
LESSONS IN TORAH OR

PRECIOUS TEACHINGS THAT AWAKEN THE HEART
TO DIVINE SERVICE FROM THE HOLY MASTER
❧ **RABBI SHNEUR ZALMAN OF LIADI** ❧
TRANSLATED AND EXPLAINED

תּוֹרָה אֹר

פְּרִשְׁתַּנְּחַ

דְּבוּר הַמְתַּחִיל

מִיָּם רְבִים לֹא יוּכְלוּ לְכַבּוֹת

“Spiritual Elevation from Refining
Materialism”

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ב"ה

Torah Or English translation project:

With Hashem's help we would like to present this installment of **Lessons in Torah Or**.

The original text of the maamarim with נקודות and punctuation is presented side by side with a phrase by phrase translation and explanation. The translation of the text is in **bold** whereas the commentary is in regular font. The explanations of general concepts that are not directly relevant to understanding the flow of the maamar are in footnotes.

All of the commentary of the Tzemach Tzedek printed with brackets in the original Torah Or have been moved to the Hebrew footnotes and left untranslated.

The Goal

The main purpose of this project is to enable the reader to learn the Torah Or in the original. By learning the words, structure, and concepts of the maamarim, eventually they should be able to learn it by themselves in the original.

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I would like to thank: Kehot for permission to use the text of the maamarim, the administrator of the לקוטי תורה מנוקד project for helping with the נקודות and punctuation, to see any Maamar from Torah Or/Likutay Torah with נקודות go to his website www.ChassidutBehirah.com, and to R' Baruch Katz for creating the website and the editing.

Please Donate to Keep this Project Going

Translating these maamarim takes many hours of work per week, and funding is needed to cover the expenses to make this possible. Please donate at our website www.LearnChassidus.com

For comments and questions please email me at avraham.t.katz@gmail.com

Torah Or

תּוֹרַה אֹר

פְּרֻשַׁת נַח

דְּבוּר הַמִּתְחִיל

מִיָּמִים רַבִּים לֹא יוֹכְלוּ לְכַבּוֹתֵי

דָּף ח, ג - ט, ג

“Spiritual Elevation from Refining Materialism”

In Parshas Noach the Torah describes the great flood that destroyed all human and animal life except for Noach, his family, and the animals in the Ark (Teiva) that were with him.

The Alter Rebbe sees the purpose of the flood as a cleansing process that purified the world and refined it, more than just a punishment for those that sinned.

Based on this perspective, it comes out that even though the flood was very destructive, there was also a positive aspect to it, and only through this flood could Noach and his family rebuild the world in the proper way.

The Alter Rebbe explains that the idea of a “flood” that looks destructive but is actually positive and needed is found in the spiritual life of every Jew.

¹ (נֶאֱמַר שֶׁבֶת פְּרֻשַׁת נַח, וּ חֶשְׁוֹן תַּקְס"ח בְּשִׁקְלָאב).

בבוך 1110 נמצא הגה"ה לתו"א שנכתב בגוכתי"ק כ"ק אדמו"ר הריי"ץ זצוקללה"ה:

בס"ד. יום ה' כ"ט תשרי תער"ג. תו"א פ' נח ד"ה מים רבים

מים רבים דטרדות הפרנסה אינם מכבים האהבה מסותרת, והמבול בא לטהר את הארץ והם סדרת הפרנסה שמשעבדי את האדם, ועיי'ז נעשה הנייחא, הוא העלי' וכמו טוב מאד הנה"ב ששרשו גבוה מהנה"א, ונעשה יתרון האור דטרדת הפרנסה מתעלי' ע"י התפלה, וגבהה עבודי בעלי עסקים, חמש עשרה כו' גברו המים, ותרם התבה, דתיבת התפלה מתרוממים ע"י המים, הון ביתו הוא חכמת התו' וטעמי המבות בוז יבוז לו, אבל עצם המצות מעשיות שהם פנימיות רצונו ית' דנעוץ תחלתן בסופן דוקא, ועקימת שפתיו הוי מעשה.

Our Divine soul comes from a lofty spiritual level of attachment to Hashem, and comes down into a “flood” of physicality and materialism. The materialistic drives of the animal soul and of the entire surrounding world threaten to “drown” the Divine soul’s yearning to connect to Hashem.

Yet, not only does our Divine soul have the power to overcome this “flood” of materialism, but specifically by coming into this world and refining our animal soul and material needs we come to a much deeper connection to Hashem than we could have ever had in our spiritual source.

The Alter Rebbe will explain this theme using the verses from Song of Songs (Shir HaShirim), which describe the unbreakable love of the Divine soul for Hashem. Ultimately, through refining the material world the Divine soul comes to a deeper love and connection to Hashem.

א Part 1

"מִיָּמִים רַבִּים לֹא יוּכְלוּ לִכְבּוֹת אֶת
הָאֱהָבָה, וְנַהֲרוֹת לֹא יִשְׁטְפוּהָ. אִם יִתֵּן
אִישׁ אֶת כָּל הוֹן בֵּיתוֹ בְּאֱהָבָה, בּוֹז
יְבוֹזוּ לוֹ" (שִׁיר הַשִּׁירִים ח, ז):

It says in Shir HaShirim (8:7):
“Many waters cannot extinguish
the love [of the soul for Hashem]
and rivers cannot drown it. If a
person would give all the wealth of
his house in exchange for this love,
people would ridicule him [since no
wealth can equal this love].”

הִנֵּה "מִיָּמִים רַבִּים" הֵם כָּל טְרָדוֹת
הַפְּרָנְסָה² וְהַמְחָשְׁבוֹת שֶׁבְּעֵינֵינוּ עוֹלָם-
הַזֶּה כּוֹ,

Now, the “many waters” referred to
in this verse are the worries about
livelihood and all of the thoughts
regarding physical matters.

וְעַם כָּל זֶה "לֹא יוּכְלוּ לִכְבּוֹת אֶת
הָאֱהָבָה",

Nonetheless, “they are not able to
extinguish the love”,

שֶׁהוּא בְּחִינַת הָאֱהָבָה הַמוֹסְתֶרֶת³

meaning the hidden love for
Hashem that is naturally in every

² דיוק הלשון, דהגם שהוא במצב שנמשך לו טרדות הפרנסה [שזה מראה אשר אינו מתבונן כדבד אליבי דנפשי שברכת הויי היא תעשיר], מימ, הנה גם הטרדות לא יוכלו לכבות ח"ו את האהבה המוסתרת שבכ"א מישראל — ד"ה מים רבים — תשלח נדפס בלקו"ש ח"כ ע' 276 ואילך.

³ [המוסתרת: נראה לי בדרך אפשר - הערות ותיקונים לכבוד קדושת אדמו"ר (ובכתב יד הנ"ל):

שׁוֹשׁ בְּכָל נֶפֶשׁ מִיִּשְׂרָאֵל בְּטֻבֶּעָה⁴
מִבְּחִינַת נֶפֶשׁ־הָאֱלֹקִית,

שׁוֹטֵבֶעָה לְעֹלוֹת וְלִיכָלֵל תָּמִיד לְמַעְלָה
כְּשִׁלְהֶבֶת הָעוֹלָה מֵאֵלֶיהָ,

כְּמוֹ שֶׁכָּתוּב לְעִיל מִיְנִיָּה (שָׁם, ו):
"רִשְׁפִּיהָ רִשְׁפֵי אֵשׁ שִׁלְהֶבֶת יָהּ", שֶׁהוּא
בְּחִינַת שִׁלְהֶבֶת הַבָּאָה מִלְּמַעְלָה⁵,

שֶׁהִיא הַנֶּפֶשׁ־הָאֱלֹקִית, שְׁקוּדָם
הַתְּלַבְּשׁוֹתָהּ בְּגוֹף הַגִּשְׁמִי הַיְתָה נְהִינָה
מִזִּיו הַשְּׂכִינָה וְהַיְתָה מִיְחָדָת בְּתַכְלִית
הַיְחוּד בְּאֵין־סוּף בְּרוּךְ־הוּא.

