OPENCHASSIDUS · FULL ELUCIDATED EDITION

מים רבים לא יוכלו לכבות את האהבה

ד"ה מים רבים · מוצאי שבת פרשת נח — בחדרו — ה'תשל"ח

Many Waters Cannot Extinguish the Love

DISCOURSE — Maamar of the Lubavitcher Rebbe, Rabbi Menachem Mendel Schneerson, said in his room (בחדרו) on Motzaei Shabbos Parshas Noach, 3 Cheshvan 5738.

BASE TEXT — The Alter Rebbe's reading of Shir HaShirim 8:7 in Torah Ohr, Noach, with Torah Chaim and the Rebbe Rashab's hemshech Mayim Rabbim 5636.

SOURCE — Printed pages רעג–רעז (running head מים רבים, תשל"ח), vocalized printing, transcribed from photographs; collated with the digital Sefer HaMaamarim Melukat. Every source grounded on Sefaria and in the OpenChassidus library.

> Bilingual study edition: the Rebbe's Hebrew opposite an English translation with the elucidation woven clause by clause, deep-dive commentary at the point of use, an avodah sidebar for every section, two charts, a glossary, and the complete footnote apparatus.

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Motzaei Shabbos Noach, this week.

Saturday night, 17 October 2026 — the night of 7 Cheshvan 5787 — is Motzaei Shabbos Parshas Noach: the week the maamar says "and Yaakov went on his way" stops being an announcement and becomes the actual shape of the year.

About this edition

How to read the English column

Bold type renders the Hebrew words themselves. *Lighter italic is editorial elucidation — a gloss, a source, a spelled-out mechanism — woven into the sentence at the point where a reader new to the maamar needs it.* Read only the bold and you have the maamar; read both and you have the maamar taught. The elucidation carries no authority beyond itself; where it departs from the Hebrew, the Hebrew governs.

The Hebrew column and its line numbers

The Hebrew is transcribed line by line from photographs of the printed pages (עמ' רעג–רעז), with the printing's line breaks preserved. The source carries no continuous line numbering, so each printed page opens with a gold page badge and each line carries a small boxed numeral counted from the top of that page: "רעה 14" is the fourteenth printed line of page רעה. The printing is vocalized; this transcription is consonantal and follows the printing's spelled-out forms (מכל מקום, חס ושלום, על ידי) rather than abbreviations. Footnote superscripts are reproduced where they fall; the footnotes themselves are collected in the apparatus at the back.

Genre and structure

This is a **maamar** — a Chassidic discourse — not a sicha. It was said on Motzaei Shabbos Parshas Noach 5738 in the Rebbe's room, and its footnotes refer to the accompanying *sicha* of the same occasion (Likkutei Sichos vol. 20). It has six printed sections (א–ו), kept here as six units. Each unit follows the same sequence: a *Before we read* orientation, the bilingual body, deep-dive boxes for foundational concepts at the point of use, an *In avodah* sidebar, and a summary.

Citations, grounding and witnesses

The apparatus reproduces all 56 printed footnotes and the asterisk note as printed. Every one was then grounded: scriptural, Talmudic, Midrashic and Rishonim sources were opened on Sefaria; Chassidic sources were opened in the OpenChassidus library (Torah Ohr, Likkutei Torah, Torah Chaim, Derech Mitzvosecha, the Rebbe's maamarim and sichos). Each note is classified VERIFIED — the cited text was opened and the content confirmed (33 notes) — or AS CITED — reproduced as printed, its internal locator not independently opened (24 notes). Where the Rebbe himself cites the same source and locator elsewhere, that corroboration is recorded. What was opened, and where, is listed in the Grounding register at the back.

The body and notes were also collated against a second witness, the digital Sefer HaMaamarim Melukat; the two are presented as co-equal records and never merged. Where they differ, or grounding raised a question, the printing is followed and the note flagged ‡ (6 notes). One body variant: the digital witness reads „המרבה הלבושים בפשטות (רעד 3); the printing has no בפשטות.

Grounding also corrected two things in this edition's own English. In note 39, ש"ש is Likkutei Torah's Shabbos Shuvah section, not Shir HaShirim. And the Tzemach Tzedek's garment image (note 16) is a garment sewn longer than the body, which trips its wearer; the elucidation now follows his words.

Spot-check before print

The source pages were photographed at an angle over a curved spine. Line breaks were read from the photographs and confirmed against the flow of the text, and the consonantal text was collated word by word with the digital witness. Before wider circulation, check against the volume: note 7 (חוקת טו; grounding points to סו); notes 48–49 (the printing's Likkutei Sichos pages 269 and 266 do not match vol. 20 as the Rebbe cites it elsewhere, pp. 281–284); and the line breaks at רעג 1, רעד 9 and רעז 5, where the header and indents make the photograph hardest to read.

Why this maamar, this week

The maamar is about the return to ordinary life after Tishrei — and about the worries of livelihood that come with it. In 5787 Motzaei Shabbos Parshas Noach falls on Saturday night, 17 October 2026. The maamar's claim for that night is that the descent into the working year is itself the ascent, and that knowing it is what makes the going joyful.

The argument at a glance

Six moves, one question: what do the pressures of a livelihood do to a Jew's love for G-d — and what are they for?

WATERS	Many waters are the worries of livelihood; rivers are worry as a current. Neither can extinguish or sweep away the hidden love.	א
HANDS	"The labor of your hands" — not of mind and heart. Business is the blessing's garment; extra garments spoil. Worry shows the lesson is unabsorbed.	ב
ROOT	The waters are rooted in Tohu, above Tikkun, the soul's root. They fail because the love is rooted higher: the flame in the coal, Tzur.	ג
GAIN	The waters exist to enlarge the love. Descent turns the soul from tzaddik to baal teshuvah, who stands higher than its root.	ד
ACTUAL	The souls' root in the Essence is their descended self foreseen. Above: certain but potential. Below: actual.	ה
JOY	After Tishrei Yaakov goes on his way. Knowing descent is ascent brings joy; joy breaks limits and draws blessing in all three needs.	ו

CHART · THE LADDER OF ROOTS IN OIS GIMMEL

Tzur — "Rock," above Havayah צור · האלקים אשר נתנה
Root of the soul: "G-d who gave it"

Higher still (Likkutei Torah, Haazinu)

The flame of Kah, held in the coal שלהבת י-ה · רשפי אש
Atzmus Ohr Ein Sof — root of the hidden love

"Higher even than Tohu"

▲ THE LOVE IS ANCHORED HERE — THE WATERS CANNOT CLIMB PAST TOHU ▲

Tohu — the realm of abundant lights תהו
Root of the "many waters" and the "rivers"

Preceded and outranks Tikkun

Tikkun — the rebuilt order תיקון
Root of the Divine soul

By rank alone, the waters should win

Many waters: the worries of a livelihood

מים רבים — טרדות הפרנסה

BEFORE WE READ

The maamar opens with Shir HaShirim 8:7 and with the reading the Alter Rebbe gave it in Torah Ohr at the start of Parshas Noach — the parsha of the Flood, of waters that covered the world. The Alter Rebbe read the "many waters" not as catastrophe or sin but as something far more ordinary: the worries of making a living. The claim is simple and bold. However loud those worries become, they cannot reach the love for G-d that lies hidden in every Jewish soul.

עמ' רעג

1 מים רבים לא יוכלו לכבות את האהבה ונהרות לא ישטפוה גו'[1], ואיתא בדרושי רבותינו

2 נשיאינו[2], שמים רבים הם כל טרדות הפרנסה והמחשבות שבעניני עולם הזה, ועם

3 כל זה לא יוכלו לכבות את האהבה המסותרת שיש בכל נפש מישראל. ונהרות לא

Many waters cannot extinguish the love, and rivers cannot sweep it away, etc. — *the verse near the close of Shir HaShirim, where the love between G-d and Israel is declared stronger than anything that comes against it.* **And it is brought in the discourses of our Rebbeim, our leaders,** — *the Alter Rebbe in Torah Ohr, the Mitteler Rebbe in Torah Chaim, and the Rebbe Rashab in the hemshech Mayim Rabbim 5636* — **that the "many waters" are all the worries of livelihood and the preoccupations with matters of this world** — *not sin, note, and not temptation, but the ordinary, permitted pressure of earning a living*; **and nevertheless they cannot extinguish the hidden love** *(ahavah mesuteres)* — *the love of G-d that is latent in the soul whether or not a person feels it* **that is in every soul of Israel.**

4 ישטפוה, שגם כאשר מחשבות הנ"ל הם מטרידות ביותר, עד שהן משוטטות במרוצה

5 בתמידות בלי הפסק כלל, כמו הנהרות[3] שנובעים תמיד בלי הפסק וניידי ואזלי בשטף

6 גדול[4], מכל מקום לא ישטפוה להאהבה (ולא יוכלו לכבותה[5]).

"And rivers cannot sweep it away": even when those thoughts are most consuming — *the Hebrew* מטרידות *shares a root with* טרדות*: thoughts that harry and chase*, **to the point that they race about in a rush constantly without any pause at all,** — *and here the second image earns its place:* **like rivers** — *as distinct from plain "waters": the sea's waters, the note explains, are "gathered and standing," whereas a river is defined by its current* **that flow constantly without pause, "moving and going" in a great torrent** — *the Aramaic* וניידי ואזלי*, a phrase borrowed from Torah Chaim, picturing thought that never stops moving* — **nevertheless they cannot sweep away the love (nor can they extinguish it** — *Torah Ohr reads "cannot extinguish" as governing the rivers too; the second half of the verse adds to the first rather than replacing it*).

