

Beit Midrash Yeshivah AI

Studies in the Daily Tanya

New Souls

A Continuation

The Roots of the Term
“New Soul”

From the Zohar of Friday night
to birth and the future crowns



Booklet (22B)

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Preface: A New Soul Every Week?

On Friday night, in Kegavna, we say that everyone is crowned with “new souls.” Those standing in shul were alive a moment earlier; no one has just been born. Yet new souls are given to them. What is new?

Booklet 22, New Souls, began with future births in Tanya, Tosafos’ answer about the treasury of souls, and the description of the Alter Rebbe. We now return to the term’s roots: the Zohar, the Shabbos addition, and the connections between addition, birth, and crown.

A clear finding emerges. The Zohar itself calls the Shabbos addition “new souls,” connecting it with crowning and the holiness of birth. Rabbi Chaim Vital interprets them as souls that have not reincarnated, proposing their connection to the treasury as a possibility. Chassidus explains how an addition illuminates an existing soul; the Rebbe Rashab proposes a comparison with future souls.

We distinguish the origin of an idea, the appearance of its wording, and the definitions in the writings on reincarnation. The soul levels of Shabbos and the festivals show how the same wording describes different additions and revelations.

Did every use begin with the Shabbos addition? No chain of transmission has been demonstrated. Related sources and explicit connections were found, alongside interpretive disagreements. This booklet stands on its own and continues Booklet 22; selected sources conclude it.

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1. Two Earlier Questions: The Addition and the Treasury ↑

Before examining the word “new,” let us meet two teachings of our Sages. The first concerns Shabbos: Reish Lakish teaches that an additional soul is given to a person on the eve of Shabbos and withdrawn when Shabbos ends. A person already alive receives an addition associated with the holiness of the day. The teaching calls it “additional.”¹

The second teaching concerns the treasury of souls. Our Sages say that the son of David will not come until the souls in the guf are exhausted. Rashi explains that guf is the name of a treasury of souls. This raises the question of future births: if the treasury must be exhausted before Moshiach comes, where will the souls of children born afterward come from? Tosafos propose a new treasury and new souls.

One teaching concerns an addition to someone alive now; the other, souls coming into the world. To understand their relationship, we distinguish three questions: **What is the source of the idea? Where does the wording “new souls” appear? How is newness defined in relation to reincarnation and Adam HaRishon?** Each illuminates a different part of the inquiry.

2. What Does the Zohar of Friday Night Say? ↑

Kegavna describes the entrance of Shabbos as a revelation of unity and rest, when the rule of judgment recedes. The Shechinah is crowned below with the holy people, and immediately afterward we read:

1. Taanis 27b; Beitzah 16a, with Rashi, beginning “נשמה יתירה”.

”וכלהו מתעטרן בנשמתין חדתי” - “And all are crowned with new souls.”²

The holy people are already in the world. With the entrance of Shabbos, they receive an addition. “Are crowned” describes a distinction bestowed on an existing recipient, like a crown that adds honor to its wearer. The newness belongs to what is given within that person’s life.

In the Zohar on Bereishis, the “shelter of peace” spreads its wings over Israel and gives new souls to each person. In the same passage, this gift is called an “addition to the soul,” and Shabbos is called “דוגמא דעלמא דאתי” - a counterpart of the World to Come.³

The addition is drawn from the World to Come and given to the holy people. The Zohar thus describes both the source of the gift and its connection with a higher level.

Newness, addition, and crowning therefore appear within the Zohar’s own description of Shabbos. The Zohar describes the gift to the existing holy people; the commentators further examine the nature of the soul being given and how it acts within its recipient.

3. The Recipient, the Addition, and the Light Within ↑

There are two questions here: has the soul living in this person previously entered a body, and what is the nature of the addition it receives on Shabbos? A “first coming” means the soul’s first coming into a body. When the addition is called new, we ask what the adjective describes. This distinction does

2. Zohar II, 135b, Terumah, within Kegavna; the passage begins on 135a.

3. Zohar I, 48a-b. “Addition” begins on 48a; the sentence concludes at the beginning of 48b.

not detach the gift from its recipient: we will see how it illuminates the recipient and brings fresh vitality to divine service.

