

מים רבים ה'תשל"ח

MAYIM RABBIM 5738

# THE UNBREAKABLE SOUL

*a chasidic discourse by*  
**The Lubavitcher Rebbe**  
**Rabbi Menachem M. Schneerson**

זצוקלה"ה נבג"מ זי"ע

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*translation by*  
**Rabbi Ari Sollish**



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## PREFACE

We are pleased to present an English rendition of the chasidic discourse entitled *Mayim Rabbim 5738*. The discourse was delivered by the Lubavitcher Rebbe, Rabbi Menachem M. Schneerson, of righteous memory, on *Motza'ei Shabbat Parshat Noach, 5738* [1977].

The *maamar*, presented here for the first time in English, speaks to one who feels comfortable with materiality while struggling to access spirituality. Based on a verse from Song of Songs, the discourse begins with an unequivocal declaration: No matter how much one may be flooded with physicality, the flame of the soul forever burns. Thus, there is no reason to despair or lose hope, G-d forbid, for nothing can extinguish the soul's fiery love of G-d.

In addition to the translation of the discourse and the Rebbe's footnotes, additional footnotes were added to further clarify the text. The Hebrew text of the discourse has been re-typeset with Hebrew vowel marks to further enhance this volume's usability.

Rabbi Ari Sollish translated the discourse. Special thanks to Rabbis Yosef B. Friedman, Shmuel Marcus, Avraham Vaisfiche, Shmuel Rabin and Dovid Olidort, for their editorial assistance.

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# INTRODUCTION AND SUMMARY

## INTRODUCTION AND SUMMARY

*“And this is the mistake of businessmen who think that they are incapable of achieving the same spiritual development through prayer as those who spend their days in the ‘tent of Torah.’ The opposite is the truth: their prayer is even greater, since abundance of light is produced by the presence and challenge of darkness....”*

—Rabbi Schneur Zalman of Liadi (*Torah Or, Noach*, 9a)

One of the greatest obstacles to living a spiritually oriented life, is the responsibility of earning a living. It was this concern that, according to Chasidism, led some of the spies (sent by Moses to scout the Land of Israel) to reject the Land promised to them. They preferred life in the desert, surrounded by the clouds of glory, the manna and the well of Miriam, where their material needs were attended to and where they could spend their entire day in study, prayer and meditation. They did not wish to enter a “land that consumes its inhabitants”<sup>1</sup> with its earthly concerns.

To remain in a spiritual heaven, however, is not an option for most people. We must “enter the land” and live by its rules. Indeed, it is through this entry that the goal of creation is achieved: to make the *mundane* world a place of Divinity. This goal cannot be achieved by those who spend their days in isolation from material existence.

Nevertheless, the Torah encourages one to remain aloof even while involved in the pursuit of a livelihood: “When you eat of the labor of your *hands*”<sup>2</sup> says the Psalmist—let your mind and heart remain free for loftier matters. (A well-known chasidic story tells of the chasid who had become overly involved in his boot business. He was told by Rabbi Shalom DovBer of Lubavitch (1860-1920): “Feet in boots, I have

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1. Numbers 13:32.

2. Psalms 128:2.

seen—but a head in boots....?”) True, one must create a natural garment to receive and dress G-d’s blessings, but this garment need not be larger than necessary. Indeed an oversized garment is likely to cause one to trip, G-d forbid.

This, however, is not the primary discussion of the *maamar*. Here the Rebbe addresses one who *is* bothered by material worries, who is in fact inundated with worldly concerns. Is such a person spiritually lost? Can the Divine sensibilities of his soul survive the onslaught of “the real world”?

#### MANY WATERS

The Rebbe cites a verse—cited also by Rabbi Schneur Zalman of Liadi (1745-1812) in his *maamar* by the same title—from King Solomon’s Song of Songs: “Many waters cannot extinguish the love, and rivers cannot wash it away.”<sup>3</sup> In its chasidic interpretation, this verse speaks of the “many waters” of financial worries which wash over the soul. It tells of the constantly streaming “rivers” of mundane thoughts which threaten to extinguish the soul’s inherent love for G-d.

The verse is obviously not discussing one who has achieved spiritual clarity. Nor does it refer to one who maintains the healthy and necessary amount of mental involvement in worldly affairs. Rather, the verse discusses one for whom mundane worries are like a constantly streaming river that never lets up.

Rabbi Shmuel of Lubavitch (1834-1882), in his *maamar* by the same title, elaborates on this syndrome. At every juncture, the person is unsure whether to act one way or another and vacillates endlessly between the options. The mind is thereby preoccupied with worries and cannot focus on loftier pursuits. (The oppression of such thoughts is expressed in the truism “There is nothing more joyful than the resolution of doubt.”<sup>4</sup>) Rabbi Shmuel also points to the phenomenon of those who are liable to put their lives in danger for the sake of finding precious jewels and diamonds.

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3. Song of Songs 8:7.

4. See responsa of Rama 5 (beg.).

Such an obsession must wreak havoc on the soul. Nevertheless, says the verse, the love of G-d of even such an overwhelmed soul cannot be smothered. It is impervious to the assault on its nature.

Why? Because of its root in the essence of G-d.

#### SOUL ROOT

When Moses asks G-d to show him “His glory,”<sup>5</sup> G-d says “I will place in you in the cleft of the rock.”<sup>6</sup> This rock refers to “The Rock,” the most primordial source of all of creation. The image of a rock, explains Rabbi Schneur Zalman, is used to allude to the flint stone, which contains the potential for fire, but not the fire itself. This level is one step beyond the level represented by the coal, which also contains fire. But while the fire within the coal can easily be revealed by merely fanning the coal, the fire within the rock can only be elicited through the effort of striking the rock. Furthermore, if one were to place the coal in water, its fire would be extinguished. Not so in the case of the rock. This is because the rock contains the potential for fire, not the fire itself.<sup>7</sup>

So when G-d places Moses within the Rock, that means that Moses is receiving a glimpse into the reality closest to G-d’s essence—the place where all of creation exists in its most sublime and undefined form.<sup>8</sup>

The soul, too, derives from this place. Thus even when it is deluged with “many waters,” it survives. In fact, it does more than survive:

#### TO THE CONTRARY

The “many waters” spoken of in Song of Songs, appear earlier in the Torah in the form of the “many waters” that flooded the earth in the days of Noach. These waters, too, are the flood of mundane thoughts that surround “the ark,” the oasis of Torah and prayer of one’s day. Yet, Rabbi Schneur Zalman sees the waters of the Flood as more than a punitive tool for a

5. Exodus 33:18.

6. Ibid. 33:22.

7. See *Sefer Hamaamarim* 5666, pp. 80-1.

8. *Likkutei Torah, Acharei* 26c.

corrupt world. The forty days and nights of “Noach’s waters,”<sup>9</sup> as Isaiah calls them, worked to purify the world, like the forty *seah*<sup>10</sup> of water that are needed to make up a *mikvah*. The floodwaters thereby brought *noach*, peace to the worlds.

So which one is it? Are the waters mundane distractions, or are they purifying agents? The answer is both. For through the challenges and darkness they present, they provide the soul the opportunity to unleash its innermost capacities. Thus the waters of the flood not only do not sink “the ark” of prayer and study—they *uplift* it.<sup>11</sup>

For as long as the soul is in heaven existing on a purely spiritual plane, it is like an angel, which is called an *omed*, one that remains in one place. Only through its descent into the body and physical world can it become a *mehalech*, one that ascends from one level to the next. The “many waters,” then, which challenge the soul, also allow it to ascend to a higher level than is natural to it.