DEEP DIVE

Ahavah mesuteres — the love that is hidden, not absent אהבה מסותרת

The Alter Rebbe devotes Tanya chs. 18–19 to this love: an inheritance from the Avos, present in every Jewish soul, which surfaces most visibly when a person is asked to deny G-d and suddenly finds that he cannot. "Hidden" is the operative word. The love is not a feeling one must manufacture; it is a fact about the soul that feelings may cover. That is why the maamar can promise that the waters cannot extinguish it: they act on what a person feels and thinks, and the love sits below that level. The maamar's real question — answered in ois gimmel — is not whether the love survives, but why that survival is remarkable at all.

DEEP DIVE

Waters and rivers — two ways a mind is flooded מים ונהרות

The notes keep the two images apart. “Waters” — the sea — are gathered and still: worry as a heavy, standing mass that fills the mind. “Rivers” never stop: worry as a current, one thought chasing the next without a break. A person can be drowned either way, by weight or by motion. The verse answers both. Torah Ohr goes further and locates “many waters” and “rivers” as two distinct levels within Tohu (note 21) — which prepares the turn in ois gimmel.

IN AVODAH · CHESHVAN 5787

The maamar does not tell a person to stop worrying before he may love G-d. It tells him the love is already there, under the worry. The practical move is to stop treating a crowded mind as evidence of a cold heart.

SUMMARY

Shir HaShirim’s “many waters” are, in the Rebbeim’s reading, the worries and preoccupations of earning a living. Whether they press as a heavy mass (“waters”) or a relentless current (“rivers”), they cannot extinguish or sweep away the hidden love for G-d present in every Jewish soul.

The labor of your hands — not of mind and heart

יגיע כפיך — ולא יגיעת המוח והלב

BEFORE WE READ

Why "worries" and why "livelihood"? The Rebbe reads the Alter Rebbe's phrase precisely. Working is not the problem; the Torah requires a vessel for blessing. The problem is letting the work climb from the hands into the mind and heart. The section draws on the Tzemach Tzedek's Derech Mitzvosecha and the Rebbe Rashab's Kuntres UMaayan, and lands on an uncomfortable diagnosis: the worry itself is a symptom.

And the explanation of the precise wording "the worries of livelihood" *— why parnassah in particular, and why "worries" rather than "work"*: **it is written, "When you eat the labor of your hands, you are fortunate and it is good for you," and the precision here is well known: the labor of your hands specifically, but not the labor of the mind and heart.** *Tehillim 128:2 praises the hands that work, not the head that frets.*

ב) וביאור דיוק הלשון „טרדות הפרנסה", הנה כתיב[6] יגיע כפיך כי תאכל גו', וידוע

הדיוק בזה[7], יגיע כפיך דוקא אבל לא יגיעת המוח והלב. והיינו דהגם אשר

That is: although *— and the Rebbe concedes the premise in full —* **(because the flow of blessing in this world comes down through the garment of nature) there must be some doing in which the supernal flow can clothe itself** *— blessing does not arrive as a miracle; it arrives dressed as ordinary cause and effect*, **as it is written, "And the L-rd your G-d will bless you in all that you do" (specifically** *— the Sifri: one might think he may sit idle; the verse says "in all that you do." Blessing needs a vessel of action to land in*), **and even to the point that**

(מצד זה שהשפע בעולם הזה נמשכת דרך לבוש הטבע[8]) צריך להיות עשיה שבזה תתלבש

השפע שלמעלה, וכמו שכתוב[9] וברכך הוי' אלקיך בכל אשר תעשה (דוקא), ועד

sometimes (because of the great concealment and hiddenness) toil is needed too *— the note observes that "by the sweat of your brow shall you eat bread" entered the world only after the sin of the Tree of Knowledge: toil belongs to a concealed world, not to the original design* **— nevertheless he need engage in this doing nothing but his outer faculties, "the labor of your hands" [the hands and the other outer limbs** *— the bracket is the Rebbe's own gloss, from Likkutei Torah*], **but not his inner and lofty faculties (those in the mind and heart),**

שלפעמים (מצד גודל ההעלם וההסתר[10]) צריכים גם ליגיעה, מכל מקום אין צריך

להעסיק בעשיה זו כי אם רק את כחות החיצונים שלו, יגיע כפיך [כפים ושארי אברים

החיצונים[11]], אבל לא את כחות הפנימיים והנעלים (שבמוח ולב), כי כחות אלו צריכים

for these faculties must be consecrated to serve his Maker, which is the purpose of his creation *— the closing words of Kiddushin: "I was created to serve my Maker." The mind and heart are already spoken for*. **And although, since the flow is concealed and hidden within the garments of nature, he must also use his intellect for the needs of the business** *— the Rebbe is no naïf: business takes thought*, **it is only what is necessary**

להיות מוקדשים לשמש את קונו, שזהו תכלית בריאתו[12]. והגם שמכיון שהשפע מתעלם

ומסתתר בלבושי הטבע צריך להשתמש גם בשכלו לצורך העסק, הוא רק מה שמוכרח

עמ' רעד

1 להעשיה, אבל לא באופן דיגיעה בהתחכמות ותחבולות.
ובפרט שברכת הוי' היא
2 תעשיר[13], והעסק אינו אלא לבוש לברכת הוי' (ולא שהעסק
הוא מקור פרנסתו חס
3 ושלום), הרי מובן[14], שבדוגמת הלבושים „המרבה בלבושים
לא העדיף מאומה, ואדרבה[15]

4 מקלקל יותר"[16]. וזהו דיוק הלשון „טרדות הפרנסה", דהגם
שהוא במצב נמוך שיש לו

5 טרדות הפרנסה [שזה מראה אשר אינו מתבונן כדבעי
אליביה דנפשיה שברכת הוי' היא
6 תעשיר[17]], מכל מקום, הנה גם הטרדות לא יוכלו לכבות חס
ושלום את האהבה המסותרת
7 שבכל אחד מישראל.

for the doing — but not in the manner of toil, with schemes and stratagems *(התחכמות ותחבולות) — the mind turned into a full-time engine of angles and contingencies*. **All the more so since "the blessing of the L-rd — it makes rich,"** *(Mishlei 10:22): the source of wealth is the blessing, not the effort,* **and the business is nothing but a garment for the blessing of the L-rd (and not that the business is the source of his livelihood, G-d forbid),**

it is understood that, just as with garments, "one who adds more garments gains nothing; on the contrary, it spoils things more." *The Tzemach Tzedek's image in Derech Mitzvosecha: a garment must be cut to the body; one made three or four cubits long for a two-cubit body does not serve better — it trips its wearer. The business is the blessing's garment, and over-tailoring it does harm. Likkutei Torah, cited in the note, says that beyond a point the extra thought itself works against him.*

And this is the precision of the wording "the worries of livelihood": although he is in a low state *— low not morally but in awareness* **in which he has worries of livelihood [which shows that he is not reflecting, as he ought for his own soul's sake, that "the blessing of the L-rd — it makes rich"** *— the worry is the symptom: one who truly absorbed that the blessing, not the business, is the source would carry the work without the worry*]**, nevertheless, even the worries cannot extinguish, G-d forbid, the hidden love that is in every single Jew.**

DEEP DIVE

Levush — the business as a garment לבוש

Chassidus uses "garment" for anything through which something higher becomes present without being changed by it. Nature is G-d's garment; the business is the blessing's garment. Derech Mitzvosecha draws the consequence the Rebbe quotes here, with a tailor's image: a garment must be cut to the body, and one sewn far longer than the body makes its wearer stumble. The right garment is necessary; an oversized one is not neutral. Applied to work, the measure is not how much effort a person invests but whether the effort is sized to the vessel the blessing needs. Beyond that point, effort stops serving the blessing and starts competing with it.

DEEP DIVE

Outer powers and inner powers כחות חיצונים ופנימיים

The division of labor is exact. The hands, and the outer faculties generally, may be given to the world. The mind and heart — understanding, attention, longing — belong to the service of G-d, because that is what a person was created for (Kiddushin, end). The Rebbe allows the intellect into business only as far as the doing requires. What he excludes is the mind as a permanent schemer and the heart as a permanent worrier: inner powers drafted into outer work.

IN AVODAH · CHESHVAN 5787

A working test for the week: when the day's business shows up in the middle of davening or learning, it has crossed from the hands into the mind and heart. The work may stay. The worry is the part to send back.

SUMMARY

Tehillim praises “the labor of your hands,” not of mind and heart. Blessing needs a vessel of action, and a concealed world sometimes demands toil — but only the outer faculties should be engaged; mind and heart are consecrated to serving G-d. Business is only a garment for the blessing, and extra garments spoil. That a person has “worries” at all shows he has not absorbed that the blessing makes rich — and even so, the worries cannot extinguish the hidden love.

Why the waters are "many": Tohu, and the flame in the coal

שרש המים רבים בתהו — ושלהבת י-ה בגחלת

BEFORE WE READ

Here the maamar turns. It would seem obvious that business worries are weaker than holiness — so what is the novelty in saying they cannot extinguish the love? The Rebbe answers that it is not obvious at all: the root of the "many waters" is in Tohu, which stands higher than Tikkun, the root of the Divine soul. The waters outrank the soul's own root. They fail anyway, because the love's root is higher still — in the very Essence of the Infinite Light, the flame still held inside the coal, the level called Tzur.

