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

תורת אור

פרק נח

מאמך

מים רבים לא יוכל לכבות

“Spiritual Elevation from Refining
Materialism”

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Torah Or

תורת אור

מאמָר

מים רבים לא יובלו ללבבות¹

פרק נח דף חג

“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.

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

¹ נאמר שבת פרשת נח, ו חשון תקס"ח בשקל'אב.

בפרק 1110 נמצוא הaga"ה ל佗"א שנכתב בಗותיק כ"ק אדמו"ר הרוי"ץ צוקלה"ה:

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

מים רבים ודרודות הצרפת אינם מכבים האהבה מסותרת, והמובל בא לטהר את הארץ והם טרידת הצרפת שמשעבדי את האדם, ועי"ז עשו הניאחים, הוא העלי' וכמו טוב מادر הנה"ב ששרשו גבולה מהנה'א, ועשו יתרון האור ודרודת הצרפת מותעל' ע"ז התפללה, וובהה עבדו' בעלי' עסקים, חמש עשרה כי' גבשו המים, ותרם התבהה, דתיבת התפללה מתרומותים ע"ז המים, הן ביתו הוא חכמת התורה וטעמי המבות בו יבשו לו, אבל עצם המעות מעשיות שהם פנימיות רצונו יתי' דנעוץ תחולתן בסופן דזוקא, ועיקמת שפתיו הוא מעשה.

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

**"מֵים רַבִּים לֹא יָכְלוּ לְכֹבֵד אֶת
הַאֶחָדָה, וְנָהָרוֹת לֹא יִשְׁטְפוּ. אֲםִימָן
אִישׁ אֶת כָּל הַזָּהָב בְּאֶחָדָה, בָּזְבֻּנוּ
לֹו"** (שיר השירים 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].**”

הנה “**מֵים רַבִּים**” **הַם כָּל טְרוּדוֹת הַפְּרִנְסָה**²
וְמְמַחְשָׁבוֹת שְׁבָעִינִי עַוְלָם הַזָּהָב,

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

וְעַם כָּל זה “**לֹא יָכְלוּ לְכֹבֵד אֶת
הַאֶחָדָה**”,

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

שֶׁהָוָא בְּחִינַת הַאֶחָדָה הַמּוֹסְתָּרָת³ **שִׁישָׁ**
בְּכָל נְפָשׁ מִיְשָׁרָאֵל בְּطֻבָּע⁴ **מִבְּחִינַת נְפָשׁ**
הַאֲלָקִית,

meaning the hidden love for Hashem that is naturally in every Jewish person, which comes from the Divine soul,

שְׁטָבָעָה לְעָלוֹת וְלִכְלָל חַמִּיד לְמַעַלָּה
בְּשִׁלְחָבָת הַעֲלָה מְאַלְיָה,

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.

² דיקוק הלשון, דוגמ שהוא במעב שנמשך לו טרdot הfrance [שהוא מראה אשר איןנו מתחבון בדבר אליבי דנפשי שברכת הי' היא תעשר], מ*מ, הנה גם הטרdot לא יכולו לכבות ח'ו את האהבה המוסתרת שבכ'א מישראל – ד"ה מים רבים – תשלח נדפס בלקו"ש ח"ב ע' 276 ואילך.

³ [חַמִּידָה נָרְאָה לִי בְּדָרָר אָפָּשָׁר – הַעֲרוֹת וְתִיקְוִים לְכֹבֵד קְדוּשַׁת אֲדָמוֹר (ובכְתֵב יְהִי רְגָ'ל): הַמּוֹסְתָּרָת].

⁴ [פְּרִנְסָה בְּכְתֵב יְהִי רְגָ'ל: בְּרִכָּה].

בָּמוֹ שְׁפַתּוֹב לְעַלְיָה מִגְיָה (שם, ז): "רְשָׁפִיָּה
רְשָׁפִיָּה אֶשׁ שְׁלַחְבָּתִ יְהָ", שֶׁהוּא בְּחִינַת
שְׁלַחְבָּתִ הַבָּאָה מִלְמָעָלָה,

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.

שֶׁהָיָה הַנֶּפֶשׁ-הַאֱלֹקִית, שָׁקוּדָם
הַתְּלִבְשׁוֹתָה בָּגּוֹף הַגְּשָׁמִי הַיְתָה נְהִינַת
מִזְיוֹן הַשְׁכִינָה וְהַיְתָה מִיחִידָת בַּתְכִלָּת
הַיחִידָה בְּאַיִן-סָוףּ בְּרוּךְ הוּא.

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.

וּלְזֹאת, גַם אַחֲרַ הַתְּלִבְשׁוֹתָה בָּגּוֹף הַגְּשָׁמִי
לְעַסּוֹק בָּעֲנֵנִים גְּשָׁמִים, שְׁהָן הַנְּקָרָאים
"מִים רְבִים",

Therefore, even after it becomes invested in a physical body and is occupied with material matters - which are referred to in this verse as "many waters"-

עַם כָּל זוּ לֹא יוּכְלָה לְכַבּוֹתָה מִלְהִיוֹת
תָּמִיד בְּבִחִינַת אַהֲבָה וְתִשְׁוִיךָ נְפָלָה
לְעַלּוֹת וְלִיכְלָל מִלְמָעָלָה.

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

וְאַדְרָבָה, עַל יָדֵי הַתְּלִבְשׁוֹתָה בְּ"מִים
רְבִים" הַגּוֹלָה לְהַגִּיעַ לְמִרְגָּנָה
הַיּוֹתֵר גְּבוּהָ מִקְוֹדָם שִׁירָה לְעַלּוֹתָהָה,
כַּאֲשֶׁר יִתְבָּאָר:

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

⁵ רָאָה גַם שִׁיר הַשִּׁירִים רְבָה עַל הַפְּסָוק בְּסֻופהּ: "שְׁלַחְבָּתִ יְהָ .. בָּאֶשׁ שֶׁל מִלְמָעָלָה .. וְלֹא הַמִּים מִכְבִּין לְאָשׁ". וָרָאָה בְּפִרְוּשׁ מַהְרָזׁוֹ 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.

descended into this world, as will be further explained.

וְתַהַגֵּה בְּחִינַת "מִים רַבִּים" הַנְּגַל נִקְרָא "מֵי נָחָ",

וְכִמו שְׁכַתּוֹב (ישעיה נה, ט): "אֲשֶׁר נִשְׁבְּעָתִי מַעֲבֹר מֵי נָחָ עַד עַל הָאָרֶץ, בְּנֵי נִשְׁבְּעָתִי מִקְצָצָע עַלְיָךְ וּמִגְעָרֶךְ".⁷

כִּי הַנָּהָ נָחָ הָוָא "נִיְחָא דְּרוֹחָא", שֶׁהָוָא בְּחִינַת שְׁבִיתָה, כָּאֵדָם הַשׁוֹבֵת מִמְלָאכָתוֹ.

וְכִמו שְׁכַתּוֹב (בראשית ב, ב): "וַיִּשְׁבַּת בַּיּוֹם הַשְׁבִיעִי", וְתַرְגּוּמוֹ: "וְנָחָ בַּיּוֹם שְׁבִיעָה כֹּו".

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

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]."

The reason the Great Flood is called "the waters of Noach" is because the name נִיְחָא-Noach is connected to the Aramaic word נִיְחָא which means "rest", as in the phrase "נִיְחָא דְּרוֹחָא" -a relaxed/satisfied spirit⁸, which means rest and relaxation, like someone who ceases from work and relaxes.

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

⁷ עיין בספר "עיר גבורים" (מביעל מחבר פירוש כל יקר על הتورה).

⁸ ראה זהר חלק א', דף ס' עמוד א'.

⁹ The phrase "נִיְחָא דְּרוֹחָא" could be translated two ways: 1- a rested spirit, translating "נִיְחָא" as rest or relaxation, 2- a satisfied spirit, translating "נִיְחָא" as satisfaction. Thus, this phrase "נִיְחָא דְּרוֹחָא" carries both meanings of rest and satisfaction.

