



LIKKUTEI TORAH • PARSHAS CHUKAS • MAAMAR 11

ביאור ע"פ על כן יאמרו המושלים באו חשבון

An explanation on the verse “Therefore
the moshlim say: ‘Come to Cheshbon’”



Cheshbon, “the reckoning of the world,” is the measured allotment of divine light through the Gevuros, the measuring line and Malchus, the divine speech; but the Torah, rooted in the supernal Chochmah itself, and the mitzvos, above all charity, draw down a “great reckoning” from beyond all measure, the transcendent light of “His great Name.” Prayer, tzelosa, “inclines” that light down as Keser, while “the city of Sichon” is its counterpart: speech drawn to the side of kelipah.

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



LikuteiTorah.com

THE CHASSIDISHE PARSHA

likuteitorah.com/likutei-torah/chukas/11/

THE BIG IDEA

Cheshbon, “the reckoning of the world,” is the measured allotment of divine light through the Gevuros, the measuring line and Malchus, the divine speech; but the Torah, rooted in the supernal Chochmah itself, and the mitzvos, above all charity, draw down a “great reckoning” from beyond all measure, the transcendent light of “His great Name.” Prayer, tzelosa, “inclines” that light down as Keser, while “the city of Sichon” is its counterpart: speech drawn to the side of kelipah.

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

This Biur supplements the maamar on Numbers 21:27, which the Talmud reads as “Come, let us calculate the reckoning of the world.” The Zohar’s hidden reckoning is the measuring line, the Gevuros of Abba, which allot each world its measure of G-dliness according to how much Chochmah is revealed in it, Chochmah being the self-nullification in which alone the Infinite Light appears. This world, where Chochmah is most hidden, is where the Torah, the supernal Chochmah itself and “the parable of the Ancient One,” draws down a revelation from beyond the chain of worlds; the mitzvos do the same. Malchus, the divine speech, is called cheshbon: its combinations of letters divide the life-force into countless creatures. Charity’s “great reckoning,” however, draws the transcendent light, the 370 lights of “His great Name,” so that Israel are “beyond measure.” A person, too, makes two reckonings: a nightly accounting of his deeds, and contemplation of G-d’s greatness. “The city of Sichon” is prayer, tzelosa and sichah, which “inclines” the Infinite Light to become Atik Yomin and Keser, the indwelling of the Shechinah; opposite it stands the “city” of speech drawn to kelipah, which G-d’s word and Torah study bring down.

OUTLINE

- 1 The hidden reckoning** ¶1-3
The Zohar’s hidden reckoning, the measuring line and the Gevuros of Abba, allot each world its measure of G-dliness according to the degree of Chochmah, the level of self-nullification, revealed in it.
- 2 Torah: the parable of the Ancient One** ¶4-5
This world, the deepest concealment, is where the Torah, the supernal Chochmah itself, draws down a revelation from beyond the chain of worlds. Read as “those who speak the parable,” the moshlim are those who engage in the Torah, the parable and garment of the Ancient One; the mitzvos do likewise.

3 The reckoning of Malchus and the great reckoning

¶6-7

Malchus, the divine speech, is cheshbon: through its combinations of letters the life-force divides into countless creatures, no two alike. Charity's "great reckoning" draws down the transcendent light of "His great Name," the 370 lights of the Sefiros, which itself holds ever-higher levels.

4 Beyond number; two reckonings in service

¶8

Drawn into Malchus, the great reckoning makes Israel "beyond measure." In a person's service there are two reckonings: the nightly accounting of one's deeds, and contemplation of G-d's greatness and of the mitzvos that draw down the Infinite Light itself.

5 The city of Sichon: prayer

¶9-10

Prayer, tzelosa, "inclining," is "Yehi ratzon," drawing down Keser: the Malchus of each higher level becomes the Atik Yomin and Keser of the level below, and this is the indwelling of the Shechinah. Disrupting a fellow's prayer reverses it: "the Rock is moved from its place."

6 Sichah and its opposite

¶11

Prayer is sichah, and G-d "turns" and "nods" in response. Opposite it is the "city" of letters drawn to kelipah, like the city of the Generation of the Dispersion, which G-d's speech and a person's Torah study bring down; "He tells man what his speech is."

KEY CONCEPTS

The reckoning of the world (cheshbono shel olam) חשבוןנו של עולם

The Talmud's reading of "Come to Cheshbon"; in the Biur, the measured allotment of divine light to each world, set by the Gevuros and the measuring line.

The measuring line (kav hamidah) קו המדה

What "weighs out" how much Chochmah, and so how much G-dliness, each level receives; the Raaya Mehemna's "stone to weigh with," the yud.

The great reckoning (cheshbon gadol) חשבון גדול

The drawing down, through the mitzvos and especially charity, of the transcendent light, "His great Name," beyond the measured order of Malchus.

The 370 lights (shin-ayin nehorin) ש"ע נהורין

The many higher lights of the great reckoning: Chochmah, Binah and Daas of a hundred each (300, shin) and the seven lower Sefiros of ten each (70, ayin).

Tzelosa צלותא

The Aramaic word for prayer, from a root meaning "to incline": prayer bends the radiance of the Infinite Light down to become Keser for the world below.

