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Likutei Sichot : Noach

ALEPH: The Mishnah "Chaviv Adam" and its meaning for the Jew

It is said in the Mishnah: "Chaviv Adam she-nivra be-tzelem" - **Beloved is man**, who was created in the image [of G-d], an additional love was made known to him, as it is said: 'For in the image of G-d He made man'.

The author of "Tosafot Yom Tov" explains that since the Mishnah quotes the verse "For in the image..." which was said to Noah and his sons, it is understood that with "Chaviv Adam..." the reference is to all of mankind, and not just to the Jewish people.

With this he explains the difference in language in the Mishnah, where in one section the term (Beloved is) "**Adam**" (man) is used, whereas in other sections it says (Beloved are) "**Israel**". This is because in the other sections, the Mishnah refers to qualities that exist only among Israel (such as "they are called children of the Holy One" or "they were given precious vessels"), while the quality of "created in the image [of G-d]" applies to the human species as a whole.

The importance for Jews for which this subject (about non Jews) was included in Pirkei Avot, which contains instruction for Jews and their service to G-d, the "Tosafot Yom Tov" explains it according to the Rambam's ruling: "Moses our Rabbi (peace be upon him) commanded, from the mouth of the Holy One, to compel all the people of the world to accept the commandments given to the sons of Noah," and they are obligated to observe these commandments (not due to "the dictates of reason" rather) "because the Holy One commanded them in the Torah".

And this is what the Mishnah "Chaviv Adam she-nivra be-tzelem" comes to teach Israel: how a Jew must (and can) compel "all the people of the world" to observe the commandments of the Holy One for them, by explaining to them their beloved status "being created in the image [of G-d]," and for this reason, "it is his duty to do the will of his Creator."

BETH: In Israel, the level of "Tzelem" is higher.

It is understood that even according to the opinion that the term "Adam" refers to the human species as a whole, it also includes the Jew, who is certainly "created in the image [of G-d]."

This fits with the interpretation of the Previous Rebbe, of blessed memory, who explains that "Tzelem" is the intellectual soul that exists both in Jews and in the sons of Noah. The repetition of language in the words of the Mishnah - "Chaviv Adam she-nivra be-tzelem" (Beloved is man who was created in the image) and "Chivah Yeterah nodaat lo she-nivra be-tzelem" (an additional love was made known to him for he was created in the image) - refers to the two types of "Tzelem": "Chaviv Adam she-nivra be-tzelem" applies to the intellectual soul "in the general human species," and "Chivah **Yeterah** nodaat lo she-nivra be-tzelem" applies to the intellectual soul in Israel, which is **higher** than the image of the human species as a whole.



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Nevertheless, from the very fact that there is a common aspect in the matter of "Tzelem" between Israel and the sons of Noah, it is understood that the "Tzelem" **of the Jew** is

[not so much for the issues and spiritual work in which he is completely different from the sons of Noah, because the encouragement regarding these things is found in the next parts of the Mishnah: "Chavivim Yisrael she-nikrau b'anim le-Makom... she-nitan lahem keli chemdah") but mainly]

for their work as and with the sons of Noah. This means that also in **this work**, it is important (not only that a son of Noah was "created in the image" and therefore "it is incumbent upon him to do the will of his Creator," but also) the fact that within the Jew, there exists the aspect of "Tzelem," (only that it is on a higher level than the "Tzelem" of the human species as a whole).

It is necessary to understand why is it important in the matter of "Beloved is man, who was created in the image," in relation to that a son of Noah must fulfill "the will of his Creator" because he was "created in the image," that also within Israel this virtue and beloved status exist (albeit in a more elevated manner, as in "an **additional** love was made known to him...").

GIMEL: What is the connection between the commandments of the sons of Noah and Israel and the giving of the Torah?

Similarly, we need to understand in the the law cited above from the Rambam, stating that Israel has a commandment "to compel all the inhabitants of the world to accept the commandments that were given to the sons of Noah," and even more so, to ensure that the observance of these commandments by the sons of Noah is not due to "rational reasoning," but rather because "the Holy One commanded them in the **Torah** and informed us through **Moses, our teacher**, of blessed memory, that the sons of Noah were previously commanded regarding them."

