TORAH OHR • PARSHAS NOACH • MAAMAR 2

אם יתן איש את כל הון ביתו באהבה...

If a man would give all the wealth of his house

DEDICATED IN HONOR OF

מוקדש לכבוד הגאון המקובל רבי לוי יצחק שניאורסאהן זצ"ל

Dedicated in honor of the Rebbe's father, Reb Levi Yitzchok

LikuteiTorah.com
THE CHASSIDISHE PARSHA
likuteitorah.com/torah-ohr/noach/2/

1 אם יתן איש את כל הון ביתו באהבה בוז יבוזו לו. כי הנה מבואר למעלה איך שמים רבים שהם טרדות הפרנסה.

"If a man would give all the wealth of his house for love, it would be utterly scorned." For it has been explained above how "many waters" are the preoccupations of earning a livelihood.

ונהרות שהם המחשבות בענינים גשמיים שנקראו בשם נהרות דניידי ואזלי משא"כ מים הם מכונסים ועומדים וכל זה לא יוכלו לכבות את האהבה ואדרבה בהם ועי"י דוקא תבא לבחי' האהבה היותר גדולה היינו בחי' בכל מאדך הנ"ל.

And "rivers" are the thoughts about material matters, which are called by the name "rivers" because they move and flow on, whereas waters are gathered and standing. And all of this cannot extinguish the love; on the contrary, specifically in them and through them one comes to the level of the greatest love, namely the level of "with all your might" mentioned above.

2 ולזה אומר אח"כ אם יתן איש את כל הון ביתו כו'. הון ביתו נק' חכמת התורה שהן פירוש וטעמי המצות שנמשך מבחי' חכמתו ית'.

And for this [reason] it says afterward, "If a man would give all the wealth of his house," etc. "The wealth of his house" refers to the wisdom of the Torah, which is the explanation and reasons of the mitzvos, drawn from the level of His blessed wisdom (Chochmah).

וכמ"ש ונהר יוצא מעדן להשקות את הגן. כי מעדן שהוא בחי' חכמה שנק' עדן יוצא נהר לשון המשכה להשקות את הגן שהם ג"ן סדרים דאורייתא שהן

As it is written, "And a river goes out from Eden to water the garden (gan)." For from "Eden," which is the level of Chochmah, which is called "Eden," there "goes out a river" (a term for drawing down) "to water the garden (gan)": these are the fifty-three (gan) sidros of the Torah, which are

פירוש וטעמי המצות ונעשה מהם בחי' ג"ע [גן עדן] עליון וג"ע [וגן עדן] תחתון עד שנשתלשל מטה מטה ששרשם מבחי' חכמתו ית' שנק' ראשית ההשתלשלות ואינו ערוך כלל לגבי מהותו ועצמותו יתברך שהוא למעלה מההשתלשלות:

the explanation and reasons of the mitzvos. And from them are made the level of the Higher Garden of Eden and the Lower Garden of Eden, until it descended lower and lower. Their root is from the level of His blessed Chochmah, which is called the beginning of the chain of descending worlds (hishtalshelus), and it bears no comparison at all to His blessed essence and being, which is above the chain of descent.

3 וזהו אם יתן איש שהוא לשון גבורות וצמצומים כמ"ש (שמות טו) ה' איש מלחמה כו'

And this is [the meaning of] "If a man (ish) would give": [the word ish] denotes restraints (gevuros) and contractions (tzimtzumim), as it is written (Exodus 15), "Havayah is a man (ish) of war," etc.

שכדי שיומשך מעצמותו יתּ' להתהוות בחי' חכמה שאינו אלא זיו והארה בלבד א"א להיות כ"א ע"י צמצומים וגבורות רבים.

For in order that there be drawn from His blessed essence [what is needed] for the level of Chochmah to come into being (and it is no more than a radiance and illumination alone), this is impossible except through many contractions and restraints.

וזהו אם יתן איש את כל הון ביתו באהבה שהוא אהבת בכל מאדך המבואר למעלה שהוא לאשתאבא בגופא דמלכא.