Indeed this is the *very purpose* for the “many waters”—their *raison d’être*. Thus they cannot put out the soul’s fire, since they are brought into being to achieve the opposite, to boost the soul.

#### ACTUALIZING

Here the Rebbe raises a question, based on the premise that the soul is rooted in the essence of G-d, beyond any manifestation of Him. The Rebbe proves this assertion by citing a remarkable Midrash:

With whom did G-d confer [whether or not to create]?  
—with the souls of the righteous.<sup>12</sup>

In other words, the soul of man existed before the creation of any reality outside of Him, which includes the loftiest manifestations of Divinity. (G-d is not compelled to manifest Himself in any way; thus, any manifestation of Him is the

9. Isaiah 54:9.

10. A measure equivalent to approximately 7.3 liters.

11. See Genesis 7:17.

12. *Rut Rabbah* 2 (beg.).

product of His decision to create that manifestation.) G-d, so to speak, consulted with the souls of the righteous, which the Rebbe interprets to mean all souls, whether or not to begin the process of creation, which would begin with the creation of the loftiest realms.

So the soul of man is not a creation; it is a part of the essence of G-d. If so, how can it be said that the soul descends to earth so that it can eventually reach a higher level? What level is higher than G-d's essence?

To answer, the Rebbe cites a teaching of the Maggid of Mezritch, which explains the Midrashic saying: "Israel arose in G-d's mind."<sup>13</sup> The Maggid explains that just as a person can envision the image of his son even when his son is not present, so G-d envisioned the soul of man even before it was created.

The Rebbe explains this teaching of the Maggid to mean that Israel's existence in G-d's mind refers to G-d's vision of the soul as it is on the earthly plane.

In a similar vein, Rabbi Yosef Yitzchak of Lubavitch (1880-1950) explained the above Midrash regarding G-d's "consulting" with the souls of the righteous: G-d sensed the "pleasure" He would receive from the service of the souls below and this "impelled" Him to create the world.

So when it is said that the soul exists within the essence of G-d, it refers to G-d's foreknowledge of the fact that the soul will descend into the world and fulfill the purpose of creation. And although there is no doubt that the soul will succeed in its mission, it does not reach its ultimate completion until it achieves its goal in actuality.

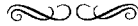
So the ascent of the soul that is achieved through its descent does not refer to an ascent to a loftier manifestation of Divinity, but to the advantage it gains by fulfilling the Divine mission in actuality.

And this is the ultimate purpose of the "many waters"—to raise the soul even higher.

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13. *Bereishit Rabbah* 1:4.

NOTE ON THE HEBREW TEXT: In vowelizing the Hebrew words in this edition we have followed the grammatical rules of the Holy Tongue, which occasionally differ from the traditional or colloquial pronunciation. The original footnotes to the Hebrew text appear at the end of the maamar.



TRANSLATION  
AND  
COMMENTARY

*With the help of Heaven.*

*Motza'ei Shabbat Parshat Noach—in the Rebbe's room—5738 (1977)*

"MANY WATERS CANNOT EXTINGUISH THE LOVE, AND RIVERS CANNOT WASH IT AWAY..."<sup>1</sup>

*Many waters*, explain our Masters in their discourses, refer to all of the financial concerns and material worries that vex man.<sup>2</sup> Still, these concerns *cannot extinguish the love* of G-d buried within every Jewish soul.<sup>3</sup>

Moreover, *rivers cannot wash it away*: even when these material worries are so bothersome that they "rush" incessantly without interruption, like a powerful river whose waters constantly gush with tremendous force,<sup>4</sup> they still cannot wash away the love (nor extinguish it).<sup>5</sup>

## 2.

### MANUAL LABOR

To explain the term (used by the Masters) *financial concerns*:

Scripture states, "When you eat of the labor of your hands [you are praiseworthy, and it is well with you]." <sup>6</sup> This means that the toil of earning a living should only involve one's *hands*, not one's mind and heart.<sup>7</sup> Surely one must work to create a vessel for the divine blessing of livelihood (since the divine flow of energy is drawn into this world exclusively through the garb of nature<sup>8</sup>), as it says,

1. Song of Songs 8:7. Rashi explains that neither the mighty nations nor their leaders will ever succeed in washing away Israel's burning love for G-d. See also *Shir Hashirim Rabbah* on the verse.

2. *Torah Or*, Noach 8c; *Torat Chaim*, Noach 58d ff.; *Mayim Rabbim* 5636 (beginning and ch. 75).

3. The essential qualities of the soul, which is "truly a part of G-dliness

Above" (*Tanya*, chap. 2), are love and awe (*ahavah* and *yirah*) for G-d. In its pure and pristine state, the soul is bound up with its root and source in the Creator in a most conscious manner, and is permeated with the highest degree of love and awe natural to it. When it descends into this world and is incorporated in a physical body, the tremendous and glowing love and awe for G-d become inhibited and obscured by the physical surroundings in which the soul finds

בס"ד.

מוצאי שבת פ' נח – בחדרו – ה'תשל"ח

מים רבים לא יוכלו לכבות את האהבה ונהרות לא  
ישטפוה גו"א,

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

ב.

וביאור דיוק הלשון „טרדות הפרנסה“

הנה כתיבו יגיע כפיה כי תאכל גו, וידוע הדיוק בזה,  
יגיע כפיה דוקא אבל לא יגיעת המוח והלב. והיינו דהגם  
אשר (מצד זה שהשפע בעולם הזה נמשכת דרך לבוש

itself. Consequently, these essential qualities of the soul remain concealed in the heart and mind, in the form of “hidden” love and awe.

4. As opposed to the waters of the sea (*mayim*), which collect and remain stagnant. (See *Torah Or* 9b; 10a; *Torat Chaim*, *ibid.* 62b.)

5. *Torah Or*, *ibid.*

6. Psalms 128:2.

7. *Likkutei Torah, Shelach* 42d; *Chukat* 66c; et al.

8. See *Derech Mitzvotcha* 107a; 8a.

The verse (Deut. 15:18) states: “G-d will bless you in all you do.” *Sifri* comments, “Were one to presume (he would be blessed) even if he sat with folded hands, Scripture declares, ‘In all you do.’” Man must do; he must prepare some instrument for his livelihood.

Why is action so important? We

"G-d will bless you in all you *do*." <sup>9</sup> In fact, (because of the tremendous concealment of nature) man may even be required to toil profusely to obtain an income.<sup>10</sup> Nonetheless, man should only employ his most external abilities in his labor [his hands and other external limbs], but not his higher, more internal faculties [those of his mind and heart].<sup>11</sup> Indeed, these faculties must be designated solely toward the service of G-d, the why and wherefore of man's creation.<sup>12</sup>

In truth, man is required to utilize his intellect in his work, since the divine flow of energy is concealed and obscured within the garments of nature. However, he should do so only to the extent necessary for his work; he should not use his mind as a tool in devising schemes and developing strategies merely to attain greater and greater wealth.

#### UNFLATTERING GARMENTS

In fact, investing one's mind and heart into one's labor is futile, since "G-d's blessing is what enriches," <sup>13</sup> whereas one's occupation is only a *garment* to contain this blessing—not that one's job actually creates wealth, G-d forbid. So, delving excessively into the "garment" of one's occupation is akin to wearing excessive clothing, which "does not provide benefit, but on the contrary, does greater harm." <sup>14</sup>

This, then, is what is intended by interpreting *many waters* as *fi-*

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inhabit the World of *Asiyah*, action, deed. The benevolence granted to man must issue through the garbs of *Asiyah*. Man, the image of Above, must also create a garb by engaging in labor, so the blessing from Above may be invested in natural garb.

