



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

תּוֹרַה אֹר

פְּרִשְׁתַּנָּח

מֵאֵמֶר

מִיָּמִים רַבִּים לֹא יוּכְלוּ לְכַבּוֹת

“Spiritual Elevation from Refining
Materialism”

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Torah Or

תּוֹרַה אוֹר

מֵאֲמָר

מִיָּם רַבִּים לֹא יוּכְלוּ לְכַבּוֹת¹

פְּרִשֶׁת נֹחַ יִדָּף ח,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.

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 (נֵאֲמָר שְׁבֵת פְּרִשֶׁת נֹחַ, ו חֲשֹׁנָה תִקַּס"ח בְּשָׁקְלָאב).

בבבן 1110 נמצא הגה"ה לתו"א שנכתב בגוכני"ק כ"ק אדמו"ר הרי"ץ זצוקללה"ה:

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

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

K Part 1

"מִיָּם רַבִּים לֹא יוּכְלוּ לִכְבּוֹת אֶת
הָאֱהָבָה, וְנָהָרוֹת 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 "מִיָּם רַבִּים" הֵם כָּל טְרָדוֹת הַפְּרָנְסָה²
וְהַמַּחְשָׁבוֹת שֶׁבְּעֵינֵינוּ עוֹלָם-הַזֶּה כו',

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 הַמוֹסְתֶּרֶת³ שֶׁיֵּשׁ
בְּכָל נֶפֶשׁ מִיִּשְׂרָאֵל בְּטֻבָּעוֹ⁴ מִבְּחִינַת נֶפֶשׁ-
הָאֱלֹקִית,

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

שֶׁטֻבָּעָה לְעֵלוֹת וְלִיכָלֵּל תָּמִיד לְמַעְלָה
בְּשִׁלְהֶבֶת הָעוֹלָה מֵאֲלֶיהָ,

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 דיוק הלשון, דהגם שהוא במצב שנמשך לו טרדות הפרנסה [שזה מראה אשר אינו מתבונן בדבד אליבי' דנפשי' שברכת הוי' היא תעשיר], מימ, הנה גם הטרדות לא יוכלו לכבות ח"ו את האהבה המוסתרת שבב"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): המסתרת].

⁴ [בטבע: בכתב יד 1824: בטבעה].

כְּמוֹ שֶׁכְּתוּב לְעֵיל מִיְיָהּ (שָׁם, ו): "רִשְׁפֵּיהָ
רִשְׁפֵּי אֵשׁ שְׁלֵהֶבֶת יָהּ", שֶׁהוּא בְּחִינַת
שְׁלֵהֶבֶת הַבָּאָה מִלְּמַעְלָה,⁵

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.

שֶׁהִיא הַנֶּפֶשׁ־הָאֱלֹקִית, שְׁקוּדָם
הַתְּלַבְּשׁוּתָהּ בְּגוֹף הַגִּשְׁמִי הִיְתָה נִהְיָה
מִזִּיו הַשְׂכִּינָה וְהִיְתָה מִיְחָדָת בְּתַכְלִית
הַיְחוד בְּאֵין־סוֹף 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.

וְלִזְאוֹת, גַּם אַחֵר הַתְּלַבְּשׁוּתָהּ בְּגוֹף הַגִּשְׁמִי
לְעֶסֶק בְּעֻנְיָנִים גִּשְׁמִיִּים, שֶׁהֵן הַנִּקְרָאִים
”מַיִם רַבִּים”,

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 זֶה לֹא יוּכְלוּ לִכְבוֹתָהּ מִלְּהוּיּוֹת
תָּמִיד בְּבִחִינַת אֲהָבָה וְתִשׁוּקָה נִפְלְאָה
לְעֻלּוֹת וְלִיבְלָל לְמַעְלָה.

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

וְאֶדְרְבָּהּ, עַל יְדֵי הַתְּלַבְּשׁוּתָהּ בְּ”מַיִם
רַבִּים” הֵנָּה לִיכוּלָהּ לְהִגִּיעַ לְמַדְרָגָה
הַיּוֹתֵר גְּבוּהָ מִקּוּדָם שִׁירָדָה לְעוֹלָם־הַזֶּה,
כְּאֶשֶׁר 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

⁵ (רָאָה גַּם שִׁיר הַשִּׁירִים רָבָה עַל הַפֶּסֶק בְּסוּפוֹ: "שְׁלֵהֶבֶת יָהּ .. כְּאֵשׁ שֶׁל מַעְלָה .. וְלֹא הַמַּיִם מְכַבִּין לְאֵשׁ". וְרָאָה בְּפִירוּשׁ מִהַרְ"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.

descended into this world, as will be further explained.

וְהֵנָּה בַּחֲנִינָה "מִיַּם רַבִּים" הֵנָּה לְנִקְרָא "מִי נֹחַ",

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

וּכְמוֹ שֶׁכָּתוּב (יִשְׁעִיָּה נד, ט): "אֲשֶׁר נִשְׁבַּעְתִּי מֵעַבּוּר מִי נֹחַ עוֹד עַל הָאָרֶץ, כִּן נִשְׁבַּעְתִּי מִקְצוֹף עֲלֶיךָ וּמִגֹּעַר 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 Noah' 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 הֵנָּה נֹחַ הוּא "נִיְיָחָא דְרוּחָא"⁸, שֶׁהוּא בַּחֲנִינָה שְׁבִיתָהּ, כְּאָדָם הַשּׁוֹבֵת מִמְּלָאכְתּוֹ.

The reason the Great Flood is called "the waters of Noah" is because the name נֹחַ-Noach is connected to the Aramaic word נִיְיָחָא which means "rest", as in the phrase "נִיְיָחָא דְרוּחָא" 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", וְתִרְגּוּמוֹ: "וְנֹחַ בַּיּוֹמָא שְׁבִיעָאָה כו'".

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."

⁷ (עֵינֵין בְּסִפֵּר "עֵיר גְבוּרִים" (מִבְּעַל מַחְבֵּר פִּירוּשׁ כְּלִי זֶקֶר עַל הַתּוֹרָה)).