Ohr HaChammah, Rabbi Avraham Azulai's commentary on the Zohar, interprets "new souls" as souls that have not undergone reincarnation. The explanation adds that on Shabbos the inner gate opens, "וְהַזֹּכֶה יִקַּח" - "and whoever merits it will take." Reincarnated souls are in a chamber below until they merit ascent. The discussion thus includes meriting the addition: the manner of receiving it is connected with the recipient's spiritual standing.⁴

Nearby, Rabbi Chaim Vital's words are quoted. The passage appears to indicate that new souls exist even now, souls "that are not reincarnated"; he suggests: "אֲבָל אִפְשָׁר יִהְיוּ מֵאוֹתוֹ אוֹצָר" - "But perhaps they are from that same treasury called guf." "Perhaps" qualifies their connection to the treasury. This is his proposed reconciliation of the teachings, offered in his interpretation of the Zohar.⁵

How does the addition act within the soul? Ohr HaChammah explains "addition to the soul" as "אֹר נֹסֵף מֵאִיר בְּנִשְׁמָה" - "an added light illuminating the soul," and subsequently speaks of a "soul of Atzilus." Atzilus is a higher spiritual world in which unity with G-d is especially expressed. Giving and illumination meet in one explanation: the higher addition illuminates the soul that receives it.

Our questions become more precise: **Who receives? What is given? What is said about the addition?** The Zohar describes the people being crowned; the commentators add an inquiry

4. Ohr HaChammah on Zohar I, 48a, beginning "נִשְׁמָתִין חֲדָתִין" and "תּוֹסֶפֶת נִשְׁמָתָא".

5. Ohr HaChammah, there, the quotation in Rabbi Chaim Vital's name after "תּוֹסֶפֶת נִשְׁמָתָא". Non-reincarnation is his interpretation; the connection to the treasury is proposed as a "possibility."

into reincarnation and the treasury; the explanation of added light shows how a gift from above becomes vitality within an existing soul.

4. What Does “From the World to Come” Mean?

Let us return to the Zohar’s wording: the addition is drawn “from the World to Come.” Is this the name of a time, a spiritual level, or both? The Zohar places two parallels together: the Sabbatical and Jubilee years, and Shabbos and the World to Come. Ohr HaChammah explains the relationship through two divine levels: Malchus, associated with transmitting vitality to the worlds, and Binah, from which a higher holiness is drawn here.

The explanation describes both present and future. Now, on Shabbos, the holiness of Malchus rules; in the World to Come, “the rule of the holiness of Binah will spread below”; “and now, on Shabbos, there is a little of this.” Even now, Shabbos contains something of the holiness described in connection with the World to Come.

“Counterpart” expresses a real connection here: an addition from the higher level illuminates the present, while the extension of its rule is described in the future. Time and spiritual level thus join within one explanation. When we reach “the day that is entirely Shabbos,” we can ask about the source of the addition and how it will be received then.

5. New Souls in the Treasury and in Birth



The language of newness also appears in the question about future births. Tosafos on Avodah Zarah propose:

“שמא י”ל גוף חדש ונשמות חדשות יהיו” - “Perhaps one may say that there will be a new guf and new souls.”⁶

A “new guf” here means a new treasury, in keeping with the teaching that raised the question. “Perhaps” preserves the answer’s status as a proposal resolving the treasury question. A detailed classification of souls is developed in other sources.

Sefer HaBahir connects the new ones with the treasury of souls and the coming of the son of David. The Amsterdam printing and the quotation examined in Otzar Eden Ganuz read **“ויזכו נשמתו”** - “the new ones will merit to emerge,” and **“תצא חדשה”** - “his soul will emerge new.” These are the readings of this particular text; comparing textual witnesses of the Bahir requires identifying which version is being studied.⁷

Shortly before this, the Bahir discusses Chai HaOlamim and Shabbos. These contexts are connected, but their sequence does not establish that the new souls coming into the world are the weekly addition. In the Zohar on Bereishis, “new souls” appear both in the mitzvah of procreation and in connection with future renewal and the exhaustion of the treasury. In the Zohar on Terumah, following Kegavna, crowning with new, additional souls and spirits is linked with the holiness of marital union and the birth of holy children.⁸

6. Tosafos, Avodah Zarah 5a, beginning **“אין בן דוד בא”**. The “perhaps” answer is not separately attributed to Rabbi Elchanan, whose name appears earlier.

