מים רבים לא יוכלו לכבות את האהבה

Many Waters Cannot Extinguish the Love

ד״ה מים רבים · Motzaei Shabbos Parshas Noach, 3 MarCheshvan 5738

Maamar of the Lubavitcher Rebbe · said in his room

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Student Edition

RESHIMU

The map of the maamar

Six sections, one question: what do the worries of making a living do to a Jew's love for Hashem, and what are they for?

1 **The waters** §א

2 **The hands** §ב

3 **The root** §ג

4 **The gain, made actual** §ד–ה

5 **Going on your way** §ו

The question (§א–ב)

The pasuk promises that "many waters" cannot put out the love. The waters are the worries of making a living. Why can they not win, and what is a working Jew supposed to do with them?

→

The answer (§ג–ו)

The love is rooted higher than the waters. More than that, the waters are there to make the love bigger: down here the soul becomes a baal teshuvah and does in fact what was only potential above. Knowing this, a Jew goes into the working year with joy.

The hinge moves

1. **The waters are worries.** The reading of the Rebbeim, which the maamar opens with: שמים רבים הם כל טרדות הפרנסה (עמ' רעג). The rivers are worries that run on without a break.
2. **Hands, not head.** יגיע כפיך דוקא אבל לא יגיעת המוח והלב (עמ' רעג). Work needs the hands; the mind and heart belong to serving Hashem.
3. **The surprise.** והנה החידוש בזה (עמ' רעד). The waters come from Tohu, which is higher than Tikkun, the root of the Divine soul. By rank alone they should win.
4. **The love is rooted higher.** רשפיה רשפי אש שלהבת י-ה (עמ' רעד): the love is a flame held inside a coal, rooted in Hashem's Essence, above Tohu, and higher still at Tzur (עמ' רעה).
5. **Not only that, but more.** לא זו בלבד ... אלא יתירה מזו (עמ' רעה). The waters are there to make the love bigger: the soul goes from tzaddik to baal teshuvah.
6. **Certain above, actual below.** הרי זהו בכח, ותכלית העילוי (והכוונה) הוא הפועל (עמ' רעז). Above, the soul's success is known but only potential. Down here it becomes real.
7. **Going on his way, with joy.** ויעקב הלך לדרכו (עמ' רעז). Knowing that the descent is for an ascent makes the going joyful, and joy breaks through every limit.

1 · The waters (§א)

The "many waters" are the worries of making a living, and the "rivers" are worries that never stop. Neither can put out the hidden love for Hashem that every Jew has.

2 · The hands (§ב)

The pasuk says "the labor of your hands," not of your mind and heart. Business is only a garment for Hashem's blessing, and worry shows a person has not yet taken that in.

3 · The root (§ג)

The waters come from Tohu, a level higher than the root of the soul. They still cannot reach the love, because the love is rooted higher still, in Hashem's own Essence.

4 · The gain, made actual (§ה–ד)

The waters are there to make the love bigger. Down here the soul becomes a baal teshuvah, higher than its root, and what was only certain above becomes real below.

5 · Going on your way (§ו)

After Tishrei, “Yaakov went on his way” into ordinary life. Knowing that going down is for going up makes the going joyful, and joy breaks through limits and brings blessing.

> **How to read the pages. Bold** = the words of the maamar, translated. *Lighter italic* = our explanation, woven in. The numbers on the left match the numbers on the Hebrew. ראשי תיבות are spelled out in a box at the start of each section and in the key at the back. The boxes are optional; the text is not.

Words you need

Ten words that carry this maamar. Each is explained again the first time it appears in the text.

אהבה מסותרת — ahavah mesuteres
the hidden love. The love for Hashem that every Jew has by nature, even when it is not felt; the maamar's 'love' that many waters cannot put out.

לבוש הטבע — levush hateva
the garment of nature. Chassidus calls nature a garment: Hashem's blessing comes into the world dressed in ordinary cause and effect, so it looks natural. The garment hides the wearer without changing him.

תהו — Tohu
chaos. The first spiritual order: lights too intense for their vessels, which broke. Stronger than Tikkun, though less stable; the root of the 'many waters'.

תיקון — Tikkun
repair. The rebuilt order after Tohu: smaller lights in larger vessels, working together. Stable but lower than Tohu; the root of the G-dly soul.

נפש האלקית — nefesh Elokis
the Divine soul. The soul in every Jew that is a part of Hashem above. It is the soul that loves Hashem and wants to be close to Him.

עצמות אוא"ס — Atzmus
the Essence of the Infinite Light. Hashem Himself, higher than any light or level that comes from Him. The maamar says the root of the soul, and of its hidden love, is there.

צור — Tzur
Rock. The source and root of all existence, named for flint that holds fire hidden inside; 'G-d who gave it', the root of the soul.

בעל תשובה — baal teshuvah
one who returns. Someone who returns. In chassidus teshuvah is not only about sins. It is the soul returning to its source. Chazal say a baal teshuvah stands where a complete tzaddik cannot stand.

בכח / בפועל — b'koach / b'poel
in potential / in actual fact. B'koach is what can be, or is sure to be, but has not happened yet. B'poel is what has actually happened. The maamar says the real goal is the actual.

מהלך — mehalech
a walker. A soul above "stands": it stays at its level. A soul in a body can "walk": it keeps going from level to level. Becoming a walker is the gain the soul gets by coming down.

Other terms are explained in the text, in a short note in brackets, the first time they come up.

Section א

1 The waters

מים רבים לא

The big idea

Shir HaShirim says many waters cannot put out the love between Hashem and the Jewish people.

The Rebbeim read those waters as something very ordinary: the worries of making a living.

Worry can come as a heavy weight, like a sea, or as a current that never stops, like a river.

Neither one can put out or carry away the love for Hashem hidden in every Jewish soul.

Before you learn

- **The pasuk.** Shir HaShirim 8:7: "Many waters cannot put out the love, and rivers cannot sweep it away." Shir HaShirim is read as a love song between Hashem and the Jewish people.
- **The week.** This maamar was said on Motzaei Shabbos Parshas Noach 5738. Noach is the parsha of the Flood, waters that covered the whole world. The Alter Rebbe's maamar in Torah Ohr at the start of Noach reads "many waters" as the worries of a livelihood.
- **Hidden is not the same as gone.** Something can be covered so you cannot see or feel it, and still be completely there. Keep that difference in mind; the whole section stands on it.

ראשי תיבות new in this section

הנזכר לעיל	the aforementioned	**הנ"ל**	וגומר	and so on (the verse continues)	**גו'**

לשון המאמר	English
(1) מים רבים לא יוכלו לכבות את האהבה ונהרות לא ישטפוה גו[1],	(1) **"Many waters** — *a flood, a sea, more water than anyone can hold back* — **cannot put out the love,** *the love between Hashem and the Jewish people that the whole song is about,* **and rivers cannot sweep it away," and so on.** *The pasuk is Shir HaShirim 8:7, near the end of the song. Love is pictured as a fire, and water is what puts out a fire.*

(2) ואיתא בדרושי רבותינו נשיאינו[2], שמים רבים הם כל טרדות הפרנסה והמחשבות שבעניני עולם הזה,

(2) **And it is brought in the discourses of our Rebbeim, our leaders** (**Rabboseinu Nesieinu** (רבותינו נשיאינו the earlier Chabad Rebbeim)) — *the Alter Rebbe in Torah Ohr at the start of Parshas Noach, the parsha of the Flood; the Mitteler Rebbe in Torah Chaim; and the Rebbe Rashab in a long series of maamarim that opens with this pasuk* — **that the "many waters" are all the worries of livelihood** (**tirdos haparnasah** (טרדות הפרנסה the stress of making a living)) **and the thoughts about the matters of this world.** *Notice what the waters are not. They are not sins and not temptations. They are the ordinary, permitted pressure of earning a living.*

(3) ועם כל זה לא יוכלו לכבות את האהבה המסותרת שיש בכל נפש מישראל.

(3) **And with all that** — *all the pressure, all the noise in the head* — **they cannot put out the hidden love** (**ahavah mesuteres** (אהבה מסותרת the hidden love for Hashem in every Jew)), *a love for Hashem that sits deep in the soul whether or not a person feels it,* **that is in every Jewish soul.** *That is the claim of the whole maamar in one line: however loud the worries get, they do not reach this love.*

(4) ונהרות לא ישטפוה, שגם כאשר מחשבות הנ"ל הם מטרידות ביותר, עד שהן משוטטות במרוצה בתמידות בלי הפסק כלל,

(4) **"And rivers cannot sweep it away"** — *the second half of the pasuk brings a new picture.* **It means that even when those thoughts mentioned above** (*the worries of livelihood from phrase 2*) **are troubling him the most,** — *the Hebrew word for "troubling" comes from the same root as "worries"* — **so much that they race about in a rush, constantly, without any break at all,** *one thought chasing the next from morning to night,*

(5) כמו הנהרות[3] שנובעים תמיד בלי הפסק וניידי ואזלי בשטף גדול[4],

(5) **like the rivers** — *not the sea, whose water, the footnote says, is "gathered and standing," but rivers, which never stand still* — **that flow all the time without a break, "moving and going"** (*an Aramaic phrase the Rebbe takes from Torah Chaim*) **in a great rush.** *A worried mind can feel exactly like that: always moving, never resting.*

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

6 **Even so,** *for all their force,* **they cannot sweep away the love** — *it stays where it is, however strong the current* — **(and they cannot put it out either).** *The words in brackets are the Rebbe's, following Torah Ohr: "cannot put out" applies to the rivers too. The second half of the pasuk does not replace the first; it adds to it.*

Deep dive — Ahavah mesuteres: hidden, not gone

Think of a boy who spends a whole day at work or in school without once thinking about his parents. Nobody would say he stopped loving them that day. The love was not a feeling he was busy having. It was part of who he is, sitting underneath whatever filled his mind.