For this seems very perplexing: why is the observance of the commandments by the sons of Noah connected to Israel (that they have to "compel all the inhabitants of the world" to fulfill their commandments) and the giving of the Torah (and Moses, our teacher)?

Regarding the commandment to Israel, it could be explained that G-d's will is for the Jew to "rectify the entire world to serve G-d," and therefore all of Israel must obligate "all the inhabitants of the world" to fulfill the will of their Creator.

However, it is not understood why the **sons of Noah** must observe their commandments specifically because "the Holy One commanded them in the **Torah** and informed us through **Moses, our teacher**, of blessed memory," and not because the Holy One commanded **Adam**, the first man, or something similar.

The obligation of Israel to observe all their commandments, including those that were commanded **before** the giving of the Torah (such as the commandment of circumcision), is understood because at



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the giving of the Torah, a fundamental transformation occurred in Israel, when the Holy One chose them. Consequently, this transformation affected all their commandments.

But what is the connection of the sons of Noah to the giving of the Torah, such that before the giving of the Torah, they were obligated due to G-d's command to Adam, the first man, but after the giving of the Torah, they must observe them because "the Holy One commanded them in the Torah... through Moses, our teacher, of blessed memory"?

DALET: The Superiority of the Intellectual Soul of Israel

To understand this, it is necessary to first introduce the explanation of the Previous Rebbe, of blessed memory, regarding the superiority of the intellectual soul – "Tzelem" – of Israel over the intellectual soul of the human species in general. He explains that "within the intellectual soul of Israel, it feels a spiritual refinement, and even though it is human intellect by nature, still it has a unique attachment to spiritual refinement."

Which is not the case with the intellectual soul of the non-Jew, which is coarser understanding. As explained in various places, the study of external wisdoms often leads a person to a sense of self-importance and even a certain crudeness, and so on.

This appears difficult to understand: The role of the intellect is to clarify the "truth" of a thing, and therefore, the thing of intellect is to strive higher than (own inclinations and interests than) itself — "The spirit of man ascends upwards, unlike the animal, whose spirit descends downward."

How is it possible, then, that the intellectual soul of the sons of Noah has the opposite effect, **lowering** the person into coarseness?

Regarding the intellect of the animal soul —intellect connected to emotions— because its purpose is for the emotions, whose role is "**self-awareness**," it is understandable how it can lead to a sense of egotism and, from there, to coarseness.

However, the **intellectual** soul (also from a son of Noah) its purpose is **not** for emotions; it is intellect for the matter of intellect itself, such as the study of astronomy or similar disciplines. Why, then, would such intellect cause a sense of egotism and coarseness?

The explanation for this is as follows: The intellect's ability to strive higher than itself is connected to the person's disregard for themselves and their personal inclinations; **self-nullification**. And because the mind of the intellectual soul deals with worldly matters that are inherently egotism and self-existence, therefore also arises in the mind a sense of egotism and self-existence, which prevents it from striving higher than itself properly.

And the fact that the intellectual soul of the Jew that also deals with worldly matters (human intellect) has indeed a "unique attachment to spiritual refinement" is (not so much from itself but) because the Jew has a divine soul that is above the world that generates a self-nullification in



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his intellectual soul. Therefore the intellectual soul of a Jew has both things: "even though it is **human** intellect by nature, still it has a unique attachment to spiritual refinement."

HEH: This explanation is alluded to in the Mishnah

With this, it is possible to explain that the interpretation of the Mishnah brought above from the Previous Rebbe, of blessed memory, that "Beloved is man, who was created in the image" refers to the intellectual soul of humanity in general, and "an additional love was made known to him for he was created in the image" refers to the intellectual soul of Israel, is hinted at in the Mishnah itself: "Beloved is man, who was created in the image"—the belovedness of man **consists** in (comes from) the very fact that he "was created in the image." "An **additional** love was made known to him for he was created in the image"—means an even higher form of love, an essential love that, **because of it**, he was created in the image of G-d: The fact that he was "Created in the image" is a result of this essential love.

