



TORAH OHR • PARSHAS NOACH • MAAMAR 1

מים רבים לא יוכלו לכבות את האהבה ונהרות...

Many waters cannot extinguish the love



The pressures of earning a living, the “many waters,” cannot extinguish the soul’s innate love for G-d; on the contrary, when a person who has been immersed in them all day turns to G-d in prayer, they raise the soul to a limitless love, higher than it knew before it came into the world.

DEDICATED IN HONOR OF

מוקדש לכבוד הגאון המקובל רבי לוי יצחק שניאורסאהן זצ”ל

Dedicated in honor of the Rebbe’s father, Reb Levi Yitzchok



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THE BIG IDEA

The pressures of earning a living, the “many waters,” cannot extinguish the soul’s innate love for G-d; on the contrary, when a person who has been immersed in them all day turns to G-d in prayer, they raise the soul to a limitless love, higher than it knew before it came into the world.

Each section: the Hebrew, then the translation, then a short explanation under a gold rule. Small numbers in the Hebrew are the notes at the end.

THE MAAMAR IN BRIEF

The Alter Rebbe reads the Song of Songs’ “many waters” as the worries and busyness of making a living. They cannot quench the hidden love of the G-dly soul, a flame that naturally rises toward its Source; they can even lift it higher than before its descent. Isaiah calls them “the waters of Noach,” and Noach means rest. The Flood came not only to destroy but to purify the earth, like a mikveh, and likewise the servitude of livelihood, which began when the Temple’s supernatural blessing ceased, purifies the soul as Gehinnom does. When a person emerges from a day of material “darkness” and contemplates in prayer that all creation is only a glow of G-d, he is stirred to the love “with all your might,” which has no limit, because it draws on the animal soul, whose root in Tohu is higher than the G-dly soul’s. So the ark, the words of prayer, is lifted by the waters, and people in business can pray more deeply than scholars. This is the lower Shabbos; in the future the higher Shabbos will reveal a still greater love from above.

OUTLINE

- | | | |
|----------|--|------|
| 1 | The love the waters cannot quench | ¶1-2 |
| | The “many waters” are the preoccupations of livelihood; they cannot extinguish the G-dly soul’s innate love, and through them the soul can rise higher than before its descent. | |
| 2 | The waters of Noach | ¶3 |
| | Noach means rest; the Flood purified the earth like a mikveh, and the servitude of livelihood purifies the soul as Gehinnom does, lifting it to the highest level. | |
| 3 | What the servitude is | ¶4 |
| | Not foreign rule or taxes but the worry of earning a living, unknown when the Temple’s supernatural blessing flowed. | |
| 4 | Light out of darkness | ¶5-7 |
| | Contemplation in prayer after a day of business kindles the limitless love “with all your might,” possible only through the animal soul, whose root in the fallen kings of Tohu is higher than the G-dly soul’s. | |

5 The ark of prayer

¶8-10

From the waters is built the teivah, the ark and the words of prayer, which the waters lift high; business-people can pray more than scholars.

6 The lower Shabbos

¶11

As the worlds ascend on Shabbos after the six days of work, the day's labour ascends in prayer, a glow of Shabbos within the week.

7 The higher Shabbos

¶12

In the future, "the day that is entirely Shabbos," a great love from above, supernal Chesed, will be revealed, higher even than the love born of the waters.

KEY CONCEPTS

many waters מים רבים

The preoccupations and worries of earning a living and the thoughts of worldly affairs, which threaten to drown a person's awareness of G-d.

hidden love אהבה מסותרת

The love for G-d present by nature in every Jewish soul, even when it is not felt; like a flame, it strains upward toward its Source.

rest of the spirit (naycha d'rucha) נייחא דרוחא

The meaning of the name Noach: the contentment and ascent that follow work, which is the inner quality of Shabbos.

servitude שעבוד

In this maamar, the burden and worry of livelihood in exile, which purifies the soul as the Flood purified the earth.

the advantage of light out of darkness יתרון האור מן

החשך

The greater light produced when darkness is subdued (iskafya) and transformed (is'hapcha chashocha), beyond light that never met darkness.

with all your might בכל מאדך

The highest, limitless love for G-d, which arises from struggle with its opposite, the animal soul.

the animal soul נפש הבהמית

The soul that animates the body and its drives; its ultimate root, in the kings of Tohu who fell, is higher than the G-dly soul's, which is why engaging it yields a higher love.

the ark / the word תיבה

The teivah is both Noach's ark and a word; the ark is the words of prayer, lifted by the waters of the day.

lower and higher Shabbos שבת תתאה ושבת עילאה

The lower Shabbos is the rest that follows toil, present in each week and each prayer; the higher Shabbos is the Messianic future, when a love from above will be revealed.

SECTION 1 • ¶1-2

The love the waters cannot quench

1 מים רבים^{1,2} לא יוכלו לכבות את האהבה ונהרות לא ישטפוה אם יתן איש את כל הון ביתו באהבה בוז יבוזו לו.

“Many waters cannot extinguish the love, nor can rivers wash it away; if a man would give all the wealth of his house for love, it would be utterly scorned.”

The maamar opens with a verse from the Song of Songs, which Chassidus reads as a love song between G-d and the Jewish people. Its claim is that no flood of water, however great, can put out this love; the rest of the maamar explains what the “waters” are and why they cannot quench it.

הנה מים רבים הם כל טרדות הפרנסה³ והמחשבות שבעניני עוה"ז⁴ כו' ועכ"ז [ועם כל זה] לא יוכלו לכבות את האהבה

Now, the “many waters” are all the preoccupations of earning a livelihood and the thoughts about the matters of this world, etc.; and nevertheless they “cannot extinguish the love” —

The Alter Rebbe identifies the “many waters” with ordinary working life: the constant pressures of making a living and the stream of thoughts about worldly affairs. These can crowd out a person’s awareness of G-d, yet they cannot actually extinguish his love for Him.

שהוא בחי' האהבה המוסתרת שיש בכל נפש מישראל⁵ בטבע מבחי' נפש האלקי' שטבעה לעלות וליכלל תמיד למעלה כשלהבת העולה מאליה

which is the level of the hidden love that is present by nature in every soul of Israel, from the level of the G-dly soul, whose nature is to rise and be absorbed constantly above, like a flame that rises of itself,

The love that survives is the “hidden love” (ahavah mesuteres) that every Jew possesses by nature, whether or not he feels it. It belongs to the G-dly soul, which naturally strives upward to return to its Source, just as a flame reaches upward by its very nature without any effort.

כמ"ש לעיל מיניה רשפיה רשפי אש⁶ שלהבת יה שהוא בחי' שלהבת הבאה מלמעלה שהיא הנפש האלקית שקודם התלבשותה בגוף הגשמי היתה נהנית מזיו השכינה והיתה מיוחדת בתכלית היחוד בא"ס ב"ה.⁷

as it is written just before it, "Its sparks are sparks of fire, a flame of G-d," which is the level of a flame that comes from above: this is the G-dly soul, which, before it was enclothed in the physical body, delighted in the radiance of the Shechinah and was united in absolute unity with the Infinite One (Ein Sof), blessed be He.

The verse just before "many waters" describes this love as "sparks of fire, a flame of G-d": a fire whose origin is Divine. That is the G-dly soul, which before coming into a body enjoyed the radiance of G-d's presence in the spiritual worlds and was wholly one with the Infinite One; its natural upward striving stems from that origin.

2 ולזאת גם אחר התלבשותה בגוף הגשמי לעסוק בענינים גשמיים שהן הנקראים מים רבים עכ"ז [עם כל זה] לא יוכלו לכבות⁸ ה מלהיות תמיד בבחי' אהבה ותשוקה נפלאה לעלות וליכלל למעלה ואדרבה

Therefore, even after it is enclothed in the physical body to occupy itself with physical matters — which are what are called "many waters" — nevertheless they "cannot extinguish" it from being constantly in a state of love and wondrous longing to rise and be absorbed above. On the contrary,

Because the soul's love is its very nature, it does not die when the soul enters a body and becomes busy with material things. The Alter Rebbe calls those material involvements the "many waters," and insists that they cannot put out the soul's constant longing to rise and dissolve into G-d.

ע"י התלבשותה במים רבים הנ"ל יכולה להגיע למדרגה היותר גבוה מקודם שירדה לעוה"ז⁹ כאשר יתבאר:

through its enclothement in the "many waters" mentioned above, it can reach a higher level than [it stood at] before it descended to this world, as will be explained.

Then comes the maamar's bold thesis: the soul does not merely survive its immersion in worldly affairs; through that very immersion it can reach a higher level than it had before it came down, even when it basked in the radiance of G-d's presence. The rest of the maamar explains how.

SECTION 2 • 13

The waters of Noach

3 והנה בחיי מים רבים¹⁰ הנ"ל נקי מי נח וכמ"ש (ישע"י [ישעיה] נד) אשר נשבעתי מעבור מי נח עוד על הארץ
 כן נשבעתי מקצף עליך¹¹ ומגער בכך (ע"י בספר עיר גבורים)¹² כי

Now, the level of "many waters" mentioned above is called "the waters of Noach," as it is written (Isaiah 54), "That I swore that the waters of Noach would no more pass over the earth, so have I sworn not to be angry with you or rebuke you" (see the book Ir Gibborim). For

Isaiah compares G-d's promise never again to be angry with Israel to His oath after the Flood never again to bring "the waters of Noach" over the earth. The Alter Rebbe takes the prophet's phrase "the waters of Noach" as a name for the "many waters" of worldly life, and refers the reader to Ir Gibborim, a work by the author of the Kli Yakar commentary on the Torah.

הנה נח הוא נייחא דרוחא¹³ שהוא בחינת שביתה כאדם השובת ממלאכתו. וכמ"ש וישבת ביום
 השביעי^{14, 15} ותרגומו ונח ביומא שביעאה¹⁶ כו'.

Noach is naycha d'rucha (rest of the spirit), which is the level of ceasing, like a person who ceases from his work. As it is written, "And He ceased (vayishbos) on the seventh day," and its Targum [renders it], "And He rested (venach) on the seventh day," etc.

The name Noach means rest: the Zohar reads it as naycha d'rucha, the settled contentment of spirit that comes when work is finished. The proof is that the Torah says G-d "ceased" on the seventh day, and the Aramaic translation of Onkelos renders that word with the root of Noach, "rested."

ומ"ש נח נח ב"פ [ב' פעמים]¹⁷ הם נייחא דעילאי¹⁸ ונייחא דתתאי שהוא בחי' שבת תתאה ושבת עילאה
 שיהיה לעתיד שנק' יום שכולו שבת¹⁹ משא"כ שבת תתאה אינו כולו שבת כאשר יתבאר.

And what is written, "Noach, Noach," twice: these are the rest of the higher ones and the rest of the lower ones, which is the level of the lower Shabbos and the higher Shabbos that will be in the Time to Come, which is called "the day that is entirely Shabbos," whereas the lower Shabbos is not entirely Shabbos, as will be explained.

The verse repeats the name, "Noach, Noach," and the Midrash explains the doubling as rest for the higher beings and rest for the lower beings. The Alter Rebbe maps these onto two kinds of Shabbos: the weekly "lower Shabbos" we know now, which is not wholly rest, and the "higher Shabbos" of the Messianic future, "the day that is entirely Shabbos." Both will be explained later in the maamar.

כי הנה לכאורה אינו מובן ענין המבול שאם היה רק להעביר ולשחת האנשים החוטאים למה הוצרך לבחיי רעש גדול כזה הלא ברגע א' היה ביכולי [ביכולת] ה' להעבירם אף בלא המבול.

For at first glance the matter of the Flood is not understood: if it were only to remove and destroy the sinful people, why was there need for so great an upheaval as this? Surely in a single moment G-d had the power to remove them, even without the Flood.