⁸ (רֵאָה וְהָרַחֵק א', דָּף ס' עמוד א').

⁹ The phrase "נִיְיָחָא דְרוּחָא" could be translated two ways: 1- a rested spirit, translating "נִיְיָחָא" as "rest or relaxation", 2- a satisfied spirit, translating "נִיְיָחָא" as "satisfaction". Thus, this phrase "נִיְיָחָא דְרוּחָא" 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 שֶׁכָּתוּב: "נֹחַ נֹחַ"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,

שֶׁהוּא בְּחִינַת שְׁבֶת־תַּתָּאָה וְשְׁבֶת־עִילָאָה
שִׁיחָא לְעֵתִיד, שְׁנִקְרָא "יוֹם שְׁכּוּלֹ
שְׁבֶת"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 שְׁאִין כֵּן שְׁבֶת־תַּתָּאָה אֵינוֹ כּוֹלֵל שְׁבֶת,
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 לְכַאוּרָה אֵינוֹ מוּבָן עֲנִיָּן הַמְּבוּל:

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

¹⁰ (בְּרֵאשִׁית ו, ט: "אֵלֹהִים תּוֹלְדֵת נֹחַ, נֹחַ אִישׁ צַדִּיק").

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

¹³ (מִשְׁנָה, תְּמִיד בְּסוּפָה).

שָׁאֵם הָיָה רַק לְהַעבִיר וּלְשַׁחַת הָאֲנָשִׁים
הַחוֹטְאִים, לָמָּה הוֹצֵרָךְ לְבַחֲנִית רַעַשׁ
גָּדוֹל כָּזֶה, הֲלֹא בָּרַגַע אֶחָד הָיָה בִּיכוּלָת
ה' לְהַעבִירָם, אִף בְּלֹא הַמְּבּוּל?

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

אֲךָ בְּאֵמַת הָיָה הַמְּבּוּל בָּא לְטַהֵר אֶת
הָאָרֶץ,¹⁵ שְׁנֵאֲמַר (פְּרָשְׁתָנוּ ו, יג): "כִּי מְלֹאָה
הָאָרֶץ חֲמָס", וְנִתְקַלְקְלָה מְאֹד, וְהָיָה
נִצְרָךְ לְטַהֲרָהּ.

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.

וְלֹאֵת בָּא הַמְּבּוּל דּוֹקָא, שֶׁהוּא בַּחֲנִית
מִים, בְּכַדִּי לְטַהֵר אֶת הַטְּמָאִים.

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.

שֶׁהוּא כְּדוֹגְמַת הַמִּקְוָה - מ' סָאָה - שֶׁהִיא
מְטַהֶרֶת אֶת הַטְּמָא,

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.

כְּמוֹ כֵּן הָיָה הַמְּבּוּל בָּא בְּכַדִּי לְטַהֵר אֶת
כָּל הָאָרֶץ, וּכְמוֹ שֶׁכָּתוּב (יְחִזְקָאֵל לו, כה):
"וְזָרַקְתִּי עֲלֵיכֶם מִים טְהוֹרִים וְטַהַרְתֶּם
כֻּלְּכֶם".

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.

¹⁵ (זְבָחִים קיג, 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.

וְלֹאֵת נִקְרָאִים "מִי נִח" שְׁנַעֲשָׂה מִזֶּה
נִיחָא-דְרוּחָא כו'.

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.

וְהִנֵּה שְׁעֵבוֹד הַפְּרִנְסָה¹⁷ נִקְרָא גַם כֵּן "מִי
נִח".

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

וּבִמְאֵמַר רַ"ז¹⁸: שֶׁ"בָּחַר לוֹ אַבְרָהָם אָבִינוּ
שְׁעֵבוֹד נֶגֶד 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”.

שָׁכְמוּ שְׂאֵי אֶפְשָׁר לְהִנְשָׂמָה לְבֵא בְּגַן-עֵדֶן
לִיהֲנוֹת מִזִּי הַשְׂכִּינָה עַד שֶׁתֵּרֵד קוּדֵם
לְכֵן בְּגִיהֵנוֹם,

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,

וּבְמִי שְׂאֵמְרוּ גִבִּי אַחֵר¹⁹: "מוֹטֵב
דְּלִידִינִיָּה, 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 ‘World to Come’ of Gan Eden”.²⁰

¹⁷ [שְׁעֵבוֹד הַפְּרִנְסָה: בִּכְתָב יָד 1824: שְׁעֵבוֹד מְלִכְיִית].

¹⁸ (בְּרֵאשִׁית רַבָּה פָּרָשָׁה מִד, כֵּא).

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

וְגַם לְטָבוֹל בְּנֶהָר דִּינּוּר, כְּמוֹ שְׁנֵתְבָאָר
בְּמָקוֹם אֲחֵר;

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 שְׁעָבוֹד²¹ יְכוּלִים לַעֲלוֹת
לְמַעְלָה מֵעֵלָה לְמַדְרָגָה הַיּוֹתֵר גְּבוּהָ.

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 "שְׁעָבוֹד"²², אֵין הַפִּירוּשׁ מֵה שֵׁשׁ
עָלִינוּ עִתָּה מֶלֶךְ, וְשָׁנוּטֵל 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 בְּזִמָּן בֵּית־הַמִּקְדָּשׁ הָיָה עָלֵינוּ מֶלֶךְ
יִשְׂרָאֵל, וְהַמֶּס הָיָה בְּיוֹתֵר, כִּידוּעַ שְׁחָלֵק
עֲשִׂירֵי הוּצָרָךְ 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);

אֶלָּא הַכּוּוֹנָה הַיָּא: שְׁבֻזְמָן שְׁבֵית־הַמִּקְדָּשׁ
הָיָה קָיָם, הָיָה נִמְשָׁךְ בְּרָכָה וְהַשְׁפָּעָה
עֲצוּמָה, עַד שְׁאַרְץ־יִשְׂרָאֵל הָיְתָה "אַרְץ

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

“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 [שְׁעָבוֹד: בִּכְתָב יָד 1824: שְׁעָבוֹד מְלָכִיּוֹת].