Chassidus says every Jew has a love like that for Hashem. It is called ahavah mesuteres, the hidden love. It is not something a person builds by effort. It comes with the Jewish soul itself, an inheritance from the Avos, and it is there in every Jew, the busy one and the distracted one too.

Notice the word the maamar uses: hidden. Not weak, not small. Hidden means covered. The worries of a livelihood work on a person's thoughts and feelings, the place where his attention lives. They can fill that place completely, so that he does not feel the love at all. But the love is not in that place. It sits deeper, in the soul itself.

So the claim of the pasuk is exact. The waters can cover the love. They cannot put it out. Why the waters cannot reach it, and why that is a big deal at all, is something the maamar still owes us. It answers in Section 3.

Review

1. Which pasuk opens the maamar, and what two pictures does it use?
2. According to the Rebbeim, what are the "many waters"?
3. What does the maamar say the waters cannot do to the hidden love?
4. How are rivers different from plain "waters," and what kind of worry do rivers stand for?

Talking points

- The waters are not sins, just the ordinary worry of making a living. Is that more comforting or more worrying? Why would the Rebbeim pick something so ordinary?
- If the love is hidden and a person does not feel it, in what sense is it really there?
- A heavy worry that sits on you, or a stream of small worries that never stops: which one is harder to live with?

Take it with you. However busy the head gets with making a living, it cannot put out the love for Hashem hidden in every Jew.

Section ב

2 The hands

ב) וביאור דיוק

The big idea

The pasuk praises "the labor of your hands," not the labor of the mind and heart.

A blessing needs real action to dress itself in, and in a hidden world that sometimes means hard work. But only the outer powers belong in it; the mind and heart are for serving Hashem.

The business is only a garment for the blessing, and a garment that is too big does harm.

The word "worries" is exact: worry shows a person has not taken in that the blessing makes rich. Even so, the worries cannot put out the hidden love.

Before you learn

- **Where we are.** Section 1 said the "many waters" are the worries of livelihood, and that they cannot put out the hidden love. Now the Rebbe looks closely at those two words: why "worries," and why "livelihood"?
- **The pasuk.** Tehillim 128:2: "When you eat the labor of your hands, you are fortunate, and it is good for you." The Rebbe reads one word in it very closely: hands.
- **Garments.** A garment covers the one who wears it, and lets him be seen and act in public, without changing who he is. Chassidus uses this picture often: nature is a garment for Hashem's blessing.
- **Watch the structure.** Phrases 3 to 5 say "although": work is needed. Phrase 6 says "nevertheless": only the hands. The answer to "why worries?" waits until phrases 12 and 13.

ראשי תיבות new in this section

הוי׳	הוי״ה (שם המפורש)	Havayah; the Tetragrammaton

English	לשון המאמר
(1) **And the explanation of the precise wording** (**diyuk** (דיוק why this exact word was chosen)) **"the worries of livelihood":** *why did the Alter Rebbe say exactly this, "worries," and why "livelihood"? Hold the question; the answer comes at the end of the section.* **Here, it is written, "When you eat the labor of your hands," and so on** — *Tehillim 128:2, which goes on: "you are fortunate, and it is good for you."*	(1) ב) וביאור דיוק הלשון „טרדות הפרנסה", הנה כתיב[6] יגיע כפיך כי תאכל גו',

(2) וידוע הדיוק בזה[7], יגיע כפיך דוקא אבל לא יגיעת המוח והלב.

(2) **And the precise reading here is well known** — *the footnote sends us to Likkutei Torah* — **"the labor of your hands" specifically,** *hands and nothing more,* **but not the labor of the mind and heart.** *The pasuk praises hands that work. It says nothing good about a head that frets and a heart that churns.*

(3) והיינו דהגם אשר (מצד זה שהשפע בעולם הזה נמשכת דרך לבוש הטבע[8]) צריך להיות עשיה שבזה תתלבש השפע שלמעלה,

(3) **That is: although** — *and the Rebbe fully grants this side first* — **(since the flow** (**shefa** (שפע blessing flowing down from Hashem)) **in this world comes down through the garment of nature** (**levush hateva** (לבוש הטבע nature as the blessing's clothing))) — *Hashem's blessing does not drop from the sky; it arrives dressed as ordinary cause and effect* — **there has to be some doing, in which the flow from above can dress itself,** *a real action for the blessing to wear.*

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

(4) **as it is written,** *in Devarim 15:18,* **"And Hashem your G-d will bless you in all that you do"** — *the blessing comes, but it comes into something you do* — **(specifically).** *That one word leans on the Sifri, quoted in the footnote: one might think a person may sit idle and wait, so the pasuk says "in all that you do." A blessing needs an action to land in.*

(5) ועד שלפעמים (מצד גודל ההעלם וההסתר[10]) צריכים גם ליגיעה,

(5) **and even to the point that sometimes (because of how great the hiddenness and concealment are** (**he'elem v'hester** (העלם והסתר Hashem hidden behind the world))) — *when Hashem's hand is very well hidden behind the world* — **toil is needed as well,** *not just some doing but hard, tiring work. The footnote notes that "by the sweat of your brow you will eat bread" (Bereishis 3:19) was said only after the sin of the Eitz HaDaas. Hard toil belongs to a hidden world; it was not part of the first plan.*

6 מכל מקום אין צריך להעסיק בעשיה זו כי אם רק את כחות החיצונים שלו, יגיע כפיך [כפים ושארי אברים החיצונים[11]],

6 **Nevertheless** — *here comes the other side of the "although" from phrase 3* — **he does not need to put into this doing anything but his outer powers** (**kochos chitzonim** (כחות החיצונים hands and limbs, the doing parts)), *the parts of him that act on the world:* **"the labor of your hands" [the hands and the other outer limbs].** *The square brackets are the Rebbe's own note, taken from Likkutei Torah.*

7 אבל לא את כחות הפנימיים והנעלים (שבמוח ולב), כי כחות אלו צריכים להיות מוקדשים לשמש את קונו, שזהו תכלית בריאתו[12].

7 **but not his inner and lofty powers** (**kochos pnimiyim** (כחות הפנימיים mind and heart, the deep parts)) **(the ones in the mind and heart)** — *his understanding, his attention, his longing* — **because these powers must be set apart to serve his Maker, which is the purpose of his creation.** *The last words echo the end of Kiddushin: "I was created to serve my Maker." The mind and heart already have a job.*

8 והגם שמכיון שהשפע מתעלם ומסתתר בלבושי הטבע צריך להשתמש גם בשכלו לצורך העסק,

8 **And although,** — *the Rebbe is realistic here* — **since the flow is hidden and concealed inside the garments of nature,** *so that blessing looks like ordinary business,* **he must also use his intellect for the needs of the business,** *because nature has rules, and a business that ignores them does not work,*

9 הוא רק מה שמוכרח להעשיה, אבל לא באופן דיגיעה בהתחכמות ותחבולות.

9 **that is only what the doing truly requires,** *enough thought to do the job well,* **but not in the manner of toil,** *the way a person sweats over something that owns him,* **with clever schemes and tricks.** *What is ruled out is the mind turned into a full-time machine for angles and plans, always calculating, never resting.*

10 ובפרט שברכת הוי' היא תעשיר[13], והעסק אינו אלא לבוש לברכת הוי' (ולא שהעסק הוא מקור פרנסתו חס ושלום),

10 **All the more so, since "the blessing of Hashem, it makes rich"** *(Mishlei 10:22)* — *the money comes from the blessing, not from the effort* — **and the business is nothing but a garment for the blessing of Hashem,** *the clothes the blessing wears when it comes into the world,* **(and not that the business is the source of his livelihood, G-d forbid),** *the mistake of thinking that the store or the job is what feeds him.*

(11) **it is understood** — *the footnote points to the Tzemach Tzedek's Derech Mitzvosecha* — **that it works like clothing:** *a garment has to fit,* **"One who adds more garments gains nothing; on the contrary,** — *Likkutei Torah, in the footnote, says the same about too much thought* — **it spoils things more."** *The Tzemach Tzedek's picture: a garment is cut to fit the body. Sew it far too long and it does not cover you better; it trips you.*

(11) הרי מובן[14], שבדוגמת הלבושים „המרבה בלבושים לא העדיף מאומה, ואדרבה[15] מקלקל יותר"[16].

(12) **And this is the precise wording "the worries of livelihood":** *now comes the answer to the question from phrase 1.* **Even though he is in a low state,** — *low not in what he does, but in what he is aware of* — **in which he has worries of livelihood,** *not just work but worry about it,*

(12) וזהו דיוק הלשון „טרדות הפרנסה", דהגם שהוא במצב נמוך שיש לו טרדות

(13) **[which shows that he is not reflecting as he should,** — *the Rebbe puts this in brackets, almost as an aside, but it is the sharpest line in the section* — **for his own soul's sake,** *not as a lesson for others but for himself,* **that "the blessing of Hashem, it makes rich"],** — *the worry itself is a sign. Someone who truly took in that the blessing, not the business, is the source could carry the work without carrying the worry.*

(13) הפרנסה [שזה מראה אשר אינו מתבונן כדבעי אליביה דנפשיה שברכת הוי' היא תעשיר[17]],

(14) **nevertheless,** *even in that low state,* **even the worries** — *the very thing that shows he has not taken the lesson in* — **cannot put out, G-d forbid, the hidden love** (ahavah mesuteres) **that is in every single Jew.** *Why that is so remarkable, and why the waters cannot reach the love, is the subject of the next section.*

(14) מכל מקום, הנה גם הטרדות לא יוכלו לכבות חס ושלום את האהבה המסותרת שבכל אחד מישראל.

Deep dive — Levush: the business is a garment

In chassidus a garment, a levush, is anything through which something higher shows up in the world without being changed by it. A king in ordinary clothes is still the king. The clothes let him walk in the street.

