Mayim Rabbim
For almost 28 years, the weekday pattern had been constant. The Rebbe would join the communal prayers for the Torah readings on Monday and Thursday mornings around 10 AM, and every day at 3:15 for the Afternoon Service, and 6:45 for the Evening Service in the winter and 9:30 in the summer.1 On Shabbos and festivals he would come an hour after candle-lighting for the Evening Service, and at 10 AM for the Morning Service. There were no vacations, no sick days; he was always there.

Then in 5738 (1978), on the eve of Shemini Atzeres, in the middle of Hakkafos, he felt chest pains. Everyone was asked to leave the shul except for a small minyan. He completed the Hakkafos, went up to his room, and began receiving medical treatment. It was discovered that he had undergone a severe heart attack; he would undergo a second early the following morning.

The chassidim were in utter shock throughout those two nervous days of celebration. On the one hand, Shemini Atzeres and Simchas Torah are days – indeed, the days – of rejoicing. On the other hand, with the Rebbe sick, how could one genuinely rejoice?!

Reassuringly, on the evening following Simchas Torah, the Rebbe spoke from his room. His words were broadcast to the chassidic community who had gathered in “770” to hear and, by telephone hookup, to chassidim worldwide. His words were later transcribed, submitted to the Rebbe who edited them, and then they were published.

Since chassidim were not present in the Rebbe’s room at the time, his words were not preceded by a niggun. Nevertheless, from their content and style, the chassidim appreciated that in published form, it was appropriate to separate them into a maamar, a formal chassidic discourse, and sichos, talks.

The same pattern was repeated on the following Saturday night and indeed, for most of the Shabbasos of the following winter.

One of those maamarim, entitled Mayim Rabbim, delivered on the night

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1. Except for the days when he would visit the Ohel, the resting place of the Rebbe Rayatz.
following Shabbos Parshas Noach, and translated in the pages that follow, resonated deeply among chassidim, because of the universal relevance of its theme – overcoming the challenges that earning a livelihood present to our Divine service.

NEW INSIGHTS ON A FAMILIAR THEME

The fundamental concept of this maamar – that a person’s involvement in his business affairs is not a necessary evil, but a springboard for spiritual growth – is a cornerstone in the ideology of Chassidism. In this maamar, the Rebbe explains that concept on several levels, progressively probing deeper.

The Rebbe describes the ideal approach to balancing one’s efforts in Divine service with one’s toil in earning a livelihood by citing the phrase from Tehillim,2 “When you eat of the labor of your hands….” That phrase clearly implies that a person should work with his hands, though not with his mind and heart, for his higher energies should be focused upward, True, from the verse, “And G-d will bless you in all that you do,”3 it is clear that man’s activity and, at times, his strenuous labor, are necessary. Nevertheless, even when labor is necessary, only one’s external energies should be invested in this activity, not the inner efforts of his heart and mind.

Moreover, since it is “the blessings of G-d that bring wealth,”4 one’s business is no more than a garment, an accessory, for these blessings. Just as in a literal sense, wearing an oversized garment impedes rather than facilitates movement, so too, any excessive entanglement and certainly, tirdos haparnassah, the anxiety and preoccupation involved in earning a livelihood, are undesirable.

DRAWN BY POWERFUL FORCES

An obvious question arises: If this course of action is what G-d desires and it will also lead to a life of blessing, why is a person propelled so powerfully by a desire for material wealth?

As the maamar explains, the material aspects of our existence derive from the

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The realm of Tohu, which is loftier and more intense than the realm of Tikkun, the immediate source of Jewish souls. And because of that greater power, our souls are motivated to seek out those lofty energies. Tzaddikim appreciate the spiritual dimension of this quest from the outset. For most of us, by contrast, this is a subconscious motivation; what we knowingly seek is material wealth in a simple sense. Because of the hidden spiritual power invested in materiality, it is able to dominate our attention and even cause anxiety, preoccupation, and stress.

Although, on an apparent level, the energies of Tohu surpass those of Tikkun, the ultimate source of a Jew’s soul is higher. Indeed, the soul is rooted in the Essence of G-d. As a result the soul possesses an inherent love for G-d and a natural desire to fulfill His will. The desire for materiality which is rooted in Tohu cannot overcome these innate spiritual drives.

The awareness of the existence of this inner G-dly potential also points to the dynamic that enables the soul to express its love for G-d – teshuvah. Teshuvah means far more than repentance. Indeed, the literal meaning of the term, “return,” is closer to its real intent. Teshuvah represents the soul’s return to its root and source, establishing contact with the inner G-dly potential that lies at the core of our being, and making it the dominant influence in our lives.

SEEING THE LARGER PICTURE

While all the above is true, it represents only a limited conception. It takes for granted that souls exist on the material plane, that there are material entities which evoke desire, and that the inner spiritual forces on either side are in conflict.

Nevertheless, from G-d’s perspective, this entire framework of existence did not have to exist, for this world – and indeed, all the spiritual realms above – were created yesh mei’ayin (“something from nothing”). And since He brought this world into existence, He obviously did so with an intent.

His motivating intent was His “desire for a dwelling in the lower realms” – that the physical entities in this world be infused with spiritual purpose. Through their study of the Torah and observance of the mitzvos, the Jewish people fash-

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5. Literally, “chaos,” explained on page ???.
6. Literally, “correction” or “restitution” or “reformation,” explained on page ???.
7. See Midrash Tanchuma, Parshas Naso, sec. 16; Parshas Bechukosai, sec. 3; Bereishis Rabbah 3:9; Bamidbar Rabbah 13:6; Tanya, ch. 36.
ion this dwelling and illuminate it with spiritual light. Doing so enables their souls to rise to spiritual peaks, indeed, to ascend to higher rungs than those on which they existed before their descent to this lower realm.

An awareness that this is G-d’s original intent, and the motivating force for creation, is empowering. This awareness enables a person to step back and appreciate that the challenges material existence poses are not genuine obstacles: they are mere temporary hurdles that will certainly be overcome. Ultimately, after all, nothing can block the fulfillment of G-d’s will.

Even though initially it is known Above with absolute certainty that the Jewish people will fulfill His intent, nevertheless, it is the actual fulfillment of this purpose by the labors of the Jewish people that enables this potential to be realized. And in response to their efforts, they are granted blessings for wealth, long life, and children.
This verse appears towards the end of *Shir HaShirim*. As explained by the classic commentaries, *Shir HaShirim* is an analogy of the love relationship between G-d and the Jewish people and, in a personal sense, between G-d and every individual Jew. Shortly before *Shir HaShirim* concludes, we find this verse, which describes the love for G-d possessed by the Jews as a whole, and by every individual Jew in particular.

The *maamarim* of our Rebbeim explain that the “abundant waters” refer to all the anxiety and preoccupation involved in earning a livelihood and the thoughts concerning matters of this world.

