



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

פְּרִשְׁת נַח

מֵאֵמֶר

מִיָּם רַבִּים לֹא יוּכְלוּ לְכַבּוֹת

“Spiritual Elevation from Refining
Materialism”

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Torah Or

תּוֹרַה אֹר

מֵאֲמָר

מִיָּמִים רַבִּים לֹא יוֹכְלוּ לְכַבּוֹת¹

פְּרִשְׁת נח דף 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 (נְאֻמַר שְׁבֵת פְּרִשְׁת נח, ו חֲשֹנָן תַּקְס"ח בְּשִׁקְלָאב).

בבבך 1110 נמצא הגהה"ה לתו"א שנכתב בגוכתי"ק כ"ק אדמו"ר הר"י זצוקללה"ה:

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

מיס רבים דטרדות הפרנסה אינם מכבים האהבה מסותרת, והמבול בא לטהר את הארץ והם טרדת הפרנסה שמשעבדי את האדם, ועי"ז נעשה הניחא, הוא העלי וכמו טוב מאד הנה"ב ששרשו גבוה מהנה"א, ונעשה יתרון האור דטרדת הפרנסה מתעלי ע"י התפלה, וגבהה עבודי בעלי עסקים, חמש עשרה כו' גברו המימ, ותרם התבה, דתיבת התפלה מתרוממים ע"י המימ, הון ביתו הוא חכמת התו' וטעמי המכות בוו יבוו לו, אבל עצם המצות מעשיות שהם פנימיות רצונו ית' דנעוץ 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 לְכַבּוֹת אֶת
הָאֱהָבָה, וְנִהְרֹת 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
וְהַמְחָשׁוֹת שֶׁבְּעֵינֵינוּ עוֹלָם-הַזֶּה נוֹי,

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 לְכַבּוֹת אֶת
הָאֱהָבָה",

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

שֶׁהוּא בְּחִינַת הָאֱהָבָה הַמוֹסְתֶרֶת³ שֶׁיֵּשׁ
בְּכָל נֶפֶשׁ מִיִּשְׂרָאֵל בְּטֻבָּע⁴ מִבְּחִינַת נֶפֶשׁ-
הָאֱלֹקִית,

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

שֶׁטֻבָּעָה לְעֹלוֹת וְלִיכָלֵל תָּמִיד לְמַעְלָה
כְּשֶׁלְּהֶבֶת 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 כדבד אליבי דנפשי שברכת הוי' היא תעשיר], מימ, הנה גם הטרדות לא יוכלו לכבות ח"ו את האהבה המוסתרת שבכ"א מישראל — ד"ה מים רבים — תשלח נדפס בלקו"ש ח"כ ע' 276 ואילך.

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

⁴ [בטבע: בכתב יד 1824: בטבעה].

כְּמוֹ שֶׁכָּתוּב לְעֵיל מִיַּיִה (שָׁם, ו): "רְשָׁפֶיהָ
רְשָׁפֵי אֵשׁ שֶׁלֶהֶבֶת יְהוָה", שֶׁהוּא בְּחִינַת
שֶׁלֶהֶבֶת הַבָּאָה מִלְּמַעְלָה⁵,

שֶׁהִיא הַנְּפֶשׁ-הָאֱלֹקִית, שְׂקוּדָם
הַתְּלַבְּשׁוֹתָהּ בְּגוֹף הַגִּשְׁמִי הֵיטָה נְהִינִית
מִזִּיו הַשְּׂכִינָה וְהֵיטָה מִיַּחֲדָת בְּתַכְלִית
הַיַּחֲדוּד בְּאֵי-סוֹף בְּרוּךְ-הוּא.

וְלִזְאוֹת, גַּם אַחַר הַתְּלַבְּשׁוֹתָהּ בְּגוֹף הַגִּשְׁמִי
לְעֶסוֹק בְּעִנְיָנִים גִּשְׁמִיִּים, שֶׁהֵן הַנִּקְרָאִים
"מַיִם רַבִּים",

עַם כָּל זֶה לֹא יוֹכְלוּ לְכַבּוֹתָהּ מִלְּהִיּוֹת
תְּמִיד בְּבְחִינַת אֲהָבָה וְתִשׁוּקָה נִפְלְאָה
לְעֵלוֹת וְלִיבְלָל לְמַעְלָה.