וְלֹאֲתָ, גַם אַחַר הַתְּלַבְּשׁוֹתָהּ בְּגוֹף
הַגִּשְׁמִי לְעֶסֶק בְּעֻנְיָיִם גִּשְׁמִיִּם, שֶׁהֵן
הַנִּקְרָאִים "מֵיִם רַבִּים",

**Jewish person, which comes from
the Divine soul,**

**whose nature is to constantly desire
to go up and become reunited with
its source Above, just like the
nature of fire is to rise upwards by
itself.**

**Like it is written in the previous
verse (in Shir HaShirim, verse 6):
“its flames are flaming fires, a
fiery love for Hashem”, which is a
fiery love that comes as a gift from
Above to the Divine soul.**

**Since, the Divine soul, before it
became invested in a physical body
it enjoyed the “Radiance of the
Shechina”⁶ and was totally united
with Hashem’s Infinite Light.**

**Therefore, even after it becomes
invested in a physical body and is
occupied with material matters -**

הַמְּסוֹתָרָת].

⁴ [בְּטֻבֶּעָה: בְּכָתֵב יָד 1824: בְּסִבְעָה].

⁵ (רָאָה גַם שִׁיר הַשִּׁירִים רָבָה עַל הַפְּסוּק בְּסוּפוֹ: "שִׁלְהֶבֶת יָהּ . . כְּאֵשׁ שֶׁל מַעְלָה . . וְלֹא הַפְּמִים מִכְּבִּין לֵאשׁ". וְרָאָה בְּפִירוּשׁ מִהַר"ו שָׁם).

⁶ The "Radiance of the Shechina" is a revelation of a very deep awareness and knowledge about Hashem’s existence and how He creates the world etc. This type of understanding is what the souls are occupied with in the spiritual world Above. This Divine knowledge and awareness is called “Radiance of the Shechina”, since the “Shechina” is how Hashem “makes dwell” His revelation in a way we can understand, it is called only a “radiance” since He reveals Himself in a limited manner that the created beings can handle, which is a very minute amount of revelation compared to Hashem’s true Infinite greatness.

which are referred to in this verse as “many waters”-

עם כָּל זֶה לֹא יוּכָלוּ לְכַבּוֹתָהּ מְלֵהוּיֹת
תָּמִיד בְּבַחֲיִנַת אֱהָבָה וְתִשׁוּקָה נִפְלְאָה
לְעֵלוֹת וְלִיבְלָל לְמַעְלָה.

Nonetheless, they cannot extinguish this love from continuing to have a wondrous yearning to ascend and become reunited with its source Above.

וְאֲדַרְבָּה, עַל יְדֵי הַתְּלַבְּשׁוֹתָהּ בְּ"מִים
רַבִּים" הַנִּ"ל יִכּוּלָה לְהִגִּיעַ לְמִדְרָגָה
הַיּוֹתֵר גְּבוּהָ מְקוּדָם שִׁירְדָה לְעוֹלָם-
הַזֶּה, כְּאֲשֶׁר יִתְבָּאֵר:

In fact, just the opposite is true, through the soul being invested into these “many waters” described above, it is able to reach a higher level of love for and connection to Hashem than it had before it descended into this world, as will be further explained.

וְהִנֵּה בַּחֲיִנַת "מִים רַבִּים" הַנִּ"ל נִקְרָא
"מֵי נֹחַ",

Now, these “many waters” described above are called “the waters of Noach”,

וּכְמוֹ שֶׁכָּתוּב (ישעיה נד, ט): "אֲשֶׁר
נִשְׁבַּעְתִּי מֵעַבּוּר מֵי נֹחַ עוֹד עַל הָאָרֶץ,
כִּן נִשְׁבַּעְתִּי מִקְצוֹף עֲלֶיךָ וּמִגְעַר בְּךָ".⁷

as it is written (Yeshaya 54:9): “[Hashem says:] **Just like I have sworn not to bring the [Great Flood called the] ‘waters of Noach’ again upon the earth, so to I have sworn to not become angry and rebuke you [the Jewish People] again [after the coming of Moshiach].**”

כִּי הִנֵּה נֹחַ הוּא "נִיחָא דְרוּחָא",⁸
שֶׁהוּא בַּחֲיִנַת שְׂבִיטָהּ, כְּאָדָם הַשּׁוֹבֵת
מִמְלֵאכָתוֹ.

The reason the Great Flood is called “the waters of Noach” **is because** the name **נֹחַ-Noach** is connected to the Aramaic word נִיחָא which means “rest”, as in the phrase “נִיחָא

⁷ (עֵינֵין בְּסִפְר "עִיר גְּבוּרִים" (מִבְּעַל מַחְבֵּר פִּירוּשׁ כְּלֵי יָקָר עַל הַתּוֹרָה)).

⁸ (רֵאזָה זֶהר חֶלֶק א', דָּף ס' עֲמוּד א').

אֶרְוּחָא-a relaxed/satisfied spirit”⁹, which means rest and relaxation, like someone who ceases from work and relaxes.

וּכְמוֹ שֶׁכָּתוּב (בְּרֵאשִׁית ב, ב): "וַיִּשְׁבֹּת בַּיּוֹם הַשְּׁבִיעִי", וְתַרְגּוּמוֹ: "וַיָּנַח בַּיּוֹמָא שְׁבִיעָאָה כּו".

As it is written (Bereishis 2:2): “**And He [Hashem] ceased from the work [of Creation] on the Seventh day.**” The translation of Unkelos is “**and He ceased from work**” as “**and he rested**”, thus translating the entire phrase: “**and He rested on the Seventh Day etc.**”

We thus see that the name נֹחַ-Noach is connected to ceasing from work and resting, like Hashem “rested” on Shabbos.

וּמֵה שֶׁכָּתוּב: "נַח נַח"¹⁰ ב' פְּעָמִים,

The fact that the name Noach is mentioned twice in the first verse of the parsha is coming to hint to two levels of “rest” on Shabbos,

הֵם "נִיחָא דְעִילָאִי וְנִיחָא דְתַתָּאִי"¹¹,

these two mentions of Noach correspond to “rest of those Above and rest of those below”¹²,

⁹ The phrase “נִיחָא דְרְוּחָא” could be translated two ways: 1- a rested spirit, translating “נִיחָא” as נַח-rest or relaxation, 2- a satisfied spirit, translating “נִיחָא” as תַּת- satisfaction. Thus this phrase “נִיחָא דְרְוּחָא” carries both meanings of rest and satisfaction.

¹⁰ (בְּרֵאשִׁית ו, ט: "אַלֶּה תּוֹלְדֵת נַח, נַח אִישׁ צְדִיק").
¹¹ (בְּרֵאשִׁית רַבָּה ל, ד).

¹² The simple meaning of this phrase from the Midrash (Rabbba 30:4), which comes to explain the repetition of Noach’s name twice, is that Noach brought rest to those Above, to the angels, and to those below, the people on earth. This is because until Noach came the angels complained to Hashem for creating man who is so wicked, but when Noach came and was spared for his righteousness they ceased complaining [they “rested” from complaining]. It was also rest for people, since now humanity can rest at ease knowing that there will never be a flood again

שְׁהוּא בְּחִינַת שְׁבַת־תַּתְּאָה וְשְׁבַת־
עִלְאָה שְׁיִהְיֶה לְעֵתִיד, שְׁנִקְרָא "יוֹם
שְׁבוּלוֹ שְׁבַת"¹³.

which represent the "Lower level of Shabbos" and the "Higher level of Shabbos" which will be experienced in the Future era of Redemption, which is called (in the Mishna, end of Tamid): "the day which is completely Shabbos and rest for eternal life",

מֵה שְׂאִין כֵּן שְׁבַת־תַּתְּאָה אֵינוֹ כּוֹלוֹ
שְׁבַת, כְּאֲשֶׁר יִתְבָּאֵר.

which is not the case with the "Lower level of Shabbos" which is not "completely Shabbos", as will be further explained in this maamar.

