

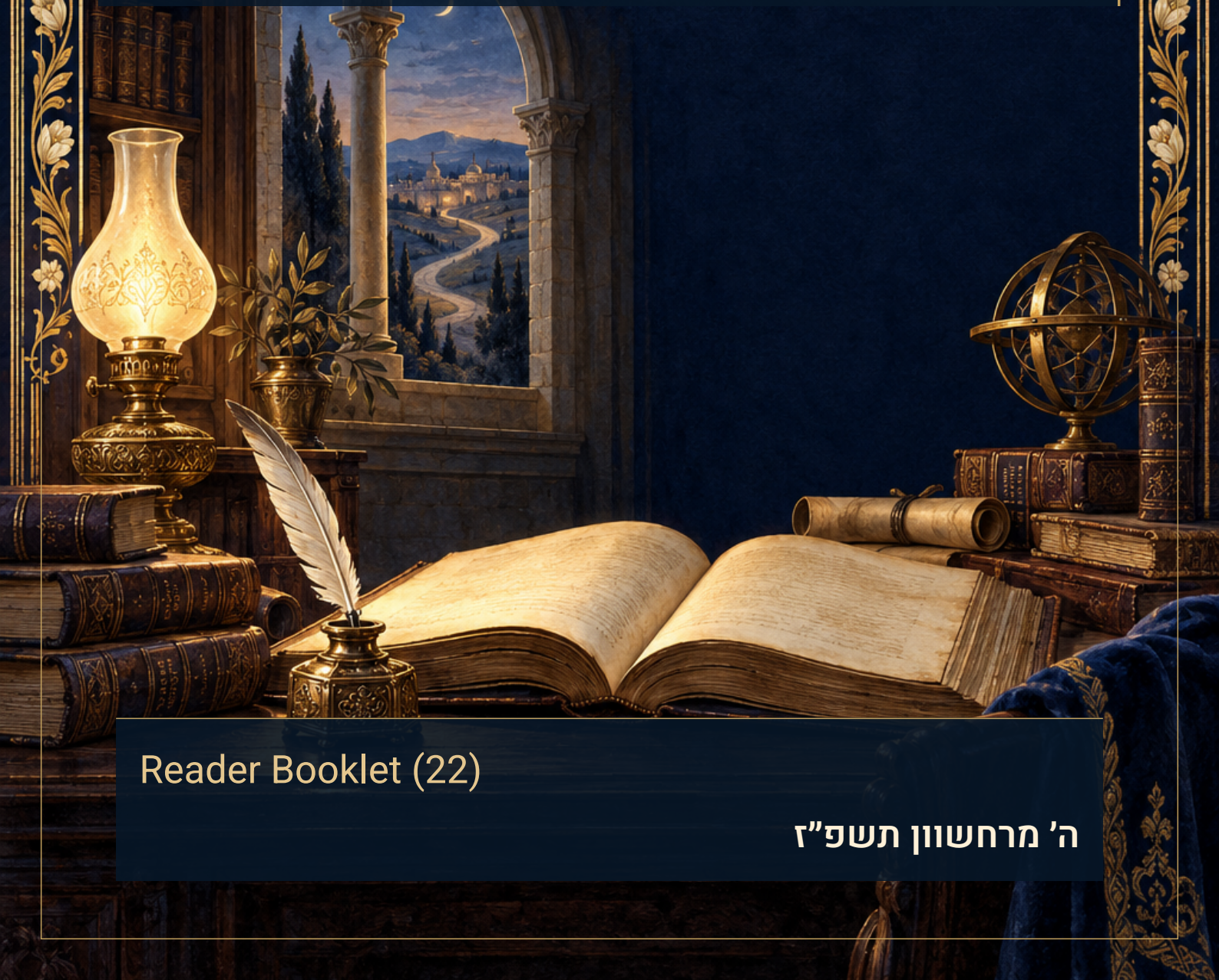
Beit Midrash YeshivahAI

Daily Tanya Study

New Souls

From future births
to newness in the soul
and the Alter Rebbe

Following Tanya, Iggeres HaKodesh 26



Reader Booklet (22)

ה' מרחשוון תשפ"ז

Opening: What Can Be New in a Soul?

