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

The highest love, “with all your might,” wants G-d’s very essence, so it scorns even the wisdom of the Torah and the Garden of Eden, which are only His radiance. That essence is reached only through the practical mitzvos, G-d’s inner will, which is clothed in physical things and fulfilled “today,” while the soul is in the body.

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

THE BIG IDEA

The highest love, "with all your might," wants G-d's very essence, so it scorns even the wisdom of the Torah and the Garden of Eden, which are only His radiance. That essence is reached only through the practical mitzvos, G-d's inner will, which is clothed in physical things and fulfilled "today," while the soul is in the body.

Each section: the Hebrew, then the translation, then a short explanation under a gold rule. Small numbers in the Hebrew are the notes at the end.

THE MAAMAR IN BRIEF

Continuing the previous maamar's reading of "many waters cannot extinguish the love," the Alter Rebbe turns to the verse's end: "If a man would give all the wealth of his house for love, it would be utterly scorned." "The wealth of his house" is the wisdom of the Torah, the reasons of the mitzvos. It flows from divine Chochmah ("Eden") as a river to the "garden," the fifty-three sidros, and forms the Higher and Lower Garden of Eden. Yet Chochmah came about only through many contractions (ish, "a man of war") and is only a radiance, nothing next to G-d's essence. The love "with all your might" seeks to be absorbed into "the body of the King," and so scorns all that wealth. But the practical mitzvos are G-d's will, above reason; like a deep idea that can only be hinted, they are revealed only when clothed in physical things. So the Shema says "which I (Anochi), the One Who is I, command you today": G-d's essence is reached through deeds, and only while the soul is in the body. Through this the soul, the "little sister" (achos), becomes one (achas) with G-d, embraced from every side.

OUTLINE

1 **The love that waters cannot quench** ¶1

Livelihood worries and worldly thoughts cannot extinguish the love; through them one reaches the love "with all your might."

2 **The wealth of his house** ¶2–3

Torah's wisdom, the reasons of the mitzvos, flows from Chochmah (itself brought into being through many contractions) and forms the Garden of Eden; it is only a radiance of G-d.

3 **Scorning the radiance** ¶3–4

The love "with all your might" wants only G-d's essence, "the body of the King," and so scorns Eden and the wealth of wisdom.

4 **The mitzvos: will above wisdom** ¶4–5

The practical mitzvos are G-d's inner will, above reason, and like a deep idea conveyed only by a hint, they are revealed only in physical things.

5 **“Which I command you today”** ¶6–7

The Shema’s love rises to union with G-d’s essence, which comes only through doing the mitzvos, and only “today,” while the soul is in the body.

6 **Our little sister** ¶8

Speaking Torah counts as a deed; through the mitzvos the soul becomes “one” with G-d and is embraced from every side.

KEY CONCEPTS

The wealth of his house הון ביתו

The wisdom of the Torah: the explanations and reasons of the mitzvos, drawn from G-d’s Chochmah.

With all your might בכל מאדך

The highest love in the Shema, beyond one’s own measure: the desire to cleave to G-d’s very essence.

To be absorbed into the body of the King לאשתאבא בגופא דמלכא

The goal of that love: union with G-d’s essence itself, not only with His light.

Radiance and illumination זיו והארה

G-d’s light as it shines outward. Chochmah, the Torah’s wisdom and the Garden of Eden are all only this, compared with His essence.

His essence and being מהותו ועצמותו

G-d Himself, above the whole chain of descending worlds.

The inner dimension of His will פנימיות רצונו

The root of the practical mitzvos, higher than reason and wisdom, which is why it is clothed in physical deeds.

Their beginning is wedged in their end נעוץ תחלתן בסופן

The highest root reveals itself precisely in the lowest level, the physical deed.

SECTION 1 • ¶1

The love that waters cannot quench

1 אם יתן איש את כל הון ביתו באהבה בוז יבוזו לו[1]. 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.

> The maamar opens with the second half of a verse in Song of Songs whose first half ("many waters cannot extinguish the love, nor can rivers drown it") was the subject of the preceding maamar. There, the "many waters" were read as the worries of making a living.

ונהרות שהם המחשבות בענינים גשמיים שנקראו בשם נהרות דניידי ואזלי[2] 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.

> The "rivers" are the stream of thoughts about worldly matters: like a river, such thoughts keep moving, while "waters" (the livelihood worries) stay pooled in place. None of this puts out the soul's love for G-d; rather, overcoming exactly these distractions is what brings a person to the highest love, the love "with all your might" (bechol me'odecha) of the Shema, a love that goes beyond one's own measure.