And this is [the meaning of] "If a man would give all the wealth of his house for love": this is the love of "with all your might" explained above, which is to be absorbed into the very body of the King.

4 וכמ"ש מי לי בשמים ועמך לא חפצתי כו' שלא יחפוץ לא בג"ע [בגן עדן] כו' שהם אינם רק זיו והארה בלבד רק לאשתאבא בגופא דמלכא שהוא מהותו ועצמותו יתּ'.

As it is written, "Whom have I in heaven [but You]? And besides You I desire nothing," etc.: that he desires neither the Garden of Eden, etc., which are only a radiance and illumination alone, but only to be absorbed into the body of the King, which is His blessed essence and being.

ואי לזאת בוז יבוזו לו הון ביתו הנ"ל שאינו אלא זיו והארה כו' ודי"ל [ודי למבין]. אכן כ"ז [כל זה] הוא הפי' וטעמי המצות שהוא בחי' חכמת התורה שנמשך מחכמתו יתּ' כנ"ל.

Accordingly, "it would be utterly scorned": [that is,] "the wealth of his house" mentioned above, which is no more than a radiance and illumination, etc.; and this suffices for one who understands. However, all this is the explanation and reasons of the mitzvos, which is the level of the wisdom of the Torah, drawn from His blessed wisdom, as mentioned above.

אבל גופי המצות מעשיות כמו תפלין וסוכה ומצות צדקה שנא' [שנאמר] (ישעי' [ישעיה] לב) והי' [והיה] מעשה הצדקה וכדומה שהן הם רצונו יתּ' שלמעלה מהטעם והדעת הנמשך בבחי' חכמה.

But the very body of the practical mitzvos, such as tefillin and sukkah and the mitzvah of tzedakah (as it is said (Isaiah 32), "And the deed of tzedakah shall be"), and the like, are His blessed will (ratzon), which is above the reason and understanding that are drawn down in the level of Chochmah.

ולהיות ששרש גבוה מאד ממדרגת התורה כו' ע"כ נתלבשו בדברים גשמיים דוקא שא"א לבא לבחי' השגה כו'.

And because their root is very much higher than the rank of the Torah, etc., therefore they were clothed specifically in physical things, for [their root] cannot come to the level of comprehension, etc.

5 וכמו שאמרו ז"ל [זכרונו לברכה / זכרונם לברכה] לחכימא ברמיזא שדבר העמוק מאד א"א לגלותו בדבור כ"א ברמיזא שמראה לו באצבע כו'.

As our Sages, of blessed memory, said: "For the wise, a hint." For a very deep matter cannot be revealed in speech, but only by a hint, pointing it out to him with a finger, etc.

כמו"כ [כמו כן] מצות מעשיות מפני ששרשם מאד נעלה שהן פנימיות רצונו יתי כביכול שלמעלה מהשגה. לזאת א"א לבא לידי גילוי למטה כ"א בהתלבשותם בדברי' [בדברים] גשמיים דוקא כי נעוץ תחלתן בסופן דוקא.

So too the practical mitzvos: because their root is exceedingly lofty, being the inner dimension (pnimiyus) of His blessed will, as it were, which is above comprehension, therefore they cannot come to revelation below except by being clothed specifically in physical things, for "their beginning is wedged in their end," specifically.

6 וזהו והיו הדברים האלה אשר אנכי מצוך היום כו'. כי הנה כל פ' ק"ש [קריאת שמע] שמע ישראל הוא רק התבוננות מבחי' שמותיו כו'.

And this is [the meaning of] "And these words which I (Anochi) command you today shall be," etc. For the whole passage of the reading of the Shema, "Hear, O Israel," is only contemplation on the level of His Names, etc.

ועי"ז ואהבת בכל לבבך כו' עד שיגיע לבחי' אהבת בכל מאדך הנ"ל שהוא ליכלל ולדבקה בו במהותו ועצמותו יתי' ממש.

And through this [comes] "And you shall love with all your heart," etc., until one reaches the level of the love of "with all your might" mentioned above, which is to be included and to cleave to Him, in His blessed essence and being itself.

