebbe connects the shofar with man's creation on Rosh Hashanah: "ויפח באפיו נשמת חיים" ("He blew into his nostrils the breath of life").

The Rebbe sees two sides in G-d's "blowing" the soul into man. It comes from within, from the innermost life ("מאן דנפח מתוכי' נפח", "one who blows, blows from within himself"), unlike creation as a whole, which came from the outer level, speech. Yet "הבל הנפיחה נתגשם ויש בו ממשות יותר מאשר הבל הדיבור" (the breath of blowing is coarser and more tangible than the breath of speech), and that is why it can give life to man's body, which is lower than the bodies of the animals, "שנבראו לכתחילה עם נפש החיונית שבתוכם" (made with their life in them from the start), as Torah Ohr explains in this maamar.

The Alter Rebbe: עד שאח"כ ויפח באפיו נשמת חיים הרי שלא יצא גופו מן הארץ על דרך שהוא עתה

The Rebbe: הבל הנפיחה נתגשם ויש בו ממשות יותר מאשר הבל הדיבור, ולכן יש בכחו להחיות את גוף האדם

Toras Menachem 5731 (unedited), vol. 1, p. 231 (§ב; the talk from p. 229) · Shabbos Noach, Rosh Chodesh Marcheshvan 5731 (unedited)

THE REBBE EXPLAINS

In a talk on Shabbos Nitzavim, 28 Elul 5745, the Shabbos before Rosh Hashanah, the day of Adam's creation, the Rebbe asks how the body of man, the choicest of creatures and the purpose of creation, can be the lowest of all bodies.

Even within the inanimate there are grades, the Rebbe says: mountain, hill, plain, valley, stone, and within dust itself "עפר חזק, ועכ"פ גוש" (firm earth or at least a clod). Adam was made of "עפר מן האדמה" ("dust from the ground"), loose grains gathered from the whole world ("מכל העולם כולו הוצבר עפרו"), which needed water to join them into "גולם אחד" (one golem), as flour is joined into dough. So man's body differs from all creatures not only in that the soul came afterward, but in being made from the very lowest grade of the inanimate; and the reason is this maamar's jack: since the purpose is to raise the whole creation, one must take hold of its lowest parts ("די חלקים הכי תחתונים").

The Alter Rebbe: וכמארז"ל שעה ראשונה צבר עפרו כו' ומתחלה היה גולם כמ"ש גלמי ראו עיניך

The Rebbe: נאר אין דומם גופא - איז ער באשאפן געווארן פון דער דרגא הכי תחתונה בדומם, פירורים של חול

Sichos Kodesh 5745 (unedited), vol. 5 (Tammuz-Elul), p. ח (the talk's own pagination, the only number printed) · Shabbos Nitzavim, 28 Elul 5745, Shabbos Mevarchim Tishrei (unedited)

SECTION 2 · ¶4–6

The four levels and why adjacent levels emerge together

4 ואח"כ נפח נשמה באפו כו'. וזהו בחי' שפלות לגבי האדם שהרי הגוף שלו נמוך במדרגה[12] יותר מגופות הבע"ח [הבעלי חיים] שנתהווה בבחינת דומם עד שאח"כ ויפח באפיו[13] כו'.[14] עם היותו מובחר בנבראים[15]

And afterward He blew a soul into his nostrils, etc. And this is a mark of lowliness with respect to man, for his body is lower in level than the bodies of the animals, since it came into being on the level of the inanimate, until afterward "He blew into his nostrils…" — although he is the choicest of the creatures.

Being made first as lifeless dust is a mark of lowliness: in its origin man's body stands lower than an animal's, since it began at the level of the inanimate (domem), like earth or stone — and this although man is the choicest of creatures.

וז"ש [וזהו שכתוב] אחור וקדם[16] כו'. אך להבין זה על מה ולמה נהייתה כן.

And this is what is written, "Behind and before…." But we must understand this: why and for what reason did it come to be so?

Both sides are hinted at in "Behind and before You formed me" (Psalms 139:5): in body man is last and lowest, in soul first and highest. The question now is why G-d made him this way.

העניין הוא כי הנה ד' בחי' דצח"ם [דומם צומח חי מדבר][17] הם כנגד ד' אותיות דשם הוי"ה. הדומם הוא כמו עפר ואבנים ומתכות שאין לו גידול והצומח הם אילנות ועשבים[18] כו'

The explanation is that the four levels — inanimate, vegetative, animal and speaking — correspond to the four letters of the Name Havayah. The inanimate is such as dust, stones and metals, which have no growth; the vegetative are trees and grasses, etc.;

The answer begins with the four classes of creation — inanimate, vegetative, animal and speaking (human) — which correspond to the four letters of the Name Havayah (Yud, Hei, Vav, Hei). Inanimate things such as dust, stone and metal do not grow; plants do.

ובע"ח [ובעלי חיים] יש להם כ"ז [כל זה] ונוסף ע"ז נפש החי' [החיה] הרוחני' [הרוחנית].[19] ובמדבר נוסף עוד על כולם נפש השכלית נפש המדברת כו'.[20]

animals have all this, and in addition to it the spiritual animal soul. And in the speaking [being] there is added, beyond all of them, the intellectual soul, the speaking soul, etc.

> Animals have growth and, beyond it, a spiritual animating soul. The human, the "speaking" being, adds an intellectual soul, which expresses itself in speech.

> **EXPLAINED ELSEWHERE** • AI research: where the maamar leaves something unexplained, found in the library and checked against each source; not yet reviewed by a person
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> **EXPLAINED BY THE REBBE RAYATZ AND THE REBBE**
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> The paragraph calls man's inanimate body „בחי' שפלות" ("a mark of lowliness"), although he is the choicest of creatures; the maamar goes on (¶7-¶9, and the second maamar) to show its purpose. The Rebbe repeatedly brings a teaching that draws from the same fact why man is named "Adam", after the ground (adamah, אדמה).
>
> Is the inanimate body only a mark of lowliness? The maamar goes on to show its purpose; the Rebbe Rayatz drew from the same fact a further point, in his maamar Zeh HaYom (19 Kislev 5710, ch. 2). One might have expected man to be named „ע"ש הצורה שהוא מדבר ולא ע"ש החומר שהוא אדמה" (after his form, the "speaker", and not after his matter, the ground); but „האדם בחכמתו השיג שזהו מעלתו" (Adam in his wisdom grasped that this is his very distinction), for „כל הגבוה ביותר יורד למטה מטה ביותר" (whatever is highest goes down lowest), and so he named man after the earth he was made from. The Rebbe brings this teaching in several places, together with this maamar (Likkutei Sichos vol. 20 p. 310 note 79; Sefer HaMaamarim Melukat vol. 4 p. רח), and adds that the name points to man's task, „מברר מתקן ומעלה גם את הדומם שהוא תחתון ביותר" (to refine and raise even the inanimate, the lowest of all) (Melukat vol. 1 p. רצו). Perhaps (biur b'derech efshar) this is how the "lowliness" here and the soul's height fit together.
>
> the Rebbe Rayatz: Sefer HaMaamarim 5710, p. 97 (ch. ב) · the Rebbe: Likkutei Sichos, vol. 20, p. 310, note 79 · the Rebbe: Sefer HaMaamarim Melukat, vol. 4, p. רח, notes 51-52 · the Rebbe: Sefer HaMaamarim Melukat, vol. 1, p. רצו, note 77

5 והנה דרך כלל הבע"ח [הבעלי חיים] הם כלולים מב' דברים הגוף שבו הוא בחי' צומח[21] שהרי נולד קטן ונעשה גדול והנפש שבו היא נפש החי' [החיה] למינה.