THE REBBE ON THIS PARAGRAPH • AI research, checked against each source; not yet reviewed by a person

THE REBBE EXPLAINS

In the maamar "Mayim rabbim" said in his room on Motzaei Shabbos Noach 5738, the Rebbe opens by setting out how the discourses of the Rebbeim read the verse: the „מים רבים" ("many waters") are the worries of livelihood (טרדות הפרנסה) and worldly thoughts, and the „נהרות" ("rivers") are those thoughts at their most pressing, rushing on without pause; his notes on the rivers point to this paragraph.

Our paragraph calls worldly thoughts "rivers" because they „ניידי ואזלי" (move and flow), while the worries of livelihood are standing waters. The Rebbe sets out the reading of the Rebbeim's discourses, where the rivers are those thoughts at their most pressing, „משוטטות במרוצה בתמידות בלי הפסק כלל" (rushing on without any pause) like rivers that never stop flowing, and still they do not wash the love away. To this he adds that the rivers too „לא יוכלו לכבות" ("cannot extinguish") it, and his note gives the source: in Torah Ohr here "cannot extinguish" is said of the rivers as well, though the verse says of them only „ונהרות לא ישטפוה" ("cannot wash it away").

The Alter Rebbe: נהרות דניידי ואזלי משא"כ מים הם מכונסים ועומדים וכל זה לא יוכלו לכבות את האהבה

The Rebbe: כ"ה בתו"א שם, ש"לא יוכלו לכבות גו'" קאי גם על "נהרות"

Sefer HaMaamarim Melukat (Toras Menachem, new edition), Tishrei-Cheshvan, vol. א (תשרי-חשון), p. רמו (notes 4–5) · (בחדרו) מוצאי ש"פ נח, ה'תשל"ח; edited (Sefer HaMaamarim Melukat)

SECTION 2 • ¶2–3

The wealth of his house

2 ולזה אומר אח"כ אם יתן איש את כל הון ביתו כו'. הון ביתו נקי' 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).

The Alter Rebbe now reads the verse's second half: "the wealth of his house" is the wisdom of the Torah, meaning the explanations and reasons behind the mitzvos. That wisdom is drawn from G-d's own Chochmah, the level of divine wisdom.

וכמ"ש ונהר יוצא מעדן[3] להשקות את הגן. כי מעדן שהוא בחי' חכמה שנקי' עדן[4] 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

The verse from Genesis is read as a map of how Torah's wisdom flows down: "Eden" is Chochmah, the "river" is the drawing-down of that wisdom, and the "garden" (gan, whose letters have the numerical value fifty-three) stands for the sidros, the portions into which the Torah is divided for the weekly reading, which the maamar counts as fifty-three, the value of gan (gimmel 3, nun 50).

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:[5]

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.

> The explanations and reasons of the mitzvos form the Higher and Lower Garden of Eden, the spiritual realms where souls enjoy G-d's light, and continue descending level by level. But since their root is Chochmah, which is only the first step of the chain of descending worlds (hishtalshelus), it is nothing compared to G-d's essence, which is entirely above that chain.

SECTION 3 • ¶3–4

Scorning the radiance

3 וזהו אם יתן איש שהוא לשון גבורות[6] וצמצומים כמ"ש (שמות טו) ה' איש מלחמה[7] 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.

> The word ish ("man") is read as a term for divine power and restraint (gevuros) and contraction (tzimtzum), as in the verse that calls G-d "a man of war." So "if a man would give" hints at the G-d-given contractions that produce "the wealth of his house."

שכדי שיומשך מעצמותו ית' 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.

> Even Chochmah, the source of Torah's wisdom, is only a glow radiating from G-d, not G-d's essence itself; and even that glow could come into being only through many contractions and restraints. This shows how far below the essence Torah's wisdom stands.

וזהו אם יתן איש את כל הון ביתו באהבה[8] 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.

> The "love" for which a man would give away all that wealth is the love "with all your might" described earlier: the desire to be absorbed into "the very body of the King," an image for G-d's own essence, not merely His light.

SECTION 4 · ¶4–5

The mitzvos: will above wisdom

4 וכמ"ש מי לי בשמים[9] 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 ית'.

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.

> Asaph's words in the Psalm, "Whom have I in heaven [but You]? And besides You I desire nothing [on earth]," express the love that wants neither the Garden of Eden nor any spiritual reward, since these are only G-d's radiance, but only G-d Himself, His essence.

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 ית' 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.