Atik Yomin עתיק יומין

The upper aspect of Keser, formed from the Malchus of the level above it; the name implies moving and transferring, as in "who moves mountains."

The city of Sichon עיר סיחון

Read as prayer (sichah, si'ach) and, opposite it, the "city" of speech drawn to the side of kelipah, where every combination of letters is a "house" and speech as a whole a "city."

SECTION 1 • 11-3

The hidden reckoning

1 ביאור ע"פ על כן יאמרו המושלים באו חשבון¹

An explanation on the verse “Therefore the moshlim say: ‘Come to Cheshbon.’”

This heading opens a Biur, a supplementary explanation, on Numbers 21:27, a verse about Cheshbon, the capital of Sichon king of the Emorites. The Talmud (Bava Basra 78b) reads it homiletically: the moshlim are “those who rule over their inclination,” and “Come to Cheshbon” means “Come, let us calculate the reckoning of the world,” since cheshbon means a reckoning.

2 ושרש הדברים בפ"י וענין חשבוננו של עולם הוא על פי מה שכתוב בזהר פרשה פקודי (דרכ"ה סע"ב) ת"ח אית מדידו טמיר וגניז.

Now, the root of these things, in the meaning and substance of “the reckoning of the world,” is based on what is written in the Zohar, Parshas Pekudei (end of 225b): “Come and see: there is a measuring, hidden and concealed;

The Alter Rebbe grounds “the reckoning of the world” in the Zohar on Parshas Pekudei, which, explaining why Israel, like the sand of the sea, are not subject to counting, describes a hidden “measuring” and a hidden “reckoning.” The Zohar calls them “the mystery and foundation of everything, above and below.”

ואית חושבן דקיימא אגניזו טמיר וגניז² והוא בחי' קו המדה וכן בלק"ת פרשה וירא פי' חשבון אבא מחשבה עילאה ה"ג דאבא כו'

and there is a reckoning that stands in concealment, hidden and concealed.” And this is the level of the measuring line (kav hamidah). And so too in the Likkutei Torah of the Arizal, Parshas Vayera, [it] explains: “Cheshbon (reckoning) is Abba, the supernal thought; the five Gevuros of Abba,” etc.

The hidden reckoning is identified with the kav hamidah, the “measuring line,” the Kabbalistic term for what sets the measure of divine light for each level. The Arizal’s Likkutei Torah likewise identifies cheshbon with Abba, the configuration of Chochmah, as “supernal thought” (machshavah shares the root of cheshbon), and specifically with the five Gevuros of Abba.

ועיין במא"א אות ח"ת סעיף ע"ה כי הגבורות הם נותנים קצבה ומדה לכל סדר השתלשלות. כמה יהיה גילוי אלקות בכל עולם לפי ערכו ותכונתו.

And see Me'orei Or, letter Ches, section 75. For the Gevuros are what give an allotment and a measure to the entire order of the chain of descending worlds (hishtalshelus): how much revelation of G-dliness there will be in each world, according to its rank and its nature.

Pointing to Me'orei Or, a Kabbalistic work arranged by the letters of the alphabet, the Alter Rebbe gives the reason: the Gevuros, the powers of restraint and limitation, give every world its allotted measure, so that the G-dliness revealed in it matches its rank and nature. "Reckoning," then, is the measured allotment of divine light down the whole chain of worlds.

3 והנה ידוע כי גילוי אור א"ס ב"ה הוא ע"י התלבשותו בספי' חכמה שהוא בחי' אין וביטול משא"כ ביש אין אור א"ס מתגלה

Now, it is known that the revelation of the Infinite Light (Or Ein Sof), blessed be He, is through its being enclothed in the Sefirah of Chochmah (wisdom), which is the level of ayin (nothingness) and self-nullification (bittul); whereas in yesh (somethingness) the Infinite Light is not revealed,

The Infinite Light can be revealed only in what is "nothing" before it, and Chochmah is the level of ayin, complete self-nullification. Whatever feels itself to be a yesh, an existence in its own right, cannot hold that revelation.

כי אין אני והוא³ כו' וע"כ חשבנו של עולם כמה יהיה הגילוי בכל עולם זהו לפי ערך התגלות החכמה כי האמת שכולם בחכמה עשית⁴

for "I and he cannot," etc. Therefore "the reckoning of the world," how much revelation there will be in each world, is according to the measure of the revelation of Chochmah. For the truth is that "You made them all with wisdom";

The Talmud says that of an arrogant person G-d declares, "I and he cannot dwell together in the world." Therefore the "reckoning" of each world, how much G-dliness it receives, depends on how much Chochmah is revealed in it, for, as the verse says, everything was made with Chochmah.

אך אין התלבשות החכמה בכולם בשוה ובמקום שהחכמה מרובה שם הוא מדרגה היותר עליונה ובמקום שמתמעט ומתצמצם נעשה למטה מטה כו'

but the enclothing of Chochmah is not equal in them all. Where Chochmah is abundant, there is the higher level; and where it is diminished and contracted, it becomes lower and lower, etc.

Chochmah is present in everything, but not in equal measure: where it is abundant the level is higher, and where it is diminished and contracted the level descends further and further.

והשוקל בחי' חכמה הוא ענין קו המדה כמו שכתוב במ"א על פי מאמר הרע"מ ר"פ תשא אבנא למשקל
בה דא יו"ד כו' וזהו ענין חשבוננו של עולם.