Now, in general, animals are made up of two things: the body within them, which is on the level of the vegetative, for it is born small and becomes large; and the soul within them, which is the animal soul of its species.

> An animal is made of two components: a body, which belongs to the vegetative level since it grows from small to large, and a soul of the animal level, particular to its species.

ומה ששניהם יצאו ביחד מן הארץ. דהיינו הגוף עם נפש החי' [החיה] שבו ע"י מאמר ה' כו'

And as for the fact that both came forth together from the earth — that is, the body with the animal soul within it — through G-d's utterance, etc.:

> The question is why these two came out of the earth together, at a single divine command.

היינו משום שבחי' צומח וחי עם היותם ב' מדריגות זו למעלה מזו אבל הם[22] סמוכי' [סמוכים / סמוכין] זה לזה.

this is because the levels of the vegetative and the animal, although they are two levels, one above the other, are nevertheless adjacent to each other.

> The reason: the vegetative and the animal are two distinct levels, one above the other, yet they are adjacent — nothing stands between them.

6 ולכן יכולים להתחבר יחד דהיינו שיהיה התהוותם בבת אחת כיון שבחי' צומח הוא סמוך לבחי' חי ואין ביניהם הפסק עוד מדרגה אחרת

Therefore they can be joined together, that is, they can come into being at once, since the level of the vegetative is adjacent to the level of the animal, with no further level interrupting between them.

> Because no intermediate level separates the vegetative from the animal, the two can be joined and come into being in one act.

לכן נתהוו הבע"ח [הבעלי חיים] גופם ונפשם החיונית בבת אחת כנ"ל. משא"כ המדבר רחוק בדילוג הערך מהצומח ולכן לא הי' [היה] יכול לצאת עם הגוף כאחד:[23]

Therefore the animals came into being, their bodies and their vital souls, at once, as said above. But the speaking [being] is distant from the vegetative by a leap in rank, and therefore it could not come forth together with the body as one.

> So the animal's body and life emerged at once. But the human, "speaking" soul is removed from the vegetative by a leap — the animal level lies in between — so it could not come forth together with a body.

SECTION 3 • ¶7–8

Raising creation from the bottom

7 ואמנם מה שגופו היה דומם דוקא הוא כי היות ידוע דהאדם הוא תכלית הבריאה[24]

However, the fact that his body was specifically inanimate is because it is known that man is the purpose of creation;

> Now the maamar explains why man's body had to be specifically inanimate: man is the purpose of creation.

והיינו להיות הוא מעלה הנצוצות שנפלו בדצ"ח [בדומם צומח חי] ע"י שנטפלים לצרכיו לחם לאכול ובגד ללבוש והוא יש בו דעת לעבוד את ה' כו'.

that is, he is to elevate the sparks that fell into the inanimate, vegetative and animal [realms] by their being made subordinate to his needs — bread to eat and clothing to wear — while he has the knowledge (daas) to serve G-d, etc.

> His task is to raise the "sparks" — the fragments of divine light hidden in all things — that fell into the mineral, plant and animal realms. He does this by using them for his needs, eating bread and wearing clothing, while he has the knowledge (daas) to serve G-d; when what he uses fuels his service, it is elevated with him.

8 ועד"מ כשצריכים להגביה איזה דבר מן הארץ ע"י כלי ההגבהה הנקרא ליווע"ר[25] צריכים לאחוז בחלקים התחתונים שבו דוקא

By way of analogy: when one needs to lift something from the ground by means of the lifting device called a "levar" [jack], one must take hold of specifically its lowest parts,

> An analogy from lifting heavy things: with the lifting device the text calls a levar (a jack), one must grip the object at its lowest part.

כמו בהגבהת כותלי בית שצריכים להתחיל להגביה הקורה התחתון דוקא ואז ממילא יוגבהו גם העליונים הימנו.

as in raising the walls of a house, where one must begin by raising specifically the lowest beam, and then the ones above it are automatically raised as well.

> When raising the walls of a house, one lifts the bottom beam, and everything resting on it rises along with it.

משא"כ אם היה מתחיל מאמצע הכותל לא היה מגביה התחתונים. כמו"כ [כמו כן] נשמת האדם נתלבשה בגוף שמבחי' דומם היותר תחתון מכולם ויעלה אותו וממילא יתעל' גם הצומח שהוא למעלה מדומם כו'

But if one were to begin from the middle of the wall, he would not raise the lower ones. So too, the soul of man was vested in a body of the inanimate level, the lowest of them all, and it will raise it, and automatically the vegetative, which is above the inanimate, is also elevated, etc.

> Lifting from the middle would leave the lower part behind. So the human soul was placed in a body drawn from the very lowest level, the inanimate, so that by raising it everything above it, beginning with the vegetative, is raised too.

וע"ש [ועל שם] זה נק' מדבר מלשון ידבר עמים[26] כלומר שהוא המנהיג את כולם בהיותו מעלה אותם ע"י עבודתו כו'.

And on account of this he is called "medaber" (speaking), from the expression "He subdues, or leads (yadber), peoples," that is, he is the leader of them all, since he elevates them through his service, etc.

> Hence man is called medaber, "speaker," from the same root as yadber in "He leads peoples under us" (Psalms 47:4). Plainly the verse means "He subdues peoples under us"; the maamar reads yadber as a term for leading: man leads all of creation by lifting it up through his service of G-d.

