מים רבים • תשל"ה

Mayim Rabim // 5738

Simply CHASSIDUS

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About Simply Chassidus

Simply Chassidus releases one ma’amar of the Rebbe each month with English translation and commentary. Each ma’amar is divided into three sections, each of which can be learned in approximately one hour. By learning one section per week, usually on Shabbos morning, participants can finish one ma’amar per month, with time to review the ma’amar on Shabbos Mevarchim.

Simply Chassidus is written by Simcha Kanter and is a project of Congregation Bnei Ruven in Chicago under the direction of Rabbi Boruch Hertz.

Reviewed with Rabbi Fischel Oster in the zechus of refuah shleima for אריה יהודה בן שרה רבקה.

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Section One

The Rebbe said this ma'amar on motzoi Shabbos parshas Noach in 5738 (1977), and it is based on a possuk from Shir HaShirim which describes the love which the Jewish people have for Hashem:

Many waters [nations] cannot extinguish [eliminate] the love [that the Jewish people have for Hashem], nor can rivers [the princes and kings of the other nations] wash it away; should any man give all the property of his house for [the purpose of enticing the Jewish people away from their] love [of Hashem], they would despise him.

מלים רבים לא יוכלו לכבוש את האהבה והנחותה לא ישטוףמה. איה אלבדרש רבודתי נשיינו,ชมיםו רבים יכלו כתורות הפרנסות והמחשבות שבינינו עולם זה, עכז לכול לכבוש את האהבה המוסרות שיש לכל נשאם, המגננים.

Chassidus explains that, on a spiritual level, the “many waters” refer to a Jew’s concerns about his parnosa (livelihood) and thoughts about other material matters. Even though these thoughts may be overwhelming and all-consuming, they are not able to extinguish the natural love for Hashem which is concealed within every Jew.

 והיא אל ישטוףוה, שמוך נשאם מחשבותיה כל מה המפורעים יינו, עד שום מוסרות בדמותה בתמידות בול הטפש כל, כמוה הנחותה. שנוּבִים תמי ביל הטפש ינוּדי ואולי בטפש גודל, מ”מ איה ישטוףוה הלוחמה (ולא יוכל לכבושה).

Furthermore, even if the worries become so overwhelming that they are constantly running through a person’s mind and tossing him about like a constantly flowing and raging river, they are still not able to “wash away” or extinguish this love.
The previous Rebbeim explain the parallel between concerns about material matters and “flowing and raging waters” in greater detail:

A person is often unsure which type of *parnosa* he should pursue (which business he should start, which career to choose, etc.), or which direction to take within his current business or career. This causes his thoughts to “toss him around” (like turbulent waters) when trying to battle with the various options, and the concerns are constant and overwhelming, like a constantly flowing river. This can equally be applied to any other material concern – health problems, financial concerns, finding a place to live, etc.

Even though the Jews also needed to make a living and pay their taxes during the times of the Bais HaMikdash, the Land of Israel (when the Bais HaMikdash is standing) is referred to as a land “flowing with milk and honey.” Each Jew needed to put in his own effort to earn a *parnosa*, but the *choice* of *parnosa* was clear and the work required was obvious – the *parnosa* “flowed” from the land, and a Jew just needed to put forth the effort to collect it.

After the Jews went into *galus*, each person’s source of *parnosa* became concealed within the physical world, and much more effort was required to “locate” and “extract” it on an ongoing basis. This process became so involved and so all-consuming that Chassidus explains that being subjected to “the raging river of *parnossa*” is the modern day equivalent to our enslavement to the Egyptians in the first *galus*.

The *ma’amar* now explains the correct way to approach these challenges based on the following *possuk* from Tehillim:

*If you [earn what you] eat [from] the toil of your hands, you are praiseworthy, and it is good for you.*

{-22}
This *possuk* specifically refers to the “toil of your **hands**” to teach us the correct way to be involved in earning a **parnossa**. The “**worries** of **parnossa**” are problematic because they involve one’s mind and heart in earning a living, when **parnossa** should only involve the toil of one’s **hands**.

