TORAH OHR · PARSHAS NOACH · MAAMAR 4

ויאמר ה׳ הן עם אחד ושפה אי לכלם...

“And G-d said: Behold, they are one people, and one language for them all”

◇

Unity and inclusion draw down a light higher than anything a single, separate level can receive, and this is why the builders of the Tower of Babel could really have succeeded. But true unity in holiness comes only through bittul; unity without self-nullification would feed evil, so peace among those who are nullified to G-d is the only vessel that holds blessing.

DEDICATED IN HONOR OF

מוקדש לכבוד הגאון המקובל רבי לוי יצחק שניאורסאהן זצ״ל

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

THE BIG IDEA

Unity and inclusion draw down a light higher than anything a single, separate level can receive, and this is why the builders of the Tower of Babel could really have succeeded. But true unity in holiness comes only through bittul; unity without self-nullification would feed evil, so peace among those who are nullified to G-d is the only vessel that holds blessing.

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

THE MAAMAR IN BRIEF

The maamar asks how G-d could say of the Tower's builders that "nothing will be withheld from them," as though they could act against His will, and what the tower was for. Following Rabbi Chaim Vital, they meant to force a flow of blessing through the holy Names without being good. To explain this, the Alter Rebbe asks why, among the Names that match the Sefiros, Havayah marks even the vessel of Tiferes. Reading Patach Eliyahu ("You are wise, but not with a known wisdom"), he distinguishes the defined Sefiros of Atzilus from their root, "the hidden ten Sefiros," which the Arizal calls Akudim: all ten in one vessel, like the soul's powers before they divide into the body's organs. In Nekudim each Sefirah stood alone, and the vessels shattered (Tohu). In Tikkun they include one another through the Name Mah, which is bittul, and so the Infinite Light rests in them. Tiferes, Yaakov's attribute, is the joining middle line, so Havayah shines even in its vessel. The builders sought that higher light through unity alone, without bittul; G-d scattered them because the wicked are better apart, while the righteous united bring blessing — peace is the vessel of blessing.

OUTLINE

1 **The question of the Tower** ¶1

How could nothing be withheld from the builders against G-d's will, and what was the tower for? Rabbi Chaim Vital: they wanted to compel blessing through the holy Names without being worthy.

2 **Havayah in the vessel of Tiferes** ¶2

The Names Kel, Elokim and Havayah match the vessels of Chesed, Gevurah and Tiferes; why is even the vessel of Tiferes Havayah? Patach Eliyahu is introduced.

3 **"You are wise, but not with a known wisdom"** ¶3–5

The wisdom of the Essence is beyond any defined Sefirah. The Chochmah of Atzilus is "known" because the lower worlds' wisdom descends from it by cause and effect, while it comes from the higher level as something from nothing.

4 **The hidden Sefiros and Akudim, with the analogy of the soul** ¶6–9

The hidden ten Sefiros are the Arizal's Akudim, all in one vessel, far above Atzilus. Like the soul's powers, which are one within the soul and divided only in the body's organs.

5 **The descent to Nekudim** ¶10

In Nekudim each Sefirah stands alone, a single letter torn from a word. Even Akudim is far below the Infinite Light; the kav and the reshimu show the same pattern, with a question left open.

6 **Tohu and Tikkun; the Name Mah** ¶11

Tohu shattered because its Sefiros were separate; in Tikkun they form partzufim that include one another, and the Infinite Light rests where there is joining. The inclusion comes through the Name Mah, bittul.

7 **Tiferes, Torah and peace** ¶12

Tiferes, Yaakov's middle line, joins Chesed and Gevurah, so Havayah shines even in its vessel. The Torah of Havayah is peace, and peace comes through bittul, the foundation of Torah, service and kindness.

8 **The builders' scheme and G-d's response** ¶13–17

They wanted the high flow of Havayah through unity alone, refusing bittul. Because unity truly draws from on high, their plan could have worked and fed evil; so G-d confused their language. Scattering the wicked and gathering the righteous benefits the world, for peace is the vessel of blessing.

THE MAAMAR IN THE REBBE'S LIGHT

Found by AI reading every place in the Rebbe's works that cites this maamar, checked against each source; not yet reviewed by a person. Each explanation is under its paragraph.

This maamar explains why the builders of the tower could expect that „ועתה לא יבצר מהם" ("nothing will be withheld from them"): where the Sefiros are included in one another, as in Akudim, a light shines from beyond the worlds, and unity below draws it down. In a sicha of Shabbos Nitzavim 5730 the Rebbe notes that it reads „אנת הוא חכים ולא בחכמה ידיעא" ("You are wise, but not with a known wisdom") as the hidden Sefiros above Atzilus, unlike Patach Eliyahu, and uses it to explain how teshuvah cleanses. In a letter of 5704 he sets its image of the soul's powers, one within the soul, beside Chanukah's hidden cruse (הפך שמן), and on Shabbos Terumah 5746 he quotes its words on the reshimu as a lesson for bittul. In a sicha of 8 Shevat 5746 he argues from „חבור עצבים אפרים" ("Ephraim is joined to idols") that the First Temple too fell through a lack of unity; in Ish al Diglo 5717, following the Tzemach Tzedek, he says the Exodus generation, the Dispersion's souls returned, longed for the banners to repair that unity in holiness; and in a letter of 5717 he applies „וכנוס לצדיקים" ("gathering is good for the righteous") to a gathering in holiness. Perhaps (biur b'derech efshar) he reads the maamar's warning and its promise together: the unity the builders misused is what draws blessing when it comes with bittul.

The hidden ten Sefiros עשר ספירות הגנוזות

The roots of the Sefiros as they exist before any division, the "wisdom that is not a known wisdom" of Patach Eliyahu. The maamar identifies them with Akudim.

Akudim, Nekudim, Berudim עקודים נקודים ברודים

The Arizal's three stages of the Sefiros: all bound in one vessel; separate points (Tohu, where the vessels shattered); and interconnected configurations (Tikkun).

A known wisdom חכמה ידיעא

The defined Chochmah of Atzilus, with its own vessel. It is called "known" because the knowable wisdom of the lower worlds descends from it step by step.

Inclusion התכללות

Each Sefirah containing all the others. Where there is inclusion and joining, a higher light from the Infinite One rests.

The Name Mah שם מ"ה

Havayah spelled out to the value 45 (mah, "what"). It stands for bittul, and it brings about the inclusion of the World of Tikkun.

Something from nothing versus cause and effect יש מאין / עילה ועלול

A result with no likeness to its source, as Atzilus comes from what is above it, versus a lower version of its cause, as the lower worlds come from Atzilus (hishtalshelus).

The kav and the reshimu הקו והרשימו

After the tzimtzum, the line of light drawn into the vacated space and the trace of light that remained. The kav shines in each world by its measure; the reshimu includes all worlds.

SECTION 1 • ¶1

The question of the Tower

1 ויאמר ה' הן עם אחד[1,2] ושפה א' לכלם כו' ועתה לא יבצר מהם וגו'.

"And G-d said: Behold, [they are] one people, and one language for them all," etc., "and now nothing will be withheld from them," etc.

> The maamar opens with G-d's words about the builders of the Tower of Babel: because they are one people with one language, nothing they plan will be beyond them. The whole discourse will explain why their unity gave them such power.

ולכאורה תמוה איך לא יבצר[3] מהם נגד רצונו יתי' ומי זה אמר ותהי אם[4] ה' לא צוה. גם מה הי' [היה] מחשבותם לעשות מגדל וראשו בשמים[5] שכל זה תמוה.

At first glance this is puzzling: how could nothing be withheld from them against His will, blessed be He? "Who is it that spoke and it came to be, if G-d did not command it?" Also, what were their thoughts in making a tower "with its top in the heavens"? For all this is puzzling.

> Two questions. First, nothing can happen against G-d's will — as the verse in Lamentations says, nothing comes to be unless He commands it — so how could G-d say that their scheme, which He opposed, would succeed? Second, what were they really trying to achieve with a tower whose top reaches heaven?

אך הנה בלק"ת [בלקוטי תורה (להאריז"ל)] להרח"ו [להרבי חיים ויטאל] ז"ל [זכרונו לברכה / זכרונם לברכה][6] כתב בענין דור הפלגה שכוונתם הי' [היה] להמשיך להם השפעת טובה בהכרח בכח שמוש השמות[7] אף אם לא היו טובים כו' ע"ש.

But in the Likkutei Torah of Rabbi Chaim Vital, of blessed memory, he writes concerning the generation of the Dispersion that their intention was to draw down to themselves a flow of good by compulsion, through the power of using the [holy] Names, even though they were not good, etc.; see there.

> The Alter Rebbe points to the Likkutei Torah of Rabbi Chaim Vital, the Arizal's chief disciple: not the Alter Rebbe's book of that name, but an earlier Kabbalistic work, the Arizal's teachings on the Torah as Rabbi Chaim Vital recorded them. There he explains that the builders wanted to force a flow of blessing down to themselves by using the holy Names, receiving good from Above even though they themselves were not good; the rest of the maamar explains how such a thing could work and why G-d stopped it.

SECTION 2 • ¶2

Havayah in the vessel of Tiferes

2 וביאור הענין יובן במ"ש בכהאריז"ל [בכתבי האריז"ל] ובפרדס[8] בענין ז' שמות שאינן נמחקין[9,10] שם אל בחסד שם אלקים בגבורה ושם הוי"ה בתפארת.

The explanation of the matter will be understood from what is written in the writings of the Arizal and in the Pardes concerning the seven Names that may not be erased: the Name Kel in Chesed (kindness), the Name Elokim in Gevurah (restraint), and the Name Havayah in Tiferes (beauty).

> The Talmud lists seven Names of G-d that may not be erased. The Arizal and Rabbi Moshe Cordovero (in his Pardes Rimonim) match these Names with the Sefiros: the Name Kel (a short Name of G-d) with Chesed, Elokim with Gevurah, and Havayah (the four-letter Name) with Tiferes.

ופי' דהיינו בהכלים דחג"ת [דחסד גבורה תפארת] כי האור הוא בכולם משם הוי"ה ורק בהכלים הוא בחסד שם אל כו'.

The explanation is that this refers to the vessels of Chesed, Gevurah and Tiferes; for the light in all of them is from the Name Havayah, and only in the vessels is it the Name Kel in Chesed, etc.

> Every Sefirah has a light (the revelation within it) and a vessel (the form that contains it). The Alter Rebbe explains that the light in all of them is from Havayah; the different Names apply only to the vessels, which give each Sefirah its particular character.

ובתפארת אפי' [אפילו] בהכלי מאיר שם הוי"ה[11] (ועמ"ש בפ' בא[12] בפסוק בעצם היום הזה).[13] ולהבין זה מפני מה בתפארת הוא הכלי ג"כ מבחי' שם הוי"ה[14] משא"כ בשארי הספי' [הספירה / הספירות].

But in Tiferes, even in the vessel, the Name Havayah shines (and see what is written in Parshas Bo on the verse "On that very day"). [We need] to understand this: why in Tiferes is the vessel, too, from the level of the Name Havayah, which is not so in the other Sefiros?

> Tiferes is the exception: even its vessel is Havayah, not only its light (the parenthesis sends the reader to the Alter Rebbe's maamar in Torah Ohr, Parshas Bo, on "On that very day all the hosts of Havayah went out of the land of Egypt"). Why should Tiferes differ from the other Sefiros? The answer comes in paragraph 12, after a long explanation of how the Sefiros become included in one another.

ויש להבין מ"ש במאמר דפתח אליהו[15] אנת הוא דאפיקת עשר תיקונין וקרינן להון עשר ספירן. חסד דרועא ימינא כו' חכמה מוחא בינה לבא[16] כו'.

And [we need] to understand what is said in the discourse "Eliyahu opened": "You are He Who brought forth ten tikkunim (rectifications), and we call them ten Sefiros ... Chesed, the right arm, etc.; Chochmah (wisdom), the brain; Binah (understanding), the heart," etc.

> To prepare the answer, the Alter Rebbe turns to "Eliyahu opened" (Patach Eliyahu), the famous passage in the introduction to the Tikkunei Zohar, a companion work to the Zohar, the foundational book of Kabbalah; it opens with words spoken by the prophet Eliyahu. It describes G-d bringing forth ten "tikkunim," the ten Sefiros, and matches them to the limbs of a body: Chesed the right arm, Chochmah the brain, Binah the heart.

SECTION 3 · ¶3–5

"You are wise, but not with a known wisdom"

3 וכל ספירה אית לה שם ידיעא כו' ואנת לית לך שם ידיעא אנת הוא חכים ולא בחכמה ידיעא אנת הוא מבין ולא בבינה ידיעא.[17]

"And each Sefirah has a known name, etc., but You have no known name. You are wise, but not with a known wisdom; You understand, but not with a known understanding."

> Patach Eliyahu goes on: every Sefirah has a "known name" — a definite, defined identity — but G-d Himself has none. He is wise, yet not with any wisdom we could define; He understands, yet not with any understanding we could define.

דהנה תחלה הזכיר חו"ב [חכמה ובינה] חכמה מוחא ובינה לבא ומהו שאמר אח"כ אנת הוא חכים דאין ר"ל [רוצה לומר] אנת הוא חכים שמתלבש באותו בחי' חכמה שהזכיר תחלה שהוא מהע"ס [מהעשר ספירות].

For first it mentioned Chochmah and Binah — "Chochmah, the brain, and Binah, the heart" — so what does it mean when it says afterwards, "You are wise"? For it does not mean "You are wise" in the sense that He is clothed in that very level of Chochmah it mentioned first, which is one of the ten Sefiros.

> The difficulty: the passage has just called Chochmah "the brain" and Binah "the heart." So "You are wise" cannot mean G-d clothed in that Chochmah, one of the ten Sefiros — otherwise it would simply repeat what was said.

דמדקאמר וכל ספירה אית לה שם ידיעא ואנת לית לך שם ידיעא אנת הוא חכים. זה מורה דפי' אנת הוא חכים הוא ג"כ בבחי' דלית לך שם ידיעא.

For from its saying, "And each Sefirah has a known name, but You have no known name; You are wise," this indicates that the meaning of "You are wise" is also in the sense of "You have no known name."

> The context proves it: "You are wise" comes right after "You have no known name." So G-d's being "wise" must itself be beyond any defined name — a wisdom that is not one of the known Sefiros.

4 ואלו בהתלבשות אור א"ס ב"ה בע"ס [בעשר ספירות] דאצי' אזי נקרא הוא יתי' בשם לפי הספי' [הספירה / הספירות] שמתלבש בה

Now, as the Infinite Light (Or Ein Sof), blessed be He, clothes itself in the ten Sefiros of Atzilus (Emanation), He, blessed be He, is then called by a name according to the Sefirah in which He is clothed,

> When the Infinite Light clothes itself in the Sefiros of Atzilus, the highest world, G-d is called by the Name that belongs to that Sefirah — as in the list of the seven Names above.

כמ"ש בפרדס שער השמות[18,19] באריכות וכנ"ל שם אל בחסד כו'. וא"כ איך יתכן בחי' אנת הוא חכים וגם לית לך שם ידיעא.[20]

as is written at length in the Pardes, in the Gate of the Names, and as [stated] above: the Name Kel in Chesed, etc. If so, how is it possible [to speak of] the level of "You are wise," and also "You have no known name"?

> This is set out in Pardes Rimonim, in its Gate of the Names. So the question is sharper: if speaking of G-d as "wise" means He is in a Sefirah, He would then have a known name — how can the Tikkunei Zohar say both "You are wise" and "You have no known name"?

אלא הפי' דמתחלה אמר אנת הוא חד ולא בחושבן ואע"ג [ואף על גב] דאפיקת עשר תקונין[21] שהם ע"ס דתקון דאצי' אשר כל ספירה היא בחינה מיוחדת מזולתה חכמה חסד כו' [עשר ספירות]

Rather, the meaning is this: it first said, "You are One, but not in number"; and although "You brought forth ten tikkunim," which are the ten Sefiros of the Tikkun of Atzilus, in which each Sefirah is a level distinct from the others — Chochmah, Chesed, etc. —

> The answer begins from the start of the passage, "You are One, but not in number": G-d's oneness is not the "one" of counting. Yet He brought forth ten distinct Sefiros, the ten of the World of Tikkun in Atzilus, each quite different from the others.

ואי"כ הוה ס"ד שגם בהעצמות יש ח"ו ג"כ בחינות מיוחדות חכמה חסד כו' לזה אומר שאינו כן כי בחי' אנת הוא חכים הוא ולא בחכמה ידיעא.

then one might have thought that in the Essence, too, there are, G-d forbid, likewise distinct levels, Chochmah, Chesed, etc. To this it says that it is not so; for the level of "You are wise" is "but not with a known wisdom."

> Someone might think that since the Sefiros are distinct, G-d's own Essence also has separate parts — a wisdom here, a kindness there. Eliyahu rules this out: in the Essence there is "wisdom," but not a defined, known wisdom set apart from the rest.

ר"ל [רוצה לומר] כי חכמה דאצי' נק' חכמה ידיעא אע"פ [אף על פי] שהיא ג"כ באמת למעלה מעלה ממהות חכמה דבי"ע מ"מ כיון

That is to say: the Chochmah of Atzilus is called "a known wisdom." Although it too is in truth far, far above the essence of the Chochmah of Beriah, Yetzirah and Asiyah (Creation, Formation and Action), nevertheless, since

> The Chochmah of Atzilus is called "a known wisdom." It is immeasurably higher than the wisdom of the three lower worlds, Beriah, Yetzirah and Asiyah; yet the next part explains why even it is still called "known."