> Here the maamar reads the verse's last words its own way: "it would be utterly scorned" means that the lover himself scorns "the wealth of his house," since it is only a radiance. But the Alter Rebbe adds a qualification: this applies to the reasons and explanations of the mitzvos, the intellectual wisdom of the Torah that comes from G-d's Chochmah.

אבל גופי המצות מעשיות כמו תפלין וסוכה ומצות צדקה שנא' [שנאמר] (ישעי' [ישעיה] לב) והי' [והיה] מעשה הצדקה[10] וכדומה שהן הם רצונו יתי' 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.

> The mitzvos themselves, the actual deeds such as tefillin, sukkah and giving tzedakah, are different: they are G-d's will, which is higher than reason and understanding, since reason belongs to the level of Chochmah while will stands above it.

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.

> Because the mitzvos are rooted so high, above even the Torah's wisdom, they could not be captured in comprehension, and so they are clothed specifically in physical objects and actions.

5 וכמו שאמרו ז"ל [זכרונו לברכה / זכרונם לברכה] לחכימא ברמיזא[11, 12, 13, 14, 15, 16, 17] 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.

> The Sages' saying "for the wise, a hint" illustrates the point: an idea too deep for words cannot be spoken outright; it can only be pointed to, as with a finger.

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[18] 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.

> The practical mitzvos are like that hint: their root is the inner dimension of G-d's will, too deep for any understanding, so it can be revealed below only when it is clothed in physical things. "Their beginning is wedged in their end," a phrase from Sefer Yetzirah: the highest root shows itself precisely in the lowest, most physical level.

SECTION 5 • ¶6–7

"Which I command you today"

6 וזהו והיו הדברים[19] 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.

> The Alter Rebbe turns to the Shema. Its opening, "Hear, O Israel," is a meditation on G-d's Names, that is, on the ways G-d is revealed, and "which I (Anochi) command you today" will be explained in the next paragraph.

ועי"ז ואהבת בכל לבבך[20] כו' עד שיגיע לבחי' אהבת בכל מאדך הנ"ל שהוא ליכלל ולדבקה בו במהותו ועצמותו ית' 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.

> That meditation leads to "you shall love with all your heart," and further, to love "with all your might," the desire to be absorbed into G-d's very essence and cleave to Him, not merely to His revealed light.

7 וא"א זאת כ"א ע"י קיום מצותיו ית' דוקא שהן פנימיות רצונו ית' 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."

> The union with G-d's essence that love "with all your might" seeks cannot be reached by love or understanding alone, only by actually doing the mitzvos, which are G-d's innermost will. "Their end is wedged in their beginning": the physical deed is bound to the highest root.

וזהו אשר אנכי[21,22] מי שאנכי[23] 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.

> The word Anochi ("I") in "which I command you" refers to G-d's own essence, "the One Who is I," not to any light or radiance of His; and that essence is what commands and is reached through doing the practical mitzvos.

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.

> "Today" means now, while the soul is in the body. Before it entered the body, the soul only enjoyed the radiance of the Shechinah; only in the body, doing physical mitzvos, can it reach G-d's essence itself.

SECTION 6 · ¶8

Our little sister

8 וזהו ודברת בם[24] שהוא מצות הדבור של התורה. וכמ"ש והגית בו[25] כו'. ועקימת שפתיו[26] 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.

> "And you shall speak of them" is the mitzvah of saying words of Torah aloud, and the verb in "you shall utter it" (vehagisa) means both to ponder and to utter. The Talmud counts the moving of the lips as an action in certain laws: in Rabbi Yochanan's view, one who "muzzles" a threshing animal by his voice alone, with no physical act, is liable as though he had acted. The Alter Rebbe applies this to speaking words of Torah: it too is a kind of deed, and so it shares in the power of the practical mitzvos.

וזהו אחות לנו קטנה[27] שנעשה בחי' אחות והוא לשון אחת שמתאחדת בתכלית עם מהותו ועצמותו ית' 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.

> The verse "We have a little sister" is read through wordplay: achos (sister) is related to achas (one). Through the practical mitzvos the soul becomes completely one with G-d's essence.

וכמ"ש וימינו תחבקני[28] 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.

> In the Song the beloved says of her lover, "his right hand embraces me"; here it is G-d embracing the soul like a person who embraces a friend from every side, a picture of that total union. The closing words, "on the day she is spoken for" (yedubar), share their root with "you shall speak (vedibarta) of them" at the start of this paragraph; the Alter Rebbe leaves the connection as a hint, and read that way it is the day words of Torah are spoken.