> **THE REBBE ON THIS PARAGRAPH** • AI research, checked against each source; not yet reviewed by a person
>
> **THE REBBE EXPLAINS**
>
> In a sicha of Shabbos Eikev, Shabbos Mevarchim Elul 5751, on „אני לדודי ודודי לי" ("I am my Beloved's and my Beloved is mine"), the Rebbe says that the full rise of the highest, the „חלק אלוקה ממעל" ("part of G-d above"), comes about only by raising the very lowest, the body; he brings for this the image of the scale and explains in a note why not this maamar's jack.
>
> In a note the Rebbe restates this analogy and how the Alter Rebbe uses it: man, the purpose of creation, raises the whole order of the worlds, so his body was made first, by itself, „מבחי' דומם היותר תחתון מכולם" ("of the inanimate level, the lowest of them all"), and only then „ויפח" ("He blew"). Then he marks its limit: by this analogy „זהו נוגע רק לתחתונים" (the lifting concerns only the lower ones). By the balance scale of Likkutei Torah, where the lower one pan goes the higher the other rises, the higher ones themselves gain height, „ולא מפני ענין צדדי" (and not through something incidental).
>
> The Alter Rebbe: כשצריכים להגביה איזה דבר מן הארץ ע"י כלי ההגבהה הנקרא ליווע"ר צריכים לאחוז בחלקים התחתונים שבו דוקא
>
> The Rebbe: אבל עפ"ז זהו נוגע רק לתחתונים, משא"כ ע"פ המשל שם (מהכף מאזניים, ...) נמצא שגם בעליונים מצד ענינם הם ניתוסף בגובה
>
> Sefer HaSichos 5751, vol. 2, p. 758, note 83 · Shabbos Eikev, 23 Menachem Av, Shabbos Mevarchim Elul 5751
>
> **THE REBBE EXPLAINS**

In a maamar on the night of Zos Chanukah 5746, having shown that the main point of Chanukah's eighth day is „כח ההמשכה למטה" (the drawing down below), into Malchus, the Rebbe explains it from the advantage of action, „כח המעשה שבאדם, כח הכי תחתון" (the lowest power of the soul), through which all the powers rise.

The Rebbe brings this analogy and adds his own reading: „דכיון שכל הקורות הם של בית אחד" (since all the beams belong to one house), if the lowest beam stays down even the raising of the upper beams is incomplete; all the more so in the soul, „שכל כח משפיע על שאר הכחות" (where every power affects the others), so the intellect's own rise is complete only when action is raised. In a note he explains why two analogies are needed: the balance scale of Likkutei Torah shows that the higher powers depend on the lowest in themselves, and the jack shows that even the rise they could have on their own is complete only by raising the lowest.

The Alter Rebbe: משא"כ אם היה מתחיל מאמצע הכותל לא היה מגביה התחתונים

The Rebbe: ויש לומר, דכיון שכל הקורות הם של בית אחד, לכן, כשקורה התחתונה נשארת למטה, גם ההגבהה והעלי' של קורות העליונות אינה בשלימות

Sefer HaMaamarim Melukat, vol. 4, p. קי-קיא (notes 17 and 19) · Motzaei Shabbos Mikeitz, the night of Zos Chanukah 5746

SECTION 4 • ¶9–11

The highest joins the lowest

9 והנה נשמת האדם דוקא יען היותו בחי' מדבר הגבוה שבכולם יתלבש בדומם דוקא ולא בצומח

Now the soul of man specifically, because it is the level of the speaking, the highest of them all, is vested specifically in the inanimate, and not in the vegetative.

The human soul, being the highest level ("speaking"), is vested specifically in the inanimate, not in the vegetative.

כי צומח רחוק מבחי' מדבר רק לבחינת החי הוא סמוך כנ"ל שהם בחי' ו' ובחי' ה' עלאה דשם הוי"ה הסמוכה לוי"ו

For the vegetative is distant from the level of the speaking; it is adjacent only to the level of the animal, as said above, for they are the level of the Vav and the level of the upper Hei of the Name Havayah, which is adjacent to the Vav.

The vegetative is far from the speaking level and close only to the animal. In the letters of Havayah these are the Vav and the upper (first) Hei, which stand side by side.

אבל בחינת מדבר הוא יו"ד וקש"י [וקוצו של יו"ד] שלמעלה מעלה מן הוי"ו אלא בבחינת ה' תתאה שהוא מקור בחינת דומם הוא מתלבש כי נעוץ תחלתן בסופן[27,28] דוקא.

But the level of the speaking is the Yud and the tip of the Yud, which are far, far above the Vav; rather, it is vested in the level of the lower Hei, which is the source of the level of the inanimate, for "their beginning is wedged in their end" specifically.

> The speaking level corresponds to the Yud and the tip of the Yud, far above the Vav. It enters instead into the final Hei, the source of the inanimate, because, as Sefer Yetzirah says, the beginning is "wedged" into the end: the highest connects directly with the lowest.

> **THE REBBE ON THIS PARAGRAPH** • AI research, checked against each source; not yet reviewed by a person
>
> **THE REBBE EXPLAINS**
>
> In a maamar for the Alter Rebbe's yahrzeit, Hayoshevet BaGanim (Shabbos Shemos, 23 Teves 5713), which sets out the Rebbe Rashab's maamar of that name (5667) and with it his account of the letters of Havayah in a person's service, where the Vav is the study of Torah and the final Hei the doing of the mitzvos, the Rebbe draws what follows from the mitzvos being the lower letter.
>
> Although the doing of the mitzvos is the final Hei, below the Vav of Torah study, „מזה גופא" ("from this itself"), the Rebbe writes, it is understood „דיש מעלה במצוות לגבי תורה" (that the mitzvos have an advantage over Torah). His note gives the reason from this paragraph: „דבה' תתאה דוקא מתגלה היו"ד וגם קוצו של יי"ד" (in the lower Hei specifically the Yud, and even the tip of the Yud, is revealed), for „נעוץ תחילתן בסופן" ("their beginning is wedged in their end"). He reads our paragraph's rule, the highest vested directly in the lowest, as the root of the advantage of deed over study.
>
> The Alter Rebbe: אלא בבחינת ה' תתאה שהוא מקור בחינת דומם הוא מתלבש כי נעוץ תחלתן בסופן דוקא
>
> The Rebbe: דבה' תתאה דוקא מתגלה היו"ד וגם קוצו של יי"ד, כי נעוץ תחילתן בסופן דוקא
>
> Sefer HaMaamarim Melukat, vol. 2, p. רלד, note 44 · Shabbos Shemos, 23 Teves, Shabbos Mevarchim Shevat 5713

10 והענין דכתיב בחכמה יסד ארץ[29] כונן שמים בתבונה ושמים וארץ הם רוחניות וגשמיות שהם דרך כלל דומם וצומח

And the explanation: it is written, "With Chochmah He founded the earth; He established the heavens with Tevunah (understanding)." Heaven and earth are spirituality and physicality, which are, in general, the inanimate and the vegetative.

> Proverbs 3:19 says the earth was founded with Chochmah (wisdom) and the heavens established with Tevunah (understanding, i.e., Binah). Heaven and earth stand for the spiritual and the physical — broadly, the vegetative and the inanimate.