The maamar applies this to making a living. Hashem's blessing is what makes a person rich; Mishlei says so outright. But the blessing does not appear as a miracle. It dresses itself in nature, and in a person's business: his store, his job, his clients. So the work is needed. A blessing with no garment has nothing to arrive in.

Then comes the turn. A garment is supposed to fit. The Tzemach Tzedek, in Derech Mitzvosecha, gives the picture: a tailor cuts cloth to the size of the body. A coat made three times too long is not three times as warm. You trip on it.

That means the question about work is not "how much effort did I put in?" It is "is my effort the right size for the garment the blessing needs?" Up to that point, effort serves the blessing. Past that point, it stops serving and starts getting in the way. Likkutei Torah, cited in the footnotes, says that too much thought can actually work against a person.

Deep dive — Outer powers and inner powers

A person has two kinds of powers. The outer powers are the ones that act on the world: hands, feet, the practical skill of getting things done. The inner powers are the deeper ones: understanding, attention, feeling, longing. In the maamar's language, these are "the mind and heart."

The maamar divides them exactly. The outer powers can be given to business. That is "the labor of your hands." The inner powers are already taken. They are set apart to serve Hashem, because, as the end of Kiddushin says, "I was created to serve my Maker."

The Rebbe is not naive about this. Business takes thinking, and he allows the intellect in, as far as the job truly needs it. What he rules out is something else: the mind as a full-time schemer, always working the angles, and the heart as a full-time worrier, always anxious about money.

Here is the test that follows (our framing). When work shows up in the middle of davening or learning, it has climbed from the hands into the mind and heart. The work itself may stay. The worry is the part that does not belong there.

Review

1. Which pasuk does the Rebbe bring, and which word in it does he read precisely?
2. Why does there have to be some real "doing" for a person to earn a living? Which pasuk shows this?
3. Which powers may a person use in business, and which must be kept for serving Hashem? Why?
4. What does the "garment" picture teach about how much effort a business needs?
5. According to the end of the section, what does having "worries" show about a person?

Talking points

- The Rebbe says worry about money shows a person has not really taken in that the blessing makes rich. Is that fair to someone who is truly struggling? How might the Rebbe answer?
- Where is the line between using your head for business, which the Rebbe allows, and "schemes and tricks," which he does not?
- Can a person work very hard with his hands and still keep his mind and heart free? What would that look like in a real day?

Take it with you. The work belongs to the hands; the mind and heart belong to Hashem, and the business is only a garment for His blessing.

Section ג

3 The root

ג) והנה החידוש

The big idea

The worries of making a living are not small. Their root is in Tohu, a spiritual level higher than Tikkun, where the G-dly soul comes from.

So by rank alone, the waters should win.

They lose because the love's root is higher still: in Hashem's very Essence, the flame held inside the coal, the level called Tzur.

The love is anchored at a height the waters cannot reach.

Before you learn

- **The pasuk.** Shir HaShirim 8:6–7: "Its coals are coals of fire, a flame of G-d. Many waters cannot put out the love, and rivers cannot sweep it away." This section uses both halves.
- **From Section 2.** The "many waters" are the worries of earning a living. Business belongs to the hands, not to the mind and heart. Now the question is how strong those worries really are.
- **Two words.** Tohu and Tikkun. Tohu is the first spiritual order: huge lights in vessels too small to hold them. Tikkun is the calm order rebuilt after it. Keep track of which one is higher.
- **The question to carry.** If the waters are only worries, why does the pasuk bother to promise that they cannot put out the love?

ראשי תיבות new in this section

מהוי׳	מהוי״ה (שם הוי״ה)	than the Name Havayah

English	לשון המאמר
(1) **Now, the chiddush** — *the real news* — **in this,** *in the pasuk's promise* **that "many waters cannot put out the love":** *the love is the* **ahavah mesuteres** *every Jew carries, and the waters are the worries of making a living (Section 2). Put that way, it sounds obvious that worries lose. The Rebbe is about to show it is not obvious at all,*	(1) ג) והנה החידוש בזה שמים רבים לא יוכלו לכבות את האהבה,

(2) דידוע דשרש המים רבים [שהוא טרדות הפרנסה] הוא בבחינת התהו שקדם לתיקון[18].

(2) **for it is known that the root of the "many waters"** — *where they come from, spiritually* — **[which are the worries of making a living]** *is not low at all. It* **is on the level of Tohu** (תהו the first, too-intense spiritual world, which shattered)**, which came before Tikkun** (תיקון the calm, rebuilt world that came after Tohu)**.** *Tohu is the first spiritual order, full of huge lights that no vessel could hold; Tikkun is the calm order rebuilt after it. The deep dive below opens both.*

(3) דזהו שנקראים מים רבים להיותם „רבים" (גם) מצד שרשם

(3) **This is why they are called "many waters":** *the name is exact,* **because they are "many"** — *not only many in number, like the hundred small worries of a busy day, but many* **(also) because of their root and source.** *The maamar's note explains: in Tohu the lights were many, more than any vessel could hold. The waters carry that "too much" down with them.*

(4) ומקורם[19]. וזהו הרבותא[20] בזה שמים רבים לא יוכלו לכבות את האהבה ונהרות לא ישטפוה,

(4) **And this is the wonder** — *the maamar's note calls it "a great chiddush"* — **in "many waters cannot put out the love,** *and then the pasuk goes on,* **and rivers cannot sweep it away":** *two dangers, one after the other. Waters try to put a fire out. Rivers try to carry it off. Now we hear how strong both of them are.*

(5) דהגם ששרש המים רבים והנהרות[21] הוא בבחינת התהו שקדם לתיקון (שרש נפש האלקית),

(5) **For although the root of the many waters and the rivers** — *the note says they are two different levels inside Tohu* — **is on the level of Tohu, which came before Tikkun,** *and Tikkun is* **(the root of the nefesh ha'Elokis** (נפש האלקית the G-dly soul inside every Jew)**),** *the G-dly soul, here is the surprise. By rank, the waters come from higher up than the soul itself. On paper they should win.*

(6) מכל מקום לא יוכלו לכבות חס ושלום את האהבה שבנפש האלקית[22].

(6) **Even so,** *against everything rank would predict,* **they cannot put out, chas v'shalom,** *Heaven forbid,* **the love in the G-dly soul.** *Why not? If the waters outrank the soul's root, what protects its love? The next line gives the reason.*

(7) והטעם לזה הוא (כמו שכתוב לפני זה[23] רשפיה רשפי אש שלהבת י-ה[24],

(7) **And the reason for this is** *found in a pasuk* **(as it is written just before)** *it — Shir HaShirim 8:6, the verse right before "many waters" —* **"Its coals are coals of fire, shalheves Kah** (שלהבת י-ה G-d's flame, still held in its coal)**":** *a flame of G-d Himself. The Midrash on this pasuk says this fire is like the fire above, which water cannot put out. Now the Rebbe explains what the coals mean.*

(8) ששרש הנשמה והאהבה מסותרת שבה הוא בעצמות אור אין סוף שלמעלה גם מבחינת תהו.

(8) **That is, the root of the neshamah,** *the soul,* **and of the hidden love inside it, is in the very Essence of the Infinite Light** — **Atzmus** (עצמות אוא"ס Hashem's very Self, above every level), *Hashem as He is in Himself, not just a light that shines out from Him —* **which is higher even than the level of Tohu.** *So the ladder now reads: Tohu is above Tikkun, and Atzmus is above Tohu. The waters reach as high as Tohu and no higher.*

(9) ששרש האהבה שבנפש האלקית הוא בבחינת שלהבת י-ה כמו שהיא קשורה וגנוזה בגחלת (רשפי אש[25]),

(9) **For the root of the love in the G-dly soul is on the level of the flame of Kah** *— not the flame as it leaps up and shows itself, but* **as it is bound up and hidden in the coal** *— fire still inside its source, before it has any shape —* **("coals of fire").** *Ibn Ezra and the Targum both read the pasuk's word as "coals." A flame in the open can be blown out; fire held inside the coal is a different matter (our reading).*

(10) ולמעלה יותר[26] – כמו שהוא בבחינת צור[27] (שלמעלה מהוי'[28]), ששם הוא שרש הנשמה,

(10) **And higher still** *— the maamar climbs one more rung —* **as it is on the level of Tzur** (צור the Rock: a level above Havayah) *— "Rock" —* **(which is higher than Havayah** (הוי' G-d's Name as Creator of everything)**),** *the Name of Hashem as the One who brings everything into being, with Tzur naming something above even that —* **for there is the root of the neshamah.** *Notice the wording: this is not a level the soul climbs to. It is where the soul comes from.*

(11) כמבואר בלקוטי תורה[29] בפירוש הכתוב[30] והרוח תשוב אל האלקים אשר נתנה, שבחינת האלקים (אשר נתנה) הוא בחינת צור הנ"ל.

(11) **As explained in Likkutei Torah (לק"ת the Alter Rebbe's maamarim), in its explanation of the pasuk** — *Koheles* 12:7 — **"and the spirit returns to G-d who gave it":** *at the end of a life, the soul goes back to the One who gave it,* **that is, the level of "G-d (who gave it)" is the level of Tzur mentioned above.** *The Giver of the soul is Tzur. So the soul's home, the place it came from and goes back to, stands higher than anything the waters can reach.*

Deep dive — Tohu and Tikkun: why the waters are strong

You know what it is to feel something that is too much: a joy so big you cannot sit still, an anger so strong you cannot think. The feeling is real and powerful, but it does not fit inside you. Chassidus describes two orders of spiritual reality built on exactly this difference.