And what weighs out the level of Chochmah is the matter of the measuring line (kav hamidah), as is written elsewhere on the statement of the Raaya Mehemna at the beginning of Parshas Tisa: "A stone to weigh with: this is the yud," etc. And this is the meaning of "the reckoning of the world."

The measuring line is what "weighs" how much Chochmah each level receives; the Raaya Mehemna calls it "a stone to weigh with" and identifies it with the yud, the letter of Chochmah. This weighing out of Chochmah is "the reckoning of the world."

SECTION 2 • ¶4-5

Torah: the parable of the Ancient One

4 והנה בעולם הזה שהוא ההעלם היותר אחרון מצד סדר ההשתלשלות וחושך כפול ומכופל שמצד סדר
ההשתלשלות מתמעט מאד גילוי החכמה וההשגה כו'

Now, this world, which is the very last concealment from the standpoint of the order of the chain of descending worlds (hishtalshelus), and a darkness doubled and redoubled (for from the standpoint of the order of hishtalshelus the revelation of Chochmah (wisdom) and of comprehension is greatly diminished, etc.):

This physical world stands at the very end of the chain of worlds: it is the point of greatest concealment, a "doubled and redoubled darkness," where in the ordinary order the revelation of Chochmah and the comprehension of G-dliness are at their faintest.

הנה הוא עולם המעשה להמשיך בו גילוי אור א"ס ב"ה למעלה מההשתלשלות והגילוי שבעולמות
העליונים

it is the world of action, in which to draw down a revelation of the Infinite Light (Or Ein Sof), blessed be He, above the hishtalshelus and the revelation that is in the higher worlds.

Yet this very world is "the world of action," where deeds can draw down a revelation of the Infinite Light that transcends the whole chain of worlds and surpasses what the higher worlds receive.

והיינו על ידי מתן תורה שהתורה שרשה ויסודתה בהררי קדש⁵ חכמה עילאה ממש אשר על זה אמרו אורייתא וקב"ה כולא חד מה שאין כן גילוי החכמה בעולמות עליונים הוא רק הארה מבחי' חכמה עילאה.

That is, through the Giving of the Torah; for the Torah's root and foundation is "in the holy mountains," the supernal Chochmah (Chochmah ila'ah) itself, regarding which they said, "The Torah and the Holy One, blessed be He, are entirely one"; whereas the revelation of Chochmah in the higher worlds is only a radiance from the level of the supernal Chochmah.

This comes through the Torah given at Sinai, whose root is the supernal Chochmah itself, so that "the Torah and the Holy One, blessed be He, are entirely one"; the higher worlds receive only a radiance of Chochmah. "In the holy mountains" echoes Psalms 87:1, "Its foundation is in the holy mountains."

5 ואי לזאת על ידי עסק התורה ממשיכים למטה גילוי מלמעלה מסדר השתלשלות וזהו ונחשב חשבוננו של עולם להמשיך ברכה והמשכה ממקור בחי' חשבון דקו המדה מחשבה עילאה כו'

Accordingly, through occupying oneself with the Torah one draws down below a revelation from above the order of the chain of descending worlds (hishtalshelus). And this is "and let us calculate the reckoning of the world": to draw down blessing and flow from the source of the level of the reckoning of the measuring line, the supernal thought, etc.

Therefore Torah study brings down to this world a revelation from beyond the whole chain of worlds. This is the deeper sense of the Talmud's "let us calculate the reckoning of the world": to draw blessing from the very source of reckoning, the supernal thought at the root of the measuring line.

ועפ"ז יש לומר ג"כ פיי המושלים כפשוטו לשון משל והיינו כי התורה נקרא משל הקדמוני⁶

And according to this one may also explain hamoshlim in its plain sense, as a term of mashal (parable). That is, the Torah is called "the parable of the Ancient One" (meshal hakadmoni),

A second reading: moshlim in its plain sense, from mashal, a parable. The Torah is called "the parable of the Ancient One" (meshal hakadmoni), after the phrase in I Samuel 24:14.

שהיא משל ולבוש לבח"י קדמונו של עולם שהתגלותו הוא על ידי התורה שהיא חכמה עילאה כנ"ל וכמו שכתוב בד"ה חייב אינש לבסומי בפורי'א ע"ש מענין זה.

for it is a parable and a garment for the level of "the Ancient One of the world," whose revelation is through the Torah, which is the supernal Chochmah (wisdom), as mentioned above; and as is written in the discourse beginning "A person is obligated to become intoxicated on Purim"; see there on this subject.

A parable clothes a deep idea in a form the listener can grasp; so the Torah is the "garment" through which "the Ancient One of the world," the Infinite Light itself, is revealed, for the Torah is the supernal Chochmah. The Alter Rebbe develops this in his discourse on Purim in Torah Ohr.

ולכן על ידי זה בואו ונחשב חשבוננו של עולם⁷ וכנ"ל. וכמ"כ על ידי קיום המצות.

Therefore through this, "come, let us calculate the reckoning of the world," as mentioned above. And likewise through the fulfillment of the mitzvos.

So through the Torah, the "parable," one accomplishes "Come, let us calculate the reckoning of the world." The same holds for fulfilling the mitzvos, which the next paragraph explains.