כי הדומם הוא הגשם היותר אחרון והצומח יש בו איזה רוחניו' [רוחניות] ולמעלה היינו זו"נ [זעיר אנפין ונוקבא] שהמדות נק' צומח שיש בהן קטנות וגדלות אבל האותיות הם בחי' דומם שאין בהם גידול כו'.

For the inanimate is the very last [degree of] physicality, while the vegetative has some spirituality in it. And above, this is Z'eir Anpin and Nukva: the emotive attributes are called "vegetative," for they have smallness and greatness, but the letters are the level of the inanimate, which has no growth, etc.

> The inanimate is the most physical; the vegetative has a measure of spirit, since it lives and grows. Above, in the Sefiros, this is Z'eir Anpin and Nukva: the emotions are "vegetative" since they grow from small to large, while the letters (speech, Malchus) are "inanimate," fixed and without growth.

11 והנה שמים עם היותם נעלים במדרגה הוא כוננם בתבונה שלמטה מהחכמה ובחכמה יסד ארץ[30] שלמטה במדרגה משמים. ולכאורה נהפוך הוא.

Now the heavens, although they are exalted in level, He established with Tevunah, which is below Chochmah; and with Chochmah He founded the earth, which is lower in level than the heavens. Seemingly, it should be the reverse!

> The puzzle: the heavens are higher, yet they were made with Tevunah, which is below Chochmah, while the lower earth was made with the higher Chochmah. One would expect the reverse.

אבל הענין מטעם הנ"ל כי היא הנותנת שבחי' המדות מקבלים מהבינה שמהתבוננות מתפעל והוא בחי' חי וצומח משא"כ החכמה היא למעלה מערך זה

But the matter is for the reason stated above; this is exactly what dictates it: the level of the emotive attributes receives from Binah, for from contemplation one is stirred, and this is the level of the animal and the vegetative; whereas Chochmah is above this category.

> The answer follows the principle already stated: the emotions come from Binah, since contemplating an idea stirs feeling; this is a gradual, adjacent relationship, the "animal and vegetative" kind. Chochmah is beyond that kind of relationship altogether.

אבל בה יסד ארץ משום דנתחב"ס [דנעוץ תחלתן בסופן] כו' ולכן הי' [היה] גוף האדם מתחלה דומם דוקא ולא כשאר בע"ח [בעלי חיים] שנתהווה גופם בבחי' צומח מתחלתם ולא הי' [היה] דומם

Yet with it He founded the earth, because "their beginning is wedged in their end," etc. And therefore the body of man was at first specifically inanimate, and not like the other animals, whose bodies came into being on the level of the vegetative from their very beginning and were not inanimate.

> Precisely because Chochmah is so high, it can found the lowest, for "their beginning is wedged in their end." That is why man's body began as inanimate, unlike the animals, whose bodies were vegetative from the outset.

משא"כ אדה"ר [אדם הראשון] דכתיב בי' [ביה] גלמי ראו עיניך[31] בחי' גולם ודומם ואח"כ ויפח[32] כו' לפי שנשמתו מבחי' ח"ע [חכמה עילאה] ובחכמה יסד ארץ.

Not so Adam, the first man, of whom it is written, "Your eyes saw my unformed mass" — the level of an unformed mass and of the inanimate — and afterward "He blew…," because his soul is from the level of supernal Chochmah, and "with Chochmah He founded the earth."

> Adam's body began as a golem, lifeless and inanimate, before G-d breathed life into it, because his soul derives from supernal Chochmah — and it is Chochmah that founds the "earth," the inanimate.

SECTION 5 • ¶12

Two Names for man's formation

12 ובזה יובן מ"ש בבריאת האדם וייצר ה' אלקים בב' שמות כי להיות התחברות נפשו וגופו מדבר ודומם הרחוקים זמ"ז [זה מזה] בערך יותר מריחוק הגוף מהנפש שבשאר כל הבע"ח [הבעלי חיים] כנ"ל שצומח וחי סמוכים יחד

With this we will understand what is written of the creation of man, "And Havayah Elokim formed," with two Names: since it is the joining of his soul and his body — speaking and inanimate — which are farther apart from each other in rank than the body is from the soul in all the other animals, for, as said above, the vegetative and the animal are adjacent to each other;

> This explains why the verse about man's formation uses two divine Names, Havayah and Elokim. Man's soul (speaking) and body (inanimate) are much farther apart than an animal's soul and body, which belong to adjacent levels.

משא"כ הדומם עם המדבר שרחוקים זמ"ז [זה מזה] מהקצה אל הקצה ולכן כדי שיתחברו יחד הוא ע"י ב' שמות:[33]

whereas the inanimate and the speaking are distant from each other, from one extreme to the other. Therefore, in order that they be joined together, it is through two Names.

> Speaking and inanimate stand at opposite extremes, so joining them requires two Names working together; the maamar that follows says (its paragraph 18) that through these two Names Chochmah is joined with Malchus.

IN ONE'S AVODAH

Man's body was taken from the lowest matter so that he can raise the whole world with it: when the bread he eats and the clothing he wears serve a person who uses his knowledge (daas) to serve G-d, the sparks that fell into the inanimate, vegetative and animal realms are elevated with him. That is why he is called medaber, the one who "leads" all creatures, raising them through his service.

QUESTIONS FOR DISCUSSION

1. Why could an animal's body and soul come forth from the earth together, while man's body had to be formed first as lifeless dust?
2. How does the jack that lifts a wall from its lowest beam explain why man's body is inanimate rather than vegetative?
3. What do the four letters of the Name Havayah show about which soul can be joined to which body?
4. Why were the heavens established with Tevunah and the earth founded with Chochmah, when the heavens are the higher of the two?
5. Why did the formation of man require two Names, "Havayah Elokim"?

FOR CHILDREN · AGES 9–13

For the children at the table

Lifting the world from the bottom

THE BIG IDEA

Adam's body began as plain dust because the highest soul joins the lowest level, and starting from the very bottom it lifts up the whole world.

When G-d spoke, the earth and the waters brought forth plants, animals and fish, each one complete, its body and its life together. Man was made differently. First G-d gathered dust and shaped a body with no life in it, and only afterward "He blew into his nostrils the breath of life." Why should the choicest of all creatures begin lower than an animal? The world has four levels: the inanimate, like dust and stones, which do not grow; plants, which grow; animals, which also have a soul; and the speaking one, a person, whose soul can think and understand. An animal's body is on the plant level, right next to its soul, so both came into being at once. But a person's soul is the highest, and the highest joins the lowest. A person is the purpose of creation: when the bread we eat and the clothes we wear help us serve G-d, their hidden sparks of holiness rise with us. So a person is called medaber, "the speaking one," which also means "the leader." The verse uses two of G-d's Names, because joining the highest soul to the lowest body needs both.