Isaiah (45:15) declares: "Indeed, You are G-d Who conceals Himself." In G-dliness there is the revealed G-d and the concealed G-d. These are two contradictory stages, nature and beyond nature. Obviously, G-dliness invested in the garbs of nature is the same as G-dliness that transcends

nature. The difference between them exists only from the perspective of man. To perceive G-d within nature requires meditation, whereas perception of the transcendent G-d is immediate. For G-d, however, there is no difference whether He is clothed in nature or manifest without it.

The Hebrew word for nature is *teva*, related to the word for sinking, as in "sank in the Red Sea" (Exodus 15:4). The object sunk in the sea is covered by the waters. Nothing but water is visible beneath the surface, but the water covering the object does

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הטבעי) צריך להיות עשיה שכזה תתלבש השפע שלמעלה, וכמו שכתוב<sup>11</sup> וברכה הוי' אלקיך בכל אשר תעשה (דוקא), ועד שלפעמים (מצד גודל ההעלם וההסתר) צריכים גם ליגיעה, מכל מקום אין צריך להעסיק בעשיה זו כי אם רק את כחות החיצונים שלו, יגיע כפיד וכפים ושאר אברים החיצונים<sup>12</sup>, אבל לא את כחות הפנימיים והנעלים (שבמות ולב), כי כחות אלו צריכים להיות מוקדשים לשמש את קונו, שזהו תכלית בריאתו<sup>13</sup>.

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 תעשירי, והעסק אינו אלא לבוש לברכת הוי' (ולא שהעסק הוא מקור פרנסתו חס ושלום), הרי מוכן<sup>14</sup>, שבדוגמת הלבושים „המרכה בלבושים לא העדיף מאומה, ואדרבה<sup>15</sup> מקלקל יותר<sup>16</sup>”.

וזהו דיוק הלשון „טרדות הפרנסה”, והגם שהוא

not eliminate its existence. The concealed object retains its existence and nature precisely as before being covered. Similarly, G-dliness conceals itself in the garments of nature which do no more than conceal it. (*Kuntres Uma'ayan*, discourse 25, ch. 1.)

9. Deuteronomy 15:18. See previous footnote.

10. This is apparent from the fact that Adam's sin with the Tree of Knowledge caused G-dliness to manifest itself in a concealed manner.

Subsequently, man was compelled to exert profuse effort to sustain himself.

11. See footnote 7.

12. See *Mishna, Kiddushin* 4:14: "I was created only to serve my Creator."

13. Proverbs 10:22.

14. See *Derech Mitzvotcha* 107b; *Kuntres Uma'ayan*, *ibid.*, ch. 2. See also *Derech Chaim*, Intro., 3b.

*nancial concerns*: Although one may be of such a low spiritual stature that he is overwhelmed by his material affairs and is *concerned* for his livelihood [indicating that he has yet to internalize the axiom that "G-d's blessing is what enriches"<sup>15</sup>], nonetheless, even concerns such as these cannot extinguish, G-d forbid, the love of G-d that exists within every Jew.<sup>16</sup>

## 3.

## ORDER AND CHAOS

The idea that "many waters cannot extinguish the love" becomes novel considering that these "many waters" [financial concerns] originate in the realm of *Tohu*,<sup>17</sup> which superseded the realm of *Tikkun*.<sup>18</sup> In fact, the reason they are termed "many waters" has (also) to

15. *Derech Mitzvotcha* 107a; *Kuntres Uma'ayan*, *ibid.*, chapter 3; *Veyadayta, Sefer Hamaamarim* 5657, p. 45 ff.

16. While man may experience financial worries by forgetting that it is G-d's blessing that enriches, he still retains the love of G-d hidden within.

17. TOHU AND TIKKUN: Creation is conceived in Kabbalah and Chasidus in terms of *Giluy Or Ein Sof*, "revelation of the Infinite Light." Together with the metaphor of light, and inseparable from it, is that of *kelim*, "vessels," or "instruments." Light *per se* is invisible; it becomes perceptible only when it comes into contact with something that reflects the light; i.e. a *keli*, "vessel." Thus, "lights" and "vessels" (*orot v'kelim*) are as inseparable as matter and form. In either case, one is inconceivable without the other. For example, the power of vision is *or*, the eye is the *keli*; the mind is *or*, the brain is *keli*; the idea is *or*, the words conveying it are the *kelim*.

The "light" and its "vessel" must obviously be compatible. The con-

tainer must fit the contents; no container could contain anything beyond its capacity. If the glare of the light is too strong for the eye, the eye will be "blinded"—it will not see anything and simply will not function. A teacher who wishes to convey an idea (*or*) to a pupil must reduce it to the pupil's mental grasp (*keli*). Otherwise the student would only get confused. Where the capacity of the vessel is overtaxed, the vessel must break, and the contents spill out or scatter.

An analogy: A word consists of two or more letters. When the letters are joined together in the proper order, they form a word, a "vessel" for a concept. If you break up the word into separate letters, the concept vanishes. Now, in the world of *Tohu*, the Divine emanations come forth as separate, distinct and disjointed letters, so to speak, each radiating an intense light from its source in the *Ein Sof*. But in that state the letters cannot form words, or ideas; they are unproductive. The strong, inexorable individuality of the letters has to be reduced, so that they can be put

במצב נמוך שיש לו טרדות הפרנסה [שה מראה אשר  
אינו מתבונן כדבצי אליביה דנפשיה שברכת הוי' היא  
תעשירי], מכל מקום, הנה גם הטרדות לא יוכלו לכבות  
חס ושלום את האהבה המסותרת שבכל אחד מישראל.

## ג.

והנה החידוש שמים רבים לא יוכלו לכבות את  
האהבה, דידוע דשרש המים רבים [שהוא טרדות הפרנסה]  
הוא בבחינת התהו שקדם לתיקון". דזהו שנקראים מים

together into word patterns, reflecting their original archetypes, though in a reduced intensity.

The Divine attributes—*sefirot*—in their original pristine state, as they emanate from *Ein Sof*, are absolute, distinct, and mutually exclusive. In this state, *chesed* has no relation to *gevurah*; they are two opposites and incompatible, like fire and water. This early phase of Divine emanation produced the world of *Tohu*. Here the Divine *sefirot* are at the height of their intensity, each one a separate potency, unqualified and unmitigated.

Because the *sefirot* are conceived as two aspects, namely *or* (light) and *keli* (vessel), standing in relation to each other as form to matter, the character of the Divine *sefirot* in *Tohu* is described in terms of “abundance of light and paucity of vessels.” In other words, the light was too intense to be controlled or contained. This led to *shevirat hakelim*, the “breaking of the vessels,” a process whereby the intense Divine Light was substantially shut off, so to speak, and only “sparks” thereof fell from the upper realm into

lower depths.

Thus, the “breaking of the vessels” gave rise to a new, orderly world, called, the World of *Tikkun*, the “repaired” or “restored” world. *Tohu* is described as “abundance of light and a paucity of vessels,” and *Tikkun* is described in the reverse, “paucity of light and abundance of vessels.”

In *Tikkun* the Divine *sefirot* are integrated and intertwined. The ten *sefirot* can now be classified into two major patterns, *sechel* (intellect) and *middot* (emotions), the former influencing the latter. Under the control of *sechel*, the *middot* are ameliorated. No longer can each *middah* be absolute—unlimited *chesed*, or unlimited *gevurah*, but we get *chesed* in *gevurah* and vice versa. The ten Divine *sefirot* now manifest themselves in conglomerate *partzufim* (lit., “faces”), wherein each *sefirah* is composed of ten *sefirot*, and each *sefirah* is in itself a complete entity in terms of the Four Worlds, and all *sefirot* form a complete image, or “face.”