שהיא מקור ושרש להן נקראת חכמה ידיעא והיינו ששם הוא בחי' כלים ממש חכמה יש לה כלי בפ"ע [בפני עצמו] בינה בפ"ע [בפני עצמו].

it is their source and root, it is called "a known wisdom." That is, there it is the level of actual vessels: Chochmah has a vessel of its own, Binah [a vessel] of its own.

> Because it is the source of their wisdom, and because in Atzilus there are real, separate vessels — Chochmah in its own vessel and Binah in its own — the Chochmah of Atzilus counts as a defined, "known" wisdom.

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

A QUESTION THE REBBE RAISES

In a sicha of Shabbos Nitzavim 5730 on the fourth chapter of Iggeres HaTeshuvah, explaining his father's precisions on how the Alter Rebbe there ties the Sefiros to the letters of the Name, the Rebbe asks in a note why the Alter Rebbe quotes "Eliyahu's discourse" there, down to „אנת חכים ולא בחכמה ידיעא" ("You are wise, but not with a known wisdom").

Here the Alter Rebbe calls the Chochmah of Atzilus "a known wisdom" (חכמה ידיעא), and "You are wise" means the hidden ten Sefiros (ע"ס הגנוזות) above Atzilus. The Rebbe notes that in Torah Ohr's maamar „פתח אליהו" ("Patach Eliyahu") the same words mean something else: the Chochmah of Atzilus itself is "not known" relative to the Chochmah of the lower worlds. In Iggeres HaTeshuvah, he says, the words follow this maamar's reading: even above the ten Sefiros of Atzilus there are hidden ten Sefiros, intermediaries through which "Anta" is drawn into the ten Sefiros, „ועי"ז מנקים הפגמים" (and through which the blemishes are cleansed).

The Alter Rebbe: ר"ל כי חכמה דאצי' נק' חכמה ידיעא

The Rebbe: וקאי להפירוש (תו"א י, ג. וכ"ה בכ"מ) דאנת הוא חכים כו' הוא באותה הדרגא ד"אנת הוא דאפיקת כו'", וקאי על ע"ס הגנוזות שלמעלה מאצילות

Likkutei Sichos, vol. יט, p. 418–419 (note 12, with its starred note on p. 419; the sicha begins on p. 416) · משיחת ש"פ נצבים תש"ל

5 וזהו דייקא בע"ס [בעשר ספירות] דאצילו' [דאצילות]. אבל מה דאנת הוא חכים הוא לא בחכמה ידיעא כלל עד שהתהוות חכמה דאצי' מבחי' אנת הוא חכים הוא

And this is specifically in the ten Sefiros of Atzilus. But that of which [it says] "You are wise" is not with a known wisdom at all — so much so that the coming into being of the Chochmah of Atzilus from the level of "You are wise" is

The "known" Sefiros belong to Atzilus. The wisdom of "You are wise" is not a known wisdom at all, and the gap between them is total: the Chochmah of Atzilus comes from it the way something comes from nothing.

ע"ד התהוות יש מאין ולא בחי' עילה ועלול כלל ולא ע"ד התהוות חכמה דבי"ע מחכמה דאצי' שזה נק' ג"כ השתלשלות שלכך נק' חכמה דאצי' חכמה ידיעא ואיך היא ידיעא

in the manner of coming into being as something from nothing (yesh me'ayin), and not [in the manner of] cause and effect at all; and not like the coming into being of the Chochmah of Beriah, Yetzirah and Asiyah from the Chochmah of Atzilus, which is also called the chain of descent (hishtalshelus). This is why the Chochmah of Atzilus is called "a known wisdom." And how is it "known"?

Two kinds of coming into being are contrasted. Something from nothing (yesh me'ayin) means the result bears no likeness to its source; cause and effect means the effect is a lower version of its cause. The wisdom of the lower worlds comes from the Chochmah of Atzilus in the second way, and so it counts as part of the chain of descent (hishtalshelus).

אלא שלפי שחכמה דבי"ע נתהווה ממנה ע"י השתלשלו' [השתלשלות] והיא גלויה וידועה לכך גם החכמה דאצי' נק' חכמה ידיעא.[22]

Only because the Chochmah of Beriah, Yetzirah and Asiyah came into being from it by way of hishtalshelus, and it is revealed and known — therefore the Chochmah of Atzilus, too, is called "a known wisdom."

This explains the name "known": the lower worlds' wisdom, which comes step by step from the Chochmah of Atzilus, is revealed and knowable. Since what descends from it is known, its source, the Chochmah of Atzilus, is also called "known."

SECTION 4 · ¶6–9

The hidden Sefiros and Akudim, with the analogy of the soul

6 וכמו ע"ד שנק' אדם דאצי' אדם דעשייה. משא"כ בחי' אנת הוא חכים הוא לא בחכמה ידיעא וזהו הנק' בלשון הפרדס עשר ספירות הגנוזות[23] במאצילן שע"ז אמר אנת הוא חכים כו'.

And it is like the way that Adam of Atzilus is called Adam of Asiyah. But the level of "You are wise" is not with a known wisdom; and this is what is called, in the language of the Pardes, "the ten Sefiros hidden in their Emanator," of which it said, "You are wise," etc.

> "Adam" (Man) is the Kabbalistic name for the full ten-Sefirah structure of a world. Even the Adam of Atzilus, so lofty compared with what is below it, is like the lowest world, Asiyah, compared with what is above it. The wisdom of "You are wise" is what Pardes Rimonim calls "the ten Sefiros hidden in their Emanator," the roots of the Sefiros as they are within G-d Himself.

וענין זה עולה בקנה אחד עם מ"ש בע"ח [בעץ חיים] שיש עקודים נקודים וברודים והיינו שבעקודים כל הע"ס [העשר ספירות] הם עקודים בכלי א' ואין שם שום

This matter is fully of one piece with what is written in Etz Chaim: that there are Akudim, Nekudim and Berudim. That is, in Akudim all ten Sefiros are bound together in one vessel, and there is no

> The Arizal's Etz Chaim describes three early stages of the Sefiros: Akudim ("bound together"), Nekudim ("points") and Berudim (the interconnected). The names are the words the Torah uses for Yaakov's "streaked, speckled and spotted" flocks (paragraph 12). In Akudim all ten are held in a single vessel, with no division among them.

התחלקות כלל לע"ס [לעשר ספירות][24] ובנקודים הוא שנחלקו לעשר נקודות וברודים הוא עולם התקון בחי' פרצופים כו' וז"ש [וזהו שכתוב] אליהו אנת הוא דאפיקת עשר תקונין שהם ע"ס [עשר ספירות] דברודים.

division there at all into ten Sefiros; in Nekudim they were divided into ten points; and Berudim is the World of Tikkun (Rectification), the level of partzufim (configurations), etc. And this is what Eliyahu said: "You are He Who brought forth ten tikkunim," which are the ten Sefiros of Berudim.

> In Nekudim the Sefiros separate into ten isolated points (this, the maamar will explain, is the World of Tohu, of chaos). In Berudim, the World of Tikkun, they form partzufim — full configurations in which each Sefirah includes the others. Eliyahu's "ten tikkunim" are these Sefiros of Berudim.

אמנם שרשם ומקורם שהם בחי' עקודים הרי הם בכלי א' ממש כל הבחי' חו"ב [חכמה ובינה] כו' והיינו לפי שהם למעלה מעלה ממהות בחי' חכמה ובינה הידועים דאצילות

However, their root and source, which is the level of Akudim — there they are literally in one vessel, all the levels, Chochmah and Binah, etc. This is because they are far, far above the essence of the known levels of Chochmah and Binah of Atzilus.

> Their source, Akudim, is where Chochmah, Binah and the rest are literally in one vessel. That is possible because this level is far above the defined Chochmah and Binah of Atzilus.

(והתהוות חכמה ובינה דאצילות הוא יש מאין היינו ע"י צמצום א"ק [אדם קדמון] וצמצום הדיקנא[25] עד דאו"א [דאבא ואימא] יונקים רק מבחי' שערות כו' משא"כ מאצי' לבריאה אינו רק ע"י פרסא שאינו מערך הצמצומים אלו שבין א"ק [אדם קדמון] לאצילות ולכן נק'[26] השתלשלות)

(And the coming into being of the Chochmah and Binah of Atzilus is something from nothing, that is, through the tzimtzum (contraction) of Adam Kadmon and the tzimtzum of the Beard, until Abba and Imma draw nourishment only from the level of the hairs, etc.; whereas from Atzilus to Beriah it is only through a parsa (partition), which is not of the order of these contractions between Adam Kadmon and Atzilus; and therefore it is called hishtalshelus.)

> A bracketed aside: between Adam Kadmon (the primordial level above Atzilus) and Atzilus there are drastic contractions — of Adam Kadmon, and of the "Beard" — so that Abba and Imma (Chochmah and Binah of Atzilus) receive only through the "hairs." The Kabbalah pictures the level above Atzilus as a head with a beard, and a hair carries only a faint trace of the life of the head, so receiving through "hairs" is a leap of something from nothing. Between Atzilus and Beriah there is only a parsa, a partition, not a contraction of that order, so the passage there is a continuous chain of descent.

ולכן נקראים בשם ע"ס [עשר ספירות] הגנוזות. ויובן עד"מ כי הנה כחות הנפש[27] המתלבשים באברי הגוף הרי הם מתחלקים כל כח מהות בפ"ע [בפני עצמו] ובאבר מיוחד בפ"ע [בפני עצמו].

Therefore they are called by the name "the hidden ten Sefiros." This will be understood by way of analogy: the powers of the soul that clothe themselves in the limbs of the body are divided, each power a distinct entity of its own, and in a particular limb of its own.

> That is why they are called "hidden." To illustrate, the Alter Rebbe turns to the human soul: its powers, once clothed in the body, are separate from each other, each working through its own organ.

כח הראיה בעין וכח השמיעה באוזן וכח המעשה בידים. וכן בכחות עליונים מהן כח השכל במוח וכח המדות בלב.

The power of sight is in the eye, the power of hearing in the ear, and the power of action in the hands. And so too among the higher powers: the power of intellect is in the brain, and the power of the emotive attributes (middos) in the heart.

> Sight works through the eye, hearing through the ear, action through the hands; and the higher powers too — intellect in the brain, emotions in the heart. In the body, each power is distinct and has its own place.

7 והנה כל כחות אלו נמשכים ומתפשטים מן הנפש האחת שהיא עצם[28] א' וא"כ החילוקי כחות הנ"ל כשהיו עדיין כלולים בהנפש ודאי היו כולם בהתכללות אחת ממש בלי שום התחלקות וכמו שהנפש היא עצם א'.

Now all these powers are drawn and spread forth from the one soul, which is a single essence. If so, the distinct powers mentioned above, when they were still included in the soul, were certainly all in literally one inclusion, without any division, just as the soul is a single essence.

> All of the soul's powers come from one soul, and the soul is a single, simple essence. So before they were drawn into the body, while still within the soul, they must have been completely merged, with no separation at all.

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

BACKGROUND FROM THE REBBE

In a letter of 16 Teves 5704, answering why the Chanukah lights alone have a degree of "mehadrin min hamehadrin" and why their miracle came then, the Rebbe adds what he found on it in Chassidus, and there sets Akudim beside the hidden cruse of oil (הפך שמן).

This paragraph explains Akudim by the soul's powers, which before they spread into the limbs „כשהיו עדיין כלולים בהנפש ודאי היו כולם בהתכללות אחת ממש" (are all one inside the soul). The Rebbe cites this explanation ("Torah Ohr at the end of Noach, and more fully Torah Chaim there") and sets it beside the Mitteler Rebbe's reading of the Chanukah cruse of oil: „העלם עצמות התענוג טרם שבא לגילוי בחכמה" (the hidden essence of delight before it comes into Chochmah), where all the stirrings of will and delight are included as one. He ends, „ועדיין צ"ע בזה" ("this still needs study").

The Alter Rebbe: כשהיו עדיין כלולים בהנפש ודאי היו כולם בהתכללות אחת ממש בלי שום התחלקות

The Rebbe: בביאור ענין עקודים (תו"א ס"פ נח ובביאור יותר בתו"ח שם. ועוד) שהוא עד"מ בכחות הנפש כמו שהם כלולים עדיין בהנפש בלי שום התחלקות

Igros Kodesh, vol. א, p. רכו (letter 125, pp. רכא-רכו; in the letter's body: the paragraph after its lettered excerpts א-ב that compares them, begun on p. רכה, "ולכאורה ב' פירושים הנ"ל אחד הם" · יום ד' ט"ז טבת, תש"ד)

8 ואיך הוא זה והלא אנו רואים ראיה ושמיעה הם שני בחינות שונות זו מזו אלא ודאי משום כשהיו בחי'

And how can this be? Do we not see that sight and hearing are two levels different from one another? Rather, it must certainly be that when

> An objection: sight and hearing are plainly different things. How can they be "one" in the soul?

כחות אלו בנפש הם בבחי' דקה ורוחני' יותר לאין שיעור מכשהם אח"כ בגוף החומרי עד ששם הם כולם מיוחדים כאלו הם רק דבר[29] א' ממש.

these powers were in the soul, they were in a state infinitely finer and more spiritual than afterwards, when they are in the physical body — so much so that there they are all united as if they were literally only one thing.

> The answer: within the soul these powers exist in a form infinitely subtler and more spiritual than in the body, so there they are united as if they were literally one thing. This will serve as the model for the Sefiros, which are ten distinct things in Atzilus but one in their hidden root.

9 ועד"ז יובן הנמשל שענין ע"ס [עשר ספירות] דאצי' שהם כל בחי' בכלי בפ"ע [בפני עצמו][30] חכמה בחי' בפ"ע [בפני עצמו] וחסד בפ"ע [בפני עצמו] כו'

In the same way the analogue will be understood: the ten Sefiros of Atzilus are each a level in a vessel of its own — Chochmah a level of its own, and Chesed of its own, etc.

> Now the analogy is applied. The Sefiros of Atzilus are like the soul's powers once they are in the body: each is distinct, with its own vessel — Chochmah here, Chesed there.

אבל בשרשן בבחי' ע"ס [עשר ספירות] הגנוזות הם בעילוי יותר דק ונעלה לאין קץ עד ששם הם כולם רק דבר א' ממש וזהו שהן עקודים בכלי א' ממש.

But in their root, at the level of the hidden ten Sefiros, they are in a state infinitely finer and more exalted, so much so that there they are all literally only one thing; and this is [the meaning of] their being Akudim, [bound together] in literally one vessel.

> Their root, the hidden ten Sefiros, is like the soul's powers within the soul itself: so subtle and exalted that they are simply one. That is what "Akudim" means — all the Sefiros bound together in a single vessel.

וזה שבאצי' חכמה וחסד הם שני דברים שונים זמ"ז [זה מזה] היינו לפי שחכמה דאצי' אינה בערך כלל מהות החכמה דעקודים וכנ"ל שהיא הנק' חכמה ידיעא.

And the fact that in Atzilus Chochmah and Chesed are two things different from each other is because the Chochmah of Atzilus bears no comparison at all to the essence of the Chochmah of Akudim, and, as [stated] above, it is what is called "a known wisdom."

> Why then are Chochmah and Chesed separate things in Atzilus? Because the Chochmah of Atzilus is a different order of being from the Chochmah of Akudim, not a slightly lower version of it. That is why it is called "a known wisdom," while the Chochmah of Akudim is not.

SECTION 5 • ¶10

The descent to Nekudim

10 והנה אח"כ נמשך בחי' עולם הנקודים ושם כל ספי' [ספירה / ספירות] בפ"ע [בפני עצמו] והן עשר נקודות. והיינו שכבר ירדו בירידה גדולה ממדרגת ע"ס [עשר ספירות] דעקודים שהן כולם דבר א' כנ"ל משא"כ בע"ס [בעשר ספירות] דנקודים וזהו כמו בחי' חכמה ידיעא כו'.

Now afterwards the level of the World of Nekudim was drawn forth, and there each Sefirah is on its own, and they are ten points. That is, they had already descended in a great descent from the rank of the ten Sefiros of Akudim, which are all one thing, as [stated] above — which is not so in the ten Sefiros of Nekudim; and this is like the level of "a known wisdom," etc.

> After Akudim came the World of Nekudim ("points"), where each Sefirah stands alone as a separate point. This is a great descent from Akudim, where all are one; the Sefiros of Nekudim are now defined and separate, like "a known wisdom."

(והרי מובן גודל הצמצום והירידה כי מלבד זה שבעקודים וע"ס [ועשר ספירות] הגנוזות היו בעילוי רב יותר עד שנק' חכים ולא בחכמה ידיעא כנ"ל.

(And so the greatness of the contraction and the descent is understood: for besides the fact that in Akudim and the hidden ten Sefiros they were at a much greater elevation, so much so that it is called "wise, but not with a known wisdom," as [stated] above,

> A long bracketed aside explains how great the descent from Akudim to Nekudim is. The first difference has already been given: in Akudim wisdom is so exalted that it is "wise, but not with a known wisdom."