A surprising image appears in Tanya's halachic discussion: a woman giving birth every day in the future. The Alter Rebbe explains that the laws of childbirth will still require study. But where will those children's souls come from?

The Sages say: "The son of David will not come until all the souls in Guf are exhausted." Guf is the treasury of souls. If it must empty before Mashiach, how can births follow? Tosafos ask this and propose a new treasury and new souls. The answer resolves the treasury problem, then raises another: does "new" mean newly created, a first personal life, or a quality not previously revealed?

The Alter Rebbe is also called "new." Our Rebbeim describe his soul's level, revelation within a body, and the vitality drawn into the world through him. The Rebbe refers to Likkutei Torah's account of new souls. What does the reference explain about his description, and how does his appearance now connect with future revelation?

We will see how first entry can follow inclusion in Adam, and how descent to rectify the world differs from falling through a blemish. Another surprise awaits: new souls are crowns for souls that already lived and served. A crown adds elevation to an existing recipient. Newness thus also concerns what a soul receives, beyond another person's birth.

With these distinctions, we return to the Alter Rebbe: what each description teaches, how his qualities combine, and the precise question about his connection to the future level. Established answers guide the study; the open point appears within its own discussion.

This is Reader Booklet (22) in the Daily Tanya Study series. Notes refer by chapter and printed page to the [English research booklet New Souls](#), based on the seventh Hebrew text.

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From Tanya's question to newness, and to the Alter Rebbe's soul

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1. The Exhausted Treasury and Future Births

We begin with Tanya's words. Discussing Torah law in the future, the Alter Rebbe writes:

"The impurity of a woman after childbirth will also have to be known... If a woman gives birth every day from a single union, nevertheless the law prohibiting relations during her impurity will not change."

In the explanation cited in the Rebbe's notes on the letter, "from a single union" emphasizes that one union between husband and wife can suffice for several births; each birth does not require another union. The research also discusses Rashi's account of daily birth. For our purpose, the shared assumption stands: children will be born in the future, and souls will enter their bodies.¹

This is Tosafos' question in Avodah Zarah 5a: the treasury's souls must be exhausted before the son of David comes, yet daily births are described in the messianic era. Their answer is a suggestion:

"Perhaps one may say that there will be a new Guf and new souls." "ש"מא י"ל גוף חדש ונשמות חדשות יהיו".²

Rashi explains that Guf is a treasury of souls. A "new Guf" in the answer therefore means a new treasury from which further souls can be drawn.

The distinction is simple: the end of the treasury discussed by the Sages need not end every possibility of drawing down souls. That resolves the difficulty. Tosafos retain "perhaps" and do not specify the level of the souls in the new treasury. Where

1. [Research, ch. 1, p. 3](#) - 1. The Starting Point in Tanya.

2. [Research, ch. 2, p. 5](#) - 2. Tosafos' Question and Answer.

souls could come from has an answer; what kind of souls they are invites further study.

We need not solve every mystery of the soul to understand this answer. But in the writings of Kabbalah and Chassidus, we must ask against which earlier state newness is measured. Is this the soul's first life as an individual? Has its manner of being drawn down changed? Or is a level revealed that was outside the earlier totality of souls?

2. Three Meanings of "New"

Begin with the most familiar meaning: **first personal entry**. A soul returning after an earlier life is reincarnated. In contrast, a soul that has never come as an individual person can be called new. Its newness concerns its personal history in this world.

First entry need not mean the beginning of the soul's entire existence. The Arizal's writings describe a totality of souls within Adam: many souls belonging to one whole before appearing as separate individuals. A soul can thus be included in that earlier whole without having lived its own individual life. When it enters a body as an independent person, its entry is a first.³

The second meaning is **renewal in the manner of being drawn down**. "Drawing down" describes vitality and a spiritual level coming from their source to a recipient. Here newness concerns how the soul comes into being and appears. Shaar HaGilgulim discusses coming into being "back to back" and its completion through a "face to face" drawing down. It distinguishes an incomplete initial formation from a drawing down that completes it. The description concerns the relationship between giver and recipient, not the direction of

3. [Research, ch. 4, p. 9](#) - First Personal Entry.

physical faces. The next chapter explains why completion allows the appearance to be called new.