THE MASHAL

To raise the walls of a house with a jack, you must begin with the lowest beam; then everything above it rises too. If you began in the middle of the wall, the lower parts would stay where they are. So a person's soul was placed in a body made of dust, the lowest level of all, so that in lifting it up, it lifts everything above it as well.

QUESTIONS FOR THE SHABBOS TABLE

1. Why did the highest soul of all need a body made from the lowest thing, plain dust?
2. How is lifting a wall from its lowest beam like what a person's soul does in the world?
3. What is one thing you eat, wear or use this week that you can use to serve G-d, so that it is lifted up too?

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SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 **להבין הטעם שנשתנה יצירת גוף האדם**

Another transcript of this same discourse, printed from a copyist's manuscript proofread in the Tzemach Tzedek's handwriting; according to the note it explains these matters at length.

KEHOT'S NOTE

הנחה אחרת בס' מאמרי אדה"ז פרשיות ע' טו. בהתחלה: וייצר ה' אלקים [נדפס מכת"י מעתיק מוגה בגוכתי"ק כ"ק הצ"צ] מבאר הענינים בארוכה. ראה לעיל בציונים והערות לכ"ק אדמו"ר זי"ע. המאמר עם הגהות באוה"ת בראשית כרך ו תתרנא, א (מלקו"ת לג"פ כג, ד). חלק מהמאמר נמצא גם בסה"מ תרל"ג ע' רעא. בד"ה כל שמעשיו מרובים תרנ"ג ע' רכ ואילך. בסה"מ תרנ"ד ע' רנו ואילך. קונטרס ומעין מאמר טו. ראה ד"ה ויגש אליו יהודה תרס"ח (בהמשך תרס"ו ע' תצד). המאמר נמצא בגוכתי"ק כ"ק הצ"צ משנת תקע"א-ב. ד"ה זה נזכר לקמן מד, א. לקו"ת ראה לא, א. ביאוה"ז להצ"צ כרך א ע' תכג.

2 **הצומח — ע"י מאמר ה'**

There the Rebbe Rashab adds here: "and therefore their body and soul were created as one."

KEHOT'S NOTE

בתרס"ו שם נוסף: "ולכן נברא גופם ונפשם כא'".

3 **תדשא הארץ דשא . . עץ עושה פרי . . ויהי כן**

The command on the third day by which the earth brought forth grasses and fruit trees. The Alter Rebbe cites it to show that plants arose, fully formed, by G-d's word.

Genesis 1:11 בראשית א:י"א

וַיֹּאמֶר אֱלֹקִים תַּדְשֵׁא הָאָרֶץ דֶּשֶׁא עֵשֶׂב מַזְרִיעַ זֶרַע עֵץ פְּרִי עֹשֶׂה פְּרִי לְמִינוֹ אֲשֶׁר זַרְעוֹ־בוֹ עַל־הָאָרֶץ וַיְהִי־כֵן:

And G-d said: 'Let the earth put forth grass, herb yielding seed, and fruit-tree bearing fruit after its kind, wherein is the seed thereof, upon the earth.' And it was so.

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KEHOT'S NOTE

בראשית א, יא. א, כד. א, כ. — בסדר זה הובא גם בספר המאמרים ת"ש ע' 61, ומציין ע"ז כ"ק אדמו"ר זי"ע שם בהערה וי"ל דשינה סדר הפסוקים, כדי לסמוך מעשה ארץ ולי"ז עכ"ל.

4 **ישרצו המים שרץ נפש חיה**

The command on the fifth day by which the waters brought forth fish and other living creatures. It shows that animal life, too, arose complete from its element at G-d's word.

Genesis 1:20 בראשית א:כ'

וַיֹּאמֶר אֱלֹקִים יִשְׁרְצוּ הַמַּיִם שֶׁרֶץ נֶפֶשׁ חַיָּה וְעוֹף יְעוֹפֵף עַל־הָאָרֶץ עַל־פְּנֵי רְקִיעַ הַשָּׁמָיִם:

And G-d said: 'Let the waters swarm with swarms of living creatures, and let fowl fly above the earth in the open firmament of heaven.'

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PARAGRAPH 2

5 The waters brought forth swarms of living creatures, the fish, likewise complete with their life.

Genesis 1:20 בראשית א:כ'

וַיֹּאמֶר אֱלֹקִים יִשְׁרְצוּ הַמַּיִם שֶׁרֶץ נֶפֶשׁ חַיָּה וְעוֹף יְעוֹפֵף עַל־הָאָרֶץ עַל־פְּנֵי רְקִיעַ הַשָּׁמָיִם:

And G-d said: 'Let the waters swarm with swarms of living creatures, and let fowl fly above the earth in the open firmament of heaven.'

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6 **תוצא הארץ**

"Let the earth bring forth living creatures after their kind." The land animals came forth from the earth alive, body and soul at once.

Genesis 1:24 בראשית א:כ"ד

וַיֹּאמֶר אֱלֹקִים תּוֹצֵא הָאָרֶץ נֶפֶשׁ חַיָּה לְמִינָהּ בְּהֵמָה וָרֶמֶשׂ וְחַיְתוֹ־אֶרֶץ לְמִינָהּ וַיְהִי־כֵן:

And G-d said: 'Let the earth bring forth the living creature after its kind, cattle, and creeping thing, and beast of the earth after its kind.' And it was so.

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7 **והוא צוה ונבראו**

The psalmist calls on the heavens, the angels and all the hosts above to praise G-d's Name, "for He commanded, and they were created." The maamar borrows the words to say that the creatures came into being at His command just as they are.

Psalms 148:5 תהילים קמ"ח:ה'

יְהַלְלוּ אֶת־שֵׁם ה' כִּי הוּא צִוָּה וְנִבְרָאוּ:

Let them praise the name of the L-RD; For He commanded, and they were created.

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8 **וכמארז"ל בקומתן נבראו**

The Talmud states that all the works of creation were created in their full stature. The Alter Rebbe uses this to show that plants and animals came into being in their final form.

Rosh Hashanah 11a ראש השנה י"א א

Chullin 60a:9–10 חולין ס' א:ט'-י'

מסייע ליה לרי יהושע בן לוי דאמר ריב"ל כל מעשה בראשית בקומתן נבראו בדעתן נבראו בצביונם נבראו שנאמר (בראשית ב, א) ויכולו השמים והארץ וכל צבאם אל תקרי צבאם אלא צביונם דרש רבי חנינא בר פפא (תהלים קד, לא) יהי כבוד ה' לעולם ישמח ה' במעשיו פסוק זה שר העולם אמרו בשעה שאמר הקב"ה (בראשית א, יב) למינהו באילנות נשאו דשאים קל וחומר בעצמן

Wikisource Talmud Bavli (CC-BY-SA)

KEHOT'S NOTE

ראה ר"ה יא, א. חולין ס, א. בתרס"ו שם ע' תצה מוסיף "מפני שהכל נברא במאמר וכפי שבא הציווי בהמאמר באופן בריאת הנברא כן נתהווה מהמאמר כוי".