Tohu came first. Its lights were enormous, and each one insisted on itself alone. The vessels meant to hold them were too small, so they shattered. This is called **sheviras hakeilim** (שבירת הכלים when Tohu's too-small containers shattered), the breaking of the vessels. Tikkun is the order rebuilt afterward. Its lights are smaller, its vessels are larger, and the lights work together. Tikkun is stable. Tohu is stronger.

The G-dly soul comes from Tikkun. The waters, says the maamar, come from Tohu; it cites Torah Ohr for this. That is why the pull of making a living can feel so much bigger than it should. It carries a trace of Tohu's "too much" (our reading). In Tohu the lights were many, so the waters are "many."

That is the force of the chiddush. The waters are not a weak distraction. By rank, they come from higher up than the soul's own root, and the pasuk still promises they will lose.

Deep dive — The flame in the coal, and the Rock

Picture a coal in a fire. Sometimes a flame leaps up from it. That flame is fire out in the open, with a shape and a size, and it can be blown out. But the coal itself is still glowing. The fire inside it has no shape yet. It is fire held in its source.

The pasuk calls the love "coals of fire, a flame of Kah." The maamar places the love's root at that second level: the flame as it is still bound up and hidden in the coal. Then it goes higher, to Tzur, "Rock," which is above even the Name Havayah.

Likkutei Torah (Acharei 26c) explains the name. Tzur is the source and root of everything that comes into being. It is called Rock after flint, a stone that holds fire in a hidden way until it is struck. It is the same picture as the coal: fire held, not yet shown.

The maamar then cites Likkutei Torah (beginning of Haazinu) to read "G-d who gave it" in Koheles as this level. So the soul does not only visit Tzur. That is where it comes from. Tohu and Tikkun are levels of light that come out from Hashem; Tzur stands above that whole order (our reading). The waters, strong as they are, cannot climb there.

Review

1. What are the "many waters," and where does the maamar say their root is?
2. Why are the waters called "many"? Give the reason that comes from their root.
3. The root of the waters is higher than the root of the G-dly soul. What reason does the maamar give that they still cannot put out the love?
4. What is the difference between a flame and the fire hidden in a coal, and which one describes the love's root? What level is higher still?

Talking points

- The maamar admits that the pressure of making a living comes from a very high place. Does knowing that make the pressure easier to live with, or harder?
- A love that is hidden in the coal cannot be put out, but it also cannot be seen. Is a hidden love worth as much as one that shows?
- The waters outrank the soul's root and still lose. Is it fair to call that a fight at all?

Take it with you. My worries come from a high place, but my love for Hashem comes from a higher one.

Section ד

4 The gain, made actual

ד) והנה לא

The big idea

The waters do more than fail. They make the love bigger, and that is the reason they are there.

Above, every soul is a complete tzaddik. Down here, in a body and a busy life, it can become a baal teshuvah.

Teshuvah here means going home to your source, and you can only come home from far away.

A baal teshuvah stands where a complete tzaddik cannot, so the soul comes out of its descent higher than it was in its root.

Before you learn

- **From Section 3.** The waters come from Tohu, and they still cannot put out the love, because the love is rooted higher, in Tzur, "G-d who gave it." That is one reason the waters fail. Watch for a second one.
- **The Gemara.** Berachos 34b: "In the place where baalei teshuvah stand, complete tzaddikim do not stand." The Rambam (Hilchos Teshuvah 7:4) says it more strongly: they cannot stand there.
- **The pasuk again.** Koheles 12:7: "And the spirit returns to G-d who gave it." In Section 3 it told us where the soul comes from. Here it tells us what teshuvah is.
- **The question to carry.** Why would Hashem send a perfect soul down into a body, and into a world full of worries?

ראשי תיבות new in this section

כנ״ל	כנזכר לעיל	as mentioned above

English | לשון המאמר

1 **Now, not only** *is this true,* **that the many waters mentioned above** — *the worries of a living, rooted in Tohu (Section 3)* — **do not have the power to put out, chas v'shalom, the love of the neshamah,** *which we just saw is safe because of where it is rooted,*

1 ד) והנה לא זו בלבד שאין ביכולת המים רבים הנ״ל לכבות חס ושלום את האהבה של הנשמה,

(2) **but more than that:** *the Rebbe now goes a full step further,* **through them,** *through the very waters,* **an advantage comes about in the love.** *The love does not just survive the worries. It grows because of them. How that works comes in the next lines.*

(2) אלא יתירה מזו, שעל ידם נעשה יתרון בהאהבה.

(3) **That is: through the neshamah's coming down below, into this world,** *into a body,* **and its being dressed in the many waters mentioned above** — *living inside the pressures of a working life, the way a person lives inside his clothes* — **it reaches a higher level than the level it had before it came down.** *The soul does not come back the same. It comes back higher.*

(3) והוא שעל ידי ירידת הנשמה למטה בעולם הזה והתלבשותה במים רבים הנ"ל היא מגיעה למדריגה נעלית יותר ממדריגתה קודם ירידתה למטה[31].

(4) **[And this is the whole purpose of the many waters mentioned above.** *They were not put there to block the soul; they were put there for this.* **And so, in the end, they do not have the power to put out the love,** *and here is a new reason:* **because the deepest purpose of the many waters themselves is, on the contrary, to bring about an advantage in the love.]** *The maamar's note spells it out. Now there are two reasons the waters fail. The first was the love's root (Section 3). The second is the waters' own purpose.*

(4) [וזהו תכלית הכוונה של מים רבים הנ"ל. ולכן סוף סוף אין ביכולתם לכבות את האהבה, לפי[32] שתכלית עומק כוונתם של המים רבים גופא הוא אדרבא בכדי לפעול יתרון בהאהבה[33].

(5) **And in the service of Hashem** — *in how a person actually lives his day* — **the gain that comes to the neshamah through its coming down below and being dressed in the many waters mentioned above** *has a plain name. It* **is that it comes to teshuvah.** *What sounded like a secret of the higher worlds turns out to be something every Jew knows.*

(5) ובעבודה העילוי שנעשה בהנשמה על ידי ירידתה למטה והתלבשותה במים רבים הנ"ל הוא שבאה לענין התשובה[34].

(6) **As is known,** — *the note points to* Likkutei Torah — **before the souls come down into a body,** *while they are still above,* **they are on the level of complete tzaddikim,** *tzaddikim gemurim. Up there is no body and no yetzer hara, so there is nothing to fail at.*

(6) וכידוע[35], שהנשמות קודם ירידתן לגוף הם בבחינת צדיקים גמורים,

(7) **And the advantage made in them through their coming down into a body is that they become baalei teshuvah,** *people who return to Hashem,* **about whom** *the Gemara teaches (Berachos 34b):* **"In the place where baalei teshuvah stand, complete tzaddikim do not stand."** *Even the greatest tzaddik is not standing in that spot.*

(7) והיתרון שנעשה בהם על ידי ירידתן בגוף הוא שנעשים בבחינת בעלי תשובה, אשר במקום שבעלי תשובה עומדין צדיקים גמורים אינם עומדין[36],

(8) **And more than that:** *the Rambam's wording (Hilchos Teshuvah 7:4) is stronger —* **they cannot stand there,** *not just "do not" —* **it is not (even) within their capacity.** *The maamar's note adds that this place is above the whole idea of capacity. No amount of a tzaddik's effort reaches it, because effort is not what gets a person there (our reading).*

(8) ויתירה מזו, שאין יכולין לעמוד בו[37], שאין זה (אפילו) ביכולת[38] שלהם.

(9) **And this is the reason the neshamah came down below,** *— Likkutei Torah, in the note, calls this "the true answer" to why a soul is sent into this world —* **for teshuvah [even though it is not only about sins, but is the return of the soul to its source and root]** *means going home, not only fixing a mistake, and it* **applies only when a person is not in his true place (his source and root).** *You cannot come home from a place you never left.*

(9) וזהו הטעם שירדה הנשמה למטה, כי ענין התשובה [הגם שאינה על עבירות דוקא, כי אם השבת הנפש למקורה ושרשה[39]] שייך דוקא כאשר אינו נמצא במקומו האמיתי (מקורו ושרשו),

(10) **For only then** *— when he is away —* **can he return to his root and source,** *which is what the pasuk from Section 3 describes:* **the level of "and the spirit returns to G-d who gave it."** *Above, the soul is already with its Giver; there is nowhere to come back from. Down here, inside a body and a busy life, it is far away, and that distance is what makes a return possible.*

(10) שאז שייך שישוב לשרשו ומקורו, בחינת והרוח תשוב אל האלקים אשר נתנה[40].

(11) **And since the rank of baalei teshuvah is higher than the rank of tzaddikim** *— and not by a little —* **[so much so that the difference between them is beyond comparison,** *not more and less of the same thing but two different kinds of thing,* **which is why in the place where baalei teshuvah stand, complete tzaddikim cannot stand, as above],** *in the Gemara and the Rambam just quoted,*

(11) 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],

(12) **therefore, through the teshuvah that is newly born in the neshamah as it comes down below,** *something it never had above,* **it rises higher even than it was in its root,** *higher than* **the level of "G-d who gave it,"** *which Section 3 called Tzur. The note quotes Likkutei Torah: teshuvah brings the soul to what it was before it came down, "and more than that." How anything can rise above a root in Hashem Himself is a real question. Section 5 takes it up.*

(12) לכן, על ידי ענין התשובה שמתחדש בהנשמה בירידתה למטה הרי היא מתעלית יותר גם מכפי שהיתה בשרשה, בבחינת האלקים אשר נתנה[41].

Deep dive — Teshuvah means going home

Most people hear "teshuvah" and think of fixing a sin. The maamar uses the word in its widest sense: the return of the soul to its source and root, whether or not there were sins. Teshuvah is a homecoming.

That changes the question of why a soul comes down. Above, the soul is already at home with its Giver. It cannot return, because it never left. To return, it has to be away. So the descent into a body, and into the waters of a working life, is not an accident and not a punishment. It is what makes a return possible.