²² [שְׁעָבוֹד: בִּכְתָב יָד 1824: שְׁעָבוֹד מְלָכִיּוֹת].

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

זבת חלב ודבש כו" (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 כו', שהיתה רק
נהיית מזיו השכינה כו'.

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

לפי שהוא בחינת כיתרון האור מתוך
החושך²⁵ דוקא, שהוא בחינת אתכפויא

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, יז).

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

סְטָרָא-אַחְרָא וְאַתְהִפְכָּא חֲשׁוּכָא כּו'.

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

ב Part 2

שְׂכֵשְׁעוּסָק כָּל הַיּוֹם בְּעִנְיָנִים גְּשָׁמִיִּים
בְּטִרְדַּת הַפְּרָנְסָה, שֶׁהֵם הַנִּקְרָאִים חֲשֶׁךְ,
וּמִתְבוֹנֵן אַחֵר 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:

אֵיךְ שֶׁ"אֵין לָךְ עֵשֶׂב מִלְמָטָה שֶׁאֵין 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,”

שֶׁהֵם הַמִּזְלוֹת שֶׁהֵם הַמְשַׁפְּעִים חַיּוֹת כָּל
עוֹלָם-הַזֶּה, וְכִמוֹ שֶׁכָּתוּב (דְּבָרִים לָג),
וּמִמֶּגֶד תְּבוּאָת שָׁמֶשׁ וּמִמֶּגֶד גֶּרֶשׁ
כו',

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.

וְהַמִּזְלוֹת הֵם מְקַבְּלִים מֵעַ שָׂרִים,
וְהַשָּׂרִים מְקַבְּלִים מִשְׁמָרֵי אוֹפָנִים, וְהֵם
מְקַבְּלִים מִהַמְּלָאכִים, וְ"גְבוּהָ מַעַל
גְּבוּהָ"²⁷ עַד שְׂכוּלָם מְקַבְּלִים מִבְּחִינַת
מַלְכוּתוֹ וְתִבְרָתוֹ;

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 ("הַמִּכָּה בּוֹ וְאוֹמֵר לוֹ גִּדְל". בְּרֵאשִׁית רַבָּה פָּרָשָׁה י, ו. זֶהר חֵלֶק א רנא, א. חֵלֶק ב קעב, ב).

²⁷ (קִהְלֵת ה, ז: "גְּבוּהָ מַעַל גְּבוּהָ שְׁמֵר וְגְבוּהֵם עֲלֵיהֶם").

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,

ובָּכְמוּ שְׁכֵתוֹב (תהלים קמה, יג): "מַלְכוּתָךְ מַלְכוּת כָּל עוֹלָמִים",

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

שְׁמֵהוּוּ אֶת כָּל הָעוֹלָמוֹת מֵאֵין לֵישׁ מִמֶּשׁ,

since it creates all the worlds literally something from nothing,

וְהוּא רַק בְּחִינַת זֵיו הַשְׁכִּינָה בְּלֶבֶד, שְׂאִינוּ אֶלָּא בְּחִינַת זֵיו וְהָאָרָה בְּעֶלְמָא בְּלֶבֶד לְגַבֵּי מְהוּתוֹ וְעֶצְמוּתוֹ יִתְבָּרַךְ כְּבִיכּוֹל, שְׁהוּא בְּבְחִינַת אֵין-סוֹף מִמֶּשׁ - הָיָה, הוּא, וְיִהְיֶה בְּלֵי שִׁינוּי מִמֶּשׁ. וְכִמְאָמֵר: "אֵתָה הוּא קוֹדֵם שְׁנִבְרָא, וְאַתָּה הוּא לְאַחֵר שְׁנִבְרָא כו'";

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.

וְאַחֲרֵי הַתְּבוּנָנוֹת כָּל הַנִּלְבָּעוֹמֶק הַדַּעַת, תִּתְעוֹרֵר נַפְשׁוֹ בְּבְחִינַת אֶהְבָּה וְתִשׁוּקָה נִפְלְאָה כְּרִשְׁפֵּי אֵשׁ לְצֵאת מִתּוֹךְ הַחֹשֶׁךְ וְהָעֵלֶם הַגִּשְׁמִי הַזֶּה, וְרַק לְדַבָּקָה בּוֹ יִתְבָּרַךְ.

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.

ובִּמּוֹ שֶׁכָּתוּב (תהלים עג, כה): "מִי לִי בְּשָׁמַיִם, וְעַמִּי לֹא חָפְצָתִי 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 הָעֶלְיוֹן, שֶׁהֵם רַק בְּחִינַת זֵיו וְהָאָרֶז בְּלִבָּד, וּכְמֵאֲמַר ר"ל²⁸: "צַדִּיקִים יוֹשְׁבִים וְכוּ', וְנִהְיִין מִזֵּיו 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 לְדַבָּקָה בּוֹ יִתְבָּרַךְ, לִיכָּלֵל בְּבִחִינַת מְהוּתוֹ וְעֲצֻמוֹתוֹ יִתְבָּרַךְ. וְנִקְרָא בְּזֶה הַקְדוּשׁ²⁹: "לֹא־שֶׁתֶּאֱבָא בְּגוֹפָא דְּמִלְכָּא כו".

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 (בְּרִכּוֹת יז, א).

²⁹ (זֶהַר חֵלֶק א וַיְחִי דָף 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.

וְנִקְרָא בְּחִינַת אֶהְיָה זֶה – בְּחִינַת תְּשׁוּבָה, שֶׁהוּא "בְּחִילָא יְתִיר"³⁰, שְׂבָאָה דְּוָקָא מִתּוֹךְ הַחֲשֶׁךְ, שֶׁהִיא עוֹסֶק רַק בְּעִנְיָנִים גִּשְׁמִיִּים וְהִבְלִי עוֹלָם, לְפִי שְׂיִתְרוֹן הָאוֹר הוּא מִתּוֹךְ הַחֲשֶׁךְ דְּוָקָא;

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.

