

# Dvar Torah Outline — The Soul's Constriction in This World, Its Expansion in Olam HaNeshamot, and the Instantaneous Refinement of the Body at Techiyat HaMeitim (Ramchal)

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## Abstract

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This dvar Torah (learning through the Ramchal) maps the journey of the נשמה from life in this world, through death and the עולם הנשמות, and back into the body at תחיית המתים. It explains why the soul's natural power is "handicapped" during life to preserve בחירה, and why—even as one performs mitzvot—the body is not fully refined due to the lingering effect of (זוהמת הנחש) חטא אדם הראשון. The central chiddush is that after תחיית המתים the soul re-enters with its full acquired radiance, instantly purifying and elevating the body, and that one's initial "starting level" then determines not only rank but the very slope/quality of eternal ascent.

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## I. Framing the sugya: soul → Olam HaNeshamot → resurrection

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### A. The broader process under discussion

- When a person passes away:
  - The נשמה leaves the body and goes to the עולם הנשמות, where it is "invigorated" and "empowered."
- Then:
  - At תחיית המתים, the נשמה returns to the body.

### B. The text focus (Ramchal, "אות יג ואולם")

- it is necessary to know a key principle about the soul's entry into the — "אות יג ואולם... צריך שתדע" — body now vs. after resurrection.
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## II. Why the soul does not overwhelm the body during life: the Divine decree for free will

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### A. The soul's inherent power should have refined the body immediately

- "הנה מצד עיקרה וזוהרה העצמי היה ראוי שתיתן זיכוך גדול לחומר... עד שיהיה יוצא מגדר המין האנושי"
  - In its essence and radiance, the soul *should* have produced a massive purification of the body—so much so that the person would barely be recognizable as a normal human.

### B. The counterforce: Hashem constrains the soul's expression

- "אמנם גזירתו יתברך כובשת אותה ומעלמת כוחה וממעטת זוהרה"
  - Hashem's decree suppresses the soul's power, conceals it, and diminishes its radiance.

### C. The reason: preserving human choice

- If the soul entered with full force:
  - There would be no real "competition" between רוחניות and גשמיות.
  - The entire purpose of this world—בחירה—would collapse.
- Therefore:
  - "אבל תשוב שמה לוטה בעצמה... באותו השיעור המצטרך לפי הכוונה העליונה"
  - The soul remains "wrapped within itself," functioning only to the measured degree required by the Divine plan.

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## III. A second problem: even with mitzvot, why doesn't the soul steadily purify the body?

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### A. The intuitive expectation

- "והנה כפי מעשיה הטובים שעושה והולכת היה לה להתפשט ולהיזדהר... ואז היה מגיע ממנה הזיכוך לגוף"
  - With each mitzvah and act of goodness, the soul should expand in radiance and increasingly refine the body.

### B. The lived reality: it still doesn't happen (fully)

- Despite תורה, מצוות, חסד:
  - We do not experience a straightforward, cumulative bodily/spiritual refinement that removes the inner resistance of the גוף.

## C. The proposed explanation: the residue of the first sin

- The תלמידים identify the cause as:
  - the impurity introduced by — "חטא אדם הראשון"זוהמה"
- The teacher sharpens it:
  - This "קלקול" is internalized into האדם such that it cannot be removed from the body *except* through death/decomposition and rebuilding.

## D. Naming the concept in Chazal's language

- The decree is linked to what חז"ל call:
    - "עטיו של נחש" / "זוהמא של נחש"
    - A metaphor of the serpent's "venom" circulating through humanity after the sin.
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# IV. Clarifying a key distinction: "entanglement with physicality" vs. "poison of the snake"

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## A. Two separate layers

### 1. The soul-body interface itself

- The soul is necessarily "in" a body; that is the basic human condition.

### 2. The inability to fully refine the body during life

- That is specifically tied to the internalized evil from חטא אדם הראשון (the זוהמה).