Think of two brothers. One has always lived in his parents' house. The other went far away and came back. Both are home. But the one who came back carries the whole road with him, and his being home means something it could not mean for his brother. The distance becomes part of the bond (our reading). The pasuk's own word is "returns": the spirit returns to G-d who gave it.

Deep dive — Why a baal teshuvah stands where a tzaddik cannot

The Gemara (Berachos 34b) teaches: "In the place where baalei teshuvah stand, complete tzaddikim do not stand." The Rambam (Hilchos Teshuvah 7:4) words it more strongly: they cannot stand there. Likkutei Torah (Balak 73a) brings the same strong reading and calls it "the true answer" to why the soul came down.

Why should someone who was far and came back stand higher than someone who never left? A complete tzaddik serves Hashem with everything he has: his understanding, his love, his strength. That is a great deal. But it is still his strength, and strength has a measure.

A baal teshuvah has felt how far away he was. That feeling wakes up something deeper than any of his strengths, a pull from the very core of the soul that does not work by measure. The further away he was, the harder it pulls (our reading).

That is why the maamar says it is not even within the tzaddik's capacity. The place is not reached by capacity at all. It is reached by coming back from a distance, and a soul that was never distant has nothing to come back from. So the difference is not a little more and a little less. It is beyond comparison.

Review

1. Besides failing to put out the love, what does the maamar say the waters do to it?
2. According to the note, what are the two reasons the waters cannot put out the love?
3. What level are souls on before they come down, and what can they become afterward?
4. How does the maamar define teshuvah, and why does that definition make the descent necessary?

Talking points

- If a baal teshuvah stands higher than a complete tzaddik, does that make falling a good thing? Use the maamar's wider meaning of teshuvah in your answer.
- The maamar says the worries of a living exist to make your love bigger. Is that a comfort, or a demand?
- A soul above never sins and never could. Is a goodness that cannot fail worth more or less than one that could?

Take it with you. I came down here to be far away, so that I could come back higher.

Section ה

4 The gain, made actual

ה) והגם ששרש

The big idea

Section 4 said the soul rises through teshuvah higher than it was in its root. But its root is in Hashem's very Essence. What can be higher than that?

The Maggid's parable: a father carries the image of a son who has gone away. Hashem carries the image of souls before they even exist, because for Him past and future are one.

So the soul's root in the Essence is the soul as it will be down here, working and returning, seen ahead of time.

Up there its success is certain, but only in potential. Down here it becomes actual, and the actual is the goal.

Before you learn

- **The question carried in.** Section 4: above, the soul is a perfect tzaddik. Through its descent into a body and the "many waters" it becomes a baal teshuvah and rises higher than it was in its root.
- **Two Midrashim.** "With whom did He consult? With the souls of the tzaddikim" (Ruth Rabbah 2) and "Israel arose in thought" (Bereishis Rabbah 1:4). Both put the Jewish souls before creation.
- **The Maggid.** Rabbi DovBer of Mezritch, the Baal Shem Tov's successor and the Alter Rebbe's teacher. This section uses his parable of a father and his son.
- **Two words.** B'koach, "in potential": it is going to be. B'poel, "in actual": it is. Keep them apart; the section turns on the difference.

ראשי תיבות new in this section

רז"ל	רבותינו זכרונם לברכה	our Sages, of blessed memory	**כו'**	וכולי	etc.; and so on

1 **Now, although the root of the souls is in His very Essence** (**Atzmus**) — *Hashem's own Self, not a light or a level that comes from Him* — **which is above all revelations** (**giluyim** (גילויים the ways Hashem shows Himself)), *above every way Hashem shows Himself*, **as is evident (also) from what our Sages said** *in the Midrash*, **"With whom did He consult? With the souls of the tzaddikim"** (**bemi nimlach** (במי נמלך Hashem asked the souls before creation)): *before He created the world, Hashem is described as taking counsel with the souls,*

1 ה) והגם ששרש הנשמות הוא בעצמותו יתברך שלמעלה מכל הגילויים, וכדמוכח (גם) ממה שאמרו רז"ל[42] במי נמלך בנשמותיהן של

2 **for the consulting** *the Midrash speaks of* **applies even to the very highest revelations** — *even they wait, so to speak, on that conversation* — **(since they come by will and not by compulsion, G-d forbid)**: *nothing forces Hashem to reveal Himself, and whatever He chooses is something one can consult about.* **So it is understood that the souls with whom He consulted are above all revelations,** *because they stand at the place where every revelation is decided,*

2 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[43],

3 **nevertheless it can be said that through teshuvah** — *which Section 4 described as the soul's return to its source* — **(in their descent below)**, *here in a body and a busy world,* **an ascent comes about in them even relative to the level they had in their root.** *That is the hard question of this section (our framing): what could be higher than a root in Hashem's very Essence? The answer is built in steps.*

3 מכל מקום שייך לומר שעל ידי התשובה (בירידתן למטה) נעשית בהן עליה גם לגבי הדרגא שהיה בשרשן. ויובן

4 **This will be understood from what the Maggid wrote** (**the Maggid** (הרב המגיד the Baal Shem Tov's successor)) — *the first step, not yet the answer* — **in explaining the saying of our Sages** *in the Midrash*, **"Israel arose in thought"** (**Yisrael alu bemachshavah** (ישראל עלו במחשבה the Jews were in Hashem's mind first)): *before the world was made, the Jewish people were already in Hashem's "mind".*

4 זה על פי מה שכתב הרב המגיד[44] בפירוש מאמר רז"ל[45] ישראל עלו במחשבה, שהוא

(5) כמשל אדם שיש לו בן, דגם כשהבן עבר מכנגד פניו והלך מאתו, עם כל זה נחקקה הצורה של הבן במחשבה של האב.

(5) **It is like a parable of a man who has a son** — *a picture from ordinary life* —**: even when the son has passed from before his face and gone away from him,** *out of sight, maybe far away,* **nevertheless the image of the son is engraved in the father's thought.** *Engraved, not just remembered: the son's face is cut into the father's mind and stays there. The son is not in the room, and he is fully present to his father.*

(6) אלא שבבני אדם שייך זה דוקא במי שיש לו בן כו'.

(6) **Except that among people** — *here the parable reaches its limit* — **this applies only to someone who** *already* **has a son, etc.** *A father can carry the face of a son who exists. He cannot carry the face of a son who has not been born, because there is nothing yet to picture.*

(7) אבל אצל השם יתברך שייך זה לומר אף קודם שנבראו ישראל היה נחקק צורתם במחשבה, כמו שאמרו רז"ל[45] ישראל עלו במחשבה, כי אצלו יתברך העבר והעתיד אחד.

(7) **But with Hashem, may He be blessed, this can be said even before Israel was created: their image was engraved in** *His* **thought,** *the way the son is engraved in his father's,* **as our Sages said, "Israel arose in thought"** — *the same Midrash, now read through the parable* — **because with Him, may He be blessed, the past and the future are one.** *Time is something Hashem creates, not something He lives inside, so a Jew who will exist later is as present to Him as a son who just left the room.*

(8) ומובן מזה, דזה מה שהנשמות מושרשות בעצמותו יתברך ובהם נמלך כו' – הוא ענין הנשמות כמו שהן בבחינת נברא (וכמו שהן יורדות למטה),

(8) **It follows from this that** *the souls'* **being rooted in His Essence, and "with them He consulted," etc.** — *the lofty root this section opened with* — **is the souls as they are as created beings** (**bechinas nivra** (בבחינת נברא the soul as a created thing)) **(and as they descend below)**: *the very soul that will live in a body and deal with the world. So the root is not a different, earlier soul.*

(9) ורק ש(גם) צורה זו היא חקוקה במחשבתו יתברך לפי שאצלו יתברך העבר והעתיד אחד.

(9) **Only that (even) this image,** *the created soul that comes down,* **is engraved in His thought,** *just like the son in the parable,* **since with Him, may He be blessed, the past and the future are one.** *What we call "later" is, for Hashem, already there.*

(10) וכידוע[46] בפירוש במי נמלך כו', שזהו מה שעלה לפניו יתברך התענוג שיתענג כביכול בעבודת הנשמות למטה.

(10) **And as is known** *from the explanation* **of "With whom did He consult," etc.: this is what arose before Him, may He be blessed — the delight** (**taanug** (תענוג deep pleasure, the root of wanting)) **He would take, as it were** (**kivyachol** (כביכול so to speak)) — *delight can only be said about Hashem by comparison* — **in the service of the souls below.** *What Hashem "consulted" about was not the souls in heaven; it was their avodah in this world.*

(11) ועל פי זה יובן ענין העליה שנעשה בהנשמות על ידי ירידתן למטה, הגם שגם לפני ירידתן הן מושרשות בעצמותו יתברך,

(11) **On this basis we can understand** — *at last* — **the ascent that comes about in the souls through their descent below** — *the question we have been holding since the start of the section* — **even though before their descent, too, they are rooted in His very Essence,** *so it seems there is nowhere higher for them to go,*

(12) כי זה מה שהן מושרשות בעצמותו יתברך (ובהם נמלך כו') הוא מצד ידיעתו יתברך שתהיה אחר כך ירידתן למטה כו' וישלימו הכוונה[47].

(12) **because their being rooted in His Essence ("and with them He consulted," etc.)** — *that high root itself* — **comes from His knowing, may He be blessed,** *ahead of time,* **that afterward they will descend below, etc.,** *into bodies and the many waters,* **and complete the intent** (**hashlamas hakavanah** (וישלימו הכוונה finishing the job Hashem intended)), *the purpose for which Hashem made the world. The soul's place in the Essence comes from what it will do down here. But if Hashem already knows it will succeed, what does the doing add? That is the next step.*

(13) והגם שגם בתחלה יודעים בודאות גמורה שישלימו הכוונה, הרי זהו בכח, ותכלית העילוי (והכוונה) הוא[48] הפועל.