הרי עוד זאת כי התם כיון שכולן בכלי א' ואין בהם שום התחלקות א"כ בהמשכת בחי' חכמה עד"מ הרי יש בזה כל העי"ס [העשר ספירות] הגנוזות יחד ולא בחי' חכמה בפ"ע [בפני עצמו] כיון דהתם אין חכמה בחי' בפ"ע [בפני עצמו] כלל לבדה.

there is this besides: since there they are all in one vessel and there is no division in them at all, then in drawing forth the level of Chochmah, for example, all the hidden ten Sefiros are present in it together, and not the level of Chochmah on its own, since there Chochmah is not a level on its own, by itself, at all.

> The second difference: because in Akudim everything is in one vessel, whatever flows from its "Chochmah" is really all ten hidden Sefiros at once. There is no such thing there as Chochmah by itself.

כי"א כל העי"ס [העשר ספירות] הגנוזות הם דבר[31] א' ממש. א"כ אין שייך כלל לומר המשכת חכמה בפ"ע [בפני עצמו] כי"א המשכת דבר הנק' ע"ס [עשר ספירות] הגנוזות כו' יחד.

Rather, all the hidden ten Sefiros are literally one thing. If so, it is not at all fitting to speak of drawing forth Chochmah on its own, but only of drawing forth the thing called the hidden ten Sefiros, etc., together.

> So in Akudim one cannot even speak of drawing down Chochmah alone. What flows is the single whole called the hidden ten Sefiros.

משא"כ בבחי' ע"ס [עשר ספירות] דנקודים נתצמצם להיות חכמה נמשכת בחי' א' לבדה ממש וכן חסד כו'.

Whereas in the level of the ten Sefiros of Nekudim it was contracted, so that Chochmah is drawn forth as literally one level alone, and likewise Chesed, etc.

> In Nekudim the light was contracted, so that Chochmah flows out as one level alone, Chesed alone, and so on. The whole has broken up into parts.

והרי מובן שאין ערוך כלל בחי' חכמה כשהיא בפ"ע [בפני עצמו] לבחי' הכוללת כל העי"ס [העשר ספירות] יחד ממש וכמו שאין ערוך אות אחת הנפרדת מתיבת למשפחותיכם[32, 33, 34] עד"מ לגבי התיבה כולה כשהיו כל האותיות יחד.

And so it is understood that the level of Chochmah on its own bears no comparison at all to the level that includes all ten Sefiros literally together — just as, by way of analogy, a single letter separated from the word lemishpechoseichem ("by your families") bears no comparison to the whole word, when all the letters were together.

> A single attribute on its own cannot compare with the whole that contains all ten together. The Alter Rebbe's illustration is a long word from the Torah, lemishpechoseichem: one letter taken out of it is nothing compared with the whole word, which carries meaning only when all its letters are together.

מלבד מה שבחי' החכמה זו כשהיא בפ"ע [בפני עצמו] נק' חכמה ידיעא משא"כ החכמה דע"ס [דעשר ספירות] דעקודים נק' חכים ולא בחכמה ידיעא. וגם ע"ז שייך אנת הוא חד ולא בחושבן כיון שאין שם בחי' התחלקות עשר ספירות כנ"ל.

This is besides the fact that this level of Chochmah, when it is on its own, is called "a known wisdom," whereas the Chochmah of the ten Sefiros of Akudim is called "wise, but not with a known wisdom." And to this, too, "You are One, but not in number" applies, since there there is no division into ten Sefiros, as [stated] above.

> On top of that, Chochmah on its own is "a known wisdom," while the Chochmah of Akudim is "wise, but not with a known wisdom." And since there is no division into ten there, Akudim can also be described as "One, but not in number."

ומ"מ אור א"ס ב"ה עצמו הוא למעלה מעלה מבחי' עקודים כי גם עקודים נק' אדם דבריאה לגבי א"ס ב"ה ועמ"ש ע"פ את שבתותי תשמרו[35, 36] בענין שבת תתאה ושבת עלאה).

Nevertheless, the Infinite Light (Or Ein Sof), blessed be He, itself is far, far above the level of Akudim; for even Akudim is called Adam of Beriah relative to the Infinite One (Ein Sof), blessed be He. And see what is written on [the verse] "You shall keep My Sabbaths," concerning the lower Shabbos and the higher Shabbos.)

> Still, Akudim is not G-d's Essence: compared with the Infinite One, even Akudim is only "Adam of Beriah," as if created. The Alter Rebbe refers to his maamar on "You shall keep My Sabbaths" (Likkutei Torah, Behar 2:28-29), which explains the plural "Sabbaths" as two: the lower Shabbos, the nullification of "something" into "nothing" at the level of Chochmah, and the higher Shabbos, the true nullification above Chochmah.

וע"ז ההפרש בין הארת הקו להרשימו[37] שנשאר אחר הצמצום ומקום פנוי. דהנה הארת הקו מאיר בכל עולם לפי ערכו[38] אך הרשימו היא בחי' הכוללת לכל העולמות.[39]

And in the same way [is] the difference between the illumination of the kav (line of light) and the reshimu (impression) that remained after the tzimtzum (contraction) and the vacated space. For the illumination of the kav shines in each world according to its measure, but the reshimu is the level that includes all the worlds.

> The same pattern is found in another pair of Kabbalistic concepts. After the first tzimtzum, when the Infinite Light withdrew to leave a "vacated space," a thin line of light, the kav, was drawn back into it, and a trace of the withdrawn light, the reshimu, remained. The kav shines into each world according to that world's capacity, like the separate Sefiros; the reshimu is one general level that includes all worlds, like Akudim.

(וצ"ע [וצריך עיון] דמבואר בכמה מקומות דהקו גבוה הרבה מהרשימו ועי' באגה"ק [באגרת הקודש] מאמר איהו וחיוהי[40] הארת הקו והארה דההארה והארה דההארה דההארה[41] כו'):

(This requires further study, for it is explained in several places that the kav is much higher than the reshimu. And see in Iggeres HaKodesh, the discourse "He and His life-force": the illumination of the kav, and a glimmer of a glimmer, and a glimmer of a glimmer of a glimmer, etc.)

The Alter Rebbe marks a difficulty: in many places the kav is described as far higher than the reshimu, and the Tanya's Iggeres HaKodesh speaks of the illumination of the kav and of ever-fainter "glimmers of glimmers" below it. How can the reshimu then be compared to the higher, inclusive level? He leaves the question open for further study.

EXPLAINED ELSEWHERE · AI research: where the maamar leaves something unexplained, found in the library and checked against each source; not yet reviewed by a person

EXPLAINED BY THE REBBE RASHAB, THE REBBE, KEHOT AND HAMELECH BIMESIBO, AN APPENDIX COMPILED BY A STUDENT

The bracketed question, „וצ"ע דמבואר בכמה מקומות דהקו גבוה הרבה מהרשימו" ("this requires further study, for it is explained in several places that the kav is much higher than the reshimu..."), leaves open how the reshimu can be the inclusive, higher level. Our commentary presents it as the Alter Rebbe's own open question; the Kehot note calls it the Tzemach Tzedek's.

According to the Kehot note, the bracketed question, how the reshimu can be the inclusive level when the kav is far higher, is a gloss of the Tzemach Tzedek, and he himself answers it, citing this passage: the reshimu is only an impression, but of the whole light that filled the space, not of the kav alone, though hidden, while the kav's advantage is that it shines in revelation (Or HaTorah, Bereishis vol. 7, Vayera, pp. 2386–2387). The Rebbe Rashab, citing this maamar and its additions (Sefer HaMaamarim 5680 p. קיח), explains why the reshimu is rooted higher: in the mind, holding a thought back is a deeper power than letting it spread, and so the reshimu, the power of concealment, „ושרש הרשימו למעלה משרש הקו" (is rooted higher than the kav); the kav comes from the light the tzimtzum touched, the reshimu from the whole light it never touched, building on the Rebbe Maharash's gloss on this passage, which the Rebbe calls „ההגהה המפורסמת" ("the famous gloss") (Toras Menachem 5730 vol. 1 p. 200). The Rebbe sets out the same explanation in his maamar of 12 Tammuz 5714, on the same verse as the Rebbe Rashab's.

the Rebbe Rashab: Sefer HaMaamarim 5680 (תר"פ), from his manuscript, p. קיח · the Rebbe: Sefer HaMaamarim 5714 (new edition, unedited), maamar "Lemaan yechaltzun yedidecha", 12 Tammuz 5714, p. רא · Kehot (notes to Torah Ohr): note 10:58 on this paragraph · the Rebbe: Toras Menachem – Hisvaduyos 5730 vol. 1 (58), unedited, p. 200 · HaMelech BiMesibo, an appendix compiled by a student (not the Rebbe's words): HaMelech BiMesibo vol. 2 (5730–5731), vol. ב, p. רסח

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THE REBBE EXPLAINS

At the farbrengen of Shabbos Parshas Terumah, eve of 7 Adar I 5746, explaining his father's notes on the Zohar about the tzimtzum and what they teach for a person's avodah, the Rebbe quotes this paragraph's words on the reshimu (רשימו).

This paragraph says „הארת הקו מאיר בכל עולם לפי ערכו" (the kav shines in each world by its measure), while the reshimu is „בחי' הכוללת לכל העולמות" ("the level that includes all the worlds"). The Rebbe quotes these words and adds: the reshimu is an impression of the whole Infinite Light before the tzimtzum, from a level the tzimtzum did not touch, all of it held there in concealment. In avodah, he says, a person's bittul must be complete, like the first tzimtzum, yet within it a "reshimu" remains that includes all that is above his own light and revelation; that is why bittul never makes him „אסקופה הנדרסת" ("a trodden threshold"), and it gives him the strength to serve with breadth, „ואתהלכה ברחבה" ("I will walk in broad places").

The Alter Rebbe: אך הרשימו היא בחי' הכוללת לכל העולמות

The Rebbe: דארף אין דעם גופא בלייבן א "רשימו" וואס איז כולל אלע ענינים שלמעלה מבחי' אור וגילויים שלו

Sichos Kodesh 5746, vol. ב (19, כסלו-אדר), p. 695-696 (section כג) · ש"פ תרומה, ערב ז' אדר ראשון, ה'תשמ"ו (הנחת התמימים, בלתי מוגה)

SECTION 6 • ¶11

Tohu and Tikkun; the Name Mah

11 והנה בעולם הנקודים[42,43] הי' שבה"כ [היה] שזהו ענין עולם התהו והיינו לפי שהיו רק בבחי' נקודות כל[44] א' בחי' בפ"ע [בפני עצמו] ואח"כ עולם הברודים הוא עולם התקון שנעשו בבחי' פרצופים שהוא להיות בחי' התכללות.

Now in the World of Nekudim there was the shattering of the vessels, which is the matter of the World of Tohu (chaos); that is because they were only in the state of points, each a level on its own. And afterwards the World of Berudim is the World of Tikkun (rectification), in which they became partzufim (configurations), which is to be a state of inclusion,

In Nekudim the vessels shattered; this is the World of Tohu (chaos). They broke because each Sefirah was a lone point that could not join the others. In the World of Tikkun (Berudim) the Sefiros became partzufim, full configurations in which each includes the others.

שלא יהיה חכמה בפ"ע [בפני עצמו] כ"א תהיה כלולה ג"כ מכל הע"ס [העשר ספירות] ונק' פרצוף אבא וכן פרצוף ז"א[45] שעיקרו בחי' המדות

so that Chochmah would not be on its own, but would also be included of all ten Sefiros, and it is called the partzuf of Abba; and likewise the partzuf of Z'eir Anpin, whose essence is the level of the emotive attributes (middos),

In Tikkun, Chochmah does not stand alone: it contains all ten Sefiros within itself and becomes the partzuf of Abba ("Father"). Likewise Z'eir Anpin, the configuration of the emotions, contains all the Sefiros.

אך כולן היו כלולים יחד וגם המוחי' [המוחין] דאו"א [דאבא ואימא] מאירים בהם. וה"ז [והרי זה] מעלה יתירה מבבחי' נקודים שהי' [שהיה] רק כל בחי' בפ"ע [בפני עצמו] חסד לבדו וגבורה לבדו.

but they were all included together, and the mochin (intellect) of Abba and Imma, too, shine within them. And this is a surpassing advantage over the level of Nekudim, where each level was only on its own: Chesed by itself and Gevurah by itself.

> In Z'eir Anpin all the emotions are included together, and the intellect of Abba and Imma shines within them. This is a great advantage over Nekudim, where Chesed stood alone and Gevurah stood alone.

אבל בתקון יש בחי' התכללות והתחברות (כמו עד"מ חבור האותיות שנפרדו להיות מצטרפין יחד לתיבות ומ"מ אין זה כמו בחי' עקודים שהיו כולן דבר א' ממש עד שהיו רק בכלי א'

But in Tikkun there is inclusion and joining (as, by way of analogy, the joining of letters that were separate so that they combine together into words. Nevertheless, this is not like the level of Akudim, where they were all literally one thing, so much so that they were only in one vessel;

> The inclusion of Tikkun is like separate letters joining to form words. But it is not the oneness of Akudim, where everything was truly one in a single vessel.

משא"כ בברודים שכל ספירה יש לה כלי בפ"ע [בפני עצמו] רק שמתכללים מכל הע"ס [העשר ספירות] וכו' ומ"מ ע"י התכללות זו מאיר בהן הארה עליונה מא"ס ב"ה כי אור א"ס ב"ה מאיר ונמשך דוקא במקום שיש חבור והתכללות.

whereas in Berudim each Sefirah has a vessel of its own, only that they are included of all ten Sefiros, etc. Nevertheless, through this inclusion a supernal illumination from the Infinite One, blessed be He, shines in them; for the Infinite Light, blessed be He, shines and is drawn specifically in a place where there is joining and inclusion.

> In Tikkun each Sefirah keeps its own vessel and yet includes all the others. Through this joining a higher light from the Infinite One shines in them, because the Infinite Light rests specifically where there is joining and inclusion.

וכמו למטה זכר ונקבה בראם ועי"ז ויברך אותם[46] ע"י ההתכללות כו' וכמו בצירוף עשרה אומרים דבר שבקדושה דאכל בי עשרה שכינתא שריא[47] משא"כ אם היו אלו העשרה כ"א [כל אחד / כל אחת] בפ"ע [בפני עצמו] כו').

So too below: "Male and female He created them," and through this, "and He blessed them" — through the inclusion, etc. And so too, when ten are joined together they say a matter of holiness, for "over every ten the Shechinah rests" — which is not so if these ten were each on their own, etc.)

> Two examples from our world: G-d blessed man and woman only once they were joined, as the verse says, "Male and female He created them, and He blessed them"; and ten Jews who join together can say the prayers of holiness that need a minyan, a quorum of ten, because the Shechinah rests on a group of ten — which is not so for ten individuals each on his own.

וזהו ע"י שם מ"ה [שם מ"ה] המאיר בעולם התקון[48] ששרשו למעלה מבחי' נקודים כי הוא שם מ"ה [שם מ"ה] דא"ק [דאדם קדמון][49] שהוא בחי' האור הכללי ע"ד הנ"ל בעקודים ע"כ ממנו נמשך התקון שיהיה נעשה ההתכללות בברודים

And this is through the Name Mah that shines in the World of Tikkun, whose root is above the level of Nekudim; for it is the Name Mah of Adam Kadmon, which is the level of the all-inclusive light, in the manner mentioned above regarding Akudim. Therefore from it the Tikkun is drawn forth, so that inclusion comes about in Berudim.

> What brings about the inclusion of Tikkun is the Name Mah — Havayah spelled out so that its letters total 45, the numerical value of mah. It is rooted in Adam Kadmon, above Nekudim, and like Akudim it is a general, all-inclusive light; that is why it can bring the separate Sefiros together.

והיינו כי שם מ"ה [שם מ"ה] הוא בחי' בטול מלשון ונחנו מה[50] וההתכללות נמשך מחמת הבטול לאור א"ס ב"ה. ולכן ע"י שם מ"ה [שם מ"ה] נעשה ג"כ ההתכללות בע"ס [בעשר ספירות] דתיקון כו':

That is, the Name Mah is the level of self-nullification (bittul), from the expression "and what (mah) are we?" — and the inclusion is drawn forth because of the bittul before the Infinite Light, blessed be He. Therefore, through the Name Mah, the inclusion in the ten Sefiros of Tikkun also comes about, etc.

> Mah means "what," as when Moshe and Aharon said, "And what are we?" — an expression of self-nullification. The Sefiros can include one another only when each sets aside its own separate existence before the Infinite Light; so the Name Mah, which is bittul, is what makes the Tikkun.

SECTION 7 • ¶12

Tiferes, Torah and peace

12 ומעתה יובן מה דבתפארת בהכלי ג"כ הוא מבחי' שם הוי"ה[51] משא"כ בכלים דחו"ג [דחסד וגבורה] כי הנה עיקר ההתכללות הנעשה בעולם התקון הוא

From this it will be understood why in Tiferes the vessel, too, is from the level of the Name Havayah, which is not so in the vessels of Chesed and Gevurah. For the essence of the inclusion that comes about in the World of Tikkun is

> Now the question of paragraph 2 can be answered: why is even the vessel of Tiferes marked by the Name Havayah, while the vessels of Chesed and Gevurah bear the Names Kel and Elokim? The answer lies in what brings about the inclusion of the World of Tikkun.

ע"י קו האמצעי שהוא בחי' תפארת מדתו של יעקב שלימו דאבהן[52] ישב אוהלים[53] שמחבר בחי' חו"ג [חסד וגבורה]

through the middle line, which is the level of Tiferes, the attribute of Yaakov — "the completion of the Patriarchs," "a dweller of tents" — which joins Chesed and Gevurah.