The *ma’amar* clarifies that a Jew should not involve his mind and heart even though earning a **parnossa** may not be easy:

Since a Jew’s blessings are drawn down into this world through the “garment” of nature (a garment conceals the person wearing it just like nature conceals Hashem’s involvement in this world), he therefore needs to put forth enough effort to earn his **parnossa** in a natural way. This is the meaning of the *possuk*, “Hashem, your G-d, will bless you in everything that you **do**” – effort is required on the Jew’s part to create a “container” to receive Hashem’s blessings.

Furthermore, due to the extreme concealment of **galus**, a **tremendous** amount of effort may sometimes be necessary to earn a **parnossa**.
Nevertheless, this effort needs to only involve a person’s “hands” (physical effort) and not his mind and heart. A Jew should dedicate his higher faculties to his ultimate purpose in this world – the service of Hashem.

This approach seems to suggest that a Jew should only be involved in types of parnossa which require manual labor, and seemingly ignores the fact that much thought (planning and analysis) is required to find and execute even these simple jobs.

The Rebbe clarifies:

Because Hashem’s brocha for a Jew’s parnossa is concealed within the garment of nature, it is necessary for a Jew to use his mind to figure out how to earn his parnossa. However, this type of mental involvement must be limited to the practical planning and analysis which is required in order to execute the appropriate actions – and can still be considered the “work of your hands (action-focused).” (Therefore, a Jew can even perform jobs which demand mental effort – and not just manual labor – as long as the mental effort is focused on action.)

The point at which a Jew’s mental and emotional energy becomes incorrectly “invested” in his parnossa is when he becomes overly involved with it (it becomes his source of enjoyment and main pursuit in life), or when he starts trying to figure out how to increase his parnossa by scheming to “beat the system” with tricks and loopholes (even in a “kosher” way).

[Editors note: To clarify, this doesn’t mean that a Jew is supposed to hate his job. Rather, it means that a Jew’s true enjoyment – which he
looks for opportunities to pursue at any free moment – should be serving Hashem through Torah and mitzvos.]

A Jew can achieve this proper involvement in business when he is aware of where his *parnossa* actually comes from:

When a Jew realizes that “the *brocha* of Hashem is what makes one rich,” and that the work itself is **not** a source of *parnossa* (G-d forbid), this makes it easier for him to determine the appropriate level of involvement that he needs to have in earning his *parnossa*.

As explained above, a Jew’s involvement in business only needs to be enough to justify his *parnossa* according to the “garment” of nature. Chassidus carries this analogy to a “garment” even further: just like someone who wears too many garments (or garments that are too large) will do more harm than good (like tripping or overheating), the same is true with *parnossa*. If a Jew has too many “garments” for his *parnossa*, they do more harm than good.

[Editor’s note: It is important to point out that any practical *parnossa* decisions should be discussed with a *mashpia* (mentor). Some jobs may involve travel or long hours, and this doesn’t necessarily mean that they are “oversized garments.” Every situation is different and unique. The main point is that a person’s **focus** should be in Torah and mitzvos, and that this desire should lead him to use whatever time he has available to pursue them.]

This explains why Chassidus uses the expression “**worries** about *parnossa*”: 
Thinking about *parnossa* is a necessary part of life. However, if someone worries about *parnossa*, this shows that they haven't spent enough time and effort absorbing the fact that “the *brocha* of Hashem is what makes one rich.”

Nevertheless, even worries about *parnossa* (or other material concerns) cannot extinguish the natural love for Hashem which is hidden within the Jewish soul.

At first glance, we would assume that our *possuk* is explaining that the low spiritual state of having “worries about *parnossa*” is not able to affect the soul’s love for Hashem. In the next section, the Rebbe will explain an even deeper meaning of this *possuk*. 
Section Two

In the first section of the *ma’amar* the Rebbe explained the following points:

- The deeper meaning of the *possuk* “many waters cannot extinguish the love, nor can rivers wash it away” is that a Jew’s worries about his *parnossa* and other material matters cannot eliminate the love for Hashem which is hidden within him.

