The Soul and the Classical Elements

The book begins with a succession of questions concerning the Benoni – the average person. These questions relate the Talmud’s account of the fetus before it is born:

What oath is imposed upon the fetus? “Be righteous and don’t be wicked; even if the entire world tells you: ‘You are righteous’, consider yourself wicked.” (Niddah 30b)

On the other hand, the Rebbe presents the mishna in Avot, which rejects the self-concept of wicked, but instead teaches: “do not view yourself as wicked” (Avot 2:13). He also cites the Hassidic outlook that views sadness itself a transgression. Consequently disavows a negative self-concept.

The Rebbe also presents the Hassidic outlook that develops the idea negative attitude of person’s nconsideration . The mishna and from a Hassidic viewpoint. The Mishna in Avot disagrees with the proposition that a person should have a negative self perception, but instructs one: “do not view yourself as wicked” (Avot 2:13). Even more so, the Hassidic teachings s based on/develops the/ idea that sadness is a transgression and consequently negates a negative self image.

<for example, in the book Kenesset Yisrael containing the teachings of Rabbi Israel Friedman of Ruzhyn (first published in Warsaw in 1906) contains this note by the editor/compiler:

For the benefit of the readers, I will copy a precious pearl found recently in a manuscript of the holy Rabbi Aharon HaGadol of Karlin (1736-1772)

Sadness is not a transgression. However, the emotionlessness state brought about by sadness, is worse than the effect of the grossest transgressions >

Already in the beginning of the work, the Rebbe opens a window to a new classification of the virtuous person (tzadik), the immoral person (rasha) and the average person. He is dependent upon the division that appears in the Talmud that describes five archetypes: The virtuous category is split into two: the virtuous person who has good, the virtuous person who has bad. The immoral category is also divided into two: the immoral person who has good and immoral person who has bad. In addition there is obviously the average person. In contrast with various Hassidic thinkers who attempted to expand the scope of the image of the virtuous person, To make the image relevant and a practical goal for every Jew, like the verse says: your nation are all virtuous Is. 60:21) in the sense that every Jew has a fundamental virtuousness, a desire and longing for holiness. The Rebbe, on the other hand has a narrow and radical definition of virtuousness. In his opinion, the virtuous person defines someone who never sinned and who never will sin. Of him It can be said: Evil cannot dwell with you (Psalms 5:5). In other words evil in general can’t dwell or live within that person.

<< This might be a misprint or more probably a simplification, because the Rebbe actually describes the average person (the benoni) this way:

Tanya chapter 12

The "intermediate man" *(benoni)* is he in whom … the three "garments" of the animal soul, namely, thought, speech and act … do not prevail within him over the divine soul … He has never committed, nor ever will commit, any transgression; neither can the name "wicked" be applied to him even temporarily, or even for a moment, throughout his life.>>

Foot note 3[See for example: after the sin of of the golden calf, when they returned to a state of /contamination as is known, when there was no universal virtuous person and each and every individual Israelite must be a virtuous person for the world to subsist. (Maor Einayim Rabi Nachum of Chernobyl Yitro sv kol zeh….

Traditionally, it’s taught in Habad circles that this relates to the mainstream non Jews, however the חסידי אומות העולם, righteous of the nations, have a share in the world-to-come (see Maimonides Kings 8:11) and are morally good in an altruistic sense.

**Hillel HaLevi Malisov of Paritch**, a [levite](https://en.wikipedia.org/wiki/Levite) by birth, commonly known as [Reb](https://en.wikipedia.org/wiki/Reb_(Yiddish)) **Hillel Paritcher** (1795-1864

Commentary on *Kuntres HaHispa'alus* of Rabbi Dovber of Lubavitch.

See likutei amarim tanya with the commentary Hasidut Mebhueret Heichal Menachem 2008 page

In order to explain and clarify the difference between the virtuous and the immoral persons, the author of the Tanya follows the words of Rabbi Hayyim Vital and identifies a dualism in each person that represents itself as two souls.

--------------------------------------- tree of life -------------------------------------------

The explanation of the matter is based on what Rav Chaim Vital wrote in Shaar Hakedushah   
(a15  
work of mussar, inspiring discipline, written by Rav Chaim Vital, Of Blessed Memory,) that each  
member of the Jewish nation - both the righteous and the wicked - have two souls. As it is  
written, “And souls I made.” These create two life forces, one life force from the side of the evil  
husks, the sitra achra, the Other Side, and this piece of the soul clothes itself in the blood of the  
person to enliven the body, as it is written, “For the soul of the flesh is in the blood.”