The third meaning is **a level higher than the earlier totality**. Likkutei Torah describes future souls not included in Adam, whose source is the "inward dimension of Atik." This names an exalted Divine level described there as higher than the order of shattering and rectification. "Shattering and rectification" concern spiritual division and deficiency, and the work of returning things to holiness. The newness concerns the soul's source and level.⁴

The three meanings answer different questions. First entry tells us about personal history; a new drawing down, about manner of appearance; a new level, about source. They can coexist in one soul. Whenever we read "new soul," we therefore ask what exactly becomes new. The word then gives information instead of creating a contradiction every time we move between books. Try this with a sentence of the Rebbe Rashab in Hemshech 5672: souls included in Adam that have never yet been drawn down are also called new. What becomes new? Their individual appearance. What preceded it? Belonging to the totality of souls. Both are stated together, without cancelling each other. In every source, we can ask what "new" describes.

3. How Can "Included" and "Not Included" Fit Together?

Shaar HaGilgulim itself contains two apparently opposite statements. Introduction 7 discusses new souls not included in Adam; introduction 39 describes their presence before the sin and subsequent departure. Rabbi Shimon Aharon Agassi, author of Bnei Aharon, sets the statements side by side and explains them in two ways.

4. [Research, ch. 5, p. 13](#) - 5. Future New Souls in Chassidus: Souls and Crowns.

The first explanation draws on Shaar HaMitzvos, another work from the Arizal's writings. The souls were already in Adam, but their formation was "back to back." A "face to face" drawing down completes what was missing. For defining newness, the incomplete formation does not count as a complete appearance; they are therefore considered "as though" they had not been created or included. "They were in Adam" concerns earlier existence; non-inclusion is explained in relation to the complete appearance under discussion.⁵

Our analogy illustrates this possibility in language. A book exists in manuscript and later appears in print as a new book. Someone counting the author's writings says it already existed; someone counting published books says this is its first appearance. The analogy has a clear limit: printing changes the book's manner of appearance, whereas the source discusses completion in its coming into being itself. The analogy helps hold two expressions together; the meaning of formation must be learned from the source.

The second explanation concerns the manner of belonging. Bnei Aharon describes higher aspects that can be present in Adam as an addition, departing when there is a blemish, without being a "root and essential component" of the structure discussed. The addition's presence was real; the question is its status within the whole. "They were in him" can describe its presence, while "they were not included in him" concerns its not being part of that structure's fundamental composition. "Root" also has two uses here. "Root and essential component" asks how an aspect belongs to a whole. "The soul's root," meaning its source, asks from which level it comes. Knowing that an aspect is present as an addition does not itself establish

5. [Research, ch. 4, pp. 10-12](#) - Inclusion and Non-Inclusion: The Resolution Found.

every detail of its source. These questions must be connected carefully.

We therefore retain both explanations: incomplete formation and completion; addition and fundamental inclusion. The first also has conditions: if another entry and another sin preceded the later state, that past belongs to the soul's account. Ascent does not erase it. The explanation makes sense of the defined case in the source and shows in what sense inclusion and newness can coexist.

4. Descent for Refinement

"Refinement," *birur*, is separating good from what conceals it and elevating it to holiness. "Kelipos" names the forces concealing holiness. Sefer HaGilgulim's discussion of new souls includes parts embedded in kelipos, while the parts of Atzilus were not embedded there. Newness and descent into kelipos therefore need to be understood within one framework. Bnei Aharon explains that the decisive question is why the descent occurred.

Some descent is connected to sin and the kelipos' domination. In his interpretation, another descent is voluntary and for refinement: the soul descends to work where repair is needed. He also applies this distinction to the parts of new souls described in Sefer HaGilgulim. Being in a difficult place and working there do not alone prove a blemish in the one doing the work.⁶

Three questions can therefore be combined without being confused. Has the soul already lived as a person? Why did it descend there? What did it come to do? A description of refinement mainly answers the third. Personal history and the reason for descent require further details.