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

וְמֵה שָׁבְתוֹב: “נֹחַ נֹחַ” ב' פָּעָמִים,

הִם נִיְחָא דַעַילָּא וְנִיְחָא דַתְפָּאָא¹¹,

שַׁהֲוָא בְּחִינַת שְׁבַת-תְּתָאָה וּשְׁבַת-עַילָּא
שִׁיחַה לְעַתִּיד, שְׁנָקָרָא “יֹם שְׁבָעוֹלָה
שְׁבַת”¹³.

מַה שָׁאֵין בָּן שְׁבַת-תְּתָאָה אִינוּ בָּולָן שְׁבַת,
בְּאֵשֶׁר יִתְבָּאָר.

כִּי הַנְּהָה לְכָאֹרֶה אִינוּ מִזְבֵּחַ עַנְיָן הַמִּבְיאֵל:

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,

these two mentions of Noach correspond to “rest of those Above and rest of those below¹²”,

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”,

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

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

¹⁰ (בראשית ו, ט: “אֶלָּה תּוֹלְדֹת נֹחַ, נֹחַ אִישׁ צְדִיקָה”).

¹¹ (בראשית ר'בָה 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 to destroy all mankind after this flood. The Alter Rebbe will explain this phrase on a deeper level.

¹³ (משנה, תְּמִיד בְּסֻפָּה).

שָׁם תִּהְיֶה רָק לְהַעֲבֵיר וְלַשְׁחַת הָאָנָשִׁים
הַחֲוֹתָאִים, לִמְהַזְרֵךְ לְבַחִינַת רְעֵשׂ
גָּדוֹל כִּזֵּה, הֲלֹא בָּרְגָע אֶחָד תִּהְיֶה בַּיּוֹכָלָת
ה' לְהַעֲבִירָם, אַף בְּלֹא הַמְבּוֹל?

אֵך בְּאַמְתָה תִּהְיֶה הַמְבּוֹל בָּא לְטַהָר אֵת
הָאָרֶץ¹⁵, שֶׁנְאָמַר (פָּרָשַׁת נו, יג): "בַּי מַלְאָה
הָאָרֶץ חַמֵּס", וַנְתַקְלֵלָה מְאֹד, וְהִיא
נִצְרֵךְ לְטַהָרָה.

וְלֹאֶת בָּא הַמְבּוֹל דָּוֹקָא, שֶׁהוּא בַּחִינַת
מִים, בְּכָדִי לְטַהָר אֵת הַטְמָאִים.

שֶׁהוּא בְּדֹגֶמת הַמִּקְוָה - מ' סָאה - שֶׁהִיא
מַטְהָרָת אֵת הַטְמָאִים,

בָּמוֹ בֵּין תִּהְיֶה הַמְבּוֹל בָּא בְּכָדִי לְטַהָר אֵת
כָּל הָאָרֶץ, וּבָמוֹ שְׁכַתּוֹב (חוֹזְקָל לו, כה):
"וַיַּרְקַטִּי עֲלֵיכֶם מִים טְהוֹרִים וְטְהָרָתֶם
כָּו".

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

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

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.

(זְבָחִים קי"ג, א).

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

purification, and this was the purpose of the Great Flood.

ולזאת נקראים "מי נח" שנעשה מזוה נייחאדרווחכו.

it is for this reason that waters 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.

והנה שעבוד הפרנסה¹⁷ נקרא גם כן "מי נח".

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

ובמאמר ר' ל' ש"בחר לו אברם אבינו שעבוד נגדי יהונם.

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”.

שכמו שאיתאפשר להנשמה לבא בגן עדן ליהנות מזוי השכינה עד שתרד קודם לבן גיהנם,

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,

ובמו שאמרו גבי אחר¹⁹: “牟ב לדליך ינינה, וליתן לעלמא דאתי”;

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 ‘World to Come’ of Gan Eden”.²⁰

¹⁷ שעבוד הפרנסה: בכתב יד 1824: שעבוד מלכיות.

¹⁸ בראשית ר' ר' פרשה מד, כא).

¹⁹ חניכת 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

וְגַם לְטַבּוֹל בְּנֵהֶר דִּינוֹר, בָּמוֹ שְׁנַתְּבָאָר
בְּמִקּוּם אָחָר;

בָּמוֹ כִּن עַל יְדֵי שָׁעֲבּוֹד²¹ יִכּוֹלִים לְעָלוֹת
לְמַעַלָּה מִעַלָּה לְמִדְרָגָה הַיּוֹתֶר גְּבוֹהָ.

וְהַנֶּה "שָׁעֲבּוֹד"²², אֵין הַפִּירּוֹשׁ מִה שִׁינֵּשׁ
עַלְינוּ עַתָּה מֶלֶךְ, וְשָׁנוּטֵל מִאָתָנוּ מִס

שָׁגַם בָּזְמִן בֵּית-הַמִּקְדָּשׁ הִיה עַלְינוּ מֶלֶךְ
יִשְׂרָאֵל, וְהַמִּס קִיה בַּיּוֹתֶר, בִּידּוֹשׁ שְׁחָלָק
עַשְׂרִי הַוּצָרָר כְּלֹא אֶחָד לִיתְנַן²³.

אֶלָּא הַכּוֹנֶה הָיאָ: שְׁבָזְמָן שְׁבִיתַת-הַמִּקְדָּשׁ
הִיה קִיִּם, הִיה נִמְשָׁךְ בְּרָכָה וְהַשְׁפָעָה
עַצּוּמָה, עַד שָׁאַרְצֵי-יִשְׂרָאֵל הִיתָּה "אָרֶץ

"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.

²¹ שָׁעֲבּוֹד: בְּכַתֵּב יְד 1824: שָׁעֲבּוֹד מִלְכִיּוֹת.

²² פְּנִימָה: בְּכַתֵּב יְד 1824: שָׁעֲבּוֹד מִלְכִיּוֹת.

²³ (שָׁמוֹאֵל אַח, טו. רַמְּבָ"ס הַלּוּכָות מְלֻכִּים פַּרְקָד חֲלָכָה ז').

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.

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.

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

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);

Rather the meaning is: in the time the Beis Hamikdash existed there was tremendous blessing and

זֶבֶת חָלֵב וּדְבָשׂ כּו" (שְׁמוֹת ג, ח), שֶׁלֹּא עַל
פִּי הַטְּבָע כָּלֶל, כְּמוֹ שֶׁכְתוּב בְּגַמְּרָא סּוֹף
מִסְכַּת כְּתֻבּוֹת, וְלֹא הִיא כָּלֶל דְּאָגּוֹת
וְטְרִידָת הַפְּרָנֵסָה;

וְעַתָּה יִשְׁלַׁחְכֶּל אֶחָד וְאֶחָד גִּיאוּת וְטְרִידָת
הַפְּרָנֵסָה לְעָסֹק בְּעַנְנֵי עַולְםָהָזָה
הַגְּשָׁמִי.

וְהוּא בְּחִינַת "מִים רְבִים הַגְּלָשָׁנִים
מֵי נָחָ", שֶׁהוּא בְּחִינַת נִיחָא-דְּרוֹחָ.

לְפִי שָׁעַל יְדֵי בְּחִינַת מִים-רְבִים הַגְּלָשָׁנִים
מִתְעִילִית הַנְּשָׁמָה לְמִדְרָגָה הַיּוֹתֵר גְּבוּהָ
מִקֶּדֶם הַתְּלִבְשׁוֹתָה כּו", שֶׁחִתָּה רַק
נִהְנִית מִזְוִי הַשְׁכִּינָה כּו'.

וּכְמַאֲמָר רָזָ"ל²⁴: "יְפָה שָׁעָה אַחַת
בְּתִשׁוּבָה וּמִשְׁעָם טוֹבִים בְּעוֹלָם-הָזָה
מִכֶּל חַיִי הַעוֹלָם-הַבָּא",

לְפִי שֶׁהוּא בְּחִינַת בִּיתְרוֹן הָאוֹר מִתּוֹךְ
הַחֹשֶׁר²⁵ דָּוֹקָא, שֶׁהוּא בְּחִינַת אַתְּפִיפִיא

abundance from Hashem flowing into the Land, until Eretz Yisroel was a land “flowing with milk and honey” in a completely supernatural manner, as described in the Gemara tracate 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 Noach” 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, ז.