7. Sefer HaBahir, section 184 in the standard numbering; Amsterdam 5411 edition, 10b-11a, beginning **“ומ”ט אמרינן”**. The textual observation refers to this printing and the quotation in the Gross edition.

8. Zohar I, 12b, the sixth mitzvah; 28a-b; II, 136a.

Early commentary also records a disagreement. Rabbi Menachem Recanati first understands the Bahir's parable to mean that there are no new souls now until the days of Moshiach. He immediately brings other kabbalists who disagree: they hold that some new souls are present even now in exceptional individuals, and he refers to the Zohar.⁹ This substantive debate about present newness gives depth to the meeting of these contexts.

6. Early Evidence for the Transmission of the Bahir ↑

In Otzar Eden Ganuz, Rabbi Avraham Abulafia quotes the Bahir by name. Within the passage he brings Shabbos, blessings, and the treasury of souls, including the emergence of the new ones and the soul of the son of David emerging new.¹⁰

The work itself dates its writing to the end of the year 5045 and the approach of 5046, corresponding to 1285 CE. We thus have evidence for the transmission of this passage in the Bahir's name within a thirteenth-century work. The date is the work's own internal indication; the copy underlying the printed edition is a separate question.

The value of the evidence is clear: an identifiable writer quotes the passage, in a work with an internal date, and we can read the language of newness in the context of the treasury. Further evidence is still needed to identify the earliest occurrence in all the literature or to demonstrate a direction of influence between the passages.

9. Recanati, Vayeishev, Bereishis 38:8, after the Bahir's parable, beginning "ומזה המאמר", followed by "אמנם יש מבעלי הקבלה חולקים".

10. Otzar Eden Ganuz, Otzar I, pp. 28-29; Eden VIII, p. 274, Amnon Gross edition, Jerusalem 5760. The date is an internal indication in the work.

7. “Something Genuinely New” on Our Shabbos ↑

In Torah Or, the Alter Rebbe explains that weekday love of G-d is born from contemplation: a person reflects on G-d's greatness and develops a desire to draw close to Him. On Shabbos, a love beyond the intellect is also revealed, drawn from above. He writes that “דבר חדש ממש” - “something genuinely new” - is born within the community of Israel, something absent during the week. The additional soul is explained as a revelation of the higher will from the level of Yechidah. It is also called Nishmas Kol Chai: higher vitality drawn into and revealed within a person's will.¹¹

Yechidah denotes the soul's essential bond with G-d, beyond its individual faculties. A will and love emerge from it here that contemplation alone does not generate. The newness is real, and it occurs within a person already living and serving G-d.

Weekday service prepares the vessel: the desire awakened through contemplation becomes a vessel for the higher will revealed on Shabbos. An illumination from it then continues into the weekday prayers. The Shabbos addition thus deepens the bond and brings vitality to the coming week's service.

A principle for learning: Read the adjective together with what it describes. “Something genuinely new” in will and love explains the content of a revelation; a “first coming” explains a soul's history. In each source, ask which newness it describes.

¹¹. Torah Or, Vayakhel 87d-88b, Vayakhel Moshe. Four columns per folio; the reference uses the customary column numbering.

8. An Additional Soul: One Name, Several Levels



Three questions organize the discussion: **What is drawn down on Shabbos? Where does it come from? How is it received?** To answer, we must also understand how the names of the levels are used in each context.

Names and systems. The five levels of the soul are Nefesh, Ruach, Neshamah, Chayah, and Yechidah. The first three are called NRN (נר"ן), and the upper two Ch-Y (ח"י). “Neshamah” sometimes names spiritual vitality as a whole; sometimes it specifically names the third level.

