— MAAMAR · MOTZAEI SHABBOS NOACH 5738 —

מים רבים לא יוכלו לכבות את האהבה

Many waters cannot *extinguish the love.*

THE WATERS

The Rebbeim read Shir HaShirim's "many waters" as the worries of making a living. However loud they get, they cannot reach the love hidden in every Jew.

THE ROOT

The waters are rooted higher than the soul — in Tohu. They fail anyway, because the love is rooted higher still, in the Essence itself.

THE WAY

After Tishrei, "Yaakov went on his way." The descent into the working year is the ascent — and knowing it makes the going joyful.

How to read this edition

The Rebbe's Hebrew runs on the right; the English on the left. **Bold is the translation of the Hebrew itself.** *Lighter italic is explanation woven in where it helps.* Read the bold alone and you have the maamar; read both and you have it taught.

This is the Reshimu Edition: the text without the scholarly apparatus, with short Key Point sidebars, a Shabbos-table Dvar Torah, and a one-page summary. A Full Elucidated Edition with line numbers, footnotes and source notes accompanies it.

The maamar in six moves

WATERS	Many waters are the worries of livelihood; rivers are worry as a current. Neither can extinguish or sweep away the hidden love.
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.
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.
GAIN	The waters exist to enlarge the love. Descent turns the soul from tzaddik to baal teshuvah, who stands higher than its root.
ACTUAL	The souls' root in the Essence is their descended self foreseen. Above: certain but potential. Below: actual.
JOY	After Tishrei Yaakov goes on his way. Knowing descent is ascent brings joy; joy breaks limits and draws blessing in all three needs.

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

IN THE ROOT · כח

Tzaddik

Consulted before creation (במי נמלך). Rooted in the Essence; its success known with certainty — but only in potential.

THE DESCENT · ירידה

Many waters

A body, a livelihood, worries, weekday affairs — "Yaakov went on his way." Not a detour: the terrain of the mission.

BELOW · פועל

Baal teshuvah

Returns to the root from a distance and completes the intent in actuality — higher than the root itself.

PART 1

אות א

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.

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.**

מים רבים לא יוכלו לכבות את האהבה ונהרות לא ישטפוה גו', ואיתא בדרושי רבותינו נשיאינו, שמים רבים הם כל טרדות הפרנסה והמחשבות שבעניני עולם הזה, ועם כל זה לא יוכלו לכבות את האהבה המסותרת שיש בכל נפש מישראל. ונהרות לא

"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*).

ישטפוה, שגם כאשר מחשבות הנ"ל הם מטרידות ביותר, עד שהן משוטטות במרוצה בתמידות בלי הפסק כלל, כמו הנהרות שנובעים תמיד בלי הפסק וניידי ואזלי בשטף גדול, מכל מקום לא ישטפוה להאהבה (ולא יוכלו לכבותה).

KEY POINT

The love is hidden, not absent. The waters act on what a person feels and thinks. The love sits below that level — a fact about the soul, not a mood to be manufactured.

IN SHORT

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 יגיע כפיך כי תאכל גו', וידוע הדיוק בזה, 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) צריך להיות עשיה שבזה תתלבש השפע שלמעלה, וכמו שכתוב 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) צריכים גם ליגיעה, מכל מקום אין צריך להעסיק בעשיה זו כי אם רק את כחות החיצונים שלו, יגיע כפיך [כפים ושארי אברים החיצונים], 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. והגם שמכיון שהשפע מתעלם ומסתתר בלבושי הטבע צריך להשתמש גם בשכלו לצורך העסק, הוא רק מה שמוכרח

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

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),**

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

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.*

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

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.**

KEY POINT

Hands, not head. Blessing needs a vessel of action. Give the world your hands; keep mind and heart for the One you were created to serve.

KEY POINT

The garment rule. Business is the blessing's garment. Cut it to size: a garment sewn far longer than the body trips its wearer. Effort beyond the vessel competes with the blessing.

IN SHORT

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*.