Nevertheless, despite the intensity of this preoccupation, they cannot extinguish the hidden love for G-d possessed by every Jew.

As explained in *Tanya*, chs. 18-19, *et al.*, since every Jew's soul is an actual part of G-d, every Jew has a natural, innate desire to bond with Him. Nevertheless, because the G-dly soul is enclothed in the animal soul, this desire often remains hidden, submerged in the subconscious reaches of the person's heart and mind.

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3. *Torah Or*, the beginning of *Parshas Noach*, p. 8c; *Toras Chayim*, Bereishis, p. 58d ff.; the series of *maamarim* entitled *Mayim Rabbim*, 5636, at the beginning and in ch. 75.
that exists in the soul of every Jew,

“nor can rivers wash it away.”

The term “waters” can refer to water that stands still, like the waters of the sea, which are contained and stand in one place.⁴ “Rivers,” by contrast, flow with a current [and indeed, at times,] a powerful current.⁵ Implied is that

Even when these thoughts i.e., the preoccupation with earning a livelihood and other worldly matters,

are so unsettling, to the extent that they well up and flow powerfully and consistently without any interruption at all –

like rivers that flow incessantly –

moving and gushing with a powerful current,

nevertheless, they cannot wash away a Jew’s love for G-d, (nor can they extinguish it).

In Torah Or,⁶ [the Alter Rebbe] explains that [although the simple meaning of the verse is that “rivers” is only the subject of the verb “wash away”; in an extended sense, it can be explained that] it also serves as the subject of [the verb] “extinguish.” Even when a Jew’s preoccupation with his livelihood drives him with the incessant power of a river, it will not extinguish his love for G-d.

SUMMARY

In Shir HaShirim, the analogy of the love relationship between G-d and the Jewish

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4. Torah Or, loc. cit; Toras Chayim, Bereishis, p. 62b. Although the waters of the sea flow back and forth because of the tides, they are contained in one place. Therefore, according to Halachah, they are considered like a mikveh and not a flowing stream.

5. Toras Chayim, loc. cit.; Torah Or, pp. 9b and 10a.

6. Torah Or, p. 10a.
people, it is written, “Abundant waters cannot extinguish the love, nor can rivers wash it away.” The “abundant waters” refer to tirdos haparnassah, the anxiety and preoccupation involved in earning a livelihood and the thoughts concerning matters of this world. Nevertheless, despite the intensity of this preoccupation, these thoughts cannot extinguish the hidden love for G-d possessed by every Jew.
To explain the precise choice of the term *tirdos haparnassah*, the anxiety and preoccupation involved in earning a livelihood:

As the *maamar* proceeds to explain, the intent is not that there is anything wrong with working for one's livelihood. On the contrary, such work is desirable. For, as it is written,

> When you eat of the labor of your hands….

From the continuation of the verse, “It will be admirable and pleasant for you,” it is obvious that work is a positive virtue. Why, then, is investing oneself in earning one's living seemingly frowned upon in the *maamarim* cited above?

This question can be resolved through analyzing the extent to which one is invested.

As is well known, “the labor of your hands” is interpreted to mean that a person should work with his hands

but not labor with his mind and heart.

This applies even in the present era when, by and large, we work with our minds and not only with our hands. Nevertheless, as the *maamar* proceeds to explain, the emphasis is on the degree of involvement of one's mind and heart, i.e., how much of himself the person invests in his work.

True, (because the Divine blessings granted in this world are drawn down through the garments of the natural order),

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8. See Likkutei Torah, Bamidbar, pp. 42b, 66b, et al.
9. Derech Mitzvosecha, p. 107a (see also p. 8a); Kuntres UMa‘ayan, Discourse 25, ch. 1.
The Rebbe Maharash would say that even today, in the era of exile, our sustenance descends like manna from Heaven. True, unlike the manna gatherers, we must labor for our sustenance. Nevertheless, the need to work comes only from the need for G-d’s blessings to descend and reach us on our level. Hence, our work is necessary as a garment, i.e., a medium to enable the descent of those blessings. Nevertheless, the source for our sustenance is not the work, but G-d’s blessings. As it is written, “And G-d will bless you in all that you do.” Implied is that man’s activity, i.e., “that which you do,” is necessary.

Thus, on this verse, the Sifri comments, “Is it possible that a person should sit by idly, [expecting his livelihood to be granted to him without effort on his part]? The Torah teaches, ‘in all that you do,’” indicating that our work is required.

Indeed, at times (because of the great concealment and hiddenness that prevails), intensive labor is necessary, i.e., not mere work, but strenuous activity, pushing a person to his limits.

When is labor necessary? In a situation where G-dliness is concealed. In general, that concealment comes about as a result of man’s conduct. Thus, on the verse, “G-d is your shadow,” the Baal Shem Tov explains that just as a shadow follows the movements of one’s limbs, so too, every action that we perform spirals upward to the spiritual realms, generating intense light (or, Heaven forbid, the opposite) in those realms. Thus, when a person turns away from G-dliness, He engenders a spiritual climate where G-dliness is hidden, and thus, greater energies – a greater garment, to refer back to the analogy used above – are necessary for G-dliness to be drawn down to this physical plane.

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12. The Sifri’s insight is cited as recorded in Kuntres UMaiyan, loc. cit.
13. Tehillim 121:5.
Nevertheles, even when labor is necessary, only one's external energies should be invested in this activity. It should be, as the verse states, only “the labor of your hands” (and one’s other external limbs),

but it should not involve the inner and more elevated powers (in his mind and heart).

For these powers have to be dedicated to the service of his Creator, for that is the purpose of his creation,

as the mishnah states:18 “I was created solely to serve my Creator.” Since this is the purpose of man’s creation, his higher energies should be directed to this goal. It is unthinkable that he uses his passions and the deeper resources of his mind and heart for anything else.

True, since there are times when G-d’s blessing is concealed and hidden in the garments of nature, one must use his mind for the sake of his business endeavors,

i.e., as a result of the descent of the life-giving G-dly energy and its enclothing

16. The pattern is reflected in the words of Rambam (Hilchos Teshuvah 9:1): “If you have abandoned G-d and become obsessed with food, drink, lewdness, and the like, He will... remove all blessing to the point where you will conclude all your days in confusion and fear. You will not have a free heart or a sound body to fulfill the mitzvos.” Being overinvolved in worldly matters will initiate a downward spiral in which G-d’s providence will make success harder to achieve. This, however, should not be seen as punishment, but rather as a prod to motivate teshuvah.
17. Likkutei Torah, Bamidbar, p. 42b.
18. The end of tractate Kiddushin.
צריך להשתמש גם בשכלו необходимостиここで(created work) than just what is necessary. He need not, however, labor in a manner where he becomes overly invested intellectually and emotionally, seeking involved strategies. In particular, there are two difficulties with such an approach: Firstly, as mentioned above, his mind and heart should be focused elsewhere. He should be using his higher potentials to fulfill his purpose in creation – the service of G-d. Moreover, such an approach is self-defeating, since it is “the blessings of G-d that bring wealth.”