Pri Etz Chaim lists four parts in the Shabbos addition: Nefesh, Ruach, Neshamah, and “נשמה לנשמה” - “a soul to the soul.” It also describes their gradual withdrawal: the “soul to the soul” departs when Shabbos ends, the additional Neshamah on Sunday, Ruach on Monday, and Nefesh on Tuesday.¹²

Shaar HaKavanos explains the “soul to the soul” as נפש דמלכות - “Nefesh of Malchus of Atzilus.” Here the two names describe the same addition in two systems: one identifies its place in the order of additions; the other describes it in relation to the spiritual worlds. The word “Nefesh” alone does not diminish the addition’s elevated standing.¹³

What is drawn down on Shabbos. In the intention for the response to Barchu in Pri Etz Chaim, brought in the name of “the colleagues,” one receives an “additional Ruach” in the five aspects of Nefesh through Yechidah. They correspond to the

12. Pri Etz Chaim, Shaar HaShabbos, chapter 1: the additions of NRN and their departure on Sunday through Tuesday.

13. Shaar HaKavanos, receiving Shabbos at Friday Minchah, Jerusalem 5662 edition, 62a. The discourse’s own heading is “Discourse 1.”

five words "ברוך ה' המבורך לעולם ועד".¹⁴ "Additional Ruach" here explicitly includes Chayah and Yechidah; it should not be restricted in advance to the second level alone.

In Torah Or, the Alter Rebbe cites Pri Etz Chaim for the additions of NRN that continue into the weekdays, alongside the addition of Chayah and Yechidah that departs when Shabbos ends. Pri Etz Chaim calls the part departing at that time "a soul to the soul." The correspondence in timing helps the comparison; each source's own names and definitions must be retained.

Torah Or also explains a revelation from Yechidah and an addition from the root of the soul. It discusses makkifim: lights beyond inward reception. When these become inward, a higher quality illuminates the recipient from within. The Alter Rebbe himself formulates the application of this idea to the additional soul.¹⁵

How it is received. Pri Etz Chaim distinguishes someone who merits the addition through his individual soul from someone who receives through the general illumination in the worlds. In Toras Chaim, the Mittlerer Rebbe describes the additional soul's illumination from Yechidah in every Jew, stressing that it is "בהעלם גדול" - "greatly concealed."¹⁶ The source of the illumination and how openly it is revealed in its recipient are thus two related questions.

What have we learned? Chayah and Yechidah are mentioned together in the Shabbos addition; Torah Or explains a

¹⁴. Pri Etz Chaim, Shaar HaShabbos, chapter 11, the passage marked "מהחברים", "from the colleagues."

¹⁵. Torah Or 88a-b. Pri Etz Chaim, chapter 19, discusses the mochin of Zeir Anpin; Torah Or applies the teaching to the additional soul.

¹⁶. Toras Chaim, Shemos, Vayakhel, folio 422, Kehot 5763, vol. II. Likkutei Sichos XXXI, p. 194, note 28 there, mentions the illumination of Yechidah on Shabbos, citing "תרלב, א".

revelation from Yechidah; the manner of receiving is discussed in relation to the individual. The sources examined do not yield a formula reducing the entire Shabbos addition to Chayah alone.

9. Yom Tov: Halachah and the Zohar



After the levels of Shabbos, Yom Tov raises a basic question: does it have an additional soul, and in what sense? At the close of Shabbos we smell spices to revive the soul after the additional soul's departure. This brings the question into the laws of Havdalah. Rashbam explains that spices are unnecessary when Yom Tov begins immediately after Shabbos, because Yom Tov too has an additional soul, "like Shabbos." Tosafos ask: if so, why are spices not required when Yom Tov ends? They hold that Yom Tov has no additional soul and that festival joy, food, and drink serve in place of spices.¹⁷

The Alter Rebbe rules in his Shulchan Aruch: "But on Yom Tov a person has no additional soul at all." Yet Raaya Mehemna, a section of the Zohar, speaks of "the additional soul of all Israel on Shabbos and festivals."¹⁸ How do these statements fit together?

The Rebbe explains that the Zohar discusses an additional soul drawn from above, whereas in nigleh, the mode of study of the Talmud and halachah, "additional soul" describes a state produced in a person by Shabbos rest and delight. He then takes the explanation deeper: this is G-d's own rest, given to Israel and sanctifying them, until the person himself is changed. The pain of parting from Shabbos and the need to revive the soul relate to this quality.

¹⁷. Pesachim 102b: Rashbam, end of the comment beginning "ושמואל אמר ינה"ק"; Tosafos, beginning "רב אמר יקנ"ה".

¹⁸. Shulchan Aruch HaRav, Orach Chaim 491:1; Zohar III, 242b, Raaya Mehemna.