²⁵ על פִי קְהַלָּת ב, יג: "בִּיתְרוֹן הָאוֹר מִן הַחֹשֶׁר".

שְׁטָרָא־אַחֲרָא וְאַתָּה פְּכָא חַשּׁוֹכָא כֹּו.

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

ב Part 2

שְׁבַשְׁעָוֵסֶק כָּל הַיּוֹם בָּעֲנִינִים גַּשְׁמִינִים בְּטַרְדָּת הַפְּרָנָסָה, שָׁהַם הַנְּקָרָאִים חַשָּׁר, וּמְתַבּוּנִין אַחֲרָכֶם בְּתַפְלָה

אֵיךְ שָׁאַיְן לְךָ עַשֶּׂב מַלְמָטָה שָׁאַיְן לוֹ מִזְלָל מַלְמָעָלה כֹּו²⁶,

שָׁהַם הַמְּזֻלּוֹת שָׁהַם הַמְּשֻׁפִיעִים חַיּוֹת כָּל עַולְמֵי הָזָה, וּכְמוֹ שְׁבַתּוֹב (דְּבָרִים לְגַנְךָ יְהוָה): “וּמְמָגֵד תְּבוֹיאָת שְׁמָשׁ וּמְמָגֵד גַּרְשָׁן כֹּו”,

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:

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,”

these are the ‘mazalos’ that through them life is drawn 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.

וְהַמְּזֻלּוֹת הַמְּקֻבָּלִים מֵעַד שָׁרִים, וְהַשְׁרִים מְקֻבָּלִים מִשְׁמָרִי אָוֹפְנִים, וְהַמְּקֻבָּלִים מִהַּמְּלָאכִים, וְגַבּוּהָ מִעַל גַּבּוּהָ²⁷ עד שְׁכֹלָם מְקֻבָּלִים מִבְּחִינָת מַלְכֹותָו יִתְבְּרָא;

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

²⁶ (הַמִּכְהָה בּוֹ אָוֹמֵר לוֹ גָּדָל. בְּרָאשִׁית רְבָה פְּרָשָׁה י, ו. זֶה רַחֲלֵק אֶרְנָא, א. חַלְק בְּקָעָב, ב.).

²⁷ (קְהַלָּת ה, ז: “גַּבּוּהָ מִעַל גַּבּוּהָ שְׁמָר וְגַבּוּהָם עַלְיָהָם.”).

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,

ובמו שפטותם (תהלים קמה, יג): “מלכותך
מלכות כל עולם”,

שמהו זה את כל הульמות מאיין ליש
מןmesh,

והוא רק בבחינת זיו השכינה בלבד, שאינו
אללא בבחינת זיו והארה בעלמא בלבד
לגביה מהותו עצמותו יתברך כביכול,
שהוא בבחינת אין-סוף ממש – היה,
הווה, ויהי בלי שינוי ממש. ובמאמר:
“אתה הוא קודם שנברא, ואתה הוא
לאחר שנברא כו”;

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

since it creates all the worlds literally something from nothing,

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.

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.

ואחריו התבוננות כל הניל בעומק הדעת,
התעורר נפשו בבחינת אהבה ותשוקה
ונפלאה כרשמי אש לצאת מתוך החושך
והעלם הנשמי הוה, ורק לדבקה בו
יתברך.

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.

ובמו ששבח טוב (תהלים עג, כה): "מי ל' בשָׁמָיִם, ועַמְקָה ל' חַפְצָתִי כ'ו',"

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!"

שלא יחַפְזֵן כלל לא בגָן-עֵדָן התְּחִתָּה ולֹא בגָן-עֵדָן העָלִיוֹן, שהֵם רק בבְּחִינָת זיו והָאֶרֶה בבָּלְבָד, ובמְאֹמָר ר' ל' ²⁸: "צָדִיקִים יֹשְׁבִים וּכְו', וְנַהֲנִין מִזֶּיו הַשְׁכִינָה",

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,"

בְּאֵם לְדַבְּקָה בּוֹ יַחֲבֹרָה, לִיְכַלְלָה בְּבְחִינָת מְהוּתוֹ וּעֲצִמוֹתוֹ יַחֲבֹרָה. וּנְקָרָא בּוּהָר הַקָּדוֹשׁ: "לְאַשְׁתַּאֲבָא בְּגֻפָא דְמֶלֶכָא כ'ו'".

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

²⁸ (ברכות ז, א).

²⁹ (זהר חלק א ויחי דף ריז עמוד ב).

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.

ונקרא בוחינת אהבה זו – בוחינת תשובה,
שהוא "בחלילו יתיר"³⁰, שבאה דוקא
מתוך החשך, שהיה עוסק רק בעניינים
גשמיים והבלי עולם, לפיכך שיתרונו האור
הוא מתוך החשך דוקא;

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

ונקרא אהבה זו בוחינת "בכל מادر"
(דברים י,ח), שהוא בלי גבול ממש, שבאה
דוקא מן ההפוך שהוא החשך.

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.

ובכמו שאמרנו: "טוב"³¹ – זה מלאך חיים,
"מאד"³² – זה מלאך המתה –
(טוב)³³

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

³⁰ זהר חלק א כתט, ב.

(בראשית א, לא: "וירא אלקים את כל אשר עשה והנה טוב מאד").

³¹ (טוב): בכתב יד 1824: ליה תיבה זו. ובדפוס ראשון: טוב – בלי סוגרים.

³² (נסמן לקמן פ, ב. וראה לקוטי תורה חקת סב, א. וראה זהר חלק א יד, א).

“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),

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.

שעל ידי ההפוך והחזר דוקא שהוא בחינת נפש־הבהמית, יכולם לבא לבחינת אהבת “בכל מארך” שהוא בלי גבול ממש.

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.

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:

והינו לפי שברשה למעלה מעלה,
שורש נפש־הבהמית גביה יותר מבחןית
נפש־האלקית.

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.

ובמו שְׁבַתּוֹב (בראשית לו, לא): "וְאֶלְהָ
הַמֶּלֶךְים אֲשֶׁר מֶלֶכוּ כֹּל לִפְנֵי מֶלֶךְ מֶלֶךְ
לְבָנֵי יִשְׂרָאֵל", שֶׁהוּא בְּחִינַת נֶפֶשׁ
הַאֱלֹקִית.

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.

רַק שְׁעַל יְדֵי שְׁבִירַת-הַכְּלִים נִפְלוּ לִמְطָה
לִמְטָה, בָּמוֹ שְׁבַתּוֹב (שם, לב. לט): "וַיָּמָלַךְ [...]".
זִנְמָת בָּו".

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”.

אבל בשרשם הם למעלה מעלה מבחןית נפש-האלקית.

ולזאת גם כמו שגפלו למטה יש להם תגבורת על נפש-האלקית, מפני ששרשם הוא מבחןית מלוכה, שהוא בחינת התנשאות כי.

וגם האדם מקבל חיים מבחןית בהמות ומאכלים, ובאליהם אין יכול לחיות. מה שאין כן המאכלים אינם צריכים אל האדם.

וכל זה מפני שברשותם למעלה הם גבויים הרבה מבחןית התנשאות.

ולזאת, על ידי ירידת והתלבשות נפש-האלקית בנפש-הבהמית דוקא, לעסוק בטרדות ומחשבות הפרנסה בעניינים גשמיים, שהם הנקראים “מים רבים” חנ”ל, יכולת לבוא לבחן את אהבת “בכל מארך”, שהוא בלי גבול, בפנ”ל שהוא מדרגה היוטר גבורה מהיוותה קודם ירידתת בגוף שחייתה רק נחנית מזיו השכינה כו.

והיינו על ידי אתחפפיא ואתחפה-

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

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.

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.

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

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”.