## B. Bottom line

- The גוף resists full spiritual transformation in this world because of that post-sin condition, not merely because "soul and body are different."
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# V. The core chiddush: at Techiyat HaMeitim the soul returns with full acquired radiance and instantly refines the body

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## A. The new statement (not just review)

- "אכן בשובו לגוף אחר התחייה"
  - After resurrection, something categorically different happens.

## B. No “shrinking back” of the soul’s earned light

- “לא תתמעט ולא תעלם”
  - The soul will not diminish or conceal its radiance the way it does during ordinary life.

## C. Full-power entry and immediate הַגוּף-refinement

- “אלא תכנס בכל זהרה ובכל כוחה”
  - It enters with all its radiance and strength.
- “ואז מיד תצחצח את הגוף... צחצוח גדול”
  - The body is immediately purified with a tremendous purification.

## D. No gradual growth like children today

- “ולא יצטרך לו הגידול מעט מעט שצריך עתה לילודים”
    - The resurrected body does not need incremental childhood development.
  - “אלא מיד בשעתו תאיר בו”
    - The soul illuminates it right away.
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# VI. The developmental model: why children grow slowly now, and what that reveals about soul-body integration

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## A. Observation: physical growth parallels mental development

- The teacher notes an apparent linkage:
  - children are small and “not very smart,” and as they mature intellectually, they grow physically as well.

## B. Practical intuition

- “With great power comes great responsibility”
  - Large physical capability without adequate mental/spiritual capacity can be dangerous or destabilizing.

## C. The spiritual mechanism offered

- The model presented:
  - The נשמה “grows” the body as it increasingly enters and manifests.
  - The gradual entry corresponds to gradual maturation.

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## VII. Embryology as a mashal: differentiation and the soul “guiding” form

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### A. Scientific wonder raised

- From a single fertilized cell:
  - how does differentiation occur into organs, directions, and form?

### B. Chazal / sefarim framing (as presented)

- The teacher attributes to חז"ל / קדמונים:
  - the soul guides development: “this part should go that way...”
- The body begins small because only a limited measure of the soul is yet expressed within it.

### C. A takeaway about “baby thoughts”

- Babies don’t merely “know everything but can’t speak”:
    - clarity of thought and speech depend on developed מוחין.
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## VIII. Why growth is gradual now: the body’s resistance to spirituality (the arena of bechirah)

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### A. The cosmic conflict inside האדם

- Human life is constructed as:
  - .a real struggle — גוף/חומר vs. נשמה/שכל
- This sets up:
  - desire, anger, laziness, appetites vs. תורה, מצוות, תיקון המידות.

### B. Childhood as a זמן where physicality dominates (preview of next chapter)

- The teacher anticipates learning that:
  - early years are heavily physical, with strong pull toward inclinations—precisely because the soul’s full entry is resisted.

## C. Techiyat HaMeitim as the “balloon already stretched”

- Metaphor:
    - once resistance is removed, the soul's entry is rapid and complete.
  - Outcome:
    - instantaneous “inflation” (maturation) rather than slow development.
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## IX. Moshe as a case study: “grew not like the way of the world”

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### A. Midrash on “וַיִּגְדַּל הַיְלֵד”

- The teacher cites Midrash Rabbah's idea:
  - Moshe's growth was unusual: “מלמד שהיה גדל שלא כדרך כל הארץ”.

### B. Why Moshe's body was more receptive

- Cited signs of elevated physical/spiritual receptivity:
  - “ותרא אותו כי טוב”
  - Chazal's linkage of “טוב” to “וירא אלהים את האור כי טוב” (Hashem saw the light that it was good)
  - traditions that the house filled with light / that he was born circumcised.

### C. Principle derived

- A גוף more receptive to spirituality resists the soul less:
  - therefore growth and spiritual expression can be accelerated.