- “Worries about *parnossa*” result from an *overinvolvement* in earning a *parnossa*. A Jew should only earn a living through the “work of his hands,” and worries are a result of investing his mind and heart into his work as well.

- A Jew needs to use his mind to earn a *parnossa* in order to figure out what he should do (and it may take considerable effort to perform his work), but the true focus of his intellect and emotions needs to be exclusively dedicated to serving Hashem.

- When a Jew does not have the correct approach to earning his *parnossa*, he can become overly involved in his work, or could look for ways to “beat the system” to increase his *parnossa*.

- The correct perspective to have on earning a *parnossa* is to realize that all of a Jew’s *brachos* come directly from Hashem. True, Hashem wants him to put in enough effort to earn a living according to the laws of nature, but he needs to remember that the natural world is not, G-d forbid, the source of his *parnossa*.

- Nevertheless, even if a Jew doesn’t (yet) have the correct perspective, and is overwhelmed by his preoccupation with
making a *parnossa*, these worries cannot extinguish his soul's love for Hashem.

The Rebbe now explains the deeper spiritual reason behind the concern (which our *possuk* negates) that worries about *parnossa* could “extinguish” the soul's love for Hashem:

Although the physical world is “lower” than the G-dly soul (the creation of the physical world involves a greater concealment of G-dliness), the physical world has a *higher* spiritual source. While the G-dly soul comes from the lower world of *Tikkun*, the physical world comes from the higher world of *Tohu*.

[Editor’s note: The concept behind the worlds of *Tohu* and *Tikkun* is an extensive topic, and is not explained in this *ma’amar*. In order to understand this *ma’amar*, it is only necessary to know that *Tohu* is higher than *Tikkun*.]

The fact that the animal soul and the physical world come from a higher source explains several puzzling relationships:

- The (lower) animal soul can overcome a Jew's (higher) G-dly soul, concealing it's love for Hashem and taking a Jew away from fulfilling Hashem's will.

- A person is the highest form of creation, but nevertheless depends on the lower forms (minerals, vegetables, and animals) for his sustenance.
A korban (animal sacrifice) can atone for the sins of a Jew, even though a human being is superior to an animal.

This also explains why the phrase *mayim rabim* (many waters) can also be translated as “great waters”: because material concerns originate in the superior world of *Tohu*, they can therefore be called “great” (in comparison to the G-dly soul, which comes from *Tikkun*).

This explains why our *possuk* needs to clarify that the “great waters” *cannot* extinguish the soul’s love for Hashem:

Even though the “great waters” (concerns about material matters) come from the world of *Tohu* which is higher than *Tikkun* (the source of the G-dly soul), nevertheless they are not able to extinguish or wash away (G-d forbid) the natural love which the G-dly soul has for Hashem.

The *ma’amar* explains this based on the following *possuk* (which is the *possuk* before “Many waters... etc.):

"Place me like a seal on your heart, like a seal on your arm, for love is as strong as death, zeal is as strong as the grave; its coals are coals of fire of a great flame!

The reason for this is (as)..."
Even though the immediate spiritual source of the G-dly soul is the world of \textit{Tikkun}, the ultimate source of the soul (and its love for Hashem) is in the essence of Hashem – which is infinitely greater than the world of \textit{Tohu}.

The source of the G-dly soul’s love for Hashem is referred to in the \textit{possuk} above with the phrase, “its coals are coals of fire of a great flame.” The word “a great flame” can be interpreted as a combination of two words, read separately as “a flame of \textit{Kah}” (the name of Hashem spelled “י-ה”).

Chassidus explains that there are two ways in which a potential flame can exist:

1. The potential for a flame can exist within a coal: a flame can be created by merely blowing on it, even if no visible flame exists, but the coal can also be extinguished.

2. The potential flame can exist within a flint stone: it takes significant effort to reveal the flame, but the flint stone’s potential to produce a spark cannot be extinguished, even in water.

The source of the G-dly soul’s love for Hashem is in the “coals of a fire of the flame of \textit{Kah}” (the flame as it exists within the coal). This means that the soul loves Hashem because it is included within His essence (it is “within the coal”).