וְאֲדַרְבָּה, עַל יְדֵי הַתְּלַבְּשׁוֹתָהּ בְּ"מַיִם
רַבִּים" הַנִּ"ל יִכּוֹלָה לְהִגִּיעַ לְמַדְרָגָה
הַיּוֹתֵר גְּבוּהָ מְקוּדָם שֶׁיִרְדֶּה לְעוֹלָם-הַזֶּה,
כְּאֲשֶׁר יִתְבָּאֵר:

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

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

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

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

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 (רְאָה גַם שִׁיר הַשִּׁירִים רָבָה עַל הַפְּסוּק בְּסוֹפוֹ: "שֶׁלֶהֶבֶת יְהוָה... כְּאֵשׁ שֶׁל מַעְלָה... וְלֹא הַמַּיִם מְכַבִּין לְאֵשׁ" וְרְאָה בְּפִירוּשׁ מֵהַרְדו"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 בַּחֲנִינָת מַיִם רַבִּים הֵנָּה לְנִקְרָא מֵי נֹחַ,

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

וּכְמוֹ שֶׁכָּתוּב (ישעיה נד, ט): “אֲשֶׁר נִשְׁבַּעְתִּי מֵעַבּוּר מֵי נֹחַ עוֹד עַל הָאָרֶץ, כִּן נִשְׁבַּעְתִּי מִקְצוֹף עֲלֶיךָ וּמִגָּעַר 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 בַּחֲנִינָת שְׁבִיתָהּ, כְּאָדָם הַשׁוֹבֵת מִמְּלָאכָתּוֹ.

The reason the Great Flood is called “the waters of Noah” **is because** the name **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 (בראשית ב, ב): “וַיִּשְׁבַּת בַּיּוֹם הַשְּׁבִיעִי, וַתְּרַגְּוּמוּ: וַנֹּחַ בַּיּוֹמָא שְׁבִיעָא כּו”.

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

⁷ (עיין בספר “עיר גבורים” (מבעל מחבר פירוש כלי זקן על התורה)).
⁸ (ראה זהר חלק א', דף 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.

וַיְמַחַר שָׁבֹתוֹב: "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 דְעִילָאי וְנִיחָא דְתַתָּאי"¹¹,

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

שֶׁהוּא בְּחִינַת שְׁבֹת־תַּתָּאָה וְשְׁבֹת־עִילָאָה
שִׁיחָיָה לְעֵתִיד, שְׁנִקְרָא "יוֹם שְׁכּוּלוֹ
שְׁבֹת"¹³.

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

מֵה שְׂאִין בֶּן שְׁבֹת־תַּתָּאָה אֵינוֹ כּוֹלוֹ שְׁבֹת,
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 עֲנֵן הַמַּבּוּל:

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

¹⁰ (בְּרֵאשִׁית ו, ט: "אֵלֶּה תּוֹלְדֹת 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 לְהַעֲבִיר וּלְשַׁחַת הָאֲנָשִׁים
הַחוֹטְאִים, לְמָה הוּצָרָךְ לְבַחֲנֵת רַעַשׁ
גָּדוֹל כְּזֶה, הֲלֹא בְּרִגַע אֶחָד הָיָה בִּיכוּלֹת
ה' לְהַעֲבִירָם, אִף בְּלֹא הַמְּבּוּל?

אִךְ בְּאֵמַת הָיָה הַמְּבּוּל בָּא לְטַהַר אֶת
הָאָרֶץ,¹⁵ שְׁנֵאֵמַר (פְּרָשְׁתָנוּ ו, יג): "כִּי מָלְאָה
הָאָרֶץ חֲמָס", וְנִתְקַלְקְלָה מְאֹד, וְהָיָה
נִצְרָךְ לְטַהֲרָהּ.

וְלֹאֵת בָּא הַמְּבּוּל דּוֹקָא, שֶׁהוּא בַּחֲנִינָת
מִיָּם, בְּכַדֵּי לְטַהַר אֶת הַטְּמָאִים.

שֶׁהוּא כְּדוּגְמַת הַמִּקְוֵה - מ' סָאָה - שֶׁהִיא
מְטַהֶרֶת אֶת הַטְּמָא,

כְּמוֹ כֵּן הָיָה הַמְּבּוּל בָּא בְּכַדֵּי לְטַהַר אֶת
כָּל הָאָרֶץ, וְכִמוֹ שְׁפָתוֹב (יְחִזְקָא לון, כה):
"וְזָרַקְתִּי עֲלֵיכֶם מִיָּם טְהוּרִים וְטַהַרְתֶּם
כו".