כִּי הִנֵּה לְכַאוֹרָה אֵינוֹ מוּבֵן עֲנָן הַמְּבוּל:

Let's look into the following: Seemingly, it is difficult to understand the purpose of the Great Flood,

שָׂאֵם הָיָה רַק לְהַעֲבִיר וּלְשַׁחַת
הָאֲנָשִׁים הַחוֹטְאִים, לָמָּה הוּצָרָךְ
לְבַחֲיִנַת רַעַשׁ גָּדוֹל כְּזֶה, הֲלֹא בְּרִגַע
אֶחָד הָיָה בִּיכוּלֹת ה' לְהַעֲבִירָם, אִם
בְּלֹא הַמְּבוּל?

if its purpose was only to remove and destroy the sinful people, why was it needed to have such a great commotion of a world-wide flood, surely Hashem could have removed them in one second even without a flood?¹⁴

אִךְ בְּאֶמֶת הָיָה הַמְּבוּל בָּא לְטַהֵר אֶת
הָאָרֶץ,¹⁵ שְׁנֹאֲמַר (פְּרָשְׁתָנוּ ו, יג): "כִּי
מְלֵאָה הָאָרֶץ חֲמָס", וְנִתְקַלְקְלָה מְאֹד,

The truth, however, is that the Great Flood came to purify the earth, as it says (Bereishis 6:13): "Because the earth became filled

to destroy all mankind after this flood. The Alter Rebbe will explain this phrase on a deeper level.

¹³ (מְשֻׁנָּה, תְּמִיד בְּסוּפָה).

¹⁴ We find that Hashem did that several times, by the plague of the death of the first-born in Egypt all the first-born died in one moment; similarly when Sisra waged war against the Jewish People all of his soldiers died in one moment.

¹⁵ (זְבָחִים קִיג, א).

וְהָיָה נִצְרָן לְטֹהָרָה.

וְלֹאֵת בָּא הַמְּבּוּל דְּוָקָא, שְׂהוּא בְּחִינַת מַיִם, בְּכַדֵּי לְטֹהָר אֶת הַטְּמָאִים.

שְׂהוּא כְּדוּגְמַת הַמְּקוּהָ - מ' סָאָה - שְׂהִיא מְטַהֶרֶת אֶת הַטְּמָא,

כְּמוֹ כֵּן הָיָה הַמְּבּוּל בָּא בְּכַדֵּי לְטֹהָר אֶת כָּל הָאָרֶץ, וְכִמוֹ שְׂפָתוּב (יחזקאל לז), כה): "וְזָרַקְתִּי עֲלֵיכֶם מַיִם טְהוּרִים וְטִהַרְתֶּם כֹּו".

וְלֹאֵת נִקְרָאִים "מֵי נֹחַ" שְׂנַעְשָׂה מְזֻה גְּיִחָא-דְּרוּחָא כֹו.

with violence” and became very corrupted, therefore it needed to be purified.

It is specifically for this reason that the Great Flood came, since it consisted of water, which is used to purify those who are impure.

This is similar to a Mikveh which has 40 seah¹⁶ of water which purifies someone impure who immerses in it, so too the 40 days of rain of the Great Flood correspond to those 40 seah of water in the mikveh.

Similarly, the Great Flood came to purify the entire earth, like it is written (Yechezkal 36:25): “And I [Hashem] will pour upon you [the Jewish People] pure water and you will become purified”, so we see that pouring water is connected to purification, and this was the purpose of the Great Flood.

it is for this reason that water of the Great Flood were called “the waters of Noach”, since from them Hashem and the world came to a rested, relaxed and happy spirit resulting from the purification process provided by them.

¹⁶ A “seah” is a volume measurement corresponding to around 2.2 gallons, and 40 seah is around 90 gallons.

וְהָיָה שְׁעֵבוֹד הַפְּרִנָּסָה¹⁷ נִקְרָא גַם כֵּן
"מֵי נֹחַ".

Now, the obligation to obtain livelihood is also called “the waters of Noach”,

וּבְמֵאֲמַר רַז"ל¹⁸: שֶׁ"בָּחַר לוֹ אַבְרָהָם
אֲבִינוֹ שְׁעֵבוֹד נֶגְדַי גֵּיהֵנוֹם".

Like our Sages say (Bereshis Rabbah 44:21): “Avraham our forefather chose for his descendants that they would need to go through the process of obtaining livelihood instead of the process of going through Gehinom”.

שְׁכֻמוֹ שְׂאֵי אֶפְשֶׁר לְהַנְשִׂמָה לְבָא בְּגֶן-
עֵדֶן לִיהֲנוֹת מִזִּיּוֹ הַשְּׂכִינָה עַד שֶׁתִּרְדַּ
קוֹדֵם לְכֵן בְּגֵיהֵנוֹם,

This means: Just like Divine soul cannot come to Gan Eden to enjoy the “Radiance of the Shechina” until it first descends into Gehinom to become purified,

וּכְמוֹ שֶׁאָמְרוּ גְבֵי אַחֲרָי¹⁹: "מוֹטָב
דְּלִידִיּוּנִיהָ, וְלִיתִי לְעֵלְמָא דְאַתִּי";

like our Sages said (Chagiga 15b) regarding Elisha ben Avuya who they called “the other guy”: “It is better that he be judged and punished in Gehinom in order that he be purified and be able to come to the ‘Wold to Come’ of Gan Eden”.²⁰

¹⁷ [שְׁעֵבוֹד הַפְּרִנָּסָה: בְּכַתָּב יָד 1824: שְׁעֵבוֹד מַלְכוּת].

¹⁸ (בְּרֵאשִׁית רַבָּה פְּרָשָׁה מו, כא).

¹⁹ (חֲגִיגָה טו, ב).

²⁰ Elisha ben Avuya was a great Torah scholar for many years who abandoned the fulfillment of Mitzvos at the end of his life. The Sages derogatorily referred to him as “Acheir-the other guy”, since they didn’t want to refer to him directly by his name out of contempt for him. Nonetheless, since he had the merit of his previous years of Torah study the Sages asked Hashem that he be allowed to have the purification process of Gehinom and be able to enjoy Gan Eden after many years of Gehinom.

וְגַם לְטָבוֹל בְּנֶהָר דִּינּוֹר, כְּמוֹ שֶׁנִּתְבָּאֵר
בְּמָקוֹם אַחֵר;

In addition to needing to go through Gehinom to enter Gan Eden, **the Divine soul needs to immerse in a spiritual “River of Fire”** in order to ascend from one level of Gan Eden to the next level, **as explained elsewhere.**

כְּמוֹ כֵּן עַל יְדֵי שְׁעֵבוֹד²¹ יְכוּלִים לַעֲלוֹת
לְמַעְלָה מֵעֵלָה לְמִדְרָגָה הַיּוֹתֵר גְּבוּוּהַ.

So too, through having to go through the obligation to provide livelihood the Divine soul is able to reach a much higher level of connection to Hashem than before it descended into this world.

וְהִנֵּה "שְׁעֵבוֹד"²², אֵינֶן הַפִּירוּשׁ מֵהַ שֵׁשׁ
עָלִינוּ עִתָּה מֶלֶךְ, וְשִׁנוּטֵל מֵאֲתָנּוּ מִס -

Now this “obligation” isn’t referring to the fact that we have a king (or government) over us that takes taxes from us,

שְׁגַם בְּזִמְנֵי בֵּית־הַמִּקְדָּשׁ הָיָה עָלֵינוּ
מֶלֶךְ יִשְׂרָאֵל, וְהַמִּס הָיָה בְּיוֹתֵר, כִּיְדוּעַ
שֶׁחָלַק עֲשִׂירֵי הוֹצֵרָךְ כָּל אֶחָד לִיתָן²³.

since even in the time of the Beis Hamikdash we had a Jewish King, and the taxes we paid him were even more than we pay (to the Czar in Russia), as is known that everyone had to pay one tenth of all their income to the Jewish King, (which is more than the taxes that the Czar took);

אֲלֹא הַכּוּוּנָה הַיָּא: שְׁבִזְמַן שְׁבִית־
הַמִּקְדָּשׁ הָיָה קַיִים, הָיָה נִמְשָׁךְ בְּרִכָּה
וְהַשְּׁפָעָה עֲצוּמָה, עַד שְׁאֲרָץ־יִשְׂרָאֵל
הָיְתָה "אֲרָץ זָבַת חֶלֶב וְדָבָשׁ כּוּ"

Rather the meaning is: in the time the Beis Hamikdash existed there was tremendous blessing and abundance from Hashem flowing into the Land, until Eretz Yisroel

²¹ [שְׁעֵבוֹד: בְּכֵתָב יָד 1824: שְׁעֵבוֹד מְלָכִיּוֹת].