In fact, the true source for the soul’s love for Hashem is even higher. The soul loves Hashem because it is united with His essence to such an extent that it can be compared to the potential (essential) flame which exists within a flint stone. This represents how the soul is
completely united with Hashem’s essence and does not have any independent existence at all (which is higher than the name Havayah).

The Alter Rebbe refers to this level of the soul with the possuk “And the soul returns to HaElokim, Who gave it.” Whereas the name Elokim itself is lower than the name Havayah, the term “HaElokim” refers to Hashem’s essence which is beyond the name Havayah.

The ma’amар continues to explain that in addition to the fact that the “many waters” (the concerns about parnossa) cannot extinguish the G-dly soul’s love for Hashem, they also cause the soul’s love for Hashem to increase:

When the soul descends to this world and is forced to deal with the pressures of earning a parnossa, this enables the soul to reach a higher level of love for Hashem than it could have reached in the spiritual world.

Parenthetically, the Rebbe points out that extinguishing the soul’s love for Hashem would contradict the ultimate purpose of the creation of the “great waters”:

[ образом resultado del valor de la recompensa. ]

[ This is not within our ability, as it is not possible to extinguish all the love of the soul, even if we work hard to increase it.]
The ultimate purpose of the challenges involved with earning a *parnossa* is to bring the soul to a higher level, as explained above. Therefore, extinguishing (G-d forbid) the soul's love for Hashem would be **completely against** the purpose that Hashem created them for. This is why the “great waters” challenge the Jew's ability to reveal his love for Hashem, but are ultimately unable to completely extinguish it.

The Rebbe explains **how** the challenges of earning a *parnossa* can bring the soul to a higher level:

When a Jew is faced with the challenges of earning a *parnossa*, the overwhelming preoccupation with making a living can consume him completely. This takes him away from his ultimate purpose in creation, and invests his mind and heart in the wrong areas.

However, when a Jew realizes the mistake that he has made, this awakens within him a tremendous feeling of bitter remorse and motivates him to do *teshuva* (to return to Hashem). As we will soon explain, this opportunity to do *teshuva* is why the soul descended to this world.

Before a soul comes down into this world it is considered a “complete tzaddik” who doesn’t face any challenges in his service of Hashem. By descending into this world, it can face and overcome challenges to become a *ba’al teshuva*, who “stands at a place [level] where a complete tzaddik does not – and is **unable** to – stand.”
This explains why the soul can only achieve the level of a *ba’al teshuva* after descending to this world:

The concept of *teshuva* is **returning** to one’s true source (true essence). In order to accomplish this, someone needs to leave their “source” and then put forth effort to “return” to it. Therefore, the soul descends from its source in the spiritual world and comes into this physical world – which then enables it to do *teshuva* and **return** to its true essence. [Based on this, we see that a sin is not a prerequisite to *teshuva*, as the essential challenge of living in the physical world is enough to enable the soul to do *teshuva.*] This represents “returning the soul to *HaElokim* who gave it” – reaching its ultimate essence.

Because the level of a *ba’al teshuva* is **incomparably** higher than the level of a *tzaddik* (which is why the *tzaddik* is **unable** to reach this level), and the soul was on the level of a *tzaddik* before it came down into this world, it therefore descends into this world in order to do *teshuva* and reach this infinitely higher level (a “descent for the sake of an ascent”) – “*HaElokim* who gave it.”

Seemingly, this explanation presents a contradiction:
Initially we said that the soul’s love for Hashem (and the soul itself) comes from Hashem’s essence (which is why the “great waters” cannot extinguish it). We then explained that the soul descends into this world in order to reach Hashem’s essence through teshuva. Why does the soul need to reach Hashem’s essence if the soul already comes from His essence?

In the next section, the Rebbe will resolve this contradiction.
Section Three

In the first two sections of the ma'amor the Rebbe explained the following points:

- The deeper meaning of the posuk “many waters cannot extinguish the love, nor can rivers wash it away” is that a Jew’s worries about (and preoccupation with) his parnossa and other material matters cannot eliminate the love for Hashem which is hidden within him.