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

The truth, however, is that the Great Flood came to purify the earth, as it says (Bereishis 6:13): "Because the earth became filled with violence" and became very corrupted, therefore it needed to be purified.

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

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

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

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

¹⁵ (זְבַחִים 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.

ולָזֹאת נִקְרְאוּ "מֵי נֹחַ" שֶׁנַּעֲשָׂה מִזֶּה
נִיחָא־דְרוּחָא כּו'.

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

וְהִנֵּה שְׁעֵבוֹד הַפְּרִנָּסָה¹⁷ נִקְרָא גַם כֵּן "מֵי
נֹחַ".

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

וּכְמֵאֲמַר רַז"ל¹⁸: "שֶׁבָחַר לוֹ אַבְרָהָם אָבִינוּ
שְׁעֵבוֹד נֶגְדַ גֵּיהֶנָם".

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”.

שְׁכֵמוֹ שְׂאֵי אִפְשֵׁר לְהִנְשָׂמָה לְבֵא בְּגַן־עֵדֶן
לִיהֲנוֹת מִזֵּיו הַשְּׂכִינָה עַד שֶׁתֵּרַד קוּדֵם
לְבֵן בְּגֵיהֶנָם,

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

וּכְמוֹ שְׂאֲמְרוּ גַבִּי אַחֲרָי¹⁹: "מוֹטֵב
דְּלִידִינִינָה, וְלִיתִי לְעֵלְמָא דְאַתִּי";

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

¹⁷ [שְׁעֵבוֹד הַפְּרִנָּסָה: בְּכֵתֵב יוֹד 1824: שְׁעֵבוֹד מְלֻכִּיּוֹת].

¹⁸ (בְּרֵאשִׁית רַבָּה פְּרָשָׁה מֵד, 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 דִּינּוֹר, כְּמוֹ שְׁנַתְבָּאָר
בְּמָקוֹם אַחֵר;

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

כְּמוֹ כֵּן עַל יְדֵי שְׁעִבוֹד²¹ יְכוּלִים לְעֹלוֹת
לְמַעַל מְעַלָּה 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 "שְׁעִבוֹד"²², אֵין הַפִּירוּשׁ מֵה שֵׁיִשׁ
עָלִינוּ עִתָּה מֶלֶךְ, וְשָׁנוּטֵל מֵאֵתָנוּ מִס -

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

שְׁגַם בְּזִמְנֵי בֵּית־הַמִּקְדָּשׁ הָיָה עָלֵינוּ מֶלֶךְ
יִשְׂרָאֵל, וְהַמִּס הָיָה בְיוֹתֵר, כִּיְדוּעַ שְׁחֹלֵק
עֲשִׂירֵי הַוּצֵרָךְ 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 הַכְּוֹנָה הַיָּא: שְׁבִזְמַן שְׁבֵּית־הַמִּקְדָּשׁ
הָיָה קִיָּים, 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 [שְׁעִבוֹד: בְּכֶתֶב יֵד 1824: שְׁעִבוֹד מְלֻכְיוֹת].

²² [שְׁעִבוֹד: בְּכֶתֶב יֵד 1824: שְׁעִבוֹד מְלֻכְיוֹת].

²³ (שְׁמוּאֵל א ח, טו. רַמְבַּ"ם הַלְכוֹת מְלָכִים פָּרָק ד' הַלְכָה 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 בענייני 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 גבוה מקדם התלבשותה כו', שהיתה רק נהנית 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 tractate Kesubos, and therefore they had no concerns about their livelihood at all;

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

These material matters are the "many waters" described above that are called "the waters of 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").

סְטֵרָא-אַחְרָא וְאִתְהַפְּכָא חֲשׂוּכָא כּו'. “iskafya-overcoming” the “side opposite of holiness” and “is’hapcha-transformation” of spiritual darkness into light.