²² [שְׁעֵבוֹד: בְּכֵתָב יָד 1824: שְׁעֵבוֹד מְלָכִיּוֹת].

²³ (שְׁמוּאֵל א ח, טו. רַמְבַּ"ם הַלְכוֹת מְלָכִים פָּרָק ד' הַלְכָה ז').

(שמות ג, ח), שלא על פי הטבע כלל, כמו שכתוב בגמרא סוף מסכת כתובות, ולא היה כלל דאגות וטרדת הפרנסה;

ועתה יש לכל אחד ואחד יגיעות וטרדת הפרנסה לעסוק בעניני עולם-הזה הגשמי.

והוא בחינת "מים רבים" הנ"ל שנקראים "מי נח", שהוא בחינת נייחא-דרוחא.

לפי שעל ידי בחינת מים-רבים הנ"ל מתעלית הנשמה למדרגה היותר גבוהה מקדם התלבשותה בו, שהיתה רק נהנית מזיו השכינה בו.

ובמאמר רז"ל²⁴: "יפה שעה אחת בתשובה ומעשים טובים בעולם-הזה מכל חיי העולם-הבא",

לפי שהוא בחינת כיתרון האור מתוך

was a land "flowing with milk and honey" in a completely supernatural manner, as described in the Gemara tractate Kesubos, and therefore they had no concerns about their livelihood at all;

nowadays, however, everyone has to work hard and be occupied with pursuing a livelihood which requires being involved in material matters of this world.

These material matters are the "many waters" described above that are called "the waters of Noah" since they are a purification process that causes relaxation and satisfaction for the Divine soul.

Because through these "many waters" of material concerns the Divine soul becomes elevated to a higher level of connection to Hashem than it had before it became invested in the body, when it only had enjoyment from the "Radiance" of the Shechina,

as our Sages say (Pirkei Avos 4:17): "One minute of teshuva and good deeds in this world is better than all of the life of the World to Come",

since it now has the advantage of light that comes specifically out of darkness, which is the idea of

²⁴ (אבות ד, יז).

הַחוֹשֶׁךְ²⁵ דוֹקָא, שְׁהוּא בְּחִינַת
אֲתַכְפִּיּוּא סְטְרָא-אַחְרָא וְאֲתַהֲפָכָא
חֲשׂוּכָא כּו'.

“iskafya-overcoming” the “side
opposite of holiness” and
“is’hapcha-transformation” of
spiritual darkness into light.

ב Part 2

שְׂכַשְׁעוֹסֵק כָּל הַיּוֹם בְּעִנְיָנִים גְּשָׁמִיִּים
בְּטְרֵדַת הַפְּרָנְסָה, שְׁהֵם הַנְּקָרָאִים
חֲשֶׁר, וּמִתְבוֹנֵן אַחַר כֵּךְ בְּתַפְלָה

How is this elevation achieved?
**When a person spends the whole
day involved in material matters in
pursuit of livelihood, and
afterwards he contemplates
during prayer:**

אִיךְ שׁ"אֵין לָךְ עֵשֶׁב מִלְמַטָּה שְׂאִין לוֹ
מִזֶּל מִלְמַעְלָה כּו'²⁶,

First of all: “there is no blade of
grass below in this world that
doesn’t have a spiritual source
called a ‘mazal’ Above that causes
it to grow,”

שְׁהֵם הַמְזוֹלוֹת שְׁהֵם הַמְשֻׁפְּיעִים חַיּוֹת
כָּל עוֹלָם-הַזֶּה, וּכְמוֹ שְׂכַתוּב (דְּבָרִים
לֵג, יד): "וּמִמְגֵד תְּבוּאוֹת שֶׁמֶשׁ וּמִמְגֵד
גֶּרֶשׁ כּו'".

these are the ‘mazalos’ that
through them life is draw down
into everything in this world, as it
is written (Devarim 33:14): “And
the sweetness of the produce that
comes through the sun, and the
sweetness of the plants that comes
through the moon.”

The spiritual source of everything in this world is a conduit for Hashem’s life-force to come into it, just like the life of the plants comes to them through the medium of the radiance of the sun and the moon.

וְהַמְזוֹלוֹת הֵם מְקַבְּלִים מֵע' שָׂרִים,
וְהַשָּׂרִים מְקַבְּלִים מִשָּׂרֵי אוֹפָנִים,

These ‘mazalos’ receive spiritual
life from a higher level of angels
called ‘officers, which receive their

²⁵ (על פי קהלת ב, יג: "ביתרון האור מן החושך").

²⁶ ("המבכה בו ואומר לו גדל". בראשית רבה פרשה י, ו. זהר חלק א רנא, א. חלק ב

קעב, ב).

וְהֵם מְקַבְּלִים מֵהַמַּלְאָכִים, וְ"גְבוּהַ
מֵעַל גְּבוּהַ"²⁷ עַד שְׁכוּלָם מְקַבְּלִים
מִבְּחִינַת מַלְכוּתוֹ יִתְבָּרַךְ;

spiritual life from a higher level called ‘the remnants of the angels called ofanim’, which receive their spiritual life from a higher level of angels, and “above this level of watchful angels there is a higher level, and there is a higher level above those also”, until they all receive their life from Hashem aspect of Malchus-Kingship,

וְכִמוֹ שֶׁכָּתוּב (תְּהִלִּים קמ"ה, יג): "מַלְכוּתְךָ
מַלְכוּת כָּל עוֹלָמִים",

like it says (Tehilim 145:13): “Your Kingship is what creates and gives life to the Kingdom of all worlds”,

שְׁמַהוּוֹה אֶת כָּל הָעוֹלָמוֹת מֵאֵין לִישׁ
מִמֶּשׁ,

since it creates all the worlds literally something from nothing,

וְהוּא רַק בְּחִינַת זִיו הַשְּׂכִינָה בְּלִבְךָ,
שְׂאִינוֹ אֵלָא בְּחִינַת זִיו וְהָאֲרָה בְּעֵלְמָא
בְּלִבְךָ לְגַבֵּי מְהוּתוֹ וְעֲצָמוֹתוֹ יִתְבָּרַךְ
כְּבִיכּוֹל, שֶׁהוּא בְּבְחִינַת אֵין-סוּף מִמֶּשׁ.
- הָיָה, הוּא, וְיִהְיֶה בְּלֵי שִׁינוּי מִמֶּשׁ.
וְכִמְאָמַר: "אֲתָה הוּא קוֹדֵם שְׁנִבְרָא,
וְאֲתָה הוּא לְאַחַר שְׁנִבְרָא כּו";

and all of this creative power is only a “radiance” of His Shechina (Divine Presence), which itself is only like a ray of light compared Hashem’s Essence, which is truly Infinite, He always was, He is, and He will be forever without any change whatsoever, like we say in the daily prayers: “You are the same before the world was created as You are after the world was created”.

This contrast between Hashem, who is Infinite and unchanging and the material matters that are only an expression of the lowest possible level of spirituality that is countless levels removed from even Hashem’s aspect of Kingship, is a contrast from one extreme to the other extreme.

²⁷ (קְהֵלֶת ה, ז: "גְּבוּהַ מֵעַל גְּבוּהַ שְׁמֵר וְגַבְהִים עֲלֵיהֶם").

Hashem is Infinitely exalted above all the levels of angels and revelations, and the material world is countless levels removed from Hashem's "radiance" that becomes that source of life for worlds.