SECTION 3 • ¶6-7

The reckoning of Malchus and the great reckoning

6 והנה בענין מצות ל"ת מבואר למעלה שע"י אתכפ"א ס"א אסתלק יקרא דקב"ה בכולהו עלמין. וכן על ידי מ"ע דהנה במצות צדקה ארז"ל כל פרוטה מצטרפת לחשבון גדול.⁸

Now, regarding the prohibitive commandments, it was explained above that through "the sitra achra (the other side) being subdued, the glory of the Holy One, blessed be He, is elevated in all the worlds." And so too through the positive commandments; for regarding the mitzvah of charity our Sages, of blessed memory, said: "Every perutah joins into a great reckoning (cheshbon gadol)."

The mitzvos make the "reckoning" too. Of the prohibitions it was explained above that when the sitra achra is subdued, G-d's glory rises in all the worlds; of the positive commandments, the Talmud says of charity that "every perutah joins into a great reckoning," small coins adding up to a great sum.

כי הנה בחיי מלי דאצילות נקרא חשבון וכמ"ש בזהר פרשה פנחס (דרי"כ ע"ב) וחשבון דא הוא עלמא דתליא בדבורא.⁹

For the level of Malchus (sovereignty) of the World of Atzilus (Emanation) is called cheshbon (reckoning), as is written in the Zohar, Parshas Pinchas (220b): "And cheshbon: this is the world that depends on speech."

Charity's sum is called a "reckoning" because Malchus of Atzilus is called cheshbon. The Zohar, on Ecclesiastes 9:10 ("there is no deed or reckoning"), explains cheshbon as "the world that depends on speech," for reckoning depends on speech; and Malchus is the divine speech that creates the worlds.

כי הנה התחלקות החיות מאור א"ס לכל העולמות ברבוי התחלקות המדרגות היש מספר לגדודיו¹⁰ ואין ב' ברואים שוים זהו מבחי דבור העליון משינוי הצירופים.

For the division of the life-force (chayus) from the Infinite Light (Or Ein Sof) to all the worlds, in the multitude of divisions of levels ("Is there any number to His legions?"), with no two creatures alike: this is from the level of the supernal speech, from the variation of the combinations [of letters].

The life-force from the Infinite Light divides into countless distinct levels and creatures, "Is there any number to His legions?" (Job 25:3), and no two creatures are alike. This differentiation comes from the supernal speech, whose letters combine in endlessly varied ways.

וכמ"ש במ"א בפרשה וארא ע"פ וידבר אלקים אל משה ויאמר אליו אני^{11,12} הוי' וע"פ ויעש דוד שם¹³ באגה"ק.

As is written elsewhere, in Parshas Va'eira, on the verse "And Elokim spoke to Moshe and said to him: I am Havayah," and on the verse "And David made a name," in Iggeres HaKodesh.

The Alter Rebbe points to his discourse on "And Elokim spoke to Moshe" in Torah Ohr, Parshas Va'eira, and to his treatment of "And David made a name" (II Samuel 8:13) in Iggeres HaKodesh, the letters that form a part of Tanya, where this subject is discussed.

ולכן בחיי המלי שהוא בחיי הדבור עליון שם הוא החשבון וכמ"ש המוציא במספר צבאם¹⁴ לכולם בשם יקרא¹⁵ וע' מזה בזהר בראשית (דף ב' ע"א)

Therefore the level of Malchus, which is the level of the supernal speech: there is the reckoning; as it is written, "He who brings out their host by number, He calls them all by name." And see on this in the Zohar, Bereishis (page 2a).

Because Malchus is the supernal speech, the "reckoning" is found there: as Isaiah 40:26 says, G-d "brings out their host by number" and "calls them all by name," joining number to calling by name, that is, to speech. The Zohar's introduction (I, 2a) expounds this verse.

וכתיב מונה מספר לכוכבים¹⁶ והוא בחי' התפשטות החיות בבחי' ממכ"ע לכל חד וחד כראוי לו לפי מזגו ותכונתו וזהו עיניך בריכות בחשבון.¹⁷

And it is written, "He counts the number of the stars." And this is the level of the spreading forth of the life-force in the mode of the light that fills all worlds (memalei kol almin), to each and every one as befits it, according to its makeup and its nature. And this is "Your eyes are pools in Cheshbon."

Likewise "He counts the number of the stars" (Psalms 147:4): the life-force spreads, as the light that fills all worlds, to each creature in its own measure, suited to its makeup and nature. The verse "Your eyes are pools in Cheshbon" (Song of Songs 7:5) is read as alluding to this measured flow from the level called cheshbon.

ועיין מה שכתוב בד"ה וספרתם לכם¹⁸ בענין שעורה שעור ה' ובד"ה וידבר אלקים את כל הדברים האלה לאמר¹⁹ כו'.

And see what is written in the discourse beginning "And you shall count for yourselves," on the matter of se'orah (barley) as shiur hei (the measure of hei), and in the discourse beginning "And Elokim spoke all these words, saying," etc.

Two more discourses treat this theme: one on counting the Omer ("And you shall count for yourselves," Leviticus 23:15), which reads se'orah, the barley of the Omer offering, as shiur hei, "the measure of hei"; and one on "And Elokim spoke all these words, saying" (Exodus 20:1), the opening of the Ten Commandments.