- If a Jew is worried about and preoccupied with his parnossa, this shows that he is overly involved in earning a parnossa. A Jew should only earn a living through the “work of his hands,” which is limited to the physical and mental effort which is required to perform his necessary tasks.

- When a Jew overly invests himself in his parnossa, he can become overly “into” his work, or could look for ways to “beat the system” to increase his parnossa. This problem is caused by his lack of the awareness that his parnossa comes directly from Hashem, and not from the work itself.

- This is why the posuk needs to clarify that “many waters cannot extinguish the love”: Even if a Jew doesn’t (yet) have the correct perspective, and has already become overly mentally and emotionally invested in making a parnossa, these worries cannot extinguish his soul’s love for Hashem.

- The reason we would think that worries about parnossa could extinguish the G-dly soul’s love for Hashem is because worries about physical things have their source the higher world of Tohu, while the source of the G-dly soul’s love for Hashem is the lower world of Tikkun. Therefore, it would seem that (once the person’s mind and emotions become invested in physical things) the force with the higher source
(the worries about *parnossa*) could extinguish the force with the **lower** source (the G-dly soul’s love for Hashem).

- The reason why this **doesn’t** happen is because the G-dly soul (and its love for Hashem) **ultimately** comes from an even higher source – the **essence** of Hashem. Since this is even higher than the world of *Tohu*, it cannot be extinguished by concerns about material things.

- In addition to **not extinguishing** the G-dly soul’s love for Hashem, the worries about *parnossa* actually enable the soul to reach a **higher level** than it was capable of reaching in the spiritual world.

- Before the soul comes into this world, it is on the level of a **tzaddik**. When the soul is put into a physical body and faces the challenges of the material world, it will experience the pain of (the Jew) being overly invested in material matters at the expense of pursuing the true purpose of its descent into creation (serving Hashem). This bitter remorse brings the soul to the level of a **ba’al teshuva**, who is even **higher** than a **tzaddik**.

Seemingly, the explanation of how the soul reaches a **higher** level through the challenges of earning a *parnossa* presents a contradiction:

Initially we said that the soul’s love for Hashem (and the soul itself) comes from Hashem's essence (which is why the “great waters” cannot extinguish it). We then explained that the soul descends into this world **in order to** reach Hashem’s essence through *teshuvah*. Why does the soul need to **reach** Hashem’s essence if the soul already comes from His essence?
The Rebbe first clarifies the basis for this question:

As explained in the previous section, the source of the G-dly soul (even before it descends into this world) is in Hashem’s essence. The fact that the soul comes from Hashem’s essence can also be proven from the following explanation of the Midrash:

The possuk says [Chronicles I, 4:23], “They (the descendants of Yehuda listed in the earlier pesukim) were the potters who dwelled in Netaim and Gederah; they resided there with the king at his work.”

The phrase “the king at his work” hints to the fact that that the King, the King of kings, the Holy One, blessed be He, sat “there” [before creation] the souls of the tzadikim with whom He consulted and then created His world [His “work”]. [The Midrash then finds a similar hint in the word “yotzrim” (potters) from the same possuk.]

In this context, “creation” doesn’t only refer to the creation of the physical world; it also refers to the creation of the spiritual worlds, including the highest possible revelations of G-dliness.

The Rebbe points out why we are forced to say that Hashem “consulted” with the tzadikim even before “creating” these highest revelations:
Kabbalah often uses the analogy of “light” to represent the revelation of G-dliness, as the emanation of light from its source has many parallels to the revelation of G-dliness from Hashem Himself.

However, one of the main differences between the two is that a source of light automatically gives off light, while Hashem, G-d forbid, doesn’t “automatically” do anything – He chooses what He does and does not do. Therefore, we must say that even the highest revelations of light within creation are “intentional”, and Hashem “consulted” with the souls of the tzadikim before “creating” these revelations.

We can conclude from this that the souls of the tzadikim are higher than any revelation of G-dliness, as they “existed” before any “existence” was brought into being. Since their “existence” comes before any revelation whatsoever, we must therefore say that the souls of the tzadikim “exist” within Hashem’s essence.