ב Part 2

שְׁכֵשְׁעוּסָק כָּל הַיּוֹם בְּעִנְיָנִים גְּשָׁמִיִּים
בְּטִרְדַּת הַפְּרָנְסָה, שֶׁהֵם הַנְּקֵרָאִים חֲשֵׁר,
וּמִתְבוֹנֵן אַחַר כֵּךְ בְּתַפְלָה

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

אֵיךְ שֶׁ"אֵין לָהּ עֵשֶׂב מִלְמָטָה שְׂאִין לוֹ מִזֶּל
מִלְמַעְלָה כּו'²⁶,

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

שֶׁהֵם הַמְזוֹלוֹת שֶׁהֵם הַמְשַׁפְּיעִים חַיּוֹת כָּל
עוֹלָם-הַזֶּה, וְכִמוֹ שְׂכֵתוֹב (דְּבָרִים לַג),
וּמִמְגֵד תְּבוֹאֵת שְׁמֵשׁ וּמִמְגֵד גְּרֵשׁ
כּו'"]):

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

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

וְהַמְזוֹלוֹת הֵם מְקַבְּלִים מֵעַ שָׂרִים,
וְהַשָּׂרִים מְקַבְּלִים מִשָּׂרֵי אוֹפָנִים, וְהֵם
מְקַבְּלִים מִהַמְּלָאכִים, וְ"גְבוּהָ מֵעַל
גְבוּהָ"²⁷ עַד שְׂכוּלָם מְקַבְּלִים מִבְּחִינַת
מַלְכוּתוֹ וְתִבְרָה;

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 ("המכה בו ואומר לו גדל". בראשית רבה פרשה י, ו. זהר חלק א רנא, א. חלק ב קעב, ב).
²⁷ ("קהלת ה, ז: "גבוה מעל גבוה שמר וגבוהים עליהם").

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,

ובָּמֹו שְׁכֹתוֹב (תהלים קמה, יג): "מַלְכוּתְךָ מַלְכוּת כָּל עוֹלָמִים",

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

שְׁמֵהוּוּה אֶת כָּל הָעוֹלָמוֹת מֵאִין לֵישׁ מִמֶּשׁ,

since it creates all the worlds literally something from nothing,

וְהוּא רַק בְּחִינַת זִיו הַשְּׁכִינָה בְּלֶבֶד, שְׂאִינוּ אֶלָּא בְּחִינַת זִיו וְהָאָרָה בְּעֵלְמָא בְּלֶבֶד לְגַבֵּי מְהוּתוֹ וְעֶצְמוּתוֹ יִתְבָּרַךְ כְּבִיכּוֹל, שְׁהוּא בְּבְחִינַת אֵין-סוּף מִמֶּשׁ - הָיָה, הוּוה, וְיָהִיָה בְּלֵי שִׁינוּי מִמֶּשׁ. וְכִמְאָמַר: "אֶתָּה הוּא קוֹדֶם שְׁנִבְרָא, וְאֶתָּה הוּא לְאַחַר 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 הַנִּ"ל בְּעוֹמֵק הַדַּעַת, תִּתְעוֹרֵר נַפְשׁוֹ בְּבְחִינַת אַהֲבָה וְתִשׁוּקָה נִפְלְאָה כְּרִשְׁפֵּי אֵשׁ לְצֵאת מִתּוֹךְ הַחֹשֶׁךְ וְהָעֵלֶם הַגִּשְׁמִי הַזֶּה, וְרַק לְדַבְּקָה 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.

וּכְמוֹ שֶׁכָּתוּב (תהלים עג, כה): "מִי לִי בְשָׁמַיִם, וְעַמְרָךְ לֹא חִפְצְתִּי 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!"

שְׁלֹא יִחְפוֹץ כָּלֵל לֹא בְגַן-עֵדֶן הַתַּחְתּוֹן וְלֹא בְגַן-עֵדֶן הָעֶלְיוֹן, שֶׁהֵם רַק בְּחִינַת זֵיו וְהָאָרֶז בְּלֶבֶד, וּכְמֵאֲמַר רַז"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 לְדַבְּקָה בּוֹ יִתְבַּרְךְ, לִיכָלֵל בְּבַחֲיַנַּת מְהוּתוֹ וְעֲצֻמוֹתוֹ יִתְבַּרְךְ. וְנִקְרָא בְזֵהר הַקְּדוֹשׁ²⁹: "לֹא שֶׁתָּאבָא בְּגוֹפָא דְמִלְכָּא 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 (זֵהר חֶלֶק א וַיְחִי דָף רִיז עֲמוּד 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 אֱהָבָה זֶה - בְּחִינַת תְּשׁוּבָה, שֶׁהוּא "בְּחִילָא יְתִיר"³⁰, שְׂבָאָה דְוָקָא מִתּוֹךְ הַחֲשֵׁךְ, שֶׁהִיא עוֹסֵק רַק בְּעִנְיָנִים גַּשְׁמִיִּים וְהַבְּלִי עוֹלָם, לְפִי שְׂיִתְרוֹן הָאוֹר הוּא מִתּוֹךְ הַחֲשֵׁךְ דְוָקָא;