וז"ש בזהר פרשה פקודי (דרכ"ה ע"ב) ואית ליה לבר קדש אחרא לתתא דקיימא תחותיה וקאים בחושבנא כו'.

And this is [the meaning of] what is written in the Zohar, Parshas Pekudei (225b): "And it has, outside, another Kodesh (Holy) below, which stands beneath it and exists in reckoning," etc.

The Zohar on Pekudei says that the supreme Kodesh (Holy) rises above all, but has "outside, another Kodesh below, which stands beneath it and exists in reckoning" and number. The higher holiness is beyond counting; the lower one is subject to reckoning.

והיינו בחי' מלי' דאצילות מקור דבי"ע כו' ע"ש וע' מ"ש לקמן ע"פ מי מנה²⁰ כו' ומספר כו'.

That is, the level of Malchus of Atzilus, the source of Beriah, Yetzirah and Asiyah, etc.; see there. And see what is written below on the verse "Who can count," etc., "and the number," etc.

That lower Kodesh is Malchus of Atzilus, the source of the three lower worlds of Beriah, Yetzirah and Asiyah. A later discourse, on "Who can count the dust of Yaakov, and the number of the fourth of Israel" (Numbers 23:10), develops this.

והנה כ"ז החשבון הוא התחלקות החיות ריבוי הנבראים וע"ז נאמר מה רבו מעשיך.²¹ אבל חשבון גדול הוא כמ"ש הללוהו כרוב גדלו.^{22, 23}

Now, all this reckoning is the division of the life-force so as to become the multitude of creatures; and of this it is said, "How many are Your works!" But the great reckoning is as it is written, "Praise Him according to the abundance of His greatness."

All the reckoning described so far is the division of the life-force into the multitude of creatures, of which Psalms 104:24 says, "How many are Your works!" The "great reckoning" is something else, alluded to in Psalms 150:2, "Praise Him according to the abundance of His greatness."

כי גודלו היינו התגלות אור א"ס ב"ה ממש מבחי' סוכ"ע וכרוב גדלו היינו שיש בזה ג"כ ריבוי

For "His greatness" is the revelation of the Infinite Light, blessed be He, itself, from the level of the light that encompasses all worlds (sovev kol almin); and "according to the abundance of His greatness" is that in this too there is a multitude

"His greatness" is the Infinite Light itself, revealed from the level of sovev kol almin, the light that transcends the worlds. "The abundance of His greatness" means that even this transcendent light holds a multitude of levels.

בחי' גבוה מעל גבוה וכנודע שמה שעכשיו הוא סובב ומקיף יומשך לע"ל בבחי' פנימי ויומשכו מקיפים עליונים גבוהים יותר כו'

of levels, one higher above another; as is known, what is now encompassing and surrounding will be drawn down in the Time to Come in an inner mode, and higher, loftier encompassing [lights] will be drawn down, etc.,

These levels rise one above another. The known principle is that what is now an encompassing light will in the Time to Come be drawn inward as an inner light, and still higher encompassing lights will then be drawn above it.

וכמ"ש במ"א ע"פ והיה ביום ההוא²⁴ יתקע בשופר גדול²⁵ כו' והמשכה זו הוא מבחי' שמו הגדול.²⁶

as is written elsewhere on the verse "And it shall be on that day that a great shofar shall be sounded," etc. And this drawing-down is from the level of "His great Name."

This is explained in the discourse on "And it shall be on that day that a great shofar shall be sounded" (Isaiah 27:13). The "great reckoning" of the mitzvos is drawn from "His great Name," the level of the transcendent light.

7 וזהו ענין חשבון גדול התגלות בחי רוב גדלו ריבוי האורות עליונים. והמשכה זו הוא ע"י המצות וכמ"ש זורע צדקות מצמיח ישועות²⁷ בחי ש"ע נהורין אשר נמשכים מבחי חשבון גדול

And this is the meaning of the "great reckoning": the revelation of the level of "the abundance of His greatness," the multitude of the higher lights. And this drawing-down is through the mitzvos, as it is said, "He sows acts of charity, makes salvations (yeshuos) sprout": the level of the 370 lights (shin-ayin nehorin), which are drawn from the level of the great reckoning.

The "great reckoning" is the revelation of "the abundance of His greatness," the many higher lights within the transcendent light, and it is drawn down through the mitzvos. The morning blessing before the Shema says, "He sows acts of charity, makes salvations sprout": the "salvations" (yeshuos, a word that contains the letters shin-ayin, 370) are the level of the "370 lights" that come from the great reckoning.

ולכן ג' בחי חב"ד הם כל אי כלול ממאה וזהו השי"ן וגם ז"ת כל אי כלול מיו"ד

Therefore the three levels of Chochmah (wisdom), Binah (understanding) and Daas (knowledge) are each composed of a hundred, and this is the shin [300]; and the seven lower [Sefiros] are each composed of ten,

The number 370 follows the structure of the Sefiros: each of the three intellectual Sefiros, Chochmah, Binah and Daas, includes a hundred, together 300, the value of the letter shin; and each of the seven emotive Sefiros includes ten, together 70.