This matter can be explained based on a teaching of HaRav Chaim Vital o.b.m.   
found in the18  
book Shaar Hakedusha, the Gates of Holiness. He writes that every Jew, no matter if he is a  
tzadik or a rasha, has two souls (neshamos) as the verse states, “And I created souls.” These are  
the two life-forces (nefashos). One is from the side of the “kelippah”,the husks, the “Other  
side” (the side of evil), and it is clothed in the blood of man to sustain the body, as the verse  
states, “For the soul (nefesh) of the flesh is in the blood.”

And from it (the animal soul) stem all the evil attributes, from the four evil foundations that are  
contained within it. They are: Anger and Haughtiness, from the foundation of Fire, which flares  
upwards. Desire for physical pleasures, from the foundation of Water, as water nourishes many  
enjoyable delights. Frivolity, Mockery, Self-Glorification, and speaking words of no purpose are  
rooted in the foundation of Wind. Finally, Laziness and Depression are from the foundation of  
Dust.

------- sefaria--------------------------------------------------------------------

So to explain this idea, based on what Rabbi Chaim Vital ob"m writes in Shar Hakdusha (and in Eitz Chaim-Shar 50 Chapter 2), that every Jew, a Righteous person (Tzadik) and a wicked person (Rasha), has two souls, as it is written ([Yeshayahu 57 16](/Isaiah.57.16)) "and I have made 2 souls", and these are the two souls. So to explain this idea, based on what Rabbi Chaim Vital ob"m writes in Shar Hakdusha (and in Eitz Chaim-Shar 50 Chapter 2), that every Jew, a Righteous person (Tzadik) and a wicked person (Rasha), has two souls, as it is written ([Yeshayahu 57 16](/Isaiah.57.16)) "and I have made 2 souls", and these are the two souls.

The first Soul is from Kelipa and the other (unholy) side, and it is enclothed in a person's blood to give life to the body, and as it's written ([Leviticus 17,11](/Leviticus.17.11)): ''for the Soul of the flesh is in the blood''. and from it (the soul) comes all bad character traits, from the four evil elements within it. Which are: anger and arrogance from the element of fire which rises. and desirable pleasures are from the element of water, for water plants all sorts of pleasure.

The souls of the people of the world, however, emanate from the other, unclean klipot which contain no good whatsoever. As written in Etz Chayim (portal 49 chapter 3) that all the good that the people do, is done out of selfish motivations. So the Gemara comments ([Bava Batra 10b](/Bava_Batra.10b).) on the verse ([Mishlei 14:34](/Proverbs.14.34)), "The kindness of the people is sin"- that all the charity and kindness done by the people of the world is only for their self-glorification. etc.

----------------- kehot Mindel-------------------------

The explanation [of the questions raised above] is to be found in the light of what Rabbi Chayim Vital wrote in *Sha'ar ha-Kedushah* (and in *Etz Chayim*, Portal 50, ch. 2) that in every Jew, whether righteous or wicked, are two souls, as it is written, "The *neshamot* (souls) which I have made," [alluding to] two souls. There is one soul which originates in the *kelipah* and *sitra achra,* and which is clothed in the blood of a human being, giving life to the body, as is written, "For the life of the flesh is in the blood." From it stem all the evil characteristics deriving from the four evil elements which are contained in it. These are: anger and pride, which emanate from the element of Fire, the nature of which is to rise upwards; the appetite for pleasures— from the element of Water, for water makes to grow all kinds of enjoyment; frivolity and scoffing, boasting and idle talk from the element of Air; and sloth and melancholy— from the element of Earth. From this soul stem also the good characteristics which are to be found in the innate nature of all Israel, such as mercy and benevolence. For in the case of Israel, this soul of the [*kelipah*](https://www.chabad.org/kabbalah/article_cdo/aid/380687/jewish/The-Other-Side.htm) is derived from *kelipat nogah,* which also contains good, as it originates in the esoteric "Tree of Knowledge of Good and Evil." The souls of the nations of the world, however, emanate from the other, unclean *kelipot* which contain no good whatever, as is written in *Etz Chayim,* Portal 49, ch. 3, that all the good that the nations do, is done from selfish motives. So the *Gemara* comments on the verse, "The kindness of the nations is sin,"— that all the charity and kindness done by the nations of the world is only for their own self-glorification, and so on

The first soul, the life-giving soul, the natural soul is the source of the person’s life and drive. It’s the feeling of life the person feels. It’s responsible for one’s physical existence. This soul can be identified with the ego. The divine soul, however, is characterized by a total bitul commitment to G-d.

This is the basis for idea accompnying/spread out the length of Tanya,