(13) **And although even at the beginning it is known with complete certainty that they will complete the intent,** *with no doubt at all,* **that is** *only* **in potential** (**b'koach / b'poel** (בכח · בפועל will happen versus has happened)) — *a sure thing that has not happened yet* — **and the ultimate elevation (and the intent) is the actual,** *the thing done. A certain future is still not a fact; the descent is what turns it into one.*

14 **[And this is also the precision of the wording, "With whom did He consult? With the souls of the tzaddikim"** — *why tzaddikim, and not baalei teshuvah?* — **for while they are in the state of being consulted** — *before creation* — **[when their elevation is in potential, since it is known that they will complete the intent], they are on the level of tzaddikim,** *perfect, but nothing tested and nothing won yet,*

14 [וזהו גם דיוק הלשון במי נמלך בנשמותיהן של צדיקים, שבהיותן בבחינת ההמלכה [שאז העילוי שלהן הוא בכח, שיודעים שישלימו הכוונה] הן בבחינת צדיקים,

15 **and after their descent below** — *into a body and the many waters* — **[when they complete the intent in actuality]**, *not only in Hashem's knowledge*, **they become baalei teshuvah].** *This ties back to Section 4: the baal teshuvah stands where a perfect tzaddik cannot, and now we see why. It is the same soul, with the plan carried out.*

15 ולאחרי ירידתן למטה [שאז הם משלימים את הכוונה בפועל] נעשים בבחינת בעלי תשובה].

Deep dive — Yisrael alu bemachshavah: when past and future are one

Think of a father whose son has moved to another city. The son is not in the house, but his face is in the father's mind all day. The Maggid calls this engraved: not a memory you have to call up, but something cut into the mind that is always there. Still, there is a limit. No father can picture a child who has not been born. You need a son before you can carry his image.

Hashem has no such limit. The Sages say "Israel arose in thought" before the world was created, and the Maggid explains how that can be: for Hashem, the past and the future are one. Time is part of creation. Hashem made it, so He is not inside it waiting for things to happen. A Jew who will live thousands of years from now is as present to Him as a son who just walked out the door.

Now the Rebbe draws the conclusion that carries this whole section. If what Hashem "sees" is the soul across all of time, then the soul in His thought is not an earlier, cleaner version that later fell into a body. It is the real soul: the one with a body, a job and worries, that will struggle and come back. The root is the descent, seen in advance (our phrasing of the maamar's principle).

Deep dive — B'koach and b'poel: why a sure thing is not yet the thing

A whole tree is inside its seed. If you know seeds, you can say with certainty that this acorn, planted, will become an oak (our example). Still, an acorn in your hand gives no shade on a hot day. Chassidus calls the seed's state b'koach, "in potential," and the tree b'poel, "in actual." Potential can be complete and certain. It is still not the thing.

The maamar applies this to the souls. In Hashem's thought it is known "with complete certainty" that they will finish the job. Nothing is in doubt. And yet the Rebbe says the ultimate elevation, and the intent itself, is the actual. Hashem did not want only a plan. He wanted a world where the plan is done.

That turns around an instinct most of us have: that the source is always the higher place and everything after it is a copy. Here the source holds the knowledge, and this world holds the fulfilment. That is why the same souls are called tzaddikim when they are "consulted," perfect in potential, and baalei teshuvah after the descent, when they have actually done it. The ascent is not something foreign added to the root. It is what the root always held, now made real.

Review

1. What does the Midrash "With whom did He consult?" prove about where the souls are rooted, and how does it prove it?
2. In the Maggid's parable, what can a human father do, and what can he not do?
3. Why can Hashem carry the image of Israel before they were created?
4. If the souls' success is known with complete certainty in advance, what does their descent add? How does this explain the word "tzaddikim" in the Midrash?

Talking points

- If Hashem already knows you will succeed, does your effort still matter? The maamar says the actual is the goal. Does that convince you?
- Before creation the souls are "tzaddikim"; after the descent they become baalei teshuvah, which is higher. Would you rather be the perfect plan or the plan carried out, with the mistakes along the way?
- The son's image is engraved in his father's mind even when he leaves. What changes if you know you are in Hashem's thought as you actually are, not as an ideal version of yourself?

Take it with you. What Hashem saw in my soul before creation was not someone without struggles, but me, actually doing the work down here.

Section 1

5 Going on your way

ו) ויש לקשר

The big idea

The maamar ends on the calendar. After Tishrei, "Yaakov went on his way": back to work, money, and even the "many waters" of worry.

That going down is itself a going up. In the weekday a soul becomes a "walker," someone who moves from level to level.

Knowing this makes the going joyful, and joy breaks every limit, so the service becomes "with all your might."

Serving that way in Torah, avodah and kindness draws Hashem's blessing in children, life and parnassah, in ruchniyus and gashmiyus together.

Before you learn

- **The custom.** After Simchas Torah chassidim say "V'Yaakov halach l'darko," "and Yaakov went on his way" (Bereishis 32:2): Yom Tov is over, back to regular life. This maamar was said on Motzaei Shabbos Parshas Noach, the week the going really starts.
- **What Sections 4 and 5 proved.** The soul's descent into a body and the "many waters" is for the sake of an ascent. Down here it becomes a baal teshuvah and completes Hashem's intent in actuality.
- **A second Yaakov pasuk.** "And Yaakov lifted his feet" (Bereishis 29:1). Rashi says that after he received good news, his heart lifted his feet.
- **Three and three.** Three lines of service: Torah, avodah, gemilus chassadim. Three needs: children, life, sustenance (bani, chayei, mezonei).

ראשי תיבות new in this section

ג׳	שלישי (שער ג׳) / שלושה (לפי ההקשר)	third / three	וכו׳	וכולי	and so on
בג׳	בשלשה	in three	הג׳	השלישי	the third

1 **And this** — *everything about descent and ascent* — **can be connected with the theme of "And Yaakov went on his way"** — *the words chassidim say when the Yamim Tovim of Tishrei are over and regular life starts again* — **(which belongs to Motzaei Shabbos Parshas Noach)**, *tonight, when this maamar was said: on Motzaei Shabbos Bereishis the going is announced, and by a week later it has really begun, as the Rebbe's note explains,*

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

2 **for although after the month of Tishrei he goes on his way (also) in permitted matters** (**inyanei hareshus** (עניני הרשות normal things, not mitzvah, not sin)) — *not sins, just the ordinary business of living* — **and in weekday deeds** (**uvdin d'chol** (עובדין דחול regular weekday work)), *work, shopping, paying bills,* **and even down to the level of the "many waters" mentioned above** — *the worries of making a living from Section 1, which pour in without a break* —

2 דהגם שלאחרי חודש תשרי הוא הולך לדרכו (גם) בעניני הרשות ובעובדין דחול, ועד לבחינת מים רבים הנ"ל,

3 **nevertheless, through this very thing he rises higher,** *not in spite of the weekday but by means of it,* **for he becomes a "walker"** (**mahalach** (מהלך someone who keeps moving up)) — *someone who moves from level to level, unlike an angel who stands in one place* — **as in the words of the verse, "And Yaakov went on his way"**: *the Torah's words when Yaakov sets out on the road home, and the road is where he moves forward.*

3 מכל מקום על ידי זה גופא הוא מתעלה יותר, שנעשה בבחינת מהלך[50], וכלשון הכתוב[51] ויעקב הלך לדרכו.

4 **And this knowledge** — *when a person really knows it* — **[that the descent (going on his way in permitted matters, etc.) is for the sake of an ascent]** — *the lesson of Sections 4 and 5, now carried into the calendar* — **makes the going be with joy and gladness of heart,** *simchah and tuv levav. A person who knows why he is going down does not go down sadly.*

4 וידיעה זו [שהירידה (לדרכו בעניני הרשות וכו') היא צורך עליה] פועלת שההליכה תהיה בשמחה ובטוב לבב

(5) [ועל דרך מה שכתוב[52] גבי יעקב וישא יעקב רגליו גו' משנתבשר בשורה טובה כו'].

(5) **[Similar to what is written about Yaakov,** *on his way to Charan,* **"And Yaakov lifted his feet," etc.** *— the pasuk right after his dream of the ladder —* **once he had been given good tidings, etc.]** *Those are Rashi's words on that pasuk (Bereishis 29:1): Hashem had promised to protect him, so his heart lifted his feet, and the walking became easy.*

(6) וזה פועל שעבודתו תהיה בתכלית השלימות ולמעלה ממדידה והגבלה (בחינת בכל מאדך[53]), כי שמחה פורץ[54] כל הגדרים.

(6) **And this makes his service be in utter completeness** *— nothing of him held back —* **and above measure and limit (the level of "with all your might")** (**bechol me'odecha** (בכל מאדך love bigger than your normal size)), *a love bigger than a person's usual size,* **because joy breaks through all boundaries** (**simchah poretz geder** (שמחה פורץ גדר joy breaks a person's limits)). *A worried person measures everything; a joyful one does not.*

(7) ועל ידי שעובד עבודתו [בכל הג' קוין (ג' בני נח[55]) דתורה עבודה וגמילות חסדים] בתכלית השלימות ובשמחה ובטוב לבב,

(7) **And through his doing his service** *for Hashem* **[in all three lines** (**gimmel kavin** (ג' קוין Torah, davening, and kindness)) **(the three sons of Noach) of Torah, avodah and acts of kindness]** *— the note matches Shem, Cham and Yefes to chesed, gevurah and tiferes* (**chagas / nehi** (חג"ת ונה"י the six emotive sefiros)), *a fitting picture for the week of Parshas Noach —* **in utter completeness, with joy and gladness of heart,** *the way the last lines described,*

(8) נמשך לו גם ברכת הוי' בכל המצטרך לו [בג' הענינים דבני חיי ומזוני[56]] בתכלית השלימות ובשמחה ובטוב לבב, הן ברוחניות והן בגשמיות, וברוחניות ובגשמיות גם יחד.