> Chesed and Gevurah are opposites — giving and holding back. Tiferes is the "middle line" that joins them. It is the attribute of Yaakov, called in the Zohar "the completion of the Patriarchs" because he unites Avraham's Chesed and Yitzchak's Gevurah, and in the Torah "a dweller of tents."

ולכן יעקב המשיך בחי' עקודים נקודים וברודים[54] שהמשיך מבחי' עקודים גם בברודים ע"י שם מ"ה [שם מ"ה] להיות התכללות כו'

Therefore Yaakov drew forth the level of akudim, nekudim and berudim [— "streaked, speckled and spotted"]: he drew from the level of Akudim into Berudim as well, through the Name Mah, so that there would be inclusion, etc.

> Yaakov's wages from Lavan were the marked young of the flock (Genesis 30:32; 31:8), and in a dream he saw the rams that mounted the flock "streaked, speckled and spotted," akudim, nekudim u-verudim (31:10): the very names of the three stages of the Sefiros. The Alter Rebbe reads Yaakov's drawing forth of these flocks as Tiferes drawing the oneness of Akudim down into Berudim through the Name Mah, so bringing about inclusion.

ולכן תפארת נק' אות אמת[55, 56] (עי' [עיין] בזוהר ר"פ ויקרא)[57] מפני שמחבר ועושה התכללות שלא יהיו המדות חו"ג [חסד וגבורה] נגדיים זה לזה.

Therefore Tiferes is called "a sign of truth" (see the Zohar, at the beginning of Parshas Vayikra), because it joins and brings about inclusion, so that the attributes, Chesed and Gevurah, should not be opposed to one another.

> The Zohar (at the start of Parshas Vayikra) reads Rachav's request, "give me a sign of truth," as the letter vav, the letter of Tiferes; the Hebrew os means both "sign" and "letter," so it is also "a letter of truth." Truth here means what joins and does not take sides: Tiferes brings Chesed and Gevurah together so that they no longer oppose each other.

והנה הגדול הגבור[58] הוא בחי' חו"ג [חסד וגבורה] והנורא הוא בחי' תפארת ויש בו תוספת[59] וי"ו והנורא

Now, "the great, the mighty" is the level of Chesed and Gevurah, and "the awesome" is the level of Tiferes; and it has an added vav: "and the awesome" (ve-hanora),

> In the phrase "the great, the mighty and the awesome," "great" is Chesed and "mighty" is Gevurah, while "awesome" is Tiferes. Only the last word has an added vav — "and the awesome."

שנמשך המשכה עליונה שעי"ז נעשה ההתכללות וכענין הנ"ל דהתקון וההתכללות הוא ע"י המשכת שם מ"ה [שם מ"ה] וכן ביעקב נאמר מה נורא המקום הזה.[60]

[meaning] that a supernal flow is drawn down, through which the inclusion comes about — as in the matter mentioned above, that the Tikkun and the inclusion come through drawing down the Name Mah. And so of Yaakov it is said, "How (mah) awesome is this place!"

> The vav, a straight line, is the letter of drawing down. Its presence in "and the awesome" shows that Tiferes draws down a higher flow, which is what brings about inclusion — just as the Name Mah does. Fittingly, Yaakov says of the place of his vision, "How (mah) awesome is this place!", combining mah and "awesome."

וזהו דבכלי הת"ת [התפארת] הוא מאיר שם הוי"ה שהוא הארה גדולה ונעלית יותר מבכלים דחו"ג [דחסד וגבורה] והיינו

And this is why in the vessel of Tiferes the Name Havayah shines, which is an illumination greater and more exalted than in the vessels of Chesed and Gevurah. That is,

> That is why the Name Havayah shines even in the vessel of Tiferes: its vessel carries a greater light than the vessels of Chesed and Gevurah.

כי ע"י שם הוי"ה נמשך בחי' ההתכללות וז"ש [וזהו שכתוב] הוי"ה אחד[61] (ועמ"ש ע"פ לתת נקמת הוי"ה במדין).[62]

through the Name Havayah the level of inclusion is drawn forth; and this is [the meaning of] what is said, "Havayah is One" (and see what is written on [the verse] "to execute the vengeance of Havayah upon Midian").

> Havayah is the Name through which inclusion is drawn down, which is why Scripture says "Havayah is One." The Alter Rebbe refers to his maamar on the war against Midian (Likkutei Torah, Matot 6:20-21): Midian, strife and division, is the very opposite of Havayah, whose essence is peace and inclusion, and through inclusion a higher light is drawn from the level that includes everything; so that war was "the vengeance of Havayah."

והנה התורה נק' תורת הוי"ה[63] כי בתורה כתיב וכל נתיבותיה שלום[64] וכמ"ש או יחזיק במעוזי[65] יעשה שלום לי וגו'

Now the Torah is called "the Torah of Havayah," for of the Torah it is written, "and all its paths are peace"; and as it is written, "Or let him take hold of My strength, that he may make peace with Me," etc. —

> The Torah is called "the Torah of Havayah" because it is all about peace: "all its paths are peace." The Sages read the verse "let him take hold of My strength (the Torah), that he may make peace with Me" as referring to one who studies Torah.

שלום בפמליא של מעלה ובפמליא של מטה[66] שיהי' [שיהיה] בחי' ההתכללות ויחוד הספירות וההיכלות ועי"ז יומשך גילוי אור א"ס ב"ה. והתכללות זו הוא ע"י הבטול.

peace in the heavenly household and in the earthly household: that there be the level of inclusion and unification of the Sefiros and the chambers (heichalos), and through this the revelation of the Infinite Light (Or Ein Sof), blessed be He, will be drawn down. And this inclusion is through self-nullification (bittul).

> The Sages say that such a person makes peace in the heavenly household and in the earthly household. In Kabbalistic terms, this peace is the inclusion and union of the Sefiros and of the heichalos (the "chambers" of the lower worlds), and through it the Infinite Light is revealed. And inclusion comes only through bittul.

וזהו יסוד כל התורה להיות בטול היש לאין וכל השלשה דברים שעליהם העולם עומד היינו תורה ועבודה וגמ"ח [וגמילות חסדים][67] כולם ענינם בטול היש לאין וע"י הבטול נעשה ההתכללות משא"כ בבחי' יש כו'.

And this is the foundation of the entire Torah: to be the nullification of the "something" into the "nothing." And all three things on which the world stands — namely Torah, service and acts of kindness — are all, in their essence, the nullification of the "something" into the "nothing." And through bittul the inclusion comes about, which is not so at the level of "something," etc.

> This is the heart of the whole Torah: to set aside one's own separate "something" (yesh) before G-d's "nothing" (ayin), G-dliness, called "nothing" because it is beyond all grasp. The three pillars on which the world stands — Torah, prayer ("service") and acts of kindness — all serve this purpose. Only when there is bittul can separate things truly join; while each insists on its own existence, they cannot.

SECTION 8 • ¶13–17

The builders' scheme and G-d's response

13 והנה דור הפלגה אמרו ונעשה לנו שם[68] פן נפוץ כו' פי' שרצו ג"כ שיקבלו השפע מבחי' שם[69] הוי"ה שהוא המשכה עליונה.

Now the generation of the Dispersion said, "And let us make ourselves a name, lest we be scattered," etc. The meaning is that they, too, wanted to receive the flow from the level of the Name Havayah, which is a supernal drawing-down.

> Now the Alter Rebbe returns to the Tower. "Let us make ourselves a name" means they wanted their flow of blessing to come from the Name Havayah — the supernal flow that, as just explained, is the source of inclusion.

וזהו ונעשה לנו שם פן נפוץ פי' שלא רצו שיומשך להם ההשפעה מבחי' שלמטה במדרגה שמשם יניקת החיצונים שיניקתם מאחוריים דשם אלקים ונק' לכך אלקים אחרים כו'

And this is [the meaning of] "And let us make ourselves a name, lest we be scattered": that is, they did not want the flow to be drawn to them from a level lower in rank, from which the external forces draw their nourishment — for their nourishment is from the hind-part of the Name Elokim, and therefore they are called "other gods" (elokim acherim), etc.

> The maamar reads "lest we be scattered" as their refusal to receive from a lower level, from which the "external forces" — the forces of kelipah that oppose holiness — draw their nourishment. These forces are fed from the "hind-part," the most external aspect, of the Name Elokim, which is why idolatry is called elokim acherim, "other gods."

כי זהו כל עיקר מעלת עולם התקון שהוא בחי' ההתכללות ולכן נאמר גבי יעקב שבעים נפש[70] לשון יחיד משא"כ בעולם התהו מחמת שלא היה התכללות נמשך שבה"כ [שבירת הכלים].

For this is the entire essence of the superiority of the World of Tikkun: that it is the level of inclusion. Therefore of Yaakov it is said, "seventy soul" (nefesh), in the singular; which is not so in the World of Tohu, where, because there was no inclusion, the shattering of the vessels followed.

> The advantage of Tikkun is inclusion. The Torah counts Yaakov's family as "seventy nefesh" — "soul" in the singular — because they were united as one. In the World of Tohu there was no such inclusion, and so its vessels shattered.

14 ואמנם הם ידעו[71] אשר לקבל מעולם התקון הוא ע"י בטול היש כנ"ל בענין התקון ע"י שם מ"ה [שם מ"ה] והם לא רצו בזה

However, they knew that to receive from the World of Tikkun is through the nullification of the "something," as [explained] above concerning the Tikkun through the Name Mah; and they did not want this.

> The builders knew that receiving from the World of Tikkun requires bittul, as shown above: inclusion comes through the Name Mah, which is self-nullification. That is exactly what they refused to do.

וכמ"ש בלק"ת [בלקוטי תורה (להאריז"ל)] להרח"ו [להרבי חיים ויטאל] ז"ל [זכרונו לברכה / זכרונם לברכה] שרצו לילך בשרירות לבם ושאעפ"כ [ושאף על פי כן] יומשך להם השפעת טובה כו' ע"כ נתחכמו לעשות המגדל והעיר.

And as is written in the Likkutei Torah of Rabbi Chaim Vital, of blessed memory: that they wanted to go in the stubbornness of their heart, and nevertheless have a flow of good drawn to them, etc. Therefore they cleverly contrived to make the tower and the city.

> As Rabbi Chaim Vital wrote in his Likkutei Torah (paragraph 1), they wanted to follow their own desires and still receive blessing. So they devised a clever way around the requirement: the city and the tower.

15 והוא שנתייעצו שע"י האחדות שיהיה ביניהם להיות חבור עצבים[72] ע"כ ע"י"ז ימשיכו להם טובה והשפעה גשמית עכ"פ [על כל פנים] אף אם לא יהיה להם הבטול ועבודת השי"ת [השם יתברך].

That is, they took counsel that through the unity there would be among them — to be "joined together [though] to idols" — through this they would draw to themselves good and a material flow at least, even if they would not have bittul and the service of G-d, blessed be He.

> Their plan was unity. In Hosea the words mean that Ephraim, the northern kingdom, is attached to idols, "let him be"; the Midrash (Bereshis Rabbah 38:6, on this very generation) reads chavur as "joined together": even idol-worshippers who are at peace with one another are left alone. The builders hoped their unity alone would bring them at least material blessing, without bittul or serving G-d.

והיינו כי ידעו בכח שמוש השמות עליונים שבבחי' התכללות מאיר אור עליון ביותר וכמש"ל [וכמה שכתוב לעיל] בענין עקודים בכלי א' שהוא בחי' ומדרגה גבוה מאד שהוא למעלה מעולם התהו ומעולם התקון.

That is, they knew, through the power of using the supernal Names, that in a state of inclusion a most supernal light shines — as explained above concerning Akudim in one vessel, which is a very high level and rank, above the World of Tohu and the World of Tikkun.

> Through their knowledge of the holy Names they understood that inclusion draws down a very high light — like Akudim, where all is in one vessel, a level above both Tohu and Tikkun.

> **THE REBBE ON THIS PARAGRAPH** • AI research, checked against each source; not yet reviewed by a person
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> **BACKGROUND FROM THE REBBE**
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> In a sicha of Shabbos Parshas Bo, 8 Shevat 5746, the Shabbos before Yud Shevat, asking that the gatherings on the Rebbe Rayatz's yahrzeit be filled with „אהבת ואחדות ישראל" (the love and unity of Israel) he asked for, the Rebbe notes that this is hinted in the Rebbe Rayatz's maamar Basi LeGani (באתי לגני), which sets all of avodah as „ושכנתי בתוכם" ("I will dwell among them") (the vessel for the Shechinah, he adds, is unity), and in a further note that the First Temple too fell through a lack of unity.
>
> This paragraph brings „חבור עצבים אפרים" ("Ephraim is joined to idols, let him be"): unity itself draws a flow from above, even without bittul. In a note the Rebbe argues that, although Yoma says only the Second Temple fell through baseless hatred (שנאת חנם), the destruction of the First Temple too must have come from a lack of unity, pointing to this passage and to Or HaTorah there on "joined to idols": „שהיו יוצאין למלחמה ונוצחין, שהאחדות הייתה שוללת נצחון האויב" (they went out to war and won, for their unity ruled out the enemy's victory).
>
> The Alter Rebbe: שע"י האחדות שיהיה ביניהם להיות חבור עצבים ע"כ עי"ז ימשיכו להם טובה והשפעה גשמית
>
> The Rebbe: בענין "חבור עצבים אפרים" שהיו יוצאין למלחמה ונוצחין, שהאחדות הייתה שוללת נצחון האויב
>
> Likkutei Sichos, vol. כו, p. 329 (the starred note at the foot of the page; the sicha begins on p. 328) · משיחת ש"פ בא, ח' שבט ה'תשמ"ו, the Shabbos before Yud Shevat (running head p. 329; the unedited original: Sichos Kodesh 5746 vol. 2 pp. 479–483)

16 וע"כ אמרו ונעשה לנו שם שימשיכו ג"כ משם הוי"ה דהיינו ממקום הכולל לכל ההשתלשלות בשוה שהוא אור כללי כנ"ל

Therefore they said, "And let us make ourselves a name": that they would draw also from the Name Havayah, that is, from the place that includes the entire chain of descent (hishtalshelus) equally, which is an all-inclusive light, as [stated] above,

> "Let us make ourselves a name" means drawing from the Name Havayah, the all-inclusive light that relates equally to every level of the chain of descent — a level above the distinctions of the worlds.

ולא יצטרכו להיות נכנעים תחי"י [תחת יד] הקדושה דעולם התקון דאצי' שמשם א"א להם לקבל רק מבחי' חיצוניות כו'.

and they would not need to be subdued under the holiness of the World of Tikkun of Atzilus, from which it is impossible for them to receive except from the level of the outer dimension (chitzoniyus), etc.

> That way they would not have to submit to the holiness of Atzilus, the World of Tikkun. From Atzilus the unholy can receive only its outermost aspect, and only by being subdued; they wanted to bypass that submission.

17 והיינו ע"י האחדות[73] וההתכללות שיהיה ביניהם ולכן עשו העיר ומגדל[74, 75] דהיינו שהיה סימן להם שלא יתפרדו איש מעל אחיו

That is, through the unity and inclusion there would be among them. Therefore they made the city and the tower: that is, it was a sign for them that they would not separate one from another,

> The city and tower were the means to that unity: a landmark that would keep them together as one people.

כי רועי צאן היו זה הולך אנה וזה אנה ע"כ עשו עיר ומגדל גבוה כדי שיתקבצו כולם שם ולא יפרדו איש מעל אחיו וכמ"ש הראב"ע [הרבי אברהם אבן עזרא].[76]

for they were shepherds, this one going here and that one going there; therefore they made a city and a tall tower, so that they would all gather there and not separate one from another, as Rabbi Avraham ibn Ezra writes.

> Ibn Ezra explains the plain meaning: they were shepherds who wandered in all directions, so they built a city and a tall tower where all could gather and stay together.

וגם ע"פ רוחניות ג"כ ענין העיר והמגדל היה לתועלת החבור והיחוד (ע' [עיין] בזוהר פ' נח דף ע"ד[77] ע"ה).

And according to the spiritual [dimension] too, the matter of the city and the tower was for the purpose of joining and unification (see the Zohar, Parshas Noach, pages 74 and 75).

> The Zohar on Parshas Noach (1:74b–75b) explains this on the spiritual level: the holy Name takes hold on earth only through "a city and a tower," the builders used that wisdom to set one up for the other side, and because they were all together, in their unity they would succeed.

וזהו מה שאמר הקב"ה הן עם אחד[78] ושפה אחת לכולם[79] כו' ועתה לא יבצר מהם כל אשר יזמו לעשות.

And this is what the Holy One, blessed be He, said: "Behold, [they are] one people, and one language for them all," etc., "and now nothing that they have schemed to do will be withheld from them."

> Now G-d's words, quoted at the start, become clear: because they are "one people with one language," nothing they plan will be beyond them.

פי' כי לפי שבאמת ע"י ההתכללות והחבור נמשך ממקום עליון ביותר וכמ"ש חבור עצבים[80] וגו'

The meaning is: because in truth, through inclusion and joining, [a flow] is drawn from a most supernal place — as it is written, "joined together [though] to idols," etc. —

> Unity really does draw down light from a very high place, as the verse about Ephraim "joined together" to idols shows. That is why G-d could say that nothing would be withheld from them. It was not that they could override His will, but that unity itself draws a flow from on high, and G-d had made it so.