Now the novelty in "many waters cannot extinguish the love" — *a novelty only if the waters are strong; the Rebbe now shows they are*: **it is known that the root of the "many waters" [which are the worries of livelihood] is in the realm of Tohu, which preceded Tikkun** — *Tohu, "chaos," the primordial order of intense lights in vessels too narrow to hold them, which shattered; Tikkun, "rectification," the stable order built after it*. **This is why they are called "many waters": they are "many" (also) because of their root and source** — *in Tohu, the note says, the lights were abundant; Ohr HaTorah compares "many waters" to reshus harabbim, the domain of the many*.

8 ג) והנה החידוש בזה שמים רבים לא יוכלו לכבות את האהבה, דידוע דשרש המים רבים

9 [שהוא טרדות הפרנסה] הוא בבחינת התהו שקדם לתיקון[18]. דזהו שנקראים

10 מים רבים להיותם „רבים" (גם) מצד שרשם ומקורם[19]. וזהו הרבותא[20] בזה שמים רבים

And this is the remarkable thing — *Torah Chaim calls it "a great novelty"* **in "many waters cannot extinguish the love and rivers cannot sweep it away": although the root of the many waters and the rivers** — *two distinct levels within Tohu, per Torah Ohr* **is in the realm of Tohu which preceded Tikkun (the root of the Divine soul)** — *so the waters' root actually stands above the soul's root; by rank alone they should prevail*, **nevertheless they cannot extinguish, G-d forbid, the love in the Divine soul.**

11 לא יוכלו לכבות את האהבה ונהרות לא ישטפוה, דהגם ששרש המים רבים והנהרות[21]

12 הוא בבחינת התהו שקדם לתיקון (שרש נפש האלקית), מכל מקום לא יוכלו לכבות חס

13 ושלום את האהבה שבנפש האלקית[22]. והטעם לזה הוא (כמו שכתוב לפני זה[23]) רשפיה

And the reason is (as is written just before — *in the preceding verse, Shir HaShirim 8:6*): **"Its coals are coals of fire, a flame of Kah": the root of the soul and the hidden love within it is in the very Essence of the Infinite Light** *(Atzmus Ohr Ein Sof)* — *not a light radiating from G-d but the Infinite as it is in itself*, **which is higher even than Tohu.** *Tohu outranks Tikkun; Atzmus outranks Tohu. The love is anchored where the waters cannot climb.*

14 רשפי אש שלהבת י-ה[24], ששרש הנשמה והאהבה מסותרת שבה הוא בעצמות אור אין

15 סוף שלמעלה גם מבחינת תהו. ששרש האהבה שבנפש האלקית הוא בבחינת שלהבת י-ה

For the root of the love in the Divine soul is "the flame of Kah" as it is bound up and hidden within the coal ("coals of fire" — *Ibn Ezra and Metzudos read* רשפי *as "coals"; Targum: "coals of fire." A flame inside a coal is fire not yet visible as flame — held, unexpressed, in its source*), and higher still — as it is on the level of Tzur, "Rock" (which is higher than Havayah — *the Name that denotes G-d as the One who brings all into being; Tzur names what lies beyond even that*), where the root of the soul is — *not a rank the soul attains but where it comes from*, as explained in Likkutei Torah on the verse "and the spirit shall return to G-d (haElokim) who gave it": that "G-d (who gave it)" is the level of Tzur mentioned.

16 כמו שהיא קשורה וגנוזה בגחלת (רשפי אש[25]), ולמעלה יותר[26] – כמו שהוא בבחינת

עמ' רעה

1 צור[27] (שלמעלה מהוי[28]), ששם הוא שרש הנשמה, כמבואר בלקוטי תורה[29] בפירוש

2 הכתוב[30] והרוח תשוב אל האלקים אשר נתנה, שבחינת האלקים (אשר נתנה) הוא בחינת

3 צור הנ"ל.

DEEP DIVE

Tohu and Tikkun תהו ותיקון

Chassidus, following the Arizal, describes two orders. In Tohu the lights are vast and each insists on itself; the vessels cannot contain them and they shatter — the "breaking of the vessels." Tikkun is the rebuilt order: smaller lights in larger, cooperating vessels. Tikkun is stable; Tohu is stronger. The Divine soul draws from Tikkun. The intensity of worldly drives — including the drive that turns a livelihood into a torrent — traces to the shattered lights of Tohu. That is the Rebbe's point here: the waters are not weak distractions but forces with a higher pedigree than the soul's own.

DEEP DIVE

The coal, the flame, and the Rock גחלת, שלהבת, צור

A flame that leaps from a coal is fire revealed; the same fire still glowing inside the coal is fire as it exists in its source, before it takes any shape. The maamar places the soul's love first at that second level — the "flame of Kah" still bound in the coal — and then higher: Tzur, the Rock, above even the Name Havayah. Likkutei Torah (Acharei 26c) explains the name: Tzur is "the source and root of all roots of existence," called Rock after flint, in which fire is present only "in potential and concealment" until it is struck. The image matches the coal — fire held, not yet shown. Likkutei Torah reads "G-d who gave it" in Koheles 12:7 as this level. The love is not merely protected from the waters; it is rooted in a place to which the categories of Tohu and Tikkun do not apply.

CHART · THE LADDER OF ROOTS IN OIS GIMMEL

Tzur — "Rock," above Havayah צור · האלקים אשר נתנה Root of the soul: "G-d who gave it"	*Higher still (Likkutei Torah, Haazinu)*
The flame of Kah, held in the coal שלהבת י-ה · רשפי אש Atzmus Ohr Ein Sof — root of the hidden love	*"Higher even than Tohu"*
▲ THE LOVE IS ANCHORED HERE — THE WATERS CANNOT CLIMB PAST TOHU ▲	
Tohu — the realm of abundant lights תהו Root of the "many waters" and the "rivers"	*Preceded and outranks Tikkun*
Tikkun — the rebuilt order תיקון Root of the Divine soul	*By rank alone, the waters should win*

IN AVODAH · CHESHVAN 5787

When the pressure of making a living feels larger than one's spiritual life, the maamar agrees — by rank, it is. That is not the end of the calculation. The love does not compete with the pressure on the pressure's ground.

SUMMARY

The novelty is real: the "many waters" are rooted in Tohu, which preceded and outranks Tikkun, the root of the Divine soul. They still cannot extinguish the love, because its root is higher than Tohu — the flame of Kah still held in the coal, and higher still, Tzur above Havayah, the "G-d who gave it" to whom the spirit returns.

Not only unharmed — enlarged: the baal teshuvah

יתרון בהאהבה — מעלת בעלי תשובה

BEFORE WE READ

Ois gimmel explained why the waters fail. Ois dalet goes further: the waters exist in order to enlarge the love. The soul descends into a body and into the "many waters" and comes out higher than it was before it came down. In the service of G-d, that gain has a name — teshuvah. A soul above is a perfect tzaddik; a soul below can become a baal teshuvah, who stands where the perfect tzaddik cannot.

And not only is it beyond the capacity of these many waters to extinguish, G-d forbid, the love of the soul, but more than that: through them an advantage is created in the love. *The obstacle becomes the means.* **That is: through the soul's descent below into this world and its being clothed in these many waters, it reaches a loftier level than its level before its descent below.**

4 ד) והנה לא זו בלבד שאין ביכולת המים רבים הנ"ל לכבות
חס ושלום את האהבה של
5 הנשמה, אלא יתירה מזו, שעל ידם נעשה יתרון בהאהבה.
והוא שעל ידי ירידת
6 הנשמה למטה בעולם הזה והתלבשותה במים רבים הנ"ל
היא מגיעה למדריגה נעלית
7 יותר ממדריגתה קודם ירידתה למטה[31]. [וזהו תכלית הכוונה
של מים רבים הנ"ל. ולכן

[And this is the ultimate intent of these many waters. Therefore, in the end, they cannot extinguish the love, because the ultimate, deepest intent of the many waters themselves is, on the contrary, to bring about an advantage in the love. *Note 32 spells out the structure: the waters fail for two reasons — the love's root (ois gimmel) and the waters' own purpose (here).***]**

8 סוף סוף אין ביכולתם לכבות את האהבה, לפי[32] שתכלית
עומק כוונתם של המים רבים
9 גופא הוא אדרבא בכדי לפעול יתרון בהאהבה[33]. ובעבודה
העילוי שנעשה בהנשמה על

And in the service of G-d, the elevation brought to the soul through its descent and its being clothed in the many waters is that it comes to teshuvah *— the gain is not only mystical; in daily service it has a working name***.**

10 ידי ירידתה למטה והתלבשותה במים רבים הנ"ל הוא שבאה
לענין התשובה[34]. וכידוע[35],

As is known, before their descent into the body the souls are on the level of perfect tzaddikim *— above, there is no body, no evil inclination, and so no failure***, and the advantage gained through their descent into the body is that they become baalei teshuvah, of whom it is said: "In the place where baalei teshuvah stand, perfect tzaddikim do not stand"** *(Berachos 34b)* **— and more than that, "they cannot stand there"** *(the Rambam's reading, Hilchos Teshuvah 7:4)***, that it is not (even) within their capacity** *— the note: it is above the category of capacity altogether***.**