וְנִקְרָא אֶהְיָה זֶה בְּחִינַת "בְּכָל מְאֹרָה" (דְּבָרִים ו, ה), שֶׁהוּא בְּלִי גְבוּל מִמֶּשׁ, שְׂבָאָה דְּוָקָא מִן הַהַפּוֹךְ שֶׁהוּא הַחֲשֶׁךְ.

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 מְאֹרָה 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

³⁰ (זֶהֱרַח חֶלֶק אֶקְבֵּט, ב).

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

³² [(טוֹב): בְּכַתֵּב יָד 1824: לִיתָא תִּיבָה זֹאת. וּבְדְפוּס רֵאשׁוֹן: טוֹב – בְּלִי סוּגְרִיִּים].

³³ (נִסְמָן לְגִמְזוֹן פו, ב. וְרֵאָה לְקוּטִי תוֹרָה חֶקֶת סב, א. וְרֵאָה זֶהֱרַח חֶלֶק אֶקְבֵּט, 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),

שְׁעַל יְדֵי הַהַפּוּךְ וְהַחֲשֵׁךְ דּוֹקָא שְׁהוּא
בְּחִינַת נֶפֶשׁ-הַבְּהֵמָה, יְכוּלִים לְבֹא
לְבְּחִינַת אֱלֹהִים "בְּכָל מְאֹדָה" שְׁהוּא בְּלִי
גְבוּל מִמֶּנּוּ.

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.

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 שְׁבִשְׁרָשָׁה לְמַעַל מַעַלָּה,
שׁוֹרֵשׁ נֶפֶשׁ-הַבְּהֵמָה גְבוּהָ יוֹתֵר מִבְּחִינַת
נֶפֶשׁ-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.**

וּבָמֹה שֶׁכָּתוּב (בְּרֵאשִׁית ל, לא): "וְאֵלֶּה
הַמְּלָכִים אֲשֶׁר מָלְכוּ כּו' לִפְנֵי מֶלֶךְ מֶלֶךְ
לְבָנֵי יִשְׂרָאֵל", שֶׁהוּא בְּחִינַת נֶפֶשׁ-
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.

רַק שְׁעַל יְדֵי שְׁבִירַת הַכֵּלִים נָפְלוּ לְמַטָּה
מַטָּה, כְּמוֹ שֶׁכָּתוּב (שָׁם, ל.ב. לג): "וַיִּמָּלְךְ [. . .],
וַיָּמָת כּו'".

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 בְּשֵׁרֶשׁם הֵם לְמַעַל מֵעַלָּה 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 שֶׁנִּפְּלוּ לְמַטָּה יֵשׁ לָהֶם
תְּגִבּוּרָה עַל נֶפֶשׁ-הָאֱלֹקִית, מִפְּנֵי
שֶׁשֶׁרֶשׁם הוּא מִבְּחִינַת מְלוּכָה, שֶׁהוּא
בְּחִינַת הַתְּנַשְׂאוֹת כו'.

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 מִבְּחִינַת בְּהֵמוֹת
וּמֵאֲכָלִים, וּבְלִעְדָם אֵינוֹ יָכוֹל לְחַיּוֹת. מֵה
שָׁאִין 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.

וְכֵן זֶה מִפְּנֵי שֶׁבְּשֵׁרֶשׁ שֶׁרֶשׁם לְמַעַל הֵם
גְּבוּהִים הֶרְבֵּה מִבְּחִינַת הַנִּשְׁמוֹת.

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

וְלִזְאוֹת, עַל יְדֵי יְרִידַת וְהַתְּלַבְּשׁוֹת נֶפֶשׁ-
הָאֱלֹקִית בְּנֶפֶשׁ-הַבְּהֵמָה דְּוָקָא, לְעֶסֶק
בְּטָרְדוֹת וּמַחְשָׁבוֹת הַפְּרִנָּסָה בְּעִנְיָנִים
גִּשְׁמִיִּים, שֶׁהֵם הַנִּקְרָאִים "מֵיִם רַבִּים"
הַנִּ"ל, יְכוּלָּה לָבֹא לְבְּחִינַת אֲהֶבֶת "בְּכָל
מֵאֲדָר", שֶׁהוּא בְּלִי גְבוּל, כִּנֵּ"ל שֶׁהִיא
מִדְּרָגָה הַיּוֹתֵר גְּבוּהָ מֵהַיּוֹתָה קוֹדֵם
יְרִידָתָהּ בְּגוֹף שֶׁהִיָּתָה רַק נִהְיִיתָ מִזֵּי
הַשְׂכִּינָה 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 אֲתַכְפִּיּא וְאֲתַהֲפָא

This is accomplished specifically through the “is’kafya-

חֲשׂוֹכָא דְּוָקָא, overpowering” and “is’hafpcha-transforming” the spiritual darkness,

שֶׁהוּא בְּחִינַת יְתֵרוֹן הָאוֹר שֶׁמִּתּוֹךְ הַחֹשֶׁךְ כֵּנ"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 שֶׁשָּׂרָשָׁם לְמַעַלָּה, גְּבוּהָ מִמְדְּרַגַּת נֶפֶשׁ הָאֱלֹקִית כֵּנ"ל, רַק שֶׁנִּפְּלוּ לְמַטָּה כְּמוֹ שֶׁכָּתוּב: "וַיִּמְלֹךְ [.]", וַיָּמָת כו", וְעַל יְדֵי אֲתַכְפִּיּא נַעֲשֶׂה תַּחֲיִית הַמֵּתִים.

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

וְזֶהוּ מֵאֵמֶר רַז"ל: "יָפָה שְׁעָה אַחַת בְּתִשְׁבָּה וּמַעֲשִׂים טוֹבִים בְּעוֹלָם-הַזֶּה מִכָּל חַיֵּי הָעוֹלָם-הַבָּא" כֵּנ"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

³⁴ The phrase “יְתֵרוֹן הָאוֹר שֶׁמִּתּוֹךְ 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.