18. *Torah Or* 10a; *Torat Chaim*, ibid.

do with their root and source [*Tohu*], which is “many.”<sup>19</sup> Thus, the novelty<sup>20</sup> of the assertion that “many waters cannot extinguish the love, and rivers cannot wash it away” is this: Although the “many waters” and “rivers” stem from the realm of *Tohu*,<sup>21</sup> which supersedes the realm of *Tikkun* (from where the G-dly soul stems), nonetheless, they are powerless to extinguish the love of the G-dly soul (G-d forbid).<sup>22</sup>

#### SUPREMACY OF THE SOUL

The reason for this is (as stated earlier in the verse), “Its coals are coals of fire, the flame of G-d”<sup>23</sup>—the G-dly soul and its love of G-d actually stem from the Essence of the Infinite Light, which supersedes even the realm of *Tohu*. For the source of the G-dly soul’s love is the “Flame of G-d” as it is held by and contained within the “coal” (coals of “fire”<sup>24</sup>), and on a higher plane,<sup>25</sup> as this “flame” exists within the flint stone<sup>26</sup> (which is even beyond *Havaya*<sup>27</sup>). This is also the source of the soul, as is explained in *Likkutei Torah*<sup>28</sup> on the verse, “and the spirit shall return to the L-rd who bestowed it,”<sup>29</sup> that “the L-rd” (who “bestowed” the soul) is this aforementioned level of the flint stone.

#### 4.

#### SOUL BUOYANCY

An additional point:

Not only are the “many waters” unable to extinguish the soul’s love of G-d (G-d forbid), on the contrary, they act as a catalyst to *intensify* the love. For the soul’s descent into this world and its sub-

61a; *Or Hatorah, Noach* (vol. III), 609b.

19. See footnote 17.

20. *Torat Chaim*, *ibid.* terms this as a “great novelty.”

21. See *Torah Or*, *ibid.*, that “many waters” and “rivers” are two different levels within *Tohu* itself.

22. *Torat Chaim*, *ibid.*

23. Song of Songs 8:6. See *Shir Hashirim Rabbah* on verse: Rabbi Berachiah stated, “The ‘flame of G-d’ is like the fire of Above, which cannot consume water and, in turn, cannot be extinguished by water.”

24. *Ibn Ezra* and *Metzudot* on verse.

25. See *V’Avraham Zaken, Yom Tov*

רבים להיותם „רבים” (גם) מצד שרשם ומקורם.<sup>26</sup> וזהו הרבותאי בזה שמים רבים לא יוכלו לכבות את האהבה ונהרות לא ישטפוה, דהגם ששרש המים רבים ונהרות<sup>27</sup> הוא בבחינת התהו שקדם לתיקון (שרש נפש האלקית), מכל מקום לא יוכלו לכבות חס ושלום את האהבה שבנפש האלקית.<sup>28</sup>

והטעם לזה הוא (כמו שכתוב לפני זה<sup>29</sup>) רשפיה רשפי אש שלהבת יידי, ששרש הנשמה והאהבה מסותרת שבה הוא בעצמות אור אין סוף שלמעלה גם מבחינת תהו. ששרש האהבה שבנפש האלקית הוא בבחינת שלהבת יידי כמו שהיא קשורה וגנוזה בגחלת (רשפי אש<sup>30</sup>), ולמעלה יותר<sup>31</sup> – כמו שהוא בבחינת צור<sup>32</sup> (שלמעלה מהויכח), ששם הוא שרש הנשמה, כמבואר בלקוטי תורה<sup>33</sup> בפירוש הכתוב וְהָרוּחַ תָּשׁוּב אֶל הָאֱלֹקִים אֲשֶׁר נָתַנָּה, שבחינת האלקים (אשר נתנה) הוא בחינת צור הנל.

#### ד.

והנה לא זו בלבד שאין ביכולת המים רבים הנל לכבות חס ושלום את האהבה של הנשמה, אלא יתירה מזו, שעל ידם נעשה יתרון בהאהבה. והוא שעל ידי ירידת הנשמה

*Shel Rosh Hashanah* 5666.

26. See *Or Hatorah Noach* ibid. 621b; *Mayim Rabbim* 5636 ch. 73; *Or HaTorah, Shir HaShirim* p. 746.

27. See *Likkutei Torah, Acharei* 26c. A coal holds actual fire within it, which can be retrieved by merely blowing on the coal, whereas a flint stone only contains fire potentially, and has to be struck with force to re-

veal a spark. Thus the flame as it exists within the flint stone is loftier than as it exists within a coal. Similarly, the soul's earlier source in the higher realms is referred to as its source in the flint stone, where it is barely perceptible.

28. *Ha'azinu* 72a; *Shemini Atzeret* 85b.

29. *Ecclesiastes* 12:7.

mersion within the “many waters” of materiality actually fans the flames of its love, enabling it to attain a higher spiritual stature than it enjoyed prior to its descent.<sup>30</sup>

[This, in fact, is the ultimate purpose of the “many waters”—to raise the soul even higher and intensify its love. Thus, they can never really extinguish the love of the soul, since the ultimate purpose of these very waters is to intensify the soul’s love.<sup>31</sup>]

#### POWER OF RETURN

In terms of divine service, the benefit garnered by the soul through its descent into this world and its submersion within the “many waters” of materiality is that it thereby gains the potential for *teshuvah*, return.<sup>32</sup> Prior to their descent into the body, souls are considered to be perfect *tzaddikim*. Once the souls descend into bodies, however, they are elevated to the stature of *baalei teshuvah*, regarding whom it is said, “In the place that *baalei teshuvah* stand, perfect *tzaddikim* do not stand.”<sup>33</sup> Moreover, “Perfect *tzaddikim* cannot stand there”<sup>34</sup>—it is not (even) within their ability<sup>35</sup> to stand in the place of *baalei teshuvah*.<sup>36</sup>

30. See *Torah Or* and *Torat Chaim* of fn. 2. *Or Hatorah*, *Noach* ibid. 622a; *Mayim Rabbim* ibid. ch. 75 ff.

31. In addition to having explained earlier that the many waters cannot extinguish the love because of the latter’s sublime source, the Rebbe now clarifies that the waters themselves “act” upon this very intention: to cause the soul to be elevated since it prevails despite all obstacles.

32. *Torah Or*, ibid. 9a; *Torat Chaim*, ibid. 59d. In Chasidus, the concept of *teshuvah* and *baal teshuvah* is not limited to actual transgression by commission or omission, and repentance thereof. That is only one aspect of a broader perspective of *teshuvah*, and, indeed, the lowest aspect of it. The Hebrew term for this form of *te-*

*shuvah* would be *charatah* (“repentance,” or “penitence”). *Teshuvah*, on the other hand, means “return” and is not necessarily connected with sin. It is rather the constant striving of the soul to return to its source in G-d, which is described in the *Zohar* (I:217b) as the “striving of the soul to be absorbed into the Essence of the King.”

In light of this concept of *teshuvah* it is clear why this experience is available to the soul only in the terrestrial world even if it goes through life on earth without a blemish. For in the terrestrial world the Divine Light is obscured and concealed behind the physical and material shells of things, and by the very nature of the physical world in which we live. At the same time, the soul itself is inhibited by its confinement in a physical body. As a

למטה בעולם הזה והתלבשותה במים רבים הנ"ל היא מגיעה למדרגה נעלית יותר ממדרגתה קודם ירידתה למטה<sup>33</sup>.

[וזהו תכלית הפנונה של מים רבים הנ"ל. ולכן סוף סוף אין ביכולתם לכבות את האהבה, לפי שיתכלית עומק פונתם של המים רבים גופא הוא אדרבא בכדי לפעול יתרון בהאהבה<sup>34</sup>].