This is accomplished specifically through the “is’kafya-

חַשּׁוֹבָא דָּקָא,

overpowering” and “is’hapcha-transforming” the spiritual darkness,

שַׁהֲוָא בְּחִינַת יִתְרֹן הָאָרֶשׁ מִתּוֹךְ הַחֹשֶׁךְ
בְּנֵילָה

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 שָׁשָׁרֶשֶׁם לְמַעַלָּה, גְּבוּהָ מִפְּרָגָת
נֶפֶשׁ הַאֲלָקִית בְּנֵילָה, רַק שְׁנַפְּלוּ לִמְטָה כְּמוֹ
שְׁבָתוֹב: “וַיָּמָלַךְ [., וַיָּמָת כּוֹ”, וְעַל יְדֵי
אַחֲפְּפִיא נָעָשָׂה תְּחִיתַת הַמְּתִים. :

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

וְזֹהוּ מִאָמֵר רַזְלָל: “יִפְהָה שָׁעָה אַחַת
בְּתִשׁוּבָה וּמִעֲשִׂים טוֹבִים בְּעוֹלָם הַזֶּה
מִכֶּל חַיִּי הַעוֹלָם הַבָּא” בְּנֵילָה.

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

³⁴ The phrase “יִתְרֹן הָאָרֶשׁ מִתּוֹךְ 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.

animal soul and physical objects, which is higher than the “Light of Tikun” that the Divine soul had in its source.

וְלֹא תַּחֲזִק נַחַרְתָּא מִיְמִינְךָ בְּרִבְמִים ³⁵ הַפְּנִיל מֵנַחַר, לְפִי שְׁגַעַשָּׂה עַל יְדֵם נִיְחָא דָרוֹחָא,

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

שְׁגַעַשָּׂה מִתְּמָם תְּבַת נַחַר, שֶׁהוּא בְּחִינַת תְּבִות הַתְּפִלָּה.

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

וְכָמוֹ שְׁבַתּוֹב (פְּרִשְׁתָנוֹן ז, א): “בָּא אַתָּה וְכָל בַּיּוֹתֶר אֶל הַתְּבַתָּה כֹּו.”

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

Meaning that just like had to come into the **תְּבַתָּה**-Ark to be protected from the Great Flood and the **תְּבַתָּה**-Ark was picked up by the waters, so too A Jew must “enter” into the **תְּבַתָּה**-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.

וְזֹהוּ וַיַּגְבְּרוּ הַמְּמִים [. מֵאַד כֹּו, חִמְשׁ עֲשָׂרָה אַמְתָה מִלְמָעָלָה גָּבְרוּ הַמְּמִים כֹּו ”] (פְּרִשְׁתָנוֹן ז, י. כ):

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 וְגַעַשָּׂה בְּכַתֵּב יְהִיד 1824 נוֹסָף: שֶׁהוּא בְּחִינַת שְׁעִבּוֹר מִלְבָקִיות.

³⁶ An “amah” is a distance measurement equal to around 19 inches, thus 15 amos (plural of amah) is around 26 feet.

שֶׁהוּא בְּחִנַּת תְּגִבּוֹת נְפִשְׁתָּהָבָה מִתְּעַלְמָה עַל
בְּחִנַּת-נְפִשְׁתָּהָבָה הָאֱלֹקִית בַּעֲסָק הַפְּרָנָסָה
וְעַנְיִנִים הַגְּשָׁמִים.

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.

אֵך עַל יְדֵי זֶה נָעֲשָׂה אַחֲרָכֶה יִתְרֹן אָוֶר
כֹּו, בְּנֵי ל;

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

זֶהוּ "וַיַּתְלֹךְ הַתְּבָה עַל פִּנְיֵי הַמֵּים" (פְּרָשָׁתָנו
ז, יח) דָּוְקָא,

This is the meaning of (ibid. 7:18) “**וַיַּתְלֹךְ הַתְּבָה עַל פִּנְיֵי הַמֵּים**”-**and the Ark traveled on the face/surface’ of the water**”, specifically on the **פִּנְיֵי** ‘face’ of the water.

The word פִּנְיִמּוֹת “**פִּנְיֵי**” which means face or surface is connected to the word “inner dimension”, since the inner purpose of the waters was so that the world be purified and the Ark become elevated, so too the “**פִּנְיִמּוֹת**-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.

וַתָּרַם הַתְּבָה כֹּו³⁷: שָׁעַל יְדֵי הַמֵּים דָוְקָא
מִתְעָלוֹת תִּבּוֹת הַתְּפִלָּה וְעֹלָה לְמַעַלָּה
מַעַלָּה בְּנֵי 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 “**words**” of prayer become elevated to a much higher level.

זֶהוּ טֻעוֹת הַבָּעֵל עֲסִיקִים: שְׁבָרְעַתָּם,
שָׁאַינְיּוּכְלִים לְהַחְפִּלְלָל כֹּל כֹּה כִּמּוֹ הַיּוֹשְׁבִּי
אוֹהָלִים. בַּי אֲדַרְבָּה נַהֲפֹךְ הוּא, שְׁהָם
יּוּכְלִים לְהַחְפִּלְלָל יוֹתָר! בַּי יִתְרֹן הָאָוֶר
הוּא מִתּוֹרַה הַחֲשָׁר דָוְקָא כֹּו.

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

(פְּרָשָׁתָנו ז, יז: ”וַתָּרַם מִעַל הָאָרֶץ³⁷”).

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.

וְזַהוּ שְׁנַקְרָא "מֵי נָחַ" - נִיְחָא־דָרוֹחָא,
שַׁהְוָא בְּחִינַת הַשְׁבָתָ.

This is the idea that the material concerns called the “waters of Noach” are called “נִיְחָא דָרוֹחָא”-a relaxed/satisfied spirit”, which is the aspect of Shabbos.

כְּמוֹ שְׁבָתוֹב (בראשית ב, ג): “כִּי בֹּ שְׁבָת
מִכֹּל מְלָאכָתוֹ כֹּו”:

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

As mentioned above, the word “שְׁבָת-rested” (which is the same letters as “Shabbos”) is translated by Unkelos as “וְנָחַ” which means rest and is the same letters as “-נוֹחַ-Noach” and connected to the phrase “נִיְחָא דָרוֹחָא”-a relaxed/satisfied spirit”.

שָׁבֹר יְמִי הַמְעָשָׂה הוּא בְּחִינַת הַחֲפֵשָׁות
וְהַמְשִׁכָת מְלָכָתוֹ יַתְבְּרֹךְ לְמַטָּה; כְּמוֹ
בַּיּוֹם הַרְאָשׁוֹן נִאָמֶר: “וַיֹּאמֶר אֱלֹקִים יְהִי
אוֹר כֹּו” (בראשית א, ג), “יְהִי רְקִיעַ” (שם, ו),
- “תְּرַשֵּׁא הָאָרֶץ וְשָׁא כֹּו” (שם, יא) -
שְׁנַקְרָאִים (יחזקאל מו, א) “יְמִי הַמְעָשָׂה”.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 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”,

and on Shabbos there is the aspect of resting from work and creation,

וּבְשְׁבָתָ הוּא בְּחִינַת שְׁבִיתָה מִמְלָאכָה
וְנִיְחָא־דָרוֹחָא, שַׁהְוָא עַלְיִית הַעוֹלָמוֹת

³⁸ (יחזקאל מו, א: “שְׁשָׁת יְמִי הַמְעָשָׂה”).

למעלה, פָּאָרָם הַשׁוֹבֵת וְנֵחַ מִמְּלָאָכְתָו.

נִיְיחָא דָרְיוֹחָא which is the idea of “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.

בָּמוֹ בֵּין הוּא בְּחִינַת טְרֵדָת וְעַסְקַת הַפְּרִנְסָה בְּעַנְיִנִים גְּשִׁמִים, שְׁנָקְרָאִים “מִים רְבִים” - בְּשְׁמַתְהַפְּכִים וְעוֹלָם אַחֲרָכָה בְּבְחִינַת אַלְקָוּת עַל יְדֵי הַתְּפִלָה פְּנֵי ל, נִקְרָא בְּחִינַת וּזְבִחִינַת “נִיְיחָא דָרְיוֹחָא”, שְׁהָא בְּחִינַת שְׁבַת פְּנֵי ל, כִּידּוֹעַ שְׁבֵל תְּפִלָה מו' יְמִי הַמְעָשָה הִיא הָאֶרֶה מִבְּחִינַת שְׁבַת³⁹ פְּנֵי 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 “נִיְיחָא דָרְיוֹחָא” “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 during the six work days there is a “shine” from Shabbos.