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 אֱהָבָה זֶה בְּחִינַת "בְּכָל מְאֹדָךְ" (דְּבָרִים ו, ה), שֶׁהוּא בְּלִי גְבוּל מִמֶּשׁ, שְׂבָאָה דְוָקָא מִן הַהַפּוֹךְ שֶׁהוּא הַחֲשֵׁךְ.

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 מְלֶאכֶת חַיִּים, ("טוֹב")³² מְאֹד" זֶה מְלֶאכֶת הַמְּוֹת³³ -

Like our Sages commented on the verse (Bereishis 1:31): “And Hashem saw everything that He had made [in the six days of creation] and look, they were very good,” they explained

³⁰ (זהר חלק א קכט, ב).

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

³² [(טוב): בכתב יד 1824: ליתא תיבה זו. ובדפוס ראשון: טוב - בלי סוגריים].

³³ (נסמן לקמן פו, ב. וראה לקוטי תורה חקת סב, א. וראה זהר חלק א יד, א).

“good” is a reference to the angel of life (which brings revealed good), and “very good” is a reference to the angel of death (which brings hidden good),

שְׁעַל יְדֵי הַהַפּוּךְ וְהַחֲשֵׁךְ דּוֹקָא שְׁהוּא
בְּחֵינַת נַפְש־הַבְּהֵמִית, יְכוּלִים לְבֹא
לְבְּחֵינַת אֱהָבַת "בְּכָל מְאֹדָךְ" שְׁהוּא בְּלִי
גְבוּל מְמוּשׁ.

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 שְׁבִשְׂרָשָׁה לְמַעְלָה מְעֵלָה,
שׁוֹרֵשׁ נַפְש־הַבְּהֵמִית גְּבוּהָ יוֹתֵר מִבְּחֵינַת
נַפְש־הָאֱלֹקִית.

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

וּכְמוֹ שֶׁכָּתוּב (בְּרֵאשִׁית לז, לא): "וְאֵלֶּה
הַמְּלָכִים אֲשֶׁר מָלְכוּ כּוֹ' לִפְנֵי מֶלֶךְ מֶלֶךְ
לְבָנֵי יִשְׂרָאֵל", שְׁהוּא בְּחִינַת נִפְשׁ-
הָאֱלֹקִית.

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

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

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

The World of Tikkun is a level of Hashem’s revelation where the Light is limited to the capacity of the “Keilim-Vessels”, i.e. to be channeled properly, but the Light is inherently limited to the capacity of those “Keilim”, as opposed to the Light of Tohu that has no such limitation.

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

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

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

רק שְׁעַל יְדֵי שְׁבִירַת־הַכֵּלִים נָפְלוּ לְמַטָּה
מַטָּה, כְּמוֹ שֶׁכָּתוּב (שָׁם, לב. לג): "וַיִּמְלֹךְ [..],
וַיָּמָת כּוֹ'".

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 לְמַעַלָּה 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 תְּגִבּוּרַת עַל נֶפֶשׁ-הָאֱלֹקִית, מִפְּנֵי שֶׁשֵׁרֶשׁם 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, וּבִלְעָדָם אֵינוֹ יָכוֹל לְחַיּוֹת. מֵה שְׂאִין 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 שֵׁרֶשׁם לְמַעַלָּה הֵם גְּבוּהִים הַרְבֵּה 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 מִיַּד דּוֹקָא, לְעֶסוֹק בְּטַרְדּוֹת וּמַחְשְׁבוֹת הַפְּרִנְסָה בְּעֵנִינִים גְּשָׁמִיִּים, שֶׁהֵם הַנִּקְרָאִים "מַיִם רַבִּים" הַנִּ"ל, יְכוּלָּה לָבֹא לְבְּחִינַת אֶהְבֵּת "בְּכָל מְאֹדָךְ", שֶׁהוּא בְּלִי גְבוּל, כִּנְ"ל שֶׁהִיא מִדְּרָגָה הַיּוֹתֵר גְּבוּהָ מֵהַיּוֹתֵה קוֹדֵם יְרִידָתָהּ בְּגוֹף שֶׁהִיָּתָה רַק נִהְיִית מִזֵּו הַשְּׂכִינָה כו'.