וְאַחֲרֵי הַתְּבוּנָנוֹת כָּל הַיָּהוּא בְּעוֹמֵק הַדַּעַת, תִּתְעוֹרֵר נַפְשׁוֹ בְּבַחֲיִינַת אֲהָבָה וְתִשׁוּקָה נִפְלְאָה כְּרִשְׁפֵי אִשׁ לְצֵאת מִתּוֹךְ הַחֹשֶׁךְ וְהָעֲלָם הַגָּשְׁמִי הַזֶּה, וְרַק לְדַבְּקָה בּוֹ יִתְבַּרְךָ.

After contemplating deeply into the ideas described above, the contrast between Hashem's Infinite greatness compared to the relative trivialities of material concerns, using the all his mental concentration and focus, he will then be awakened with great and fiery love and yearning to the spiritual darkness and concealment of this physical world, and he will only want to connect to Hashem.

וְכִמּוֹ שֶׁכָּתוּב (תהלים עג, כה): "מִי לִי בַשָּׁמַיִם, וְעִמָּךְ לֹא חִפְצָתִי כו",

Like it is written (Tehillim 73:25): "Who do I have in heaven besides You [Hashem], and besides for being with You I don't want anything on this earth!"

שֶׁלֹּא יִחְפוֹץ כָּלֵל לֹא בְּגַן־עֵדֶן הַתַּחְתּוֹן וְלֹא בְּגַן־עֵדֶן הָעֲלִיּוֹן, שֶׁהֵם רַק בַּחֲיִינַת זֵיו וְהָאֲרָה בְּלִבָּד, וְכִמְאֹמֶר רַז"ל²⁸: "צְדִיקִים יוֹשְׁבִים וְכו', וְנִהְיִין מְזִיו הַשְּׁכִינָה",

Meaning, that he will come to not want any spiritual levels at all, not the Lower Level of Gan Eden, or even the Higher Level of Gan Eden, which are only a like a "ray of light" of Hashem's revelation, as our Sages say (Brachos 17a) that in Gan Eden "the righteous dwell and enjoy the radiance of the Shechina,"

כִּי אִם לְדַבְּקָה בּוֹ יִתְבַּרְךָ, לִיכַל בְּבַחֲיִינַת מְהוּתוֹ וְעֲצֻמוֹתוֹ יִתְבַּרְךָ.

rather, he will only want to connect to Hashem, to experience how he is just a part of Hashem

²⁸ (בְּרִכּוֹת יז, א).

וְנִקְרָא בְזוּהַר הַקְדוּשׁ²⁹: "לֹא שֶׁתֵּאָבֵא
בְּגוֹפָא דְמִלְכָּא כו'".

Himself with no independent existence, which is called in the Zohar (I 217b): “to become absorbed in the Essence of the King”.

When someone is really involved in something, he forgets about himself, he “loses himself”. Depending on how great the thing he is involved in the greater he will “lose himself”. For example, someone involved in learning can forget about himself to a certain extent, but not as much as when he is fully involved in dancing at his best friend’s wedding where he totally forgets about himself and acts silly because he only experiences what is happening now, not his own personality and limitations. More than this- a soldier in battle forgets about himself completely to the point that he can even risk his own life, or willingly give up his own life because he experiences the battle and dedication to the cause more than his own life itself.

More than this, the Divine soul “sees” the truth that Hashem is really the only True existence of everything and there is no independent existence at all. The animal soul and the human intellect, however, don’t “see” it that way, they firmly believe in their own independent existence as being the true reality. When a Jew taps into his Divine soul deeply enough through contemplation of Hashem’s greatness, he is able to be conscious of his Divine soul’s belief that there is nothing besides Hashem. After consciously recognizing that enough times, he will begin to seriously desire to truly experience reality as his Divine soul sees it, that we are just part of Hashem and there is nothing separate from Him at all.

This yearning is called a desire “to become absorbed in the Essence of the King”, meaning experience how we are part of Hashem Himself.

וְנִקְרָא בְּחִינַת אֶהְיָה זו - בְּחִינַת
תְּשׁוּבָה, שֶׁהוּא "בְּחִילָא יַתִּיר"³⁰,
שֶׁבָּאָה דוֹקָא מִתּוֹךְ הַחֹשֶׁךְ, שֶׁהִיא
עוֹסֵק רַק בְּעִנְיָנִים גְּשָׁמִיִּים וְהַבְּלִי
עוֹלָם, לְפִי שִׁיתְרוֹן הָאוֹר הוּא מִתּוֹךְ

This love to reunite with Hashem is called “Teshuva/Return”, which is with greater intensity when it comes specifically from a place of darkness, where the person was involved only in material matters

²⁹ (זוהר חלק א ויחי דף ריז עמוד ב).

³⁰ (זוהר חלק א קבט, ב).

הַחֹשֶׁךְ דִּוְקָא;

and the vanities of this world, this greater intensity comes from the advantage of light that shines in a place of darkness.

וְנִקְרָא אֶהְבֵּהּ זֶה בְּחִינַת "בְּכָל מְאֹדֶךָ" (דְּבָרִים ו, ה), שֶׁהוּא בְּלִי גְבוּל מִמֶּשׁ, שֶׁבָּאָה דִּוְקָא מִן הַהַפּוּךְ שֶׁהוּא הַחֹשֶׁךְ.

This love is also called (Devarim 6:5) "You shall love Hashem... **with all of your might**", which is literally without any limitations, this love comes from overcoming the opposite of holiness which is spiritual darkness.

וּכְמוֹ שֶׁאָמְרוּ: "טוֹב"³¹ - זֶה מְלֶאךְ חַיִּים, "טוֹב"³² (טוֹב) מְאֹד - זֶה מְלֶאךְ הַמּוֹת³³.

Like our Sages commented on the verse (Bereishis 1:31): "And Hashem saw everything that He had made [in the six days of creation] and look, they were very good," they explained "good" is a reference to the angel of life (which brings revealed good), and "very good" is a reference to the angel of death (which brings hidden good),

שֶׁעַל יְדֵי הַהַפּוּךְ וְהַחֹשֶׁךְ דִּוְקָא שֶׁהוּא בְּחִינַת נַפְשֵׁי הַבְּהֵמִית, יְכוּלִים לָבֵא לְבְּחִינַת אֶהְבֵּת "בְּכָל מְאֹדֶךָ" שֶׁהוּא בְּלִי גְבוּל מִמֶּשׁ.

since specifically through transforming the opposite of holiness and the spiritual darkness which is the animal soul, the Divine soul is able to come to love Hashem "with all of its might" which is without any limitations.

One of the explanations of the above commentary of the Sages that "good" is the angel of life and "very good" is the angel of death is that this is a reference to the Divine soul and animal soul of every Jew.

³¹ (בְּרֵאשִׁית א, לֹא: "וַיִּרְא אֱלֹקִים אֶת כָּל אֲשֶׁר עָשָׂה וְהִנֵּה טוֹב מְאֹד").

³² [(טוֹב): בְּכֶתֶב יָד 1824: לִיתָא תִּיבָה זֹו. וּבְדַפּוּס רֵאשׁוֹן: טוֹב - בְּלִי סוּגְרִיִּים].

³³ (נִסְמָן לְקָמָן פּו, ב. וְרֵאָה לְקוּטֵי תוֹרָה חֻקֵּת סב, א. וְרֵאָה זֶהָר חֻקֵּת א יד, א).

The Divine soul is inherently good, it yearns to serve Hashem and connect to Him. Therefore, it is called the ‘angel of life’ since it brings connection to Hashem, the Source of Life.

The animal soul wants to steer a person away from connecting to Hashem and be involved in worldly matters and pleasures, thus weakening the connection to Hashem who is the Source of Life, there it is called ‘the angel of death’.

Even though the Divine soul is already ‘good’, but its desire to connect to Hashem is natural and therefore somewhat limited. However, when it has to overcome the animal soul’s distractions it goes beyond its ‘nature’ and reaches a much deeper love and connection to Hashem. This deeper connection and love is ‘very good’.

So far we explained the advantage of the love for Hashem in this world like the advantage of light in a place of darkness.

Now the Alter Rebbe will explain another aspect of the advantage of being in this world, not just from overcoming darkness, but from the spiritual source of the darkness itself:

וְהֵינּוּ לְפִי שְׂבִשְׂרֵשָׁה לְמַעַלָּה מֵעַלָּה,
שׂוֹרֵשׁ נִפְשֵׁי הַבְּהֵמִית גְּבוּהָ יוֹתֵר
מִבְּחִינַת נִפְשֵׁי הָאֱלֹקִית.

