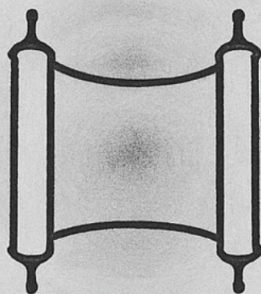


בס"ד

Alter Rebbe

Torah Ohr

אִם יִתֵּן אִישׁ אֶת כָּל הוֹן
בֵּיתוֹ בְּאַהֲבָה בּוֹז יְבוֹזוּ לוֹ



Dedicated To:

אֵילָנָה דְּבוּרָה בֵּת שִׁדָּה מְרִים

May Hashem pour Shefa upon you

To find more Maamarim and to dedicate one visit:

ChassidusNow.com

Alter Rebbe

Torah Ohr

Parshas Noach

אם יתן איש את כל הון ביתו באהבה בוז יבוזו לו

Introduction

This Maamer of the Alter Rebbe, based on the verse “If a man were to give all the wealth of his house for love, they would utterly scorn him” – Shir HaShirim 8:7), explores the deepest levels of Divine love and its relationship to Torah and mitzvos. The Alter Rebbe reveals that while the wisdom of Torah represents the radiance of the Divine, the *essence* of G-d—His innermost Will—is revealed specifically through the physical performance of mitzvos. The Maamer builds from the “many waters” that attempt to extinguish love (worldly distractions) to the realization that through those very struggles, one can reach the most sublime state of *b’chol me’odecha*—loving Hashem with all one’s might—self-nullification within His Essence.

If a man were to give all the wealth of his house for love, they would utterly scorn him.

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

For it is explained above that “many waters” are the distractions of livelihood.

פי הנה מבואר למעלה איך שמים רבים הם טרדות הפנקסה.

And “rivers” are the thoughts about material matters, called “rivers that flow and go,” whereas “water” is gathered and still.

ונהרות הם המחשבות בענינים גשמיים שנקראו בשם נהרות דנידי ואזלי משא"פ מים הם מכונסים ועומדים.

Yet none of these can extinguish love; rather, through them one reaches a greater love—“with all your might.”

וכל זה לא יוכלו לכבות את האהבה ואדרבא בהם ועל ידי דוקא תבוא לבחינת האהבה היותר גדולה היינו בחינת בכל מאדך הנ"ל.

Therefore it says, “If a man were to give all the wealth of his house.” “The wealth of his house” refers to the wisdom of the Torah.

ולזה אומר אחר כך אם יתן איש את כל הון ביתו כו'. הון ביתו נקרא חכמת התורה.

This is the explanations and reasons for the commandments, drawn from His Divine Wisdom, as in “A river goes out from Eden to water the garden.”

שהן פרוש וטעמי המצוות שנמשך מבחינת חכמתו יתברך כמה שכתוב ונהר יוצא מעדן להשקות את הגן.

For from Eden—Divine Wisdom—flows a river, an extension, to water the garden, the Torah’s sections and meanings.

פי מעדן שהוא בחינת חכמה שנקראת עדן יוצא נהר לשון המשכה להשקות את הגן שהם ג"ן סדרים דאורייתא.

These interpretations and reasons become the higher and lower Gan Eden, descending from His Wisdom, the beginning of creation.

שהן פרוש וטעמי המצוות ונעשה מהם בחינת גן עדן עליון וגן עדן תחתון עד שנשתלשל מטה מטה ששורשם מבחינת חכמתו יתברך שנקראת ראשית ההשתלשלות.

Alter Rebbe**Torah Ohr****Parshas Noach**

אם יתן איש את כל הון ביתו באהבה בוז יבזו לו

And it is incomparable to His Essence, which transcends all levels of creation.

ואינו ערוך כלל לגבי מהותו ועצמותו יתברך שהוא למעלה מההשתלשלות.

And this is the meaning of “If a man were to give,” for “man” (ish) connotes Gevurot and contractions, as it is written (Shemos 15), “The Lord is a man of war.” For in order that from His Essence there should be drawn forth the level of Wisdom—which is but a mere radiance and reflection—it can come about only through many contractions and severities.

וזהו אם יתן איש שהוא לשון גבורות וצמצומים כמה שכתוב (שמות ט"ו) ה' איש מלחמה כו' שפדי שימשך מעצמותו יתברך להיות התהוות בחינת חכמה שאינו אלא זיו והארה בלבד אי אפשר להיות כי אם על ידי צמצומים וגבורות רבים.

This, then, is “If a man were to give all the wealth of his house for love,” meaning the love of “with all your might,” explained above as self-nullification within the very Essence of the King.

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

As it is written, “Whom have I in heaven, and with You I desire nothing on earth”—that one seeks neither the higher nor the lower Gan Eden, which are but radiance and reflection, but only to be nullified within the very Essence of the King, His Essence and Being.