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

וְהֵינּוּ עַל יְדֵי אֶתְכַפֵּיָא וְאֶתְהַפְּכָא

This is accomplished specifically through the “is’kafya-

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

שֶׁהוּא בְּחִינַת יְתְרוֹן הָאוֹר שְׁמִתוּךְ הַחֹשֶׁךְ
בְּנִ"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 שֶׁשָּׂרְשָׁם לְמַעְלָה, גְּבוּהָ מִמְדְּרַגַּת
נַפְשׁ הָאֱלֹקִית בְּנִ"ל, רַק שֶׁנִּפְלוּ לְמַטָּה כְּמוֹ
שֶׁכָּתוּב: "וַיִּמְלֶךְ [. . .], וַיָּמָת כּו", וְעַל יְדֵי
אֲתַכְפִּיּוּא נַעֲשֶׂה תַחֲיִית 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 מֵאִמֵּר רַז"ל: "יָפָה שְׁעָה אַחַת
בְּתְשׁוּבָה וּמַעֲשִׂים טוֹבִים בְּעוֹלָם-הַזֶּה
מִכָּל חַיֵּי הָעוֹלָם-הַבָּא" בְּנִ"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 “יְתְרוֹן הָאוֹר שְׁמִתוּךְ 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 שֶׁנַּעֲשָׂה 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,

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

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

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

Meaning that just like had to come into the תְּבַת-Ark to be protected from the Great Flood and the תְּבַת-Ark was picked up by the waters, so too A Jew must “enter” into the תְּבַת-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', הַמַּשׁ
עָשְׂרָה אַמָּה מִלְּמַעְלָה גְּבְרוּ 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 יָד 1824 נֹסֶף: שֶׁהוּא בְּחִינַת שְׁעוּר מְלֻכְיוֹת].

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 נַפְשֵׁי הַבְּהֵמָה עַל
בְּחִינַת נַפְשׁ הָאֱלֹקִית בְּעֶסֶק הַפְּרִנָּסָה
וְעִנְיָנִים הַגְּשְׁמִיִּים.

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.

אֲךָ עַל יְדֵי זֶה נַעֲשֶׂה אַחַר כֵּךְ יִתְרוֹן אֹר
כו', כַּנ"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 Ark traveled on the face/surface of the water", specifically on the 'face-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 intent of the animal soul and worldly distractions is to purify and elevate the Divine soul to a deeper connection to Hashem.

"וַיִּתְרֵם" הַתֵּבָה כּו' ³⁷: שְׁעַל יְדֵי הַמַּיִם דְּוָקָא
מִתְעַלּוֹת תִּיבוֹת הַתֵּפֵלָה וְעוֹלָה לְמַעְלָה
מִעֵלָה כַּנ"ל.

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

וְזֶהוּ טְעוּת הַבְּעָלִי עֲסָקִים: שְׁבִדְעָתָם,
שְׂאִין יְכוּלִים לְהִתְפַּלֵּל כֹּל כֵּךְ כְּמוֹ הַיּוֹשְׁבֵי
אוֹהֲלִים. כִּי אֲדַרְבָּה נְהַפּוּךְ הוּא, שֶׁהֵם
יְכוּלִים לְהִתְפַּלֵּל יוֹתֵר! כִּי יִתְרוֹן הָאֹר
הוּא מִתּוֹךְ הַחֲשֵׁךְ 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: "וַיִּתְרֵם 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.

וְזוּהוּ שְׁנֵקְרָא "מִי נַח" - נְיִיחָא דְרוּחָא,
שֶׁהוּא בְּחֵינַת הַשַּׁבָּת.

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

כְּמוֹ שֶׁכָּתוּב (בְּרֵאשִׁית ב, ג): "כִּי בּוֹ שָׁבַת
מִכָּל מְלַאכְתּוֹ כּוֹ":

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 “שָׁבַת-Shabbos”) is translated by Unkelos as “וְנָח” which means rest and is the same letters as “נֹחַ-Noach” and connected to the phrase “נְיִיחָא דְרוּחָא-a relaxed/satisfied spirit”.