וזהו העי"ן וכמ"ש בע"ח שער א"א פט"ו והרמ"ז פרשה בראשית (בדף ד' סע"ב) דהיינו בחי ריבוי האורות כו'

and this is the ayin [70], as is written in Etz Chaim, Sha'ar Arich Anpin, chapter 15, and by the Ramaz (Rabbi Moshe Zacuto), Parshas Bereishis (end of page 4b): that is, the level of the multitude of lights, etc.

Those seventy are the letter ayin, so that together they make shin-ayin, 370. The Alter Rebbe cites the Arizal's Etz Chaim and the Ramaz (Rabbi Moshe Zacuto) on the Zohar, who explain the number as expressing a multitude of lights.

וע"ש בע"ח בשם האדרא (דקכ"ח ע"ב) שהם בחי ש"ע רבוא נהורין. ועמ"ש מענין חשבון גדול בביאור ע"פ וספרתם לכם²⁸ וכד"ה והיה לכם לציצית.²⁹

And see there in Etz Chaim, in the name of the Idra (128b), that they are the level of the "370 myriads of lights." And see what is written on the subject of the great reckoning in the explanation on "And you shall count for yourselves," and in the discourse beginning "And it shall be tzitzis for you."

Etz Chaim cites the Idra (Zohar III, 128b) for "370 myriads" of lights. The theme of the great reckoning is also treated in the Biur on counting the Omer and in the discourse on tzitzis, both in Likkutei Torah.

וזהו ענין בואו חשבון דקאי על המצות כמארז"ל³⁰ ונחשב חשבוננו של עולם הפסד מצוה כנגד שכרה כו'

And this is the meaning of "Come to Cheshbon," which refers to the mitzvos, as our Sages, of blessed memory, said: "and let us calculate the reckoning of the world: the loss of a mitzvah against its reward," etc.;

This is the inner meaning of "Come to Cheshbon": it refers to the mitzvos, as the Talmud reads it, "Come, let us calculate the reckoning of the world: the loss of a mitzvah against its reward."

דהיינו כמו בצדקה כל פרוטה מצטרפת לחשבון גדול³¹ דייקא שממשיך גילוי אור א"ס ב"ה³² הסוכ"ע בחי' שמו הגדול.

that is, as with charity, "every perutah joins into a great reckoning," "great" precisely, for it draws down a revelation of the Infinite Light (Or Ein Sof), blessed be He, the light that encompasses all worlds (sovev kol almin), the level of "His great Name."

As with charity, where "every perutah joins into a great reckoning," the word "great" is exact: the mitzvah draws down the transcendent Infinite Light, sovev kol almin, the level of "His great Name."

SECTION 4 • 18

Beyond number; two reckonings in service

8 והמשכה זו היא בבחי' מדת מלכותו ית' מקור דבי"ע הנקראת חשבון וזהו בואו חשבון. ועד"ז הוא ג"כ בכל המצות וע"ז נאמר והיה מספר בני³³ ישראל כו'

And this drawing-down is into the level of the attribute of His Malchus (sovereignty), may He be blessed, the source of Beriah, Yetzirah and Asiyah, which is called cheshbon (reckoning); and this is "Come to Cheshbon." And so it is too with all the mitzvos; and of this it is said, "And the number of the children of Israel shall be," etc.,

The light of the great reckoning is drawn into Malchus, G-d's sovereignty, the source of the three lower worlds, which is called cheshbon; this is "Come to Cheshbon." All the mitzvos do the same, and of this Hosea 2:1 says, "And the number of the children of Israel shall be like the sand of the sea."

אשר לא ימד ולא יספר לפי שממשיכים מבחינת חשבון גדול כו' וכמ"ש בביאור ע"פ מי מנה הנ"ל.

"which shall not be measured and shall not be counted": because they draw down from the level of the great reckoning, etc.; as is written in the explanation on "Who can count," mentioned above.

The verse continues, "which shall not be measured and shall not be counted": Israel, though numbered, are beyond number, because through the mitzvos they draw from the great reckoning, which transcends all measure. The Biur on "Who can count" develops this.

והנה בעבודת ה' צ"ל ג"כ ב' בחי' חשבון. הא' כמ"ש בזהר פ' קרח (דקע"ח א') דבכל ליליא וליליא עד לא ישכב ועד לא נאים.

Now, in the service of G-d there must also be two levels of reckoning. The first is as written in the Zohar, Parshas Korach (178a): that every single night, before he lies down and before he falls asleep,

In a person's own service of G-d there are also two kinds of reckoning. The first is the nightly self-accounting that the Zohar on Parshas Korach describes, made each night before one lies down and falls asleep.

בעי בר נש למעבד חושבנא מעובדוי דעבד כל ההוא יומא ויתוב מינייהו ויבעי עלייהו רחמי³⁴ כוי וכמו שכתוב ענין זה באריכות בסש"ב פכ"ט.

a person must make a reckoning of the deeds he did that whole day, and repent of them, and ask for mercy concerning them, etc.; as this matter is written at length in Sefer Shel Beinonim, chapter 29.

One reviews the deeds of the whole day, repents of what was wrong and asks for mercy. Tanya, chapter 29, treats this at length, urging even one free of grave sins to be among the "masters of reckoning."