This advantage is also **because in the ultimate spiritual source of the animal soul, there the source of the animal soul is higher than the Divine soul.**

וּכְמוֹ שְׂכַתּוֹב (בְּרֵאשִׁית לוֹ, לֵאמֹר): "וְאֵלֶּה
הַמְּלָכִים אֲשֶׁר מָלְכוּ כּו' לְפָנַי מֶלֶךְ מֶלֶךְ
לְבָנֵי יִשְׂרָאֵל", שֶׁהוּא בְּחִינַת נִפְשֵׁי
הָאֱלֹקִית.

As it is written (Bereishis 36:31): “And these are the kings that ruled [in the land of Edom] before there was king for the Children of Israel”, referring to the Divine soul.

Edom is another name for Eisav, Yaakov’s brother, who represents the World of Tohu as opposed to Yaakov who represents the World of Tikkun.

The World of Tohu is a level of Hashem’s revelation where the Light is unlimited and infinitely intense, but the “Keilim-Vessels”- the capacity to define that Light and channel it- was not able to handle the intensity of the Light, and the Keilim “broke down” and became the source for unholiness.

The World of Tikkun is a level of Hashem’s revelation where the Light is limited to the capacity of the “Keilim-Vessels”, i.e. to be channeled properly,

but the Light is inherently limited to the capacity of those “Keilim”, as opposed to the Light of Tohu that has no such limitation.

Because Eisav/Edom is connected to the World of Tohu, that is why he had so much energy, but couldn’t contain it properly and broke down into channeling all of his energy into unholiness.

Yaakov who is connected to the World of Tikkun was able to properly channel all his energy into holiness.

This is the idea of saying that the animal soul comes from the “kings of Edom before the Children of Yisroel”: The animal soul derives its life in its original source from the World of Tohu. This is why it has so much passion and energy but has a very hard time channeling it into holiness. This World of Tohu is called “the kings of Edom”, meaning the strength and power of the source of Eisav/Edom in the World of Tohu. This is called “before there was a ruling king for the Children of Yisroel”, since the Light of Tohu is on a higher level, “before”, the level of Tikkun, which is called “a ruling king for the Children of Yisroel”, since Yisroel/Yaakov and his children are sourced in the World of Tikkun.

רק שְׁעַל יְדֵי שְׁבִירַת־הַכֵּלִים נִפְלוּ
לְמִטָּה מְטָה, כְּמוֹ שֶׁפָּתוּב (שָׁם, לֵב. לֵב. לֵב):
"וַיִּמְלֹךְ [. . .], וַיָּמָת כּוּ".

It is only that through the “breaking of the Keilim” of Tohu where the animal soul originates that they fell down very low, like it says (ibid. 32:33): “and these kings reigned, and they died”, showing how the Keilim of Tohu “broke” or “died” and fell down, included in them was the source of animal soul who also “fell down”.

אֲבָל בְּשָׂרָשָׁם הֵם לְמַעְלָה מְעַלָּה
מִבְּחִינַת נֶפֶשׁ־הָאֱלֹקִית.

However, in their source they (the animal soul and other things from the broken Keilim of Tohu) are much higher than the Divine soul.

וְלִזְאוֹת גַּם כְּמוֹ שֶׁנִּפְלְאוּ לְמִטָּה יֵשׁ לָהֶם
תְּגִבּוּרַת עַל נֶפֶשׁ־הָאֱלֹקִית, מִפְּנֵי
שֶׁשָׂרָשָׁם הוּא מִבְּחִינַת מְלוּכָה, שֶׁהוּא
בְּחִינַת הַתְּנַשְׂאוֹת כּוּ'.

Therefore, even as they exist in their “fallen” state here below they have strength and power over the Divine soul, because of their source in the level of “Kings/Royalty” of

Tohu, which is the idea of rulership.

וְגַם הָאָדָם מְקַבֵּל חַיּוֹת מִבְּחֵינַת
בְּהֵמוֹת וּמֵאֲכָלִים, וּבִלְעָדָם אֵינּוּ יְכוּל
לְחַיּוֹת. מֵה שְּׂאִין כֵּן הַמֵּאֲכָלִים אֵינָם
צְרִיכִים אֶל הָאָדָם.

Also, the person receives his life from animals and other food, without which he would not be able to live. Whereas the food does not need the person for its existence.

וְכֹל זֶה מִפְּנֵי שֶׁבִשְׂרֵשׁ שְׂרֵשׁ לְמַעַלָּה
הֵם גְּבוּהִים הַרְבֵּה מִבְּחֵינַת הַנְּשָׁמוֹת.

This is because in their ultimate source Above they are higher than souls of people.

וְלִזְאוֹת, עַל יְדֵי יְרִידַת וְהִתְלַבְּשׁוֹת נֶפֶשׁ-
הָאֱלֹקִית בְּנֶפֶשׁ-הַבְּהֵמִית דְּוָקָא,
לְעֶסוֹק בְּטְרָדוֹת וּמַחְשְׁבוֹת הַפְּרָנְסָה
בְּעִנְיָנִים גְּשָׁמִיִּים, שֶׁהֵם הַנְּקָרָאִים "מֵיִם
רַבִּים" הֵי"ל, יְכוּלָּה לָבֵא לְבְּחֵינַת
אֲהַבַת "בְּכָל מַאֲדָךְ", שֶׁהוּא בְּלִי גְבוּל,
כִּנ"ל שֶׁהִיא מְדַרְגָּה הַיּוֹתֵר גְּבוּהָ
מֵהַיּוֹתָה קֹדֶם יְרִידָתָהּ בְּגוֹף שֶׁהִיָּתָה
רַק נְהֵינִית מִזִּיּוֹ הַשְּׂכִינָה כו'.

Therefore, specifically through the descent of the Divine soul to become invested in the animal soul to become involved in the worries and thoughts of obtaining livelihood, which are called "many waters", it is able to come to love Hashem "with all of it might" without any limitations, and -as explained previously- this is a much higher level of love for and connection to Hashem than it experiences before it descended into the body, when it only "enjoyed the radiance of the Shechina".

וְהֵינּוּ עַל יְדֵי אֲתַכְפְּיָא וְאֲתַהֲפָכָא
חֲשׂוֹכָא דְוָקָא,

This is accomplished specifically through the "is'kafya-overpowering" and "is'hafpcha-transforming" the spiritual darkness,

שֶׁהוּא בְּחֵינַת יְתֵרוֹן הָאוֹר שְׁמֵתוֹךְ
הַחֹשֶׁךְ כִּנ"ל.

which brings about an advantage similar to the advantage of light that shines in a place of darkness, and light that comes from

transformed darkness, as explained above.³⁴

לְפִי שְׁשָׂרָשָׁם לְמַעַלָּה, גְבוּהָ מִמְדַּרְגַּת
נֶפֶשׁ הָאֱלֹקִית כִּנְ"ל, רַק שֶׁנִּפְלוּ לְמַטָּה
כְּמוֹ שֶׁכָּתוּב: "וַיִּמְלֹךְ [.], וַיָּמָת כו",
וְעַל יְדֵי אֲתַכְפִּיּוּא נַעֲשֶׂה תַּחֲתֵי
הַמַּתִּים.:

This is because in their source above they are higher than the Divine soul, as explained above, it's just that they "fell down", as it is written "and they ruled and they died", and through the "is'kafya-overcoming" the animal's desires and revealing its lofty source it creates "resurrection of the dead" of these souls and sparks from Tohu that they should "live" with a revealed connection to Hashem.

ג Part 3

וַזֶּהוּ מֵאִמֵּר רַז"ל: "יָפָה שְׂעָה אַחַת
בְּתְשׁוּבָה וּמַעֲשִׂים טוֹבִים בְּעוֹלָם-הַזֶּה
מִכָּל חַיֵּי הָעוֹלָם-הַבָּא" כִּנְ"ל.