One’s business is no more than a garment for His blessings (not that one’s business is the source of his livelihood, Heaven forbid). It is apparent that just as when wearing clothes in a literal sense, “One who puts on too many garments does not facilitate anything,” on the contrary, he causes greater harm.”

Like a child who puts on his father’s pants and then trips all over them, over-involvement in one’s business activities is counterproductive. True, one must invest himself in his financial ventures, but how much? Only as much as the Torah dictates. Anything more will not only fail to improve his earning capacity, it will detract from it.

20. See Derech Mitzvosecha, p. 107b; Kuntres UMa’ayon, loc. cit., ch. 2.
21. On the contrary, this is a misuse of his potential of thought (Likkutei Torah, Bamidbar, p. 66c). See also the introduction to Derech Chayim, p. 3b.
22. Derech Mitzvosecha, loc. cit.
This is the intent of the expression tirdos hapanassah, the anxiety and preoccupation involved in earning a livelihood, used above. Implied is that even a person who is on a low spiritual level and hence, he has tirdos hapanassah – i.e., he is not merely working with his hands – or investing the amount of intellect and emotion that is a contemporary equivalent to working with one's hands – he has overextended his involvement and has anxiety and preoccupation.

[i.e., were he to look at the world as it really is, he would not be plagued by anxiety and tension. Not necessarily would he reduce his business activities, for it is possible that manifold Divine blessings are intended for him and hence he will need a large garment. However, because he understands that his activity is no more than a medium and that success is granted from Above, he will not worry or suffer anxiety.]

Nevertheless, even when a person is plagued by tension and worry,

these tirdos will not be able to extinguish the hidden love that he and every Jew has for G-d.

SUMMARY

It is written, “When you eat of the labor of your hands....” “The labor of your hands” implies that a person should work with his hands, but not labor with his mind and heart. True, from the verse “And G-d will bless you in all that you do,” it is clear that

23. Derech Mitzvosecha, p. 107a ff.; Kuntres UMlayon, loc. cit., ch. 3; the maamar entitled VeYadaata, 5657 (translated as To Know G-d).
man’s activity and, at times, strenuous labor, is necessary. Nevertheless, even when labor is necessary, only one’s external energies should be invested in this activity, not the inner dimensions of his heart and mind.

Since it is “the blessings of G-d that bring wealth,” one’s business is no more than a garment for these blessings. Just as in a literal sense, wearing an oversized garment impedes rather than facilitates movement, so too, tirdos haparnassah, the anxiety and preoccupation involved in earning a livelihood, are undesirable. Nevertheless, even such anxiety and preoccupation cannot extinguish a Jew’s love for G-d.
When saying, “Abundant waters cannot extinguish the love…” the verse implies that this is a new concept that we would not have known otherwise. On the surface, a Jew’s love for G-d is natural and inherent to his being. Why would one think that “the abundant waters,” the preoccupation with his business affairs, could extinguish that love? In resolution:

The understanding of the new concept communicated by the verse “abundant waters cannot extinguish the love…” depends on the awareness of the nature of the source of these “abundant waters.”

As is well known, the source of “the abundant waters,” [i.e., the anxiety and preoccupation in earning a livelihood,] is the level of Tohu – lit., “chaos.” In Kabbalah, and particularly in the writings of the AriZal, it is explained that there are several frameworks of spiritual existence above our physical world. All of these frameworks depend on the interplay between oros, “lights,” expressions of G-dly vitality, and keilim, “vessels,” forms in which that light is manifest.

Our Sages (Koheles Rabbah 3:11) relate that G-d “would build worlds and destroy them.” It is explained that this refers to the world of Tohu. This was a very elevated framework of existence in which the lights were very powerful while the keilim were insubstantial. For this reason, not only were the vessels unable to contain the light, they were shattered by it.24 After they shattered, their sparks fell and were filtered through the lower levels of the Spiritual Cosmos. In this process, they became material in nature, for the higher an entity’s spiritual potential, the lower it falls in its descent. Nevertheless, even as these sparks of G-dliness descended, they retained the power of their elevated spiritual source,

24. Another reason given for the “shattering” of the vessels of Tohu is that every attribute (Sefirah) emerged in an elemental state, without any relation to the other attributes. This factor contributed to their lack of balance and stability.
which precedes

Here, “precedes” cannot be understood in a simple chronological sense, because time as we know it also came into being in the realm of Tikkun. Instead, the intent of “precedes” is “on a higher plane,” a loftier spiritual rung than

Literally, the term Tikkun means “correction,” “restitution,” or “reformation.” It refers to the framework of existence in which the Sefiros emerged as interrelated entities, with keilim that are substantial, and lights that adapt themselves to them.

This is the reason they are called “abundant waters”: they are “abundant,” i.e., plentiful and ample.

(Also), i.e., not only as they exist on this material plane, but also from the standpoint of their root and source, i.e., they are rooted in the realm of Tohu, which is a realm of abundance.

[It is described as possessing] “abundant lights.”

This is the new concept communicated by the verse, – Indeed, it is a new concept of great scope –

25. And more particularly, in the lower worlds of the realm of Tikkun.
26. Torah Or, p. 10a; Toras Chayim, Bereishis, p. 61a; Or HaTorah, Bereishis, Vol. 3, p. 609b.
27. See also Or HaTorah, op cit., which states that the “abundant waters” whose source is in Tohu parallels reshus harabbim, “the public domain.” The public domain is often used as an analogy for the forces of evil. This reflects the concept, “the higher an entity’s source, the lower it falls.” Because the lights of Tohu are rooted in such a high source – as explained in the above text – they represent “the world of nekudim” (“points”), as they descend into this world, they fall to an extremely low level.
“abundant waters cannot extinguish the love, nor can rivers wash it away.” True, the source of the “abundant waters” and the “rivers” is the realm of Tohu which precedes the realm of Tikkun (which is the source of the G-dly soul).

Even as the “waters” and the “rivers” that are rooted in the realm of Tohu exist on this physical plane, they are connected with their source. For this reason, animals that are rooted in the realm of Tohu are stronger than humans who are rooted in the realm of Tikkun.

Or to cite another example, man derives his vitality by eating foods from plant and animal life that stem from the realm of Tohu. Why can these forms of life nourish man? Because they are rooted in a higher source, the realm of Tohu. Hence, because of the power of the source of these “abundant waters” and “rivers,” one might think that they could extinguish the inherent love of the G-dly soul.

Nevertheless, this is not true. Despite the power of “the abundant waters” and “rivers,” they cannot extinguish the love of the G-dly soul.