PARAGRAPH 3

9 וייצר ה' אלקים את האדם

"And Havayah Elokim formed the man of dust from the ground, and blew into his nostrils the breath of life." The Torah tells of man's formation in two steps: first the body, then the soul.

Genesis 2:7 בראשית ב':ז'

וַיִּיצֶר ה' אֱלֹקִים אֶת־הָאָדָם עָפָר מִן־הָאֲדָמָה וַיִּפַּח בְּאַפָּיו נִשְׁמַת חַיִּים וַיְהִי הָאָדָם לְנֶפֶשׁ חַיָּה׃

Then the L-RD G-d formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.

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KEHOT'S NOTE

בראשית ב, ז.

10 שעה ראשונה צבר עפרו

The Talmud lists the hours of Adam's first day: in the first his dust was gathered, in the second he was made a golem, and so on. It shows that his body existed for a time without a soul.

Sanhedrin 38b:2 סנהדרין ל"ח ב:ב'

אָמַר רַבִּי יוֹחָנָן בַּר חֲנִינָא: שְׁתִּים עֶשְׂרֵה שָׁעוֹת הָוֵי הַיּוֹם. שָׁעָה רִאשׁוֹנָה – הוּצְבַּר עֲפָרוֹ, שְׁנִיָּה – נַעֲשָׂה גּוֹלֶם, שְׁלִישִׁית – נִמְתְּחוּ אֵבָרָיו, רְבִיעִית – נְזְרְקָה בּוֹ נְשָׁמָה, חֲמִישִׁית – עָמַד עַל רַגְלָיו, שִׁשִּׁית – קָרָא שֵׁמוֹת, שְׁבִיעִית – נִזְדַּוְּוגָה לוֹ חַוָּה, שְׁמִינִית – עָלוּ לַמִּטָּה שְׁנַיִם וְיָרְדוּ אַרְבָּעָה, תְּשִׁיעִית – נִצְטַוָּה שֶׁלֹּא לֶאֱכוֹל מִן הָאִילָן, עֲשִׂירִית – סָרַח, אַחַת עֶשְׂרֵה – נִידוֹן, שְׁתֵּים עֶשְׂרֵה – נִטְרַד וְהָלַךְ לוֹ, שֶׁנֶּאֱמַר: "אָדָם בִּיקָר בַּל יָלִין".

William Davidson, Vocalized Aramaic (CC-BY-NC)

KEHOT'S NOTE

סנהדרין לח, ב.

11 גלמי ראו עיניך

David says to G-d, "Your eyes saw my unformed mass": while his body was still unformed, it lay open before G-d. The Midrash (Bereshit Rabbah 8:1) reads the verse of Adam, created as a golem that lay from one end of the world to the other; the maamar uses it for Adam's lifeless stage before the soul entered.

Psalms 139:16 תהילים קל"ט:ט"ז

גָּלְמִי רָאוּ עֵינֶיךָ וְעַל־סִפְרְךָ כֻּלָּם יִכָּתֵבוּ יָמִים יָצָרוּ וְלוֹ אֶחָד בָּהֶם׃

Thine eyes did see mine unformed substance, And in Thy book they were all written— Even the days that were fashioned, When as yet there was none of them.

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KEHOT'S NOTE

תהלים קלט, טז. בתרס"ו שם ע' תצה מוסיף "גולם הי' מוטל אדה"ר מסוף העולם ועד סופו כוי". וראה בקונטרס ומעיין מאמר טו פרק א.

PARAGRAPH 4

12 שהרי הגוף שלו נמוך במדרגה

There the Rebbe Rashab notes that although Torah Ohr explains that man's body is lower than the animals' (vegetative) bodies, since it is inanimate, still, as regards the soul, the speaking soul is far higher than the animal and vegetative souls.

KEHOT'S NOTE

בד"ה סמכוני תר"ס ע' פד "הגם שבתו"א מבואר שגוף האדם למטה במדרי' מגופי הבע"ח שהן מבחי' צומח וגוף האדם הוא דומם כו' מ"מ הרי מצד הנפש הרי הנפש המדברת הוא גבוה הרבה מנפש החי ונפש הצומחת כוי" ע"ש.

13

Man's body was lifeless until G-d breathed the soul into it; this is the "lowliness" of his bodily origin.

Genesis 2:7 בראשית ב':ז'

וַיִּיצֶר ה' אֱלֹקִים אֶת־הָאָדָם עָפָר מִן־הָאֲדָמָה וַיִּפַּח בְּאַפָּיו נִשְׁמַת חַיִּים וַיְהִי הָאָדָם לְנֶפֶשׁ חַיָּה׃

Then the L-RD G-d formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.

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14 בבחינת — עד שאח"כ ויפח באפיו כו'

There the Rebbe Rashab adds that man's body was not created by an utterance as other creatures were: "Let us make man" is not a command like "Let there be light" but a description of how man would come to be.

Genesis 2:4 בראשית ב':ד'

אֵלֶּה תוֹלְדוֹת הַשָּׁמַיִם וְהָאָרֶץ בְּהִבָּרְאָם בְּיוֹם עֲשׂוֹת ה' אֱלֹקִים אֶרֶץ וְשָׁמָיִם׃

These are the generations of the heaven and of the earth when they were created, in the day that the L-RD G-d made earth and heaven.

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KEHOT'S NOTE

בראשית ב, ד. בתרס"ו שם מוסיף "הרי שגופו לא נברא במאמר כמו גופות שארי הנבראים, ומ"ש נעשה אדם הרי לא נאמר יהי' אדם כמו יהי אור יהי רקיע או כמו תוצא הארץ כו', כ"א הוא כמו סיפור דברים שיהי' התהוות האדם באופן כך וכך כו' ונברא גופו עפר מן האדמה ולא הי' בו נפש החיונית כ"א נעשה מן העפר והי' גולם בלי שום חיות ואח"כ ויפח באפיו נשמת חיים כו' שזהו בחי' שפלות אל האדם לגבי שארי בע"ח, ומובן מזה שגופו הוא למטה במדריגה מגופות הבע"ח, דהרי גוף האדם הוא בבחי' דומם שהרי נעשה מעפר כנ"ל וגופי הבע"ח מאחר שנבראו יחד עם נפשם צ"ל שהם בערך זל"ז דאל"כ איך יתהווה יחד". וראה שם בארוכה. ראה במאמרי אדה"ז פרשיות ע' טז.

15 מובחר בנבראים

A variant reading: "הנבראים" in place of "בנבראים," i.e., "the choicest of the creatures"; the sense is unchanged.

KEHOT'S NOTE

בהגהת ר' אשר: הנבראים.