IN ONE'S AVODAH

Worries about a livelihood and a flood of worldly thoughts should not discourage a person: overcoming them is how one reaches the love "with all your might." That love should want neither reward nor Eden nor even understanding for its own sake, but G-d Himself; and it is fulfilled by actually doing the mitzvos (tefillin, sukkah, tzedakah) and by speaking words of Torah, now, while the soul is in the body.

QUESTIONS FOR DISCUSSION

1. Why would a love that wants G-d's essence "scorn" even the wisdom of the Torah and the Garden of Eden?
2. How does the word ish, as in "a man of war," show that Chochmah is far from G-d's essence?
3. Why must G-d's innermost will be clothed in physical things? How does the analogy of "for the wise, a hint" help explain this?
4. What does "today" add to "which I command you," and why can the soul in a body reach what it could not reach before its descent?
5. Why does the maamar count speaking words of Torah as a deed, when it calls the Torah's wisdom only a radiance?

FOR CHILDREN · AGES 9–13

For the children at the table

Wanting G-d Himself

THE BIG IDEA

The deepest love wants G-d Himself, more than any reward or understanding, and we reach Him by actually doing mitzvos, here and now.

The verse goes on: "If a man would give all the wealth of his house for love, he would be utterly scorned." The Alter Rebbe explains that "the wealth of his house" is the wisdom of the Torah, the reasons for the mitzvos, and the pleasure of Gan Eden, the Garden of Eden, where souls enjoy G-d's light. These are very great. Yet they are only G-d's light shining out, a radiance, and not G-d Himself. The highest love, loving G-d "with all your might," wants G-d Himself, so it would give up all that wealth for Him. How can we reach G-d Himself? Through the mitzvos we do with our bodies: tefillin, sukkah, tzedakah. The mitzvos are G-d's will, which is deeper than any reason, and something so deep can show itself only in physical things. That is why the Shema says, "which I command you today." "Today" means now, while the soul is in the body. Before the soul came down, it could not do mitzvos. Even speaking words of Torah counts as a deed. Through the mitzvos the soul, called "our little sister," becomes one with G-d, held close from every side.

THE MASHAL

Our Sages say, "For the wise, a hint." A very deep idea often cannot be said in words; a teacher can only point to it with a finger. So too, G-d's deepest will is too deep to be shown in a higher way, and it shows itself only in simple, physical mitzvos.

QUESTIONS FOR THE SHABBOS TABLE

1. Why is loving G-d Himself higher than wanting a reward, even Gan Eden?
2. What does the word "today" in the Shema teach us about doing mitzvos?
3. Which physical mitzvah could you do this week while thinking that through it you are close to G-d Himself?

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SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1

The beloved in the Song says that "many waters cannot extinguish the love, nor can rivers drown it; if a man would give all the wealth of his house for love, it would be utterly scorned." In the plain sense love cannot be bought, and whoever offers his fortune for it is scorned; lo can mean "him" or "it," and the maamar reads "it": the lover himself scorns the wealth (4.2).

Song of Songs 8:7 שיר השירים ח׳:ז׳

מַ֣יִם רַבִּ֗ים לֹ֤א יוּכְלוּ֙ לְכַבּ֣וֹת אֶת־הָאַהֲבָ֔ה וּנְהָר֖וֹת לֹ֣א יִשְׁטְפ֑וּהָ אִם־יִתֵּ֨ן אִ֤ישׁ אֶת־כֹּל֙־הוֹן בֵּיתוֹ֙ בָּאַהֲבָ֔ה בּ֥וֹז יָבֽוּזוּ־לֽוֹ׃

Many waters cannot quench love, Neither can the floods drown it; If a man would give all the substance of his house for love, He would utterly be contemned.

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2 **שו"ה המחשבות — דניידי ואזלי**

Torah Chaim is the Mitteler Rebbe's expanded treatment of maamarim on Bereishis and Shemos; the note points to its discussion in Parshas Noach of the "rivers" as thoughts that "move and flow," a parallel and longer explanation of this line.

KEHOT'S NOTE

ראה תו"ח נח סב, ב.

PARAGRAPH 2

3 **ונהר יוצא מעדן**

The verse describes a river going out from Eden to water the Garden. The Alter Rebbe reads Eden as Chochmah, the river as the flow of wisdom, and the garden (gan = 53) as the fifty-three sidros of the Torah.

Genesis 2:10 בראשית ב׳:י׳

וְנָהָר֙ יֹצֵ֣א מֵעֵ֔דֶן לְהַשְׁקוֹת֙ אֶת־הַגָּ֔ן וּמִשָּׁ֖ם יִפָּ֣רֵד וְהָיָ֑ה לְאַרְבָּעָ֖ה רָאשִֽׁים׃

And a river went out of Eden to water the garden; and from thence it was parted, and became four heads.