7 ואי"א זאת כי"א ע"י קיום מצותיו יתי' דוקא שהן פנימיות רצונו יתי' ונעוץ סופן בתחלתן

And this is impossible except through fulfilling His blessed mitzvos specifically, for they are the inner dimension of His blessed will, and "their end is wedged in their beginning."

וזהו אשר אנכי מי שאנכי שהוא מהותו ועצמותו ממש ולא בבחי' אור וזיו בלבד מצוך ע"י קיום מצות מעשיות דוקא כנ"ל.

And this is [the meaning of] "which I (Anochi)": the One Who is "I," which is His very essence and being, and not merely at the level of light and radiance, "command you," through fulfilling the practical mitzvos specifically, as mentioned above.

היום כו' שהיום דוקא שהנשמה מלובשת בתוך הגוף משא"כ קודם התלבשותה בגוף היתה רק נהנית מזיו השכינה כו'.

"Today," etc.: specifically "today," when the soul is clothed within the body; whereas before it was clothed in the body, it was only delighting in the radiance of the Shechinah, etc.

8 וזהו ודברת בם שהוא מצות הדבור של התורה. וכמ"ש והגית בו כו'. ועקימת שפתיו הוי מעשה כו'.

And this is [the meaning of] "And you shall speak (vedibarta) of them": this is the mitzvah of speaking the words of the Torah. And as it is written, "And you shall utter it," etc. And the moving of one's lips counts as an action, etc.

וזהו אחות לנו קטנה שנעשה בחי' אחות והוא לשון אחת שמתאחדת בתכלית עם מהותו ועצמותו יתי' כביכול ממש ע"י קיום המצות מעשיות כנ"ל.

And this is [the meaning of] "We have a little sister (achos)": that she becomes the level of achos, which is a term of "one" (achas), for she becomes united completely with His blessed essence and being itself, as it were, through fulfilling the practical mitzvos, as mentioned above.

וכמ"ש וימינו תחבקני כאדם החובק את חבירו מכל צדדיו כו' וזהו מה נעשה לאחותינו ביום שידובר בה ודי"ל [ודי למבין]:

And as it is written, "And His right hand embraces me," like a person who embraces his fellow from all sides, etc. And this is [the meaning of] "What shall we do for our sister on the day she is spoken for (yedubar)"; and this suffices for one who understands.

LikuteiTorah.com
THE CHASSIDISHE PARSHA

About this edition

This edition contains the Hebrew text and the English translation.

The Hebrew text of Torah Ohr: © Kehot Publication Society, via Sefaria, CC BY-NC 4.0; formatting adapted.

Our English translation, made from the Hebrew without Kehot's notes: CC BY-NC 4.0.

This edition as a whole: CC BY-NC 4.0. Shuls, schools and non-profit projects may copy, print and share it freely, and may ask for donations to cover the cost of printing; it may never be sold. Credit Kehot Publication Society and likuteitorah.com. https://creativecommons.org/licenses/by-nc/4.0/

English translation: prepared for likuteitorah.com with AI assistance (claude-code/opus-5.5) and checked against the Hebrew and against Sefaria; not yet reviewed by a human editor. Please check anything important against the Hebrew.

The Rebbe asked that the maamarim of the week's parsha, the "Chassidishe Parsha," be learned during that week, spread over its seven days (Sichah of Shabbos Parshas Vayakhel 5725 · Toras Menachem vol. 42, pp. 306–309). Why learn it, and the Rebbe's brachos: likuteitorah.com/about/the-chassidishe-parsha/

A free, non-commercial project; nothing here is sold. Not affiliated with Kehot, Sefaria or the Lubavitch Library. © likuteitorah.com

From likuteitorah.com/torah-ohr/noach/2/

DEDICATED IN HONOR OF

מוקדש לכבוד הגאון המקובל רבי לוי יצחק שניאורסאהן זצ"ל

Dedicated in honor of the Rebbe's father, Reb Levi Yitzchok