ובעבודה העילוי שנעשה בהנשמה על ידי ירידתה למטה והתלבשותה במים רבים הנ"ל הוא שבאה לענין התשובה<sup>35</sup>. וכדוע, 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, ויתרה מזו, שאין יכולין לעמוד בו, שאין זה (אפילו) ביכולתם שלהם.

result, the soul's natural striving to merge with G-d is greatly intensified by the very obstacles in its way. It is like a stream whose flow is hampered by cataracts, where the pressure of the flow is greatly increased by the very barriers in its way, making it gush and rush forward with greater force when the barrier is overcome.

33. *Berachot* 34b.

34. *Rambam, Hilchot Teshuvah* 7:4.

35. In terms of human character, *yecholet* refers to the essential ability one possesses to do any given action. The general ability to perform a specific action stems from the essence of one's soul and exists within man according to his essence. For example, one is able to use the thinking pro-

cess because G-d imbued the ability to think within the soul of mankind. Hence, one is able to use the power of thought, if one so wishes. Having explained the definition of *yecholet*, we now understand why it is essentially impossible for a *tzaddik* to stand on the lofty realm of a *baal teshuvah*, since a *tzaddik* does not possess this ability in the essence of his soul.

36. TZADDIKIM AND BAALEI TESHUVAH: The sinner who has repented excels over the perfectly righteous man, who had never sinned, because the *baal teshuvah* had tasted temptation and is therefore more vulnerable to further temptation. He must therefore exert greater resistance to sin than the person who has never sinned, and his reward is pro-

## PURPOSE OF THE SOUL'S DESCENT

This explains why it is necessary for the soul to leave its heavenly home and descend below. For G-d desires that the soul experience the most intense form of divine service—that of the *baal teshuvah*. And *teshuvah* [in the context of the soul “returning” to its root and source, even when unaccompanied by sin<sup>37</sup>] is only possible when it is not in its rightful place (its root and source), for only then can it “return” to its root and source. This idea is expressed in the verse, “And the spirit (the soul) shall return to the L-rd who bestowed it.”<sup>38</sup>

As mentioned above, *baalei teshuvah* are greater than *tzaddikim* [indeed, infinitely greater, to the extent that “in the place that *baalei teshuvah* stand, perfect *tzaddikim* cannot stand”]. Thus, the benefit garnered through the *teshuvah* introduced to the soul in its descent is that the soul (not only returns to its original source, the level of *tzaddikim*, but) ascends to an even greater plane than it was originally at,<sup>39</sup> namely, to the level of “the L-rd who bestowed it.”<sup>40</sup>

## 5.

## THE SOURCE OF SOULS—G-D'S ESSENCE

[To fully understand the elevation gained by the soul through its descent into this material world, we must first analyze the actual “root” of the soul.]

The true source of the souls is in the Essence of G-d, above and beyond all G-dly manifestations.<sup>41</sup> This is evident from the statement of our Sages, “With whom did G-d confer (whether or not to

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portionate to his effort (*Rambam, Hilchot Teshuvah* 7:4).

In *Likkutei Torah, Balak* 73a ff., Rabbi Schneur Zalman quotes two Talmudic sources, one Mishnaic and the other Amoraic, in support of the view that a *baal teshuvah* is on a higher level than the perfectly righteous. The Mishnaic source states: “One hour of repentance and good deeds in this world is worth more than all the life of the world to come” (*Avot* 4:17). The later Talmudic source

states: “In the place that *baalei teshuvah* stand, perfect *tzaddikim* cannot stand” (*Berachot* 34b).

Applying these categories to the soul, Rabbi Schneur Zalman declares that in its pristine state in the heavenly abode, before descent to earth, the soul is in the category of *tzaddik*, but after its descent to earth it attains the higher level of *baal teshuvah*. Herein, Rabbi Schneur Zalman points out, is the “true explanation” of the soul’s descent for the purpose of ascent. See

וזהו הטעם שִׁירְדָּה הַנִּשְׁמָה לְמָטָה, כִּי עֲנִין הַתְּשׁוּבָה  
וְהַגֵּם שְׂאִינָה עַל עֲבִירוֹת דּוֹקָא, כִּי אִם הִשְׁבַּת הַנֶּפֶשׁ  
לְמִקּוּרָה וְשִׁרְשָׁהּ לִטְ [שִׁיךְ דּוֹקָא כְּאֶשֶׁר אֵינוֹ נִמְצָא  
בְּמִקּוּמוֹ הָאִמִּיתִי (מִקּוּרוֹ וְשִׁרְשׁוֹ), שְׂאֵז שִׁיךְ שִׁישׁוּב  
לְשִׁרְשׁוֹ וּמִקּוּרוֹ, בְּחִינַת וְהָרוּחַ תָּשׁוּב אֶל הָאֱלֹקִים אֲשֶׁר  
נִתְּנָהּ.<sup>37</sup>

וּמִכֵּינֵן שְׂמַעְלַת הַבְּעָלִי תְּשׁוּבָה הִיא נִעְלִית יוֹתֵר  
מִמַּעְלַת הַצְּדִיקִים [וְעַד שֶׁהַחִלּוּק שְׂפִינִיָּהֶם הוּא שֶׁלֹּא  
בְּעָרָה, שֶׁלֹּכֵן מְקוֹם שְׂבַעְלִי תְּשׁוּבָה עוֹמְדִין אֵין צְדִיקִים  
גְּמוּרִים יְכוּלִין לַעֲמֹד בּוֹ, כְּנִ"ל, לָכֵן, עַל יְדֵי עֲנִין  
הַתְּשׁוּבָה שְׂמַתְחַדֵּשׁ בְּהַנִּשְׁמָה בִּירִידָתָהּ לְמָטָה הָרִי הִיא  
מַתְעַלִּית יוֹתֵר גַּם מִכְּפִי שֶׁהִיָּתָה בְּשִׁרְשָׁהּ, בְּבִחִינַת הָאֱלֹקִים  
אֲשֶׁר נִתְּנָהּ.<sup>38</sup>

## ה.

וְהַגֵּם שֶׁשִׁרְשׁ הַנִּשְׁמָה הוּא בְּעֶצְמוֹתוֹ יִתְבָּרֵךְ שְׁלֵמַעְלָה  
מִכָּל הַגִּילוּיִים, וְכַדְמוּכָח (גַּם) מִמָּה שֶׁאָמְרוּ רַבּוֹתֵינוּ זְכוֹרֵנָם  
לְבִרְכָּהּ<sup>39</sup> בְּמִי נִמְלָךְ בְּנִשְׁמוֹתֶיהֶן שֶׁל צְדִיקִים, שְׁעֲנִין

also footnote 32.

37. *Likkutei Torah, Re'eh* 24d; *Shabbat Shuvah* 66c; ad loc. See note 32 above.

38. *Likkutei Torah, Ha'azinu* 71d ff.

39. See footnote 36.

40. *Likkutei Torah*, *ibid.* 72a.

41. ETZEM AND GILUI: Chasidus elaborates on the difference between "es-

sence" and "reflection," radiance, effulgence, etc. Essence is indivisible, inaccessible, remote, concealed—but it is also the ultimate source. The radiance is an extension of the essence: active and effective. Sun is essence; its rays, warmth and light, are obviously radiance. We enjoy the rays, but they are not independent, self-generating. They issue from the source, the sun, and have no existence or power apart from it. The Tetragrammaton, G-d's ineffable Name, represents "essence," the source; *Elokim*, the Name that

create)? —with the souls of *tzaddikim*.”<sup>42</sup> The subject of this “decision” was not only the creation of our world, but also the existence of the most sublime manifestations of G-dliness (since their existence came about by G-d’s Will, and is not compulsory, G-d forbid).<sup>43</sup> Thus, the souls that were consulted regarding this decision must be rooted above all G-dly manifestation,<sup>44</sup> in the Essence of G-d Himself. However, although souls stem from G-d’s Essence, it is still possible to say that through the aspect of *teshuvah* (acquired during their descent) they are elevated to a level beyond their original source.