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KEHOT'S NOTE

בראשית ב, י.

4 **שהוא בחי' חכמה שנק' עדן**

There the Alter Rebbe explains that Chochmah is called "Eden" because it receives from the supernal delight, and from Eden the flow reaches the "garden," the Higher and Lower Garden of Eden where souls enjoy the radiance of the Shechinah.

KEHOT'S NOTE

ראה לקמן ע, ב. קז, ד.

5

The second half of the verse, "if a man would give all the wealth of his house for love," which the Alter Rebbe now interprets.

Song of Songs 8:7 שיר השירים ח׳:ז׳

מַ֣יִם רַבִּ֗ים לֹ֤א יוּכְלוּ֙ לְכַבּ֣וֹת אֶת־הָאַהֲבָ֔ה וּנְהָר֖וֹת לֹ֣א יִשְׁטְפ֑וּהָ אִם־יִתֵּ֨ן אִ֤ישׁ אֶת־כֹּל֙־הוֹן בֵּיתוֹ֙ בָּאַהֲבָ֔ה בּ֥וֹז יָבֽוּזוּ־לֽוֹ׃

Many waters cannot quench love, Neither can the floods drown it; If a man would give all the substance of his house for love, He would utterly be contemned.

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PARAGRAPH 3

6 **וזהו אם יתן איש שהוא לשון גבורות**

The passage distinguishes the three loves of the Shema: "with all your heart" is the soul's yearning for "the courtyards of G-d"; "with all your soul" is binding one's intellect and emotions to Torah, mitzvos and prayer, the King's own palace; and "with all your might" is self-sacrifice and a desire of the heart above intellect.

KEHOT'S NOTE

ראה לקו"ת ראה לא, ד.

7

The Song at the Sea calls G-d "a man of war." The Alter Rebbe uses it to show that ish connotes might and restraint (gevuros), the force that contracts the divine light.

Exodus 15:3 שמות ט"ו:ג׳

ה׳ אִ֥ישׁ מִלְחָמָ֖ה ה׳ שְׁמֽוֹ׃

The L-RD is a man of war, The L-RD is His name.

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8 **אם יתן איש את כל הון ביתו באהבה**

The verse is now read in full: the soul with the love "with all your might" would give all the "wealth," the wisdom produced through contractions, for G-d Himself.

Song of Songs 8:7 שיר השירים ח׳:ז׳

מַ֣יִם רַבִּ֗ים לֹ֤א יוּכְלוּ֙ לְכַבּ֣וֹת אֶת־הָאַהֲבָ֔ה וּנְהָר֖וֹת לֹ֣א יִשְׁטְפ֑וּהָ אִם־יִתֵּ֨ן אִ֤ישׁ אֶת־כֹּל֙־הוֹן בֵּיתוֹ֙ בָּאַהֲבָ֔ה בּ֥וֹז יָבֽוּזוּ־לֽוֹ׃

Many waters cannot quench love, Neither can the floods drown it; If a man would give all the substance of his house for love, He would utterly be contemned.

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PARAGRAPH 4

9 **מי לי בשמים**

In a psalm of Asaph: "Whom have I in heaven [but You]? And besides You I desire nothing on earth." The Alter Rebbe reads it as the soul that wants neither heaven's reward nor anything else, only G-d Himself.

Psalms 73:25 תהילים ע"ג:כ"ה

מִי־לִ֣י בַשָּׁמָ֑יִם וְעִמְּךָ֥ לֹא־חָפַ֖צְתִּי בָּאָֽרֶץ׃

Whom have I in heaven but Thee? And beside Thee I desire none upon earth.

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KEHOT'S NOTE

תהלים עג, כה.

10 Isaiah foretells that "the deed of tzedakah shall be peace"; in the verse tzedakah means righteousness. The Alter Rebbe takes the word in its sense of charity, a mitzvah that the verse calls a "deed," as an example of the practical mitzvos, which are G-d's will.

Isaiah 32:17 ישעיהו ל"ב:י"ז

וְהָיָה מַעֲשֵׂה הַצְּדָקָה שָׁלוֹם וַעֲבֹדַת הַצְּדָקָה הַשְׁקֵט וָבֶטַח עַד־עוֹלָם׃

And the work of righteousness shall be peace; And the effect of righteousness quietness and confidence for ever.

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PARAGRAPH 5

11 **לחכימא ברמיזא**

One of the places the Kehot notes list for the saying "for the wise, a hint." The Alter Rebbe uses it for a truth too deep to be put into words.