The Alter Rebbe now asks why G-d brought a Flood at all. If the aim were only to destroy the wicked, He could have done it instantly and quietly; a year-long cataclysm of water must have served another purpose.

אך באמת היה המבול בא לטהר את הארץ²⁰ שנאמר כי מלאה הארץ חמס²¹ ונתקלקלה מאד והיה נצרך לטהרה ולזאת בא המבול²² דוקא שהוא בחיי מים בכדי לטהר את הטמאים

But in truth the Flood came to purify the earth, as it is said, “For the earth is filled with violence,” and it had become very corrupted and needed to be purified. Therefore it was specifically the Flood that came, which is the level of water, in order to purify the impure,

In truth, the Alter Rebbe answers, the Flood came to purify the earth itself, which had been corrupted by the violence done on it (“the earth is filled with violence”). That is why the punishment took the form of water specifically, since water is the medium of purification in Torah law.

שהוא כדוגמת המקוה מ' סאה²³ שהיא מטהרת את הטמא כמו כן היה המבול בא בכדי לטהר את כל הארץ

like the mikveh of forty se'ah, which purifies the impure; so too the Flood came in order to purify the whole earth,

The model is the mikveh, the ritual pool, which must hold at least forty se'ah of water to purify a person or vessel. The Flood was in effect a mikveh for the whole earth.

וכמ"ש (יחזקאל לו) וזרקתי עליכם מים טהורים וטהרתם²⁴ כוי ולזאת נקראים מי נח שנעשה מזה נייחא דרוחא כוי.

as it is written (Ezekiel 36), “And I will sprinkle pure water upon you, and you shall be pure,” etc. Therefore they are called “the waters of Noach,” for from this came about naycha d'rucha, etc.

Ezekiel's promise that G-d will “sprinkle pure water” on Israel shows that water is the instrument of spiritual cleansing. Because the Flood waters purified the world, they produced the “rest of spirit” that the name Noach denotes, and so they are called “the waters of Noach.”

והנה שעבוד הפרנסה נק' ג"כ מי נח וכמארז"ל [וכמאמר רבותינו זכרונם לברכה] שבחר לו²⁵ אברהם אבינו שעבוד נגד גיהנם.

Now, the servitude of earning a livelihood is also called “the waters of Noach,” as our Sages, of blessed memory, said that Avraham our father chose for himself servitude in place of Gehinnom.

Now the Alter Rebbe applies this to working life: the servitude of having to earn a living is also “waters of Noach.” The Midrash relates that when G-d showed Avraham the future, he chose for his descendants the subjugation of exile rather than Gehinnom (where souls are purged after death); the Alter Rebbe reads that servitude as the burden of making a living, which, like Gehinnom, cleanses.

שכמו שאי אפשר להנשמה לבא בגי'ע [בגן עדן] ליהנות מזיו השכינה עד שתירד קודם לכן בגיהנם וכמו שאמרו גבי אחר מוטב דלידייני וליתי לעלמא דאתי

For just as it is impossible for the soul to enter the Garden of Eden to delight in the radiance of the Shechinah until it first descends into Gehinnom — as they said concerning Acher, “Better that he be judged and come to the World to Come” —

He explains why such cleansing is a necessary stage. A soul cannot enter the Garden of Eden and enjoy G-d's radiance until it has passed through the purging of Gehinnom; hence the Talmud says of the sage Elisha ben Avuyah, called Acher (“the Other”) after he strayed, that it was better he be judged and purified so that he could enter the World to Come.

וגם לטבול בנהר דינור כמ"ש במ"א.²⁶ כמ"כ [כמו כן] ע"י שעבוד יכולים לעלוי למעלה מעלה למדרגה היותר גבוה.

and also [for it] to immerse in the River of Fire (Nehar Dinur), as is explained elsewhere; so too, through servitude one can rise higher and higher, to the highest level.

Beyond Gehinnom, a soul rising from the lower Garden of Eden to the higher must immerse in the “River of Fire” so as to forget the lesser delight it knew before. In the same way, the servitude of earning a living, painful as it is, cleanses the soul and lets it climb to the very highest level.

SECTION 3 • 14

What the servitude is

4 והנה שעבוד אין הפי' מה שיש עלינו עתה מלך ושנוטל מאתנו מס שגם בזמן בהמ"ק [בית המקדש] היה עלינו מלך ישראל והמס היה ביותר כידוע שחלק עשירי הוצרך כ"א [כל אחד / כל אחת] ליתן.²⁷

Now, "servitude" does not mean that there is now a king over us and that he takes tax from us, for in the time of the Holy Temple too there was a king of Israel over us, and the tax was even greater, as is known, for each person had to give a tenth part.

The Alter Rebbe clarifies what "servitude" means here. It is not political subjugation or taxation: in the days of the Temple, too, Israel had a king who taxed them, even more heavily, taking a tenth.

אלא הכוונה היא שבזמן שבהמ"ק [שכית המקדש] היה קיים היה נמשך ברכה והשפע' עצומה עד שא"י [שארץ ישראל] היתה ארץ זבת חלב ודבש²⁸ כו'

Rather, the intent is that when the Holy Temple stood, blessing and an immense flow of bounty were drawn down, until the Land of Israel was "a land flowing with milk and honey," etc.,

The real difference is that when the Temple stood, G-d's blessing flowed down so abundantly that the Land of Israel literally was "a land flowing with milk and honey."

שלא ע"פ הטבע כלל כמ"ש²⁹ בגמ' [בגמרא] סוף מסכת כתובות ולא היה כלל דאגות וטרדת הפרנסה.

not by way of nature at all, as is stated in the Gemara at the end of Tractate Kesubos; and there were no worries or preoccupation with livelihood at all.

That abundance was supernatural, as the Talmud describes at the end of Tractate Kesubos, so people had no anxiety about making a living. The "servitude" of exile, then, is the worry and toil of earning a living that came when that open blessing ceased.

SECTION 4 • ¶5-7

Light out of darkness

5 ועתה יש לכאוי"א [לכל אחד ואחד] יגיעות וטרדת הפרנסה לעסוק בעניני עוה"ז הגשמי והוא בחי' מים

רבים הנ"ל שנק' מי נח

Now, each and every person has toil and the preoccupation of earning a livelihood, occupying himself with the matters of this physical world; and this is the level of the “many waters” mentioned above, which are called “the waters of Noach,”

The Alter Rebbe returns to the present: since the Temple's destruction every person must labour and worry to make a living. This, he says, is exactly what the verse calls “many waters” and Isaiah calls “the waters of Noach.”

שהוא בחי' נייחא דרוחא לפי שע"י בחי' מים רבים הנ"ל מתעלית הנשמה למדרגה היותר גבוה מקודם התלבשותה כו' שהיתה רק נהנית מזיו השכינה כו'

which is the level of naycha d'rucha, because through the level of the “many waters” mentioned above the soul is raised to a higher level than [it had] before its enclothement, etc., when it merely delighted in the radiance of the Shechinah, etc.

They are called waters of “rest” because they bring the soul to a higher satisfaction than it knew before it came into a body. Then it merely enjoyed G-d's radiance; now, through its struggle in the world, it can rise above that.

וכמארז"ל [וכמאמר רבותינו זכרונם לברכה] יפה שעה אחת בתשובה ומע"ט [ומעשים טובים] בעוה"ז מכל חי' העוה"ב [העולם הבא]^{30,31} לפי שהוא בחי' יתרון האור מתוך החושך דוקא שהוא בחינת אתכפייא סט"א [סטרא אחרא] ואתהפכא חשוכא כו'

As our Sages, of blessed memory, said: “One hour of teshuvah and good deeds in this world is better than all the life of the World to Come,” because this is the level of the advantage of light [that comes] specifically out of darkness, which is the level of the subjugation of the sitra achra (iskafya) and the transformation of darkness (is'hapcha chashocha), etc.

The Mishnah's teaching that one hour of teshuvah and good deeds in this world outweighs all of the World to Come expresses this. The advantage comes from “light out of darkness”: iskafya, subduing the sitra achra (the forces opposed to holiness), and is'hapcha chashocha, transforming darkness itself into light, produce a light greater than light that never met darkness.

שכשעוסק כל היום בעניינים גשמיים בטרדת הפרנסה שהם הנקי' חשך ומתבונן אח"כ בתפלה איך שאין
לך עשב מלמטה ³² שאין לו מזל מלמעלה ³³ כו'

For when one is occupied all day with physical matters, in the preoccupation of earning a livelihood, which are what is called “darkness,” and afterward contemplates in prayer how “there is no blade of grass below that does not have a mazal above,” etc. —

Now he describes how this happens in practice. A person spends the day absorbed in business, the “darkness”; then in prayer he reflects on the Sages’ teaching that every blade of grass has a mazal, a spiritual force above, that tells it to grow.

שהם המזלות שהם המשפיעים חיות כל עוה"ז וכמ"ש (דברים לג) וממגד תבואות שמש וממגד גרש ³⁴ כו'
these are the mazalos, which channel life-force to this entire world, as it is written (Deuteronomy 33), “And with the bounty of the produce of the sun, and with the bounty of the yield of [the moons],” etc. —

The mazalos are the celestial forces (associated with the constellations) through which life-force is channelled to everything in this world. Moshe’s blessing to Yosef, which speaks of the produce ripened by the sun and the moons, shows that the heavenly bodies govern the earth’s growth.

והמזלות הם מקבלים מע' שרים והשרים מקבלים משמרי אופנים והם מקבלים מהמלאכים וגבוה מעל
גבוה עד שכולם מקבלים מבחי' מלכותו ית'

and the mazalos receive from the seventy princes, and the princes receive from the dregs of the Ofanim, and they receive from the angels, one higher than the other, until all of them receive from the level of His Malchus (sovereignty), blessed be He,

The contemplation climbs the chain of influence: the mazalos draw from the seventy angelic “princes” appointed over the nations, those from higher angels (the “dregs of the Ofanim,” the lowest part of the Ofanim, the “wheels” of Ezekiel’s vision of the Chariot, a class of angels), and so on upward, each receiving from the one above it, until all draw from G-d’s Malchus, His sovereignty, the attribute through which He creates and rules the worlds.

וכמ"ש מלכותך כל עולמים ³⁵ שמהווה את כל העולמות מאין ליש ממש והוא רק בחי' זיו
השכינה בלבד שאינו

as it is written, “Your kingship is a kingship over all worlds,” which brings all the worlds into being from nothing into actual something; and this is only the level of the radiance of the Shechinah alone, which is

Malchus is the power that brings all worlds from absolute nothingness into existence, as the verse “Your kingship is a kingship over all worlds” says. Yet this whole creative power is only the “radiance of the Shechinah,” the light that shines outward from G-d.

אלא בחי' זיו והארה בעלמא בלבד לגבי מהותו ועצמותו יתבי' [יתברך] כביכול שהוא בבחי' א"ס ממש היה הוה ויהיה בלי שינוי ממש וכמאמר אתה הוא קודם שנברא ואתה הוא לאחר שנברא כו'.

nothing but the level of a mere radiance and glow alone relative to His essence and being, blessed be He, as it were, which is on the level of the Infinite One (Ein Sof) in the full sense — [Who] was, is and will be without any change at all; as the saying goes, “You are He before [the world] was created, and You are He after it was created,” etc.

Compared with G-d's own essence, that radiance is a mere glow. His essence is truly infinite and unchanged by creation, as the liturgy says: You were the same before the world was created and after it was created.