6. [Research, ch. 4, p. 12](#) - Descent for Refinement and Falling Because of Sin.

This gives a positive account of newness: a soul can bring a new quality into the world and work to rectify it. All such work need not arise from a personal deficiency. This is Bnei Aharon's interpretation of the sources' wording. Identifying a particular soul requires further examination; the tool already gained distinguishes the place of action from the descent's reason and purpose.

5. New Souls as a Crown

So far we have mainly asked about a soul entering a body. Likkutei Torah reveals another aspect: existing souls receive added elevation from the new souls. It says of the seventh millennium:

"These souls included in Adam will be crowned with those souls that are higher than themselves, each part with its corresponding part."⁷

An atarah is a crown. The description contains a soul receiving elevation and a higher aspect adding to it. New souls can therefore be discussed where the main subject is what is added to a soul that has already performed its service. Newness need not mean another person's birth on every occasion.

The same place in Likkutei Torah states that the new souls discussed were also created during the Six Days of Creation. Creation and revelation are thus two questions. When the recipient is crowned, the added aspect can be newly revealed within it even if created earlier. This does not necessarily mean another soul has just been born, or erase the recipient's history. A quality has been added that did not previously shine within it in that manner.

7. [Research, ch. 5, pp. 13-15](#) - 5. Future New Souls in Chassidus: Souls and Crowns.

In Hemshech 5672, the Rebbe Rashab proposes a comparison with the additional Shabbos soul. The person present before Shabbos is still there on Shabbos, yet receives additional vitality. The comparison helps explain how a higher addition acts within an existing recipient. The Rebbe Rashab presents it as a suggestion; it need not become identity in every detail. Our question now widens: future new souls may also relate to the elevation of existing souls. This does not cancel the births Tosafos discuss. It shows that the concept extends beyond how many children will be born. In one place we ask where a new person's soul comes from; in another, how someone who has already served receives a quality not previously revealed within him.

Keep the two participants in the crown description distinct: the receiving soul and the addition it receives. A new elevation does not retroactively make its entire history new. This distinction will also help when we turn to births and to the Alter Rebbe's soul.

6. Birth, Reincarnation, a Crown, and Different Future Times

Birth describes a person's appearance in a body. Reincarnation tells us about the soul's past and return. A returning soul can therefore arrive through birth: two details of one event. A crown describes another relationship, in which an existing soul receives added elevation. The phenomena can coexist, but each answers a different question.

"The future" also does not mean the same stage in every source. In Vayeitzei Yaakov 5726, the Rebbe distinguishes two times: first, births from a single union; later, birth not requiring

union with a male. Iggeres HaKodesh 26, discussing birth from one union and the mother's laws, belongs to the first time.⁸

Other sources explain shortened gestation through the world's refinement and the removal of concealment. The conditions in which the soul appears will change. But knowing those conditions does not alone determine the level of every soul born under them. A short pregnancy is not an identification of the soul's source.

Shaar HaGilgulim adds that after the Temple is built, souls will also return through actual reincarnation for mitzvos impossible to fulfill now, such as sacrifices. Alongside a possible new treasury, there is a route of returning souls. The stated time is after the Temple's building; the fact of birth does not assign it to either of the two periods.⁹

Read each time frame according to its own source. Atzilus, mentioned in one row, is a spiritual world characterized by unity with G-dliness.

Time or context	What is described	What remains separate
Beginning of the messianic era	Birth from one union and the mother's laws	The sources examined do not specify the level of everyone born.
After the Temple is built	Reincarnations for mitzvos previously impossible	This neither classifies every birth nor assigns one of the two periods.
The second time in Vayeitzei	Birth without union with a male	Its relation to other future descriptions requires separate examination.
After resurrection	A higher aspect of new souls of Atzilus in Shaar HaGilgulim	Its time cannot automatically be identified with every "future."

8. [Research, ch. 6, p. 16](#) - Two Explicit Modes of Birth.
9. [Research, ch. 6, p. 18](#) - Reincarnations After Mashiach's Coming as Well.