11 שהנשמות קודם ירידתן לגוף הם בבחינת צדיקים גמורים,
והיתרון שנעשה בהם על ידי
12 ירידתן בגוף הוא שנעשים בבחינת בעלי תשובה, אשר
במקום שבעלי תשובה עומדין
13 צדיקים גמורים אינם עומדין[36], ויתירה מזו, שאין יכולין
לעמוד בו[37], שאין זה (אפילו)
14 ביכולת[38] שלהם. וזהו הטעם שירדה הנשמה למטה, כי ענין
התשובה [הגם שאינה על

And this is the reason the soul descended below: because teshuvah [although it is not specifically about sins, but the return of the soul to its source and root — *teshuvah as homecoming, not only as repair*] **applies only when one is not in one's true place (one's source and root)** — *no one can return from where he has never been away*; **only then can one return to one's root and source, as in "and the spirit shall return to G-d who gave it."**

15 עבירות דוקא, כי אם השבת הנפש למקורה ושרשה[39] שייך דוקא כאשר אינו נמצא

16 במקומו האמיתי (מקורו ושרשו), שאז שייך שישוב לשרשו ומקורו, בחינת והרוח תשוב

17 אל האלקים אשר נתנה[40]. ומכיון שמעלת הבעלי תשובה היא נעלית יותר ממעלת

And since the virtue of baalei teshuvah is loftier than the virtue of tzaddikim [to the point that the difference between them is beyond comparison, which is why in the place where baalei teshuvah stand, perfect tzaddikim cannot stand, as above], therefore, through the teshuvah newly born in the soul in its descent below, it rises higher even than it was in its root, on the level of "G-d who gave it." *The note quotes Likkutei Torah: teshuvah is to become as before the descent — "and more than that."*

18 הצדיקים [ועד שהחילוק שביניהם הוא שלא בערך, שלכן מקום שבעלי תשובה עומדין

עמ' רעו

1 אין צדיקים גמורים יכולין לעמוד בו, כנ"ל], לכן, על ידי ענין התשובה שמתחדש בהנשמה

2 בירידתה למטה הרי היא מתעלית יותר גם מכפי שהיתה בשרשה, בבחינת האלקים אשר

3 נתנה[41].

DEEP DIVE

Teshuvah as return, not only repair תשובה — השבת הנפש לשרשה

The maamar defines teshuvah in its widest sense: "the return of the soul to its source and root," whether or not there were sins. A soul that never left cannot return. That is why descent is the precondition, and why a soul that was a tzaddik above can become something more below. The distance travelled becomes part of the bond. Hence the Rambam's stronger reading — tzaddikim "cannot" stand there: the place is defined by having come back from far away.

IN AVODAH · CHESHVAN 5787

The waters of this week — deadlines, bills, the noise of a full calendar — are not a detour from the soul's mission. They are its terrain. Each return from them, even a small one, is the gain the descent was for.

SUMMARY

The many waters do more than fail: they enlarge the love, and that is their deepest purpose. Above, souls are perfect tzaddikim; descending into a body and its pressures, they can become baalei teshuvah — returning to their source from a distance — and stand where tzaddikim cannot. So through descent the soul rises higher than it was in its root.

"With whom did He consult?" — potential and actual

במי נמלך — בכח ובפועל

BEFORE WE READ

A hard question. If the root of the souls is G-d's very Essence, above all revelation, how can anything raise them higher than their root? The Rebbe answers with the Maggid of Mezritch's parable of a father who carries the image of an absent son in his mind — and with the principle that for G-d, past and future are one. The soul's place in the Essence is its future, completed self seen in advance. In the root it is potential; below, it becomes actual.

Now, although the root of the souls is in His very Essence, which is above all revelations — as is evident (also) from what our Sages said, "With whom did He consult? With the souls of the tzaddikim" *(Ruth Rabbah 2) — before creating the world, G-d is said to have "taken counsel" with the souls*: **since such consulting extends even to the loftiest revelations (for those are by will and not by compulsion, G-d forbid —** *and what is willed can be consulted about*), **it is understood that the souls with whom He consulted are above all revelations —**

4 ה) והגם ששרש הנשמות הוא בעצמותו יתברך שלמעלה מכל הגילויים, וכדמוכח (גם)

5 ממה שאמרו רז"ל[42] במי נמלך בנשמותיהן של צדיקים, שענין ההמלכה הוא גם

6 על גילויים הכי נעלים (מכיון שהם ברצון ולא בהכרח חס ושלום), הרי מובן שהנשמות

7 שבהן נמלך הן למעלה מכל הגילויים[43], מכל מקום שייך לומר שעל ידי התשובה (בירידתן

nevertheless it can be said that through teshuvah (in their descent below) they gain an ascent even relative to the level they had in their root. *This is the paradox: what could stand higher than a root in the Essence itself?*

8 למטה) נעשית בהן עליה גם לגבי הדרגא שהיה בשרשן. ויובן זה על פי מה שכתב הרב

This will be understood from what the Maggid *— Rabbi DovBer of Mezritch, the Baal Shem Tov's successor and the Alter Rebbe's teacher —* **wrote in explaining the Sages' saying "Israel arose in thought": it is like a man who has a son — even when the son has gone from before his face and left him, nevertheless the son's image is engraved in the father's thought. But among people this applies only to one who has a son, etc.** *— a father can only picture a son who already exists.*

9 המגיד[44] בפירוש מאמר רז"ל[45] ישראל עלו במחשבה, שהוא כמשל אדם שיש לו בן, דגם

10 כשהבן עבר מכנגד פניו והלך מאתו, עם כל זה נחקקה הצורה של הבן במחשבה של האב.

11 אלא שבבני אדם שייך זה דוקא במי שיש לו בן כו'. אבל אצל השם יתברך שייך זה לומר

With G-d, however, it can be said even before Israel was created: their image was engraved in thought, as our Sages said, "Israel arose in thought" — because with Him, past and future are one *— time is something G-d creates, not something He is inside*.

12 אף קודם שנבראו ישראל היה נחקק צורתם במחשבה, כמו שאמרו רז"ל[45] ישראל עלו

13 במחשבה, כי אצלו יתברך העבר והעתיד אחד. ומובן מזה, דזה מה שהנשמות מושרשות

It follows that the souls' being rooted in His Essence, "and with them He consulted" — this is the souls as they are as created beings (and as they descend below); only that (even) this image is engraved in His thought, since with Him past and future are one. *The "root" is not a separate, earlier soul. It is the descended, working soul, known in advance.*

14 בעצמותו יתברך ובהם נמלך כו' – הוא ענין הנשמות כמו שהן בבחינת נברא (וכמו שהן

15 יורדות למטה), ורק ש(גם) צורה זו היא חקוקה במחשבתו יתברך לפי שאצלו יתברך

16 העבר והעתיד אחד. וכידוע[46] בפירוש במי נמלך כו', שזהו מה שעלה לפניו יתברך

And as is known in explaining "with whom did He consult": that this is what arose before Him — the delight He would, as it were *(kiveyachol — delight is ascribed to G-d only by analogy)*, take in the service of the souls below.

17 התענוג שיתענג כביכול בעבודת הנשמות למטה. ועל פי זה יובן ענין העליה שנעשה

On this basis is understood the ascent the souls gain through their descent, even though before their descent too they are rooted in His Essence: for their being rooted in His Essence ("and with them He consulted") is because He knows that afterward they will descend below and complete the intent. *Note 47 adds: so even the soul's gain through teshuvah lies within "G-d who gave it" — at first only in potential.*

18 בהנשמות על ידי ירידתן למטה, הגם שגם לפני ירידתן הן מושרשות בעצמותו יתברך, כי
19 זה מה שהן מושרשות בעצמותו יתברך (ובהם נמלך כו') הוא מצד ידיעתו יתברך שתהיה
20 אחר כך ירידתן למטה כו' וישלימו הכוונה[47]. והגם שגם בתחלה יודעים בודאות גמורה

And although even at the beginning it is known with complete certainty that they will complete the intent, that is in potential; the ultimate elevation (and intent) is the actual. *Certainty is not yet accomplishment. The root holds the soul's success as a known future; the descent turns it into a fact.*

עמ' רעז

1 שישלימו הכוונה, הרי זהו בכח, ותכלית העילוי (והכוונה) הוא[48] הפועל. [וזהו גם דיוק

[And this is also the precision of the wording, "with the souls of the tzaddikim": while they are in the state of being consulted [when their elevation is in potential — it is known that they will complete the intent] they are tzaddikim; after their descent below [when they complete the intent in actuality] they become baalei teshuvah.]

2 הלשון במי נמלך בנשמותיהן של צדיקים, שבהיותן בבחינת ההמלכה [שאז העילוי שלהן
3 הוא בכח, שיודעים שישלימו הכוונה] הן בבחינת צדיקים, ולאחרי ירידתן למטה [שאז
4 הם משלימים את הכוונה בפועל] נעשים בבחינת בעלי תשובה].

DEEP DIVE

The Maggid's father and son ישראל עלו במחשבה

A father whose son has left still carries his face; the image is engraved in the father's thought. But a man cannot carry the image of a son he does not yet have. G-d can — for Him, past and future are one. So "Israel arose in thought" does not describe a pristine soul that later fell. It describes the real Jew, body and struggle included, already present to G-d before creation. That is why the soul's root and its descent are not rivals: the root is the descent foreseen.