The reason for this is (as stated in the preceding verse in Shir HaShirim,)

“Its coals are coals of fire; a powerful flame.”

There is a difference of opinion among the commentaries whether or not the word שֶׁלֶּהָבֶּת י-ה should be read as one word or as two. Reading it as two words – as it is
The source for the soul and the hidden love for G-d it possesses is rooted in the Essence of G-d which transcends even the realm of Tohu.

It was stated previously that the source for man’s soul is the realm of Tikkun which begins in the realm of Atzilus, a level in which the power of the G-dly light has already descended and contracted to such an extent that it can enclothe itself in the keilim. This, however, refers only to the immediate source of the soul. In truth, however, the soul is rooted in G-d’s very Essence, the ultimate Source of all being. This level is far above the realm of Tohu.

The relationship between the G-dly soul and the realm of Tohu can be explained by drawing an analogy to the relationship between Yaakov (who was the source of all G-dly souls) and Esav (who derives and is representative of the realm of Tohu). On a simple level, Esav was the firstborn and Yaakov had to acquire that right through deception. In essence, however, Yaakov was the firstborn, as Rashi explains through the analogy of two pebbles placed in a tube: the one that comes out last entered first. So too, although Esav (Tohu) was the firstborn in actual fact, it is Yaakov (Tikkun) who has the higher source.

The source of the love for G-d in the G-dly soul is “the powerful flame” (the “flame of G-d”) which is connected and hidden in a coal (“coals of fire”).

33. See Shir HaShirim Rabbah to the verse, which interprets שלבהת י-ה, as referring to “the fire from Above… which water cannot extinguish.” See the interpretation of Maharav to that source.
34. Indeed, in his being were included the souls of all the Jews ever to come into existence, as explained in Tanya (Iggeres HaKodesh, Epistle 7) in the interpretation of our Sages’ statement (Bava Metzia 84a): “The beauty of Yaakov our Patriarch resembled the beauty of Adam, the first man.”
35. See Torah Or, p. 24a ff.
37. See the commentary of Ibn Ezra to the above verse and that of Metzudos which renders שלפה as “coals.” That meaning is also reflected in Targum Yonason. (See Or HaTorah, Bereishis, Vol. 3, p. 621b; the series of maamarim entitled Mayim Rabbim 5636, ch. 73).
The analogy of “coals of fire” illustrates the concept explained previously: that the soul has a revealed source in the realm of Tikkun, but fundamentally, it is rooted in G-d’s Essence. There are flames that burn visibly above the coal, but the coal’s true fire is vested within it. Even when the fire above the coal is temporarily extinguished, the surface flame can be renewed because fire exists within the coal and can be brought to the surface by blowing on it.

On a higher level, the soul’s source can be described with the analogy of a flintstone. The fact that sparks can be produced by striking a flint indicates that it contains the potential to create fire. Nevertheless, there is no actual fire within the stone – for that reason it can lie deep in the ocean for hundreds of years and yet still produce sparks when removed. So too, even when the fire within a person’s soul is not openly burning, its potential to produce G-dly fire exists.

On this level, i.e., G-d’s Essence, the source of the G-dly soul is rooted, as explained in Likkutei Torah.
There, it is stated that “G-d (Who endowed it)” refers to the level of the flintstone described above, i.e., to the source of the soul in G-d’s Essence.

**SUMMARY**

Why might one think that preoccupation with his business affairs could extinguish a Jew’s love for G-d? Because the spiritual source of this preoccupation is the realm of *Tohu* which precedes the realm of *Tikkun*, the immediate source of the G-dly soul. True, the realm of *Tohu* is a higher rung and possesses greater energies than the realm of *Tikkun*. Nevertheless, the ultimate source of the Jew’s soul is even higher, for every Jew’s soul is rooted in G-d’s Essence. Hence, its love for G-d cannot be extinguished by the matters of this world that stem from the realm of *Tohu*.

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In the previous sections of the *maamar*, the Rebbe highlighted the G-dly power of the Jewish soul and explained that the “abundant waters,” the struggles and challenges of earning a livelihood, cannot extinguish a Jew’s natural love for G-d. In this section of the *maamar*, the Rebbe explains that these challenges are not merely a burden that we must bear, but a springboard for our spiritual growth and ascent.

Not only do the “abundant waters” described above not have the capacity to extinguish the love of the soul,

Beyond that, they enable the soul to attain a superior level of love.

Through the descent of the soul below to this physical world, and its investment in these “abundant waters,” it reaches a higher level than the rung it occupied before its descent downward, to this plane.43

[This is the ultimate intent of the existence of these abundant waters.]

For this reason, they ultimately do not have the power to extinguish the love for G-d that exists within a person’s soul.

Previously, the Rebbe explained that the “abundant waters” cannot extinguish a Jew’s love for G-d because of the essential power of the Jewish soul. In this section,

43. *Torah Or*, the beginning of *Parshas Noach*, p. 8c; *Toras Chayim*, *Bereishis*, p. 58d ff.; *Or HaTorah*, *Bereishis*, Vol. 3, p. 622a; the series of *maamarim* entitled *Mayim Rabbim*, 5636, ch. 75ff.
he is introducing a new concept: the “abundant waters” cannot extinguish this love

לְפִילָב שֶׁתַּכְלִית עֹמֶק כַּוָּנָתָם שֶׁל הַמַּיִם רַבִּים
גּוּפָא הוּא אַדְּרַבָּא בִּכְדֵי
לִפְעֹל יִתְרֹוֹן בְּהָאַהֲבָהלג

I.e., the reason these “abundant waters” do not have the potential to extinguish a Jew’s love for G-d is not only because of the elevated source of the soul’s love (as explained in sec. 3), but because this would run contrary to the ultimate profound intent of the creation of “the abundant waters” themselves.

By and large, we take the world’s existence for granted and think: “How can we respond to the situation that confronts us?” The explanations here invite us to look at the larger picture. The world is after all brought into being by G-d from absolute nothingness. Now, looking from G-d’s perspective, why would He create a world that presents a person with so many challenges? What was His “ultimate profound intent”? The maamar explains that the challenges were brought into being to provide the soul with an opportunity to reach a deeper and more comprehensive bond with G-d.

Since this is the purpose of these “abundant waters,” they cannot lead to a purpose that is absolutely negative – the extinguishing of the soul’s love for G-d. On the contrary, since they were brought into being by G-d, ultimately, they must lead to a positive intent.

In terms of our Divine service, the ascent that the soul achieves through its descent below to this physical plane, and its enclothing in these “abundant waters,” is that it attains the dynamic of teshuvah.