This is the meaning of the Sages "One minute of teshuva and good deeds in this world is better than all of the life of the World to Come", as explained above.

Since specifically in this world the Divine soul can come to 1-loving Hashem with all of its might, without limits, 2-receiving the "Light of Tohu" hidden in the animal soul and physical objects, which is higher than the "Light of Tikun" that the Divine soul had in its source.

³⁴ The phrase "יִתְרוֹן הָאוֹר שְׁמִתוּף הַחֹשֶׁךְ"-the advantage of light from amidst darkness" has two meanings corresponding to is'kafya and is'hapcha: 1-the advantage of light when it has to shine brightly in a place of darkness, then it is much more noticeable than in a well-lit place, similarly a Jew serving Hashem despite temptations and distractions has an advantage over the soul in Gan Eden, 2-the advantage of light that is produced from transformed darkness, for example when an enemy becomes a close friend this has an advantage over someone who was always his friend, so too when the source of the animal soul and physical objects is revealed and they become transformed into holiness they have an advantage over the Divine soul that was always holy.

וְלֹאֵת נִקְרְאוּ מִיַּם־רַבִּים³⁵ הַנֵּ"ל "מִי
נַח", לְפִי שְׁנַעֲשָׂה עַל יָדָם "נִיחָא
דְּרוּחָא",

It is for this reason that these
“many waters” of material
concerns are called “the waters of
נַח-Noach”, since through them the
Divine soul achieves a “נִיחָא
דְּרוּחָא-a relaxed/satisfied spirit” in
terms of a deeper connection to
Hashem,

שְׁנַעֲשָׂה מֵהֶם "תִּבְתַּת נַח", שֶׁהוּא בְּחִינַת
תִּיבוֹת הַתְּפִלָּה.

this deeper connection to Hashem is
brought out during prayer, so that
from these “many waters” these
prayers attain the level of “the תְּבָה-
Ark/Boat of Noach”, since the word
“תְּבָה” can mean box or boat, or it
can words, thus the “תְּבָה-ark/boat of
Noach” can also mean the “תְּבָה-
words of Noach”, which are the
words of the prayers.

וּכְמוֹ שֶׁכָּתוּב (פְּרָשְׁתָנוּ ז, א): "בֵּא אֶתָּה
וְכָל בֵּיתְךָ אֶל הַתְּבָה כּו'".

As it is written (Bereshis 7:1): “You
[Noach] and all your family should
come into the תְּבָה-Ark/Words of
prayer”.

Meaning that just like had to come into the תְּבָה-Ark to be protected from the
Great Flood and the תְּבָה-Ark was picked up by the waters, so too A Jew must
“enter” into the תְּבָה-words of prayer to be protected from the material
concerns taking over his mind and heart, and then these “many waters” will
actually pick up his words of prayer to a higher level.

וְזֶהוּ "וַיִּגְבְּרוּ הַמַּיִם [. .] מְאֹד כּו', חֲמִשׁ
עֶשְׂרֵה אַמָּה מִלְּמַעְלָה גָּבְרוּ הַמַּיִם כּו' "
(פְּרָשְׁתָנוּ ז, יח. ב):

This is the meaning of (ibid. 7:18-
20): “And the waters became very
strong...the waters became so
strong that they covered the
mountaintops by fifteen amos.³⁶”

³⁵ [רַבִּים: בְּכֶתֶב יָד 1824 נוֹסֵף: שֶׁהוּא בְּחִינַת שְׁעֵבוֹר מְלֻכְיוֹת.]

³⁶ An "amah" is a distance measurement equal to around 19 inches, thus 15 amos

שְׁהוּא בְּחִינַת תְּגִבּוּרַת נֶפֶשׁ הַבְּהֵמָה
עַל בְּחִינַת-נֶפֶשׁ הָאֱלֹקִית בְּעֶסֶק
הַפְּרִנָּסָה וְעִנְיָנִים הַגְּשָׁמִיִּים.

This corresponds to how the animal soul tries to overpower the Divine soul through overwhelming him with involvement in obtaining livelihood and other material matters.

אָךְ עַל יְדֵי זֶה נַעֲשֶׂה אַחֵר כִּי יִתְרוֹן אֹר
כּו', כִּנּו"ל;

However, through this there is an advantage afterwards in prayer like the advantage of light that comes from darkness.

וְזֶהוּ "וַתֵּלֶךְ הַתְּבָה עַל פְּנֵי הַמַּיִם"
(פְּרָשְׁתָנוּ ז, יח) דְּוָקָא,

This is the meaning of (ibid. 7:18) "and the תְּבָה-Ark traveled on 'פְּנֵי-the face/surface' of the water", specifically on the 'פְּנֵי-face' of the water.

The word "פְּנֵי" which means face or surface is connected to the word "פְּנִימִיּוֹת-inner dimension", since the inner purpose of the waters was so that the world be purified and the Ark become elevated, so too the "פְּנִימִיּוֹת-inner dimension" or inner intent of the animal soul and worldly distractions is to purify and elevate the Divine soul to a deeper connection to Hashem.

"וַתֵּרָם" הַתְּבָה כּו'³⁷: שְׁעַל יְדֵי הַמַּיִם
דְּוָקָא מִתְעַלּוֹת תִּיבוֹת הַתְּפִלָּה וְעוֹלָה
לְמַעְלָה מִעֵלָּה כִּנּו"ל.

In the previous verse it stated: "And the waters increased and they picked up the תְּבָה-Ark which became elevated above the ground." Meaning that specifically through the "waters" of material concerns the "תְּבָה-words" of prayer become elevated to a much higher level.

וְזֶהוּ טְעוּת הַבְּעָלִי עֶסְקִים: שְׁבִדְעָתֶם,
שְׂאִין יְכוּלִים לְהַתְּפַלֵּל כָּל כִּי כִּמוֹ

This is a mistake that working people make: They think that they are not able to pray as well as those

(plural of amah) is around 26 feet.

³⁷ (פְּרָשְׁתָנוּ ז, יז: "וַתֵּרָם מִעַל הָאָרֶץ").

היושבי אהלים. כי אדרבה נהפוך הוא, שהם יכולים להתפלל יותר! כי יתרון האור הוא מתוך החשך דוקא כו'.

who are full time involved in learning Torah. The truth is just the opposite, they are able to pray even better than them! This is because the advantage of light is specifically when it comes from darkness.

So too, someone involved in the darkness of this world has a much greater advantage in the spiritual light of his prayers, much more so than someone who is constantly in the spiritual light of Torah study.

וזהו שנקרא "מי נח" - נייחא דרוחא, שהיא בחינת השבת.

This is the idea that the material concerns called the "waters of Noach" are called "נייחא דרוחא-a relaxed/satisfied spirit", which is the aspect of Shabbos.

כמו שכתוב (בראשית ב, ג): "כי בו שבת מכל מלאכתו כו'":

Like it says (Bereshis 2:3): "For on it [Shabbos] He [Hashem] שבת-rested from all of His work,"

As mentioned above, the word "שבת-rested" (which is the same letters as "שבת-Shabbos") is translated by Unkelos as "וְנַח" which means rest and is the same letters as "נח-Noach" and connected to the phrase "נייחא דרוחא-a relaxed/satisfied spirit".

שבו ימי המעשה הוא בחינת התפשטות והמשכת מלכותו יתברך למטה; כמו ביום הראשון נאמר: "ויאמר אלקים יהי אור כו'" (בראשית א, ג), "יהי רקיע" (שם, ו), "תדשא הארץ דשא כו'" (שם, יא) - שנקראים (יחזקאל מו, א) "ימי המעשה"³⁸.