ואחרי התבוננוי' [התבוננות] כל הנ"ל בעומק הדעת תתעורר נפשו בבחי' אהי ותשוקה נפלאה כרשפי אש לצאת מתוך החשך והעלם הגשמי הזה ורק לדבקה בו ית'

After contemplating all the above in the depth of Daas (knowledge), his soul will be aroused with love and wondrous longing, like sparks of fire, to go out of this darkness and physical concealment and only to cleave to Him, blessed be He,

When a person contemplates this deeply, not superficially, his soul is set aflame with love and longing, “like sparks of fire,” recalling the maamar's opening verse. He wants to break out of the darkness and concealment of the physical world and cleave only to G-d.

וכמ"ש (תהלים עג) מי לי בשמים ועמך³⁶ לא חפצתי כו' שלא יחפוץ כלל לא בגי' [בגן עדן] התחתון ולא בגי' [בגן עדן] העליון שהם רק בחי' זיו והארה בלבד

as it is written (Psalms 73), “Whom have I in heaven? And besides You I desire nothing,” etc. — that he should not desire at all either the lower Garden of Eden or the higher Garden of Eden, which are only the level of radiance and glow alone,

The Psalmist's cry “Whom have I in heaven? And besides You I desire nothing” expresses this love. Such a person does not want even the lower or higher Garden of Eden, the spiritual rewards of the souls, because they too are only G-d's radiance and not G-d Himself.

וכמארז"ל [וכמאמר רבותינו זכרונם לברכה] צדיקים יושבים³⁷ וכי' ונהנין מזיו השכינה כ"א לדבקה בו ית' ליכלל בבחי' מהותו ועצמותו ית' ונקי' בזה"ק [בזהר הקדוש] לאשתאבא בגופא דמלכא³⁸ כו'

as our Sages, of blessed memory, said, “The righteous sit, etc., and delight in the radiance of the Shechinah” — but only to cleave to Him, blessed be He, to be absorbed in the level of His essence and being, blessed be He; and in the holy Zohar this is called “to be absorbed into the body of the King,” etc.

The Talmud describes the World to Come as the righteous enjoying “the radiance of the Shechinah”; this love wants more than radiance. It wants to be absorbed into G-d's very essence, what the Zohar calls being “absorbed into the body of the King.”

ונקי' בחי' אהבה זו בחי' תשובה שהוא בחילא יתיר³⁹ שבאה דוקא מתוך החשך שהיה עוסק רק בענינים גשמיים והבלי עולם.

This love is called the level of teshuvah, which is “with greater strength,” for it comes specifically out of the darkness, when he was occupied only with physical matters and the vanities of the world.

This love is a form of teshuvah, return to G-d. The Zohar says that those who return serve “with greater strength” than the perfectly righteous, because their love bursts out of the darkness in which they had been immersed in material affairs.

לפי שיתרון האור הוא מתוך החשך דוקא. ונקי' אהבה זו בחי' בכל מאדך שהוא בלי גבול ממש שבאה דוקא מן ההפוך שהוא החשך

For the advantage of light is specifically out of darkness. And this love is called the level of “with all your might (me’odecha),” which is truly without limit, for it comes specifically from the opposite, which is the darkness,

Since light born from darkness is greater, this love is called “with all your might (me’odecha),” the third and highest level of love in the Shema, meaning love without limit. It is unlimited precisely because it emerges from its opposite.

וכמ”ש טוב זה מלאך חיים (טוב) מאד⁴⁰ זה מה”מ [מלאך המות]⁴¹ שע”י ההפוך והחשך דוקא שהוא בחי' נה”ב [נפש הבהמית] יכולים לבא לבחי' אהבת בכל מאדך שהוא בלי גבול ממש.

as it is written, “‘Good’ — this is the angel of life; ‘very (me’od) (good)’ — this is the angel of death”: for through the opposite and the darkness specifically, which is the level of the animal soul, one can come to the level of the love “with all your might,” which is truly without limit.

The Sages read G-d’s verdict on creation, “very good,” as including even the angel of death: “good” is the angel of life, “very” is the angel of death. The Alter Rebbe applies this to the animal soul: the very opposition it presents is what makes possible the “very,” the limitless love of “with all your might.”

והיינו לפי שבשרשה למעלה מעלה שורש נה”ב [נפש הבהמית] גבוה יותר מבחי' נפש האלקית וכמ”ש (בראש”י [בראשית] לו) ואלה המלי אשר מלכו⁴² כו'

That is, because in its root, very high above, the root of the animal soul is higher than the level of the G-dly soul, as it is written (Genesis 36), “And these are the kings who reigned,” etc.,

The reason is surprising: at its ultimate root, the animal soul stems from a level higher than the G-dly soul. The proof is the Torah’s list of the kings of Edom who reigned “before any king reigned over Israel.”

לפני מלך מלך לבניי [לבני ישראל] שהוא בחי נפש האלקית רק שעיי שבה"כ [שבירת הכלים] נפלו למטה מטה כמ"ש וימלך וימת כו' אבל בשרשם הם למעלה מעלה⁴³ מבחי נפש האלקית.

"before any king reigned over the Children of Israel," which is the level of the G-dly soul; only that through the shattering of the vessels they fell very far down, as it is written, "And he reigned, and he died," etc. But in their root they are far above the level of the G-dly soul.

In Kabbalah these Edomite kings represent the world of Tohu, a realm of intense lights that preceded the ordered world of Tikkun, to which the G-dly soul (the "kings of Israel") belongs. Tohu's vessels could not contain its lights and shattered, hence the refrain "he reigned, and he died"; so the forces rooted in it fell very low, even though their origin is far above the G-dly soul.

6 ולזאת גם כמו שנפלו למטה יש להם תגבורת על נפש האלקית מפני ששרשם הוא מבחי מלוכה שהוא בחי התנשאות כו'.

Therefore, even as they have fallen down, they have mastery over the G-dly soul, because their root is from the level of kingship, which is the level of self-exaltation, etc.

Because the animal soul's root is in Tohu's kings, even in its fallen state it has the power to dominate the G-dly soul. Its root is "kingship," and a king's nature is self-exaltation; hence the animal soul's forceful ego.

וגם האדם מקבל חיות מבחי בהמות ומאכלים ובלעדם אינו יכול לחיות משא"כ המאכלים אינם צריכים אל האדם.

Also, a person receives life-force from the level of animals and foods, and without them he cannot live, whereas the foods do not need the person.

A second sign of the higher root: man, the highest creature, draws his life from animals and food and cannot live without them, while they do not need him. The dependence of the higher on the lower shows that the lower has a loftier source.

7 וכל זה מפני שבשרש שרשם למעלה הם גבוהים הרבה מבחי הנשמות ולזאת עיי ירידת והתלבשות נפש האלקית בנפש

All this is because in the root of their root above they are much higher than the level of the souls. Therefore, through the descent and enclothement of the G-dly soul in the

The Alter Rebbe restates the principle: at the root of their root, these forces are far higher than the souls. That is why the G-dly soul had to descend and be enclothed specifically in the animal soul.

הבהמית דוקא לעסוק בטרדות ומחשבות הפרנסה בענינים גשמיים שהם הנקראים מים רבים הנ"ל יכולה לבא לבחי' אהבת בכל מאדך.

animal soul specifically, to occupy itself with the preoccupations and thoughts of livelihood in physical matters — which are what are called the “many waters” mentioned above — it can come to the level of the love “with all your might,”

By working through the animal soul, engaged in the worries of livelihood, the “many waters,” the G-dly soul can reach the love of “with all your might.”

שהוא בלי גבול כנ"ל שהיא מדרגה היותר גבוה מהיותה קודם ירידתה בגוף שהיתה רק נהנית מזיו השכינה כו'.

which is without limit, as mentioned above, which is a higher level than [it had] when it was before its descent into the body, when it merely delighted in the radiance of the Shechinah, etc.

That limitless love is higher than the state the soul enjoyed before it came into the body, when it only delighted in G-d's radiance.

והיינו ע"י אתכפיי' [אתכפייא] ואתהפכא חשוכא דוקא שהוא בחי' יתרון האור שמתוך החשך כנ"ל. לפי ששרשם למעלה גבוה ממדרגת נפש האלקית כנ"ל רק שנפלו למטה כמ"ש וימלך וימת כו' וע"י אתכפייא נעשה תחה"מ [תחיית המתים]:

That is, through iskafya and is'hapcha chashocha specifically, which is the level of the advantage of light that is out of darkness, as mentioned above, because their root above is higher than the rank of the G-dly soul, as mentioned above, only that they fell down, as it is written, “And he reigned, and he died,” etc.; and through iskafya the resurrection of the dead comes about.

It is achieved only through iskafya and is'hapcha chashocha, subduing and transforming the darkness. Because the animal soul's root is higher, subduing it releases that higher light; and this process of iskafya is what will ultimately bring about the resurrection of the dead, when the physical body itself is elevated.

SECTION 5 • ¶8-10

The ark of prayer

8 וזהו מארז"ל [מאמר רבותינו זכרונם לברכה] יפה שעה א' בתשובה ומע"ט [ומעשים טובים] בעוה"ז מכל חיי העוה"ב [העולם הבא] כנ"ל. ולזאת נקראו מים רבים הנ"ל מי נח לפי שנעשה

And this is [the meaning of] the saying of our Sages, of blessed memory, "One hour of teshuvah and good deeds in this world is better than all the life of the World to Come," as mentioned above. Therefore the "many waters" mentioned above are called "the waters of Noach," because there comes about

This explains the Mishnah quoted earlier: an hour of teshuvah and good deeds in this world surpasses the World to Come, since only here is there darkness to transform. And it explains why the "many waters" are named after Noach, "rest."

ע"י נייחא דרוחא שנעשה מהם תבת נח שהוא בחי' תיבות התפלה וכמ"ש בא אתה וכל ביתך אל התבה⁴⁴ כו'.

through [them] naycha d'rucha, for from them is made the ark (teivah) of Noach, which is the level of the words (teivos) of prayer, as it is written, "Come, you and all your household, into the ark," etc.

From the waters of livelihood comes the ark, the teivah, which in Hebrew also means "word." The ark is the words of prayer; G-d's call to Noach to enter the ark with his household is a call to enter wholly into the words of prayer, where the day's struggles are elevated.

9 וזהו ויגברו המים⁴⁵ מאד כו' חמש עשרה אמה מלמעלה גברו המים⁴⁶ כו' שהוא בחי' תגבורת נפש הבהמית על בחי' נפש האלקית בעסק הפרנסה ועניינים הגשמיים אך ע"ז נעשה אח"כ יתרון אור כו' כנ"ל.

And this is [the meaning of] "And the waters prevailed very greatly," etc., "fifteen cubits upward did the waters prevail," etc.: this is the level of the mastery of the animal soul over the level of the G-dly soul in the occupation of livelihood and physical matters; but through this there afterward comes about an advantage of light, etc., as mentioned above.

The verses describe the waters of the Flood swelling and rising fifteen cubits above the mountains. The Alter Rebbe reads this as the animal soul's temporary dominance over the G-dly soul while a person is immersed in business; but this very dominance is what later produces the greater light of prayer.

10 וזהו ותלך התבה על פני המים⁴⁷ דוקא ותרם התבה⁴⁸ כו' שע"י המים דוקא מתעלות תיבות התפלה ועולה למעלה מעלה כנ"ל.

And this is [the meaning of] “And the ark went upon the face of the waters” — specifically — “and the ark was lifted up,” etc.: through the waters specifically, the words (teivos) of prayer are elevated and rise higher and higher, as mentioned above.

“The ark went upon the face of the waters,” and it was the waters themselves that lifted the ark high. So too the words of prayer are raised precisely by the “waters” of a day of material struggle, and they rise to the highest levels.

וזהו טעות הבעלי עסקים שבדעתם שאין יכולי [יכולת] להתפלל כ"כ [כל כך] כמו היושבי אוהלים כי אדרבה נהפוך הוא שהם יכולים להתפלל יותר כי יתרון האור הוא מתוך החשך דוקא כו'.