אֵךְ בְּלִזְה הוּא שְׁבַת-תְּתִפְתָּחָה.

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”.

However, there is a higher level of spiritual elevation in prayer, called “the Higher Level of Shabbos”, which is what we will experience in

וַיְשִׁׁיעַד בְּחִינַה - שְׁבַת-עִילָאָה, שְׁהָא מִהָ שְׁיִיחָה לְעַתִיד, שְׁנָקְרָא “יּוֹם שְׁבּוֹלָו שְׁבַת”.

³⁹ (רְאֵה בָּזְרִי מְאֹרֶג אֹתָה).

the Future era after Moshiach comes, which will be “a day which is completely Shabbos.”

וזהו “אשר נשבעתי מעבור מני נח עוד על הארץ” (ישעיה נה, 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].”

כי הנה אף שhem באו לטהר, אך לא בכל זמן צריך טהרה כל בך –

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.

“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.

כי הנה אף שэмבוואר למעלה שעיל ידי בחינת מים-רבים הַנִּל נעשה יתרון אורכו, שהוא בחינת אהבת “בכל מادرק” כנ"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,

עם כל זה יש עוד בחינת אהבה-רבה הבהה מלמעלה, שהיא למעלה מעלה

nonetheless, there is an even greater love of Hashem that comes as a gift

אַף מִבְחִינַת הָאֶחָדָה שָׁבָאָה עַל יָדֵי מִים-
רַבִּים הַנִּילָה

from Above, which is even greater than the love of Hashem that comes from overpowering the “many waters” of material concerns.

וְהוּא מַה שְׁבָתוֹב (שיר השירים ב, ו): “וַיַּמְינֵנוּ
תִּחְבקֵנִי כֹּו.”.

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 הָאֶחָדָה זו יַתְגַּלֵּה לְעֵתִיד.

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

וְכִמוֹ שְׁבָתוֹב (ישעיה נד, י): “כִּי הַהֲרִים
יִמּוֹשׁוּ, וְהַגְּבֻעוֹת תִּמּוֹטִנָּה, וְחַסְדִּי מֶאֱתֶר
לֹא יִמּוֹשׁ וּבְרִית שְׁלוֹמִי לֹא תִּמּוֹט כֹּו.”.

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 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.

שַׁהְוָא בְּחִינַת חֶסֶד עַלְיוֹן, וְאֶחָדָה רַבָּה
הָבָא מִלְמָעָלָה לְהִיּוֹת “וַיַּמְינֵנוּ תִּחְבקֵנִי”.

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”.

(ז) זהו (שם נב, יג): “וְגַבְהָ מֵאָד” – שְׁבָחוּנַת
בְּכָל מֵאָדָךְ “יְהִי מִבְחִינַה גְּבוּהָ יוֹתֵר
כֹּו”.

(This is also the meaning of the verse (Yeshaya 52:13): “And [Moshiach] will be elevated and exalted extremely”, meaning that even the love of Hashem “with all of your might-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!

¶ Part 4

In the beginning of the maamar, the Alter Rebbe quoted a verse from Shir Hashirim (8:7) that describes the Divine soul’s love for Hashem.

The first half of the verse said, “Many waters cannot extinguish the [soul’s] love [for Hashem] and rivers cannot drown it.”

The Alter Rebbe explained this to mean that the many flowing distractions of pursuing a livelihood cannot extinguish the love of the soul for Hashem. When a Jew comes to pray, he puts aside all the distractions and reconnects to Hashem. Thus, the soul reaches an even deeper level of love for Hashem than it had prior to coming into this world.

The second half of the verse says, as follows:

**“אִם יַתֵּן אִישׁ אֶת כָּל הַזֶּן בַּיְתָו בְּאַתְּבָה
בָּזֶן יַבְזֹו לֹן.”** (שיר השירים ח, ז): “**If one were to give all of the wealth
of his house out of the soul’s love for
Hashem, he [Hashem and his Divine
Court] would ridicule him!**” (Shir HaShirim 8:7)

Rashi explains this verse, as follows: Even if the nations of world would try to convince a Jew to give up his love for Hashem by offering him tremendous physical wealth, the Jew would never give up his love and connection to Hashem! In fact, Hashem and His Divine Court of angels would ridicule anyone who would try to convince the Jewish People to exchange their belief in Hashem, G-d forbid, in return for material wealth.

The Alter Rebbe will explain this verse on a deeper mystical level:

בַּיְנָה מִבּוֹאָר לְמַעַלָּה אֵיךְ שׁׁמִים
רַבִּים "שָׁהַם טְרָדוֹת הַפְּרָנָסָה,

"וְנָהָרוֹת" שָׁהַם הַמְחַשְּׁבָת בְּעַנְיָנִים
גְּשָׁמִים שְׁנָקְרָאוּ בְּשֵׁם "נָהָרוֹת דִּיּוֹידִי
וְאֶזְלִי",

מָה שָׁאַיִן בְּנֵן מִים הֵם מִכּוֹנִים וְעוֹמִדים.

Previously, we explained on the first half of the verse that the “many waters” that cannot extinguish the love that the Divine soul has for Hashem refers to the worries about livelihood.

The “rivers” that cannot wash away that love are referring to the thoughts regarding physical matters, which are called “rivers that are constantly flowing.”

This is not the case with regular “waters,” which do not constantly flow, but are gathered and remain in one place.

Meaning that the river of thoughts about material matters are even more disturbing than the fact that a person must pursue a livelihood.

וְכֹל זה "לֹא יוּכְלָוּ לְכִבּוֹת אֶת הַאֶחָבָה",

וְאֶרְבָּה, בְּהָם וְעַל יְדֵם דָּוָקָא תְּבָא
לְבִחְנִית הַאֶחָבָה הַיּוֹתֵר גְּדוֹלָה, הַיּוֹנֵן
בִּחְנִית "בְּכָל מְאַזְרָה" הַפְּנֵי.

Nonetheless, all these “cannot extinguish the love” of the Divine soul for Hashem.

Just the opposite; specifically, because of these factors and through these challenges, one will come to a much greater love of Hashem, to the level of loving Hashem “with all [one’s] might, as explained before.

וְלֹא אֹמֵר אֶחָר כֵּה: "אִם יִתְּנַחַת כָּל
הַזָּן בַּיְתָוֹנוֹ":

"הַזָּן בַּיְתָוֹנוֹ" נִקְרָא חִכְמַת הַתּוֹרָה, שְׁהָן
פִּירּוֹשׁ וְטֻעַמִּי הַמְצֻוֹת שְׁנָמְשָׁר מִבְּחִינַת
חִכְמַתּוֹ יִתְבָּרֵךְ.

Regarding this level of love of Hashem, the verse continues, “If a person will give all the wealth of his house from this love, they will ridicule him.”

The “wealth of His house” refers to the wisdom of the Torah, which are the explanations and deeper meanings behind the Mitzvos, which derive from Hashem’s Wisdom.

ובמו שְׁפַתּוֹב (בראשית ב, י): "וַיַּעֲצֵא
מֵעַדְן לְהַשְׁקוֹת אֶת הַגָּן":

כִּי "מֵעַדְן" שַׁהוּא בְּחִינַת חִכְמָה שְׁנִקְרָא
עַדְן,

Like it says, (Bereishis 2:10) "A river flows from Eden to water the Garden."

Now, this level called "Eden," is referring to Hashem's Chochma-Wisdom that is called "Eden."

The word "גַן-Eden" means "עִידּוֹן-enjoyment," and refers to the level of Hashem's Wisdom in the World of Atzilus. Within that Wisdom, Hashem's enjoyment is manifested.

This is similar to the enjoyment felt when one's mind is enlightened by a new flash of insight that is innovated in some area of study or thought.