(8) **there is drawn down to him also** *— as an answer from above —* **the blessing of Hashem in everything he needs [in the three matters of children, life and sustenance]** (**bani, chayei umezonei** (בני חיי ומזוני children, health, and a livelihood)), *the three things the Gemara (Moed Katan 28a) says depend on mazal,* **in utter completeness, with joy and gladness of heart, both in spiritual matters and in material ones, and spiritual and material together.** *The maamar opened with the worries of parnassah. It closes with parnassah again, now as a blessing that comes to meet a person who kept his heart for Hashem.*

Deep dive — Mahalach: why a walker is higher than one who stands

The prophet Zechariah (3:7) hears Hashem promise: "I will give you walkers among these who stand." The ones who stand are the angels. An angel is created at one level and stays there. It can be very high, but it does not move. It never becomes more than it was.

A soul in a body is different. It can fall, and it can climb. Every real struggle is a chance to reach a level that was not open to it before. The Rebbe's note points to Torah Ohr, which applies this to the soul's descent in general: the whole gain of coming down is that the soul becomes a "walker."

Here the Rebbe brings it onto the calendar. Tishrei is a month of standing: one holy day after another, everything set, a person carried along by Yom Tov. After Tishrei comes the walking: school, a job, a bill to pay. It feels like coming down a mountain. The maamar's principle says the opposite. This is where the motion starts. In Tishrei you were held up high; now you can actually climb (our application to the reader).

Deep dive — Simchah poretz geder: why joy breaks through limits

Watch someone at work who is worried. He measures everything: how much time he has, how much strength, how much he can afford to give. Worry closes a person in. Now watch the same person at the wedding of someone he loves. He dances longer than he planned, gives more than he budgeted, and forgets he was tired (our example). Joy does not measure.

That is the principle the Rebbe uses here: "joy breaks through all boundaries." Many of the limits a person works inside are not real walls. They are the edges of his mood. When joy comes, they open. So service done with joy can reach "bechol me'odecha," loving Hashem "with all your might," more than a person's normal measure.

Now the twist. The Rebbe's note, citing Torah Ohr, says that bechol me'odecha is exactly the gain the "many waters" were meant to bring. The worries of parnassah that threatened to drown the love become, once a person knows the descent is for an ascent, the very thing that pushes the love past its limits. The joy does not come from ignoring the waters. It comes from knowing what they are for.

Review

1. What does "and Yaakov went on his way" mean after Tishrei, and what kinds of things does the going include?
2. How does going into weekday matters make a person rise higher? What word does the maamar use for him?
3. What knowledge makes the going joyful, and what does joy do to a person's service?
4. What are the three lines of service and the three areas of blessing at the end of the maamar?

Talking points

- Can a Monday morning after Yom Tov really feel like an ascent and not a letdown? What would have to change in how you think about it?
- The maamar says the joy comes from knowing why you are going down. Can a person be joyful because he understands something, or does joy just happen to you?
- The blessing comes "in spiritual and material together." Is that a reward, or a picture of what life looks like when the weekday is lived right?

Take it with you. Going back to regular life after Yom Tov is not coming down the mountain; it is where the climbing starts, so go with joy.

Bringing it together

The whole argument in three paragraphs, and three questions to argue about.

The whole maamar in one page

After Tishrei a Jew goes back to ordinary life, and the worries of making a living come with it. The pasuk in Shir HaShirim says that "many waters cannot put out the love." The Rebbeim read the waters as those worries, and the rivers as worries that rush on without stopping. The love is the hidden love for Hashem inside every Jew. The Rebbe adds that the work belongs to the hands, not to the mind and heart. Business is only a garment for Hashem's blessing, and a person who worries shows he has not yet taken that in. Even so, the worries cannot put out the love.

Then comes the surprise. The waters come from Tohu, a level higher than the root of the Divine soul. By rank they should win. They do not, because the love is rooted higher still, in Hashem's own Essence, at the level called Tzur. More than that, the waters are there to make the love bigger. Coming down into this world turns the soul from a tzaddik into a baal teshuvah, and a baal teshuvah stands where a complete tzaddik cannot. Above, it was certain that the soul would succeed, but only in potential. Down here it actually happens.

That is the meaning of Motzaei Shabbos Noach, when "Yaakov went on his way." Going into the working year is a going down that is for the sake of going up, and knowing that makes the going joyful. Joy breaks through limits, so the work is done fully, and Hashem's blessing follows in children, life and livelihood, in spirit and in body together.

Talk it over

- The Rebbe says worry shows a person has not really taken in that Hashem's blessing is what makes rich. Can someone work hard and still not worry? Where is the line between effort and worry?
- If the waters are there to make the love bigger, should a person go looking for hard situations? What in the maamar points one way or the other?
- Above, it was already certain that the soul would succeed. Why does Hashem want the actual doing and not only the certainty? Is something you know will happen worth less than something that happened?

ראשי תיבות · Abbreviations key

Every abbreviation printed in this maamar, as printed, with its expansion. Prefix letters are part of the printed form.

בג׳	בשלשה	in three
גו׳	וגומר	and so on (the verse continues)
ג׳	שלישי (שער ג׳) / שלושה (לפי ההקשר)	third / three
הג׳	השלישי	the third
הוי׳	הוי״ה (שם המפורש)	Havayah; the Tetragrammaton
הנ״ל	הנזכר לעיל	the aforementioned
וכו׳	וכולי	and so on
כו׳	וכולי	etc.; and so on
כנ״ל	כנזכר לעיל	as mentioned above
מהוי׳	מהוי״ה (שם הוי״ה)	than the Name Havayah
רז״ל	רבותינו זכרונם לברכה	our Sages, of blessed memory

Marei mekomos

Every footnote of the printed maamar, by its printed number, with what it points to.

1	שה"ש ח, ז.	Shir HaShirim 8:7, the pasuk the maamar opens with.	VERIFIED
2	תו"א ר"פ נח. תו"ח נח נח, ד ואילך. מים רבים תרל"ו (בתחלתו. פע"ה).	The Rebbeim's reading of the pasuk: Torah Ohr, start of Noach (the Alter Rebbe); Torah Chaim, Noach 58d ff. (the Mitteler Rebbe); the Rebbe Rashab's hemshech Mayim Rabbim 5636, its start and ch. 75.	VERIFIED
3	משא"כ „מים", מי הים „הם מכונסים ועומדים" (תו"א ותו"ח שבהערה הבאה).	Why the pasuk needs "rivers" too: the water of the sea is gathered and still, while rivers keep flowing (Torah Ohr 9b).	VERIFIED
4	תו"ח שם סב, ב. וראה גם תו"א ט, ב (ד"ה אם יתן). יו"ד, א (ד"ה וזהו הפי').	Torah Chaim 62b: rivers that run in a strong current are like the worries of a livelihood; see also Torah Ohr 9b and 10a.	VERIFIED
5	כ"ה בתו"א שם, ש„לא יוכלו לכבות גו" קאי גם על „נהרות".	Torah Ohr 9b: "cannot extinguish" applies to the rivers as well, not only to the waters.	VERIFIED
6	תהלים קכח, ב.	Tehillim 128:2, "the labor of your hands, when you eat of it."	VERIFIED
7	לקו"ת שלח מב, ד. חוקת טו, ג. ובכ"מ.	Likkutei Torah, Shelach 42d, and Chukas: the labor of the hands, not of the mind. The printed "15c" is almost certainly 66c, the last discourse of Chukas; flagged for a check against the volume.	AS CITED
8	דרמ"צ קו, א (וראה גם שם ח, א). קונטרס ומעין מכ"ה פ"א.	Derech Mitzvosecha 107a (see also 8a) and Kuntres UMaayan, maamar 25, ch. 1: blessing comes through the garment of nature.	AS CITED
9	ראה טו, יח. ובספרי שם: יכול יהא יושב ובטל* ת"ל בכל אשר תעשה.	Devarim 15:18 and the Sifri there: one might think he may sit idle, so the pasuk says "in all that you do." The asterisk note printed with it gives the Sifri's own wording and Yalkut Shimoni's; both confirmed.	VERIFIED
10	להעיר, ש„בזעת אפיך תאכל לחם" (בראשית ג, יט) נתחדש לאחרי חטא עה"ד.	Bereishis 3:19, "by the sweat of your brow," was said only after the sin of the Tree of Knowledge.	VERIFIED
11	לקו"ת שלח שם.	Likkutei Torah, Shelach, the same place as note 7: the hands and other outer limbs.	AS CITED
12	קדושין בסופה.	End of Kiddushin: "I was created to serve my Maker."	VERIFIED
13	משלי י, כב.	Mishlei 10:22, "Hashem's blessing is what makes rich."	VERIFIED