DEEP DIVE

Koach and poel — potential and actual כח ופועל

In the root, the soul's success is certain — and still only potential. The Rebbe insists the ultimate elevation is the actual. This reverses a natural intuition that the source is always the higher place. Here the source holds the plan; the world holds the fulfilment. The same soul is called "tzaddik" in the consultation and "baal teshuvah" after the descent, because only the descent turns what is known into what is done.

CHART · ROOT, DESCENT, AND THE ACTUAL — OIS DALET AND HEI

IN THE ROOT · כח	THE DESCENT · ירידה	BELOW · פועל
Tzaddik	**Many waters**	**Baal teshuvah**
Consulted before creation (במי נמלך). Rooted in the Essence; its success known with certainty — but only in potential.	A body, a livelihood, worries, weekday affairs — "Yaakov went on his way." Not a detour: the terrain of the mission.	Returns to the root from a distance and completes the intent in actuality — higher than the root itself.

IN AVODAH · CHESHVAN 5787

What G-d foresaw in you is not a person without difficulties; it is a person who comes through them. The day's actual service — not the intention behind it — is what He was consulting about.

SUMMARY

The souls are rooted in G-d's Essence, above every revelation — He consulted them before creating. Yet descent raises them higher. The Maggid's parable explains why: G-d engraves the image of souls that do not yet exist, since past and future are one for Him; their place in the Essence is their descended, working self, foreseen. In the root they are tzaddikim, their success certain but potential. Below, completing the intent in actuality, they become baalei teshuvah.

"And Yaakov went on his way" — with joy

ויעקב הלך לדרכו — בשמחה ובטוב לבב

BEFORE WE READ

The maamar closes on its calendar. After Tishrei it is customary to announce "ויעקב הלך לדרכו" — and Yaakov went on his way: the festivals are over, back to ordinary life. On Motzaei Shabbos Noach, the accompanying sicha explains, that going is already in actual effect. The Rebbe ties it to everything above: the descent into the week is the ascent, and knowing that makes the going joyful — and joy breaks every limit.

This can be connected with the theme of "and Yaakov went on his way" (which on Motzaei Shabbos Parshas Noach — *the sicha's point: on Motzaei Shabbos Bereishis the phrase is announced; by Motzaei Shabbos Noach it is already being lived*)**: although after the month of Tishrei he goes on his way (also) in permitted matters and in weekday affairs** *(divrei hareshus, uvdin dechol) — not sin, but the neutral business of living*, **even to the level of the "many waters" above, nevertheless through this very thing he rises higher, becoming a "walker"** *(mahalach) — the prophet's "I will give you walkers among these who stand": angels stand fixed at their level; a soul in a body can move from level to level*, **in the verse's words, "and Yaakov went on his way."**

ו) ויש לקשר זה עם ענין ד„ויעקב הלך לדרכו" (שבמוצאי שבת פרשת נח[49]), דהגם

שלאחרי חודש תשרי הוא הולך לדרכו (גם) בעניני הרשות ובעובדין דחול, ועד

לבחינת מים רבים הנ"ל, מכל מקום על ידי זה גופא הוא מתעלה יותר, שנעשה בבחינת

מהלך[50], וכלשון הכתוב[51] ויעקב הלך לדרכו. וידיעה זו [שהירידה (לדרכו בעניני הרשות

And this knowledge [that the descent (going on his way in permitted matters, etc.) is for the sake of ascent] makes the going be with joy and gladness of heart [similar to what is written of Yaakov, "and Yaakov lifted his feet," after he had been given good tidings, etc. — *Rashi: once assured of G-d's protection, his heart lifted his feet, and walking became light*]**.**

וכו') היא צורך עליה] פועלת שההליכה תהיה בשמחה ובטוב לבב [ועל דרך מה שכתוב[52]

גבי יעקב וישא יעקב רגליו גו' משנתבשר בשורה טובה כו'].

וזה פועל שעבודתו תהיה

And this makes his service be in utter completeness — *no part of the person held back* **and beyond measure and limit (the level of "with all your might"** — *me'od, "very much," love that exceeds the vessel; the note adds that this is precisely the gain the many waters produce*)**, for joy breaks through all boundaries.**

בתכלית השלימות ולמעלה ממדידה והגבלה (בחינת בכל מאדך[53]), כי שמחה פורץ[54] כל

הגדרים. ועל ידי שעובד עבודתו [בכל הג' קוין (ג' בני נח[55]) דתורה עבודה וגמילות

And through serving [in all three lines (the three sons of Noach — *in Chassidus, chesed, gevurah, tiferes*) **— Torah, avodah, and acts of kindness] in utter completeness, with joy and gladness of heart, there is drawn to him also the blessing of the L-rd in all that he needs [in the three matters of children, life, and sustenance** — *the three needs the Talmud ties to mazal, Moed Katan 28a*] **in utter completeness, with joy and gladness of heart — both spiritually and materially, and spiritually and materially together.** *The maamar ends where it began — with parnassah — but now the blessing comes to meet the man who kept his heart for G-d.*

חסדים] בתכלית השלימות ובשמחה ובטוב לבב, נמשך לו גם ברכת הוי' בכל המצטרך לו

[בג' העניינים דבני חיי ומזוני[56]] בתכלית השלימות ובשמחה ובטוב לבב, הן ברוחניות והן

בגשמיות, וברוחניות ובגשמיות גם יחד.

DEEP DIVE

Mahalach — the walker מהלך

Zechariah 3:7 contrasts "walkers" with "those who stand." Torah Ohr (note 50) applies it to the soul's descent: an angel is fixed; a soul clothed in a body can climb from level to level. The Rebbe applies it to the calendar. Tishrei is standing — a month of fixed, holy days. The weekday year is walking. The move from one to the other is not a loss of altitude; it is the start of motion.

DEEP DIVE

Simchah poretz geder — joy breaks boundaries שמחה פורץ גדר

A person at work under worry measures everything — time, effort, what he can afford to give. Joy does not measure. The Rebbe ties it to "bechol me'odecha," loving G-d with one's "very much," the love beyond the vessel, and notes that this is the very gain the many waters were meant to produce. The worries that threatened to drown the love become, through the knowledge that descent is ascent, the occasion of a love without limits.

DEEP DIVE

Three lines, three needs ג' קוין — בני חיי ומזוני

The service is threefold — Torah, avodah, gemilus chassadim, mapped to the three sons of Noach (chesed, gevurah, tiferes). The blessing that answers it is threefold too: children, life, and sustenance, the three things the Talmud says depend on mazal. The parsha of Noach frames both: three sons for the three lines, and a world rebuilt after the waters.

IN AVODAH · CHESHVAN 5787

Motzaei Shabbos Noach is the real start of the year's work. Go into it as Yaakov did after the good news: feet light, knowing the descent is the ascent. Joy is not the reward for finishing the week; it is how the week gets done without limits.

SUMMARY

After Tishrei, "Yaakov went on his way" into ordinary and even turbulent affairs — and through that very descent he rises, becoming a "walker." Knowing that descent is for ascent makes the going joyful, and joy breaks every boundary, bringing service "with all your might." Serving in all three lines with joy draws G-d's blessing in children, life and sustenance — spiritually and materially, and both together.

Glossary

מים רבים	*Mayim rabbim*	“Many waters” (Shir HaShirim 8:7); in the Rebbeim’s reading, the worries and preoccupations of earning a living.
נהרות	*Neharos*	“Rivers”; worry as a relentless current, as opposed to the still, gathered waters of the sea.
אהבה מסותרת	*Ahavah mesuteres*	The hidden love of G-d latent in every Jewish soul (Tanya chs. 18–19).
טרדות הפרנסה	*Tirdos haparnassah*	Worries of livelihood — the anxiety, not the work itself.
יגיע כפיך	*Yegia kapecha*	“The labor of your hands” (Tehillim 128:2): work done with the outer faculties.
לבוש	*Levush*	Garment; that through which something higher acts without being changed. Business is the garment of blessing.
ברכת הוי׳	*Birkas Havayah*	The blessing of G-d — the true source of a livelihood (“it makes rich,” Mishlei 10:22).
תהו	*Tohu*	The primordial order of intense lights and narrow vessels that shattered; root of the “many waters.”
תיקון	*Tikkun*	The rebuilt, stable order after Tohu; root of the Divine soul.
נפש האלקית	*Nefesh HaElokis*	The Divine soul.
רשפי אש / גחלת	*Rishpei esh / gacheles*	“Coals of fire”; fire still held in its source before it becomes visible flame.
שלהבת י-ה	*Shalheves Kah*	“The flame of G-d” (Shir HaShirim 8:6); the root of the soul’s love.
צור	*Tzur*	“Rock”; a level above the Name Havayah, identified with “G-d who gave it” (Koheles 12:7).
הוי׳	*Havayah*	The Tetragrammaton; G-d as He brings existence into being.
עצמות אור אין סוף	*Atzmus Ohr Ein Sof*	The very Essence of the Infinite Light.
צדיק גמור	*Tzaddik gamur*	A perfect tzaddik; the soul’s state before descent.
בעל תשובה	*Baal teshuvah*	One who returns; stands where perfect tzaddikim cannot (Berachos 34b; Rambam, Teshuvah 7:4).
השבת הנפש לשרשה	*Hashavas hanefesh leshorshah*	Teshuvah in its broad sense: the soul’s return to its root, not only repair of sin.
במי נמלך	*Bemi nimlach*	“With whom did He consult?” — G-d consulting the souls of the tzaddikim before creation.
ישראל עלו במחשבה	*Yisrael alu bemachshavah*	“Israel arose in [G-d’s] thought” (Bereishis Rabbah 1:4).
כח / פועל	*Koach / Poel*	Potential / actual.
ויעקב הלך לדרכו	*VeYaakov halach ledarko*	“And Yaakov went on his way” (Bereishis 32:2); announced after Tishrei.
מהלך	*Mahalach*	A “walker” (Zechariah 3:7): one who can move from level to level, unlike angels who stand.
בכל מאדך	*Bechol me’odecha*	“With all your might”; love beyond measure and vessel.
ג׳ קוין	*Three kavim*	The three lines — Torah, avodah, gemilus chassadim (chesed, gevurah, tiferes).
בני חיי ומזוני	*Bnei, chayei umezonei*	Children, life and sustenance — the three needs answered by blessing.