### D. Individual constitutions and tests

- Contrasting archetypes:
    - “as “very physical עשו
    - “as “not running after lust יעקב
  - Both can serve Hashem, but with different challenges and resistance profiles.
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## X. Where is the soul while “not fully in” the body? (imagery used)

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### A. Non-physical clarification with a visual aid

- The soul is not in “space,” but for imagination:
  - it is “hovering above.”

### B. Shoe metaphor

- The teacher relays a sefarim image:
  - like a foot inside a shoe:
    - only the “foot” of the soul enters,
    - reaching only to the top of the mind/brain (not literal physical brain),
    - the rest remains beyond grasp.

### C. Stages of soul entry (teaser)

- The teacher notes future discussion:
    - five levels of soul-entry.
  - Shabbat as a weekly example:
    - additional “נשמה יתירה” enters on shabbat and departs afterward (to be addressed in Derech Hashem later).
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## XI. Even after the instant purification: endless further ascents for body and soul

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### A. Initial transformation does not end growth

- “ואמנם לא ימנע זה שיהיה לגוף ונשמה יחד עילויים אחר עילויים”
  - Despite immediate elevation, body and soul continue to ascend.

### B. The immediate post-resurrection baseline

- “מיד בבוא הנשמה בגוף יהיה אדם ההוא יקר ונעלם”
  - The person becomes precious and elevated.
- “וגוף יקבל מיד זיכור ראשון”
  - The body receives an initial purification.

## C. Baseline determined by lifetime accomplishments

- "ויהיה הזיכור ההוא כפי כל המעשים הטובים שעשה כבר"
    - The first-level purification corresponds to one's accumulated mitzvot and goodness.
  - Practical implication:
    - every mitzvah and every unit of Torah now affects one's later גוף-זיכור and rank.
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## XII. A subtle line about "according to what is fitting for that level": different slopes of infinity

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### A. The question raised

- If everyone ascends forever:
  - why does it matter whether one starts at "level 5" or "level 302"?
  - won't everyone "get there" eventually?

### B. Answer offered: the rate/angle of ascent differs by initial level

- "כפי מה שראוי למי שהוא במדרגה ההיא"
  - the איכות and "incline" of growth corresponds to one's מדרגה.
- Illustration given:
  - not just different starting points, but different "angles" or growth functions.

### C. Chafetz Chaim and the Leshem (illustrative story)

- The Chafetz Chaim's reported message:
  - try to see the לשם in this world, because in the next world the gap is so vast you may not be able to "access" him.
- The point:
  - spiritual distance can become unimaginably large even within "eternal good."

### D. Key boundary: created beings remain finite

- "You are always going to be finite... you're not Hashem."
  - Connection to earlier יסודות:
    - Only Hashem is truly infinite; created beings (including souls) have a beginning and therefore limits.
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## XIII. Practical Q&A applications

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### A. What “age” is the resurrected person?

- Proposed model in the shiur:
  - resurrection begins as something like a “baby” state and then very rapidly becomes a perfected adult.
- But:
  - the post-resurrection body is not “20 years old” in our current physical sense:
    - no need for eating, bathroom, etc., once refined beyond recognizable physicality.

### B. Where does resurrection occur (from the ground)?

- The teacher references discussions in Sanhedrin (Perek Chelek) about feasibility:
  - resurrection is foreign, but reasonable—perhaps even “more reasonable than how it happens now.”

### C. Important clarification: body size ≠ soul greatness

- A question is raised:
  - are we claiming physical size reflects soul size?
- Answer:
  - no; the claim is relative:
  - each person grows to their own full stature—גדלות הגוף is not a direct measure of צדקות.

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## XIV. In Summary

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- Hashem limits the soul’s overt power in life to preserve בחירה.
- Even mitzvot don’t fully refine the body in this world due to זוהמת הנחש from חטא אדם הראשון.
- The chiddush: after תחיית המתים, the soul returns with its full earned radiance and immediately purifies and elevates the body—no slow childhood development.
- Eternal ascent continues, but starting level matters because it determines the “slope” and qualitative access within infinity, while all created beings remain finite (only Hashem is infinite).