As explained below, teshuvah has to be understood in a larger context. It does not only refer to “repentance for sin,” the common translation, but the soul’s inner desire to return to its source. The purpose of the soul’s confrontation with these

44. See the series of maamarim entitled Mayim Rabbim, 5636, loc. cit.
45. See Torah Or, p. 9a; Toras Chayim, loc. cit., p. 59d.
As is well known, before the souls descend into the body,

our souls are timeless spiritual entities that exist in the mystical realms above, both before and after their existence on this material plane. Before the souls descend to this plane, the souls are on the level of the perfectly righteous.

As we say in the morning blessings, “The soul that You have placed within me is pure,” a pristine spark of G-dliness.

The higher quality attained through their descent into the body is that they become baalei teshuvah.

For that higher quality, it is worth it for the soul to undergo all the struggles and challenges of this world, since

“the completely righteous do not stand in the place of baalei teshuvah.”

Furthermore, they cannot stand there; doing so is not (even) within their potential.

[When] Rambam [quotes this teaching of our Sages, he states: “The completely righ-

46. See Likkutei Torah, Bamidbar 73a, et al. That source states, “This is the true resolution” of the question as to why the soul descended to this world.
47. Berachos 34b.
48. יכולת, translated as “potential,” reflects an even higher quality than כח, “power” (the series of maamarim entitled Yom Tov shel Rosh Hashanah, 5703, ch. 13, et al.).
49. Hilchos Teshuvah 7:4 (Likkutei Torah, loc. cit., also uses this wording when citing this quote.)
This is the reason for the soul’s descent to this earthly plane.

I.e., in his goodness, G-d would not cause the soul to descend to this plane unless the descent would also enable it to achieve a benefit. The benefit it receives is the ascent to the level of baalei teshuvah.

For the concept of teshuvah, [even when we are not speaking about repentance for sin, but the return of the soul to its root and source,]

Although popularly, teshuvah is translated as “repentance,” the simple meaning of the term is “return.” Chassidic thought teaches that within each of us resides a Divine soul, a spark of G-d. This infinite G-dly potential represents the core of our being, our genuine “I.”

From this perspective, sin and evil – and even the conception of any existence separate from G-d – are superficial elements that can never affect our fundamental nature. Teshuvah means rediscovering our true selves, establishing contact with this G-dly inner potential and making it the dominant influence in our lives.

is relevant only when the soul is not in its true place (in its source and root).

As the soul descends into this world and enclothes itself in the body and the animal soul, i.e., our ordinary consciousness, it undergoes a shift of awareness. Rather than seeing everything as an expression of G-dliness, it views the world as a setting of its own, independent of G-d, as it were, and appreciates its own individual identity. Teshuvah means returning to the soul’s fundamental awareness,
that everything – including itself – is nothing but an expression of G-dliness. This does not mean that a person ignores the existence of the world or his own identity, but that he appreciates the different elements of the world and his personality as manifold expressions of Him.

And then,

i.e., because of the descent into the world and the distance between man and G-d – not distance in a physical sense, but the sense of separation and independent existence – that descent brings about,

it is relevant to speak of the soul returning to its root and source, a spiritual change reflected by the verse, “The spirit will return to G-d Who endowed it.”

The intent of the verse is not that the person will die and his soul will return to its source Above, but that even as a person lives, he will live with the awareness possessed by the soul in its source.

Since the positive quality possessed by a baal teshuvah surpasses the positive quality possessed by the righteous

[to the extent that the difference between them is radical, with no basis for comparison,

therefore, in the place where baalei teshuvah stand, the perfectly righteous cannot stand, as explained above.]

As a consequence, through teshuvah, which was made possible for the soul through its descent to this physical plane –

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52. Likkutei Torah, Devarim, p. 71a.
For in the spiritual worlds Above, it is not possible to think of the soul’s return to G-d because it never felt separate. It is only through its descent to this physical plane, where it feels distant and apart from G-d, that teshuvah is possible.

Thus, the descent of the soul to this world is “a descent for the purpose of an ascent,” i.e., to attain an even higher and more comprehensive bond with G-d.

[In Chassidus, it is explained that] “teshuvah [enables the soul to attain]… the level [of bittul] it experienced before its descent, and indeed, an even higher level.” The reference to the verse, “The spirit will return to G-d Who endowed it,” will be explained below.

The concept of an ascent higher than the source of the soul in “G-d Who endowed it” is difficult to comprehend. After all, how can the soul ascend above its source in G-d? This concept is explained below.

**SUMMARY**

Not only do the “abundant waters” described above not have the capacity to extinguish the love of the soul, they enable the soul to attain a superior level of love. The descent of the soul to this physical world, where it becomes involved with these “abundant waters,” enables the soul to reach a higher spiritual rung than it occupied before its descent.

This is the ultimate intent of the existence of these “abundant waters” and the ultimate reason they do not have the power to extinguish the love for G-d that exists within a person’s soul.

The ascent of the soul is made possible through the dynamic of teshuvah. Before the souls’ descent, they are on the level of the perfectly righteous. The higher quality attained through their descent into the body is that they become baalei teshuvah, about which it is said, “the completely righteous cannot stand in the place of baalei teshuvah.”

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54. Likkutei Torah, loc. cit., p. 72a.
Teshuvah has a far more encompassing scope than repentance for sin and, in an ultimate sense, refers to the return of the soul to its root and source, as implied by the verse, “The spirit will return to G-d Who endowed it.” Indeed, through teshuvah, the soul ascends higher than its source.
This section begins with an implied question that evolves from the concepts discussed in Section 4. There it was stated that through its descent into this world and its confrontation with the “abundant waters,” the soul is motivated to teshuvah. And through teshuvah, the soul is able to ascend to an even higher rung than its source. How is that possible?

Behold, the source of the soul is in G-d’s Essence which transcends all revealed levels.

There is an entire Seder HaHishtalshelus, Spiritual Cosmos, that contains numerous spiritual worlds, i.e., progressively higher levels of spiritual existence. Above – and the source for – all these worlds is G-d’s Essence. Now, the souls of the Jewish people have several intermediate sources. As we say in our Morning Blessings, “The soul that You have given me is pure. You have created it…,” mentioning four levels corresponding to the worlds of Atzilus (“is pure”), Beriah (“You have created it”), Yetzirah (“You have formed it”), and Asiyah (“You have breathed it into me”).55 However, the ultimate source of every Jew’s soul is G-d’s Essence. Often, the term “Essence,” Atzmas, is used also to refer to the essence of His light. The maamar proceeds to explain that this is not the intent here. Instead, in this case, the term “G-d’s Essence” refers to His very Essence itself, above any and all revelations or levels of light. This is the source and root of the souls of the Jewish people.

This is (also) evident from our Sages’ statement:56 “With whom did He consult regarding the creation of the world? With the souls of the righteous.”

The intent of the phrase “the souls of the righteous” is the entire Jewish people, as it is written:57 “Your people are all righteous.”