וְלֹאֵת נִקְרְאוּ מִיַּם־רַבִּים³⁵ הַנֵּ"ל "מִי נֹחַ",
לְפִי שְׁנַעֲשָׂה עַל יָדָם "נִיחָא דְרוּחָא",

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

שְׁנַעֲשָׂה מֵהֶם "תַּבַּת נֹחַ", 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 תַּבַּת-Ark/Boat of Noach”, since the word “תַּבַּת” can mean box or boat, or it can mean words, thus the “תַּבַּת-ark/boat of Noach” can also mean the “תַּבַּת-words of Noach”, which are the words of the prayers.

וּכְמוֹ שֶׁכָּתוּב (פְּרָשְׁתָנוּ ז, א): "בֹּא אֲתָה וְכָל
בֵּיתְךָ אֶל הַתַּבַּת כּו'".

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

Meaning that just like had to come into the תַּבַּת-Ark to be protected from the Great Flood and the תַּבַּת-Ark was picked up by the waters, so too A Jew must “enter” into the תַּבַּת-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
עָשָׂרָה 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]: בְּכַתֵּב יֵד 1824 נוסף: שֶׁהוּא בְּחִינַת שַׁעֲבוּר מַלְכִּיּוֹת.

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

שְׁהוּא בְּחִינַת תְּגִבּוּרַת נֶפֶשׁ הַבְּהֵמָה עַל
בְּחִינַת נֶפֶשׁ הָאֱלֹקִית בְּעֶסֶק הַפְּרִנָּה
וְעִנְיָנִים הַגִּשְׁמִיִּים.

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 כֵּךְ יִתְרוֹן אוֹר
כּו', כִּנ"ל;

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

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

This is the meaning of (ibid. 7:18) "and the תֵּבָה-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" הַתֵּבָה כּו'³⁷: שֶׁעַל יְדֵי הַמַּיִם דְּוָקָא
מִתְעַלָּוֹת תִּיבּוֹת הַתֵּפֶלָה וְעוֹלָה לְמַעְלָה
מִעֲלָה כִּנ"ל.

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

וְזֶהוּ טְעוּת הַבְּעָלִי עֲסָקִים: שְׂבָדְעָתָם,
שָׂאִין יְכוּלִים לְהִתְפַּלֵּל כָּל כֵּךְ כָּמוֹ הַיּוֹשְׁבֵי
אוֹהֲלִים. כִּי אֲדַרְבָּה נִהְפֹּךְ הוּא, שֶׁהֵם
יְכוּלִים לְהִתְפַּלֵּל יוֹתֵר! כִּי יִתְרוֹן הָאוֹר
הוּא מִתּוֹךְ הַחֹשֶׁךְ דְּוָקָא כּו'.

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

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

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.

וְזֶהוּ שֶׁנֶּקְרָא "מִי נֹחַ" - נִיּוּחָא דְרוּחָא,
שֶׁהוּא בְּחִינַת הַשָּׁבֶת.

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.

כְּמוֹ שֶׁכָּתוּב (בְּרֵאשִׁית ב, ג): "כִּי בּוֹ שָׁבַת
מִכָּל מְלָאכְתּוֹ כו'":

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

As mentioned above, the word “שָׁבַת-rested” (which is the same letters as “שָׁבֶת-Shabbos”) is translated by Unkelos as “וְנָח” which means rest and is the same letters as “נֹחַ-Noach” and connected to the phrase “נִיּוּחָא דְרוּחָא-a relaxed/satisfied spirit”.

שְׁבוּ יְמֵי הַמַּעֲשֶׂה הוּא בְּחִינַת הַתַּפְשׁוּת
וְהַמְשָׁכַת מַלְכוּתוֹ יִתְבָּרֵךְ לְמַטָּה; כְּמוֹ
בַּיּוֹם הָרִאשׁוֹן נֶאֱמַר: "וַיֹּאמֶר אֱלֹקִים יְהִי
אוֹר כו'" (בְּרֵאשִׁית א, ג), "יְהִי רָקִיעַ" (שָׁם, ו),
"תִּדְשֵׂא הָאָרֶץ דֶּשֶׂא כו'" (שָׁם, יא) -
שֶׁנֶּקְרָאִים (יְחִזְקָאל מו, א) "יְמֵי הַמַּעֲשֶׂה"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”,

וּבְשָׁבַת הוּא בְּחִינַת שְׁבִיתָה מִמְּלָאכָה
וְנִיּוּחָא דְרוּחָא, שֶׁהוּא עֲלִיית הָעוֹלָמוֹת

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

³⁸ (יְחִזְקָאל מו, א): "שֵׁשֶׁת יְמֵי הַמַּעֲשֶׂה".

לְמַעַלָּה, כְּאֶדָם הַשּׁוֹבֵת וְנָח מִמְּלָאכָתּוֹ.

which is the idea of “נִיּוּחָא 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 בְּחִינַת טְרִידַת וְעֶסֶק הַפְּרָנְסָה
בְּעֻנְיִים גַּשְׁמִיִּים, שְׁנִקְרָאִים “מֵיִם רַבִּים”
– כְּשִׁמְתָּהֶפְכִּים וְעוֹלִים אַחֵר כֵּן בְּבְחִינַת
אֲלָקוֹת עַל יְדֵי הַתְּפִלָּה כֵּן”ל, נִקְרָא בְּחִינַת
זוֹ בְּחִינַת “נִיּוּחָא דְרוּחָא”, שֶׁהוּא בְּחִינַת
שַׁבָּת כֵּן”ל, כִּידוּעַ שְׁכָל תְּפִלָּה מוֹ יְמֵי
הַמַּעֲשֶׂה הִיא הָאָרֶז מִבְּחִינַת שַׁבָּת³⁹
כֵּן”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 “נִיּוּחָא 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 during the six work days there is a “shine” from Shabbos.**

אֲךָ כָּל זֶה הוּא שַׁבָּת־תַּתְּאָה.