וַיַּצֵּא נָהָר - לְשׁוֹן הַמִּשְׁכָּה - "לְהַשְׁקוֹת
אֶת הַגָּן" שַׁהְמַגְנִירִים לְאוֹרִיְתָא, שְׁהַן
פִּירּוֹשׁ וְטַעַמִּי הַמְצּוֹת.

"From there flows a river," which is a flow of Divine Wisdom. It flows forth "to water the גַן-Garden," which is a reference to the גַן-53 Parshios of the Torah. This "river" of Divine Wisdom refers to the explanations and deeper meanings behind the Mitzvos.

The word "גַן-Garden" has the same numerical value as 53, representing the 53 parshios of the Torah. The "river" that flows into the "גַן-Garden" is the flow of Divine Wisdom (Chochma) into Bina (where another level of Torah exists) and then into [the final level of Torah] in Malchus. Both of these are different levels of the "Garden" as they exist in Atzilus. From Atzilus, the Torah can flow down into the created worlds.

וְנַעֲשֶׂה מֵהֶם בְּחִינַת גַן-עַדְן עַלְיוֹן וְגַן-עַדְן
תְּחִתּוֹן,

From this 'River of Wisdom' that flows through the Torah of the 'Gardens' of Atzilus, it flows down further and it devolves into the levels of the "Higher Gan (garden of Eden," which is in the world of Beriah, and the "Lower Gan Eden," in the world of Yetzirah.

עד שנטול של מטה מטה.

Finally, it flows all the way down into the Torah we learn in the physical world.

ששרשם מבחינת חכמתו יתברך שנקרא
ראשית ההלשנות,

The source of all of these levels is Hashem's Chochma-Wisdom, which is called "Reishis HaHishtalshelus-the beginning of the chain of worlds."

ואינו ערוץ כלל לגבי מהותו ועצמותו
יתברך שהוא למלכה מההלשנות :

Now, despite being very exalted, this level of Chochma is not even comparable to Hashem's very Essence and Being, which is entirely beyond the order of the worlds.

Thus, all the wisdom of the Torah in all the highest spiritual worlds comes ultimately from Hashem's Chochma-Wisdom in the world of Atzilus. However, this level is very limited compared to Hashem Himself. How much more so is any lower level of wisdom that is merely a derivative of the wisdom of Atzilus even more incomparably lower than Hashem Himself.

- "אִישׁ אָמֵן אִישׁ"

This is the meaning of "if an **אִישׁ**-man will give [all the wealth of his house]."

שהוא לשון גבירות וצמצומים, כמו
שפתחות (שמות טו, ג): "ה' אִישׁ מַלְכָה
נו",

The word **אִישׁ**-man is an expression of Gevura-Severity and limitations, as it is written **ה' Hashem** is the **אִישׁ**-master of battle." (Shemos 15:3)

The word "אִישׁ," which can mean "man" or "master," is made of three letters א.י.ש. These same letters also form the words, 'אֵשׁ, the "fire of the letter י." This refers to how the provider, the man or the master, has to limit himself in order to transmit to the recipient. For example, a teacher needs to condense his knowledge to a level that the student can understand. This process of condensing and limiting is like the letter 'י, which is a single, concentrated point. The "fire" of the 'י refers to the passionate desire of the teacher to give over something understandable to the student by limiting and condensing his knowledge according to the limitations of the student.

Similarly, Hashem limits Himself in order to reveal himself on a level that the created beings can receive from. This is the idea of Hashem being referred to as a “אִישׁ-אִישׁ-master” who limits himself.

The idea of “אִישׁ-master of battle,” is that Hashem uses His Gevura-Severity/Might to limit Himself. Like it says in Pirkei Avos, (4:1) “Who is mighty? He who controls himself. As it says (Mishlei 16:32), ‘One who is slow to anger is better than a warrior, and one who controls himself is better than one who conquers a city.’”

שְׁפָדִי שִׁיוּמָשׁר מַעֲצָמוֹתָו יַתְבִּרְךָ
לְהַתְּהֻוֹת בְּחִינַת חֲכָמָה שַׁאֲנִינוּ אֶלְאָ זַיְן
וְהַאֲרָה בַּלְבָד,

אֵי אָפָּשָׁר לְהִיּוֹת בַּי אִם עַל יָדֵינוּ צְמַצּוּמִים
וְגִבְרוֹתָה רַבִּים.

וְזַהֲוָה אִם יִתְנַعַּם אִישׁ אֶת בָּל הַזָּן בֵּיתוֹ,

In order for the level of Chochma-Wisdom, which is only a mere reflection of His Infinite Light, to come into existence from Hashem's Essence,

there must be many types of constrictions and limitations.

This is the meaning of the verse: “If Hashem, who is called “אִישׁ” when He limits Himself, will give all the wealth of His house - referring to the revelation of Hashem's Wisdom - in Gan Eden...

בְּאֶחָדָה שַׁהְוָא אַהֲבָת “בְּכָל מְאַדְךָ”
הַמְבוֹאָר לִמְעָלָה, שַׁהְוָא “לְאַשְׁתָּאָבָא
בְּגֻפָּא דְמֶלֶכָא”.

One might then choose to have that instead of experiencing the love of Hashem of the soul as it lives in the body.” This level is the love of Hashem “with all of [one's] might,” as explained above, which is a passionate yearning “to become united with the Essence of the King.”

וְכִמו שְׁכַתּוּב: “מַי לִי בְּשָׁמִים, וְעַמְקָ לֹא
חַפְצָתִי נִי”

As it is written, (Tehillim 73:25) “Who do I desire in Heaven besides for Hashem? And I do not desire anything else in addition to You on the earth.”

שֶׁלֹּא יַחֲפֹץ לֹא בַּגְּנֵדָעָן כֵּי, שֶׁהָם אַינָם רַק
זַיו וְהַאֲרָה בְּלִבְדֵי, רַק "לְאַשְׁתַּאֲבָא בְּגַוְפָא
דְּמַלְכָא" שֶׁהָוָא מִהוּתוֹ וְעַצְמוֹתוֹ יַתְּבִּרְא.

This is a love for Hashem that is so exclusive that one does not even desire the Lower or Higher Gan Eden, which are only very limited expressions of Hashem's Light. Rather, one only wants "to become united with the Essence of the King," which is Hashem's very Essence and Being.

וְאֵי לְזֹאת: "בַּזְוִי בְּזֹוּ לֹו" - "הַזּוֹן בֵּיתוֹ
הַגְּנֵל שָׁאַינָו אֶלָּא זַיו וְהַאֲרָה כֵּי, וְדַי
לִמְבִין.

Therefore, because of the greatness of this love of Hashem, "they will ridicule him," for choosing the spiritual "wealth of His house," which are only limited levels of Hashem's Light. This idea should make sense to the intelligent.

אָכֵן, כִּל זֶה הוּא הַפִּירּוֹשׁ וְטֻעַמִּי הַמְצֹוֹת,
שֶׁהָוָא בְּחִינַת חִכְמַת הַתּוֹרָה שְׁנִמְשָׁר
מִחִכְמַתּוֹ יַתְּבִּרְא בְּגַנְל.

Now, this advantage of the love of Hashem that the soul experiences in this world over the Wisdom of Hashem concerns the deeper meanings and explanations of the Mitzvos. This refers to the Chochma of Hashem in Gan Eden that comes from His Wisdom in the world of Atzilus, as explained above.

אָכֵל גּוֹפִי הַמְצֹוֹת מַעֲשִׂיוֹת כְּמוֹ תְּפִלִין,
וְסֻכָּה, וּמִצְוֹת צְדָקָה שְׁנָאָמָר יְשֻׁעָה לְבָנָן
ז): "וְהִיא מִעְשָׁה הַצְדָקָה", וּכְדָומָה -

However, with regard to the actual performance of the physical Mitzvos, such as tefillin, sukkah, and the mitzvah of giving tzedaka (charity), concerning which the verse states, (Yeshaya 32:17) "And the act of Tzedaka (will bring peace)," and similar physical Mitzvos, there is a difference.