Nevertheless, they are still able to reach a higher level by descending into this world and doing teshuva.

The Rebbe begins to explain how this is possible:

When relating the creation of Adam, Hashem says, “Let us make man in our image.” The Maggid explains the meaning of “our image” with the following analogy:

This can be compared to a person who has a son. Even if the son left his father long ago, the son’s image is still engraved in
the father’s mind. For a human being, this is only possible for a person who has a son. Someone who never had a son, on the other hand, could never have the image of his son engraved in his mind, as he never saw him and would have no idea what he would look like. However, this is only a human limitation.

Hashem, on the other hand, was able to have the image of the Jews “engraved in His mind” – even before He created them. This is the meaning of the saying of our sages, “The Jews arose in Hashem’s thought,” which is possible because, for Hashem, the past and the future are all one.

This is the meaning of the possuk, “Let us make man in our image”:

It should be interpreted as, “Let us [now] make man in (according to) “our image” (the image we have of him) [even though he wasn’t created yet].”

The Rebbe applies this teaching of the Maggid to our topic:

Based on the fact that the Maggid explains that the “image” of the Jewish soul in Hashem’s thought (essence) is the image of the soul of the Jew who will be created in the future, we also understand that the “souls of the tzadikim” who Hashem “consulted” with before creation (in His essence) refers to the (future) souls that will be brought into creation and will accomplish their purpose in this world. However, since Hashem is above time, this image was able to exist within “Hashem’s mind” before the souls were brought into being.
In other words, the reason why the souls “exist” within Hashem’s essence (even before creation) is because of the future enjoyment which they will bring to Hashem after they are brought into this world. When we say that Hashem “consulted” with the souls before creation, this actually means that Hashem decided to create the world based on the (future) enjoyment that He would get from the work of the Jewish souls.

Based on this, we can understand how the souls are able to reach a higher level by descending into this world, even though they already come from Hashem’s essence:

When the soul descends into this world, it can complete the mission that had “earned” it a place in Hashem’s essence to begin with.

Based on this, we see that the premise of our earlier question was incorrect. At the beginning of this section, we asked why the soul needs to come into this world in order to reach Hashem’s essence if it already has its source in Hashem’s essence. We now understand that the entire reason why the soul has a source in Hashem’s essence is because of what it will accomplish in this world. Therefore, it must come into this world in order to “earn” the fact that it “already” came from Hashem’s essence!

However, we can still ask why it is necessary for the soul to actually descend into this world:

Seemingly, the difference between “future” and “actual” achievement is only relevant to someone who is unable to see the future. Since Hashem is above time, and therefore knows with absolute certainty
that this goal will be achieved, why does the “actual” achievement have any more significance than the (certain) “future” achievement?

The Rebbe addresses this question:

In Eitz Chaim, it states that the purpose of creation is for “the completeness of Hashem’s abilities and activities to be revealed.” From this we see that Hashem’s desire in the creation of the world is that the potential abilities that exist within Him should be revealed within creation. Therefore, the actual achievement of a potential goal has significance. Similarly, the soul actually needs to complete its mission in this world (and face the challenges of earning a parnossa) – even though it is guaranteed to (eventually) succeed.

Parenthetically, the Rebbe notes that we can see this point in the precise wording of the Midrash:

When the Midrash refers to the Jewish souls as they exist in Hashem’s essence because of their (guaranteed) future potential, the Midrash calls them “the souls of tzadikim.” Only after they descend to the physical world and actually complete their mission do they become ba’alei teshuva (who are incomparably higher than tzadikim).
The Rebbe connects this to the overall theme of “and Ya’akov went on his way,” which represents the transition from the holiness of Tishrei back into everyday life:

This *ma’amor* was said on *motzei Shabbos parshas Noach*, which is the conclusion of the first full week without any holidays after Simchas Torah. This represents the “complete” return to “his (Ya’akov’s) way”, representing a Jew’s daily activities (including his mundane activities and worries about *parnossa*), after being immersed in holiness during the month of Tishrei.