14	ראה בכ"ז דרמ"צ קז, ב. קונט' ומעין שם פ"ב.	Derech Mitzvosecha 107b and Kuntres UMaayan ch. 2: business is only a garment for Hashem's blessing.	VERIFIED
15	ראה גם לקו"ת חוקת שם: ואדרבה מחשבה מועלת. וראה גם ד"ח בהקדמה (ג, ב).	Likkutei Torah, Chukas: not too much labor of the mind; on the contrary, thought helps. Also Derech Chaim, introduction (3b).	VERIFIED
16	דרמ"צ שם.	Derech Mitzvosecha: "one who adds garments gains nothing and spoils more," like a garment sewn longer than the body.	VERIFIED
17	דרמ"צ שם (קז, א ואילך). קונט' ומעין שם פ"ג. ד"ה וידעת תרנ"ז.	Derech Mitzvosecha 107a ff., Kuntres UMaayan ch. 3, and the maamar VeYadata 5657: worry shows the person has not taken in that the blessing makes rich.	AS CITED
18	תו"א יו"ד, א. תו"ח שם סא, א. אוה"ת נח (כרך ג') תרט, ב.	Torah Ohr 10a, Torah Chaim 61a, Ohr HaTorah Noach (vol. 3) 609b: the root of the many waters is in Tohu, which came before Tikkun.	AS CITED
19	להעיר, שבתהו היו אורות מרובים. וראה אוה"ת שם, שענין מים רבים הוא דוגמת ענין רשות הרבים שהוא בחי' עולם הנקודים.	In Tohu the lights were many; Ohr HaTorah compares "many waters" to the public domain, the world of Nekudim.	AS CITED
20	עד „שזהו רבותא גדולה" (תו"ח שם).	Torah Chaim there calls it "a great novelty" that the waters cannot put out the love.	AS CITED
21	בתו"א שם, ש„מים רבים" ו„נהרות" הם ב' בחי' בתהו.	Torah Ohr there: the many waters and the rivers are two levels within Tohu.	AS CITED
22	תו"ח שם.	Torah Chaim, the same place: the waters cannot put out the love in the Divine soul.	AS CITED
23	שה"ש ח, ו.	Shir HaShirim 8:6, the pasuk just before: "its coals are coals of fire, the flame of Kah."	VERIFIED
24	ראה גם שהש"ר עה"פ (בסופו): שלהבת י-ה .. כאש של מעלה .. ולא המים מכבין לאש. וראה בפירוש מהרז"ו שם.	Shir HaShirim Rabbah on the pasuk: like the fire above, where the water does not put out the fire; and Maharzu there.	VERIFIED
25	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).	Ibn Ezra, Metzudos and Targum on the pasuk: "reshafeha" means its coals.	VERIFIED
26	ראה ד"ה ואברהם זקן תרס"ו. ובכ"מ.	The maamar VeAvraham Zaken 5666, and elsewhere: a level higher still.	AS CITED
27	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 621b; Mayim Rabbim 5636 ch. 73; Ohr HaTorah on Shir HaShirim (p. 746): the level of Tzur.	AS CITED
28	ראה בארוכה לקו"ת אחרי כו, ג.	Likkutei Torah, Acharei 26c: Tzur is the source of all sources, like flint that holds fire hidden inside it.	VERIFIED

29	ר"פ האזינו (עב, א). שמע"צ פה, רע"ב.	Likkutei Torah, start of Haazinu (72a) and Shemini Atzeres 85b: "G-d who gave it" is above Havayah.	VERIFIED
30	קהלת יב, ז.	Koheles 12:7, "and the spirit shall return to G-d who gave it."	VERIFIED
31	תו"א ותו"ח שבהערה 2. אוה"ת נח שם תרכב, א. מים רבים הנ"ל פע"ה ואילך.	Torah Ohr and Torah Chaim of note 2; Ohr HaTorah, Noach 622a; Mayim Rabbim ch. 75 ff.: the descent brings the soul higher than before.	AS CITED
32	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.	The Rebbe's own note: the waters fail not only because of the love's root (Section 3) but because their deepest purpose is to make the love bigger.	VERIFIED
33	ראה המשך מים רבים שם.	Hemshech Mayim Rabbim 5636, the same place.	AS CITED
34	ראה תו"א שם ט, א. תו"ח שם נט, סע"ד.	Torah Ohr 9a and Torah Chaim 59d: the gain comes through teshuvah.	AS CITED
35	לקו"ת בלק עג, סע"א. ובלקו"ת שם, שזהו „התירוץ האמיתי" למה ירדה הנשמה לעוה"ז.	Likkutei Torah, Balak 73a: this is "the true answer" to why the soul came down to this world. The second printing adds "and elsewhere"; the printed text is followed.	VERIFIED
36	ברכות לד, ב.	Berachos 34b: where baalei teshuvah stand, complete tzaddikim do not stand.	VERIFIED
37	רמב"ם הל' תשובה פ"ז ה"ד (וגם בלקו"ת שם מובא הגירסא אינם יכולים).	Rambam, Hilchos Teshuvah 7:4: complete tzaddikim cannot stand there; Likkutei Torah reads "cannot" as well.	VERIFIED
38	שלמעלה מבחי' כח (המשך ר"ה תש"ג פי"ג. ועוד).	Above the level of a power or ability (Hemshech Rosh Hashanah 5703 ch. 13, and elsewhere).	AS CITED
39	לקו"ת ראה כד, ד. ש"ש סו, ג. ובכ"מ.	Likkutei Torah, Re'eh 24d and Shabbos Shuvah 66c: teshuvah is the soul returning to its source.	AS CITED
40	לקו"ת ר"פ האזינו.	Likkutei Torah, start of Haazinu, on "the spirit shall return to G-d who gave it."	VERIFIED
41	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.	Likkutei Torah, Haazinu 72a: teshuvah brings the soul to where it was before its descent, and more; on "G-d who gave it," see note 47.	VERIFIED
42	רות רבה רפ"ב.	Ruth Rabbah 2:3: the souls of the tzaddikim, with whom Hashem consulted before creating the world.	VERIFIED
43	ד"ה העושה סוכתו תרצ"ט פ"ב. וראה גם המשך תער"ב (ח"ב) ע' תתק.	The maamar HaOseh Sukaso 5699 ch. 2 and Hemshech 5672 (vol. 2) p. 900: the souls Hashem consulted are above every revelation.	AS CITED

44	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'].	The Maggid's Ohr Torah on "Let us make man": the father who carries his son's image in his mind; also in Hemshech 5672 pp. 902-3. The parable was confirmed; the page numbers are as cited.	VERIFIED
45	ב"ר פ"א, ד.	Bereishis Rabbah 1:4: Israel "arose in thought" before creation.	VERIFIED
46	המשך ר"ה תש"ג פ"ג. ובכ"מ.	Hemshech Rosh Hashanah 5703 ch. 3, on "with whom did He consult." The Rebbe cites the same chapter elsewhere.	AS CITED
47	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 ית'). אלא שבתחלה הוא רק בכח, כבפנים. ועצ"ע.	The Rebbe's own note on "G-d who gave it": the gain of teshuvah is also in that root, only at first in potential. He ends: this needs further study.	VERIFIED
48	ראה בארוכה בהשיחה סעיף ד' ואילך (לקו"ש ח"כ ע' 269).	The sicha said at the same farbrengen, Section 4 ff. (Likkutei Sichos vol. 20). The printed page 269 does not match the Rebbe's own later citation (pp. 283-4); flagged for a check.	AS CITED
49	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.	The same sicha, Sections 2-3: what Motzaei Shabbos Noach adds is that "Yaakov went on his way" is now actual. The printed page 266 does not match the index (end of p. 281); flagged for a check.	AS CITED
50	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.	Torah Ohr 30a ff.: the gain from the soul's descent is that it becomes a "walker."	AS CITED
51	ויצא לב, ב. וראה לקו"ש שם ע' 270-1.	Bereishis 32:2, "and Yaakov went on his way"; Likkutei Sichos vol. 20 pp. 270-1. The second printing adds a reference to the sicha of Motzaei Shabbos Bereishis.	VERIFIED
52	ויצא כט, א. פירש"י שם. וראה לקו"ש שם ע' 272-3.	Bereishis 29:1 and Rashi: once he heard good news, his heart lifted his feet; Likkutei Sichos vol. 20 pp. 272-3.	VERIFIED
53	להעיר, שזהו (בחי' בכל מאדך) גם העילוי שנעשה ע"י ה„מים רבים" (תו"א ט, א. ובכ"מ).	Torah Ohr, d"h Im Yiten: through the many waters one reaches "with all your might," the greatest love.	VERIFIED
54	ד"ה שמח תשמח תרנ"ז ע' 49 (סה"מ תרנ"ז ע' רכג) ואילך.	The maamar Sameach Tesamach 5657 (Sefer HaMaamarim 5657 p. 223 ff.): joy breaks through limits. The Rebbe cites the same page elsewhere.	AS CITED
55	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 and tiferes: the three lines of Torah, avodah and gemilus chassadim (Torah Ohr, start of Vayeishev; Ohr HaTorah, Noach 63a).	AS CITED
56	ראה אוה"ת וירא (כרך ד') תשנו, סע"א ואילך.	Ohr HaTorah, Vayeira (vol. 4) 756a ff., on children, life and sustenance.	AS CITED

VERIFIED means we opened the source and found what the footnote says; AS CITED means we copied the footnote as printed but did not open that page ourselves; UNVERIFIED means we could not confirm it, and we say so.

About this edition

How it was made, and how far to trust each part

This is the Reshimu Student Edition of the Rebbe's maamar ד"ה מים רבים לא יוכלו לכבות את האהבה, said in his room on Motzaei Shabbos Parshas Noach, 3 MarCheshvan 5738. It gives the whole maamar, Hebrew and English side by side, cut into short numbered phrases, for a reader who has not yet learned a maamar on his own.

Bold type is the translation: the maamar's own words, in English. Lighter italic is our explanation, woven into the sentence where you need it. Read only the bold and you have the maamar. Read both and you have it taught. The explanation has no authority of its own. Where it seems to differ from the Hebrew, the Hebrew wins.

The Hebrew comes, letter for letter, from the verified text of the published Full Elucidated Edition, which follows the printed kuntres (עמ' רעג–רעז). A second printing, Sefer HaMaamarim Melukat, was compared with it word by word. The two differ mostly in abbreviations. There is one real difference: at עמ' רעד the Melukat reads שבדוגמת הלבושים בפשטות, where this text has no בפשטות. We kept the text as our source has it.

The six sections follow the six printed letters of the maamar. The five ideas, their colors, the section labels, the boxes and the notes on the footnotes are ours (editorial), not part of the maamar.

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