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”.

וְיֵשׁ עוֹד בְּחִינַת – שַׁבָּת־עֵילָאָה, שֶׁהוּא מַה
שִׁיְהִיָּה לַעֲתִיד, שְׁנִקְרָא “יוֹם שְׂכוּלוֹ
שַׁבָּת”.

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

³⁹ (רִאָה בּוֹזְרֵי מֵאֲמָר ג אֹת ה).

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

וְזֶהוּ "אֲשֶׁר נִשְׁבַּעְתִּי מֵעַבּוֹר מִי נַח עוֹד עַל הָאָרֶץ" (יִשְׁעִיָּה 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 אֵף שֶׁהֵם בָּאוּ לְטָהָר, אֲךָ לֹא בִּכְלִי זְמַן צָרִיךְ טָהָרָה כָּל כֶּךָ -

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.

"כֵּן נִשְׁבַּעְתִּי מִקְצָף עָלֶיךָ וּמִגָּעַר בָּךְ" (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 אֵף שֶׁמְבוֹאֵר לְמַעַלָּה שְׁעַל יְדֵי בְּחִינַת מַיִם רַבִּים הֵן לְנַעֲשֶׂה יִתְרוֹן אוֹר כּו', שֶׁהוּא בְּחִינַת אֶהְבֵּת "בְּכָל מְאֹדָךְ" כֵּן"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,

עִם כָּל זֶה יֵשׁ עוֹד בְּחִינַת אֶהְבֵּה-רַבָּה הַבָּאָה מִלְּמַעַלָּה, שֶׁהִיא לְמַעַלָּה מִלְּמַעַלָּה

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

אף מבחינת האהבה שבאה על ידי מים-
רבים הנ"ל.

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

והוא מה שכתוב (שיר השירים ב, ו): "וימינו תחבקני כו".

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.

ובחינת האהבה זו יתגלה לעתיד.

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

וכמו שכתוב (ישעיה נד, י): "כי ההרים ימוש, והגבעות תמוטנה, וחסדי מאתך לא ימוש וברית שלומי לא תמוט כו".

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.

שהוא בחינת חסד עליון, ואהבה רבה הבאה מלמעלה להיות "וימינו תחבקני".

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”.

(וזהו שם נב, יג): "וגבה מאד" - שבחינת "בכל מאדך" יהיה מבחינה גבוה יותר (כו):

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

7 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:

<p>”אם יתן איש את כל הון ביתו בִּאהֶבָה בוֹז יבֹּזוּ לוֹ.” (שיר השירים ח, ז):</p>	<p>“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)</p>
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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:

כִּי הִנֵּה מְבוֹאֵר לְמַעַלָּה אֵיךְ שֶׁ"מִים־
רַבִּים" שֶׁהֵם טְרֹדוֹת הַפִּרְנָסָה,

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.**

"וְנְהָרוֹת" שֶׁהֵם הַמַּחְשְׁבוֹת בְּעֵנִינִים
גִּשְׁמִיִּים שֶׁנִּקְרְאוּ בְּשֵׁם "נְהָרוֹת דְּנִיּוּדִי
וְאֲזִלִּי",

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

מֵה שָׁאִין כֵּן מִיָּם הֵם מְכוֹנְסִים וְעוֹמְדִים.

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.

וְכָל זֶה "לֹא יוּכְלוּ לְכַבּוֹת אֶת הָאֱהָבָה",

Nonetheless, **all these "cannot extinguish the love"** of the Divine soul for Hashem.

וְאֶדְרְבָּהּ, בָּהֶם וְעַל יָדָם דּוֹקָא תְּבֵא
לְבַחֲיִנַת הָאֱהָבָה הַיּוֹתֵר גְּדוֹלָה, הֵינּוּ
בַּחֲיִנַת "בְּכָל מְאֹדָה" הַנִּלְ.

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 אוֹמֵר אַחֵר כֵּן: "אִם יִתֵּן אִישׁ אֶת כָּל
הוֹן בֵּיתוֹ כו'":

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."**

"הוֹן בֵּיתוֹ" נִקְרָא חֻכְמַת הַתּוֹרָה, שֶׁהֵן
פִּירוּשׁ וְטַעְמֵי הַמִּצְוֹת שֶׁנִּמְשָׁךְ מִבַּחֲיִנַת
חֻכְמַתוֹ יִתְבָּרַךְ.

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.

וּכְמוֹ שֶׁכָּתוּב (בְּרֵאשִׁית ב, י): "וְנָהָר יוֹצֵא
מֵעֵדֶן לְהַשְׁקוֹת אֶת הַגָּן":

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

כִּי "מֵעֵדֶן" שֶׁהוּא בְּחִינַת חֻכְמָה שְׁנִקְרָא
עֵדֶן,

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

The word "עֵדֶן-Eden" means "עֵדוּן-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.

יוֹצֵא נָהָר - לְשׁוֹן הַמִּשְׁכָּה - "לְהַשְׁקוֹת
אֶת הַגָּן" שֶׁהֵם ג' סְדָרִים דְּאוֹרֵי־יְתָא, שֶׁהֵן
פִּירוּשׁ וְטַעְמֵי הַמִּצְוֹת.

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

The word "גן-Garden" has the same numerical value as 53, representing the 53 parshios of the Torah. The "river" that flows into the "גן-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.

וְנִעְשָׂה מֵהֶם בְּחִינַת גֶּן-עֵדֶן עָלְיוֹן וְגֶן-עֵדֶן
תַּחְתּוֹן,

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 שְׁנִשְׁתַּלְשֵׁל מִטָּה מִטָּה.