Seemingly, a Jew’s return to his mundane activities would represent a *descent* from his involvement in holiness during the *yomim tovim*. To clarify that this is not the case, the *possuk* says that Ya’akov “went” on his way, using the word *halach* (went). Whereas angels are referred to as “*omdim*” (“ones who stand” – they are not capable of a fundamental change and elevation to an incomparably greater level), a Jew is referred to as a “*mehalech*” (“one who goes” – someone who is capable of transformational change). This shows that his return to mundane activities is able to bring him (*halach*) to an *incomparably greater* level!
The fact that a Jew is aware that his “descent” into everyday mundane activities is a necessary part of reaching a higher level causes him to approach them with joy and optimism. (This is similar to what is written regarding Yaakov: After Hashem promised him that He would protect him, it says that Yaakov “lifted his feet and went to the land of the people of the East.” The Midrash explains that he “lifted his feet” (it was easier for him to travel) because of his joy and optimism from the good news.)

This joy and optimism then causes the Jew to serve Hashem in the ultimate way, above all limitations (which corresponds to the level of serving Hashem “with all your might” mentioned in the Shema), because “joy breaks all boundaries.”

The Rebbe concludes:

Through serving Hashem in all the three areas of Torah, davening, and mitzvos (which correspond to the three sons of Noach), in the most ultimate and complete way, and with optimism and joy, this will draw down Hashem’s brachos for him in everything that he needs (in all three areas of children, health, and parnossa), in the most ultimate and complete way, and with optimism and joy – both spiritually and physically – and with both spirituality and physicality integrated as one!
Footnotes from the Original Hebrew

(1) 찾아 ר”פ נ”ד. ב. א. ונדרו. כמ”ה (ב”ח אלף) ב. א. ונדרו.

(2) מ”ה ר”פ נ”ד. ב. א. ונדרו. כמ”ה (ב”ח אלף) ב. א. ונדרו.

(3) מ”ה (ב”ח אלף) ב. א. ונדרו. כמ”ה (ב”ח אלף) ב. א. ונדרו.

(4) מ”ה (ב”ח אלף) ב. א. ונדרו. כמ”ה (ב”ח אלף) ב. א. ונדרו.

(5) מ”ה (ב”ח אלף) ב. א. ונדרו. כמ”ה (ב”ח אלף) ב. א. ונדרו.

(6) מ”ה (ב”ח אלף) ב. א. ונדרו. כמ”ה (ב”ח אלף) ב. א. ונדרו.

(7) מ”ה (ב”ח אלף) ב. א. ונדרו. כמ”ה (ב”ח אלף) ב. א. ונדרו.

(8) מ”ה (ב”ח אלף) ב. א. ונדרו. כמ”ה (ב”ח אלף) ב. א. ונדרו.

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(13) מ”ה (ב”ח אלף) ב. א. ונדרו. כמ”ה (ב”ח אלף) ב. א. ונדרו.

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(23) מ”ה (ב”ח אלף) ב. א. ונדרו. כמ”ה (ב”ח אלף) ב. א. ונדרו.

