



The Community

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Boruch Hashem

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Rabbi's Article

Naming Creatures

Our sages teach (-Bereishit Rabba 17:4) us that when the angels inquired of G-d who is mankind, G-d responded, "His wisdom is greater than yours." To show this, G-d asked the angels to name the animals, which they couldn't, and then G-d showed the angels how Adam named each of the animals. The biggest question on the table is, physical animals are specifically the reflection of angels, as Ezekiel states (-1:10) in his *Vision of the Chariot* (-Link), "And the likeness of their faces was the face of... a lion ...an ox ...an eagle"?! Additionally, what was Adam's naming the animals all about?

Before Adam's sin with the *Tree of Knowledge* (-Link), everything he did was all part of the, "G-d took the man, and He placed him in the Garden of Eden to work it and to guard it." Therefore, even though the angels knew the spiritual source of each animal, and hence, its name, nevertheless, only Adam was able to actually name the animals. The explanation to this is, that even though every creation has its spiritual source above, nevertheless, something physical can never just evolve from something spiritual. Rather, it is only within the power of G-d Himself, --beyond the spiritual *Infinite Light*-- that can bring forth a physical being from its spiritual source. Thus, while the angels knew the spiritual source of each creature, nevertheless (-Genesis 2:20), "And Adam called names to all the..." with the deeper mystical meaning of, "called," is, "drew forth; revealed," teaching us that Adam alone was able to draw forth, reveal within, and unite every physical creature with its spiritual source. The reason why only Adam alone could do this, --while not even the angels could,-- is because Adam is (-SheLo"H 301b), "Adameh (in likeness) to the Supernal (One)," in being the only creature made of both (-Bereishit Rabba 8:11), "of the spiritual and of the physical," and hence, is the only creation who can unite the spiritual (source) with the physical (creature). And G-d describes this to the angels as, "His wisdom is greater than yours," because (-Tamid 32a), "Who is the wise person? The one who sees that which is born (consequences)," which Rabbi Schneur Zalman of Liad (-Link) explains (-Tanya, Chapter 43) the deeper meaning to be "he sees how everything originates and comes into being *ex nihilo* by means of the word of G-d." Adam's drawing forth and revealing this within each creature ("And Adam called names to all the..." by its spiritual source), was Adam's mission of, "to work it and to guard it," in the Garden of Eden.

However, even though Adam connected each physical creature with its spiritual source in the *Infinite Light*, nevertheless, it was only when G-d gave us the Torah, --with G-d descending upon Mt. Sinai, and telling Moses to ascend Mt. Sinai, with which G-d broke the decreed boundary of (-Shemot Rabba 12:3), "The lower ones will not rise to the upper ones and the upper ones will not go down to the lower ones,"-- that we are able to draw forth and unite the physical with the ultimate essence of, "I am G-d... (opening of the *Ten Commandments*; G-d giving us the Torah)," above and beyond the *Infinite Light*.

And so too, it is with our inner-service to G-d, in which we are to draw forth, not only from our *G-dly Soul* (-Link) but even from our *Animal Soul* (-Link) a fiery (-Deuteronomy 6:5), "And you shall love G-d," through the *Blessings of Shema* (-Link), in which we *remind* our *Animal Soul*, that whilst it may have evolved into having physical *animalistic* desires, its source however, is from the spiritual *angels* upon the *Chariot*. This is our inner-service of, "And Adam called names to all the..." However, by connecting our *Animal Soul* it is spiritual source, the angels, and hence, drawing the angel's transparency and self-nullification to G-d into our *Animal Soul*, we are only experiencing the self-nullification and love to G-d of a creature, albeit a supernal one, but a finite creature nevertheless. The ultimate experience is when our *Animal Soul* connects with our *G-dly Soul*, which is (-Tanya, Chapter 2), "Truly a piece of G-d Above," experiencing her love to G-d!

And nevertheless, even though connecting our *Animal Soul* with our *G-dly Soul* is a greater level of transparency, self-nullification and love to G-d, than through connecting our *Animal Soul* with its own spiritual source ("And Adam called names to all the..."), nevertheless, there is also a virtue in the latter: When our *Animal Soul* is untied with and experiencing our *G-dly Soul's* oneness with G-d, our *Animal Soul* is not having it's own experience, but rather, the experience of the *G-dly Soul* is being imposed upon it. However, when the *Animal Soul* is connected to its own source, in which its very name, "BeHeMaH - בהמה (animal)," is ultimately the experience of *BeH-MaH* - בהמה, which means, "within her is self-nullification," to G-d, now we are bringing forth that the physical creature itself has its own oneness with G-d!

This Week...

FRIDAY, OCTOBER 21, 2022 * כו' תשרי תשפ"ג

Shabbat Candle Lighting: North Miami: 6:29 PM · Mincha: 6:30 PM

SATURDAY, OCTOBER 22, 2022 * כז' תשרי תשפ"ג

TORAH READING: [Bereishit](#) (Genesis 1:1-6:8) · HAFTORAH: [Isaiah](#): 42:5-21

[Blessing the new month](#) · Shacharit: 9:30 AM · Mincha: 6:15 AM · Shabbat Ends: North Miami: 7:21 PM

TUESDAY-WEDNESDAY OCTOBER 25-26, 2022 * א' חשוון תשפ"ג

2 DAYS ROSH CHODESH (CHESVAN): Resolve to add this month in Torah-study, prayer and charity