And this is the error of the businessmen, who think that they cannot pray as much as those who dwell in the tents; for, on the contrary, it is quite the reverse: they can pray more, for the advantage of light is specifically out of darkness, etc.

The practical conclusion: businesspeople often assume they cannot pray as well as full-time scholars, “those who dwell in the tents” of study. The Alter Rebbe says the opposite is true: their prayer can reach higher, because their light comes out of darkness.

SECTION 6 • ¶11

The lower Shabbos

11 וזהו שנק' מי נח נייחא דרוחא שהוא בחי' השבת כמ"ש כי בו שבת מכל מלאכתו⁴⁹ כו'.

And this is why the waters of Noach are called naycha d'rucha, which is the level of Shabbos, as it is written, “For on it He ceased from all His work,” etc.

The Alter Rebbe now explains why the “rest” of Noach is Shabbos. The Torah says that on the seventh day G-d “ceased from all His work,” and cessation from creative work is what Shabbos is.

שבו ימי המעשה הוא בחי' התפשטות והמשכת מלכותו ית' למטה כמו ביום הראשון נאמר ויאמר אלקים⁵⁰ יהי אור כו'

For the six days of work are the level of the spreading forth and drawing down of His Malchus (sovereignty), blessed be He, below; as on the first day it is said, “And G-d said, ‘Let there be light,’” etc.,

During the six days of creation G-d's Malchus, His creative sovereignty, spread outward and downward into ever more worlds and creatures; each day began with a new utterance, starting with “Let there be light.”

יהי רקיע⁵¹ תדשא הארץ דשא⁵² כו' שנקראים ימי המעשה ובשבת הוא בחי' שביתה ממלאכה וניחא דרוחא שהוא עליית העולמות למעלה כאדם השוכת ונח ממלאכתו.

“Let there be a firmament,” “Let the earth sprout vegetation,” etc., which are called the days of work; and on Shabbos there is the level of ceasing from work and naycha d'rucha, which is the ascent of the worlds on high, like a person who ceases and rests from his work.

The further utterances, the firmament and the vegetation, continued this outward flow, which is why those days are called “days of work.” On Shabbos the flow reverses: the worlds ascend back toward their Source, just as a person who stops working withdraws from his tasks and rests.

כמו"כ [כמו כן] הוא בחי' טרדת⁵³ ועסק הפרנסה בענינים גשמיים שנק' מים רבים כשמתהפכים ועולים אח"כ בבחי' אלקות ע"י התפלה כנ"ל נק' בחי' זו בחי' ניחא דרוחא

So too is the level of the preoccupation and occupation of livelihood in physical matters, which are called “many waters”: when they are transformed and afterward rise into the level of G-dliness through prayer, as mentioned above, this level is called the level of naycha d'rucha,

The same pattern happens in a person's week. The day spent in the pressure of business is outward “work”; when, through prayer, those involvements are transformed and raised up into G-dliness, the result is naycha d'rucha, rest of spirit.

שהוא בחי' שבת כנ"ל כידוע שכל תפלה מו' ימי המעשה היא הארה מבחי' שבת^{54, 55} כנ"ל. אך כל זה הוא שבת תתאה.

which is the level of Shabbos, as mentioned above; as is known, every prayer of the six weekdays is a glow from the level of Shabbos, as mentioned above. But all this is the lower Shabbos.

That is why weekday prayer is a kind of Shabbos: each weekday prayer carries a glow of Shabbos, an ascent of the worlds. But the Alter Rebbe adds that all this is only the “lower Shabbos,” the rest that follows toil, as opposed to the higher Shabbos he now introduces.

SECTION 7 • 112

The higher Shabbos

12 ויש עוד בחי' שבת עילאה שהוא מה שיהיה לעתיד שנקרא יום שכולו שבת.⁵⁶ וזהו אשר נשבעתי

מעבור מי נח עוד על הארץ.⁵⁷

And there is yet the level of the higher Shabbos, which is what will be in the Time to Come, which is called “the day that is entirely Shabbos.” And this is [the meaning of] “That I swore that the waters of Noach would no more pass over the earth.”

Beyond the weekly Shabbos there is a “higher Shabbos”: the Messianic era, called in the Mishnah “the day that is entirely Shabbos.” The Alter Rebbe now returns to Isaiah’s verse about G-d’s oath never again to bring “the waters of Noach.”

כי הנה אף שהם באו לטהר אך לא בכל זמן צריך טהרה כ”כ [כל כך]. כן נשבעתי מקצף עליך ומגער בכך.

For although they came to purify, purification is not needed so much at every time. “So have I sworn not to be angry with you or rebuke you.”

The waters served to purify, but purification is not needed forever. In the future, when the world is refined, the “waters” of servitude and preoccupation will no longer be needed, and so G-d swears not to be angry with Israel or rebuke them again.

כי הנה אף שמבואר למעלה⁵⁸ שע”י בחי' מים רבים הנ”ל נעשה יתרון אור כו'. שהוא בחי' אהבת בכל מאדך כנ”ל.

For although it was explained above that through the level of the “many waters” mentioned above an advantage of light comes about, etc., which is the level of the love “with all your might,” as mentioned above,

The Alter Rebbe acknowledges what he has shown: the “many waters” produce the advantage of light from darkness, the limitless love of “with all your might.”

עכ”ז [עם כל זה] יש עוד בחי' אהבה רבה הבאה מלמעלה שהיא למעלה מעלה אף מבחי' האהבה שבאה ע”י מים רבים הנ”ל.

nevertheless there is yet another level: a great love (ahavah rabbah) that comes from above, which is far higher even than the level of the love that comes through the “many waters” mentioned above.

Yet there is a still higher love, “great love” (ahavah rabbah), which is not produced by human effort from below but is given from above. It surpasses even the love born of struggle with the “many waters.”

והוא מ"ש וימינו תחבקני⁵⁹ כו'. ובחי' האהבה זו יתגלה לעתיד. וכמ"ש (ישע"י [ישעיה] נד) כי ההרים ימוש והגבעות תמוטינה וחסדי⁶⁰ מאתך לא ימוש וברית שלומי לא תמוט כו'.

This is what is written, "And His right hand embraces me," etc. This level of love will be revealed in the Time to Come, as it is written (Isaiah 54), "For the mountains shall depart and the hills be removed, but My kindness shall not depart from you, nor shall My covenant of peace be removed," etc.

The Song of Songs describes it as "His right hand embraces me": the right hand is Chesed, G-d's kindness, embracing the soul by His own initiative. This love will be revealed in the future, as Isaiah promises that even if mountains move, G-d's kindness will not depart.

שהוא בחי' חסד עליון ואה"ר [ואהבה רבה] הבאה מלמעלה להיות וימינו תחבקני (וזהו) (שם נב) וגבה מאד⁶¹ שבחי' בכל מאדך יהיה מבחי' גבוה יותר כו':⁶²

This is the level of supernal Chesed (kindness) and the great love that comes from above, so that "His right hand embraces me." (And this is [the meaning of]) (ibid. 52) "and he shall be very (me'od) high": that the level of "with all your might (me'odecha)" will be from a still higher level, etc.

That is supernal Chesed, the great love from above. The bracketed addition reads Isaiah's words about the servant who "shall be very (me'od) high" as saying that in the future the love of "with all your might (me'odecha)" itself will come from a yet higher level.

IN ONE'S AVODAH

A person who spends the day in business should not think his prayer must be weaker than a scholar's. After a day in the "many waters," let him contemplate in prayer how everything below receives from above until it all depends on G-d's Malchus, itself only a glow of His essence; then the very darkness of the day becomes the source of a stronger, limitless love, and his prayer rises higher.

QUESTIONS FOR DISCUSSION

1. Why does the Alter Rebbe say the worries of livelihood cannot extinguish the soul's love, and how can they actually raise it higher than before the soul's descent?
2. How does understanding the Flood as purification rather than only punishment change the way one might view the pressures of earning a living?
3. What is the connection between the name Noach (rest), Shabbos and prayer in this maamar?
4. Why does love that comes "out of darkness" exceed love that never met darkness, and what does the high root of the animal soul have to do with it?
5. How does the love of "with all your might" differ from the "great love from above" that will be revealed in the future?

FOR CHILDREN • AGES 9-13

For the children at the table

Busy days and a love that does not go out

THE BIG IDEA

The busy worries of the day cannot put out the soul's love for G-d; when we turn to Him in prayer after them, that love can grow even stronger.

The Song of Songs says, "Many waters cannot extinguish the love." The Alter Rebbe explains that the "many waters" are the worries and busyness of earning a living. Inside every Jew is a G-dly soul with a hidden love for G-d, like a flame that always reaches upward toward its Source. All the busyness of the day cannot put that flame out. More than that, it can lift the soul even higher than it was before it came into the world. The prophet Yeshayahu calls these "the waters of Noach," and Noach means rest. The waters of the Flood came to make the earth pure, the way a mikveh makes a person pure. When a person has spent the whole day busy with physical things and then stops to pray, and thinks about how everything in the world is only a small glow of G-d's light, a love wakes up "with all your might," a love without limits. Light that comes out of darkness is stronger. So people who work all day should never think they cannot pray well; they can pray even more. This rest after work is a small taste of Shabbos.

THE MASHAL

Noach's ark, the teivah, floated on the waters of the Flood, and the higher the waters rose, the higher the ark was lifted. The word teivah also means a word. So the words of prayer are lifted up by the "waters" of a busy day, and rise higher because of them.

QUESTIONS FOR THE SHABBOS TABLE

1. Why can't the "many waters" put out the soul's love for G-d?
2. How is the ark that rose on the waters like the words of our prayer?
3. After a busy school day this week, how could you take a few minutes to turn to G-d?

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SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1

מים רבים

The note identifies an early transcript of this same maamar, recorded by R. Pinchas Reizes and headed as delivered on Parshas Noach in Shklov, dated 5568 (1807).

KEHOT'S NOTE

משנת תקס"ח. הנחת הר"פ בסה"מ הנחות הר"פ ע"י סט בכותרת "פ' נח שקלאב". והביאור שם ע"י נח. ראה ברשימת המאמרים דשנת תקס"ח במאמרי אדה"י תקס"ח כרך ב ע"י תתקה הערה 2. הגהות וביאור באוה"ת בראשית כרך ג תרט, א (מלקו"ת לג"פ עם שינויים, ושם נדפס המאמר עם הגהות). ראה לעיל בציונים לכ"ק אדמו"ר זי"ע. לכללות מאמר זה ראה: ד"ה אלה תולדות נח — מאמרי אדה"א בראשית ע"ק. ד"ה מים רבים תשל"ח (נדפס בלקו"ש ח"כ ע"י 276). ד"ה כה אמר ה' השמים כסאי תשמ"א. ראה גם ד"ה כי ידעתיו תשל"ו. בד"ה אשריכם ישראל תרל"ט ח"ב ע"י תקדנ נתבארו כמה ענינים מהמאמר. בבוכ 1110 נמצא הגה"ה לתו"א שנכתב בנכותי"ק כ"ק אדמו"ר הרי"צ זצוקללה"ה: "בס"ד. יום ה' כ"ט תשרי תער"ג. תו"א פ' נח ד"ה מים רבים. מים רבים דטרדות הפרנסה אינם מכבים האהבה מסותרת, והמבול בא לטהר את הארץ והם טרדת הפרנסה שמשעבדי את האדם, ועי"ז נעשה הנייחא, הוא העלי וכו' טוב מאד הנה"ב ששרשו גבוה מהנה"א, ונעשה יתרון האור דטרדת הפרנסה מתעלי ע"י התפלה, וגבהה עבודי בעלי עסקים, חמש עשרה כ"י גברו המים, ותרם התבה, דתיבת התפלה מתרוממים ע"י המים, הון ביתו הוא חכמת התו' וטעמי המצות בוז יכוזו לו, אבל עצם המצות מעשיות שהם פנימיות רצונו ית' דנעוץ תחלתו בסופן דוקא, ועקמת שפתיו הוי מעשה". ע"כ.