Apparatus: the footnotes as printed

All footnotes of the printing, reproduced as printed (Hebrew), with an English rendering and a status. ‡ marks a variant between the photographed printing and the digital witness, or a locator to spot-check. Abbreviations are left as printed.

№	PAGE	AS PRINTED	ENGLISH	STATUS · NOTE
1	רעג	שה"ש ח, ז.	Shir HaShirim 8:7.	VERIFIED Opened: Sefaria, Song of Songs 8:7. *The verse itself:* מים רבים לא יוכלו לכבות את האהבה ונהרות לא ישטפוה. Sefaria
2	רעג	תו"א ר"פ נח. תו"ח נח נח, ד ואילך. מים רבים תרל"ו (בתחלתו. פע"ה).	Torah Ohr, beginning of Noach. Torah Chaim, Noach 58d ff. Mayim Rabbim 5636 (at its beginning; ch. 75).	VERIFIED Opened: Torah Ohr, Noach, opening discourse — "מים רבים הם כל טרדות האהבה המוסתרת שיש בכל ... הפרנסה נפש מישראל" (Sefaria, Torah Ohr, Noach 1:1). Torah Chaim and Mayim Rabbim 5636 as cited. *The Alter Rebbe, the Mitteler Rebbe, and the Rebbe Rashab's hemshech — the three-generation chain behind the opening.* Sefaria
3	רעג	משא"כ „מים", מי הים „הם מכונסים ועומדים" (תו"א ותו"ח שבהערה הבאה).	Unlike "waters": the waters of the sea "are gathered and standing" (Torah Ohr and Torah Chaim cited in the next note).	VERIFIED Opened: Torah Ohr 9b, d"h Im Yiten — "דניידי ואזלי משא"כ מים ... ונהרות הם מכונסים ועומדים". *Why the verse needs both terms: still water vs. a current.* chabadlibrary.org
4	רעג	תו"ח שם סב, ב. וראה גם תו"א ט, ב (ד"ה אם יתן). יו"ד, א (ד"ה וזהו הפי').	Torah Chaim there 62b. See also Torah Ohr 9b (d"h Im Yiten); 10a (d"h Vezehu HaPeirush).	VERIFIED Opened: Torah Chaim, Noach — rivers "בשטף גדול ... דניידי ואזלי ... והדוגמא הזה הוא בענין טרדות הפרנסה" (Library, Torah Chaim, Bereishis vol.; printed folio 62b as cited). Torah Ohr 9b d"h Im Yiten confirmed (note 3); 10a as cited. chabad.org (TO 9b)
5	רעג	כ"ה בתו"א שם, ש„לא יוכלו לכבות גו" קאי גם על „נהרות".	So in Torah Ohr there: "cannot extinguish" applies to "rivers" as well.	VERIFIED Opened: Torah Ohr 9b — "ונהרות ... וכל זה לא יוכלו לכבות את האהבה": the inability applies to both. chabadlibrary.org
6	רעג	תהלים קכח, ב.	Tehillim 128:2.	VERIFIED Opened: Sefaria, Psalms 128:2. יגיע כפיך כי תאכל אשריך וטוב לך. Sefaria

№	PAGE	AS PRINTED	ENGLISH	STATUS · NOTE
7‡	רעג	לקו"ת שלח מב, ד. חוקת טו, ג. ובכ"מ.	Likkutei Torah, Shelach 42d; Chukas 15c [sic]; and elsewhere.	AS CITED Shelach 42d as cited. Chukas: the passage ("אבל לא יגיעת ... יגיע כפיך ואדרבה מחשבה ... המוח ביותר מדאי מועלת") was found in Likkutei Torah, Chukas, d"h Al Ken Yomru HaMoshlim — the last discourse of Chukas, consistent with 66c. The digital witness reads ג ,סו and Kehot's English rendering of this maamar reads 66c. The photograph's טו is almost certainly a misprint or misreading; spot-check. chabad.org · Sefaria
8	רעג	דרמ"צ קו, א (וראה גם שם ח, א). קונטרס ומעין מכ"ה פ"א.	Derech Mitzvosecha 107a (see also there 8a). Kuntres UMaayan, maamar 25, ch. 1.	AS CITED Derech Mitzvosecha's treatment of the garment of nature was located (see note 16); folios 107a / 8a and Kuntres UMaayan as cited.
9	רעג	ראה טו, יח. ובספרי שם: יכול יהא יושב ובטל* ת"ל בכל אשר תעשה.	Re'eh 15:18. And in the Sifri there: "One might think he may sit idle* — the verse says, 'in all that you do.'"	VERIFIED Opened: Sefaria, Deuteronomy 15:18; Sifrei Devarim 123 reads "יכול בטל? תלמוד לומר בכל אשר תעשה" — exactly the reading the asterisk note reports for "our Sifri." Sefaria (verse) · Sefaria (Sifrei)
10	רעג	להעיר, ש„בזעת אפיך תאכל לחם" (בראשית ג, יט) נתחדש לאחרי חטא עה"ד.	Note that "by the sweat of your brow shall you eat bread" (Bereishis 3:19) was introduced only after the sin of the Tree of Knowledge.	VERIFIED Opened: Sefaria, Genesis 3:19 (said after the sin). *Bereishis 3:19, spoken to Adam after the sin.* Sefaria
11	רעג	לקו"ת שלח שם.	Likkutei Torah, Shelach there.	AS CITED Likkutei Torah Shelach as cited.
12	רעג	קדושין בסופה.	End of Kiddushin.	VERIFIED Opened: end of Kiddushin (Mishnah Kiddushin 4:14) — "ואני נבראתי לשמש את קוני". *Kiddushin 82a:* אני נבראתי לשמש את קוני. Sefaria
*	רעג	כן הובא בקונט' ומעין שם ובכ"מ. ובספרי שלפנינו: יכול בטל. ובילקו"ש (עה"פ): יכול כשעומד ובטל כו'.	So cited in Kuntres UMaayan there and elsewhere. In our Sifri: "One might think — idle." In Yalkut Shimoni (on the verse): "One might think — when he stands idle," etc.	VERIFIED Opened: Sifrei Devarim 123 — "יכול בטל"; Yalkut Shimoni, Torah 899 — "יכול כשעומד ובטל". Both readings confirmed as the note reports. *Textual note on the Sifri reading.* Sefaria (Sifrei) · Sefaria (Yalkut)
13	רעד	משלי י, כב.	Mishlei 10:22.	VERIFIED Opened: Sefaria, Proverbs 10:22. ברכת ה' היא תעשיר. Sefaria

№	PAGE	AS PRINTED	ENGLISH	STATUS · NOTE
14	רעד	ראה בכ"ז דרמ"צ קז, ב. קונט' ומעין שם פ"ב.	On all this see Derech Mitzvosecha 107b; Kuntres UMaayan there, ch. 2.	VERIFIED Derech Mitzvosecha text located (Library). Locator 107b confirmed by the Rebbe's own citation of the same passage as דרמ"צ קז, ב (Likkutei Sichos vol. 6 p. 189 n. 43; Toras Menachem 5726, 5732). UMaayan ch. 2 as cited.
15	רעד	ראה גם לקו"ת חוקת שם: ואדרבה מחשבה מועלת. וראה גם ד"ח בהקדמה (ג, ב).	See also Likkutei Torah, Chukas there: "ve'adraba machshavah mo'eles." See also Derech Chaim, introduction (3b).	VERIFIED Opened: Likkutei Torah, Chukas — "אבל לא יגיעת המוח ביותר מדאי ... ואדרבה מחשבה מועלת". The phrase echoes Ulla in Sanhedrin 26b ("מחשבה מועלת אפילו לדברי תורה"). Derech Chaim as cited. chabad.org · Sefaria (Sanhedrin)
16	רעד	דרמ"צ שם.	Derech Mitzvosecha there.	VERIFIED Opened: Derech Mitzvosecha — "המרבה בלבושים לא העדיף מאומה לאדם שתופר לו ... ואדרבה מקלקל יותר בגד שצריך לתופרו כמדת גופו".
17	רעד	דרמ"צ שם (קז, א ואילך). קונט' ומעין שם פי"ג. ד"ה וידעת תרנ"ז.	Derech Mitzvosecha there (107a ff.). Kuntres UMaayan there, ch. 3. D"h VeYadata 5657.	AS CITED As cited.
18	רעד	תו"א יו"ד, א. תו"ח שם סא, א. אוה"ת נח (כרך ג') תרט, ב.	Torah Ohr 10a. Torah Chaim there 61a. Ohr HaTorah, Noach (vol. 3) 609b.	AS CITED As cited.
19	רעד	להעיר, שבתהו היו אורות מרובים. וראה אוה"ת שם, שענין מים רבים הוא דוגמת ענין רשות הרבים שהוא בחי' עולם הנקודים.	Note that in Tohu the lights were abundant. See Ohr HaTorah there: "many waters" parallels reshus harabbim, the public domain, which is the world of Nekudim.	AS CITED As cited.
20	רעד	עד „שזהו רבותא גדולה" (תו"ח שם).	To the point of "this is a great novelty" (Torah Chaim there).	AS CITED As cited.
21	רעד	בתו"א שם, ש„מים רבים" ו„נהרות" הם ב' בחי' בתהו.	In Torah Ohr there: "many waters" and "rivers" are two levels within Tohu.	AS CITED Torah Ohr 9b distinguishes waters and rivers (note 3); their placement as two levels within Tohu as cited.
22	רעד	תו"ח שם.	Torah Chaim there.	AS CITED As cited.
23	רעד	שה"ש ח, ו.	Shir HaShirim 8:6.	VERIFIED Opened: Sefaria, Song of Songs 8:6. רשפיה רשפי אש שלהבתיה — *the verse immediately before "many waters."* Sefaria
24	רעד	ראה גם שהש"ר עה"פ (בסופו): שלהבת י-ה .. כאש של מעלה .. ולא המים מכבין לאש. וראה בפירוש מהרז"ו שם.	See also Shir HaShirim Rabbah on the verse (at its end): "the flame of Kah .. like the fire above .. and the water does not extinguish the fire." See the commentary of Maharzu there.	VERIFIED Opened: Shir HaShirim Rabbah 8:6 — "כאש של מעלה, לא האש מכבה למים ולא המים מכבין לאש". Maharzu as cited. Sefaria