Zohar I, 26b זח"א כו, ב

Tikkunei Zohar, Tikkun 18 · 36a:11–12 תקו"ז תיקון י"ח

ולחכימיא ברמיזא. הא אלין נפקין הא אחרנין דפקין לפתחא מסט' דקשת דאיהו אוף הכי אות ברית. דאתמ' ביה כמראה הקשת אשר יהיה בענן ביום הגשם כן מרא' הנגה סביב הוא מראה דמות כבוד יי' וארא' ואפל על פני ואשמע קול מדבר. ואמאי הוא נפיל על אנפוי בגין דאסיר לאסתכלא בקשת.

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KEHOT'S NOTE

זח"א כו, ב. ח"ג רכט, ב. רפ, ב. ת"ז תי' יח (לו, א), תי' סט (קז, ב) קטז, א. מדרש משלי כב.

12 **לחכימא ברמיזא**

Another place in the Zohar, listed by the Kehot notes, where the saying "for the wise, a hint" appears.

Zohar, Pinchas 51:314–53:325 ספר הזהר, פנחס נ"א:שי"ד-נ"ג:שכ"ה

13 **לחכימא ברמיזא**

Another place in the Zohar, listed by the Kehot notes, where the saying "for the wise, a hint" appears.

Zohar, Ki Teitzei 18:88–20:98 ספר הזהר, כי תצא י"ח:פ"ח-כ':צ"ח

14 **לחכימא ברמיזא**

Listed by the Kehot notes (Tikkun 18) as a place where the saying "for the wise, a hint" appears.

Tikkunei Zohar 36a:11–12 תקוני הזהר ל"ו א:י"א-י"ב

ולחכימיא ברמיזא. הא אלין נפקין הא אחרנין דפקין לפתחא מסט' דקשת דאיהו אוף הכי אות ברית. דאתמ' ביה כמראה הקשת אשר יהיה בענן ביום הגשם כן מרא' הנגה סביב הוא מראה דמות כבוד יי' וארא' ואפל על פני ואשמע קול מדבר. ואמאי הוא נפיל על אנפוי בגין דאסיר לאסתכלא בקשת.

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15 **לחכימא ברמיזא**

Listed by the Kehot notes (Tikkun 69) as a place where the saying "for the wise, a hint" appears.

Tikkunei Zohar 107b:4 תקוני הזהר ק"ז ב:ד'

וּלְזִמְנִין דְּיֵיתֵי פּוּרְקָנָא, אִתְּמַר לְגַבֵּי ו' דְּאִיהוּ דַּרְגָּא דְּמֹשֶׁה, מוֹלִיךְ לִימִין מֹשֶׁה (ישעיה סג יב), לְסַמְכָא ה' דִּילֵיהּ בִּימִינָא, וְדָא אִיהוּ חַי יהו"ה שְׁכְבִי עַד הַבֹּקֶר, בֹּקֶר דְּאַבְרָהָם, י' אָזִיל לְשְׁמָאלָא וְזַקִּיף לְהּ דִּילֵיהּ, וְדָא אִיהוּ קָרְבָּן עוֹלָה וְיוֹרֵד, וְרָזָא דְּמִלָּה, יַעֲקֹב בְּהַאי אֲתַר שָׁכַב אֶת יָדָיו, וּלְחַכִּימָא בְּרַמְיָזָא.

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16 **לחכימא ברמיזא**

Listed by the Kehot notes as a further place where the saying "for the wise, a hint" appears.

Tikkunei Zohar 116a:3–4 תקוני הזהר קט"ז א:ג'-ד'

... לְמִבְרֵי אִילָנִין וְעִשְׂבִּין, וְאִינּוּן אִתְבְּרִיאוּ, אֲבָל בּוֹרֵא עָלְמִין בָּרָא וְלֵית עֲלֵיהּ מָאן דְּבָרָא לֵקֹה וּלְחַכִּימָא בְּרַמְיָזָא דְּבַאֲתַר דָּא לֵית לְגַלָּאָה יַתִּיר. אָמַר רַבִּי אֶלְעָזָר מַהֲכָא מַשְׁמַע דְּאִית בּוֹרֵא בְּשׁוּתָּפוּ דְּאַתָּוון, כְּגוֹן ב' מִן בְּרֵאשִׁית דְּאִיהִי אִימָּא, ר' מִן רֵאשִׁית דְּאִיהִי חָכְמָה, ו' מִן בּוֹרֵא דְּאִיהוּ עַמּוּדָא דְּאֶמְצָעִיתָא, א' מִן בְּרֵאשִׁית דְּאִיהוּ כֶּתֶר, שי"ת, שִׁית סְפִירָן, הָא כֻלְּהוּ עֶשֶׂר, אִם חָסֵר חַד לָא אִשְׁתַּלִּים בְּרִיאָה, אֲבָל עִלַּת עַל כָּל הָעֲלוֹת אִיהוּ בָּרָא כֹּלָּא בְּלָא שׁוּתָּפוּ כְּלָל.