2

מים רבים

The beloved in the Song says: "Many waters cannot extinguish the love, nor can rivers wash it away; if a man would give all the wealth of his house for love, it would be utterly scorned." In the plain sense love cannot be bought, and whoever offers his fortune for it is scorned (lo, "him"); the next maamar reads lo as "it": the lover himself scorns the wealth. This maamar reads the "many waters" as the burdens of making a living.

Song of Songs 8:7 שיר השירים ח:7

מים רבים לא יוכלו לכבות את־האהבה ונהרות לא יִשְׁטְפוּהָ אִם־יִתֵּן אִישׁ אֶת־כָּל־הוֹנוֹ בֵּיתוֹ בְּאֶהְבָּה בּוֹז יְבוֹזוּ לוֹ:

Many waters cannot quench love, Neither can the floods drown it; If a man would give all the substance of his house for love, He would utterly be scorned.

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KEHOT'S NOTE

שה"ש ח, ז.

3

טרדות הפרנסה

The Rebbe notes the precision of the words "preoccupations of livelihood": a person may be beset by such preoccupations, which shows he has not properly taken to heart that G-d's blessing is what brings wealth; yet even these

preoccupations cannot, G-d forbid, extinguish the hidden love in every Jew.

KEHOT'S NOTE

וזהו דיוק הלשון "טרדות הפרנסה" דהגם שהוא במצב שנמשך לו טרדות הפרנסה [שזה מראה אשר אינו מתבונן כדבעי אליב"י דנפש"י שברכת הוי היא תעשיר (דרמ"צ ז, א ואילך, קונטרס ומעיין מ"ה פ"ג, ד"ה ודעת תרנ"ז)] הנה גם הטרדות לא יוכלו לכבות ח"ו את האהבה המוסתרת שבכ"א מישראל — ד"ה מים רבים תשל"ח (נדפס בלקו"ש ח"כ ע"י 276 ואילך). ראה תו"ח נח, ד ואילך. המשך מים רבים תרל"ו בתחלתו, ובפרק עה. במאמרי אדה"א בראשית ע"ק מאריך בזה שענין הכיבו' הוא כי הנשמה נק' אור שהוא בהתפעלות במוח או בלב כו', ועכשיו המים רבים מכבים דהיינו טרדת הפרנסה מכבים אור הנשמה שלא תתפעל לא במוח ולא בלב ואפי' בהתעוררו תשובה וכמ"ש כי באו מים עד נפש ועד בכלל כו' ע"ש. ראה בשיחת שי"פ נח תשי"ג בסעי' יד (מהנחה בלתי מוגה) מבאר השייכות בין דאגות הפרנסה למבול ומקוה.

4

שבעיני עוה"ז

A variant: the early transcript adds here, "and they are the level of servitude to the kingdoms," linking the "many waters" to the servitude of exile.

KEHOT'S NOTE

בהנחת הר"פ מוסיף: "והם בחי' שעבוד מלכיות".

5

האהבה המוסתרת שיש בכל נפש מישראל

Tanya explains the "hidden love" found in the heart of every Jew as an inheritance from the Patriarchs; the Kehot note points there for this concept.

תניא, חלק ראשון; ליקוטי אמרים 18:2-3 אמרים י"ח:ב"ג

... ממש, מעומקא קלפא, באמת לאמיתו, בדחילו ורחימו, שהיא "אהבה מסותרת" שקלב כללות ישראל, שהיא ירושה לנו מאבותינו. רק שצריך לבאר ולהקדים תחלה באר היטב, שרש אהבה זו, ועניינה, ואיה היא ירושה לנו, ואיה נקלל בה גם דחילו.

Kehot Publication Society (CC-BY-NC)

KEHOT'S NOTE

ראה תניא פ"ה-י"ט, וראה גם באוה"ת שה"ש ע"ס ואילך.

6

רשפי רשפי אש

The verse immediately before: love's "sparks are sparks of fire, a flame of G-d." The Alter Rebbe reads the "flame of G-d" as the G-dly soul, a fire that comes from above.

Song of Songs 8:6 שיר השירים ח:6

שימני כחותם על־לִבְךָ כחותם על־זרועך כִּי־עֶזָה כְּמוֹת אֶהְבָּה קֶשֶׁה כְּשֹׁאֵל קִנְיָה רְשָׁפִיה רְשָׁפִי אֵשׁ שֶׁלִּהְבֵּתִיה:

Set me as a seal upon thy heart, As a seal upon thine arm; For love is strong as death, Jealousy is cruel as the grave; The flashes thereof are flashes of fire, A very flame of the L-RD.

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KEHOT'S NOTE

שה"ש ח, ו.

7 שלהבת י-ה . . הבאה מלמעלה

The Rebbe points to Shir HaShirim Rabbah on this verse, which calls the flame of G-d a fire from above that water cannot extinguish, and to the Maharzu's commentary there; this supports reading the flame as a fire that "comes from above."

KEHOT'S NOTE

ראה גם שהש"ר עה"פ (בסופו): שלהבת י-ה . . כאש של מעלה . . ולא המים מכבין לאש, וראה בפירוש מהר"ז שם — לקו"ש ח"כ ע' 277 הערה 24. בענין אהבה מסותרת ראה בד"ה ועשית ציץ — תרנ"א ע' קמא.

PARAGRAPH 2

8 Kehot's note points to Song of Songs 8:7 for these words.

שיר השירים ח:ז

מים רבים לא יוכלו לכבות את־האהבה ונהרות לא יִשְׁטֹפוּהָ אִם־יִתֵּן אִישׁ אֶת־כָּל־יְהוֹנוֹ בֵּיתוֹ בְּאֶהֱבָהּ בּוֹ יָבוֹז לוֹ:

Many waters cannot quench love, Neither can the floods drown it; If a man would give all the substance of his house for love, He would utterly be contemned.

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9 להגיע למדרגה היותר גבוהה מקודם שירדה לעוה"ז

A variant reading: the early transcript continues, "to reach a higher level, for the 'many waters' mentioned above, which are the level of servitude to the kingdoms, are called 'the waters of Noach.'" It thus ties the "many waters" to the servitude of exile from the outset.

KEHOT'S NOTE

בהנחת הר"פ: להגיע למדרגה היותר גבוהה כי מים רבים הנ"ל שהוא בחי שעבוד מלכיות נק' מי נח.

PARAGRAPH 3

10 והנה בחי' מים רבים

From this point on, the maamar is quoted in Or HaTorah, where the Tzemach Tzedek brings it and builds on it.

KEHOT'S NOTE

מכאן מובא באוה"ת בראשית כרך ג תרכב, א.

11 G-d compares His promise to Israel to His oath after the Flood: as the "waters of Noach" will never again cover the earth, so He will not again be angry with Israel. The maamar takes "the waters of Noach" as a name for the "many waters" of livelihood.

ישעיהו נ"ד:ט

כִּי־מִי נָח זֹאת לִי אֲשֶׁר נִשְׁבַּעְתִּי מִעֲבֹר מִי־נָח עוֹד עַל־הָאָרֶץ כִּן נִשְׁבַּעְתִּי מִקֶּצֶף עָלֶיךָ וּמִגֶּעֱרָךְךָ:

For this is as the waters of Noah unto Me; for as I have sworn that the waters of Noah should no more go over the earth, so have I sworn that I would not be wroth with thee, nor rebuke thee.

Miqra according to the Masorah (CC-BY-SA) • JPS 1917 (Public Domain)

12 עיין בספר עיר גיבורים

The text itself refers to this book; the note identifies its author as the author of the Kli Yakar commentary, presumably for its treatment of "the waters of Noach."

KEHOT'S NOTE

מבעל המחבר כלי יקר עה"ת.

13 נח הוא נייחא דרוחא

The Zohar, cited in the Kehot note, interprets the name Noach as "rest" (naycha), the contentment of spirit that the maamar builds on.

זח"א ס, א 60a

KEHOT'S NOTE

ראה זח"א ס, א. אוה"ת במדבר ע' רס. ובלקוטי שיחות ח"א פ' נח ע' 4.

14 וישבות ביום השביעי

"And He ceased on the seventh day from all His work." The Alter Rebbe uses it to show that Noach, rest, is the same idea as Shabbos, cessation.

בראשית ב:ב

וַיְכַל אֱלֹקִים בְּיוֹם הַשְּׁבִיעִי מְלַאכְתּוֹ אֲשֶׁר עָשָׂה וַיִּשְׁבֹּת בְּיוֹם הַשְּׁבִיעִי מִכָּל־מְלַאכְתּוֹ אֲשֶׁר עָשָׂה:

And on the seventh day G-d finished His work which He had made; and He rested on the seventh day from all His work which He had made.

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KEHOT'S NOTE

בראשית ב, ב. ראה אוה"ת נח סט, א שמציין לזח"א מז, ב "וישבות דא יסודא דעלמא, והיינו יחוד ז'נ שזהו הנייחא והענג" ע"ש.

15 וישבת ביום השביעי

Cited by Or HaTorah, according to the Kehot note: "Vay-ishbos" refers to the Yesod of the world, the union of Z'eir Anpin and Nukva, which is the "rest and delight" of Shabbos.

ספר הזהר, בראשית ע"ה:קע"ח-ה 75:178-77:188

The words "on the seventh day" are used here three times, viz. "and G-d finished on the seventh day", "and he rested on the seventh day", and "and G-d blessed the seventh day". The "seventh day" in the first of these quotations is the Oral Torah, because with this seventh day the world was completed, as we have said.

The Zohar; London, Soncino Press, 1933 (Public Domain)

16 ותרגמו ונח ביומא שביעאה

Onkelos translates "He ceased" as "venach," He rested, using the same root as the name Noach; this links the name to Shabbos rest.

תרגום אונקלוס על בראשית ב:ב

וַיִּשְׁבֹּת יְיָ בְּיוֹמָא שְׁבִיעָאָה עֲבֻדָּתָהּ דִּי עֲבָד וְנַח בְּיוֹמָא שְׁבִיעָאָה מְכַל עֲבֻדָּתָהּ דִּי עֲבָד:

Sifsei Chachomim Chumash, Metsudah Publications, 2009 (CC-BY-NC)

17

נח נח ב"פ

"These are the generations of Noah; Noah was a righteous man..." The name appears twice in a row, which the Midrash expounds.

בראשית ו:ט"ז: Genesis 6:9

אֵלֶּה תּוֹלְדֹת נֹחַ נֹחַ אִישׁ צַדִּיק תָּמִים הָיָה בְּדֶרְתּוֹ אֶת־הָאֱלֹקִים הִתְהַלָּךְ־נֹחַ:

These are the generations of Noah. Noah was in his generations a man righteous and wholehearted; Noah walked with G-d.

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18

נייחא דעילאי

The Midrash explains the doubled "Noach, Noach" as rest for the higher beings and rest for the lower beings. The Alter Rebbe applies this to the lower and higher Shabbos.