#### FATHER/SON IMAGERY

This can be understood by examining the statement of our sages, “Israel arose in (G-d’s) mind.”<sup>45</sup> Rabbi DovBer, the Maggid of Mezritch,<sup>46</sup> explains this with a parable.<sup>47</sup> A father can “see” his son in his mind even after his son has physically left his presence and is no longer standing before him, since the son’s image is indelibly etched in the father’s mind. There is, however, a fundamental difference between the way this idea exists in man and the way it G-d. For only *after* a man actually has a son can the son’s “image” be etched in his mind. Not so for G-d: Israel’s image was etched in His mind even *before* they existed. As our sages say, “Israel arose in (G-d’s) mind”—even before their creation. For G-d is not bound by the constraints of time; to Him, past, present and future are all one.<sup>48</sup>

#### IN G-D’S “MIND” —“CREATED” SOULS

It is clear from Rabbi DovBer’s explanation that when we say that the souls are “rooted in G-d’s Essence” and that “G-d conferred with the souls of *tzaddikim* (whether or not to create),” we are referring not to the souls as they exist on a completely ethereal plane prior to their descent, but rather to the souls as they have become a created

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creates and vivifies, is “mere” reflection.

42. *Rut Rabbah*, 2:3. See further from *Sefer Hamaamarim* 5703, p. 9: “G-d foresaw the pleasure that He would receive from the souls performing their divine service *below*.”

43. The most supernal manifestations of G-dliness are equivalent to physical creations, since they come into being through G-d’s will and desire. Although they are spiritual, it was not, G-d forbid, obligatory for G-d to bring them into being.

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הַמְלָכָה הוּא גַם עַל גִּילּוּיִים הִכִּי נַעֲלִים (מִכִּינּוֹן שֶׁהֵם בְּרָצוֹן וְלֹא בְּהִכָּרַח חֵס וְשְׁלוֹם), הָרִי מוֹכֵן שֶׁהַנְּשָׁמוֹת שֶׁבָּהֶן נִמְלֵךְ הֵן לְמַעַלָּה מִכָּל הַגִּילּוּיִים<sup>44</sup>, מִכָּל מְקוֹם שִׁיּוֹד לֹאִמַר שֶׁעַל יְדֵי הַתְּשׁוּבָה (בִּירִידָתָן לְמַטָּה) נַעֲשִׂית בָּהֶן עֲלִיָּה גַם לְגַבִּי הַדְּרָגָא שֶׁהִיא בְּשִׁרְשׁוֹן.

וַיּוֹכֵן זֶה עַל פִּי מַה שֶׁכָּתַב הָרַב הַמַּגִּיד<sup>45</sup> בִּפְרִי־שׁ מֵאִמֵּר רַבּוֹתֵינוּ זְכוֹרֵנוֹם לְבִרְכָּהֶם<sup>46</sup> יִשְׂרָאֵל עָלוּ בְּמַחֲשָׁבָה, שֶׁהוּא כְּמִשְׁלֵ אָדָם שִׁישׁ לוֹ בֶּן, דָּגָם כְּשֶׁהֵבֵן עֶבֶר מִכְּנֻגֵּד פָּנָיו וְהִלֵּךְ מֵאֲתוֹ, עִם כָּל זֶה נִחְקָקָה הַצִּוּרָה שֶׁל הַבֶּן בְּמַחֲשָׁבָה שֶׁל הָאָב. אֲלֹא שֶׁכִּבְנֵי אָדָם שִׁיּוֹד זֶה דּוֹקָא בְּמִי שִׁישׁ לוֹ בֶּן כּו'. אֲבָל אֲצֵל הַשֵּׁם יִתְבָּרֵךְ שִׁיּוֹד זֶה לֹאִמַר אִף קוֹדֵם שֶׁנִּבְרָאוּ יִשְׂרָאֵל הָיָה נִחְקָק צוּרָתָם בְּמַחֲשָׁבָה, כְּמוֹ שֶׁאָמְרוּ רַבּוֹתֵינוּ זְכוֹרֵנוֹם לְבִרְכָּהֶם<sup>47</sup> יִשְׂרָאֵל עָלוּ בְּמַחֲשָׁבָה, כִּי אֲצֵלוֹ יִתְבָּרֵךְ הָעֶבֶר וְהַעֲתִיד אֶחָד.

וּמוֹכֵן מִזֶּה, דָּוָה מַה שֶׁהַנְּשָׁמוֹת מוֹשְׁרָשׁוֹת בְּעֲצָמוֹתוֹ יִתְבָּרֵךְ וּבָהֶם נִמְלֵךְ כּו' – הוּא עֲנִין הַנְּשָׁמוֹת כְּמוֹ שֶׁהֵן בְּכַחֲנִית נִבְרָא (וְכְמוֹ שֶׁהֵן יוֹרְדוֹת לְמַטָּה), וְרַק (שֶׁ)גַם

44. *Ha'oseh Sukkato* 5699, ch. 2. Cf. *B'Shaah Shehikdimu* 5672 p. 900. As in any cause and effect, the cause must precede the effect. Similarly, the souls must precede (and be rooted above) the manifestations they "caused."

45. *Bereishet Rabbah* 1:4.

46. Literally, the "preacher" of Mezeritch (d. 1772). Disciple of Rabbi Yisrael Baal Shem Tov, and his successor as leader of Chasidism.

47. *Or Torah* (2c) on the verse "Let us make man." See *B'Shaah Shehikdimu* 5672 p. 902, where it appears that this is related to G-d's aforementioned conference with the souls of *tzaddikim*.

48. This is indicated in the Tetragrammaton Y-H-V-H, the four-letter Ineffable Name of G-d, which is an acronym for "*hoyo, hova, veyihyeh* (*k'echad*)—He was, is and will be simultaneously," signifying G-d's transcendence over the constraints of time.

entity (and have descended into this world). It is just that the image of these souls is (also) engraved in G-d's mind, since to Him, past, present and future are one.

This is also the meaning of the statement, "G-d conferred with the souls of *tzaddikim*": G-d *foresaw* the pleasure that He would receive from the souls performing their divine service *below*.<sup>49</sup>

#### POTENTIAL AND REALITY

Now we can understand how it is possible for the soul to be elevated above its original stature through its descent below. For the fact that the soul is originally rooted in G-d's Essence is merely the way G-d *foresees* that it will eventually descend into this world and fulfill its purpose. And although initially G-d knows with complete certainty that the soul will fulfill its purpose, still, before it actually descends into this world, it remains in a state of potentiality. G-d's ultimate intent is only realized when the soul descends into this world and *actually* carries out its mission.<sup>50</sup>

[This is also alluded to in the statement, "With whom did G-d confer, with the souls of *tzaddikim*." In the conference-state—a potential state before creation, where G-d *knows* they will fulfill His intentions—the souls are considered to be "*tzaddikim*," for they have yet to tap into their latent power. But after they descend below—and actually carry out G-d's intent—they are elevated to the level of "*baalei teshuvah*," for they have actualized their immense potential.<sup>51</sup>]

#### 6.

#### DESCENT IN THE YEARLY CYCLE

This is also connected with the idea of "And Jacob journeyed to his way"<sup>52</sup> (the verse specifically associated with *Motza'ei Shabbat Parshat Noach*<sup>53</sup>). After the month of Tishrei, one "journeys to his way"—one descends from the spiritual high of Tishrei into the arena of personal affairs and mundane matters. One may even be so inundated with

49. *Sefer Hamaamarim* 5703, p. 9.