שְׁהָنָם רְצֹנוֹ יַתְּבִּרְא שְׁלָמָעָלה מִהְטַעַם
וְהַדָּעַת הַנִּמְשָׁר בְּבִחִינַת חִכְמַה.

The difference is that the physical performance of the mitzvos are a revelation of the Will of Hashem, which transcends the explanation

and knowledge that derive from Chochma-Wisdom.

This is because their source is from a much higher level than the source of the Torah.

וליהיות ששורשם גבורה ממד מפדרגת התורה כו',

על כן נחלבשו בדברים גשמיים דוקא
שאי אפשר לבא לבחינת השגה כו'.

ובמו שאמרו ז"ל: "לחכימא ברミזא"

שדבר העמוק ממד אי אפשר לגלותו
בדיבור כי אם ברミזא שמראה לו באבע
כו'.

Therefore, they became invested specifically in physical matters, since their source cannot be grasped in understanding, but only in action.

As our Sages said, (see Zohar I, 26b)
"For a wise person, a hint is sufficient."

This is because something very deep cannot be revealed in speech. It can only be expressed in a hint, such as showing a sign with a finger movement.

Sometimes a concept can be expressed to with a hand signal much better than it could be related by speech.

במו כן מוצאות מעשיות, מפני ששורשם
מד נעלה, שהן פנימיות רצונו ותברך
בביבול של מעלה מהשגה,

לוואת אי אפשר לבא לידי גלווי למיטה כי
אם בהחלבושיםם בדברים גשמיים דוקא
בי נועז תחלתן בסופן" דוקא.

So too, regarding physical Mitzvos: Their source in the Inner Will of Hashem, as it were, is so lofty and transcends understanding.

Therefore, they cannot be revealed below in this world except through being invested specifically in physical things. This is due to the principle taught in Sefer Yetzira (1:7), that "the highest level is expressed specifically in the lowest level."

וזהו "ויהיו הדברים האלה אשר אנבי
מצוך היום כו" (דברים ו,ו):

This is the meaning of what we say in the Shema prayer, "And these words -מזכך-אשר אנבי -היום-today should be on your heart."

כִּי הַנֶּה כִּלְפָרְשַׁת קְרִיאַת-שְׁמָעַ - "שְׁמָעַ יִשְׂרָאֵל" (שם, ז) הַוָּא רַק הַתְּבוּנוֹת מִבְּחִינַת שְׁמוֹתָיו כָּל-

Now, the entire passage of Krias Shema, which begins “שְׁמָעַ יִשְׂרָאֵל” “Hear, O Israel,” is only about the contemplation of Hashem’s “Names.”

The first two verses of Krias Shema speak about Hashem’s Names, Havayeh and Elokim:

“הָיָה אֱלֹהֵינוּ יְהוָה-שְׁמָעַ יִשְׂרָאֵל” – A Jew should hear and understand that Hashem, who is called Havayeh, is our Elokim (G-d), and that Hashem as He is called Havayeh is the One and only existence, even of the physical heavens and earth.”

The name Havayeh, means that He exists beyond time and space; He always was, He is, and He will be forever without change. The name Elokim refers to Hashem giving us life and power and watching over us in our daily lives. The meaning of ‘Havayeh is Elokeinu’ is that Hashem (as He expresses Himself in a Light that transcends time, space, and nature) comes down to be our life and strength and watch over us in our daily lives.

We then declare that Havayeh is really the One true existence of the all the physical and spiritual worlds.

וְעַל יְדֵי וְהַזְּמָנָה וְאַהֲבָתָה [. . . בְּכָל לְבָבֶךָ],
עַד שְׁגַגּוּן לְבַחֲנִית "אַהֲבָתָה" [. . . בְּכָל
מְאַרְךָ" הַנֶּל, שֶׁהוּא לִיכְלָל וּלְרַבָּקָה בּוּ
בְּמַהוּתוֹ וּעֲצַמָּתוֹ יִתְבָּרֵךְ מִמֶּשׁ .

Through this contemplation, we come to fulfill the command to “love Hashem... with all of your heart.” We then reach the level of loving Hashem “with all of your might,” as mentioned above. This is the passionate yearning to become united with the Essence and Being of Hashem.

וְאֵי אָפְשָׁר זֹאת, בַּי אֵם עַל יְדֵי קִוּם
מְצֹוֹתִיו יִתְבָּרֵךְ דָּוֹקָא, שְׁהָן פְּנִימִיּוֹת רְצׁוֹנוֹ
יִתְבָּרֵךְ, וּנְעוֹזָסּוֹפָן בְּתַחְלַתָּן.

However, this connection with Hashem’s Essence is only possible through the fulfillment of Hashem’s Mitzvos, which are the Inner Will of Hashem. The “lowest level (action of Mitzvos) is connected to the highest level (Hashem’s Essence).”

וזהו "אשר אָנֹכִי" – "מי שָׁאָנֹכִי" – שֶׁהוּא
מהותו ועצמותו מפשׁ ולא בבחינת אָרָר
וְזַיו בָּלֶבֶר,

This is the meaning of what we quoted above from the Krias Shema: "These words of the Torah **that I-Anochi** – 'Myself,' meaning 'My True Self,' the **Essence and Being of Hashem**, command you today" to fulfill the Mitzvos. These mitzvos come from Hashem's Essence and Being, **and not from a level of Light or revelation.**

The Alter Rebbe will now explain the rest of the verse, based on the idea of connection to Hashem's Essence:

"מצור" על ידי קיומ מוצות מעשיות דוקא
בנ"ל, "היום ני" – שהיום דוקא שהנשמה
מלובשת בתוך הגוף.

"And these words that I (Hashem's Essence) **command/connect to you**," must be fulfilled **specifically through the physical action of the Mitzvos, as explained above.** Moreover, they must be performed **"today,"** since **today** refers to the time **when the soul is invested in a body.** Only while it is invested in a physical body can the soul fulfill the Mitzvos.

מה שאין בן קודם התלבשותה בגוף
היתה רק "נהנית מזיו השכינה נו".

Which is not the case before the soul became invested in the body. Then, it only **"enjoyed the revelation of the Light of Hashem's Presence,"** i.e., it enjoyed the Light of Hashem's Wisdom that flows into Gan Eden.

וזהו "ורברת בם" – שֶׁהוּא מוצות הדיבור
של התורה, וכמו שפטות (יהושע א, ח):
"והנית בּוּ נו".

This is the meaning of the continuation of the passage, which states, "And you should teach them (the words of Torah) to your children, **and you should speak of them.**" **This is the Mitzvah of speaking the words of the Torah, as it is written, (Yehoshua 1:8) "And you should speak of them** (the words of Torah) by day and by night."

וְעַקְיִמֶת שְׁפָתָיו הָיוּ מַעֲשָׂה "נוּ".

Saying the words of the Torah is considered the physical performance of a mitzvah, since “**the movement of a person’s lips when speaking is considered a physical action.**” (Bava Metzia 90b)

The idea here is that just like putting on tefillin is a physical mitzvah that connects the person to Hashem’s Unknowable Essence, so too, with regard to physically saying the words of the Torah, the action of moving the lips is a mitzvah that connects the person to Hashem’s Essence. This is in contrast to contemplation of the words of the Torah, which is a purely spiritual activity. Therefore, contemplation is similar to the soul’s connection to Hashem via understanding, which occurs in Gan Eden, rather than to the connection achieved through action mitzvos, including the physical act of verbalizing the words of Torah during study.

This explains why the first verse of Krias Shema begins with contemplating Hashem’s Names, i.e., the levels of Hashem’s Light that permeate and encompass the world.

By thinking about how that Light of Hashem is so great that it creates the whole world and is, moreover, beyond all worlds, a person comes to a yearning for Hashem Himself. If His Light is so great, He Himself is above and beyond anything that has to do with the world. He is the Ultimate True Existence, which has no beginning, end, or limit, in any way. Therefore, a person can consider how there can be nothing in life that is more desirable than to connect Hashem Himself. This yearning for Hashem’s Essence is called the love of Hashem “**מַאֲזַק בְּכָל**—with all of one’s might.”