Time or context	What is described	What remains separate
The seventh millennium	Existing souls crowned with higher new souls	The description alone does not determine the relation of crowning to birth.

The map distinguishes phenomenon from time. It shows what each source adds without turning all the rows into one personal timetable.

What about the children at the beginning of the messianic era? Tosafos propose a new treasury and new souls; the sources examined contain no explicit classification of the level of all souls entering those births. In particular, we cannot attribute the inward dimension of Atik to all of them. We retain the answer about the treasury, distinguishing it from identification of level.

We have clarified Tosafos' answer, the meanings of newness, and the relationships among birth, reincarnation, and added elevation. With these tools, we now turn from souls in general to the Alter Rebbe's soul, asking how the descriptions stated about it fit together.

7. What Is Stated About the Alter Rebbe's Soul?

We can now ask about an individual. The Alter Rebbe, Rabbi Schneur Zalman of Liadi, author of Tanya and founder of Chabad Chassidus, is described by the Rebbe Rayatz as a "new soul" and a "new soul of Atzilus." It is also emphasized that the very essence of his soul, as it exists above, shone openly while clothed in his body.¹⁰

Atzilus is a spiritual world characterized by unity with G-dliness. Here a soul of Atzilus revealed in a body describes a

¹⁰. [Research, ch. 7, p. 22](#) - The Testimony of the Rebbe Rayatz.

spiritual quality appearing in life in this world. This is more than knowledge of a hidden past; it also conveys revelation and mission.

The account of preparations for the soul's descent describes three years of preparation and the Baal Shem Tov's knowledge before the Alter Rebbe's birth. The story identifies his soul as new and its descent as exceptional. It does not explicitly state that it was not included in Adam. We can accept the uniqueness described without adding that unstated sentence.¹¹

In Shemos 5720, the Rebbe contrasts the Alter Rebbe's soul with souls that have already lived and returned through reincarnation. This supports a first personal entry. In Inyanah Shel Toras HaChassidus, On the Essence of Chassidus, the "new soul," the Alter Rebbe, is said to have brought essential vitality into the world. A note refers to Likkutei Torah "for the meaning of new souls."

Three aspects now combine: newness raises questions of history and the manner of being drawn down; Atzilus, of level; revelation within a body, of appearance in this world. The mission of opening Chassidus' wellsprings stands above these. Distinguishing the aspects lets us retain the whole description without deciding in advance its relation to every level of future new souls.

8. Two Readings of One Description

Inyanah Shel Toras HaChassidus connects the Alter Rebbe's soul with essential vitality drawn into the world, and its note refers to Likkutei Torah's explanation of new souls. What does that reference teach about the quality of newness his soul brought? There are two readings.

11. [Research, ch. 7, p. 22](#) - The Testimony of the Rebbe Rayatz: preparations for descent.

To learn about an individual from a general statement, ask three questions: which group is described, how the person belongs to it, and whether the quality means the same thing. One context can answer several questions together. This shows what each reading establishes and what still needs connecting.

The first reading combines the personal description with the Rebbe's general statement about present new souls: they too were included in Adam, while truly new souls will come in the future. Hemshech 5672 describes souls included in Adam that have never yet been drawn down. On this reading, the Alter Rebbe's soul entered for the first time, was of Atzilus, shone in a body, and brought a revelation connected to redemption, within the framework of present new souls.¹²

This reading's strength is continuity between the general statement and the personal contrast with reincarnation. It offers a shared framework without assuming an exception and is therefore the research's preferred starting point. Sources can be combined even without a statement naming him, if the rule is shown to apply in the same sense. First entry is an established quality; we must still examine what the description adds in the context of vitality and revelation.

The Rebbe's note to Sefer HaMaamarim 5708 likewise discusses a new soul and its place in Adam. Special care in a mitzvah can make up a lack from a previous incarnation or express a new soul's place of attachment within Adam. The note does not name the Alter Rebbe; it demonstrates a use of "new" within the earlier totality.¹³

The second reading considers the reference's role within the personal account. In Rabbi Yoel Kahn's explanation, the story

12. [Research, ch. 8, p. 24](#) - The General Statement and Its Application to a Person.