*maamar, Likkutei Sichot* vol. 20, p. 283 ff.

50. See *sicha* delivered before this

צורה זו היא חקוקה במחשבתו יתברך, לפי שאצלו יתברך העבר והעתיד אחד.

וכידוע<sup>51</sup> בפירוש במי נמלך כו', שזהו מה שעלה לפניו יתברך התענוג שיתענג כביכול בעבודת הנשמות למטה.

ועל פי זה יוכן 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 הפנונה<sup>52</sup>. והגם שגם בתחלה יודעים בנאות גמורה שישלימו הפנונה, הרי זהו בכח, ותכלית העילוי (והפנונה) הוא<sup>53</sup> הפועל.

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

# ו.

ויש לקשר זה עם ענין ד"ויעקב הלך לדרכו" (שבמוצאי שבת פרשת נחמ"ט, דהגם שלאחרי חודש תשרי הוא הולך לדרכו (גם) בעניני הרשות ובעובדין דחול, ועד לבחינת מים רבים הנ"ל, מכל מקום על ידי

51. See footnote 36, end.

52. Genesis 32:2.

53. See *sicha* delivered before this *maamar*, *Likkutei Sichot* vol. 20, p. 281 ff.

worldly affairs that they seem as daunting and tumultuous as “many waters.” Nonetheless, not only does one possess the strength to withstand these pressures and retain one’s spiritual integrity, but even more so, this “descent” actually elevates one to a greater level than before, for through it one becomes a “*mehalech*,” a man of movement.<sup>54</sup> As scripture states, “And Jacob *journeyed* to his way”<sup>55</sup>: Through Jacob’s descent into Charan he became a man of movement.

#### JOY—THE ULTIMATE EMANCIPATOR

Moreover, once one is cognizant of this truth—that the purpose of the descent (into one’s personal affairs) is for the ensuing elevation—one’s anxiety over the journey melts away, replaced instead with immense joy and a gladdened heart. [As it is said regarding Jacob’s journey, “And Jacob lifted his feet—since he was promised good news.”<sup>56</sup>] And through joy, one serves G-d with complete perfection, beyond the natural restraints of one’s personality (i.e., serving G-d “with all your might”)—for “joy breaks all bounds.”<sup>57</sup>

#### FINAL BLESSING

When one serves G-d with complete perfection and a gladdened heart [in the three areas of Torah-study, prayer and good deeds (which correspond to the three sons of Noach<sup>58</sup>)], one receives the G-dly blessing for all of one’s needs [in the three areas of children, health and sustenance<sup>59</sup>]. In turn, the blessing one receives is a complete blessing, causing him much joy and a gladdened heart. And this blessing is for one’s spiritual and physical affairs, and ultimately, his spiritual and physical affairs as one.



54. While in its pristine state, the soul, unencumbered by a physical body, enjoys a high degree of apprehension of the Divine Presence. Nevertheless, it is limited—as the angels are—to the apprehension of the immanent quality of G-dliness. However, during its sojourn on earth, it

comes in direct contact with the Encompassing Light which is active in the terrestrial world and which is infinitely higher than the Indwelling Light which irradiates the celestial spheres. And, further, since the Encompassing Light is above and beyond the natural order of the physical

זֶה גּוֹפָא הוּא מִתְעַלָּה יוֹתֵר, שְׁנַעֲשֶׂה בְּבַחֲנֵינָת מְהֻלָּרִי,  
וְכִלְשׁוֹן הַכְּתוּבִי וַיַּעֲקֹב הֶלֶךְ לְדַרְכּוֹ.

וַיִּדְעָה זֶה [שֶׁהִירִידָה (לְדַרְכּוֹ בְּעֵנִינִי הָרְשׁוֹת וְכו') הִיא  
צוּרָה עֲלֶיהָ] פּוֹעֵלֶת שֶׁהֵלִיכָה תִּהְיֶה בְּשִׁמְחָה וּבְטוֹב לֵבָב  
[וְעַל דֶּרֶךְ מָה שֶׁכְּתוּבִי גָבִי יַעֲקֹב וַיֵּשָׂא יַעֲקֹב רִגְלָיו גּוֹ  
מִשְׁנַתְּבֶשֶׁר בְּשׁוּרָה טוֹבָה כו']. וְזֶה פּוֹעֵל שֶׁעֲבוּדָתוֹ תִּהְיֶה  
בְּתַכְלִית הַשְּׁלִימוֹת וּלְמַעַלָּה מִמְּדִידָה וְהַגְבָּלָה (בְּחִינַת בְּכָל  
מַאֲדָּה), כִּי שִׁמְחָה פּוֹרֶצֶת כָּל הַגְּדָרִים.

וְעַל יְדֵי שֶׁעֲבוּד עֲבוּדָתוֹ [בְּכָל הַג' קוִּיִּן (ג' בְּנֵי נַחֲיָה)  
דְּתוּרָה עֲבוּדָה וּגְמִילוֹת חֻסְדִּים] בְּתַכְלִית הַשְּׁלִימוֹת  
וּבְשִׁמְחָה וּבְטוֹב לֵבָב, נִמְשָׁךְ לוֹ גַּם בְּרֶכֶת הוּי' בְּכָל הַמַּצְטָרֶךְ  
לוֹ [בְּג' הָעֵנִינִים דְּבְנֵי חַיִּי וּמִזִּוְנֵי] בְּתַכְלִית הַשְּׁלִימוֹת  
וּבְשִׁמְחָה וּבְטוֹב לֵבָב, הֵן בְּרוּחָנִיּוֹת וְהֵן בְּגִשְׁמִיּוֹת,  
וּבְרוּחָנִיּוֹת וּבְגִשְׁמִיּוֹת גַּם יַחַד.



world, the soul is thus provided with the power to transcend nature and to change nature. This is what enables a person to elevate himself from one level to another—to become a *me-halech* (“one that moves”)—in distinction from the soul’s previous state of *omed* (“one that stands in one place”) before it descends into the material world. (*Torah Or* 30a; *Likkutei Torah, Shelach* 38d.)

55. See *Likkutei Sichot* vol. 20, p. 270-1.

56. Genesis 29:1, and Rashi’s com-

mentary on verse. See *Likkutei Sichot* vol. 20, p. 272-3.

57. *Sefer Hamaamarim* 5657, p. 223 ff.

58. In Kabbalah, the three sons of Noach correspond to the three *midot* (attributes) of *chesed*, *gevurah* and *tiferet* (*Torah Or, Vayaishev* 26c; *Or Hatorah, Noach*, 63a). These three *midot* in turn represent the three modes of divine service: Torah-study, prayer and good deeds.