בֵּין הֶאָרַת וְהַמְשָׁכַת אוֹר־אֵין־סוֹף בָּרוּךְ־הוּא, שֶׁהוּא פְּנִימִיּוּת רְצוֹנוֹ יִתְבָּרַךְ בְּלִי הֶסְתֵּר פָּנִים ...

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KEHOT'S NOTE

ע' בד"ה חביב אדם בספר המאמרים תש"ג ע' 162. ראה תניא פל"ח.

18 **שו"ה הם — ועשבים**

There it adds that the vegetative corresponds to the Vav of the Name Havayah, for the emotive attributes grow from smallness to greatness.

KEHOT'S NOTE

בתרנ"ד שם "נגד וא"ו דשם הוי' שהמדות צומחין מקטנות לגדלות כוי".

19 **שו"ה הם — החי' הרוחני'**

There it adds that the animal corresponds to the first Hei of the Name Havayah, Binah, which is the level of "life," as said of Chavah, "the mother of all life."

KEHOT'S NOTE

בתרנ"ד שם: "נגד אות ה' ראשונה דשם הוי' דבינה הוא בחי' חי כמ"ש בחוה אם כל חי" ע"ש עוד.

20 **שו"ה הוי"ה — שאין לו גידול**

There it adds that the inanimate corresponds to the final Hei of the Name Havayah, like the letters, which are "inanimate."

KEHOT'S NOTE

בתרנ"ד ע' רנז נוסף "והוא נגד ה' אחרונה דשם הוי', וכמו אותיות שהן דוממין כוי".

PARAGRAPH 5

21 **הגוף שבו הוא בחי' צומח**

This point, that the animal's body belongs to the vegetative level, is mentioned there.

KEHOT'S NOTE

נזכר בהמשך תער"ב סעי' קמה.

22 **אבל הם סמוכים זה לזה**

A parallel discussion in the Tzemach Tzedek's Or HaTorah, to which the note points.

KEHOT'S NOTE

ראה לקו"ת קרח נב, ג. אוה"ת יתרו ע' א'יב.

PARAGRAPH 6

23 **ולכן — עם הגוף כאחד**

There the Rebbe Rashab adds that the angels, too, have body and soul comparable to each other, like the vegetative and animal, whereas in man the soul is the highest level (speaking) and the body the lowest (inanimate), so they are far apart.

KEHOT'S NOTE

בסה"מ תרנ"ד שם "וכמו בצומח וחי גופם ונפשם בערך זל"ז ולכן יצאו כאחד ממאמר א', כמו"כ מלאכים גופם ונפשם בערך זל"ז . . משא"כ באדם גופו ונפשו רחוקים זמ"ז, דהנפש הוא בחי' היותר עליונה מדבר דוקא והגוף הוא דומם בחי' היותר תחתונה".

16 **אחור וקדם**

David says to G-d, "Behind and before You formed me" (plainly, You hem me in on every side). The Midrash reads it of Adam, made last of the creatures and yet first; the maamar cites it for man's double standing: lowest by his body, highest by his soul.

Psalms 139:5 תהילים קל"ט:ה

אָחוֹר וָקֶדֶם צַרְתָּנִי וַתָּשֶׁת עָלַי כַּפֶּכָה:

Thou hast hemmed me in behind and before, And laid Thy hand upon me.

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Bereshit Rabbah 8:1 בראשית רבה ח':א

ויאמר אלקים נעשה אדם בצלמנו כדמותנו. רבי יוחנן פתח: (תהלים קלט): אחור וקדם צרתני וגו' אמר רבי יוחנן: אם זכה אדם, אוכל שני עולמות, שנאמר: אחור וקדם צרתני, ואם לאו הוא בא ליתן דין וחשבון, שנאמר (שם): ותשת עלי כפכה. אמר רבי ירמיה בן אלעזר: בשעה שברא הקדוש ברוך הוא את אדם הראשון, אנדרוגינוס בראו, הדא הוא דכתיב: זכר ונקבה בראם. אמר רבי שמואל בר נחמן: בשעה שברא הקב"ה את אדם הראשון, דיו פרצופים בראו ונסרו ועשאו גביים, גב לכאן וגב לכאן. איתיבון ליה, והכתיב: ויקח אחת מצלעותיו?! אמר להון: ...

"And G-d said: Let us make Man in our image, in our likeness, and let them dominate over the fish of the sea, and over the birds of the heavens, and over the animals, and over all the earth, and over every crawling creature that crawls upon the earth" (Genesis 1:26). "And G-d said: Let us make Man in our image, in our likeness." Rabbi Yoḥanan began: "Back and front [aḥor vakedem], You shaped me..." (Psalms 139:5) - Rabbi Yoḥanan said: If a person merits, he partakes of two worlds, ...

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KEHOT'S NOTE

תהלים קלט, ה. וראה ב"ר פ"ח א'. ראה באוה"ת כרך ו תתרנא, ב. בתרס"ו שם "דמצד הגוף הוא אחור למע"ב ולמטה מכולם כוי', ומצד הנשמה הוא קדם למע"ב שקדום לכולם כוי' הרי' דנפש וגוף האדם ה"ה רחוקים ומובדלים זמ"ז לגמרי דנפשו הוא בתכלית העילוי ומצד גופו הוא שפל במדריגה מכולם כוי', ובכדי שיתחברו שני דברים רחוקים כאלו על זה אמר ויפח באפיו נשמת חיים דהיינו דבכדי שנפש האדם שהיא בצלם אלקים יבוא ויתלבש בגוף חומרי השפל במדריגה בתכלית כוי מוכרח להיות ע"י מדריגה גבוה ביותר וזהו"ע הנפיחה בכח דמאן דנפח מתוכו ופנימיותו נפח מבחי' פנימיות ועצמות אוא"ס, דהיינו מבחי' שרשו ומקורו. . ." ע"ש עוד.

17 **ד' בחי' דצח"ם**

A discourse that also treats the four levels of inanimate, vegetative, animal and speaking.

Tanya, Likkutei Amarim 38:7-8 תניא, חלק ראשון; ליקוטי אמרים ל"ח:ז'-ח'

וְדֶרֶךְ כְּלָל, נֶחְלָקוֹת לְאַרְבַּע מַדְרֵגוֹת: דּוֹמֵם, צוֹמֵחַ, חַי, מְדַבֵּר כְּנֶגֶד ד' אוֹתִיּוֹת שֵׁם הֲוָי"ה בָּרוּךְ־הוּא, שֶׁמַּמָּנּוּ מוּשְׁפָּעִים. וּכְמוֹ שֶׁאֵין עֵרֶךְ וְדִמְיוֹן הָאָדָם וְהַמְשָׁכַת הַחַיּוּת שֶׁבְּדוֹמֵם וְצוֹמֵחַ, לְהָאָדָם וְהַמְשָׁכַת הַחַיּוּת הַמְלוּבֶּשֶׁת בְּחַי וּמְדַבֵּר, אַף שֶׁבְּכוּלָּן אוֹר אֶחָד שָׁוֶה בְּבְחִינַת הֶסְתֵּר פָּנִים, וּמְלוּבָּשׁ בִּלְבוּשׁ אֶחָד בְּכוּלָּן שֶׁהוּא לְבוּשׁ נוֹגַהּ, כָּךְ, אֵין עֵרֶךְ וְדִמְיוֹן כְּלָל

flame is bound to a coal." The Alter Rebbe uses it for the bond between the highest level and the lowest.