The denial of an additional soul on Yom Tov refers to that definition. It does not deny the spiritual influx described in the Zohar. The Rebbe adds that, in his explanation, Rashbam too does not entirely equate the levels: on Yom Tov the level is lower than on Shabbos. His evidence for differing levels is the Zohar's mention of an addition even on Rosh Chodesh.¹⁹

Both the law and its content become clearer: the inner teachings describe the gift from above; nigleh explains what the holiness of Shabbos rest does within a person, and why its departure calls for reviving the soul.

10. Yom Kippur: Five Prayers, Five Levels ↑

On Yom Kippur we pray five prayers. In the maamar Vechol Adam, the Rebbe explains that they correspond to Nefesh, Ruach, Neshamah, Chayah, and Yechidah. The three prayers recited every day correspond to NRN; the Musaf of Yom Kippur corresponds to Chayah; "והגילוי דיחידה הוא (בעיקר) בתפלת נעילה" - "the revelation of Yechidah is (primarily) in the prayer of Neilah."²⁰

"Primarily" leaves room for an effect throughout the day. Likkutei Sichos explains that although the primary revelation is at Neilah, in a general sense it pertains to all of Yom Kippur. A note compares this with Shabbos: delight pertains to the whole day, while raava deraavin, the time of revelation of the higher will, comes toward its end.²¹

19. Likkutei Sichos XXXI, Tisa II, pp. 191-196; differing levels on p. 192. Note 15 of that sichah and its subnote discuss Shaar HaKollel's textual question about "כלל"; the Rebbe also explains the wording without emendation.

20. Vechol Adam, 5723, section 9, Sefer HaMaamarim Melukat - Tishrei, p. 81. "בחי" at Musaf is read here as "in Chayah," parallel to NRN. The parentheses around "(primarily)" are in the original.

21. Likkutei Sichos IV, p. 1154, notes 23-24 there. The text discusses the primary revelation at Neilah and its general presence throughout the day; note 24 of the sichah compares this with Shabbos.

Agra DeKallah, by Rabbi Tzvi Elimelech of Dinov, also discusses an “addition ... Chayah” on Yom Kippur. It explains Aharon’s capacity to stand in the Sanctuary and receive higher radiance without losing his own existence.²² This is a particular role of the addition: the capacity to receive an elevated revelation.

In On the Essence of Chassidus, the Rebbe adds that the reason for adding Neilah also acts within the other four prayers. The day’s special quality penetrates forms of service that have counterparts during the rest of the year.²³

A positive, connected picture emerges. Chayah is mentioned at Musaf; Yechidah is revealed primarily at Neilah, while its quality pertains, in general, to the whole day. Alongside the illumination of Yechidah on Shabbos, we now see a particular order of revelation in the prayers of Yom Kippur.

What about the spices in Havdalah? Their law at the close of Yom Kippur is discussed separately from the prayer levels. The Alter Rebbe’s Shulchan Aruch distinguishes Yom Kippur on a weekday from Yom Kippur on Shabbos; the details appear in the section cited in the note.²⁴

22. Agra DeKallah, Acharei Mos, beginning “וידבר וכו’ בקרבנם”; New York 5753 edition, pp. 461-462. The parenthesized words “נשמה יתירה מבחינת” are an editorial addition.

23. On the Essence of Chassidus (ענינה של תורת החסידות), section 8, note 55. The reason for adding Neilah also acts within the other four prayers; their degree of revelation is not equated.

24. Shulchan Aruch HaRav, Orach Chaim 624:3: spices at the close of Yom Kippur, including when it falls on Shabbos.

11. From Shabbos to the Future Crown



From Shabbos and the festivals, we turn to “the day that is entirely Shabbos.” The crown and the comparison with the additional soul bring us back to the source of the addition and how it is received.

Likkutei Torah describes souls included in Adam HaRishon and higher souls that were not included in him. In the seventh millennium, the former will be crowned with the latter, כל חלק “each part with the part corresponding to it.” The continuation explains that the new souls not included in Adam HaRishon will be drawn from pnimiyus Atik, the inner dimension of Atik.²⁵

The crown describes a relationship between souls: an existing recipient is elevated by an addition from a level above it. The Zohar too explicitly compares a future addition with the Shabbos addition. Raaya Mehemna compares the future addition of Ruach in Israel with the additional Nefesh of Shabbos. This is evidence for comparing the additions, although that sentence itself does not say “new souls.”