וא"כ לא יבצר מהם כו' וא"כ הרי ח"ו [חס ושלום] ימשיכו המים היוצאים מבית ה' לבית הכסא כו'

then "nothing will be withheld from them," etc. And if so, then, G-d forbid, they would draw the waters that go forth from the House of G-d to the privy, etc.,

> The danger, in the maamar's image: they would draw this holy flow, the waters that go forth from the House of G-d, into a privy, the most degraded of places.

אשת הזמה כו' כיון שהם היו הולכים בשרירות לבם[81] כו' ולא רצו לקבל הבטול והעול

the lewd woman, etc. — since they were walking in the stubbornness of their heart, etc., and did not want to accept bittul and the yoke.

> "The lewd woman, etc." is a second image, which the text leaves unfinished, of holy power serving what is impure. This would happen because they followed their own desires and refused bittul and the yoke of Heaven.

(וזהו כעין מ"ש פן ישלח ידו[82] ולקח גם מעץ החיים ואכל וחי לעולם ואין זה ראוי כיון שכבר נפגם ע"י עץ הדעת א"כ ימשיך תוקף זה דעץ החיים בסטרא אוחרא ויגביר הרע וכמ"ש במ"א וכך הוא כאן).

(And this is akin to what is written, "lest he put forth his hand and take also from the Tree of Life, and eat, and live forever"; and this is not fitting, since he had already been blemished through the Tree of Knowledge. If so, he would draw this strength of the Tree of Life into the sitra achra (the other side) and strengthen evil, as is written elsewhere; and so it is here.)

A parallel from the Garden of Eden: after Adam ate from the Tree of Knowledge, G-d kept him from the Tree of Life. Once Adam was flawed, the power of the Tree of Life would have strengthened the "other side," the forces opposed to holiness. The same danger existed with the builders of the Tower.

ועל כן הבה ונבלה שפתם[83] כו' פיזור לרשעים הנאה להם והנאה לעולם.[84] וכנוס לצדיקים שיש בהם הבטול להש"י [להשם יתברך] הנאה להם והנאה לעולם כי ע"י ההתכללות נמשך ממקום עליון כנ"ל ולכן השלום הוא הכלי המחזיק ברכה:[85]

Therefore, "Come, let us confound their language," etc. "Dispersion for the wicked is pleasant for them and pleasant for the world"; and gathering for the righteous, who have bittul to G-d, blessed be He, is pleasant for them and pleasant for the world — for through inclusion [a flow] is drawn from a supernal place, as [explained] above. And therefore peace is the vessel that holds blessing.

So G-d confused their language. The Mishnah teaches that it is good for the world when the wicked are scattered and when the righteous gather. United, the righteous, who have bittul, draw blessing from above for everyone; hence the Sages' saying that peace is the only vessel that can hold blessing.

EXPLAINED ELSEWHERE • AI research: where the maamar leaves something unexplained, found in the library and checked against each source; not yet reviewed by a person

EXPLAINED BY THE ALTER REBBE, THE EDITORS OF THE TZEMACH TZEDEK'S MAAMARIM AND THE EDITORS OF TORAS MENACHEM

„ימשיכו המים היוצאים מבית ה' לבית הכסא כו' אשת הזמה כו'" ("They would draw the waters that go forth from the House of G-d to the privy, etc., the lewd woman, etc."): our commentary calls it "the maamar's image" and says the text "leaves it unfinished", but the words are a known formula.

The words echo a known confession, the "Seder Nezifah" printed with the annulment of vows in the Alter Rebbe's Siddur (and in older siddurim): "I have cast a blemish in Your Sanctuary, and the waters that go forth from the House of G-d I led from the House of the King to the privy, the place of filth, the lewd woman, Your enemy" ("the lewd woman" is from Ezekiel 23:44). Perhaps (biur b'derech efshar) the Alter Rebbe abbreviates a formula his readers knew: the builders' unity, without bittul, would have drawn the holy flow to the side opposed to holiness.

the Alter Rebbe: Siddur (Siddur im Likkutei Torah), Seder Hataras Nedarim, the 'nezifah', p. 508 · the editors of the Tzemach Tzedek's Maamarim (Hanachos, Bereishis–Chayei Sarah): Maamarei Admur HaTzemach Tzedek – Hanachos, p. קטו · the editors of Toras Menachem (a note to an unedited transcript): Toras Menachem – Hisvaduyos 5725 vol. 2 (42), 19 Kislev 5725, p. 37, note 139 (unedited transcript; its notes are the editors'; the edited version, Likkutei Sichos 9 pp. 106–114, has no such line), p. 37

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

BACKGROUND FROM THE REBBE

In a letter of Erev Shabbos Parshas Shoftim 5717 to the first annual gathering of the alumni of the Tomchei Temimim yeshivos in America, the Rebbe explains the power of a gathering of those who keep the mitzvos.

This paragraph ends: „וכנוס לצדיקים שיש בהם הבטול להש"י הנאה להם והנאה לעולם" (a gathering of the righteous, who have bittul, is good for them and for the world), because joining draws from a supernal place. The Rebbe quotes it "in the words of our Rebbe, the Alter Rebbe": „ע"י ההתכללות והחיבור נמשך ממקום עליון ביותר, ממקום הכולל לכל ההשתלשלות בשוה" (through inclusion and joining, a flow comes from the highest place, the place that includes all the chain of worlds equally). So, he writes, of such a gathering it can be said, as of the builders but in holiness, that „לא יבצר מהם" (nothing will be withheld from them).

The Alter Rebbe: וכנוס לצדיקים שיש בהם הבטול להש"י הנאה להם והנאה לעולם כי ע"י ההתכללות נמשך ממקום עליון

The Rebbe: ובלשון רבנו הזקן: ע"י ההתכללות והחיבור נמשך ממקום עליון ביותר, ממקום הכולל לכל ההשתלשלות בשוה. ולכן לא יבצר מהם ולא יפלא מהם — מכינוס שכזה

Likkutei Sichos, vol. כד, p. 483–484 (the quote on p. 484) · עש"ק אחר חצות, פ' כי יפלא ממך דבר (שופטים), ה'תשי"ז

BACKGROUND FROM THE REBBE

In the maamar "Ish al diglo b'osos l'veis avosam" of Shabbos Bamidbar, Mevarchim Sivan 5717, asking why Israel at Sinai longed for the banners (הדגלים) they saw among the angels when souls stand higher than angels, the Rebbe, following the Biurei HaZohar of the Mitteler Rebbe and the Tzemach Tzedek, connects that longing with the generation of the Dispersion.

Our paragraph says the builders' unity would have drawn from the highest place, which is why „ועתה לא יבצר מהם" ("nothing will be withheld from them"), but without bittul it would have fed the other side, so G-d scattered them. In Ish al Diglo 5717 the Rebbe restates this „כמבואר בארוכה בחסידות" ("as explained at length in Chassidus"), in the paragraph's own words, and gives its sequel, following the Tzemach Tzedek: „שהנשמות של הדור שיצאו ממצרים היו גלגול דור ההפלגה" (the souls of the generation that left Egypt were the generation of the Dispersion returned), and they longed for the banners, „האחדות בקדושה" ("unity in holiness"), to repair that generation's sin.

The Alter Rebbe: ע"כ עשו עיר ומגדל גבוה כדי שיתקבצו כולם שם ולא יפרדו איש מעל אחיו וכמ"ש הראב"ע

The Rebbe: כמבואר בארוכה בחסידות שרצו להמשיך מקום נעלה ביותר, עי"ז שיהיו באחדות, שלכן עשו העיר ומגדל כדי שיתקבצו כולם שם ולא יפרדו איש מעל אחיו

Sefer HaMaamarim 5717 (new edition, unedited), vol. תשי"ז, p. רכו (the maamar begins on p. רכג) · ש"פ במדבר, מבה"ח סיון, ה'תשי"ז (הנחה בלתי מוגה)

IN ONE'S AVODAH

Unity draws down the highest blessing, but only unity grounded in bittul — setting aside one's own "something" before G-d — is holy. Torah, service and acts of kindness are all ways of bittul, and through them a person makes peace above and below; peace among those nullified to G-d is the vessel that holds blessing.

QUESTIONS FOR DISCUSSION

1. How does the maamar answer the question of how the builders could have succeeded "against G-d's will"?
2. Why is the Chochmah of Atzilus called "a known wisdom," even though it is far above the wisdom of the lower worlds?
3. How does the analogy of the soul's powers — one in the soul, divided in the body — illuminate the difference between Akudim and Atzilus?
4. Why does inclusion depend on bittul, and why does the Name Mah bring it about?
5. If unity draws blessing even for those "joined to idols," why is it good for the wicked to be scattered? What does this teach about the unity we should seek?

FOR CHILDREN · AGES 9–13

For the children at the table

Unity that is for G-d

THE BIG IDEA

When people join together and set themselves aside for G-d, their unity brings down great blessing, because peace is the vessel that holds blessing.

After the Flood, people built the Tower of Babel, and G-d said, "Behold, they are one people, and one language for them all; and now nothing will be withheld from them." How could anyone succeed against G-d's will? The Alter Rebbe explains that unity is very powerful. When things are joined together, a higher light rests on them than on any one of them alone. In a world called Tohu, every quality stood alone, and its vessels broke. In the world of Tikkun the qualities join together, and G-d's light rests on them. What lets them join is bittul: setting aside one's own "I" before G-d. Tiferes, the quality of Yaakov, joins kindness and strictness, and so G-d's light shines in it. The builders wanted the great blessing of unity without bittul, without giving themselves over to G-d. Because unity is so strong, their plan could really have worked and brought blessing to the wrong place, so G-d mixed up their languages. Unity is holy when it comes with bittul. Torah, prayer and acts of kindness are all ways of bittul, and peace among people who serve G-d is the vessel that holds blessing.

THE MASHAL

In the body, seeing and hearing are separate powers, one in the eyes and one in the ears. But inside the soul they are all one, because the soul itself is one. So too, the qualities that are separate below are one in their hidden root.

QUESTIONS FOR THE SHABBOS TABLE

1. Why does joining together bring down more light than standing alone?
2. What did the builders of the Tower of Babel want, and what was missing?
3. How could you help bring peace among your family or friends this week by setting your own "I" aside a little?

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SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 ויאמר — הן עם אחד

The note records that a transcript (hanachah) of this discourse by the Mitteler Rebbe is printed there, with some glosses by the Tzemach Tzedek — a parallel version of the same maamar.

Song of Songs 4:2 שיר השירים ד׳:ב׳

שִׁנַּיִךְ כְּעֵדֶר הַקְּצוּבוֹת שֶׁעָלוּ מִן־הָרַחְצָה שֶׁכֻּלָּם מַתְאִימוֹת וְשַׁכְלָה אֵין בָּהֶם׃

Thy teeth are like a flock of ewes all shaped alike, Which are come up from the washing; Whereof all are paired, and none faileth among them.

Miqra according to the Masorah (CC-BY-SA) • JPS 1917 (Public Domain)

KEHOT'S NOTE

הנחת כ"ק אדהאמ"צ במאמרי אדה"ז פרשיות נח ע' סא (עם איזה הגהות מכ"ק הצ"צ). ראה לעיל בציונים לכ"ק אדמו"ר זי"ע. המאמר, עם הגהות, באוה"ת בראשית כרך ו תתרסה, א (מלקו"ת לג"פ ומקבילו בסה"מ תרל"ח). ראה גם באוה"ת בראשית כרך ז תתשעה, ב. ד"ה זה נזכר בלקו"ת אמור לח, א. פ' נשא כב, ד. מטות פז, א. שה"ש ד, ב. לח, ב. ד"ה זה בסה"מ תרמג ע' ג.

2 ויאמר ה' הן עם אחד

G-d's words about the generation of the Dispersion: as one people with one language, nothing they plan will be withheld from them. This verse is the subject of the whole maamar.

Genesis 11:6 בראשית י"א:ו'

וַיֹּאמֶר ה' הֵן עַם אֶחָד וְשָׂפָה אַחַת לְכֻלָּם וְזֶה הַחִלָּם לַעֲשׂוֹת וְעַתָּה לֹא־יִבָּצֵר מֵהֶם כֹּל אֲשֶׁר יָזְמוּ לַעֲשׂוֹת׃

And the L-RD said: 'Behold, they are one people, and they have all one language; and this is what they begin to do; and now nothing will be withholden from them, which they purpose to do.

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KEHOT'S NOTE

בראשית יא, ו.

3 ולכאורה תמוה איך לא יבצר

The note observes that the transcript printed there raises further questions on the verse beyond the two asked here.

KEHOT'S NOTE

במאמרי אדה"ז פרשיות ע' סא ישנם עוד קושיות. וראה גם תו"ח כאן סג, ג ואילך.

4 מי זה אמר ותהי אם ה' לא צוה

"Who is it that spoke and it came to be, if G-d did not command it?" The Alter Rebbe uses the verse to sharpen the question: nothing can come about against G-d's will.

Lamentations 3:37 איכה ג׳:ל"ז

מִי זֶה אָמַר וַתֶּהִי אֲדֹנָי לֹא צִוָּה׃

Who is he that saith, and it cometh to pass, When the L-rd commandeth it not?

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5 מגדל וראשו בשמים

The builders' plan: a city and a tower with its top in the heavens. The maamar asks what they intended by it.

Genesis 11:4 בראשית י"א:ד'

וַיֹּאמְרוּ הָבָה נִבְנֶה־לָּנוּ עִיר וּמִגְדָּל וְרֹאשׁוֹ בַשָּׁמַיִם וְנַעֲשֶׂה־לָּנוּ שֵׁם פֶּן־נָפוּץ עַל־פְּנֵי כָל־הָאָרֶץ׃

And they said: 'Come, let us build us a city, and a tower, with its top in heaven, and let us make us a name; lest we be scattered abroad upon the face of the whole earth.'

Miqra according to the Masorah (CC-BY-SA) • JPS 1917 (Public Domain)

6 בלקו"ת להרח"ו ז"ל

The Tzemach Tzedek identifies the source as the Arizal's Likkutei Torah at the end of Parshas Noach, in the name of Rabbi Chaim Vital, and copies its wording there.

KEHOT'S NOTE

באוה"ת בראשית כרך ג תרנז, א "בלקו"ת מהאריז"ל ס"פ נח בשם מהרח"ו ז"ל" ושם מעתיק הלשון. וכ"ה שם תרסג, א. תרסד, א. אוה"ת בראשית כרך ו תתרסו, ב. שה"ש כרך ג ע' א'יב. מובא גם בד"ה זה תרמ"ג ע' א. ושם מפרש איך שייך שנברא יעשה נגד רצונו ית'.

7 בכח שמוש השמות

The Tzemach Tzedek explains that "using the Names" means the adjurations and holy Names known in early times: by mentioning the Name one draws down the supernal power.

Yevamot 116a יבמות קט"ז א

KEHOT'S NOTE

באוה"ת שם תרנז, א מפרש "ור"ל כי ענין ההשבעות ושמות הקדושים שהיו יודעים בימים הראשונים, היינו שע"י הזכרת השם ממשיך הכח עליון", וכ"ה שם תרסג, א. תרסד, א. ובאוה"ת שמות כרך ז ע' ב'תקסח מציין לרש"י איכה סי' ב' ב'. יבמות קטז, א גבי אי נמי בקפיצה. ראה של"ה בהקדמה בית ישראל יד, א שמבאר דחכמת אדם הראשון שידע סוד המרכבה העליונה בהאותיות שבהן נמשך חיות הנבראים, ויש אותיות שמחיים בדרך מקיף וכמו ענין השבעת שמות דהשם, ע"ש. וראה גם סה"מ תש"ב ע' 81.

PARAGRAPH 2

8 בכתבי האריז"ל ובפרדס

A parallel discussion of the Names that may not be erased and the Sefiros they correspond to.

KEHOT'S NOTE

ע"ח שמ"ה פ"ג. ראה לקו"ת ויקרא הוספות נא, ג.

9 ז' שמות שאינן נמחקין

The Rebbe discusses the seven Names that may not be erased in a note there.

KEHOT'S NOTE

ראה בלקו"ש חכ"א ע' 195 הערה 60.

10 **ז' שמות שאינן נמחקין**

The Talmud lists the Names of G-d that a scribe may not erase. The Kabbalists match these seven Names to the Sefiros, and the Alter Rebbe builds on that here.

Shevuot 35a:27 שבועות ל"ה א:כ"ז

לְמֵימְרָא דְּחַנּוּן וְרַחוּם שְׁמוֹת נִינְהוּ?! וּרְמִינְהִי: יֵשׁ שֵׁמוֹת שֶׁנִּמְחָקִין, וְיֵשׁ שֵׁמוֹת שֶׁאֵין נִמְחָקִין - אֵלּוּ הֵן שֵׁמוֹת שֶׁאֵין נִמְחָקִין: כְּגוֹן "אֵל", "אֱלֹקִיךָ", "אֱלֹקִים", "אֱלֹקֵיכֶם", "אֶהְיֶה אֲשֶׁר אֶהְיֶה", "אֶלֶף דָּלֶת" וְ"יוֹד הֵי", "שַׁ־דַּי", "צְבָאוֹת" - חֲרֵי אֵלּוּ אֵין נִמְחָקִין.

William Davidson, Vocalized Aramaic (CC-BY-NC)

11 **ובתפארת אפי' בהכלי מאיר שם הוי"ה**

A later discourse that takes up the idea that Havayah shines even in the vessel of Tiferes.

KEHOT'S NOTE

ראה ד"ה ויאמר אלקים יהי רקיע — תרס"ה ע' מח.