55. Likkutei Torah, Shir HaShirim, p. 30c.
56. See Rus Rabbah 2:3.
This consultation of G-d with the Jewish people concerned even the highest revelations of G-dliness. (For even these sublime revelations of light come into being because of G-d's will; He is not, Heaven forbid, compelled to reveal them.)

Even the highest levels of the Spiritual Cosmos come into being because G-d willingly desires their existence. This is one of the differences between the revelation of light Above and the revelation of light from the sun. The sun has no choice whether to reveal its light; it was created in a manner that it emanates light continuously; as if compelled to do so. G-d's revelations, by contrast, are willful. Thus, even the most sublime levels of Divine light – including the essence of His light – are emanated willfully. Since the Midrash teaches that He chose to “consult” with the souls of the Jewish people concerning the creation as a whole, that consultation concerns even these sublime levels of light. All existence other than G-d's Essence is dependent on that consultation.

Thus, it can be concluded that the souls with whom G-d consulted are above all levels of revelation.59

And thus, the question arises: How can teshuvah enable a soul to ascend higher than its source when its source is in G-d's very Essence? Were we to speak about one of the soul's intermediate levels, it is understood that through teshuvah, the soul could ascend to a higher rung. When, however, the focus is on the soul as it is rooted in G-d's Essence, how is it possible for there to be an ascent to a higher rung? There is nothing higher than G-d's Essence!

59. The maamar entitled HaOseh Sukaso, 5699, sec. 2. See also the series of maamarim entitled BeShaah Shehikdimu, 5672, Vol. 2, p. 900.
Nevertheless, it is possible to say that through *teshuvah* (resulting from their descent to this physical plane), the souls of the Jewish people are able to ascend even higher than the level on which they existed in their source.

This concept can be explained on the basis of the interpretation of our Sages’ statement,⁶⁰ “Israel arose in G-d’s thought,” put forward by the Maggid of Mezritch.⁶¹

The Maggid offers an analogy to a person who has a son. Even when the son has departed from his father’s presence, his image is still engraved in his father’s mind.

[The Maggid offers this analogy to explain the verse.]⁶² “Let us make man in Our image.”

The analogy is intended to answer an obvious question. G-d is undefined; there is no image of Him. What then is meant by “Our image”? The Maggid explains that the words “Our image” do not refer to the “image of G-d,” but rather to the image of man that “arose in [G-d’s] thoughts.”

There is, however, a difference between a father’s thoughts of his son and G-d’s thoughts of man.

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⁶¹. *Or Torah*, p. 2c; quoted in the series of *maamarim* entitled *BeShaah Shehikdimu*, 5672, Vol. 2, p. 902. [From the development of the concept there (see p. 903), it is apparent that this also relates to the concepts explained in connection with the teaching, “With whom did He consult...”]

But with regard to G-d, it is possible to say that even before the Jewish people were created, their image was engraved in G-d's thought, as implied by our Sages' statement, “Israel arose in G-d's thought,” i.e., He thought of them even before they actually came into being, because with regard to Him, the past and the future are the same.

A person can only think of his son after the son came into being and they shared a relationship. Since, however, the past and the future are the same for G-d, He can conceive of man even before he came into being.

This is the meaning of the verse, “Let us make man in Our image” – that “Israel arose in [G-d’s] thought” and He created man according to the image that He conceived. This is the source of the Jewish people as they exist within G-d's Essence.

From this, it is understood that the statement that the souls of the Jewish people are rooted in G-d's Essence and He “consulted” with them refers to the souls as they exist as created beings (and descend to this realm).

Often, when stated that the souls are rooted in G-d's Essence, the intent is that the spiritual source of the soul exists in G-d's Essence and then, as that spiritual potential descends through the chainlike progression of spiritual worlds (Seder HaHishtalshelus), the Jewish people are brought into being on this physical plane.

Here, the emphasis is the opposite: Why does the source of the Jewish souls exist in G-d's Essence? Because He conceives of the souls as they exist on this physical
plane. The cause and effect relationship is reversed. It is not that the Jews exist on this physical plane because their source is in G-d’s Essence, but rather the Jewish souls are rooted in G-d’s Essence because He desires the existence of a Jew on the physical plane.

It is just that this image was (also) engraved in His thought, which is possible, because for Him, the past and the future are the same.\(^{63}\)

The interpretation of the teaching, “With whom did He consult?...” is well known.\(^{64}\)

I.e., it is obvious that it does not involve consultation as we usually employ that term. Instead, the intent is that there arose before Him, as it were, the delight that He would receive from the Divine service of the souls as they exist on this physical plane.

The intent of the statement that G-d “consulted” with the Jewish people regarding the creation of the world is that G-d conceived, as it were, of the delight He would receive from the service of the Jewish people on this physical plane, and this motivated Him to bring this world – and the entire Spiritual Cosmos – into being.

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\(^{63}\) By stating that past and future are the same for G-d, the maamar is not merely speaking in terms of time. It is also indicating the depth of connection He shares with the Jewish people. Whenever a person gains new information, there is always a degree of distance between him and the subject about which he learns. There is his own being and the information he learns. Even when he feels a tremendous bond with the subject about which he learns – for example, in the analogy given above, a father who develops a relationship with his son, in which instance, the relationship touches his very core – there is still an element of the person that exists independent of that knowledge or relationship. The knowledge and the relationship are supplementary aspects to who he is. Saying that G-d is above time, and past and future are the same for Him, implies that His relationship with the subjects He knows is different – to borrow the Alter Rebbe’s wording, “He and His wisdom are one.” What He knows – in this instance, the image of man – is not supplementary to His Being. It is totally one with Him.

\(^{64}\) See the series of maamrim entitled Yom Tov shel Rosh HaShanah, 5703, sec. 3, et al.
On this basis, the ascent achieved by the souls through their descent to the physical plane can be explained,

even though before their descent, the souls were also rooted in G-d’s Essence.

At the beginning of this section, the question was raised: Since the source of the souls of the Jewish people is in G-d’s Essence, how is it possible that their descent to this plane will be a descent for the purpose of an ascent? How is it possible to ascend higher than G-d’s Essence?