13. [Research, ch. 8, p. 26](#) - The Rebbe's Note in 5708 After the Supplementary Check.

of the Alter Rebbe's soul's descent appears alongside an account of souls not included in Adam; the reference is then explained through future revelation. This provides a real reason to read more in the description than absence of reincarnation: the quality of vitality and revelation his soul brought to the world.¹⁴

The next step is to define which quality of the future level is attributed to his soul. To infer non-inclusion in a particular sense, we must show that the reference teaches precisely that, and explain its relation to the general statement about present new souls. Rabbi Yoel's explanation appears in a book edited by his students and does not explicitly address every source creating the tension. Its strength is explaining the reference within the subject of new vitality.

The Shavuot 5715 talk also enters both arguments. It connects new souls, including mention of the Alter Rebbe's soul, to "a sign of the ingathering of the exiles." "Sign" indicates a real connection without itself fixing identity of level. Conversely, placing the story after discussion of future new souls strengthens the substantive reading. The disagreement thus also concerns the weight of the same context.

First entry, Atzilus, revelation in a body, and opening the wellsprings can all be stated together. The readings differ when a further quality of the future level is attributed to his soul, especially a particular meaning of non-inclusion. The material collected has not settled this. The interpretive preference remains, alongside the shared positive content: real newness whose revelation is connected to redemption.

14. [Research, ch. 8, p. 25](#) - What Rabbi Yoel Kahn Says.

9. What Bnei Aharon Adds to the Personal Question

Bnei Aharon gave us two tools. In the first, incomplete formation is not counted as a complete appearance for defining newness. In the second, presence as an addition differs from belonging as a root and essential component. "It was in Adam" and "it was not included in him" can therefore concern different kinds of belonging.

We can accordingly suggest that one source describes presence broadly, while another denies complete belonging in a narrower sense. This is our proposed correspondence. Applying it here requires showing that these Chassidic sources use the words that way. In particular, the force of "not included at all" in Likkutei Torah and the contrast between present new souls and truly new future souls need explanation.¹⁵

The achievement is a more precise question. We have already learned about the quality itself and its connection to redemption. We now ask what kind of belonging is involved and which quality of the future level is revealed through it. Bnei Aharon shows how such a combination may be possible; personally identifying that combination requires its own support.

"A foretaste of the future" also has content: vitality, revelation, and mission connected to redemption already appear now. The soul's source and the meaning of inclusion require their own examination; the connection to future revelation already teaches the significance of the newness brought into the world through it.

15. [Research, ch. 8, p. 29](#) - What Bnei Aharon Changes and What Remains Difficult.

10. Was Only the Alter Rebbe a New Soul?

Not in every sense of the term. The writings on reincarnation allow new souls during exile at the levels they describe. Rabbi Chaim Vital reports in his teacher's name that he is new in the aspect of Cain and Abel: relative newness. Chassidic sources mention special times and exceptional individuals allowing new souls during exile, and a tzaddik's power to draw down new souls. "All souls since the Destruction are necessarily reincarnations" is therefore too broad.¹⁶

This does not produce a list of people sharing one level and mission. We first need the sense in which each is called new. Even a tzaddik drawing down new souls does not thereby provide evidence about his own soul's past. His action upon other souls and his soul's history are two questions.

The Alter Rebbe's uniqueness appears in the combination transmitted about him: preparation for descent, newness, Atzilus, revelation in a body, and drawing general vitality into the world by opening Chassidus' wellsprings. We can recognize this combination's uniqueness without deciding that every occurrence of "new" refers only to him.

11. Four Answers to Take from the Study

Each of the four questions now receives an answer according to what has become clear. The research booklet's answers chapter gives the full discussion.¹⁷

How can births follow the exhaustion of the souls in Guf?

Tosafos themselves propose a new treasury and new souls, saying "perhaps." The sources examined do not specify the

16. [Research, ch. 9, p. 31](#) - 9. Did New Souls Appear Only in the Alter Rebbe?.