12 **ועמ"ש בפ' בא**

The maamar on "On that very day all the hosts of Havayah went out of Egypt" (Torah Ohr, Bo 1:4–5) explains that the Names that may not be erased are the vessels of the Sefiros of Atzilus — Kel the vessel of Chesed, Elokim of Gevurah, Ado-nai of Malchus — while Havayah is the light from the Infinite One clothed within all the vessels, the mediator that joins the lights to the vessels.

KEHOT'S NOTE

לקמן ס, א. ובמ"מ לשם.

13 **בעצם היום הזה**

"And it came to pass on that very day that all the hosts of Havayah went out of the land of Egypt." The Alter Rebbe's maamar on this verse, at the start of Torah Ohr, Parshas Bo, is the one he refers to here.

Exodus 12:41 שמות י"ב:מ"א

וַיְהִי מִקֵּץ שְׁלֹשִׁים שָׁנָה וְאַרְבַּע מֵאוֹת שָׁנָה וַיְהִי בְּעֶצֶם הַיּוֹם הַזֶּה יָצְאוּ כָּל־צִבְאוֹת ה' מֵאֶרֶץ מִצְרָיִם:

And it came to pass at the end of four hundred and thirty years, even the selfsame day it came to pass, that all the host of the L-RD went out from the land of Egypt.

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14 **מפני מה בתפארת הוא הכלי ג"כ מבחי' שם הוי"ה**

The note points ahead within this maamar to the explanation of Akudim, where all the Sefiros are literally one in one vessel — the idea on which the answer to this question rests.

KEHOT'S NOTE

ראה לקמן י, ד. ראה באוה"ת פי שמות כרך א ע' קו שכתב "אין לתמוה . . נתבאר דשם הוי' נקרא שם המיוחד להיותו בבחי' האור שהוא פשוט כו' והרי כשהוא בבחי' כלי התי"ת" ע"ש בארוכה. בלקו"ת שה"ש כ, ד מציין לכאן.

15 **במאמר דפתח אליהו**

Kehot's marei makom for these words (its note is below).

KEHOT'S NOTE

ת"ז בהקדמה.

16 **פתח אליהו אנת הוא דאפיקת עשר תיקונין וקרינן להון עשר ספירן. חסד דרועא ימינא כו' חכמה מוחא בינה לבא**

The opening of Patach Eliyahu in the introduction to the Tikkunei Zohar, where the ten Sefiros are called G-d's "tikkunim" and matched to the limbs of the body. The next paragraphs of the maamar explain this passage closely.

Tikkunei Zohar 17a:11–12 תקוני הזהר י"ז א:י"א-י"ב

אנת הוא דאפיקת עשר תקונין. וקרינן לון עשר ספירן. לאנהגא בהון עלמין סתימין דלא אתגליין. ועלמין דאתגליין. ובהון אתכסיאת (נ"א אתכסייא) מבני נשא. ואנת הוא דקשיר לון ומיחד לון. ובגין דאנת מלגאו. כל מאן דאפריש חד מן חבריה מאלין עשר. אתחשיב ליה כאלו אפריש בך.

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PARAGRAPH 3

17 **וכל ספירה אית לה שם ידיעא כו' ואנת לית לך שם ידיעא אנת הוא חכים ולא בחכמה ידיעא אנת הוא מבין ולא בבינה ידיעא**

From Patach Eliyahu: each Sefirah has a known name, but G-d has none; He is wise but not with a known wisdom. The Alter Rebbe asks how this relates to the Chochmah and Binah mentioned just before.

Tikkunei Zohar 17a:5–8 תקוני הזהר י"ז א:ה'-ח'

מאי כזהר. אלא כד עבדו האי חבורא אסתכמו עליה לעילא וקראו ליה ספר הזהר. ומצדיקי הרבים ביה. יהון נפישין כככבים לעולם ועד דלא אתחשיך נהורא דלהון לעלם ולעלמי עלמין. בההוא זמנא דאתחבר האי חבורא *רשותא אתיהיב לאליהו לאסכמא עמהון ביה. ולכל מארי מתיבתא דלעילא ותתא. וכל חיילין דמלאכין עלאין ונשמתין עלאין למהוי עמהון באסכמותא ורעותא כחדא.

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PARAGRAPH 4

18 **כמ"ש בפרדס שער השמות**

Kehot's marei makom for these words (its note is below).

KEHOT'S NOTE

ש"כ.

19 **כמ"ש בפרדס שער השמות**

Rabbi Moshe Cordovero's Gate of the Names (Sha'ar (Gate) 20, as the Kehot notes identify it) explains at length how G-d is called by different Names according to the Sefirah in which He is manifest.

Pardes Rimmonim 20:1:1–4 פרדס רמונים כ:א:א'-ד'

שער עשרים הוא שער השמות: הנרצה בשער זה הוא לבאר י' שמות שאינם נמחקים שייחסנום בי"ס בשער א' פ"י. ויחדנו להם שער בפ"ע מפני שהדרוש הוה אינו מתיחס עם הקודם, שבשער הקודם היה עסקנו בשם העצם ועתה יהיה עסקנו בשאר השמות שאינם נמחקים: פרק

נתבאר בארוכה באוה"ת בשלח ע' שצד ואילך. בד"ה כל הנהנה תרנ"ב ע' ק ואילך. אוה"ת ענינים ע' שיב. סה"מ תרל"ג כרך א ע' שטז. בלקו"ת אמור לח, א מציין לכאן.

25 **היינו ע"י צמצום א"ק וצמצום הדיקנא**

The gloss there discusses the great contractions through which Atzilus is brought into being — the background to this aside.

KEHOT'S NOTE

ראה תניא שער היחוד והאמונה פ"ט בהגהה. שרש מצות התפלה פרק לט (רלז, א).

26 **ולכן נק' בשם ע"ס הגנוזות**

The parallel transcript raises the obvious difficulty: if they are hidden within the Essence itself, which is simple light beyond all division, how can they be counted as ten?

KEHOT'S NOTE

במאמרי אדה"ז — פרשיות ע' סד "דלכאורה דבר זה כפלא יחשב דאם הן גנוזות בהעלם העצמות ממש א"כ איך ימצאו במספר ע"ס דוקא הלא אור העצמות הוא אור פשוט בתכלית למעלה מבחי' התחלקות לגמרי. ראה תורת חיים כאן סט, א דמבאר הקושיא יותר "דאיך ימצא המספר שהוא הגבול מלמעלה מן המספר ובלתי בע"ג" ע"ש בארוכה.

27 **ויובן עד"מ כי הנה כחות הנפש**

A lengthy development of the analogy from the powers of the soul.

KEHOT'S NOTE

נתבאר בארוכה בתו"ח שמות לז, ב (צילום כת"י הר"ש סופר). בדרך מצותיך עו, ב. ובאוה"ת שמות כרך ז ע' ב'תצא ואילך. אוה"ת ענינים ע' רסט. שכח. המשל מכחות הנפש — ראה לקמן יג, ג ובארוכה בד"ה הגהות לפתח אליהו — תרנ"ח. בלקו"ת שה"ש ד, ב מציין לכאן: מהות הנפש שכל ומדות כו' (ר"ל שהוא מקור השכל והמדות כמ"ש בביאור ע"פ ולא תשבית מלח ובד"ה הן עם אחד ובד"ה פתח אליו).

PARAGRAPH 7

28 **שהיא עצם א'**

The note quotes the Tzemach Tzedek: were the powers distinct within the soul, it would be divided into 248 different parts, and that is not so, since it is one spiritual essence.

KEHOT'S NOTE

באוה"ת ענינים ע' רסט "שלפ"ז יהי' בההתחלקות לרמ"ח חלקים שונים כו' וזה אינו שהוא עצם א' רוחני".

PARAGRAPH 8

29 **ששם הם כולם מיוחדים כאלו הם רק דבר א' ממש**

A further discussion of how the powers are united as one within the soul.

KEHOT'S NOTE

ראה באוה"ת שמות כרך ז ע' ב'תצב. דרך מצותיך עז, א.

ראשון: העשר שמות המיוחדים ליי"ס הם אהי"ה לכתר. י"ה לחכמה. שם בן ד' בנקודת אלדים כזה ה' לבינה. אל לחסד. אלדים לגבורה. יהו"ה לת"ת. ולדעת המפרשים ידו"ד צבאות בנצח, אלדים צבאות בהוד. ולדעת הרשב"י ע"ה צבאות בנצח והוד כמו שנבאר. א"ל ח"י ביסוד לדעת קצת. והמוסכם ...

Pardes Rimonim (Public Domain)

20 **איך יתכן בחי' אנת הוא חכים וגם לית לך שם ידיעא**

The parallel transcript explains this question in terms of the ten hidden Sefiros.

KEHOT'S NOTE

במאמרי אדה"ז פרשיות שם ע' סד מבאר זה בענין ע"ס הגנוזות. וראה בלקו"ש חי"ט ע' 419 בשולי הגליון. בלקו"ת שה"ש ד, ג מציין לכאן.

21 **אנת הוא חד ולא בחושבן ואע"ג דאפיקת עשר תקונין**

The opening of Patach Eliyahu: "You are One, but not in number; You brought forth ten tikkunim." The Alter Rebbe reads it as a warning not to imagine divisions in G-d's Essence because the Sefiros are ten.

Tikkunei Zohar 17a:9–11 תקוני הזהר י"ז א:ט'-י"א

פתח אליהו ואמר רבון עלמין דאנת הוא חד ולא בחשבן. אנת הוא עלאה על כל עלאין סתימא על כל סתימין. לית מחשבה תפיסא בך כלל. אנת הוא דאפיקת עשר תקונין. וקרינן לון עשר ספירן. לאנהגא בהון עלמין סתימין דלא אתגליין. ועלמין דאתגליין. ובהון אתכסיאת (נ"א אתכסייא) מבני נשא.

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PARAGRAPH 5

22 **לכך גם החכמה דאצי' נק' חכמה ידיעא**

In Behar the Alter Rebbe explains that letters are no more than a garment for the intellect they express, not comparable to it in essence — a parallel to the gap between a source and what is drawn from it.

KEHOT'S NOTE

ע' בלקו"ת פ' בהר מג, ג [כ]. בלקו"ת נשא כב, ד מציין לכאן.

PARAGRAPH 6

23 **בלשון הפרדס עשר ספירות הגנוזות**

There the Alter Rebbe explains that Keser is above all ten Sefiros, and that this is like "the ten hidden Sefiros" of the Geonim, which in the Arizal's language are the ten Sefiros of Atik and Arich Anpin.

KEHOT'S NOTE

נתבאר בלקו"ת בחקותי מו, ג. ובארוכה ספר הערכים-חב"ד כרך ג ע' רכז ואילך. אוה"ת ענינים ע' קא ואילך. שם ע' קע מבאר שיטת הפרדס שענין ע"ס הגנוזות הם שרשי הכלים. וראה שם ע' של ואילך. באוה"ת סידור ע' קנה מציין לכאן.

24 **ואין שם שום התחלקות כלל לע"ס**

A lengthy explanation of how in Akudim there is no division at all among the ten Sefiros.

KEHOT'S NOTE

PARAGRAPH 9

30 **שו"ה ועד"ז — כל בחי' בכלי בפ"ע**

A parallel discussion in which the worlds of Tikkun, Akudim and Adam Kadmon are ranked as "Adam" of Asiyah, Yetzirah and Beriah: Tikkun, where each Sefirah is separate and then included, is called Asiyah; Akudim, bound in one vessel, is Adam of Yetzirah; and Adam Kadmon is Adam of Beriah.

KEHOT'S NOTE

ראה לקו"ת בהר מג, ד.

PARAGRAPH 10

31 **כ"א כל הע"ס הגנוזות הם דבר א' ממש**

The Tzemach Tzedek explains the Arizal's view of how Akudim can be called ten Sefiros.

KEHOT'S NOTE

באוה"ת ענינים ע' רפב ואילך מבאר שיטת האריז"ל בעקודים איך הם נקראים ע"ס. וראה שם בעמוד רפד מה שמעתיק מהנחות הר"פ ע' קסט. וראה גם במאמרי אדה"ז פרשיות פ' נח ע' סו. וע' סז. באוה"ת ענינים ע' רפה וכנראה שמציין לד"ה זה, שכאן מבאר דע"ס הגנוזות לא שייך באע"ס רק הן בעקודים וכן מבואר בכמה דרושים, ושם מציין להנחות הר"פ הנ"ל דשם משמע דאפי' באור א"ס הבלתי מוגבל שלמעלה מהקו שייך ספירות ע"ש.

32 **מתיבת למשפחותיכם**

The Talmud discusses how a long word like lemishpechoseichem must be written in a Torah scroll; the Kehot notes point there as the background to the example.

Menachot 30a מנחות ל' א

KEHOT'S NOTE

בא יב, כא. פינחס לג, נד. וראה מנחות ל, א. שו"ע יו"ד סי' ערב ס"ב.

33 **למשפחותיכם**

One of the verses where this long word appears ("take for yourselves sheep for your families"). The Alter Rebbe uses it as an example of a word whose meaning exists only when all its letters are together.

Exodus 12:21 שמות י"ב:כ"א

וַיִּקְרָא מֹשֶׁה לְכָל־זִקְנֵי יִשְׂרָאֵל וַיֹּאמֶר אֲלֵהֶם מִשְׁכוּ וּקְחוּ לָכֶם צֹאן לְמִשְׁפְּחֹתֵיכֶם וְשַׁחֲטוּ הַפָּסַח׃

Then Moses called for all the elders of Israel, and said unto them: 'Draw out, and take you lambs according to your families, and kill the passover lamb.

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34 **למשפחותיכם**

The word also appears in the command to divide the Land by families. The Kehot notes list both verses.

Numbers 33:54 במדבר ל"ג:נ"ד

וְהִתְנַחַלְתֶּם אֶת־הָאָרֶץ בְּגוֹרָל לְמִשְׁפְּחֹתֵיכֶם לָרַב תַּרְבּוּ אֶת־נַחֲלָתוֹ וְלַמְעַט תַּמְעִיט אֶת־נַחֲלָתוֹ אֶל אֲשֶׁר־יֵצֵא לוֹ שָׁמָּה הַגּוֹרָל לוֹ יִהְיֶה לְמַטּוֹת אֲבֹתֵיכֶם תִּתְנָחָלוּ׃

And ye shall inherit the land by lot according to your families—to the more ye shall give the more inheritance, and to the fewer thou shalt give the less inheritance; wheresoever the lot falleth to any man, that shall be his; according to the tribes of your fathers shall ye inherit.

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35 **ועמ"ש ע"פ את שבתותי תשמרו**

There the lower Shabbos is the nullification of "something" into "nothing" at the level of Chochmah (koach mah), and the higher Shabbos is the true nullification above Chochmah — a parallel to the gap here between Akudim and the Infinite Light itself.

KEHOT'S NOTE

ראה לקו"ת בהר מג, ב.

36 **את שבתותי תשמרו**

"You shall keep My Sabbaths and revere My Sanctuary; I am Havayah," the closing verse of Parshas Behar. The Alter Rebbe's maamar on it in Likkutei Torah, Behar, reads "My Sabbaths" as a lower and a higher Shabbos, two levels of nullification.

Leviticus 26:2 ויקרא כ"ו:ב׳

אֶת־שַׁבְּתֹתַי תִּשְׁמֹרוּ וּמִקְדָּשִׁי תִּירָאוּ אֲנִי ה׳

Ye shall keep My sabbaths, and reverence My sanctuary: I am the L-RD.

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37 **שו"ה בענין — ועד"ז ההפרש בין הארת הקו להרשימו**

The Tzemach Tzedek quotes this passage on the kav and the reshimu there.

KEHOT'S NOTE

מובא באוה"ת כי תצא ע' תתקכד.

38 **הארת הקו מאיר בכל עולם לפי ערכו**

A discussion of how the kav shines in each world according to its measure.

KEHOT'S NOTE

ראה באוה"ת בשלח ע' תצה. ובביאוה"ז לכ"ק הצ"צ כרך א ע' פח ואילך בענין המשכה שע"י הקו.

39 **בחי' הכוללת לכל העולמות**

The Tzemach Tzedek notes there that according to the Mikdash Melech the reshimu is the Or HaKadmon (the Primordial Light), and discusses it at length.

KEHOT'S NOTE

באוה"ת פ' כי תצא ע' תתקכד מציין ע"ז כ"ק אדמו"ר הצ"צ "וע"י במק"מ שהרשימו הו"ע האור הקדמון" ע"ש בארוכה. ובמאמרי אדמו"ר הזקן תקס"ח ע' שכח.

40 **וע' באגה"ק מאמר איהו וחיוהי**

The letter in the Tanya's Iggeres HaKodesh that opens "He and His life-force are one." The Alter Rebbe points to it for

ונק' פרצוף אבא וכן פרצוף ז"א 45

It explains the difference between a point, a Sefirah and a partzuf: a point is not divided into ten; a Sefirah is divided into ten; a partzuf is a further inclusion of each of these ten in ten — the essence of Tikkun, called the partzuf of Adam.