וכמה שכתוב מי לי בשמים ועמד לא חפצתי כו' שלא יחפץ לא בג"ע כו' שהם אינם רק זיו והארה בלבד רק לאשתאבא בגופא דמלכא שהוא מהותו ונעצמותו יתברך.

Therefore, “they would utterly scorn him”—the wealth of his house, meaning that which is but radiance and reflection, is scorned compared to His Essence.

ואי לזאת בוז יבזו לו הון ביתו הנזכר לעיל שאינו אלא זיו והארה כו' וד"ל.

All this, however, refers to the interpretations and reasons of the commandments, which are the level of Torah wisdom drawn from His Wisdom.

אכן כל זה הוא הפרוש וטעמי המצוות שהוא בחינת חכמת התורה שנמשך מחכמתו יתברך כנזכר לעיל.

But the actual commandments in deed, such as Tefillin, Sukkah, and the mitzvah of charity—as it is said (Yeshayahu 32), “And the work of righteousness shall be peace”—these are His Will itself, beyond reason and understanding drawn into the level of Wisdom.

אבל גופי המצוות המעשיות כמו תפילין וסוכה ומצות צדקה שנואמר (ישעיה ל"ב) והיה מעשה הצדקה וכדומה שהן הם רצונו יתברך שלמעלה מהטעם והדעת הנמשך בבחינת חכמה.

And because their source is far higher than the level of Torah, therefore they were en clothed in physical matters specifically, which cannot be attained or comprehended.

ולחיות ששרשן גבוה מאד ממדרגת התורה כו' על כן נתלבשו בדברים גשמיים דוקא שאי אפשר לבוא לבחינת השגה כו'.

And as our Sages said, “To the wise, a hint is sufficient”—for something exceedingly deep cannot be revealed in speech, only hinted at, as when one points with a finger.

וכמה שאמרו זכרונם לברכה לחכימא ברמיזא שדבר העמוק מאד אי אפשר לגלותו בדבור כי אם ברמיזא שמראה לו באצבע כו'.

Alter Rebbe

Torah Ohr

Parshas Noach

אם יתן איש את כל הון ביתו באהבה בוז יבויזו לו

Likewise, the practical commandments, because their root is extremely exalted—they are the innermost aspect of His Will, so to speak, beyond comprehension—cannot be revealed below except through being en clothed in physical things, for “their beginning is wedged in their end.”

And this is the meaning of “These words that I command you today.” For the entire section of Shema Yisrael is but contemplation of His Names, through which comes “You shall love... with all your heart,” until one reaches the love of “with all your might”—being absorbed and united with His very Essence.

And this is possible only through fulfilling His commandments, which are His innermost Will, whose end is bound with their beginning. Thus, “that I (Anochi)” —meaning “I,” His very Essence, not merely His light—“command you,” through the performance of practical mitzvot.

“Today”—specifically today, when the soul is en clothed in a body, for before its descent it merely enjoyed the radiance of the Shechinah.

And this is “You shall speak of them,” the commandment of Torah speech, as it is written, “You shall meditate upon it.” The movement of the lips is itself considered action.

And this is “We have a little sister”—the soul becomes like a sister, a term denoting oneness, becoming fully united with His Essence through the performance of the practical mitzvot.

As it is written, “And His right hand embraces me”—like a man who embraces his friend from all sides. And this is “What shall we do for our sister on the day she is spoken for,” and the matter is understood.

[NOTE Summary

The Alter Rebbe begins by interpreting “Many waters cannot extinguish love” as referring to the many distractions and material anxieties—“waters and rivers” of worldly concerns—that seem to oppose Divine love.

כמו כן מצוות מעשיות מפני ששרשן מאד נעלה שהן פנימיות רצונו יתברך כביכול שלמעלה מהשגה לזאת אי אפשר לבוא לידי גלוי למטה כי אם בהתלבשם בדברים גשמיים דוקא כי נעוץ תחלתן בסופן דוקא.

וזהו והיו הדברים האלה אשר אנכי מצוה היום כו'. כי הנה כל פרשת קריאת שמע שמע ישראל היא רק התבוננות מבחינת שמותיו כו' ועל ידי זה ואהבת כל לבב כו' עד שיגיע לבחינת אהבת כל מאד הנזכר לעיל שהוא להכליל ולדקדק בו במהותו ונעצמותו יתברך ממש.

ואי אפשר זאת כי אם על ידי קיום מצותיו יתברך דוקא שהן פנימיות רצונו יתברך ונעוץ סופן בתחלתן וזהו אשר אנכי מי שאנכי שהוא מהותו ונעצמותו ממש ולא בבחינת אור וזו כלבד מצוה על ידי קיום מצוות מעשיות דוקא כנזכר לעיל.

היום כו' שהיום דוקא שהנשמה מלוכשת בתוך הגוף מה שאין כן קדם התלבשותה בגוף היתה רק נהנית מזיו השכינה כו'.