In Hemshech 5672, his series of maamarim, the Rebbe Rashab proposes concerning the new souls to be revealed in the future: “די”ל שיהיו ע”ד נשמה יתירה דשבת עכשיו” - “It may be suggested that they will be analogous to the additional soul of Shabbos now.” The Shabbos addition is drawn from atzmus Abba, the essence of Abba, “which is the meaning of Nishmas Kol Chai”; in the future, on “the day that is entirely Shabbos,” the additional soul will be drawn from pnimiyus Atik.²⁶

25. Likkutei Torah, Shir HaShirim 50a, 51c. The source quoted on the crown is Sefer HaGilgulim, beginning of chapter 7.

26. Hemshech 5672, II, pp. 771-772 (תשעא-תשעב), Padah BeShalom, 19 Kislev 5675; the dew of resurrection appears in the discussion and summary.

Abba is the level of Chochmah; pnimiyus Atik denotes a higher, more inward source. The name Nishmas Kol Chai connects Hemshech 5672 with Torah Or. “It may be suggested” and “analogous to” mark a proposed comparison that distinguishes the sources of the influx.

The context distinguishes a revelation that now brings ascent and absorption into a higher level from a future revelation that will illuminate souls as inward vitality. The maamar’s summary mentions the dew of resurrection and proposes that this too is the meaning of future new souls. These are complementary descriptions of the future vitality.

12. A Map of the Contexts



Alongside the weekly Shabbos stands “the day that is entirely Shabbos.” The Zohar on Vayeira first mentions the renewal of earlier souls. It then describes those remaining at the end of the sixth millennium and the new souls gathered to be with them as they enter “Shabbos.”²⁷ In each account, we retain the setting and the action the source specifies.

27. Zohar I, 119a, Vayeira, in the sequence before “וַיְהִי אַחֵר הַדְּבָרִים הָאֵלֶּה”.

Setting	What is described?	What is being compared?
Weekly Shabbos	An addition to living recipients; NRN and Chayah-Yechidah; revelation from Yechidah	The addition, its source, and its reception
Yom Tov	Influx from above in the Zohar; a different definition in nigleh	Which “additional soul” is under discussion
Yom Kippur	Chayah at Musaf; Yechidah (primarily) at Neilah, and in general throughout the day	The order of revelations in the prayers
“The day entirely Shabbos” in Hemshech 5672	A proposed comparison with an additional soul, from pnimiyus Atik	The shared feature and the different source
“Shabbos” in the Zohar on Vayeira	Renewal of earlier souls; new souls gathered with those who remain	The role of each group

Each row permits a comparison along a particular aspect: addition, level, revelation, or reception. This preserves the value of the comparison together with the distinct content contributed by each source.

13. What Does This Add to the Alter Rebbe Question?



Personal descriptions of newness, Atzilus, and revelation of the soul in the body have been transmitted about the Alter Rebbe. Booklet 22 presented the sources, including the words of the Rebbe Rayatz, and two readings: newness within the framework of the present era, or a special connection with the level of future souls. The research preferred the first as an

interpretive starting point; the sense of inclusion in Adam and the extent of the future connection remain open.²⁸

The new inquiry makes the question more precise. The Shabbos addition, and even “soul of Atzilus” in the commentary on Shabbos, do not by themselves define the root and entire history of the recipient’s soul. To draw a conclusion about a particular person, we must read the personal source and establish what it says about his coming, revelation, and mission.

The two explanations in Bnei Aharon remain distinct. One explains an initial formation that has not yet been completed; the other distinguishes the souls’ presence in Adam HaRishon as an addition from their inclusion in him as root and essence. The material on Shabbos illuminates how an elevated addition can shine within an existing recipient, without establishing by itself that this is the meaning of the description applied to the Alter Rebbe. A combination of sources may also teach us this, when the connection between the general principle and the personal description is explained.

14. What Have We Learned About the Term’s Roots? ↑

The Zohar calls the Shabbos addition “new souls.” The people are crowned with new souls, and the gift is called an addition from the World to Come. Torah Or explains the newness in will and love: “something genuinely new” within a living person.