17. [Research, ch. 17, pp. 53-55](#) - 17. Answers to the Basic Questions Within the Sources' Limits.

level of everyone born at the beginning of the messianic era. Reincarnation for mitzvos also occurs after the Temple's building. The Rishonim thus answer the treasury problem, and the future includes more than one route of souls appearing.

What does a new soul mean? Ask what becomes new and relative to what: first personal entry, a renewed manner of being drawn down, or a level beyond the earlier totality. Inclusion in Adam also needs interpretation. The distinctions show how qualities can combine and how new souls add elevation to existing souls.

What about the Alter Rebbe? Combining the general statement about present new souls with the personal description favors the first reading as a starting point. The second adds an argument from the reference and its context. The meaning of inclusion and the extent of belonging to the future level remain to be examined. The positive description is broad: newness, Atzilus, revelation in a body, exceptional preparation, opening the wellsprings, and a substantive connection to redemption.

Is this a unique phenomenon? The term is not unique to him in every meaning, but a shared description does not establish an identical level and mission. His transmitted uniqueness appears in the particular combination: preparation for descent, newness, Atzilus, revelation in a body, and drawing down general vitality through Chassidus.

Birth taught us to ask where the soul comes from; reincarnation, about its past; and crowns, what elevation is added to it. In the Alter Rebbe's soul too, history, level, revelation, and mission combine in one description. The

answer about the treasury stands, newness gains positive content, and the remaining personal question becomes more precise.

12. Sources for Further Study

These sources let us return to the central wording. Detailed discussions and digital references are also collected in the research booklet's source list. [Full list: research, ch. 18, pp. 56-59](#)

Avodah Zarah 5a, Tosafos, s.v. Ein Ben David; Rashi there. Read the question about births, the answer's "perhaps," and the meaning of the treasury called Guf. [Read Tosafos](#)

Shaar HaGilgulim, introductions 6, 7, 16, and 39; Sefer HaGilgulim, chapter 7. Examine first personal entry, renewal, and reincarnations for mitzvos. These are two different works.

Shaar HaMitzvos, Ki Seitzei, 57b-58a, Jerusalem 5665. Examine incomplete formation, its completion, and the conditions underlying Bnei Aharon's first explanation.

Tanya, Iggeres HaKodesh 26 and 7; Likkutei Torah, Shir HaShirim 50a and 51c. From births and inclusion to the two groups of souls and crowns on 50a, and the source of new souls in the inward dimension of Atik on 51c. [Read Iggeres HaKodesh 26](#)

Likkutei Torah, Tzav 7c, VaAchaltem Achol; Derushim LiShemini Atzeres 89a. Compare existing souls' ascent through new souls, the crown, and the relationship between recipient and added elevation. These complement the account in Shir HaShirim.

Bnei Aharon, introduction 7, section 1, 25b; introduction 6, section 5, 24a. Study the two explanations of inclusion and the distinction between descent for refinement and falling because of sin.

Hemshech 5672, volume 2, p. 771, and volume 3, p. 1297. Compare the analogy of an additional soul with the description of souls included in Adam that have not yet been drawn down.

Sefer HaSichos of the Rebbe Rayatz: 5705, pp. 127-130; 5706, p. 22; 5707, pp. 150-151. Study the preparation for the Alter Rebbe's soul's descent, its newness, and its revelation in a body.

Sefer HaMaamarim 5708, pp. 240-241, the Rebbe's note 6. Study both explanations for special care in a mitzvah and the relationship between a new soul and its place in Adam.

Toras Menachem, volume 14, p. 123; volume 16, p. 277; volume 27, pp. 252 and 273; volume 45, p. 183; Inyanah Shel Toras HaChassidus, section 6 and note 45. Study redemption, crowns, present new souls, the personal description, and the two modes of birth. In the integrated text, the Kuntres' note is numbered 48.

BeDarkei HaChassidim, from Rabbi Yoel Kahn's teaching, pp. 107 and 110-112. Read the explanation of the reference to Likkutei Torah and Chassidus' connection to the future revelation continuously.

[BeDarkei HaChassidim: book page](#)