Sefer Yetzirah 1:7 ספר יצירה א:ז

עשר ספירות בלי מה נעוץ סופן בתחלתן ותחלתן בסופן כשלהבת קשורה בגחלת שאדון יחיד ואין לו שני ולפני אחד מה אתה סופר:

The decade of existence out of nothing has its end linked to its beginning and its beginning linked to its end, just as the flame is wedded to the live coal; because the L-rd is one and there is not a second one, and before one what wilt thou count?

Sefer Yetzirah, Warsaw 1884 (Public Domain) • Sefer Yezirah, trans. by Isidor Kalisch. New York, 1877 (Public Domain)

PARAGRAPH 7

24 דהאדם הוא תכלית הבריאה

Rabbi Yehudah says there that G-d created man above all things, as it is written, "I made the earth and created man upon it" (Isaiah 45:12): the earth was made for man's sake, for he is what sustains the world. The Kehot note cites it for the principle that man is the purpose of creation.

Zohar I, 205b זח"א רה,

KEHOT'S NOTE

ראה זח"א רה, ב. וראה גם מו"נ ח"ג פי"ג. האמונות והדיעות לרס"ג מאמר ד' פי"א. ובארוכה באוה"ת פ' בלק ע' איכח ושם מציין לעבודת הקודש חלק התכלית פ"א ופרק כג ופרק סג. וראה גם סה"מ תש"ח ע' 136.

PARAGRAPH 8

25 ועד"מ כשצריכים להגבי' . . הנקרא ליוועי"ר

The analogy is brought there in the name of the Maggid: "When the lowest beam of a building is raised, the whole building is raised."

KEHOT'S NOTE

במאמרי אדה"ז ענינים ע' תה ובאוה"ת ענינים ע' שכו מביא זה בשם המגיד זי"ל וז"ל: "כשמגביהין עץ התחתון מהבנין אזי נתעלה כל הבנין כולו". ראה גם בספר השיחות תנש"א כרך ב ע' 758 הערה 80.

26 ידבר עמים

In this psalm the sons of Korach praise G-d, who "subdues peoples under us" (the plain sense of yadber). The maamar reads yadber as "leads," a term of leadership, and so explains medaber, the "speaking" being: man is the one who leads all creation, raising it through his service.

Psalms 47:4 תהילים מ"ז:ד'

יַדְבֵּר עַמִּים תַּחְתֵּינוּ וּלְאֻמִּים תַּחַת רַגְלֵינוּ:

He subdueth peoples under us, and nations under our feet.

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KEHOT'S NOTE

תהלים מז, ד. ראה גם לקמן נו, א. סח, ב. פב. ג.

PARAGRAPH 9

27 כי נעוץ תחלתן בסופן

At this point that discourse refers to the passage below (4c, the continuation of this discourse) explaining that from Chochmah downward is a chain of cause and effect.

KEHOT'S NOTE

בסה"מ תרל"ג ע' רעג ובסה"מ תרנ"ג ע' רכב מציינים כאן למה שנתבאר לקמן ד, ג כי מחכמה ולמטה הוא בחי' השתלשלות.

28 נעוץ תחלתן בסופן

"Ten Sefiros without substance: their end is wedged in their beginning and their beginning in their end, as a

PARAGRAPH 10

29 דכתיב בחכמה יסד ארץ

King Shlomo praises the wisdom of creation: "Havayah founded the earth with wisdom (Chochmah); He established the heavens with understanding (Tevunah)." The maamar reads Chochmah and Tevunah as the Sefiros, and earth and heaven as the inanimate and the vegetative.

Proverbs 3:19 משלי ג:י"ט

ה' בְּחָכְמָה יָסַד־אָרֶץ כּוֹנֵן שָׁמַיִם בִּתְבוּנָה:

The L-RD by wisdom founded the earth; By understanding He established the heavens.

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KEHOT'S NOTE

משלי ג, יט.

PARAGRAPH 11

30 ובחכמה יסד ארץ

The earth, the lowest, is founded with Chochmah, the highest; the heavens with Tevunah.

Proverbs 3:19 משלי ג:י"ט

ה' בְּחָכְמָה יָסַד־אָרֶץ כּוֹנֵן שָׁמַיִם בִּתְבוּנָה:

The L-RD by wisdom founded the earth; By understanding He established the heavens.

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31 גלמי ראו עיניך

Read as Adam's lifeless, unformed stage before the soul was breathed into him.

Psalms 139:16 תהילים קל"ט:ט"ז

גָּלְמִי רָאוּ עֵינֶיךָ וְעַל־סִפְרְךָ כֻּלָּם יִכָּתֵבוּ יָמִים יָצָרוּ וְלוֹ אֶחָד בָּהֶם:

Thine eyes did see mine unformed substance, And in Thy book they were all written— Even the days that were fashioned, When as yet there was none of them.

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32 ויפח

The soul was breathed into Adam only after his body was

formed.

Genesis 2:7 בראשית ב׳:ז׳

וַיִּיצֶר ה׳ אֱלֹקִים אֶת־הָאָדָם עָפָר מִן־הָאֲדָמָה וַיִּפַּח בְּאַפָּיו נִשְׁמַת חַיִּים וַיְהִי הָאָדָם לְנֶפֶשׁ חַיָּה׃

Then the L-RD G-d formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.

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PARAGRAPH 12

33 **וייצר ה׳ אלקים**

The verse on man's formation uses both Names, Havayah and Elokim; the Alter Rebbe reads the double Name as the force needed to join soul and body.

Genesis 2:7 בראשית ב׳:ז׳

וַיִּיצֶר ה׳ אֱלֹקִים אֶת־הָאָדָם עָפָר מִן־הָאֲדָמָה וַיִּפַּח בְּאַפָּיו נִשְׁמַת חַיִּים וַיְהִי הָאָדָם לְנֶפֶשׁ חַיָּה׃

Then the L-RD G-d formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.

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THE CHASSIDISHE PARSHA

About this edition

This edition contains the Hebrew text, the English translation, our explanations, and the notes.

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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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מוקדש לכבוד הגאון המקובל רבי לוי יצחק שניאורסאהן זצ"ל

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