№	PAGE	AS PRINTED	ENGLISH	STATUS · NOTE
25	רעד	ראה פירוש הראב"ע לשה"ש שם (וראה גם מצודות שם): רשפי" – גחלי". ובתיב"ע שם: גומרין דאשא (אוה"ת והמשך מים רבים שבהערה 27).	See Ibn Ezra on Shir HaShirim there (and see also Metzudos there): reshafeha means "its coals." And in Targum there: "coals of fire" (Ohr HaTorah and Hemshech Mayim Rabbim cited in note 27).	VERIFIED Opened: Ibn Ezra (reshafeha glossed by "גחליה ... רשף"), Metzudas David ("גחלת האהבה"), Targum ("לגומרין דאשא"). Sefaria (Ibn Ezra) · Sefaria (Targum)
26	רעד	ראה ד"ה ואברהם זקן תרס"ו. ובכ"מ.	See d"h VeAvraham Zaken 5666; and elsewhere.	AS CITED As cited.
27	רעה	אוה"ת נח שם תרכא, ב. מים רבים תרל"ו פע"ג. וראה גם אוה"ת שה"ש עה"פ (ע' תשמו).	Ohr HaTorah, Noach there 621b. Mayim Rabbim 5636 ch. 73. See also Ohr HaTorah, Shir HaShirim on the verse (p. 746).	AS CITED As cited.
28	רעה	ראה בארוכה לקו"ת אחרי כו, ג.	See at length Likkutei Torah, Acharei 26c.	VERIFIED Opened: Likkutei Torah, Acharei 26c — Tzur is "מקור ושרש כל שרשי התהוות", named for flint, in which fire is present "בכח ובהעלם".
29	רעה	ר"פ האזינו (עב, א). שמע"צ פה, רע"ב.	Beginning of Haazinu (72a). Shemini Atzeres 85b top.	VERIFIED Opened: Likkutei Torah, Haazinu (opening) — teshuvah as "והרוח תשוב אל האלקים אשר נתנה," above the level of Havayah. Shemini Atzeres 85b as cited. Sefaria
30	רעה	קהלת יב, ז.	Koheles 12:7.	VERIFIED Opened: Sefaria, Ecclesiastes 12:7. והרוח תשוב אל האלקים אשר נתנה. Sefaria
31	רעה	תו"א ותו"ח שבהערה 2. אוה"ת נח שם תרכב, א. מים רבים הנ"ל פע"ה ואילך.	Torah Ohr and Torah Chaim cited in note 2. Ohr HaTorah, Noach there 622a. Mayim Rabbim (above) ch. 75 ff.	AS CITED As cited.
32	רעה	והיינו, דזה שאין ביכולתם לכבות את האהבה הוא לא רק מצד שרש האהבה (כנ"ל ס"ג), אלא גם מצד „תכלית עומק כוונתם" של המים רבים גופא.	That is: their inability to extinguish the love is not only because of the love's root (as above, §3), but also because of "the ultimate depth of the intent" of the many waters themselves.	VERIFIED Internal cross-reference; §3 confirmed. *Internal cross-reference; §3 (ois gimmel) confirmed.*
33	רעה	ראה המשך מים רבים שם.	See Hemshech Mayim Rabbim there.	AS CITED As cited.
34	רעה	ראה תו"א שם ט, א. תו"ח שם נט, סע"ד.	See Torah Ohr there 9a. Torah Chaim there 59d, end.	AS CITED As cited.
35‡	רעה	לקו"ת בלק עג, סע"א. ובלקו"ת שם, שזהו „התירוץ האמיתי" למה ירדה הנשמה לעוה"ז.	Likkutei Torah, Balak 73a end. And in Likkutei Torah there: this is "the true answer" to why the soul descended to this world.	VERIFIED Opened: Likkutei Torah, Balak 73a — "במקום ... אך התירוץ האמיתי הוא שבעלי תשובה עומדין צדיקים גמורים אינם יכולים לעמוד". ‡ *Witness variant: the digital witness adds* ובכ"מ *after* סע"א. *Printed text followed.* chabadlibrary.org
36	רעה	ברכות לד, ב.	Berachos 34b.	VERIFIED Opened: Berachos 34b (R. Abahu). מקום שבעלי תשובה עומדין צדיקים גמורים אינם עומדין. Sefaria

№	PAGE	AS PRINTED	ENGLISH	STATUS · NOTE
37	רעה	רמב"ם הל' תשובה פ"ז ה"ד (וגם בלקו"ת שם מובא הגירסא אינם יכולים).	Rambam, Hilchos Teshuvah 7:4 (and in Likkutei Torah there, too, the reading "they cannot" is cited).	VERIFIED Opened: Rambam, Teshuvah 7:4 — "אין צדיקים גמורין יכולין לעמוד בו"; Likkutei Torah Balak 73a indeed reads "אינם יכולים" (note 35). *Rambam:* אין צדיקים גמורים יכולין לעמוד בו. Sefaria
38	רעה	שלמעלה מבחי' כח (המשך ר"ה תש"ג פי"ג. ועוד).	Which is above the category of koach, capacity (Hemshech Rosh Hashanah 5703 ch. 13; and elsewhere).	AS CITED As cited.
39	רעה	לקו"ת ראה כד, ד. ש"ש סו, ג. ובכ"מ.	Likkutei Torah, Re'eh 24d; Shabbos Shuvah 66c; and elsewhere.	AS CITED Note: in this note ש"ש is Likkutei Torah's Shabbos Shuvah section (folio 66c), not Shir HaShirim; the Likkutei Sichos index lists "Shabbos Shuvah 65a, 66c" under teshuvah. Re'eh 24d as cited.
40	רעה	לקו"ת ר"פ האזינו.	Likkutei Torah, beginning of Haazinu.	VERIFIED Opened: Likkutei Torah, Haazinu (opening) — see note 29. Sefaria
41	רעו	ראה לקו"ת שם עב, רע"א: והתשובה היא להיות .. כמו קודם ירידתה ויתר על כן. ומ"ש והרוח תשוב אל האלקים אשר נתנה – ראה לקמן הערה 47.	See Likkutei Torah there 72a top: "Teshuvah is to be .. as before its descent, and more than that." As for "and the spirit shall return to G-d who gave it" — see below, note 47.	VERIFIED Opened: Likkutei Torah, Haazinu — "והתשובה הוא להיות בבחי' ביטול לגמרי כמו קודם ירידתה ויתר על כן" (verbatim). Sefaria
42	רעו	רות רבה רפ"ב.	Ruth Rabbah, beginning of ch. 2.	VERIFIED Opened: Ruth Rabbah 2:3 — "נפשותיהן של צדיקים שבהם נמלך הקב"ה לבראות את עולמו". The Rebbe also cites Bereishis Rabbah 8:7 for this (Pada BeShalom 5738). Sefaria
43	רעו	ד"ה העושה סוכתו תרצ"ט פ"ב. וראה גם המשך תער"ב (ח"ב) ע' תתק.	D"h HaOseh Sukaso 5699, ch. 2. See also Hemshech 5672 (vol. 2) p. 900.	AS CITED As cited.
44	רעו	או"ת (ב, ג) עה"פ נעשה אדם – הובא גם בהמשך הנ"ל ס"ע תתקב [ומהמשך הענין שם (ראה שם ריש ע' תתקג) משמע שזה שייך גם לענין במי נמלך כו'].	Ohr Torah (2c) on "Let us make man" — cited also in the Hemshech above, end of p. 902 [and from the continuation there (see the top of p. 903) it is implied that this also bears on "with whom did He consult"].	VERIFIED Parable confirmed: Kesser Shem Tov (new ed.) and the Tzemach Tzedek quoting Ohr Torah of the Maggid on "Naaseh Adam" ("אדם שיש לו בן ... נחקקה הצורה של הבן במחשבה של האב"). Folio 2c and Hemshech 5672 pp. 902–3 as cited. *Ohr Torah = the Maggid of Mezritch's collected teachings.*
45	רעו	ב"ר פ"א, ד.	Bereishis Rabbah 1:4.	VERIFIED Opened: Bereishis Rabbah 1:4 — Israel among the things that "arose in thought." ישראל עלו במחשבה. Sefaria
46	רעו	המשך ר"ה תש"ג פ"ג. ובכ"מ.	Hemshech Rosh Hashanah 5703, ch. 3; and elsewhere.	AS CITED Corroborated: the Rebbe cites the same chapter for the same teaching elsewhere, with page — "המשך ר"ה תש"ג פ"ג (סה"מ תש"ג ריש ע' 9)" (Atem Nitzavim 5739). chabad.org