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

שֶׁשֶּׁרֶשׁ מִבְּחִינַת חֻכְמָתוֹ יִתְבָּרַךְ שֶׁנִּקְרָא
רִאשִׁית הַהִשְׁתַּלְשָׁלוֹת,

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

וְאִינוּ עֲרוֹךְ כָּלָל לְגִבִּי מַהוּתוֹ וְעֲצֻמוֹתוֹ
יִתְבָּרַךְ שֶׁהוּא לְמַעַלָּה מִהַהִשְׁתַּלְשָׁלוֹת :

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.

וְזֶהוּ "אִם יִתֵּן אִישׁ" -

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

שֶׁהוּא לְשׁוֹן גְּבוּרוֹת וְעֲמֻצּוּמִים, כְּמוֹ
שֶׁכָּתוּב (שְׁמוֹת טו, ג): "ה' אִישׁ מִלְחָמָה
כִּי",

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

The word "איש," which can mean "man" or "master," is made of three letters ש.י.א. These same letters also form the words, אש י, the "fire of the letter יוד." 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 “איש-man/master” who limits himself.

The idea of “איש מלחמה-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.’”

שְׂכַדִּי שְׂיוֹמֶשֶׁךְ מַעֲצָמוֹתוֹ יִתְבָּרַךְ
לְהִתְהוּוֹת בְּחִינַת חֲכָמָה שְׂאִינוּ אֶלָּא זֵיו
וְהֶאֱרָה בְּלִבָּד,

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,

אֵי אִפְשָׁר לְהִיּוֹת כִּי אִם עַל יְדֵי צְמֻצוּמִים
וּגְבוּרוֹת רַבִּים.

there must be many types of constrictions and limitations.

וְזֶהוּ "אִם יִתֵּן אִישׁ אֶת כָּל הוֹן בֵּיתוֹ,

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

בְּאַהֲבָה" שֶׁהוּא אֶהְבֵּת "בְּכָל מְאֹדָה"
הַמְבוֹאָר לְמַעַלָּה, שֶׁהוּא "לֹא שֶׁתֵּאָבֵא
בְּגוֹפָא דְּמַלְכָּא".

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.”

וְכִמּוֹ שֶׁכָּתוּב: "מִי לִי בְּשָׁמַיִם, וְעַמֶּךָ לֹא
חָפְצָתִי כו",

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.”

שְׁלֹא יִחַפֵּץ לֹא בְּגֵן־עֵדֶן כִּי, שֶׁהֵם אֵינָם רַק זֵיו וְהֶאֱרָה בְּלֶבֶד, רַק "לֹא־שֶׁתֵּאֱבֹא בְּגוֹפֶא דְּמֶלֶכָּא" שֶׁהוּא מֵהוּתוֹ וְעֶצְמוֹתוֹ יִתְבָּרֵךְ.

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.**

וְאִי לָזֹאת: "בּוֹז יְבוֹזוּ לוֹ" - "הוֹן בֵּיתוֹ" הֵנָּה לֹא שְׂאִינוֹ אֶלָּא זֵיו וְהֶאֱרָה כִּי, וְדִי לְמִבִּין.

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, כָּל זֶה הוּא הַפִּירוּשׁ וְטַעְמֵי הַמִּצְוֹת, שֶׁהוּא בְּחִינַת חֻכְמַת הַתּוֹרָה שֶׁנִּמְשָׁךְ מִחֻכְמַתוֹ יִתְבָּרֵךְ כֵּן"ל.

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.

אֲבָל גּוֹפֵי הַמִּצְוֹת מַעֲשִׂוֹת כְּמוֹ תְּפִלִּין, וְסוּכָה, וּמִצְוֹת צְדָקָה שֶׁנֶּאֱמַר (וַיַּשְׁעִיָּהוּ לְבָן, (יז): "וְהָיָה מַעֲשֵׂה הַצְדָּקָה", וְכַדּוּמָה -

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.

שֶׁהֵן הֵם רְצוֹנוֹ יִתְבָּרֵךְ שֶׁלְּמַעַלָּה מֵהַטַּעַם וְהַדַּעַת הַנִּמְשָׁךְ בְּבַחֲיַת חֻכְמָה.

The difference is **that the physical perofmrance of the mitzvot are a revelation of the Will of Hashem, which transcends the explanation**

and knowledge that derive from Chochma-Wisdom.

וְלִהְיוֹת שְׂשֻׁרָשָׁם גְּבוּהָ מְאֹד מִמְדְּרַגַּת
הַתּוֹרָה כו',

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

עַל כֵּן נִתְלַבְּשׁוּ בַּדְּבָרִים גְּשָׁמִיִּים דּוֹקָא
שְׂאֵי אִפְשָׁר לָבֹא לְבַחֲנִית הַשְּׂגָה כו'.

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

וּכְמוֹ שֶׁאָמְרוּ ז"ל: "לְחַכְמָא בְּרִמְיָא" -

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

שֶׁדָּבָר הָעֵמוּק מְאֹד אֵי אִפְשָׁר לְגַלוֹתוֹ
בְּדַבּוּר כִּי אִם בְּרִמְיָא שְׂמֵרָאָה לֹא בְּאֶצְבַּע
כו'.

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.

כְּמוֹ כֵּן מִצְוֹת מַעֲשִׂיּוֹת, מִפְּנֵי שְׂשֻׁרָשָׁם
מְאֹד נֶעְלָה, שֶׁהֵן פְּנִימִיּוֹת רְצוּנוֹ יִתְבָּרַךְ
בְּכִיכּוֹל שְׁלִמְעָלָה מִהַשְּׂגָה,

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

לְזֹאת אֵי אִפְשָׁר לָבֹא לִיְדֵי גְלוּי לְמַטָּה כִּי
אִם בְּהִתְלַבְּשׁוֹתָם בַּדְּבָרִים גְּשָׁמִיִּים דּוֹקָא
כִּי "נְעוּץ תַּחֲלָתָן בְּסוּפָן" דּוֹקָא.

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."