ג) והנה החידוש בזה שמים רבים לא יוכלו לכבות את האהבה, דידוע דשרש המים רבים [שהוא טרדות הפרנסה] הוא בבחינת התהו שקדם לתיקון. דזהו שנקראים מים רבים להיותם „רבים” (גם) מצד שרשם ומקורם. וזהו הרבותא 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.**

לא יוכלו לכבות את האהבה ונהרות לא ישטפוה, דהגם ששרש המים רבים והנהרות הוא בבחינת התהו שקדם לתיקון (שרש נפש האלקית), מכל מקום לא יוכלו לכבות חס ושלום את האהבה שבנפש האלקית. והטעם לזה הוא (כמו שכתוב לפני זה) 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.*

רשפי אש שלהבת י-ה, ששרש הנשמה והאהבה מסותרת שבה הוא בעצמות אור אין סוף שלמעלה גם מבחינת תהו. ששרש האהבה שבנפש האלקית הוא בבחינת שלהבת י-ה

כמו שהיא קשורה וגנוזה בגחלת (רשפי אש), ולמעלה יותר – כמו שהוא בבחינת צור (שלמעלה מהוי'), ששם הוא שרש הנשמה, כמבואר בלקוטי תורה בפירוש הכתוב והרוח תשוב אל האלקים אשר נתנה, שבחינת האלקים (אשר נתנה) הוא בחינת צור הנ"ל.

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.**

KEY POINT

The waters outrank the soul's root. Worldly drives come from Tohu, which stands above Tikkun, the Divine soul's root. That is what makes their failure remarkable.

KEY POINT

The flame in the coal. The love is rooted in the Essence — fire still held in its source, and higher, Tzur above Havayah. The waters cannot climb there.

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 SHORT

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.**

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

סוף סוף אין ביכולתם לכבות את האהבה, לפי שתכלית עומק כוונתם של המים רבים גופא הוא אדרבא בכדי לפעול יתרון בהאהבה]. 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***.**

ידי ירידתה למטה והתלבשותה במים רבים הנ"ל הוא שבאה לענין התשובה. וכידוע,

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***.**

שהנשמות קודם ירידתן לגוף הם בבחינת צדיקים גמורים, והיתרון שנעשה בהם על ידי ירידתן בגוף הוא שנעשים בבחינת בעלי תשובה, אשר במקום שבעלי תשובה עומדין צדיקים גמורים אינם עומדין, ויתירה מזו, שאין יכולין לעמוד בו, שאין זה (אפילו) ביכולת 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."**

עבירות דוקא, כי אם השבת הנפש למקורה ושרשה] שייך דוקא כאשר אינו נמצא במקומו האמיתי (מקורו ושרשו), שאז שייך שישוב לשרשו ומקורו, בחינת והרוח תשוב אל האלקים אשר נתנה. ומכיון שמעלת הבעלי תשובה היא נעלית יותר ממעלת

הצדיקים [ועד שהחילוק שביניהם הוא שלא בערך, שלכן מקום שבעלי תשובה עומדין אין צדיקים גמורים יכולין לעמוד בו, כנ"ל], לכן, על ידי ענין התשובה שמתחדש בהנשמה בירידתה למטה הרי היא מתעלית יותר גם מכפי שהיתה בשרשה, בבחינת האלקים אשר נתנה.

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."*

KEY POINT

Descent is the means. The waters exist to enlarge the love. Only a soul that has been far away can return — and the returner stands where the perfect tzaddik cannot.

IN SHORT

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 —**

ה) והגם ששרש הנשמות הוא בעצמותו יתברך שלמעלה מכל הגילויים, וכדמוכח (גם) ממה שאמרו רז”ל במי נמלך בנשמותיהן של צדיקים, שענין ההמלכה הוא גם על גילויים הכי נעלים (מכיון שהם ברצון ולא בהכרח חס ושלום), הרי מובן שהנשמות שבהן נמלך הן למעלה מכל הגילויים, 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?*

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.*

המגיד בפירוש מאמר רז”ל ישראל עלו במחשבה, שהוא כמשל אדם שיש לו בן, דגם כשהבן עבר מכנגד פניו והלך מאתו, עם כל זה נחקקה הצורה של הבן במחשבה של האב. 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*.

אף קודם שנבראו ישראל היה נחקק צורתם במחשבה, כמו שאמרו רז”ל ישראל עלו 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.*

בעצמותו יתברך ובהם נמלך כו’ – הוא ענין הנשמות כמו שהן בבחינת נברא (וכמו שהן יורדות למטה), ורק ש(גם) צורה זו היא חקוקה במחשבתו יתברך לפי שאצלו יתברך העבר והעתיד אחד. וכידוע 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.**

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

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

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.*

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

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.*

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

[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.]

KEY POINT

The root is the descent, foreseen. G-d engraves the image of souls before they exist. Their place in the Essence is their working self, known in advance.