שְׁבוּ יְמֵי הַמַּעֲשֶׂה הוּא בְּחֵינַת הַתְּפִשְׁטוֹת
וְהַמְשַׁכַּת מַלְכוּתוֹ יִתְבָּרַךְ לְמַטָּה; כְּמוֹ
בַּיּוֹם הָרִאשׁוֹן נֶאֱמַר: "וַיֹּאמֶר אֱלֹקִים יְהִי
אוֹר כּוֹ" (בְּרֵאשִׁית א, ג), "יְהִי רָקִיעַ" (שָׁם, ו),
"תִּדְשֵׂא הָאָרֶץ דָּשָׂא כּוֹ" (שָׁם, יא) -
שְׁנֵקְרָאִים (יְחֻזְקָא 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”,**

וּבְשַׁבָּת הוּא בְּחֵינַת שְׁבִיטָה מִמְּלָאכָה
וְנְיִיחָא דְרוּחָא, שֶׁהוּא עֲלִיית הָעוֹלָמוֹת

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

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

לְמַעַלָּה, כְּאֲדָם הַשׁוֹבֵת וְנָח מִמְּלַאכְתּוֹ.

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 טְרִדַת וְעֶסֶק הַפְּרִנָּסָה בְּעִנְיָנִים גַּשְׁמִיִּים, שְׁנִקְרָאִים "מֵיָם רַבִּים" - כְּשִׁמְתֵּהֶפְכִים וְעוֹלִים אַחַר כֵּן בְּבְחִינַת אֶלְקוּת עַל יְדֵי הַתְּפִלָּה כִּנ"ל, נִקְרָא בְּחִינַת זוֹ בְּחִינַת "נִיּוּחָא דְרוּחָא", שֶׁהוּא בְּחִינַת שֶׁבֶת כִּנ"ל, כִּידוּעַ שְׁכָל תְּפִלָּה מו' יְמֵי הַמַּעֲשֶׂה הִיא הָאֲרָה מִבְּחִינַת שֶׁבֶת³⁹ כִּנ"ל.

So too regarding the involvement and worry in obtaining livelihood and other material matters, which are called “many waters”, when they become transformed and reconnected to Hashem in revealed manner through the person’s prayers, this is called “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 שֶׁבֶת־תַּתָּאָה.

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 בְּחִינַה - שֶׁבֶת־עֵילָאָה, שֶׁהוּא מַה שְׁיִהְיֶה לְעֵתִיד, שְׁנִקְרָא "יוֹם שְׁכוּלוֹ שֶׁבֶת".

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 (רֵאָה בּוֹזְרֵי מֵאֲמָר גֵּאוֹת ה').

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

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

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

כִּי הִנֵּה אֵף שֶׁהֵם בָּאוּ לְטָהָר, אֲךָ לֹא בִּכְלַ
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 מִקְצֵף עֲלֶיךָ וּמִגָּעַר בְּךָ" (שם).

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

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

כִּי הִנֵּה אֵף שֶׁמְבוֹאֵר לְמַעַלָּה שְׁעַל יָדֵי
בְּחִינַת מַיִם־רַבִּים הֵנִי לְנַעֲשֵׂה יִתְרוֹן אֹר
כוֹי, שֶׁהוּא בְּחִינַת אֶהְבֵּת "בְּכָל מְאֹדְךָ"
בְּנִל,

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 מֵעַלָּה

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 שבכתוב (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 שבכתוב (ישעיה נד, י): "כי ההרים
ימושו, והגבעות תמוטינה, 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”.

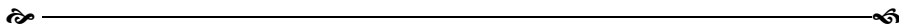
(וזהו שם נב, יג): "וגבה מאד" - שבחינת
"בכל מארץ" יהיה מבחינה גבוה יותר
כו): .

(This is also the meaning of the verse (Yeshaya 52:13): “And [Moshiach] 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!



Likutay Torah English translation project:

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

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

The Goal

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

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בן יבלחט"א ר' אהרן לייב שיחי

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אדמו"ר ולהוריהם שיחיו

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רייזל וכל יוצאי חלציהם שיחיו, שיזכו ללמוד חסידות
וליליך בדרכי החסידות, ויפוצו מעיינות אור החסידות

לזכות חיזוק ההתקשרות

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