בראשית רבה ל"ד:4 Bereshit Rabbah 30:4

"אֵלֶּה תּוֹלְדֹת נֹחַ נֹחַ" א"ר אבא בר כהנא כל מי שנכפל שמו יש לו בעולם הזה ויש לו בעולם הבא אתיבון ליה והכתיב (בראשית יא, כו): "תֵּרַח תֵּרַח" א"כ יש לו חלק בעולם הזה ולעולם הבא א"ל אף היא לא תברא דא"ר יודן בשם רבי אבא בר כהנא (בראשית טו, ו): "ואתה תבוא אל אבותיך בשלום" בשרו שיש לאביו חלק בעוה"ב "תקבר בשיבה טובה" בשרו שישמעאל עושה תשובה:

"These are the offspring of Noah; Noah" - Rabbi Abba bar Kahana said: Anyone whose name is written twice in succession has a [double] share - in this world and in the World to Come. They raised an objection to him: But is it not written: "Terah Terah"? (Genesis 11:27). If so, he has a share in this world and in the World to Come! He said to them: This, too, is not a contradiction, as Rabbi Yudan said in the name of Rabbi Abba bar Kahana: [When G-d told ...

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KEHOT'S NOTE

ב"ר ל, ד.

19

יום שכולו שבת

The Mishnah calls the Messianic future "the day that is entirely Shabbos and rest for eternal life"; the Alter Rebbe identifies it with the higher Shabbos, to be explained at the end of the maamar.

משנה תמיד ז:ד: Mishnah Tamid 7:4

... בַּשָּׁשִׁי הָיוּ אוֹמְרִים (שם צג), הִי מְלָךְ גְּאוֹת לְבָשׁ וְגו'. בַּשֶּׁבֶת הָיוּ אוֹמְרִים (שם צב), מְזֻמֹּר שִׁיר לַיּוֹם הַשֶּׁבֶת, מְזֻמֹּר שִׁיר לְעֵתִיד לְבָא, לַיּוֹם שֶׁכָּל שָׁבֶת מְנוּחָה לְחַיֵּי הָעוֹלָמִים:

The following are the psalms that were chanted in the Temple. 1) On the first day they used to say, "The earth is the L-rd's and the fullness thereof, the world and they that dwell therein" (Psalms 24). 2) On the second day they used to say: "Great is the L-rd and highly to be praised, in the city of our G-d. His holy mountain" (Psalms 48). 3) On the third day they used to say: "G-d stands in the congregation of G-d, in the midst of the judges he ...

Torat Emet 357 (Public Domain) • Mishnah Yomit by Dr. Joshua Kulp (CC-BY)

20

המבול בא לטהר את הארץ

The Talmud debates whether the Flood came down on the Land of Israel and left its dead buried there; both sides read Ezekiel's words to the Land, "a land that is not cleansed, nor rained upon on the day of wrath," as speaking of the Flood. The Kehot note gives this page as the source that the Flood came to purify, for in the verse, not being cleansed goes with not being rained on that day.

זבחים ק"ג א:י"א-11א:10-11 Zevachim 113a

אָמַר מֶר, אָמַר לוֹ רַבִּי יוֹחָנָן: וְהָלֹא כָּל אֶרֶץ יִשְׂרָאֵל בְּדוֹקָה הִיא. בְּמֵאֵי קָמִיפְלָגִי? מֶר סָבַר: יָרַד מִבּוֹל לְאֶרֶץ יִשְׂרָאֵל, וּמֶר סָבַר: לֹא יָרַד. אָמַר רַב נַחֲמָן בֶּר יִצְחָק, וּשְׁנֵיהֶם מִקְרָא אֶחָד דָּרְשׁוּ: "כִּן אָדָם אָמַר לָהּ אֶת אֶרֶץ לֹא מִטְהַרָה הִיא לֹא גִשְׁמָה בְּיוֹם זַעַם".

William Davidson, Vocalized Aramaic (CC-BY-NC)

KEHOT'S NOTE

זבחים ק"ג, א. ראה בתו"ח נט, ב, ובאוה"ת בראשית תרכד, א. בסה"מ תרכ"ז ע"ז. ובסה"מ תרל"ט ח"ב ע' תקכד. בסה"מ תרמ"ה (נדפס בסה"מ ליקוט ח"ב ע' כט) מוסיף: לא כמו שסוברים העולם שהמבול הי' רק בכדי להאבד החוטאים דאם רק זה הי' הכוונה בלבד הרי הקב"ה שהוא כל יכול הי' יכול להאבדם ברגע אחד, ע"ש. ראה גם לקו"ש חכ"ה ע' 26. וראה לקו"ש ח"ל ע' 16 ואילך, וראה שם בהמצוין בהערה 9.

21

כי מלאה הארץ חמס

G-d tells Noah He will destroy the world "for the earth is filled with violence." The maamar reads this as the reason the earth itself needed to be cleansed.

בראשית ו:13: Genesis 6:13

וַיֹּאמֶר אֱלֹקִים לְנֹחַ קֵץ כָּל־בָּשָׂר בָּא לִפְנֵי כִי־מִלְאָה הָאָרֶץ חָמָס מִפְּנֵיהֶם וְהִנְנִי מַשְׁחִיתָם אֶת־הָאָרֶץ:

And G-d said unto Noah: "The end of all flesh is come before Me; for the earth is filled with violence through them; and, behold, I will destroy them with the earth."

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KEHOT'S NOTE

בראשית ו, יג.

22

והי נצרך לטהרה ולזאת בא המבול

Another maamar of the Alter Rebbe on why the earth needed cleansing and the Flood came.

KEHOT'S NOTE

ראה במאמרי אדה"צ פרשיות ח"א ע' ס. אוה"ת במדבר ע' רס. ובמאמרי אדה"א בראשית ע' קא "שכל הרע שבני אדם עושין ואפי' הרע של חיות ובהמות הכל הוא בארץ. . ובמבול נלקח הרע מן הארץ ע"י רחיצה במים".

23

כדוגמת המקוה מ' סאה

The Tzemach Tzedek raises a difficulty: the Midrashim compare the Flood to "forty lashes," a punishment, not a mikveh.

KEHOT'S NOTE

ראה אוה"ת בראשית ח"ג תרכד, א שצ"ע לפי המדרשים דהמבול כענין ארבעים יכנו, ומתוך שאפשר לומר שזהו ע"ד מי יתן טהור מטמא, ע"ש. לקו"ש ח"א ע' 4.

24

"I will sprinkle pure water upon you, and you shall be pure." The verse shows water as G-d's instrument of pu-

rification, which the maamar applies to the Flood.

Ezekiel 36:25 ל"ו: כ"ה

וְזָרַקְתִּי עֲלֵיכֶם מַיִם טְהוֹרִים וְטָהַרְתֶּם מִכָּל טְמְאוֹתֵיכֶם וּמִכָּל גִּלּוּלֵיכֶם
אֶטְהַר אֶתְכֶם:

And I will sprinkle clean water upon you, and ye shall be clean; from all your uncleannesses, and from all your idols, will I cleanse you.

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25 וכמארו"ל שבחר לו א"א שעבוד

The Midrash relates that Avraham was shown Gehinnom and the subjugation to the kingdoms, and chose the subjugation for his descendants. The Alter Rebbe equates that servitude with the burden of earning a living.

Bereshit Rabbah 44:21 א"ד: כ"א

KEHOT'S NOTE

ב"ר פמ"ד, כא.

26 וכמו שאמרו גבי אחר . . כמ"ש במ"א

After Elisha ben Avuyah (Acher) died, it was said: "Better that he be judged and come to the World to Come." The maamar uses it to show that passing through judgment is the path to the higher reward.

Chagigah 15b:3-4 ד"ג: ב: ג

כִּי נָח נִפְשִׁיָּה דְאַחַר, אָמַרְתִּי: לֹא מֵיָדוֹן לִידִינָה, וְלֹא לְעֶלְמָא דְאַתִּי לִיתִי.
לֹא מֵיָדוֹן לִידִינָה — מְשׁוּם דְעֶסֶק בְּאוֹרְיִיתָא, וְלֹא לְעֶלְמָא דְאַתִּי לִיתִי —
מְשׁוּם דְחֵטְא. אָמַר רַבִּי מְאִיר: מוֹטָב דְלִידִינָה וְלִיתִי לְעֶלְמָא דְאַתִּי.
מִתִּי אָמוֹת, וְאַעֲלֶה עֲשׂוֹן מִקְבְּרוֹ. כִּי נָח נִפְשִׁיָּה דְרַבִּי מְאִיר סְלִיק קוּטְרָא
מִקְבְּרֵיהּ דְאַחַר. אָמַר רַבִּי יוֹחָנָן: גְּבוּרְתָא דְמִקְלִי רַבִּיָּהּ? חַד הָוָה בִּינָנָא
וְלֹא מְצִינוּ לְאַצּוּלִיָּה? אֵינְקֻטִּיהּ בְּיָד, מֵאַן מְרַמֵּי לָקָה מֶן. אָמַר: מִתִּי
אָמוֹת, וְאַכְבֶּה עֲשׂוֹן מִקְבְּרוֹ. כִּי נָח ...

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KEHOT'S NOTE

חגיגה טו, ב. ראה לקו"ת בשלח א, ד. בהר מא, ב ובכ"מ. וראה לקמן לב, ד. עג, ג.

PARAGRAPH 4

27 שעבוד אין הפי' . . כ"א ליתן

The Rebbe explains that the servitude refers to the preoccupation itself, not to material things as such: a person uses the intellect G-d gave him, the level of "water," for matters of livelihood until he becomes consumed by them.

KEHOT'S NOTE

בדי"ה כי ידעתי תשל"ו מפרש "אלא הכוונה היא על ענין הטרדה שבזה, מה שהאדם מוטred בזה וכו', ולא על עצם הענינים הגשמיים, והטרדה הוא באופן שמשמש בהשכל שנתן לו הקב"ה, בחי' מים, בעניני פרנסה, ועד שנעשה מוטred בזה" (מהנחה בלתי מוגה). להעיר מאוה"ת פ' שמיני ע' תפה "כי הנה אנו רואים שהשר הגשמי יותר יחפוץ וישתוקק בעול המסים בריבוי אחר ריבוי להכביד על ישראל כי משא"כ בנכרי המתפרנס מקרקעו אינו חפץ כלל להגביר עליו כו'". ועי"ש הטעם.

28 The end of Tractate Kesubos describes the supernatural fertility of the Land of Israel and its produce in the future

and in earlier times; the Alter Rebbe cites it for the blessing that made worry about livelihood unknown when the Temple stood.

Ketubot 111b:23ג"כ: א

אָמַר רַבִּי יַעֲקֹב בֶּן דּוֹסֶתָא: מְלוּד לְאוּנו שְׁלֶשָׁה מִלִּין, פַּעַם אַחַת קִדְמָתִי
בְּנֶשֶׁף וְהִלְכָתִי עַד קְרִסוּלִי בְּדִבְשׁ שֶׁל תַּאֲנִיִּים. אָמַר רִישׁ לָקִישׁ: לְיָדִי
חָזִי לִי "זִבְת חֶלֶב וּדְבֶשׁ" שֶׁל צְפוּרִי, וְהָיָה שִׁתְסָר מִלִּין אֲשִׁיתְסָר מִלִּין.
אָמַר רַבָּה בַּר בַּר חֲנָה: לְיָדִי חָזִי לִי "זִבְת חֶלֶב וּדְבֶשׁ" שֶׁל כָּל אֶרֶץ
יִשְׂרָאֵל,

William Davidson, Vocalized Aramaic (CC-BY-NC)

29 שלא ע"פ הטבע כלל כמ"ש בגמרא סוף מס' כתובות

A variant: the early transcript does not have the words "not by way of nature at all, as is stated in the Gemara at the end of Tractate Kesubos."

KEHOT'S NOTE

בהנחת הר"פ ליתא.

PARAGRAPH 5

30 וכמארו"ל יפה שעה אחת . . מכל חיי העוה"ב

KeHOT's marei makom for these words (its note is below).

KEHOT'S NOTE

אבות פ"ד, משנה יז.