Connections with birth, the treasury, and the future have been found. The Zohar connects the addition with the holiness

²⁸. Booklet 22 for the reader, second version, chapters 7-9, pp. 10-13; research booklet, seventh version, chapters 7-9, pp. 16-23. These page references are to the Hebrew editions.

of bringing children into the world. Rabbi Chaim Vital interprets the absence of reincarnation and proposes a connection with the treasury; the Rebbe Rashab proposes a comparison with the additional soul. Alongside these connections is a disagreement about the extent of present newness.

Chayah and Yechidah each appear in context. On Shabbos they are mentioned together in the addition; on Yom Kippur, Chayah at Musaf and Yechidah (primarily) at Neilah and, in general, throughout the day. For Yom Tov, the relationship between the influx and its definition in nigleh, the Talmud and halachah, is clarified.

The evidence is early; a single origin for all uses has not been established. The quotation of the Bahir in Otzar Eden Ganuz provides thirteenth-century evidence, without proving that all the wording began with Shabbos. The sources and relationships already found allow us to study the roots.

The personal inquiry requires its own link of evidence. The Shabbos addition sharpens the possible interpretations; the question of the Alter Rebbe's soul's special connection with the level of future souls remains within the limits set in Booklet 22.

Let us return to the person standing in shul on Friday night. He has not been born anew, yet he is given an addition called “new souls.” In Torah Or we learned how it brings vitality to his will and love. “What has become new?” and “For whom?” allow us to hear, within the familiar words, the depth of the newness they describe.

15. Sources for Further Study



A selection for study in the original, with a question or focus for each work.

Taanis 27b; Beitzah 16a. The additional soul and Rashi's explanation: what is given on Shabbos, and what is missed at its departure?

Rashbam and Tosafos, Pesachim 102b; Tosafos, Avodah Zarah 5a. The Yom Tov disagreement and the proposal of “a new guf and new souls.”

Sefer HaBahir, sections 180-184. Read the sequence from Shabbos and blessings to the treasury and the new ones. Amsterdam 5411 edition: 10b-11a, beginning “ומ”ט אמרין”.

Zohar I, 12b, 28a-b, 48a-b, 119a; II, 135a-136a. Compare birth, treasury, addition, and crown.

Zohar III, 242b, Raaya Mehemna. The future addition of Ruach compared with Shabbos, and the additional soul on Shabbos and Yom Tov.

Otzar Eden Ganuz, Otzar I, pp. 28-29; Eden VIII, p. 274, Gross edition, 5760. The Bahir quotation and the work's internal date.

Recanati, Vayeishev, Bereishis 38:8, beginning “ומזה המאמר”. The disagreement about new souls now, following the Bahir's parable.

Shaar HaGilgulim, introduction 7; Pri Etz Chaim, Shaar HaShabbos, chapters 1, 11, 19. The definition of newness, the parts of the addition, and the five soul levels.

Shaar HaKavanos, discourses on Shabbos, receiving Shabbos at Minchah on Friday. “A soul to the soul” within the system of worlds. Jerusalem 5662 edition, 62a.

Ohr HaChammah on Zohar I, 48a. The explanation of new souls, “an added light illuminating the soul,” and Rabbi Chaim Vital's words on the treasury.

Shulchan Aruch HaRav, Orach Chaim 491:1; 624:3.

The reason for spices and the distinction between Shabbos, Yom Tov, and Yom Kippur.

Torah Or, Vayakhel 87d-88b; Likkutei Torah, Shir HaShirim 50a, 51c. Renewed will on Shabbos and the future crown of souls.

Toras Chaim, Shemos, Vayakhel, folio 422, Kehot 5763 edition. The illumination of Yechidah on Shabbos and its concealment in the recipient.

Agra DeKallah, Acharei Mos, beginning ״וידבר וכו״ בקרבנתם״. The addition of Chayah and the capacity to receive radiance in the Sanctuary.

Hemshech 5672, II, pp. 771-772 (תשעא-תשעב), Padah BeShalom. Nishmas Kol Chai, the day entirely Shabbos, and the dew of resurrection.

Vechol Adam, 5723, section 9; Likkutei Sichos IV, p. 1154; On the Essence of Chassidus, section 8, note 55. The five prayers, the primary revelation at Neilah, and its effect throughout the day.

Likkutei Sichos XXXI, Tisa II, pp. 191-196. The Yom Tov disagreement and the change within a person through the holiness of Shabbos rest.