והבי' הוא המחשבה וההתבוננות בגדולת א"ס ב"ה ומלכותו למעלה עד אין קץ³⁵ ולמטה עד אין תכלית כוי ואשר קדשנו במצותיו שהם המשכות אור א"ס ב"ה ממש כוי:³⁶

And the second is thought and contemplation of the greatness of the Infinite One (Ein Sof), blessed be He, and of His sovereignty, above without end and below without limit, etc.; and that He "has sanctified us with His commandments," which are drawings-down of the Infinite Light (Or Ein Sof), blessed be He, itself, etc.

The second reckoning is contemplation of the greatness of the Infinite One and of His kingship, "above without end and below without limit," and of the fact that He "has sanctified us with His commandments," which draw down the Infinite Light itself. The Kehot note traces "above without end" to the Zohar Chadash on Parshas Yisro.

SECTION 5 • 19-10

The city of Sichon: prayer

9 וענין עיר סיחון דקאי על התפלה כי התפלה נק' צלותא וכמ"ש בדניאל [וי י"א] ומצלא ומודה ³⁷ כוי ויעתר יצחק ³⁸ תרגומו וצלי יצחק. ³⁹

And the matter of "the city of Sichon" refers to prayer; for prayer is called tzelosa, as is written in Daniel [6:11], "and he prayed (umtzalei) and gave thanks," etc.; and "And Yitzchak entreated," its Targum is "And Yitzchak prayed (vetzalei)."

The end of the verse, "let the city of Sichon be built," is now applied to prayer. Prayer is called tzelosa in Aramaic: Daniel "prayed (mtzalei) and gave thanks," and Onkelos renders "And Yitzchak entreated" as "And Yitzchak prayed (vetzalei)."

והענין כי מצלי הוא לשון הטייה ⁴⁰ כמו אצלי ודוך (בגמ' ספ"ק דביצה). וכן תרגום לא תטה משפט ⁴¹ לא תצלי. ⁴²

The explanation is that mtzalei is a term of inclining, as in "tilt and pound" (atzlei vedoch) (in the Gemara, at the end of the first chapter of Beitzah). And likewise the Targum of "You shall not bend judgment" is lo satzlei.

The root of tzelosa means to incline or tilt, as in the Gemara's "tilt and pound" (Beitzah, end of the first chapter), and as Onkelos renders "You shall not bend judgment" (Deuteronomy 16:19) as lo satzlei. Prayer, then, is an "inclining."

והנה התפלה הוא כענין יהי רצון שממשיכים ועושים בחי' רצון ורצון הוא בחי' כתר וזהו ענין סנד"ל קושר כתרים ⁴³ לקונו מתפלותיהן של ישראל, וכמ"ש ע"פ מה יפו פעמך ⁴⁴ בנעלים ⁴⁵ ובד"ה נר חנוכה ⁴⁶ כוי

Now, prayer is in the manner of "Yehi ratzon" (May there be will): one draws down and makes the level of will (ratzon), and will is the level of Keser (the Crown). And this is the meaning of "Sandalphon ties crowns for his Maker from the prayers of Israel," as is written on the verse "How beautiful are your steps in sandals," and in the discourse beginning "The Chanukah lamp," etc.,

Prayer is like saying "Yehi ratzon," "May there be will": it draws down and brings into being a divine will, and will is Keser, the Crown. Hence the teaching that the angel Sandalphon "ties crowns for his Maker" (Chagigah 13b) from the prayers of Israel: the prayers become Keser.

מזוזה מימין⁴⁷ כו', והנה המשכת בחי' כתר הוא שממל' דאצי' נעשה עתיק יומין וכתר לבריאה

“the mezuzah on the right,” etc. Now, the drawing-down of the level of Keser is this: that from Malchus (sovereignty) of the World of Atzilus (Emanation) there comes to be Atik Yomin (the Ancient of Days) and Keser for Beriah;

The Alter Rebbe points to his discourses on “How beautiful are your steps in sandals” (Song of Songs 7:2) and on the Chanukah lamp and the mezuzah. Drawing down Keser means that Malchus of Atzilus becomes Atik Yomin, the upper aspect of Keser, for the World of Beriah.

וכן ממל' דא"ס נעשה עתיק יומין וכתר לאצילות וכמ"ש בע"ה שמ"א פ"ג⁴⁸ שהכתר הוא הממוצע כו'.⁴⁹

and likewise from Malchus of the Infinite One (Ein Sof) there comes to be Atik Yomin and Keser for Atzilus, as is written in Etz Chaim, Sha'ar 41, chapter 3, that Keser is the intermediary, etc.

In the same way Malchus of the Infinite One, the lowest level of the Infinite, becomes Atik Yomin and Keser for Atzilus. The Arizal (Etz Chaim, Sha'ar 41, chapter 3) explains that Keser is the intermediary between the Emanator and what is emanated.

10 וזהו ענין שהתפלה נק' צלותא לשון הטיה שממשיכים ומטים כביכול הארת אור א"ס ב"ה שיהיה נמשך להיות בבחי' כתר לאצילות וזהו ג"כ פי' עתיק יומין מלשון המעתיק הרים.⁵⁰

And this is why prayer is called tzelosa, a term of inclining: one draws down and inclines, as it were, the radiance of the Infinite Light (Or Ein Sof), blessed be He, so that it be drawn down to be at the level of Keser (the Crown) for Atzilus. And this is also the meaning of Atik Yomin: from the expression “who moves (hamaatik) mountains,”

Prayer is called tzelosa, “inclining,” because it inclines, as it were, a radiance of the Infinite Light downward so that it becomes Keser for Atzilus. The name Atik Yomin carries the same sense: atik means “moved,” as in “who moves (hamaatik) mountains” (Job 9:5).