31 יפה שעה אחת בתשובה ומע"ט בעוה"ז מכל חיי העוה"ב

"Better is one hour of teshuvah and good deeds in this world than all the life of the World to Come." The Alter Rebbe explains it through the advantage of light that comes out of darkness.

Pirkei Avot 4:17 י"ז: ד' אבות

הוּא הָיָה אוֹמֵר, יִפֶּה שְׁעָה אַחַת בְּתִשְׁבּוּבָה וּמַעֲשִׂים טוֹבִים בְּעוֹלָם הָזֶה,
מִכָּל חַיֵּי הָעוֹלָם הַבָּא. וְיִפֶּה שְׁעָה אַחַת שֶׁל קוֹרֵת רוּחַ בְּעוֹלָם הַבָּא, מִכָּל
חַיֵּי הָעוֹלָם הָזֶה:

He used to say: more precious is one hour in repentance and good deeds in this world, than all the life of the world to come; And more precious is one hour of the tranquility of the world to come, than all the life of this world.

Torat Emet 357 (Public Domain) • Mishnah Yomit by Dr. Joshua Kulp (CC-BY)

32 שאין לך עשב מלמטה

The Midrash teaches that there is no blade of grass below without a mazal in the heavens that strikes it and says "grow." The maamar uses it as the starting point of the contemplation in prayer.

Bereshit Rabbah 10:6 י"ז: י'

בַּר סִירָא אָמַר: אֵלּוּה העֵלָה סָמִים מִן הָאָרֶץ, בָּהֶם הִרּוּפָא מִרְפָּא אַת
הַמַּכָּה, וּבָהֶם הִרּוּקָא מִרְקָח אַת הַמִּרְקָחַת. אָמַר רַבִּי סִימּוֹן: אֵין לָךְ כָּל
עֵשֶׂב וְעֵשֶׂב, שְׂאִין לוֹ מִזֵּל בְּרַקִּיעַ, שְׂמַכָּה אוֹתוֹ וְאוֹמֵר לוֹ גְּדֵל, הִדָּא הוּא
דְּכַתִּיב (שם ל'): הִידַעַת חֲקוֹת שָׁמַיִם אִם תִּשִּׁים מִשְׁטְרוֹ בְּאֶרֶץ וּגְוִי.
לִשּׁוֹן שׁוֹטֵר (שם י'). הַתְקַשֵּׁר מַעֲדָנוֹת כִּימָה, אוּ מוֹשְׁכוֹת כִּסִּיל תַּפְתָּח.
רַבִּי חֲנִינָא בַּר פַּפָּא וְרִי סִימּוֹן אָמַר: כִּימָה מַעֲדָנָת אַת הַפִּירוֹת, וְכִסִּיל

מושך בין קשר לקשר. הדא הוא דכתיב (שם): התוציא מזרות בעתו ועיש על בניה תנחם. רבי תנחום בר חייה ...

Bar Sira said: G-d produced drugs from the earth with which the physician heals the wound, and with which the pharmacist mixes his compounds.38:4. Rabbi Simon said: There is not a single blade of grass that does not have a constellation in the firmament that strikes it and says to it: 'Grow.' That is what is written: "Do you know the rules of the heavens? Will you establish its dominion [mishtaro] on earth?" (Job 38:33). It is an expression of being in charge [shoter]. "Will you tie the chains of ...

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Zohar I, 251a זח"א רנא, א

Zohar II, 172b זח"ב קעב, ב

Chullin 40a:3-4 ד"ד-ד"ג:א

אמר אביי לא קשיא הא דאמר להר הא דאמר לגדא דהר דיקא נמי דקתני דומיא דמיכאל שר הגדול ש"מ אמר רב הונא היתה בהמת חבירו רבוצה לפני עבודת כוכבים כיון ששחט בה סימן אחד אסרה סבר לה כי הא דאמר עולא אמר ר' יוחנן אע"פ שאמרו המשתחוה לבהמת חבירו לא אסרה עשה בה מעשה אסרה

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KEHOT'S NOTE

ב"ר פ"י, ו. זח"א רנא, א. זח"ב קעב, ב. לקמן עא, א. ועוד. וראה במאמרי אדה"א בראשית ח"א ע' סו שאף בדומם והביא ראיה מגמרא חולין מ, א לגדא דהר. . כי נפל מזל אותו הדר ע"ש. וראה גם במאמרי אדה"א על מארז"ל ע' קלה. אדה"א דברים כרך ג ע' תתמח שהמזל מקבל מהעליון הימנו כי גבוה מעל גבוה ע"ש. ועי' תתעו ד"ה ויהי ביום השמיני תשי"ב.

33 שאין לך עשב מלמטה שאין לו מזל מלמעלה

The Zohar, cited in the Kehot note, likewise teaches that every growing thing below has a force appointed over it above.

Zohar, Addenda, Volume I 1:1א:א כרך א א:א

34 Moshe blesses Yosef's land "with the bounty of the produce of the sun and the bounty of the yield of the moons." The Alter Rebbe cites it to show that the heavenly bodies transmit life-force to this world.

Deuteronomy 33:14 דברים ל"ג:יד

וממגד תבואת שמש וממגד גרש ירחים:

And for the precious things of the fruits of the sun, And for the precious things of the yield of the moons,

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35 מלכותך מלכות כל עולמים

"Your kingship is a kingship over all worlds." The maamar reads it as G-d's Malchus, the attribute that brings all worlds into being.

Psalms 145:13 תהילים קמ"ה:יג

מלכותך מלכות כל-עלמים וממשלתך בכל-דור ודור:

Thy kingdom is a kingdom for all ages, And Thy dominion endureth throughout all generations.

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36 "Whom have I in heaven? And besides You I desire nothing on earth." It expresses the love that wants G-d Himself, not even the spiritual delights of the Garden of Eden.

Psalms 73:25 תהילים ע"ג:כ"ה

מי-לי בשמים ועמך לא-תפצתי בארץ:

Whom have I in heaven but Thee? And beside Thee I desire none upon earth.

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37 צדיקים יושבים

In the World to Come "the righteous sit with their crowns on their heads and delight in the radiance of the Shechinah." The Alter Rebbe calls this only radiance, less than what the love of "with all your might" seeks.

Berachot 17a:12 ברכות י"ז א:י"ב

מרגלא בפומיה דרב: לא כעולם הזה העולם הבא. העולם הבא אין בו לא אכילה ולא שתיה ולא פריה ורביה ולא משה ומתן ולא קנאה ולא שנאה ולא תחרות, אלא צדיקים יושבין ועטרותיהם כראשיהם ונהנים מזיו השכינה, שנאמר: "ויחזו את האלקים ויאכלו וישתו".

It was a favourite saying of Rab : Not like this world is the world to come. In the world to come there is neither eating nor drinking; no procreation of children or business transactions; no envy or hatred or rivalry ; but the righteous sit enthroned, their crowns on their heads, and enjoy the lustre of the Shekinah; as it is said, "And they beheld G-d, and did eat and drink" (Exod. xxiv. II).

William Davidson, Vocalized Aramaic (CC-BY-NC) • Tractate Berakot by A. Cohen, Cambridge University Press, 1921 (Public Domain)

KEHOT'S NOTE

ברכות יז, א.

38 לאשתאבא בגופא דמלכא

The Zohar speaks of the soul being "absorbed into the body of the King." The maamar uses it for the soul's longing to be absorbed in G-d's very essence.

Zohar I, 217b זח"א ריו, ב

KEHOT'S NOTE

זח"א ריו, ב. ראה לקו"ת בהר מ, א שמבאר איך הנשמה שהיא בחי' נברא יש ודבר בפני עצמו תוכל לאשתאבא. ע"ש. ראה לקמן עא, א.

39 בחילא יתיר

The Zohar says that baalei teshuvah draw near to the King "with greater strength" than the perfectly righteous. The Alter Rebbe applies it to love that comes out of darkness.

Zohar I, 129b זח"א קכט, ב

KEHOT'S NOTE

זח"א קכט, ב. "פי' בחילא יתיר בכח גדול ועצום" — מאמרי אדה"א בראשית ע' קעב.

40

(טוב) מאד

“And G-d saw all that He had made, and behold, it was very good.” The Sages’ reading of “very” as the angel of death is built on this verse.

בראשית א':ל"א Genesis 1:31

וַיֵּרָא אֱלֹקִים אֶת־כָּל־אֲשֶׁר עָשָׂה וְהִנֵּה־טוֹב מְאֹד וַיְהִי־עֶרֶב וַיְהִי־בֹקֶר יוֹם הַשִּׁשִּׁי:

And G-d saw every thing that He had made, and, behold, it was very good. And there was evening and there was morning, the sixth day.

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41

טוב זה מלאך חיים . . מאד זה מה"מ

The saying is sourced in the Ki Sisa maamar, which discusses how love and awe are drawn from above and how one must first break and humble the body, an “arousal from below” through prayer.

Zohar I, 14a, ז"א יד

KEHOT'S NOTE

נסמן לקמן פו, ב וראה בלקו"ת חקת סב, א. וראה גם זח"א יד, א.

42

“These are the kings who reigned in the land of Edom before any king reigned over the Children of Israel.” In Kabbalah they are the kings of Tohu, whose root precedes and exceeds the G-dly soul's.

בראשית ל"ו: Genesis 36:31

וְאֵלֶּה הַמְּלָכִים אֲשֶׁר מָלְכוּ בְּאֶרֶץ אֱדוֹם לִפְנֵי מֶלֶךְ לְבִנֵּי יִשְׂרָאֵל:

And these are the kings that reigned in the land of Edom, before there reigned any king over the children of Israel.

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43

אבל בשרשם הם למעלה מעלה

Other maamarim of Torah Ohr that develop the idea that the root of what fell through the shattering of the vessels is higher than the level of the G-dly soul.

KEHOT'S NOTE

ראה לקמן בשלח סב, סע"ד ואילך. יתרו עא, א. לקו"ת ר"פ בלק ועוד. ד"ה להבין ענין כתיבת ספר תורה תש"ל הערה 19.

PARAGRAPH 8

44

בא אתה וכל ביתך אל התבה

G-d tells Noah, “Come, you and all your household, into the ark.” The maamar reads the ark (teivah) as the words (teivos) of prayer.

בראשית ז': Genesis 7:1

וַיֹּאמֶר ה' לְנוֹחַ בֹּא־אִתָּהּ וְכָל־בֵּיתְךָ אֲלֵי־הַתֶּבֶה כִּי־אָתִי צִדִּיק לִפְנֵי בְדוֹר הַזֶּה:

And the L-RD said unto Noah: ‘Come thou and all thy house into the ark; for thee have I seen righteous before Me in this generation.

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PARAGRAPH 9

45

ויגברו המים

“And the waters prevailed and increased greatly upon the earth.” The Alter Rebbe reads the rising waters as the growing force of the animal soul during a day of business.

בראשית ז': Genesis 7:18

וַיִּגְבְּרוּ הַמַּיִם וַיִּרְבּוּ מְאֹד עַל־הָאָרֶץ וַתֵּלֶךְ הַתֶּבֶה עַל־פְּנֵי הַמַּיִם:

And the waters prevailed, and increased greatly upon the earth; and the ark went upon the face of the waters.

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KEHOT'S NOTE

בראשית ז, יח.

46

חמש עשרה אמה מלמעלה גברו המים

“Fifteen cubits upward did the waters prevail, and the mountains were covered.” Part of the same image of the waters’ dominance.

בראשית ז': Genesis 7:20

חֲמִשָּׁה עָשָׂר אַמָּה מִלְּמַעְלָה גָּבְרוּ הַמַּיִם וַיִּכְסּוּ הָהָרִים:

Fifteen cubits upward did the waters prevail; and the mountains were covered.