(24) מ”ה (ב”ח אלף) ב. א. ונדרו. כמ”ה (ב”ח אלף) ב. א. ונדרו.
ד"ה כימ רביב

(25) ראו פירוש הרמב"ע לשון"ש (וראה גם מצודות שמו): "רשפָי - גחל". ובתיב"ע שמו:
נופריי דאשא (יאור "המשעיים" כימ רביב שבחרה"ר). (27)
(26) ראו ד"ה אברזרו דקנ תור". ברכ"מ.
(27) א"ת נחרך. ב. כימ רבם ת"ס. וראה גם א"ת ש"ח" ש"ח פ" (ע' תשמיך).
(28) ראו א"ר והארוכה ל"כת אחים כ.ג.
(29) ר"פ הארוניו (עב). ש"עפִי"צ.ת"ע.ר"ב.
(30) הקהל יב.ד.
(31) ת"ת א"ת"ח ש"בירה. א"ת נחרך. א. כימ רביב הל"ע"ה וא"ל.
(32) והיינו, כימי ש"י ביכלתם לבכות את האבנה, הא לא כימ ש"י שאר האבנה (כנ"ל ס"ד).
(33) אלא כימ מסדר "תכלית צומח הכתוב"" של חים רביב גופה.
(34) ראו אם"ה כימ רביב ש"ו.
(35) ל"כת بكلע ד"ג. וב"מ. ביכלק"ת ש"ו. ש"ו הרתיי"ה האמתיי"" את פדה הנשמה
לעה"ד.ז.
(36) הברכות לד.ב.
(37) ר"פ ת"ו תלשעב פ"ז. (זבח ביכלק"ת ש"ו" מובא ונירסת ג"נ"ג כים).
(38) שלשלעהל מבחיי כה (המשעי ר"ה"ש"ה פ""ג. וע.ד).
(39) ל"כת ראה כד. ש"ע.ג. וב"מ.
(40) ל"כת ר"ה"פ האונים.
(41) ראו ל"כת ש"ו. עב. "א. והᡥושבב היי הלוח.Ó כימי קודר ירידת ויור על כ"פ. "מש
(42) והרועה תשובאל האלפים אושרنته. ראה ל"כת וח"ז. 47
(43) וויתğa"ל רבח.ב"כ. ראו נופריי"ה שמעה תענינ שמע שמעה תענינ
(44) "א. כו. ת"ו. "א. פ"נשת אדס. ובוים גם הבכ"ש תנ"ל"ם"ן ר"וח תקרב (ע"השת תנינ שמע
(45) "ב. פ"כ.ד.
(46)ферוש ר"ה"ש"ה פ"כ. ברכ"מ.
(47) והרועה תשוב אל האלפים אושרنته. "א. ש"ו" ההושבבה קדמת
(48) ראו ganzeה בושחתה שמעה ד. יאכלה (ל"כת ח"כ "ע' 283 וא"ל).
מוצאי ש"פ נח - בתדרי ה'השל"ח

(49) ראו ברוכת בחישון (שם עד 281 יאילך) עניין ב' יאילך. ושם (ס"ג יאילך), שחיתות שבסכתאי ש"פ נח על מוצאי שבת בראשית היא, שאה ישנו כבר הуниינ' ד"ועקב חלך לדרכ"ה.

(50) עוד ההדיע (חר"א, ס"א יאילך. וב"מ) פעוט הуниינ' ש"י (כלל), רידת הנשמה למסה, ש.Stdoutיל' היא מה ש.DisplayName=מקור עניין בה跐. וראה השדר ש"י (לקו"ש שם עד 1.270)

(51) ויצא לבר. וראות שמית מוצאי שבת בראשית סו"י (לקו"ש שם עד 1.270)

(52) ויצא כט. אי. פירש"י שם. וראות שית הני"ל ס"י (לקו"ש שם עד 3.272)

(53) הלעי, שיתו (בח"י בכ"ל מואדך) פעוט הуниינ' ש"י (ה"מקסיבים" (חר"א, א. וב"מ)

(54) ד"ה שמית ושם תר"ג, ז"ע עד 49 יאילך.

(55) ו' ביני ומקד ב' ח"נ (חר"א, ר' יושב ואותו' כנ"ס, א), עניין כ' קים דתורה עבדה גמלת.

(56) ראו אה"ת והיא תשונ, ס"א יאילך.
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ר' דניאל צמח ת"ח
ב' יבולשת"א ר' אפרים שלימא'א
מאסקאווייט
שליה כ"ק אדמור ר"ע
למרינה איילנור
גלב"ע ב' אדור闪耀 התשע"ד
ת.נ.צ.ב.ה

DEDICATED IN MEMORY OF
RABBI DANIEL ז"ל MOSCOWITZ
LUBAVITCH CHABAD OF ILLINOIS
REGIONAL DIRECTOR

ואני דניאל נהייתי ...נאקים נאכלתי את מלאת טולדה
AND I, DANIEL ... ROSE AND DID THE KING'S WORK
(DANIEL 8:27)