וזהו ודברת בם שהוא מצות הדבור של התורה וכמה שכתוב והגית בו כו' ועקירת שפתיו הוי מעשה כו'.

וזהו אחות לנו קטנה שנעשה בחינת אחות והוא לשון אחת שמתאחדת בתכלת עם מהותו ונעצמותו יתברך כביכול ממש על ידי קיום המצוות המעשיות כנזכר לעיל.

וכמה שכתוב וימינו תתבקני כאדם החובק את חברו מכל צדדיו כו' וזהו מה נעשה לאחותנו ביום שידבר בה וד"ל.

Alter Rebbe

Torah Ohr

Parshas Noach

אם יתן איש את כל הון ביתו באהבה בוז ובוזו לו

Yet, paradoxically, it is through these very challenges that the soul ascends to a higher love, the boundless *ahavah b'chol me'odecha* that arises precisely from transforming struggle into connection.

He continues: *"If a man were to give all the wealth of his house for love..."* The "wealth of his house" represents Torah wisdom—the insights and reasons for the mitzvos that emanate from the level of Divine Wisdom (*Chochmah*), described as *"a river that goes out from Eden to water the garden."* From that flow comes the vast body of Torah, from the highest Gan Eden to the lowest levels of comprehension. Yet even all of Torah's brilliance remains only a reflection—a *ziv* (radiance) and *ha'arah* (glow)—in comparison to G-d's Essence.

The Alter Rebbe deepens this: *"If a man (ish) gives..."*—the word *ish* alludes to Divine contractions (*gevurot*), for it is through countless concealments that the Infinite Essence radiates as the limited light of Wisdom. Even if a person gives all of this "wealth," meaning all the light and wisdom attainable, for the sake of love, it is still "scorned"—for true love seeks not the glow of divinity but the *Essence* of the Divine, to be utterly nullified within "the Body of the King." This is the love expressed in the verse *"Whom have I in heaven, and with You I desire nothing on earth."*

Torah wisdom reveals only the explanations and reasons for the mitzvos, but the mitzvos themselves—especially their physical fulfillment—express G-d's innermost Will, beyond reason and comprehension. Because this Will transcends understanding, it must manifest in material form; thus, mitzvos are clothed in tangible actions such as tefillin, sukkah, and tzedakah. Their very physicality testifies to their source—higher than intellect, higher even than the light of *Chochmah*—for "their beginning is wedged in their end."

The Alter Rebbe connects this to *"And these words that I command you today."* The Shema represents meditation upon G-d's Names, leading to love with all one's heart and soul until the boundless love of *b'chol me'odecha*. Yet such a love cannot be sustained by contemplation alone; it requires the fulfillment of mitzvos, which draw down the Essence of "Anochi"—the "I" of G-d Himself, beyond light and revelation—into the world. Only "today," when the soul is enclothed in a body, can one achieve this essential union; before descent into the body, the soul only basked in the *radiance* of the Shechinah.

Finally, the verse *"And you shall speak of them"* refers to the mitzvah of Torah speech—*"You shall meditate upon it day and night."* Even the movement of the lips is an act of Divine service. Through this, the soul becomes *"our little sister,"* symbolizing complete unity with G-d's Essence—like siblings sharing one being. The Alter Rebbe likens this to *"His right hand embraces me,"* where G-d encircles the soul from every side through the physical performance of mitzvos, forming an embrace of infinite closeness.

Practical Takeaway

The path to the deepest Divine union is not through lofty meditation alone, but through physical action imbued

Alter Rebbe**Torah Ohr****Parshas Noach**

אם יתן איש את כל הון ביתו באהבה בוז יבוזו לו

with awareness. Every mitzvah—lighting candles, giving tzedakah, speaking words of Torah—is a touchpoint with G-d’s Essence, higher than all wisdom or reason. The true lover of Hashem seeks not spiritual pleasure or illumination but to be “absorbed in the King’s Essence.” The most profound closeness comes not in heaven but here on earth, “today,” through deeds that draw the Infinite into the finite world.

Chassidic Story

The Alter Rebbe once told his disciples that when a Jew gives a coin to tzedakah with sincerity, that simple act shakes all the worlds—higher even than the deepest Torah meditation. Once, a wealthy man approached him, proud of his Torah learning but hesitant about regular charity. The Alter Rebbe gently placed his hand on the man’s and said, “You can hold the Torah in your mind, but you can hold G-d Himself only in your hand.” He explained that Torah is Divine wisdom—a reflection—but a mitzvah, especially one done with the body, draws the very Essence of the Divine into the world. That man became one of the Alter Rebbe’s most devoted givers, often repeating his Rebbe’s words: “*Through the hand that gives, the Infinite embraces you.*”

(Source: *Sefer HaSichos* 5700, p. 40; *Likkutei Torah*, Shir HaShirim 18a; *Iggeres HaKodesh*, epistle 20.)

END NOTE]