This is the difference between the "Tzelem" of the sons of Noah and the "Tzelem" of the Jew:

The belovedness of the sons of Noah stems from the intellectual soul—the "Tzelem"—that is within them, whereas the belovedness of Israel, which is connected to the "Tzelem," in them, is (not because of the "Tzelem," on the contrary) because they are loved, they were given the "Tzelem." Because he is **a Jew**—"an additional love was made known to him (to the point that) he was created in the image"—therefore, he was created in the image and was given the intellectual soul. And only then is the intellect of the intellectual soul complete (to the point that it is its nature "the spirit of man, which ascends upward.").

WAW: Explanation of the words of the Rambam

This is the explanation of the Rambam's ruling that a Jew must compel "all the inhabitants of the world to accept the commandments commanded to the children of Noah":

In order for the service of a Noahide in fulfilling the commandments is appropriate, one cannot rely on their "reasoning," as **their** rational soul may lead them to coarseness. Instead, it must be connected to the Jew. When the (intellectual soul of a) Noahide is directed by a Jew, that his "Tzelem" (intellectual soul) is complete, it will make the Noahide attain the state of "the spirit of man that ascends upwards."

Therefore, it is important in the "Beloved is man (Noahide), for he was created in the Tzelem" also that "An additional love was made known to him (Jew), for he was created in the Tzelem": because the Noahide must know that the perfection of **their** "Tzelem" depends on the "Tzelem" of the Jew.

Since the "Tzelem" of the children of Israel is a result of their possessing a divine soul, the cause influences the result, and even within the rational soul, there exists a nature of self-nullification, as mentioned earlier. Therefore, the perfection of a Noahide's service, which includes them among the



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"righteous of the nations of the world," depends on their fulfillment of commandments because "G-d commanded them in the **Torah** and informed us of this through **Moses, our teacher**, peace be upon him." They fulfill them as a result of the revelation at the Giving of the Torah, when Israel merited their (virtue) essential belovedness (they are called children to the Creator and were given the cherished vessel).

[With this, the continuation of the Rambam's words is also understood: "But if he fulfills them based on reasoning judgment...(and) he is not of the righteous of the nations of the world, **nor of their wise ones.**" This seems puzzling: why is he "**not of their wise ones**" if he fulfills them "**based on reasoning judgment**"? The answer is that when a Noahide is not imbued with recognition of their dependence on Israel and the Giving of the Torah, there is also a flaw in their **intellect.**]

ZAYIN: The repetition in the other parts of the Mishnah

According to the explanation above, one can understand the common point between the repetition of language in the first part of the Mishnah and the other parts of it: "Beloved are Israel, for they are called children of the Omnipresent, a special love is known to them, for they are called children of the Omnipresent... Beloved are Israel, for they were given a precious vessel, a special love is known to them, for they were given a precious vessel."

Also in these two parts, the Previous Rebbe, explains the repetition in each part: "Beloved are Israel... a special love is known to them..." refers to two levels: "Beloved are Israel... a special love is known to them..." refers to "the **body** of Israel" and "the divine soul and the virtue of the **soul**"; and "Beloved are Israel... a special love is known to them, for they were given a precious vessel" refers to the revealed aspects of the Torah and the inner dimensions of the Torah.

Again here is the meaning (as in regards to the first part of the Mishna) that "Beloved are Israel" is dependent on "a special love known to them."

The belovedness of "the body of Israel" is dependent on "the virtue of the soul," as explained another places in detail: that the choice of G-d for the Jewish body is fixed in the innermost aspect of the body through the service of the soul [therefore it is possible for there to be individuals who have no share in the World to Come, since their body perishes, even though the Jewish soul can never be destroyed, Heaven forbid].

Similarly, regarding the revealed and inner dimensions of the Torah: when one learns the revealed aspects of the Torah together with the hidden, the learning of the revealed becomes an elixir of life.