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PARAGRAPH 10

47

ותלך התבה על פני המים

“And the ark went upon the face of the waters.” The ark, the words of prayer, moves on the waters of livelihood.

בראשית ז': Genesis 7:18

וַיִּגְבְּרוּ הַמַּיִם וַיִּרְבּוּ מְאֹד עַל־הָאָרֶץ וַתֵּלֶךְ הַתֶּבֶה עַל־פְּנֵי הַמַּיִם:

And the waters prevailed, and increased greatly upon the earth; and the ark went upon the face of the waters.

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48

ותרם התבה

“And the waters increased and bore up the ark, and it was lifted up above the earth.” The waters themselves raise the ark, as the struggles of the day raise prayer.

בראשית ז': Genesis 7:17

וַיְהִי הַמַּבּוּל אַרְבָּעִים יוֹם עַל־הָאָרֶץ וַיִּרְבּוּ הַמַּיִם וַיִּשְׂאוּ אֶת־הַתֶּבֶה וַתָּרָם מֵעַל הָאָרֶץ:

And the flood was forty days upon the earth; and the waters increased, and bore up the ark, and it was lifted up above the earth.

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PARAGRAPH 11

49

כי בו שבת מכל מלאכתו

“For on it He ceased from all His work which G-d created to make.” The maamar identifies this cessation with nay-

cha d'rucha, the rest of Noah.

בראשית ב:3: Genesis 2:3

וַיְבָרֶךְ אֱלֹקִים אֶת-יּוֹם הַשְּׁבִיעִי וַיְקַדֵּשׁ אֹתוֹ כִּי בּו שְׁבַת מְקַל־מְלָאכְתּוֹ
אֲשֶׁר-בָּרָא אֱלֹקִים לַעֲשׂוֹת:

And G-d blessed the seventh day, and hallowed it; because that in it He rested from all His work which G-d in creating had made.

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KEHOT'S NOTE

בראשית ב, ג.

50

ויאמר אלקים יהי אור

The first utterance of creation. The Alter Rebbe cites it as the beginning of the outward flow of Malchus during the six days.

בראשית א:1: Genesis 1:3

וַיֹּאמֶר אֱלֹקִים יְהִי אוֹר וַיְהִי־אור:

And G-d said: 'Let there be light.' And there was light.

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51

יהי רקיע

The utterance of the second day, another stage of the downward flow of creation.

בראשית א:6: Genesis 1:6

וַיֹּאמֶר אֱלֹקִים יְהִי רָקִיעַ בְּתוֹךְ הַמַּיִם וַיְהִי מַכְדִּיל בֵּין מַיִם לַמַּיִם:

And G-d said: 'Let there be a firmament in the midst of the waters, and let it divide the waters from the waters.'

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52

תדשא הארץ דשא

The utterance of the third day, part of the "days of work."

בראשית א:11: Genesis 1:11

וַיֹּאמֶר אֱלֹקִים תִּדְשָׂא הָאָרֶץ דֶּשֶׁא עֵשֶׂב מְזִרִיעַ וְרֹעַ עֵץ פְּרִי עֵשֶׂה פְּרִי
לְמִינּוֹ אֲשֶׁר וְרֹעֵי־כּוֹ עַל־הָאָרֶץ וַיְהִי־כֵן:

And G-d said: 'Let the earth put forth grass, herb yielding seed, and fruit-tree bearing fruit after its kind, wherein is the seed thereof, upon the earth.' And it was so.

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53

שו"ה למעלה — כמו"כ הוא בחי טרדת

A manuscript variant: in place of "the level of the preoccupation," it reads "servitude to the kingdoms, which is the preoccupation" of livelihood, again identifying the burdens of livelihood with the servitude of exile.

KEHOT'S NOTE

בבוכ 1824: שעבוד מלכיות שהוא טרדת.

54

כידוע שכל תפלה מוי ימי המעשה היא הארה מבחי שבת

There the Alter Rebbe explains that when the supernal will is drawn down on Shabbos, a glow of it shines through all six weekdays, and it is revealed in weekday prayer when a person is roused with love for G-d; as the Zohar says, Shabbos "gives strength to the other days."

KEHOT'S NOTE

...מים רבים לא יוכלו לכבות את האהבה ונהרות

ראה כוזרי מאמר ג אות ה. וראה גם לקמן פח, א. לקו"ת בהר מא, א. האזינו עב, ג.

55

כידוע שכל תפלה מוי ימי המעשה היא הארה מבחי שבת

The Kehot note cites the Kuzari's description of the pious person's day and week, in which the daily prayers and Shabbos stand to the rest of time as its choicest part; the Alter Rebbe calls this "known."

הכוזרי ג:ה'3: Kuzari 3:5

... וְהַמְחֻשָּׁב וְהַזְכָּרוֹן, וְאַחֵר כֵּן הִכָּח הַחֲפָצִי הַמְשֻׁתָּמֵשׁ בְּכָל אֱלֹה, וְהַם מְשֻׁמָּשִׁים עוֹבְדִים לַחֲפָצַי הַשְּׂכָל. וְלֹא עוֹבֵד אֶחָד מֵאלֹה הַכֹּחוֹת וְהַאֲכָרִים שֶׁיִּרְבֶּה כִּמָּה שֶׁהוּא מִיָּחָד בּו וְנִפְחִית הַנִּשְׁאָרִים. וְכֹאֲשֶׁר עָשָׂה צִרְכֵי כָל אֶחָד מֵהֶם וְנָתַן לְטִבְעֵיהֶם מִה שֶׁיִּסְפִּיק לָהֶם מִהַמְנוּחָה וְהַשְׁנָה, וְלַחֲיוּנֵיהֶם מִה שֶׁיִּסְפִּיק לָהֶם מִהַקְדִּיצָה וְהַתְנוּעָה בְּמַעֲשֵׂי הָעוֹלָם, אֲזִי יִקְרָא אֶל עֲדָתוֹ, כְּמוֹשֵׁל הַנִּשְׁמָע שֶׁקּוֹרָא אֶל חֵילוֹ הַשּׁוֹמָע לְעוֹר לּוֹ, לְהַדְבִּק בַּמִּדְרָגָה שֶׁהִיא לְמַעְלָה מִמֶּנָּה. ...

5. The Rabbi: The pious man is nothing but a prince who is obeyed by his senses, and by his mental as well as his physical faculties, which he governs corporeally, as it is written: 'He that ruleth his spirit [is better] than he that taketh a city' (Proverbs 16:32). He is fit to rule, because if he were the prince of a country he would be as just as he is to his body and soul. He subdues his passions, keeping them in bonds, but giving them their share ...

Sefer haKuzari - Project Ben-Yehuda (CC-BY-SA) • Kitab al Khazari, translated by Hartwig Hirschfeld, 1905 (Public Domain)

PARAGRAPH 12

56

יום שכולו שבת

The Mishnah calls the Messianic future "the day that is entirely Shabbos and rest for eternal life." The Alter Rebbe identifies it with the higher Shabbos.

Mishnah Tamid 7:4: משנה תמיד ז:ד'

... בְּשֵׁשִׁי הָיוּ אוֹמְרִים (שם צג), ה' מִלֶּךְ גָּאוֹת לְבָשׁ וְגו'. בְּשַׁבָּת הָיוּ אוֹמְרִים (שם צב), מְזֻמּוֹר שִׁיר לְיוֹם הַשַּׁבָּת, מְזֻמּוֹר שִׁיר לְעֵתִיד לְבֹא, לְיוֹם שֶׁכָּלוּ שְׁבַת מְנוּחָה לְחַיֵּי הָעוֹלָמִים:

The following are the psalms that were chanted in the Temple. 1) On the first day they used to say, "The earth is the L-rd's and the fullness thereof, the world and they that dwell therein" (Psalms 24). 2) On the second day they used to say: "Great is the L-rd and highly to be praised, in the city of our G-d. His holy mountain" (Psalms 48). 3) On the third day they used to say: "G-d stands in the congregation of G-d, in the midst of the judges he ...

Torat Emet 357 (Public Domain) • Mishnah Yomit by Dr. Joshua Kulp (CC-BY)

57 אשר נשבעתי מעבור מי נח עוד על הארץ

The oath never again to bring the waters of Noah; the maamar reads it as the end of the need for the purifying “waters” of livelihood in the future.

ישעיהו נ"ד:ט"ז

כִּי־מִי נַח זֹאת לִי אֲשֶׁר נִשְׁבַּעְתִּי מֵעַבֵּר מִי־נַח עוֹד עַל־הָאָרֶץ כֹּן נִשְׁבַּעְתִּי
מִקְצָף עָלֶיךָ וּמִגְעָר־כָּךְ:

For this is as the waters of Noah unto Me; for as I have sworn that the waters of Noah should no more go over the earth, so have I sworn that I would not be wroth with thee, nor rebuke thee.

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58 שו"ה למעלה — למעלה שעי

A manuscript variant: it adds “the level of servitude to the kingdoms, which is,” so that it reads “through the level of servitude to the kingdoms, which is the level of the ‘many waters’ mentioned above.”

KEHOT'S NOTE

בבזך 1824 נוסף: בחי שעבוד מלכיות שהוא: בחי

59 וימינו תחבקני

“His left hand is under my head, and His right hand embraces me.” The right hand is Chesed, the great love that comes from above.

Song of Songs 2:6 שיר השירים ב'ו

שְׁמַאלוֹ תַּחַת לְרֹאשִׁי וַיְמִינִי תַּחְבֶּקֵנִי:

Let his left hand be under my head, And his right hand embrace me.

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KEHOT'S NOTE

שה"ש ב, ו.

60 “For the mountains may depart and the hills be removed, but My kindness shall not depart from you.” The Alter Rebbe reads it as the revelation of supernal Chesed in the future.

ישעיהו נ"ד:י"ז

כִּי הַהָרִים יִמוּשׁוּ וְהַגְּבָעוֹת תִּמוּשְׁיָנָה וְחֶסְדִּי מֵאַתָּה לֹא־יִמוּשׁ וּבְרִית
שְׁלוֹמִי לֹא תִמוּט אֲמַר מְרַחֵם ה'

For the mountains may depart, and the hills be removed; but My kindness shall not depart from thee, neither shall My covenant of peace be removed, saith the L-RD that hath compassion on thee.

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61 “Behold, My servant shall prosper; he shall be exalted and lifted up, and be very high.” The word “very” (me’od) is read as the love of “with all your might (me’odecha)” raised to a higher level.

ישעיהו נ"ב:י"ג

הִנֵּה יִשְׁכִּיל עַבְדִּי יָרוּם וְנִשָּׂא וְגָבַהּ מְאֹד:

Behold, My servant shall prosper, He shall be exalted and lifted up, and shall be very high.

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62 שו"ה להיות — (וזהו . . יותר כו')

The closing parenthesis on Isaiah's “very high” is missing from this manuscript; the note says it is apparently an addition by the Tzemach Tzedek.

KEHOT'S NOTE

כנראה הוספת כ"ק הצ"צ. בבזך 1824 ליתא.



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THE CHASSIDISHE PARSHA

About this edition

This edition contains the Hebrew text, the English translation, our explanations, and the notes.

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The Rebbe asked that the maamarim of the week's parsha, the "Chassidishe Parsha," be learned during that week, spread over its seven days (Sichah of Shabbos Parshas Vayakhel 5725 · Toras Menachem vol. 42, pp. 306-309). Why learn it, and the Rebbe's brachos: likuteitorah.com/about/the-chassidishe-parsha/

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מוקדש לכבוד הגאון המקובל רבי לוי יצחק שניאורסאהן זצ"ל

Dedicated in honor of the Rebbe's father, Reb Levi Yitzchok