KEY POINT

Potential is not yet done. Above, success is certain but potential. Below, it becomes actual — and the actual is the ultimate elevation.

IN SHORT

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.

ו) ויש לקשר זה עם ענין ד„ויעקב הלך לדרכו” (שבמוצאי שבת פרשת נח), 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, וכלשון הכתוב ויעקב הלך לדרכו. וידיעה זו [שהירידה (לדרכו בעניני הרשות

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.”**

וכו’) היא צורך עליה] פועלת שההליכה תהיה בשמחה ובטוב לבב [ועל דרך מה שכתוב גבי יעקב וישא יעקב רגליו גו’ משנתבשר בשורה טובה כו’]. וזה פועל שעבודתו תהיה

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*].

בתכלית השלימות ולמעלה ממדידה והגבלה (בחינת בכל מאדך), כי שמחה פורץ כל הגדרים. ועל ידי שעובד עבודתו [בכל הג’ קוין (ג’ בני נח) דתורה עבודה וגמילות

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.**

חסדים] בתכלית השלימות ובשמחה ובטוב לבב, נמשך לו גם ברכת הוי’ בכל המצטרך לו [בג’ הענינים דבני חיי ומזוני] בתכלית השלימות ובשמחה ובטוב לבב, הן ברוחניות והן בגשמיות, וברוחניות ובגשמיות גם יחד.

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.*

KEY POINT

Walkers, not standers. Tishrei stands; the year walks. Going back to work is not a loss of altitude but the beginning of motion.

KEY POINT

Joy breaks the measure. Knowing that descent is ascent makes the going light — and joy carries service past every limit, drawing blessing in all three needs.

IN SHORT

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.

FOR THE SHABBOS TABLE

“And Yaakov went on his way” is not a sigh

Every year on the Motzaei Shabbos after Tishrei, someone announces it: “VeYaakov halach ledarko” — and Yaakov went on his way. The sukkah is down, the holidays are over, and we go back to work. It usually sounds like a sigh.

In 5738, on Motzaei Shabbos Parshas Noach, the Rebbe gave the phrase a very different sound. He began with a verse from Shir HaShirim — “Many waters cannot extinguish the love” — and with the Alter Rebbe’s reading of it: the “many waters” are the worries of making a living. Not sin. Just the bills, the deadlines, the calls that come in the middle of davening.

The Rebbe made two points that are worth bringing to the table. The first is a division of labor. Tehillim says “the labor of your hands” — your hands, not your head and not your heart. Work is necessary; G-d’s blessing needs a vessel. But the business is only a garment for the blessing — and the Tzemach Tzedek says a garment cut far longer than your body doesn’t serve you better; you trip on it. If the work has climbed into the mind and heart, the worry is a sign that we have forgotten who actually makes us rich.

The second point is more surprising. The waters, the Rebbe says, are not weak. Their root is higher than the root of the soul. And yet they cannot put the love out — because the love is rooted higher still, in G-d Himself. More than that: the waters are there to make the love bigger. A soul up above is a tzaddik. A soul that comes down, gets soaked, and comes back is a baal teshuvah — and a baal teshuvah stands where a tzaddik cannot.

So “Yaakov went on his way” is not a sigh. Angels stand in one place; people walk. Going back into the week is how we start to climb. And when we know that, the Rebbe says, we go the way Yaakov went after he heard good news — with light feet. Joy breaks every boundary. Serve with joy in Torah, in davening, in kindness, and the blessing comes back in everything we need: children, life, and parnassah — in body and in soul, and in both together.

AROUND THE TABLE

· Where in your week does work cross from your hands into your mind and heart?

· The Rebbe says the waters are stronger than they look. Why might that be good news?

· What would it change to treat Motzaei Shabbos Noach as a beginning rather than an ending?

The whole maamar on one page

א · MANY WATERS: THE WORRIES OF A LIVELIHOOD

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.

ב · THE LABOR OF YOUR HANDS — NOT OF MIND AND HEART

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.

ג · WHY THE WATERS ARE "MANY": TOHU, AND THE FLAME IN THE COAL

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.

ד · NOT ONLY UNHARMED — ENLARGED: THE BAAL TESHUVAH

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.

ה · "WITH WHOM DID HE CONSULT?" — POTENTIAL AND ACTUAL

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.

ו · "AND YAAKOV WENT ON HIS WAY" — WITH JOY

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.

Colophon

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