KEHOT'S NOTE

ההפרש בין נקודה ספירה ופרצוף (המובא בע"ח שער הפרצופים פ"ז) מבואר במאמרי אדה"ז פרשיות ע' סט "שהנקודה בלתי מתחלק לי', ובחי' הספירה היינו שכאו"א מהי"ס מתחלק לי"ס כמו אור החסד מתחלק לי"ס כחב"ד שבחסד חג"ת שבחסד כו' ואז נק' ספירה, ובחי' הפרצוף הוא ריבוי התחלקות יותר, דהיינו שגם הע"ס שכלולים בכאו"א מהי"ס מתכללים עוד להיות כלול כאו"א מי', וכמו חסד שבחסד שבגבורה . . והוא עיקר בחי' התיקון שנק' פרצוף אדם" ע"ש. וראה בשרש מצות התפלה פרק מו. באוה"ת פ' פנחס ע' א'פח (מיוסדים על סה"מ תקס"ה כרך ב ע' תשמח) שמביא משל לזה מזריעה.

זכר ונקבה בראם ועי"ז ויברך אותם 46

"Male and female He created them, and He blessed them." The Alter Rebbe reads the order of the verse as teaching that blessing comes through their joining.

Genesis 5:2 בראשית ה':ב

זָכָר וּנְקֵבָה בָּרָאָם וַיְבָרֶךְ אֹתָם וַיִּקְרָא אֶת־שְׁמָם אָדָם בְּיוֹם הִבָּרְאָם׃

male and female created He them, and blessed them, and called their name Adam, in the day when they were created.

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דאכל בי עשרה שכינתא שריא 47

The Talmud's teaching that the Shechinah rests on every gathering of ten. The Alter Rebbe uses it to show that joining together draws a higher presence than individuals alone.

Sanhedrin 39a:11 סנהדרין ל"ט א':י"א

אֲמַר לֵהּ קִיסָר לְרַבָּן גַּמְלִיאֵל: אָמְרִיתוּ כֹּל בֵּי עַשָּׂרָה שְׁכִינְתָּא שָׁרְיָא, כַּמָּה שְׁכִינְתָּא אִיכָּא? קָרֵייהּ לְשַׁמָּעֵיהּ, מָחָא בֵּקהּ בְּאַפָּתְקָא. אֲמַר לֵהּ: אַמַּאי עָל שִׁמְשָׁא בְּבֵיתֵיהּ דְּקֵיסָר? אֲמַר לֵהּ: שִׁמְשָׁא אַכּוּלֵי עָלְמָא נָיְחָא. וּמָה שִׁמְשָׁא דְּחַד מִן אֶלֶף אַלְפֵי רִבּוֹא שַׁמָּשֵׁי דְּקַמֵּי קוּדְשָׁא בְּרִיךְ הוּא נָיְחָא אַכּוּלֵי עָלְמָא, שְׁכִינְתָּא דְּקוּדְשָׁא בְּרִיךְ הוּא עַל אַחַת כַּמָּה וְכַמָּה.

William Davidson, Vocalized Aramaic (CC-BY-NC)

ע"י שם מ"ה המאיר בעולם התקון 48

The Mitteler Rebbe's transcript of this maamar (Maamarei Admur HaZaken, p. 71) cites Etz Chaim (Sha'ar (Gate) 7, chapter 2) for the idea that the inclusion of the World of Tikkun is caused by the illumination of the new Name Mah shining from Adam Kadmon.

Sefer Etz Chaim 7:2:1-2 עץ חיים ז':ב':א-ב'

... את הט' אורות ונתנם בחכמה ואז החכמה הפכה פניה אחר שקבלה הט' אורות ומאירה לבינה פב"פ הארה לבדה אבל אינה נותנת לה עדיין את החי' (נ"א את הז') אורות. אח"כ חזר אור הכתר להיות מטי בכתר ואז אור החכמה חזר להתעלם בכתר מחמת החשק שיש לה להתחבר עם הכתר ואז כלי חכמה הפך פניו אל הכתר ונתן לו את האור שלו אך אור הבינה שהוא [שהיה] בחכמה אינה עולה עמו בכתר

the many levels of light below the kav, "a glimmer of a glimmer."

Tanya, Iggeres HaKodesh 20:22 תניא, אגרת הקדש כ':כ"ב

וְכָל זֹאת בְּבְחִינַת הִתְפַּשְׁטוּת הַחַיּוּת לְהַחֲיוֹתָם. אָמְנָם, מְצִיאוּתוֹ וּמַהוּתוֹ שֶׁל אוֹר הָאֵין־סוֹף - אֵינוֹ בְּגֶדֶר מָקוֹם כְּלָל, וְסוֹבֵב כָּל עָלְמִין בְּשָׁוֶה, וְ"אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ אֲנִי מָלֵא" בְּהַשָּׁוָאָה אַחַת, וְ"לֵית אֲתַר פָּנוּי מִינֵּיהּ" אַף בָּאָרֶץ הַלָּזוּ הַגַּשְׁמִית, רַק, שֶׁהוּא בְּבְחִינַת מַקִּיף וְסוֹבֵב, וּכְמוֹ שֶׁנִּתְבָּאֵר הַפֵּירוּשׁ בְּלִקּוּטֵי אֲמָרִים, וְלֹא הִתְפַּשְׁטוּת וְהִתְלַבְּשׁוּת הַחַיּוּת לְהַחֲיוֹתָם וּלְהַווֹתָם מֵאַיִן לְיֵשׁ, כִּי אִם עַל־יְדֵי הָאָרָה דְּהָאָרָה דְּהָאָרָה וְכוּ' מֵהַ"קַּוִּ", כַּנִּזְכָּר לְעֵיל.

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שו"ה וצ"ע . . דהארה דהארה 41

The Tzemach Tzedek answers the difficulty: perhaps in revelation the kav is higher, since through it revelation reaches Atzilus and above and its root is in the Infinite Light above the tzimtzum; but the reshimu is light the tzimtzum did not touch at all.

KEHOT'S NOTE

ראה ביאור ע"ז באוה"ת פ' נח (מלקו"ת לג' פרשיות) תתשצד, א. ובדף תתרסח, ב מתרץ וז"ל: "ואולי י"ל שבענין הגילוי הקו גבוה יותר שע"י הארת הקו נמשך הגילוי באצי' ובלמעלה מהאצי', וגם כי שורש ענין בקיעת הקו הוא באוא"ס שלמעלה מהצמצום שהוא בוקע להיות נמשך בחי' צמצום הקו כו', אמנם הרשימו היא בלתי צמצום כלל, שהרי מה שנתצמצם עד שלא נשאר רק רשימו . . נסתלק לצדדי' . . ומה שנשאר בבחי' הרשימו ה"ז אור שלא נגע בו הצמצום כלל" ע"ש עוד פי'. ובכרך ז תתשצד, א כתב שכן דעת המקו"מ בפ' בראשית בביאור בריש הורמנותא. וכן מציין לזה בד"ה קן ציפור אוה"ת כי תצא ע' תתכד. בענין הצ"ע ראה בספר שערי ענינים בדא"ח כרך ב שער החמישי סי' ח שמבאר בארוכה הצ"ע של הצ"צ, ומה שכתב כ"ק מהר"ש על ענין זה. וראה גם באוה"ת ענינים ע' קסו. ובארוכה בהמשך ר"ה תרס"א ע' קסו ואילך. המשך יונתי תר"מ פרק ו. תער"ב ח"ג ע' א'רסט מציין להלקו"ת לג"פ.

PARAGRAPH 11

בעולם הנקודים הי' שבה"כ 42

The Tzemach Tzedek discusses the shattering of the vessels in the World of Nekudim there.

KEHOT'S NOTE

ראה ע"ח שער ז פ"א. דרך מצותיך ביאור ושבתה קע, א.

בעולם הנקודים הי' שבה"כ 43

The Arizal's Etz Chaim (Sha'ar (Gate) 7, chapter 1), cited in the Kehot notes, on the shattering of the vessels in the World of Nekudim.

Sefer Etz Chaim 7:1 עץ חיים ז':א

לפי שהיו רק בבחי' נקודות כל א' בחי' בפ"ע 44

The parallel transcript explains further that in Nekudim each point is not itself divided into ten.

KEHOT'S NOTE

וכ"ה לקמן. ובמאמרי אדה"ז פרשיות ע' סט מבאר זה יותר שכ' "אבל כאו"א אינו מתחלק עוד לי'" ע"ש בארוכה. ונתבאר בתו"ח כאן עה, ג בענין ב' מיני התחלקות דתהו ותיקון.

as a name for Yaakov, whose attribute, Tiferes, joins Chesed and Gevurah.

Genesis 25:27 בראשית כ"ה:כ"ז

וַיִּגְדְּלוּ הַנְּעָרִים וַיְהִי עֵשָׂו אִישׁ יֹדֵעַ צַיִד אִישׁ שָׂדֶה וְיַעֲקֹב אִישׁ תָּם יֹשֵׁב אֹהָלִים:

And the boys grew; and Esau was a cunning hunter, a man of the field; and Jacob was a quiet man, dwelling in tents.

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54 **יעקב המשיך בחי' עקודים נקודים וברודים**

Yaakov tells Rachel and Leah of his dream at the time the flocks mated: the rams were "streaked, speckled and spotted" (akudim, nekudim u-verudim). His wages from Lavan were such marked young, so "Yaakov drew forth" these kinds; the Arizal uses the same three words for three stages of the Sefiros.

Genesis 31:10 בראשית ל"א:י'

וַיְהִי בְּעֵת יַחֵם הַצֹּאן וָאֶשָּׂא עֵינַי וָאֵרֶא בַּחֲלוֹם וְהִנֵּה הָעַתֻּדִים הָעֹלִים עַל־הַצֹּאן עֲקֻדִּים נְקֻדִּים וּבְרֻדִּים:

And it came to pass at the time that the flock conceived, that I lifted up mine eyes, and saw in a dream, and, behold, the he-goats which leaped upon the flock were streaked, speckled, and grizzled.

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55 **תפארת נק' אות אמת**

Rachav, who hid Yehoshua's spies in Jericho, asks them to swear to spare her family and to "give me a sign of truth." The Zohar reads the words as the letter vav (os means both "sign" and "letter"), and the Alter Rebbe gives the name to Tiferes.

Joshua 2:12 יהושע ב':י"ב

וְעַתָּה הִשָּׁבְעוּ־נָא לִי בַּה' כִּי־עָשִׂיתִי עִמָּכֶם חָסֶד וַעֲשִׂיתֶם גַּם־אַתֶּם עִם־בֵּית אָבִי חֶסֶד וּנְתַתֶּם לִי אוֹת אֱמֶת:

Now therefore, I pray you, swear unto me by the L-RD, since I have dealt kindly with you, that ye also will deal kindly with my father's house—and give me a true token—

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56 **אות אמת**

At the start of Parshas Vayikra the Zohar says of Rachav's words, "give me a sign of truth," that this is the letter vav: the other letters are true too, but this one is called the sign of truth. The Alter Rebbe applies it to Tiferes, the attribute the vav stands for.

Zohar, Vayikra 1:1–7 ספר הזהר, ויקרא א':א'-ז'

57 **ע' בזהר ר"פ ויקרא**

The Tzemach Tzedek quotes the Zohar there: "'Give me a sign of truth' — this is the letter vav; and if you say the other letters are not truth, they are, but this one is called the sign of truth."

KEHOT'S NOTE

"ע"פ ונתתם לי אות אמת דא אות וי"ו ואי תימא שאר אתוון לאו אינון אמת אין אלא אות דא אות אמת אקרי" — אוה"ת ענינים ע' קעד. וראה גם מחמת חשק הבנים שהיא אמם. וכבר ביארנו כי אין מציאות חזרת פנים ואחור רק בבחי' כלים אבל באורות ...

Sefer Etz Chaim (Public Domain)

49 **ע"י שם מ"ה המאיר בעולם התיקון . . שם מ"ה דא"ק**

The parallel transcript cites Etz Chaim that the cause of the inclusion in the World of Berudim, the World of Tikkun, is the illumination of the new Name Mah that shines from Adam Kadmon.

KEHOT'S NOTE

במאמרי אדהי"ז פרשיות שם ע' עא בשם הע"ח [שער ז פרק ב] שסיבת התהוות ההתכללות בעולם הברודים הנק' עולם התיקון הוא ע"י הארת שם מ"ה החדש שמאיר בא"ק. וראה ד"ה ושבתה בדרך מצותיך קע, א.

50 **ונחנו מה**

Moshe and Aharon's words, "And what are we?" — the classic expression of self-nullification, from which the Name Mah takes its meaning of bittul.

Exodus 16:7 שמות ט"ז:ז'

וּבֹקֶר וּרְאִיתֶם אֶת־כְּבוֹד ה' בְּשָׁמְעוֹ אֶת־תְּלֻנֹּתֵיכֶם עַל־ה' וְנַחְנוּ מָה כִּי תַלִּינוּ עָלֵינוּ:

and in the morning, then ye shall see the glory of the L-RD; for that He hath heard your murmurings against the L-RD; and what are we, that ye murmur against us?'

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PARAGRAPH 12

51 **דבתפארת בהכלי ג"כ הוא מבחי' שם הוי"ה**

In the discourse החלצו מאתכם (Likkutei Torah, Matot 6:20-21), on "to execute the vengeance of Havayah upon Midian," the Alter Rebbe explains that Midian, strife and division, is the opposite of the Name Havayah, whose essence is peace and inclusion, and that through inclusion a higher light is drawn from the level that includes everything: the principle this paragraph applies to Tiferes.

KEHOT'S NOTE

וע' מזה בלקו"ת פי' תזריע בד"ה אם בהרת קדמה. ובד"ה החלצו מאתכם בענין לתת נקמת הוי' במדין שע"י ההתכללות דוקא זהו כלי לגילוי אוא"ס. — אוה"ת כרך ו שם תתרסד, ב ובלקו"ת לג"פ נח עה, ד. ראה באוה"ת ענינים ע' קעב שמבאר הגם שבבי' הקוין חח"נ ובג"ה מאיר אור הכתר ואעפ"כ לא יקראו בשם הוי' ע"ש.

52 **יעקב שלימו דאבהן**

The Zohar calls Yaakov "the completion of the Patriarchs," since his attribute, Tiferes, unites those of Avraham and Yitzchak.

Zohar I, 171a זח"א קעא, א

KEHOT'S NOTE

זח"א קעא, א. ראה לקמן יז, ג.

53 **ישב אוהלים**

Eisav became a skilled hunter, a man of the field, "and Yaakov a wholesome man, a dweller of tents." The maamar cites the epithet beside "the completion of the Patriarchs"

is division, the opposite of Havayah, whose essence is peace and inclusion.

Numbers 31:3 במדבר ל״א:ג׳

וַיְדַבֵּר מֹשֶׁה אֶל־הָעָם לֵאמֹר הֵחָלְצוּ מֵאִתְּכֶם אֲנָשִׁים לַצָּבָא וְיִהְיוּ עַל־מִדְיָן לָתֵת נִקְמַת־ה' בְּמִדְיָן׃

And Moses spoke unto the people, saying: 'Arm ye men from among you for the war, that they may go against Midian, to execute the L-RD'S vengeance on Midian.

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63 **תורת הוי״ה**

"The Torah of Havayah is perfect." The Alter Rebbe explains why the Torah is linked to this Name in particular.

Psalms 19:8 תהילים י״ט:ח׳

תּוֹרַת ה' תְּמִימָה מְשִׁיבַת נָפֶשׁ עֵדוּת ה' נֶאֱמָנָה מַחְכִּימַת פֶּתִי׃

The law of the L-RD is perfect, restoring the soul; the testimony of the L-RD is sure, making wise the simple. .

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64 **וכל נתיבותי' שלום**

Said of the Torah: "Its ways are ways of pleasantness, and all its paths are peace."

Proverbs 3:17 משלי ג׳:י״ז

דְּרָכֶיהָ דַרְכֵי־נֹעַם וְכָל־נְתִיבוֹתֶיהָ שָׁלוֹם׃

Her ways are ways of pleasantness, And all her paths are peace.

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KEHOT'S NOTE

משלי ג, יז.

65 **או יחזיק במעוזי**

In Isaiah's song of the vineyard, a picture of Israel, G-d speaks of one who will "take hold of My strength, that he may make peace with Me." The Talmud (Sanhedrin 99b) applies it to one who studies Torah for its own sake, who makes peace in the heavenly and the earthly household.

Isaiah 27:5 ישעיהו כ״ז:ה׳

אוֹ יַחֲזֵק בְּמָעוּזִּי יַעֲשֶׂה שָׁלוֹם לִי שָׁלוֹם יַעֲשֶׂה־לִּי׃

Or else let him take hold of My strength, That he may make peace with Me; yea, let him make peace with Me.

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KEHOT'S NOTE

ישעי' כז, ה.

66 **שלום בפמליא של מעלה ובפמליא של מטה**

The Talmud teaches, from Isaiah 27:5, that one who studies Torah for its own sake makes peace in the heavenly household and in the earthly household.

Sanhedrin 99b:10–11 סנהדרין צ״ט ב׳:י׳-י״א

אָמַר רַבִּי אֲלֶכְסַנְדְּרִי: כָּל הָעוֹסֵק בְּתוֹרָה לִשְׁמָהּ מַשִּׁים שָׁלוֹם בְּפָמַלְיָא שֶׁל מַעְלָה וּבְפָמַלְיָא שֶׁל מַטָּה, שֶׁנֶּאֱמַר: "אוֹ יַחֲזֵק בְּמָעוּזִּי יַעֲשֶׂה שָׁלוֹם לִי שָׁלוֹם יַעֲשֶׂה לִּי". רַב אָמַר: כְּאִילּוּ בָּנָה פַּלְטֵרִין שֶׁל מַעְלָה וְשֶׁל מַטָּה, שֶׁנֶּאֱמַר: "וְאָשִׂים דְּבָרַי בְּפִיךָ וּבְצֵל יָדִי כִּסִּיתִיךָ לִנְטֹעַ שָׁמַיִם וְלִיסֹד אָרֶץ". רַבִּי יוֹחָנָן אָמַר: אַף מֵגִין עַל כָּל הָעוֹלָם כּוּלּוֹ, שֶׁנֶּאֱמַר: "וּבְצֵל יָדִי

בביאוה״ז להצ״צ כרך א ע' שיג ואילך.