59. See *Or Hatorah, Vayeira* (vol. IV), p. 756a ff.

## HEBREW NOTES

# HEBREW NOTES

- (א) שה"ש ח, ז.  
 (ב) תו"א ר"פ נח. תו"ח נח נח, ד ואילך. מים רבים תרל"ו (בתחלתו. פעה).  
 (ג) משא"כ "מים", מי הים, הם מכונסים ועומדים (תו"א ותו"ח שבהערה הבאה).  
 (ד) תו"ח שם סב, ב. וראה גם תו"א ט, ב (ד"ה אם יתן). יו"ד, א (ד"ה וזהו הפי').  
 (ה) כ"ה בתו"א שם, ש"לא יוכלו לכבות גו" קאי גם על "נהרות".  
 (ו) תהלים קכח, ב.  
 (ז) לקו"ת שלח מב, ד. חוקת סו, ג. ובכ"מ.  
 (ח) דרמ"צ קז, א (וראה גם שם ח, א). קונטרס ומעין מכ"ה פ"א.  
 (ט) ראה טו, יח. ובספרי שם: יכול יהא יושב ובטל\* ת"ל בכל אשר תעשה.  
 (\* כן הובא בקונט' ומעין שם ובכ"מ. ובספרי שלפנינו: יכול בטל. וביל"ש (עה"פ): יכול כשעומד ובטל כו'.  
 (י) להעיר, ש"בזעת אפיך תאכל לחם" (בראשית ג, יט) נתחדש לאחר חטא עה"ד.  
 (יא) לקו"ת שלח שם.  
 (יב) קדושין בסופה.  
 (יג) משלי י, כב.  
 (יד) ראה בכ"ז דרמ"צ קז, ב. קונט' ומעין שם פ"ב.  
 (טו) ראה גם לקו"ת חוקת שם: ואדרבה מחשבה מועלת. וראה גם ד"ח בהקדמה (ג, ב).  
 (טז) דרמ"צ שם.  
 (יז) דרמ"צ שם (קז, א ואילך). קונט' ומעין שם פ"ג. ד"ה וידעת תרנ"ז.  
 (יח) תו"א יו"ד, א. תו"ח שם סא, א. אוה"ת נח (כרך ג') תרט, ב.  
 (יט) להעיר, שבתהו היו אורות מרובים. וראה אוה"ת שם, שענין מים רבים הוא דוגמת ענין רשות הרבים שהוא בחי' עולם הנקודים.  
 (כ) ועד "שזהו רבותא גדולה" (תו"ח שם).  
 (כא) בתו"א שם, ש"מים רבים" ו"נהרות" הם ב' בחי' בתהו.  
 (כב) תו"ח שם.  
 (כג) שה"ש ח, ו.  
 (כד) ראה גם שהש"ר עה"פ (בסופו): שלהבת י"ה . . כאש של מעלה . . ולא המים מכבין לאש. וראה בפירוש מהרז"ו שם.

כה) ראה פירוש הראב"ע לשה"ש שם (וראה גם מצודת שם): רשפי' - גחלי'. ובתיב"ע שם: גומרינ דאשא (אוה"ת והמשך מים רבים שבהערה 27).

כו) ראה ד"ה ואברהם זקן תרס"ו. ובכ"מ.

כז) אוה"ת נח תרכא, ב. מים רבים תרל"ו פע"ג. וראה גם אוה"ת שה"ש עה"פ (ע' תשמו).

כח) ראה בארוכה לקו"ת אחרי כו, ג.

כט) ר"פ האזינו (עב, א). שמע"צ פה, רע"ב.

ל) קהלת יב, ז.

לא) תו"א ותו"ח שבהערה 2. אוה"ת נח תרכב, א. מים רבים הנ"ל פע"ה ואילך.

לב) 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.

לג) ראה המשך מים רבים שם.

לד) ראה תו"א שם ט, א. תו"ח שם נט, סע"ד.

לה) לקו"ת בלק עג, סע"א. ובכ"מ. ובלקו"ת שם, שזהו "התירוץ האמיתי" למה ירדה הנשמה לעוה"ז.

לו) ברכות לד, ב.

לז) רמב"ם הל' תשובה פ"ז ה"ד (וגם בלקו"ת שם מובא הגירסא אינם יכולים).

לח) שלמעלה מבחי' כח (המשך ר"ה תש"ג פי"ג. ועוד).

לט) לקו"ת ראה כד, ד. ש"ש סו, ג. ובכ"מ.

מ) לקו"ת ר"פ האזינו.

מא) 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.

מב) רות רבה רפ"ב.

מג) ד"ה העושה סוכתו תרצ"ט פ"ב. וראה גם המשך תער"ב (ח"ב) ע' תתק.

מד) 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'].]

מה) ב"ר פ"א, ד.

מו) המשך ר"ה תש"ג פ"ג. ובכ"מ.

מז) 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.

- מח) ראה בארוכה בהשיחה סעיף ד' ואילך (לקו"ש ח"כ ע' 283).
- מט) ראה בארוכה בהשיחה (שם ע' 281) סעיף ב' ואילך. ושם (ס"ג ואילך), שהחידוש שבמוצאי ש"פ נח על מוצאי שבת בראשית הוא – שאז ישנו כבר הענין ד"ויעקב הלך לדרכו" בפועל.
- נ) 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.
- נא) ויצא לב, ב. וראה לקו"ש שם ע' 270-1.
- נב) ויצא כט, א. פירש"י שם. וראה לקו"ש שם ע' 272-3.
- נג) להעיר, שזהו (בחי' בכל מאדך) גם העילוי שנעשה ע"י ה"מים רבים" (תו"א ט, א. ובכ"מ).
- נד) ד"ה שמח תשמח תרנ"ז ע' 49 (סה"מ תרנ"ז ע' רכג) ואילך.
- נה) ג' בני נח הם בחי' חג"ת (תו"א ר"פ וישב ואוה"ת נח סג, א), ענין הג' קוין דתורה עבודה וגמ"ח.
- נו) ראה אוה"ת וירא (כרך ד') תשנו, סע"א ואילך.



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The discourse discusses the Kabbalistic principle of the “collective soul of the world of *Tikkun*” and explores the essential unity of all souls. The discourse develops the idea that when we connect on a soul level, we can love our fellow as we love ourselves; for in truth, we are all one soul. Includes a brief biography of the author.



### **TRUE EXISTENCE** *Mi Chamocha 5629*

By Rabbi Shmuel of Lubavitch  
Translated by Rabbis Yosef Marcus and Avraham D. Vaisfiche

This discourse revolutionizes the age-old notion of Monotheism, i.e., that there is no other god besides Him. Culling from Talmudic and Midrashic sources, the discourse makes the case that not only is there no other god besides Him, there is nothing besides Him—literally. The only thing that truly exists is G-d. Includes a brief biography of the author.



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## **FORCES IN CREATION**

### **Yom Tov Shel Rosh Hashanah 5659 Discourse Two**

By Rabbi Shalom DovBer of Lubavitch

Translated by Rabbis Moshe Miller and Shmuel Marcus

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Overview by Rabbi J. Immanuel Schochet

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## ONENESS IN CREATION

By Rabbi Yosef Yitzchak of Lubavitch

Translated by Rabbi Y. Eliezer Danzinger

Said by Rabbi Yosef Yitzchak at the close of his 1930 visit to Chicago, this discourse explores the concept of Divine Unity as expressed in the first verse of the Shema. The discourse maintains that it is a G-dly force that perpetually sustains all of creation. As such, G-d is one with creation. And it is our study of Torah and performance of the mitzvot that reveals this essential oneness.



## GARMENTS OF THE SOUL

*Vayishlach Yehoshua 5736*

By Rabbi Menachem M. Schneerson, the Lubavitcher Rebbe

Translated by Rabbi Yosef Marcus

Often what is perceived in this world as secondary is in reality most sublime. What appears to be mundane and inconsequential is often most sacred and crucial. Thus at their source, the garments of the human, both physical and spiritual, transcend the individual.



## THE UNBREAKABLE SOUL

*Mayim Rabbim 5738*

By Rabbi Menachem M. Schneerson, the Lubavitcher Rebbe

Translated by Rabbi Ari Sollish

The discourse begins with an unequivocal declaration: No matter how much one may be inundated with materialism, the flame of the soul burns forever. This discourse speaks to one who finds pleasure in the material world, yet struggles to find spirituality in his or her life.



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