This connection is: **During the six days of creation** (and the six days of the week) **Hashem's Kingship** expresses itself in being drawn down to create and give life to the worlds; as we find that on the first day of creation "Hashem said let there be light and there was light", on the second day He said "let there be a sky" and there was a sky, on the third day Hashem said "the earth

³⁸ (יחזקאל מו, א): "ששת ימי המעשה".

cover itself with plant-life” and it happened etc., all of these acts of creation happen during the six days of the week called “the days of creation”,

וּבְשַׁבַּת הוּא בְּחֵינַת שְׁבִיטָה מִמְּלָאכָה
וְנִיחָא דְרוּחָא, שֶׁהוּא עֲלִיית
הָעוֹלָמוֹת לְמַעְלָה, בְּאֶדָם הַשּׁוֹבֵת וְנַח
מִמְּלָאכָתּוּ.

and on Shabbos there is the aspect of resting from work and creation, which is the idea of “נִיחָא דְרוּחָא - rest and relaxation”, which is the time when the worlds ascend above to receive life from their source, instead of their source needing to come to down to enliven them, just like a person who ceases from work and rests, that all his energy invested in his work goes up and back into himself when he rests from his work.

כְּמוֹ כֵּן הוּא בְּחֵינַת טְרִדַת וְעֶסֶק
הַפְּרָנְסָה בְּעִנְיָנִים גְּשָׁמִיִּים, שְׁנִקְרָאִים
"מֵיִם רַבִּים" - כְּשִׁמְתֵּהֶפְכִּים וְעוֹלִים
אַחַר כֵּן בְּבְחֵינַת אֱלֻקוֹת עַל יְדֵי
הַתְּפִלָּה כִּנ"ל, נִקְרָא בְּחֵינָה זֶה בְּחֵינַת
"נִיחָא דְרוּחָא", שֶׁהוּא בְּחֵינַת שְׁבִיטָה
כִּנ"ל, כִּידוּעַ שְׂבָל תְּפִלָּה מו' יְמֵי
הַמַּעֲשֶׂה הַיּא הָאָרְהָ מִבְּחֵינַת שְׁבִיטָה³⁹
כִּנ"ל.

So too regarding the involvement and worry in obtaining livelihood and other material matters, which are called “many waters”, when they become transformed and reconnected to Hashem in revealed manner through the person’s prayers, this is called “נִיחָא דְרוּחָא - a relaxed/satisfied spirit” and is similar to the idea of Shabbos when all the worlds ascend to their source in Hashem, so too through prayer all of the person’s material matters become elevated to their source in holiness, as is known that in every prayer that is recited

³⁹ (רֵאָה כּוֹזְרֵי מֵאֲמָר גֵּאוֹת הַ).

during the six work days there is a “shine” from Shabbos.

אַךְ כָּל זֶה הוּא שִׁבְת־תְּתַאֵה.

However, all of this elevation achieved through prayer when a person takes a break from work to pray is only called “the Lower Level of Shabbos”.

וַיֵּשׁ עוֹד בְּחִינָה - שִׁבְת־עִילָאָה, שֶׁהוּא מֵה שְׂיִהִיָּה לְעֵתִיד, שֶׁנִּקְרָא "יוֹם שְׁכוּלוֹ שִׁבְת".

However, there is a higher level of spiritual elevation in prayer, called “the Higher Level of Shabbos”, which is what we will experience in the Future era after Moshiach comes, which will be “a day which is completely Shabbos.”

וְזֶהוּ "אֲשֶׁר נִשְׁבַּעְתִּי מִעֲבוּר מִי נַח עוֹד עַל הָאָרֶץ" (ישעיה נד, ט),

This is the meaning of the verse (Yeshaya 54:9): “[Hashem says:] **Just like I have sworn not to bring the [Great Flood called the] ‘waters of Noach’ again upon the earth, so to I have sworn to not become angry and rebuke you [the Jewish People] again [after the coming of Moshiach].**”

כִּי הִנֵּה אִף שֶׁהֵם בָּאוּ לְטַהַר, אַךְ לֹא בְּכֹל זְמַן צְרִיךְ טְהָרָה כָּל כּוֹר -

Since, even though these waters came to purify the earth, nonetheless Hashem swore to not bring them again, because it is not always needed to have such a level of purification, once the world had that purification of the Great Flood it will never need again something of that magnitude.

"כִּן נִשְׁבַּעְתִּי מִקְצָף עֲלֶיךָ וּמִגָּעַר בְּךָ" (שם).

“So too I [Hashem] have sworn to not become angry and rebuke you [the Jewish People] again”,

Since, once they had the purification process of exile and dealing with the material concerns called “many water” for thousands of years, they will have completed that purification process and will not need any further purification through the “many waters” of material concerns.

כִּי הִנֵּה אֶף שְׁמִבּוֹאֵר לְמַעַלָּה שְׁעַל יָדֵי
בְּחִינַת מַיִם־רַבִּים הֵנִ"ל נַעֲשֶׂה יִתְרוֹן
אוֹר כּו', שֶׁהוּא בְּחִינַת אֲהַבַת "בְּכָל
מְאֹדָךְ" כֵּנ"ל,

Even though we explained above that through the “many waters” of material concerns there is an advantage to the Divine soul like the advantage of light coming in darkness, which is the love of Hashem “with all of your might” without limitations,

עַם כָּל זֶה יֵשׁ עוֹד בְּחִינַת אֲהַבַת־רַבָּה
הַבָּאָה מִלְמַעְלָה, שֶׁהִיא לְמַעַלָּה מֵעַלָּה
אֶף מְבַחֲחֵינַת הָאֲהַבָּה שְׁבָאָה עַל יָדֵי
מַיִם־רַבִּים הֵנִ"ל.

nonetheless, there is an even greater love of Hashem that comes as a gift from Above, which is even greater than the love of Hashem that comes from overpowering the “many waters” of material concerns.

וְהוּא מֵה שְׁכַתּוֹב (שִׁיר הַשִּׁירִים ב, ו):
"וַיְמִינֵנוּ תְּחַבְּקֵנִי כּו'".

This gift of great love is described in the verse (Shir HaShirim 2:6): “His [Hashem’s] ‘right hand’ embraces me.”

The ‘right hand’ is a metaphor for kindness and love, and saying that “Hashem’s ‘right hand’ embraces me” means that Hashem envelops me with a power to love Him that is beyond my own limitations and personality, it embraces me since it is essentially beyond my own limitations, it is only a gift from Hashem that I am able to experience such a love for Hashem.

וּבְחִינַת הָאֲהַבָּה זֶה יִתְגַּלֶּה לְעֵתִיד.

This level of love for Hashem will be revealed in the Future era after Moschiach comes.

וּכְמוֹ שְׁכַתּוֹב (יִשְׁעִיָּה נד, י): "כִּי הֶהְרִים
יָמוּשׁוּ, וְהִגְבְּעוֹת תִּמוּטְיִנָּה, וְחִסְדֵי
מֵאֲתָךְ לֹא יָמוּשׁ וּבְרִית שְׁלוֹמִי לֹא

As it is written (Yeshaya 54:10): “For even if the mountains would move and the hills would collapse, My kindness from you will not

תמוט כו". **move and the covenant of My peace with you will never falter."**

This verse shows how Hashem will express an unlimited love for us in the Future, which will also awaken in us an unlimited love for Him.

שְׁהוּא בְּחִינַת חֶסֶד עֲלֵינוּ, וְאַהֲבָה רַבָּה
הַבָּאָה מִלְּמַעְלָה לְהִיּוֹת "וַיְמִינֵנוּ
תְּחִבְּקֵנוּ".

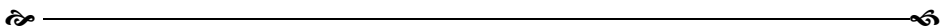
This refers to Hashem's Kindness and love from Above, this great love which comes to us from Above is called "embracing us with His right hand".

(וְזָהוּ (שֵׁם נב, יג): "וְגִבָּה מְאֹד" -
שְׁבַחֲחִינַת "בְּכָל מְאֹדָךְ" יִהְיֶה מִבְּחִינָה
גְּבוּרָה יוֹתֵר כּו').:

(This is also the meaning of the verse (Yeshaya 52:13): "And [Moshiach] will be elevated and exalted מְאֹד-extremely", meaning that even the love of Hashem "with all of your מְאֹד-might" will itself become 'exalted' to a higher level when Moshiach comes [speedily in our days].)

In other words, our capacity to love with "all of our might" without any limitations is still relative to our current situation, but after Moshiach comes when Hashem reveals his true love for us, we will be able to experience a love for Hashem during prayer on a totally different level.

May Moshiach come speedily and we should experience this, Amein!



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