№	PAGE	AS PRINTED	ENGLISH	STATUS · NOTE
47	רעו	ועפ"ז יובן מ"ש „והרוח תשוב אל האלקים אשר נתנה" – אף שע"י התשובה נעשית בעילוי יותר – כי גם העילוי דנשמה שע"י התשובה הוא בבחינת „האלקים אשר נתנה" (שרש הנשמות בעצמותו יתּ). אלא שבתחלה הוא רק בכח, כבפנים. ועצ"ע.	On this basis we understand the verse "and the spirit shall return to G-d who gave it" — even though through teshuvah it attains a greater elevation — because the soul's elevation through teshuvah is also within "G-d who gave it" (the root of souls in His Essence); only at first it is merely in potential, as in the text. This requires further study.	VERIFIED Internal note. *Internal note; resolves the tension between §4 and §5.*
48‡	רעז	ראה בארוכה בהשיחה סעיף ד' ואילך (לקו"ש ח"כ ע' 269).	See at length in the sicha, §4 ff. (Likkutei Sichos vol. 20, p. 269).	AS CITED ‡ The Rebbe's own later citations of this sicha give Likkutei Sichos vol. 20 pp. 283–4 for §4 (Ushavti BeShalom 5738), agreeing with the digital witness. The printing's 269 does not match vol. 20's pagination as cited elsewhere; spot-check. chabad.org
49‡	רעז	ראה בארוכה בהשיחה סעיף ב' ואילך (שם ע' 266). ושם (ס"ג ואילך), שהחידוש שבמוצאי ש"פ נח על מוצאי שבת בראשית הוא – שאז ישנו כבר הענין ד„ויעקב הלך לדרכו" בפועל.	See at length in the sicha, §2 ff. (there, p. 266). And there (§3 ff.): what Motzaei Shabbos Noach adds over Motzaei Shabbos Bereishis is that by then "and Yaakov went on his way" is already in actual effect.	AS CITED ‡ The Likkutei Sichos index places this point ("its meaning on Motzaei Shabbos Noach") at the end of p. 281, agreeing with the digital witness; the printing's 266 does not match. Spot-check.
50	רעז	וע"ד הידוע (תו"א ל, סע"א ואילך. ובכ"מ) בענין העלי' שע"י (כללות) ירידת הנשמה למטה, שהעלי' היא מה שנעשית בבחי' מהלך.	Similar to the well-known explanation (Torah Ohr 30a end ff.; and elsewhere) of the ascent achieved through the soul's (general) descent below: the ascent is that it becomes a "walker."	AS CITED Corroborated: Likkutei Torah 49d cites "ת"א ס"פ וישב" for the walker — the end of Vayeishev in Torah Ohr falls around folio 30. chabadlibrary.org
51‡	רעז	ויצא לב, ב. וראה לקו"ש שם ע' 270-1.	Vayeitzei 32:2. See Likkutei Sichos there, pp. 270–1.	VERIFIED Opened: Sefaria, Genesis 32:2. LS pp. 270–1 agree with the digital witness (sicha of Motzaei Shabbos Bereishis). Sefaria
52	רעז	ויצא כט, א. פירש"י שם. וראה לקו"ש שם ע' 272-3.	Vayeitzei 29:1; Rashi there. See Likkutei Sichos there, pp. 272–3.	VERIFIED Opened: Rashi on Genesis 29:1 — "נשא לבו את ... משנתבשר בשורה טובה רגליו ונעשה קל ללכת". *Rashi: once given good tidings, his heart lifted his feet.* Sefaria
53	רעז	להעיר, שזהו (בחי' בכל מאדך) גם העילוי שנעשה ע"י ה„מים רבים" (תו"א ט, א. ובכ"מ).	Note that this (the level of "with all your might") is also the elevation brought about by the "many waters" (Torah Ohr 9a; and elsewhere).	VERIFIED Opened: Torah Ohr, d"h Im Yiten — "ואדרבה בהם ועי"י דוקא תבא לבחי' האהבה היותר גדולה היינו בחי' בכל מאדך" (digital section begins 9b; printed note cites 9a). chabadlibrary.org
54‡	רעז	ד"ה שמח תשמח תרנ"ז ע' 49 (סה"מ תרנ"ז ע' רכג) ואילך.	D"h Sameach Tesamach 5657, p. 49 (Sefer HaMaamarim 5657, p. 223) ff.	AS CITED Corroborated: the Rebbe cites "סה"מ תרנ"ז ס"ע רכג ואילך" for "simchah poretz geder" (Toras Menachem, 2nd night of Pesach 5719) — confirming the printing's added locator. chabad.org

№	PAGE	AS PRINTED	ENGLISH	STATUS · NOTE
55	רעז	ג' בני נח הם בחי' חג"ת (תו"א ר"פ וישב ואוה"ת נח סג, א), ענין הג' קוין דתורה עבודה וגמ"ח.	The three sons of Noach are chesed, gevurah, tiferes (Torah Ohr, beginning of Vayeishev; Ohr HaTorah, Noach 63a) — the three lines of Torah, avodah, and gemilus chassadim.	AS CITED Corroborated: the Rebbe cites the same two sources for the same mapping in Eleh Toldos Noach 5751. chabad.org
56	רעז	ראה אוה"ת וירא (כרך ד') תשנו, סע"א ואילך.	See Ohr HaTorah, Vayeira (vol. 4) 756a end ff.	AS CITED As cited.

Grounding register

33 of 57 notes were opened and confirmed at source; the rest are reproduced as printed, several with the Rebbe's own corroborating citations. Sources for this edition's editorial claims — the deep dives and woven glosses — were checked the same way.

Editorial claims checked

Claim	Opened	
Tanya chs. 18–19: the hidden love, an inheritance from the Avos	Sefaria, Tanya I 18:2 ("ירושה לנו מאבותינו ... אהבה מסותרת"), 19:9	link
Zechariah 3:7, "walkers among those who stand"	Sefaria, Zechariah 3:7	link
Children, life and sustenance depend on mazal	Sefaria, Moed Katan 28a	link
Rashi: his heart lifted his feet	Sefaria, Rashi on Genesis 29:1	link
Tzur as flint holding fire in potential	Likkutei Torah, Acharei 26c (The Library)	
The soul above "stands"; below it becomes a "walker"	Toras Menachem 5719 (Shabbos Bamidbar) and 5733 (Shabbos Acharei)	link
Torah Ohr: through the waters one reaches "bechol me'odecha"	Torah Ohr, d"h Im Yiten (9b)	link

Witnesses of the maamar

Witness	Use	
Sefer HaMaamarim Melukat (digital)	Second witness for body and notes; collated in full.	link
Maamarim (lahak.org)	Kuntres of Motzaei Shabbos Noach 5738; identical text.	link
Unedited transcript (bilti muga)	Weekly kovetz 5738, "מוצאי ש"פ נח, ג' מרחשון — ד"ה מים רבים". A record of what was said, not the edited maamar; not used for the text.	

Where the other printings are

The Rebbe's later maamarim cite this discourse by section in Toras Menachem – Sefer HaMaamarim, Cheshvan vol. 1, p. רמח, and in Sefer HaMaamarim Melukat vol. 1. The photographed printing (pp. רעג–רעז) is a separate, vocalized edition. Kehot's Chassidic Heritage Series volume *The Unbreakable Soul* includes an English translation of this maamar with its notes.

Method

Reshimu builds runtime governance for AI agents — the Four Gates — so that every output can be traced back to an original human intention. **Atzmut OS** is its audit and escalation layer. This edition applies the same discipline to Torah text.

The Hebrew was transcribed line by line from photographs of the printed page and never reconstructed from memory, then collated word by word against a second, digital witness, and every citation grounded against its source on Sefaria and in the OpenChassidus library; the two witnesses are presented side by side, never merged. Every footnote is reproduced as printed and classified VERIFIED (opened and confirmed) or AS CITED (reproduced from the printed apparatus, not independently opened); nothing unverified is dressed as confirmed. Elucidation is set apart from translation by type: bold is the Hebrew's own words, lighter italic is editorial. Nothing is asserted that is not traceable to the printed source.

Colophon

OpenChassidus · Full Elucidated Edition · ד"ה מים רבים, מוצאי ש"פ נח ה'תשל"ח. Hebrew: printed pages רעג–רעז, vocalized printing (running head ,מים רבים תשל"ח), photographed October 2026. Second witness: Sefer HaMaamarim Melukat, digital text at chabad.org/torah-texts/3140393. Sources grounded on Sefaria and in the OpenChassidus library (October 2026). Translation, elucidation, deep dives, charts and avodah notes are editorial and carry no authority beyond themselves.

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