58 **הגדול הגבור**

Moshe, reminding Israel what G-d asks of them, calls Him "the great, the mighty and the awesome G-d"; the Amidah, the central standing prayer, opens with the same words. Only the third term carries the conjunction vav ("and the awesome"), which the Alter Rebbe links to Tiferes.

Deuteronomy 10:17 דברים י׳:י״ז

כִּי ה' אֱלֹקֵיכֶם הוּא אֱלֹקֵי הָאֱלֹקִים וַאֲדֹנֵי הָאֲדֹנִים הָאֵל הַגָּדֹל הַגִּבֹּר וְהַנּוֹרָא אֲשֶׁר לֹא־יִשָּׂא פָנִים וְלֹא יִקַּח שֹׁחַד׃

For the L-RD your G-d, He is G-d of gods, and L-rd of lords, the great G-d, the mighty, and the awful, who regardeth not persons, nor taketh reward.

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59 **ויש בו תוספות וי״ו והנורא**

There the Alter Rebbe explains that peace joins two opposites through a higher light to which both are nullified, and that this is the flow meant by the added vav of "and the awesome" (unlike "the great, the mighty," which have none), drawn from Kel Elyon, above the chain of descent.

KEHOT'S NOTE

ראה לקו״ת ואתחנן ח, א. אוה״ת ענינים ע' קעא ואילך בארוכה.

60 **מה נורא המקום הזה**

Yaakov's words on waking from his dream. The verse joins mah with "awesome," matching the link drawn here between the Name Mah and Tiferes.

Genesis 28:17 בראשית כ״ח:י״ז

וַיִּירָא וַיֹּאמַר מַה־נּוֹרָא הַמָּקוֹם הַזֶּה אֵין זֶה כִּי אִם־בֵּית אֱלֹקִים וְזֶה שַׁעַר הַשָּׁמָיִם׃

And he was afraid, and said: 'How full of awe is this place! this is none other than the house of G-d, and this is the gate of heaven.'

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KEHOT'S NOTE

בראשית כח, יז.

61 **הוי״ה אחד**

From the Shema ("Hear, O Israel"), the declaration of G-d's oneness said morning and evening: "Havayah is One." The Alter Rebbe reads it as saying that the Name Havayah is the source of unity and inclusion.

Deuteronomy 6:4 דברים ו׳:ד׳

שְׁמַע יִשְׂרָאֵל ה' אֱלֹקֵינוּ ה' אֶחָד׃

HEAR, O ISRAEL: THE L-RD OUR GOD, THE L-RD IS ONE.

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62 **לתת נקמת הוי״ה במדין**

Moshe tells Israel to arm men against Midian "to execute the vengeance of Havayah upon Midian." In Likkutei Torah (Matot 6:20-21) the Alter Rebbe explains why it is Havayah's vengeance: Midian, strife and baseless hatred,

כְּסִיתִיךָ". וְלֵוִי אָמַר: אַף מְקָרֵב אֶת הַגְּאוּלָה, שֶׁנֶּאֱמַר: "וְלֵאמֹר לְצִיּוֹן עַמִּי אָתָּה".

R' Alexandri said: All who engage in Torah for its own sake make peace in the household above and in the household below, as it says "If they would grasp My fortress, they would make peace for Me, they would make peace for Me." (Yeshayahu 27:5) Rav said: it is as if he built the palace above and below, as it says "And I placed My words into your mouth, and with the shadow of My hand I covered you, to plant the heavens and to found the earth..." (Yeshayahu ...

William Davidson, Vocalized Aramaic (CC-BY-NC) • Rabbi Mike Feuer, Jerusalem Anthology (CC-BY)

67 **השלשה דברים שעליהם העולם עומד היינו תורה ועבודה וגמ"ח**

Shimon HaTzaddik's teaching that the world stands on three things: Torah, divine service and acts of kindness. The Alter Rebbe shows that all three are forms of bittul.

Pirkei Avot 1:2 משנה אבות א:ב

שִׁמְעוֹן הַצַּדִּיק הָיָה מִשְּׁיָרֵי כְנֶסֶת הַגְּדוֹלָה. הוּא הָיָה אוֹמֵר, עַל שְׁלֹשָׁה דְבָרִים הָעוֹלָם עוֹמֵד, עַל הַתּוֹרָה וְעַל הָעֲבוֹדָה וְעַל גְּמִילוּת חֲסָדִים:

Shimon the Righteous was one of the last of the men of the great assembly. He used to say: the world stands upon three things: the Torah, the Temple service, and the practice of acts of piety.

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PARAGRAPH 13

68 **ונעשה לנו שם**

The builders' words: "Let us make ourselves a name, lest we be scattered over the face of the whole earth." The Alter Rebbe reads "a name" as the Name Havayah.

Genesis 11:4 בראשית י"א:ד'

וַיֹּאמְרוּ הָבָה נִבְנֶה־לָּנוּ עִיר וּמִגְדָּל וְרֹאשׁוֹ בַּשָּׁמַיִם וְנַעֲשֶׂה־לָּנוּ שֵׁם פֶּן־נָפוּץ עַל־פְּנֵי כָל־הָאָרֶץ:

And they said: 'Come, let us build us a city, and a tower, with its top in heaven, and let us make us a name; lest we be scattered abroad upon the face of the whole earth.'

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KEHOT'S NOTE

בראשית יא, ד.

69 **פי' שרצו ג"כ שיקבלו השפע מבחי' שם הוי'**

The Tzemach Tzedek writes that they wanted the letters of G-dliness that give them life to be only an encompassing influence over them, and not to shine within them.

KEHOT'S NOTE

ראה באוה"ת דברים כרך ו פי תצא ע' בישנג "שרצו שיהי' אותיות אלקות המחיה אותם רק בבחי' מקיף לבד עליהם ושלא יאיר בפנימיות" ע"ש.

70 **נאמר גבי יעקב שבעים נפש**

The count of Yaakov's household that came to Egypt: "seventy nefesh," "soul" in the singular. Rashi (on 46:26), citing the Midrash, contrasts Eisav's household, called "souls" in the plural (Genesis 36:6) because they served many gods, with Yaakov's seventy, called one "soul" because they served one G-d.

Genesis 46:27 בראשית מ"ו:כ"ז

וּבְנֵי יוֹסֵף אֲשֶׁר־יֻלַּד־לוֹ בְּמִצְרַיִם נֶפֶשׁ שְׁנָיִם כָּל־הַנֶּפֶשׁ לְבֵית־יַעֲקֹב הַבָּאָה מִצְרַיְמָה שִׁבְעִים:

And the sons of Joseph, who were born to him in Egypt, were two souls; all the souls of the house of Jacob, that came into Egypt, were threescore and ten.

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KEHOT'S NOTE

בראשית מו, כז.

PARAGRAPH 14

71 **ואמנם הם ידעו**

The Tzemach Tzedek discusses this point there.

KEHOT'S NOTE

אוה"ת תבוא ע' תתרעב.

PARAGRAPH 15

72 **חבור עצבים**

Hosea rebukes Ephraim, the northern kingdom: "Ephraim is attached to idols; let him be." The Midrash (Bereshis Rabbah 38:6, on the generation of the Dispersion) reads chavur as "joined together": great is peace, for when even idol-worshippers are at peace with one another, G-d says, as it were, that He cannot rule over them. The Alter Rebbe applies it to the builders of the Tower.

Hosea 4:17 הושע ד':י"ז

חֲבוּר עֲצַבִּים אֶפְרָיִם הַנַּח־לוֹ:

Ephraim is joined to idols; Let him alone.

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KEHOT'S NOTE

הושע ד, יז.

PARAGRAPH 17

73 **והיינו ע"י האחדות והתכללות**

A later discourse that discusses the power of unity and inclusion.

KEHOT'S NOTE

ראה ד"ה תורה צוה תרנ"ד.

74 **ולכן עשו העיר ומגדל**

The Tzemach Tzedek discusses the purpose of the city and the tower there.

KEHOT'S NOTE

ראה אוה"ת נצבים ע' אירפא.

75 **עיר ומגדל**

The Zohar on the Tower: the builders knew the supernal levels, and knew that the holy Name takes hold on earth only through "a city and a tower" (Zion and the Tower of

David); so they set out to build a city and a tower for the dominion of the other side.

Zohar, Noach 42:335–341 ספר הזהר, נח מ"ב:של"ה-שמ"א

76 **וכמ"ש הראב"ע**

It restates this maamar's point: they built the city and tower to have unity, so that all would gather there and not separate, and through their unity they could draw good and material flow even without bittul and serving G-d.

KEHOT'S NOTE

"שהכוונה שלהם בבנין עיר ומגדל כדי שיהי' להם אחדות, ע"כ עשו עיר ומגדל כדי שיתקבצו שם כולם ולא יפרדו איש מעל אחיו, וע"י האחדות שלהם היו יכולים להמשיך טובה והשפעה גשמי' אף שלא יהי' להם הביטול ועבודת השי"ת" — סה"מ תר"ל ע' ז. ראה גם תו"ח כאן סג, ד.

77 **ע' בזהר פ' נח דף ע"ד**

The parallel transcript quotes the wording of the Zohar referred to here.

KEHOT'S NOTE

ראה הלשון במאמרי אדה"ז פרשיות ע' סב. אוה"ת בראשית כרך ו תתרע, א. בהמשך זאת חנוכת המזבח תר"מ סע' יד. ובאוה"ת נ"ך כרך א ע' תקג. זהר זה נזכר בלקו"ת ר"ה ס, ב.

78 **הן עם אחד**

The verse with which the maamar opened, now explained: their unity really did give them the power to draw a very high flow.

Genesis 11:6 בראשית י"א:ו

וַיֹּאמֶר ה' הֵן עַם אֶחָד וְשָׂפָה אַחַת לְכֻלָּם וְזֶה הַחִלָּם לַעֲשׂוֹת וְעַתָּה לֹא־יִבָּצֵר מֵהֶם כֹּל אֲשֶׁר יָזְמוּ לַעֲשׂוֹת׃

And the L-RD said: 'Behold, they are one people, and they have all one language; and this is what they begin to do; and now nothing will be withholden from them, which they purpose to do.

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KEHOT'S NOTE

בראשית יא, ו.

79 **הן עם אחד ושפה אחת לכולם**

On "they are one people with one language," the Zohar says: because they are all together, in their unity they will act and succeed; therefore G-d scattered them.

Zohar, Noach 43:361–44:373 ספר הזהר, נח מ"ג:שס"א-מ"ד:שע"ג

AND THE L-RD SAID: BEHOLD, THEY ARE ONE PEOPLE, AND THEY HAVE ALL ONE LANGUAGE, i.e. being united they may indeed succeed in their undertaking. Let, therefore, all the grades be dispersed, each in its own direction, and in this way mankind below will also be dispersed. Hence it it written: AND THE L-RD SCATTERED THEM ABROAD FROM THENCE.

The Zohar; London, Soncino Press, 1933 (Public Domain)

80 **חבור עצבים**

Cited again as proof that unity draws down a flow from on high even for those who do not deserve it.

Hosea 4:17 הושע ד':י"ז

חֲבוּר עֲצַבִּים אֶפְרַיִם הַנַּח־לוֹ׃

Ephraim is joined to idols; Let him alone.

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81 **שהם היו הולכם בשרירות לבם**

The Tzemach Tzedek quotes a passage from this part of the maamar there.

KEHOT'S NOTE

קטע מובא באוה"ת פ' בלק ע' א'יז.

82 **פן ישלח ידו**

G-d's reason for keeping Adam from the Tree of Life after the sin. The Alter Rebbe uses it as a parallel: a high power in flawed hands would strengthen evil.

Genesis 3:22 בראשית ג':כ"ב

וַיֹּאמֶר ה' אֱלֹקִים הֵן הָאָדָם הָיָה כְּאַחַד מִמֶּנּוּ לָדַעַת טוֹב וָרָע וְעַתָּה פֶּן־יִשְׁלַח יָדוֹ וְלָקַח גַּם מֵעֵץ הַחַיִּים וְאָכַל וָחַי לְעֹלָם׃

And the L-RD G-d said: 'Behold, the man is become as one of us, to know good and evil; and now, lest he put forth his hand, and take also of the tree of life, and eat, and live for ever.'

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KEHOT'S NOTE

בראשית ג, כב.

83 **הבה ונבלה שפתם**

G-d's response to the Tower: "Come, let us confound their language."

Genesis 11:7 בראשית י"א:ז

הָבָה נֵרְדָה וְנָבְלָה שָׁם שְׂפָתָם אֲשֶׁר לֹא יִשְׁמְעוּ אִישׁ שְׂפַת רֵעֵהוּ׃

Come, let us go down, and there confound their language, that they may not understand one another's speech.'

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84 **פיזור לרשעים הנאה להם והנאה לעולם**

The Mishnah teaches that the dispersion of the wicked benefits them and the world, and the gathering of the righteous benefits them and the world. The Alter Rebbe explains why: unity draws down a high flow, which is good only among those who have bittul.

Mishnah Sanhedrin 8:5 משנה סנהדרין ח':ה

בֶּן סוֹרֵר וּמוֹרֶה נִדּוֹן עַל שֵׁם סוֹפוֹ, יָמוּת זַכַּאי וְאַל יָמוּת חַיָּב, שֶׁמִּיתָתָן שֶׁל רְשָׁעִים הֲנָאָה לָהֶן וַהֲנָאָה לָעוֹלָם, וְלַצַּדִּיקִים, רַע לָהֶן וְרַע לָעוֹלָם. יַיִן וְשֵׁנָה לָרְשָׁעִים, הֲנָאָה לָהֶן וַהֲנָאָה לָעוֹלָם, וְלַצַּדִּיקִים, רַע לָהֶן וְרַע לָעוֹלָם. פִּזּוּר לָרְשָׁעִים, הֲנָאָה לָהֶן וַהֲנָאָה לָעוֹלָם, וְלַצַּדִּיקִים, רַע לָהֶן וְרַע לָעוֹלָם. כִּנּוּס לָרְשָׁעִים, רַע לָהֶן וְרַע לָעוֹלָם, וְלַצַּדִּיקִים, הֲנָאָה לָהֶן וַהֲנָאָה לָעוֹלָם. שֶׁקֶט לָרְשָׁעִים, רַע לָהֶן וְרַע לָעוֹלָם, וְלַצַּדִּיקִים, הֲנָאָה לָהֶן וַהֲנָאָה לָעוֹלָם׃

A "wayward and rebellious son" is judged on account of his outcome: let him die innocent and let him not die guilty. For the death of the wicked benefits themselves and the world; [and the death] of the righteous, injures themselves and the

world. Wine and sleep of the wicked benefit themselves and the world; of the righteous, injure themselves and the world The scattering of the wicked benefits themselves and the world; of the righteous, injures themselves and the world. The assembling of the wicked injures themselves and the ...

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85 **השלום הוא הכלי המחזיק ברכה**

> **The closing words of the Mishnah: G-d found no vessel that holds blessing for Israel except peace. The maamar ends with this as the conclusion of its argument.**

Mishnah Oktzin 3:12 משנה עוקצים ג:יב

אָמַר רַבִּי יְהוֹשֻׁעַ בֶּן לֵוִי, עָתִיד הַקָּדוֹשׁ בָּרוּךְ הוּא לְהַנְחִיל לְכָל צַדִּיק וְצַדִּיק שְׁלֹשׁ מֵאוֹת וַעֲשָׂרָה עוֹלָמוֹת, שֶׁנֶּאֱמַר (משלי ח), לְהַנְחִיל אֹהֲבַי יֵשׁ וְאֹצְרֹתֵיהֶם אֲמַלֵּא. אָמַר רַבִּי שִׁמְעוֹן בֶּן חֲלַפְתָּא, לֹא מָצָא הַקָּדוֹשׁ בָּרוּךְ הוּא כְּלִי מַחֲזִיק בְּרָכָה לְיִשְׂרָאֵל אֶלָּא הַשָּׁלוֹם, שֶׁנֶּאֱמַר (תהלים כט), ה' עֹז לְעַמּוֹ יִתֵּן ה' יְבָרֵךְ אֶת עַמּוֹ בַשָּׁלוֹם:

Rabbi Yehoshua ben Levi said: In the world to come the Holy One, Blessed be He, will make each righteous person inherit three hundred and ten worlds, for it is written: "That I may cause those that love me to inherit yesh (numerical value of; and that I may fill their treasuries" (Proverbs 8:21. Rabbi Shimon ben Halafta said: the Holy One, Blessed be He, found no vessel that could contain blessing for Israel save that of peace, as it is written: "The L-rd will give strength unto his people; ...

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THE CHASSIDISHE PARSHA

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This edition contains the Hebrew text, the English translation, our explanations, and the notes.

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

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DEDICATED IN HONOR OF

מוקדש לכבוד הגאון המקובל רבי לוי יצחק שניאורסאהן זצ"ל

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