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17 **לחכימא ברמיזא**

Listed by the Kehot notes as a Midrashic source for the saying "for the wise, a hint."

Midrash Mishlei 22 מדרש משלי כ"ב

18 **נעוץ תחלתן בסופן**

Sefer Yetzirah says of the ten Sefiros that "their end is wedged in their beginning, and their beginning in their end, like a flame bound to a coal." The maamar uses it here one way and in 7.1 the other: the highest root is revealed only in the lowest deed.

Sefer Yetzirah 1:7 ספר יצירה א':ז

עשר ספירות בלי מה נעוץ סופן בתחלתן ותחלתן בסופן כשלהבת קשורה בגחלת שאדון יחיד ואין לו שני ולפני אחד מה אתה סופר׃

The decade of existence out of nothing has its end linked to its beginning and its beginning linked to its end, just as the flame is wedded to the live coal; because the L-rd is one and there is not a second one, and before one what wilt thou count?

Sefer Yetzirah, Warsaw 1884 (Public Domain) • Sefer Yezirah, trans. by Isidor Kalisch. New York, 1877 (Public Domain)

PARAGRAPH 6

19 **והיו הדברים**

Moshe tells Israel, in the Shema, "And these words which I command you today shall be upon your heart." It follows

the command to love G-d; the Alter Rebbe reads it as the way that love is fulfilled.

Deuteronomy 6:6 דברים ו׳:ו׳

וְהָיוּ הַדְּבָרִים הָאֵלֶּה אֲשֶׁר אָנֹכִי מְצַוְּךָ הַיּוֹם עַל־לְבָבֶךָ׃

And these words, which I command thee this day, shall be upon thy heart;

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KEHOT'S NOTE

דברים ו, ו.

20 **ואהבת בכל לבבך**

Moshe commands Israel to love G-d "with all your heart, with all your soul and with all your might" (me'odecha). The whole maamar turns on the last of these, read as a love beyond all measure.

Deuteronomy 6:5 דברים ו׳:ה׳

וְאָהַבְתָּ אֵת ה׳ אֱלֹקֶיךָ בְּכָל־לְבָבְךָ וּבְכָל־נַפְשְׁךָ וּבְכָל־מְאֹדֶךָ׃

And thou shalt love the L-RD thy G-d with all thy heart, and with all thy soul, and with all thy might.

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PARAGRAPH 7

21 **וא"א זאת כ"א ע"י קיום מצותיו . . אשר אנכי**

The note says that this point, that the love "with all your might" is fulfilled only through keeping the mitzvos, as the verse "which I (Anochi) command you" hints, is explained at length in this later maamar.

KEHOT'S NOTE

נתבאר בד"ה והיה ברכה תרל"ט.

22 **אשר אנכי**

In the verse Moshe is speaking to Israel ("which I command you today"); the Alter Rebbe reads the word Anochi as G-d's very essence, Who commands through the mitzvos.

Deuteronomy 6:6 דברים ו׳:ו׳

וְהָיוּ הַדְּבָרִים הָאֵלֶּה אֲשֶׁר אָנֹכִי מְצַוְּךָ הַיּוֹם עַל־לְבָבֶךָ׃

And these words, which I command thee this day, shall be upon thy heart;

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23 **אשר אנכי מי שאנכי**

The first maamar of Torah Ohr reads the same verse, "which I, the One Who is I, command you," and says that through it comes the revelation of G-dliness and the coming into being of the Torah, which preceded the world.

KEHOT'S NOTE

ראה לעיל א, א במ"מ.

PARAGRAPH 8

24 **ודברת בם**

In the Shema Moshe tells Israel to teach these words to their children and "speak of them" at home and on the way. The Alter Rebbe reads it as the mitzvah of speaking words of Torah.

Deuteronomy 6:7 דברים ו׳:ז׳

וְשִׁנַּנְתָּם לְבָנֶיךָ וְדִבַּרְתָּ בָּם בְּשִׁבְתְּךָ בְּבֵיתֶךָ וּבְלֶכְתְּךָ בַדֶּרֶךְ וּבְשָׁכְבְּךָ וּבְקוּמֶךָ׃

and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thy house, and when thou walkest by the way, and when thou liest down, and when thou risest up.