וְזֶהוּ "וְהָיוּ הַדְּבָרִים הָאֵלֶּה אֲשֶׁר אֲנִי
מִצְוֶךְ הַיּוֹם כו'" (דְּבָרִים ו, ו):

This is the meaning of what we say in the Shema prayer, "And these words מִצְוֶךְ-אֲשֶׁר אֲנִי (Hashem) that I command you הַיּוֹם-today should be on your heart."

כִּי הִנֵּה כָּל פְּרִשְׁת קְרִיאַת־שְׁמַע - "שְׁמַע
יִשְׂרָאֵל" (שֵׁם, ד) הוּא רַק הַתְּבוּנָנוּת
מִבְּחִינַת שְׁמוֹתָיו כו'.

Now, the entire passage of Krias Shema, which begins "שְׁמַע יִשְׂרָאֵל" - teaching that a Jew should hear and understand," is only about the contemplation of Hashem's "Names."

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

"שְׁמַע יִשְׂרָאֵל - Hashem, who is called Havayah, is our Elokim (G-d), and that Hashem as He is called Havayah is the One and only existence, even of the physical heavens and earth."

The name Havayah, 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 'Havayah 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 Havayah is really the One true existence of the all the physical and spiritual worlds.

וְעַל יְדֵי זֶה "וְאַהֲבָתָּ [. .] בְּכָל לִבְבְּךָ כו'",
עַד שְׂיִגִּיעַ לְבַחֲיִנַת "אַהֲבָתָּ [. .] בְּכָל
מְאֹדְךָ" הֵנ"ל, שֶׁהוּא לִיכְלָל וּלְדַבֵּק בּוֹ
בְּמַהוּתוֹ וְעֶצְמוּתוֹ יִתְבָּרַךְ 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.

וְאִי אֶפְשָׁר זֹאת, כִּי אִם עַל יְדֵי קִיּוּם
מִצְוֹתָיו יִתְבָּרַךְ דּוֹקָא, שֶׁהֵן פְּנִימִיּוֹת רְצוֹנוֹ
יִתְבָּרַךְ, וְ"נַעוץ סוּפֵן בְּתַחֲלָתָן".

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)."

וְזֶהוּ "אֲשֶׁר אֲנִי" - "מִי שְׁאֲנִי" - שֶׁהוּא
מֵהוּתוֹ וְעֶצְמוֹתוֹ מִמֶּשׁ וְלֹא בְּבַחֲנִית אֹר
וְזִיו בְּלָבָד,

This is the meaning of what we quoted above from the Krias Shema: "These words of the Torah that 'I-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:

"מִצְוָה" עַל יְדֵי קִיּוּם מִצְוֹת מַעֲשִׂיּוֹת דִּוְקָא
כֵּן, ל, "הַיּוֹם כִּי" - שֶׁהַיּוֹם דִּוְקָא שֶׁהַנֶּשְׁמָה
מְלוּבֶשֶׁת בְּתוֹךְ הַגּוּף.

"And these words that I (Hashem's Essence) **מִצְוָה-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.

מֵה שְׂאִין כֵּן קוֹדֵם הַתְּלַבְּשׁוּתָהּ בַּגּוּף
הִיְתָה רַק "נִהְיִית מְזִיו הַשְּׂכִינָה כִּי".

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.

וְזֶהוּ "וְדַבַּרְתָּ בָּם" - שֶׁהוּא מִצְוַת הַדְּבוּר
שֶׁל הַתּוֹרָה, וְכִמּו שֶׁכָּתוּב (יְהוֹשֻׁעַ א, ח):
"וְהִגִּיתָ בּוֹ כִּי".

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."

ו"עקימת שפתיו הוי מעשה" כו'. 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 "מֵאֲדָרְךָ בְּכָל" -with all of one's might."

Now that we yearn for Hashem Himself, how to 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:

“אָחוֹת לָנוּ קָטְנָה וְשִׁדְדִים אֵין לָהּ מָה נַעֲשֶׂה לְאַחֲתָנוּ בְּיוֹם שִׁדְדָר 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:

וְזֶהוּ "אָחוֹת לָנוּ קִטְנָה" (שִׁיר הַשִּׁירִים ח, ח): **This is the meaning of the subsequent verse in Shir Hashirim, “אָחוֹת לָנוּ קִטְנָה-we have a young sister.” (Shir Hashirim 8:8)**

שֶׁנַּעֲשֶׂה בְּחִינַת "אָחוֹת", וְהוּא לְשׁוֹן "אָחָת" – **Meaning that she (the soul of the Jew doing the Mitzvah) becomes a “אָחוֹת-sister” to Hashem, and this word can also mean “אָחָת-united.”⁴⁰**

שֶׁמִּתְאַחֶדֶת בְּתַכְלִית עִם מְהוּתוֹ וְעֲצָמוֹתוֹ יִתְבָּרֵךְ כְּבִיכּוֹל מִמֶּשׁ עַל יְדֵי קִיּוֹם הַמַּצּוֹת מַעֲשִׂיּוֹת כִּנ"ל. **She actually becomes completely united with Hashem’s very Essence and Being, as it were, through the fulfillment of the action Mitzvos.**

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

כְּאֶדָם הַחוֹבֵק אֶת חֲבִירוֹ מִכָּל צַדָּדָיו נוֹי. **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 “אָחוֹת,” which usually means “sister, to mean “אָחוֹת-bound together,” or “united.” He thus translates the phrase “אָחוֹת לָנוּ-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.

וְזָהוּ "מָה נַעֲשֶׂה לְאַחֲתָנוּ בְּיוֹם שִׁידוּבֵר
בָּהּ" (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 נַעֲשֶׂה לְאַחֲתָנוּ-the level of ‘מָה-selfless transparency to Hashem’ has made our sister become united with Hashem, בְּיוֹם-in the day, i.e., revelation of Hashem, שִׁידוּבֵר בָּהּ-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

וְזֶה לְמַבִּין. 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 “שִׁידוּבֵר בָּהּ” 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 “מַיִן נֹחַ-the waters of Noach,” since its purpose was to purify the world, bringing about “נִיחָא דְרוּחָא-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. Similarly, 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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