Now that we yearn for Hashem Himself, how do we connect His Essence? To answer this, the verse continues by explaining that when we perform action mitzvos (including verbalizing the words of the Torah), we connect to Hashem’s Essence and fulfill our yearning for Him.

After the Alter Rebbe explained the verse in Shir HaShirim (8:7), that many waters cannot extinguish the love of the soul for Hashem etc., he continues to explain the next verse, 8:8.

The verse reads in full:

“**אֶחָות לְנוּ קְטַנָּה וְשָׁרִים אֵין לָהּ מַה נְעַשָּׂה לְאַחֲתָנוּ בַּיּוֹם שִׁידְבֵּר בָּהּ**—We have a young sister, and she is not ready to get married yet, what should we do for our sister when they speak about her [getting married]?”

The commentary of the Metzudos Dovid explains: This verse is an analogy for the Jewish People in the time of exile. Hashem asks: The Jewish People seem to be spiritually immature and underdeveloped. Are they ready to “get married” to Hashem (to experience the full connection to Hashem with the coming of Moshiach)?

In the next verses (ibid.), the Jewish People answer that they are ready to “get married” to Hashem, because they had steadfast devotion to Him during the time of exile.

The Alter Rebbe will explain the beginning of this verse on a non-literal level:

וְזֹהוּ אֶחָdot לְנוּ קָטְנָה (שיר השירים ח,ח):

This is the meaning of the subsequent verse in Shir Hashirim, “אֶחָdot לְנוּ קָטְנָה-we have a young sister.” (Shir Hashirim 8:8)

שְׁנַעֲשָׂה בְּחִינַת “אֶחָdot”, וְהוּא לְשׁוֹן
- “אֶחָת”

Meaning that she (the soul of the Jew doing the Mitzvah) **becomes a “אֶחָdot-sister” to Hashem, and this word can also mean “אֶחָת-united.”**⁴⁰

שְׁמַתְחָרֶת בַּתְכִלָּת עִם מְהוֹתוֹ
וְעַצְמוֹתוֹ יִתְבָּרֵךְ בְּבִיכּוֹל מִמְשׁ עַל יְדֵי
קִיּוֹם הַמְעֻזּוֹת מַעֲשֵׂיוֹת כְּנֵי לֵל

She actually becomes completely united with Hashem’s very Essence and Being, as it were, through the fulfillment of the action Mitzvos.

וּבָמו שְׁפַתּוֹב “וַיְמִינֵו תְּחַבקֵנִי” -

As it is written earlier in the chapter of Shir Hashirim, (8:3) “**His [Hashem’s] right hand hugs me.**”

כִּאֵדֶם הַחֹזֶק אֶת חֲבִירֹו מִכֶּל עֲדָדָיו כֵּן.

This is like someone who hugs his friend, grasping him from all sides.

So too, when a Jew does a Mitzvah or says words of Torah, Hashem “hugs” him, as it were, surrounding him from all sides. Thus, a Jew becomes united with Hashem by fulfilling a Mitzvah.

⁴⁰ Rashi on this verse explains the word “אֶחָdot,” which usually means “sister, to mean “אֶ-bound together,” or “united.” He thus translates the phrase “אֶחָdot לְנוּ-she, [the Jewish People] are bound up and yearning to unite with us, [meaning with Hashem].” The Alter Rebbe is explaining this phrase according to Rashi’s interpretations.

וְזַהוּ מָה נָעֹשָׂה לְאַחֲתֵנוּ בַיּוֹם שִׁזְבֵּר
בָּה" (שָׁם).

This is the meaning of the end of the verse, “What should we do for our sister on the day that people talk about her?”

The simple meaning of the verse is (as mentioned previously) that Hashem is asking what to do for the Jewish People, his “sister,” when they discuss the coming of Moshiach?

Here, we are explaining it differently: “**מָה נָעֹשָׂה לְאַחֲתֵנוּ**”-the level of ‘**מָה**-selfless transparency to Hashem’ has made our sister become united with Hashem, **in-בַיּוֹם** the day, i.e., revelation of Hashem, **שִׁזְבֵּר בָּה**-when the speech of Hashem enters her.”

Meaning that when a Jew selflessly unites himself with Hashem with Torah study (which is the Torah study that comes after passionate prayers of awakening a yearning for Hashem’s Essence), he attains the ability to say over the words of the Torah as though he is just a conduit for Hashem’s words to flow through him.⁴¹

וְזַהוּ לְמַבֵּן. : **And this will suffice for one who understands.**



Summary of the Maamar

Introduction:

The verse from Shir Hashirim (8:7) says: “Many waters cannot extinguish the love, and rivers cannot flood it. If a man would give all the wealth of his house in place of this love, they would ridicule him.”

- 1- The “many waters” are referring the burdens of acquiring a livelihood, and worry about material matters. Despite how distracting these worries and responsibilities are, they cannot extinguish the love of the Divine soul for Hashem. This is because its fiery love for Hashem is stronger than anything in this world, even stronger than the fire of Gehinom (hell). (As

⁴¹ The phrase “**שִׁזְבֵּר בָּה**” is the passive form, implying that the person is either being spoken about by others, or that the person is receiving someone else’s speech into himself. In our case, it means that Hashem’s speech is flowing into the person’s mouth, as it were, and the person is merely repeating, as a conduit, that flow of speech.

described in the previous verse in Shir Hashirim, 8:6, with Rashi.) This fiery love comes from the fact that the Divine soul is a “part of Hashem Above.” Thus, its love of Hashem is Divine and beyond all the limitations of this world. It yearns to reunite with its True Source and True Being. This is similar to how a fire naturally rises up to return to its source.

- 2- The Great Flood, the Mabul, is called “מֵ נֹחַ-the waters of Noach,” since its purpose was to purify the world, bringing about “גִּיאָ דָרְוָחָא” a relaxed/satisfied spirit,” as it brought rest to the world from the violence and unholiness and satisfaction to Hashem that now the world can function properly. We must say that the purpose of the Great Flood was to purify the world, since if the purpose was just to destroy the wicked, Hashem could have done that in one moment. The purpose of the forty days of rain was to purify the world, similar to the forty se’ah of a mikveh that purify people and vessels. Similary, the “many waters” of the distractions and responsibilities of material needs are there to purify our souls. By having reveal our love of Hashem to overcome those “many waters” we become spiritually purified.
- 3- The Great Flood not only purified the world, but it also elevated the Teiva-Ark of Noach- to great heights, above the tallest mountains. This represents how the many challenges not only purify us spiritually, but they actually elevate us to much higher level than we had before.
- 4- What is the deeper meaning of “if a man would give all the wealth of his house in place of this love, they would ridicule him?” This “Man” refers to Hashem, and the “wealth of His house” refers to the rich revelations of Hashem in Gan Eden. This “love” refers to the love of Hashem as expressed in actual mitzvah performance, which can be very difficult at times and can require great self-sacrifice to always fulfill all the mitzvos in all situations. If a person would choose to experience the rich revelations of Hashem in Gan Eden instead of expressing his love for Hashem in the physical performance of mitzvos, then this person will be ridiculed. This is because Hashem’s revelations in Gan Eden are only a minute expression of His Light as it shines into the created worlds. However, through the physical performance of mitzvos, which requires loving dedication and self-sacrifice, a Jew connects to the very Essence and Being of Hashem Himself, on a level infinitely deeper than through the ray of Light that shines in Gan Eden.

A Lesson from the Maamar:

The Alter Rebbe says in this maamar, that people who work all week long think that they are not able to connect to Hashem in prayer as deeply as the scholars who learn Torah all week. He says that this is a complete mistake. In fact, they can pray and connect to Hashem even deeper than them! This is because the greatest Light comes out from a place of darkness. Because they are involved in the darkness of this world throughout the week, when it comes Shabbos and their mind and heart to only focus on Hashem, they transform that darkness into a more powerful light than the light of the scholar who experiences Light the entire week. Because of this, the average working person has a tremendous ability to connect to Hashem during prayer on Shabbos.

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