That question can be resolved based on the understanding of why they are rooted in G-d’s Essence:

The reason they are rooted in His Essence (and why He “consulted with them”)

is because of His knowledge that ultimately, they would descend to this physical plane and fulfill G-d’s intent.65

Even though initially it is known with absolute certainty that they will fulfill His intent,

i.e., since G-d conceived of the delight He would receive from the Jews’ Divine

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65. On this basis, it is possible to understand the meaning of the verse, "The spirit will return to G-d Who endowed it." Previously (in sec. 4), the question was raised: In Chassidus, it is explained that "teshuvah enables the soul to attain... the level of bittul it experienced before its descent and indeed, an even higher level." How is it possible to reach a level higher than its original source – "G-d Who endowed it"? In resolution: True, through teshuvah, the soul attains a higher rung. Nevertheless, even the ascent achieved through teshuvah is included in the level of "G-d Who endowed it" (i.e., the source of the souls in G-d’s Essence). Even so, the soul’s return is still considered an ascent, because, initially, there was only a potential for this service, and through the descent, the potential was realized, as explained in the main text. Further explanation is, however, necessary.
service and all existence came into being as a result, there is no possibility that His intent in creation will not come to fruition. Nevertheless,

**this is merely a potential,**

**and the ultimate peak (and the consummate intent) is for the potential to become realized.**

True, the potential for the Jews’ Divine service existed within G-d’s Essence, but that potential was yet to be actualized. When the Jewish souls actually descend to this world and carry out their Divine service in their daily lives, G-d’s intent comes to consummate expression. The *maamar* is emphasizing that this – the actual fulfillment of G-d’s intent – possesses a higher quality than the potential. By descending to this world and being the agents who fulfill that intent, the souls of the Jewish people share in that higher quality. This is the ascent achieved by the souls through their descent to this physical plane: That they become the agents who bring about the actual fulfillment of G-d’s intent in creation.

*The sichos delivered together with this maamar*66 elaborate on this concept, explaining that even though the potential exists beforehand – and with regard to G-d, it is said:67 **אינא ה Caleb חסר פועל** “The potential is not lacking [anything that can be contributed] by the actual expression,”68 nevertheless, there is an advantage in the potential’s actual expression.

{This is also the meaning of the precise wording used in the expression: “With whom did He consult? With the souls of the righteous.”

When G-d “consulted” with the souls –

**[the higher quality] that they could reach through their Divine service was then merely a potential;**

a potential that would definitely be realized, for

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67. See *Pardes,* Shaar 11, ch. 3.
68. This is the interpretation of the above statement as given in fn. 28 of that sichah.
it was known that they would fulfill G-d’s intent.] On that rung, the souls were on the level of “the righteous.”

After they descended to this world, [when they fulfill G-d’s intent in actual fact], they attain the rung of baalei teshuvah.}

It was explained above that the purpose of the descent to this physical plane was to enable the souls to reach the rung of baalei teshuvah. The intent is not teshuvah for sin, but teshuvah sparked by the awareness of one’s distance from G-d. The awareness of that distance awakens the power within the soul to bring its essential potential into actual expression.

SUMMARY

The previous section stated that through teshuvah, the soul is able to ascend to an even higher rung than its source. Now, the source of the soul is in G-d’s Essence, which transcends all revealed levels. How is it possible to ascend to an even higher rung?

In resolution: Our Sages state, “Israel arose in G-d’s thought.” The Maggid of Mezritch explains that statement by drawing an analogy to a person who has a son. Even when the son has departed from his father’s presence, his image is still engraved in his father’s mind. With regard to a father on the earthly plane, the concept only applies after he actually has a son. But with regard to G-d, it is possible to say that even before the Jewish people were created, their image was engraved in G-d’s thought, i.e., He thought of them even before they actually came into being because with regard to Him, the past and the future are the same.

This enables us to understand another statement of our Sages: that G-d consulted with the souls of the righteous before creating the world. The intent is that there arose before Him, as it were, the delight that He would receive from the Divine service of the souls as they exist on this physical plane.
In other words, the image of the Jews that G-d had in mind, as it were, was the image of the Jews as they exist on this physical plane. It is not that the souls arose in G-d’s Essence as a spiritual entity and then they descended to this plane; rather, it was the image of the Jews as they exist on this plane that existed in His Essence as a potential. Afterwards, through the creation of the world and man’s Divine service, that potential is realized in actual fact. The realization of this potential is the positive quality brought out by teshuvah.
The *maamar* concludes by connecting the explanations given with the time of year and the specific night when it was delivered. The above concepts can be connected with the concept of “Yaakov set out on his way,”\(^{69}\)

After Simchas Torah, in Lubavitch communities, it is customary for the *gabbai* to announce “Yaakov set out on his way.” Implied is that it is time to make a transition from the month of Tishrei and its atmosphere of festivity and heightened spirituality to the ordinary details of day-to-day life.

(which begins *Motzaei Shabbos* (Saturday night) after *Shabbos Parshas Noach*).

As explained in the *sichos* delivered together with the *maamar,\(^{70}\) although the Divine service of “Yaakov set out on his way” begins after Simchas Torah, in an extended sense, it can be said to begin only after *Shabbos Bereishis*, because until *Shabbos Bereishis*, one is still absorbed in the holiday spirit. It is only after that *Shabbos* that one begins to confront the mundane realities of everyday life.

More particularly, it can be said that there is a new dimension of the Divine service of “Yaakov set out on his way” that begins on *Motzaei Shabbos* after *Shabbos Parshas Noach*, because it is only then that one has spent an entire week – a full cycle of time – confronting the actual day-to-day realities.

Even though after the month of Tishrei, one “sets out on his way” – the term “his way” implying his own personal concerns,

including (also) permitted and mundane matters

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70. Likkutei Sichos, Vol. 20, p. 281ff. (sec. 2ff.).
to the extent that he confronts the “abundant waters” described above – nevertheless, through this very descent and challenge, his soul ascends higher. It achieves the quality of a mehaleich, “one who progresses,”

As is well known,71 (in general), the ascent achieved through the soul’s descent to this physical plane is that it becomes a mehaleich, “one who progresses.”

In one of his visions, the prophet Zechariah is shown Yehoshua the High Priest standing in the Heavenly Court, and G-d tells Yehoshua, “I will make you as one who progresses among these who stand.”72 “These who stand” refer to the angels that are described with this term because they remain on virtually the same spiritual level at all times. (True, they are continuously ascending. Nevertheless, since their ascents are all relative to each other, they are considered as standing at the same level at all times.) Similarly, the souls in the spiritual realms are considered as “standing,” as reflected by the verse,73 “As G-d lives, before Whom I stood.” It is only through the descent to this physical realm that the soul reaches the level of “one who progresses,” i.e., it is able to make radical spiritual progress.

The spiritual worlds above are all structured according to the pattern dictated by the G-dly light that is memale kol almin. Hence, the ascents of the angels and the souls are limited. In this material world, by contrast, G-d’s infinite light shines (the light that is sovev kol almin). As a result, the ascents that come as a result of the soul’s Divine service on this plane are radical in nature. The soul becomes “one who progresses” as indicated by the verse,74 “Yaakov set out (halach) on his way.”

71. Torah Or, p. 30a ff., et al.
72. The verse is translated as it is cited in Chassidus. Literally, it would be translated differently.
73. 1 Melachim 17:1.
The knowledge {that the descent (on “one’s way, ”
i.e., into his personal concerns,
in permitted mat-
ters) is for the sake of an ascent] motivates one
to set out with joy and gladness of heart.