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25 **והגית בו**

G-d tells Yehoshua, after Moshe's death, "This book of the Torah shall not depart from your mouth, and you shall utter it (vehagisa) day and night." The verb means to ponder and also to say aloud; the maamar cites it for the mitzvah of speaking words of Torah.

Joshua 1:8 יהושע א׳:ח׳

לֹא־יָמוּשׁ סֵפֶר הַתּוֹרָה הַזֶּה מִפִּיךָ וְהָגִיתָ בּוֹ יוֹמָם וָלָיְלָה לְמַעַן תִּשְׁמֹר לַעֲשׂוֹת כְּכָל־הַכָּתוּב בּוֹ כִּי־אָז תַּצְלִיחַ אֶת־דְּרָכֶךָ וְאָז תַּשְׂכִּיל׃

This book of the law shall not depart out of thy mouth, but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein; for then thou shalt make thy ways prosperous, and then thou shalt have good success.

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KEHOT'S NOTE

יהושע א, ח.

26 **עקימת שפתיו הוי מעשה**

Rabbi Yochanan rules that one who muzzles a threshing animal, or leads animals of two kinds together, by his voice alone is liable, because the moving of the mouth counts as an action; Reish Lakish exempts him, since a voice is not an action. The Alter Rebbe uses this rule to show that speaking Torah is a form of deed.

Bava Metzia 90b:13–14 בבא מציעא צ׳ ב:י"ג-י"ד

אִיתְּמַר: חַסָּמָה בְּקוֹל וְהִנְהִיגָהּ בְּקוֹל? רַבִּי יוֹחָנָן אָמַר: חַיָּיב, רֵישׁ לָקִישׁ אָמַר: פָּטוּר. רַבִּי יוֹחָנָן אָמַר: חַיָּיב, עֲקִימַת פִּיו הָוְיָא מַעֲשֶׂה. רֵישׁ לָקִישׁ אָמַר: פָּטוּר, קָלָא לָא הָוֵי מַעֲשֶׂה. אֵיתִיבֵיהּ רַבִּי יוֹחָנָן לְרֵישׁ לָקִישׁ:

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Sanhedrin 65a:10–12 סנהדרין ס"ה א:י'-י"ב

מְגַדֵּף, מַאי מַעֲשֶׂה אִיכָּא? עֲקִימַת שְׂפָתָיו הָוֵי מַעֲשֶׂה. בַּעַל אוֹב, מַאי מַעֲשֶׂה אִיכָּא? הַקָּשַׁת זְרוֹעוֹתָיו הָוֵי מַעֲשֶׂה. וַאֲפִילּוּ לְרַבָּנַן? וְהָתַנְיָא: אֵינוֹ חַיָּיב אֶלָּא עַל דָּבָר שֶׁיֵּשׁ בּוֹ מַעֲשֶׂה, כְּגוֹן זִיבּוּחַ, קִיטּוּר, וְנִיסּוּךְ, וְהִשְׁתַּחֲוָאָה.

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KEHOT'S NOTE

ב"מ צ, ב סנהדרין סה, א. וראה לקו"ת שמע"צ פד, ג.

27 **אחות לנו קטנה**

The verse right after the maamar's opening one: the young woman's brothers say, "We have a little sister, and she has no breasts; what shall we do for our sister on the day she is

spoken for?", worried for a sister not yet of age to marry (context: Steinsaltz Tanakh). The maamar reads achos, "sister," as achas, "one": the soul made one with G-d.

Song of Songs 8:8 שיר השירים ח׳:ח׳

אָחוֹת לָנוּ קְטַנָּה וְשָׁדַיִם אֵין לָהּ מַה־נַּעֲשֶׂה לַאֲחֹתֵנוּ בַּיּוֹם שֶׁיְּדֻבַּר־בָּהּ׃

We have a little sister, And she hath no breasts; What shall we do for our sister In the day when she shall be spoken for?

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28 **וימינו תחבקני**

The beloved says of her lover, "His left hand is under my head, and his right hand embraces me" (the words recur at 8:3). The Alter Rebbe reads it as G-d embracing the soul from every side, the complete union that comes through the mitzvos.

Song of Songs 2:6 שיר השירים ב׳:ו׳

שְׂמֹאלוֹ תַּחַת לְרֹאשִׁי וִימִינוֹ תְּחַבְּקֵנִי׃

Let his left hand be under my head, And his right hand embrace me.

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THE CHASSIDISHE PARSHA

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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/

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מוקדש לכבוד הגאון המקובל רבי לוי יצחק שניאורסאהן זצ"ל

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