When one knows that the challenge he will confront can be overcome – and indeed,
that the entire reason it was presented to him was so that he will overcome it – he
will proceed with confidence and joy.

[As it was written regarding Yaakov,75 “And he
lifted up his legs,” encouraged because he was given
good news.]

This causes his Divine service to be carried out
with consummate perfection, above all bound-
aries and limitations (as indicated by the phrase
“with all your might”)76

because joy breaks through all barriers.77

Carrying out one’s Divine service in the three
vectors of Torah, prayer, and deeds of kindness
(which parallel Noach’s three sons)}

Noach’s three sons reflect the three emotive attributes of chessed (“kindness”), gevurah

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75. Bereshis 29:1; see Rashi to the verse; Likkutei Sichos, loc. cit., p. 287.
76. Devarim 6:5, interpreted by Chassidus as referring to an unbounded level of commitment. Indeed, Divine service “with all your might” is identified as the peak that one reaches through confronting the “abundant waters” mentioned above (Torah Or, p. 9a, et al.).
77. The maamar entitled Samach Tisamach, 5657, p. 49ff. (Sefer HaMaamarim 5657, p. 223ff.).
(“might”), and tiferes ("beauty"),\(^78\) which correspond to the vectors of Divine service: Torah, prayer, and deeds of kindness.

\[
\text{Torah, prayer, and deeds of kindness.}
\]

with consummate perfection, with joy and gladness of heart,

causes G-d’s blessing to be drawn down to him in all that he needs, [in the three general categories of children, health, and sustenance,]\(^79\) with ultimate perfection, with joy and gladness of heart in both spiritual and material matters,

and in spiritual matters as they are fused with material matters.

**SUMMARY**

The above concepts can be connected with the concept of “Yaakov set out on his way,” which refers to the Divine service of the Jewish people after the spiritual heights of the month of Tishrei. “Set[ting] out on his way” implies entering the realm of one’s own personal concerns to the extent that he confronts the “abundant waters” described above. Nevertheless, through this very descent and challenge, his soul ascends higher. It achieves the quality of a mehaleich, “one who progresses.”

The awareness of the positive nature of this service should lead to joy.

Carrying out Divine service with joy will cause G-d’s blessing to be drawn down in all that one needs in the three general categories of children, health, and sustenance.

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78. Torah Or, p. 26c; Or HaTorah, Vol. 1, p. 63a.
מים רבים, ה’תש”ח
ב) שה”ש ח, ו.
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 והטל* ת”ל בכל אשר תעשה.
י) להעיר, ש” בזעת אפיך תאכל לחם” (בראשית ג, יט) נתחדש לאחרי חטא עה”ד.
יא) לקו”ת שלח שם.
יב) קדושין בסופה.
יג) משלי י, כב.
יד) ראה בכ”ז דרמ”צ קז, ב. קונטרס ומעין שם פ”ב.
טו) ראה גם לקו”ת חוקת שם: ואדרבה מחשבה מועלת. וראה גם דרך חיים בהקדמה (ג, ב).
טז) דרמ”צ שם.
יז) דרמ”צ שם (קז, א ואילך). קונטרס 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’) תרכ, ב.
יט) להעיר, שבתהו היו אורות מרובים. וראה אוה”ת שם, שענין מים רבים הוא דוגמת ענין רשות הרבים שהוא בחי’ עולם ה نقطים.
כ) ועד “שזהו רבותא גדולה” (תו”ח שם).
כא) בתו”א שם, ש”מים רבים” ו”נהרות” הם ב’ החי’ בתהו.
כב) תו”ח שם.
כג) שה”ש ח, ו.
כד) ראה גם שהש”ר עה”פ (_putstrו): שלחת י-ה.. ארש שב ג”אש של מעלה.. ולא המים מכבין לאש. ראה הבפרדור ימודי”י.
כה) ראה פירוש הרבח’י ג”ל’ע”ה ש”ש י-ה (ר”ה) מפריך שם: ט Malayalam
כז) א”ל קהלת טב, ז. א”ל מים רבים הנ”ל פע”ה ואילך.
כח) ראה בארוכה לקו”ת אחרי כו, ג.
כט) ר”פ האזינו (עב, א). שמע”צ פה, רע”ב.
ל) קהלת יב, ז.
לא) תיודר יריחו העשוה (ה’) לתורו בחכמה, א. מים רבים𬬭י” עיון אולקל.
לב) היהי, דוד ישים לבו לעבד את האוהב ויאחר עק עשה האוהב (כנל”ג,ו), אלא גם מערז ימכילה
לוך כותרת של דניס יבר פנה
לד) רמב”ם הל’ תשובה פי”ג ה”ד (וגם בלקו”ת שם מובא הגירסה אינם יכולים).
לה) 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: התשובה היא להיות.. כמו קודם ירידתה ויתר על כן. ומ”ש והרוח תשוב אל
לב) והיינו, דזה שאין ביכולתם לכבות את האהבה הוא לא רק מצד שרש האהבה (כנ”ל ס”ג), אלא גםמצד “תכלית
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.
לט) ברכות לד, ב.
לז) רמב”ם הל’ תשובה פי”ג ה”ד (וגם בלקו”ת שם מובא הגירסה אינם יכולים).
לח) שלמעלה מבחי’ כח (המשך ר”ה תש”ג פי”ג. ещё).
Mayim Rabbim 5738

האלקים אשר נתנו – ראה לקמן העדיה מ"ד.

ב) תרח רבח פ"יר.

ג) ד"ה התשובה שלחנה ח"ש פ"ב. ראה ב"ה המשך ח"ש (ב"ה) ע"ט. התמק.

ד):"ה נון נון ידה התשובה שלחנה ח"ש פ"ב. ראה ע"ב. ותפסיו גם העניין שלחנה ח"ש (רחב הש"ע).

ה) תלחק мыמש윈 שוח ש"ך טב לינק טבר וס"ת.

ו) ב) מ"ד פ"א.

ט) משך הר"ה ח"ש פ"א. בכ"ד.

וכ) מ"ד ח"ש וירה ת"ש והסב אל האללים ארון נתנה – א"ה ש"כ התשובה שלחנה ב"יל וחר. במכ פ"ל

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

ה) והשנה העניין שם (ראה שם ריש ע"ב מ"ד) או"ת (ב, ג) עה"פ אנו אדם – הובא גם בהמשך הנ"ל ס"ע תתקב.

ו) מ"כ תתקב (ח"ב) ע"ע תתקב, עשתו עשתו ב"יל וחר. במכ פ"ל.

ב) ר"ה תש"ג פ"ג. ובכ"מ.

ג) והשנה העניין שם (ראה שם ריש ע"ב מ"ד) או"ת (ב, ג) עה"פ אנו אדם – הובא גם בהמשך הנ"ל ס"ע תתקב.

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