ומלשון אשר העתיקו אנשי חזקיה⁵¹ שמעתיק מספר אל ספר. וכך הוא ההמשכה מבחי' מל' דא"ס להיות יהי רצון עתיק וכתר לאצילות כו'.

and from the expression “which the men of Chizkiyahu copied (he'etiku),” which means transferring from one book to another. And so is the drawing-down from the level of Malchus of the Infinite One (Ein Sof), so that there be “Yehi ratzon,” Atik and Keser for Atzilus, etc.

Ha'atakah also means copying, as “the men of Chizkiyahu copied” the proverbs (Proverbs 25:1), transferring them from one book to another. So too Malchus of the Infinite One is “transferred” downward to become “Yehi ratzon,” Atik and Keser for Atzilus.

ובזה יובן מארז"ל בפ"ק דברכות (דף ה' סע"ב) בענין כשלא המתין על חברו המתפלל והניחו יחידי בבהכ"נ ולא עוד אלא שגורם לשכינה שתסתלק⁵² מישראל שנאמר ויעתק צור ממקומו.⁵³

And by this will be understood the saying of our Sages, of blessed memory, in the first chapter of Berachos (end of page 5b), regarding one who did not wait for his fellow who was praying and left him alone in the synagogue: "And not only that, but he causes the Shechinah to depart from Israel, as it is said, 'And the Rock is moved (vaye'etak) from its place.'"

This explains the Talmud (Berachos 5b): one who leaves his fellow praying alone in the synagogue "causes the Shechinah to depart from Israel," as it says, "And the Rock is moved (vaye'etak) from its place" (Job 18:4). The verb vaye'etak is from the same root as Atik.

כי ע"י התפלה הוא גורם המשכה מלמעלה למטה וזהו המשכת בחי' ע"י וכתר וזהו ענין השראת השכינה וכמ"ש מזה בביאור ע"פ שחורה אני⁵⁴ ונאווה⁵⁵ דבחי' מל' דאצי' כשנעשים ע"י דבריה זהו פי' שכינה ששוכן בבי"ע כו'

For through prayer one brings about a drawing-down from above to below, and this is the drawing-down of the level of Atik Yomin and Keser; and this is the indwelling of the Shechinah (Divine Presence), as is written on this in the explanation on "I am black and comely": that the level of Malchus of Atzilus, when it becomes the Atik Yomin of Beriah, is the meaning of Shechinah, which dwells (shochen) in Beriah, Yetzirah and Asiyah, etc.;

Prayer draws light down from above to below, the drawing down of Atik Yomin and Keser, and this is the indwelling of the Shechinah. As explained in the Biur on "I am black and comely," Malchus of Atzilus is called Shechinah when it becomes the Atik Yomin of Beriah, "dwelling" (shochen) in the created worlds.

ע"ש ולכן להפך מחמת שטרף תפלת חברו נאמר ויעתק צור כו' שהוא הסתלקות השכינה ח"ו.⁵⁶ see there. And therefore, conversely, because he disrupted his fellow's prayer, it is said, "And the Rock is moved," etc., which is the departure of the Shechinah, G-d forbid.

So the opposite is also true: one who disrupts his fellow's prayer reverses that drawing down, and the same root, "the Rock is moved," then means the withdrawal of the Shechinah.

SECTION 6 • 111

Sichah and its opposite

11 וזהו שנקי התפלה שיחה לשון הזזה. וזהו ג"כ ענין וישע ה' אל הבל. ל' פנה והוא ענין הנ"ל כפי צלותא לשון הטייה.

And this is why prayer is called sichah, a term of moving. And this is also the meaning of “And Havayah turned (vayisha) to Hevel”: a term of turning; and it is the matter mentioned above in the explanation of tzelosa as a term of inclining.

Prayer is also called sichah, which the Alter Rebbe takes as a term of moving. So too “And Havayah turned (vayisha) to Hevel” (Genesis 4:4): vayisha means “turned,” the same idea as tzelosa, “inclining,” a turning of the divine light toward the one who prays.

ועד"ז י"ל ג"כ פ"י מארז"ל בשעה שישראל אומרים⁵⁷ אמן יהא שמיה רבא הקב"ה מנענע ראשו וכמבואר ענין זה ס"פ שלח.⁵⁸

Along these lines one may also explain the saying of our Sages, of blessed memory: “When Israel say, ‘Amen, yehei shmei rabba (may His great Name),’ the Holy One, blessed be He, nods His head”; as this matter is explained at the end of Parshas Shelach.

In the same way one may understand the Talmud’s saying that when Israel answer “Amen, may His great Name be blessed,” the Holy One, blessed be He, nods His head. A discourse at the end of Parshas Shelach in Likkutei Torah explains this saying.

אך פ"י הנענוע י"ל שזהו כענין וישע ה' אל הבל⁵⁹ וכנ"ל וזהו פ"י כנועם שיח סוד שרפי קדש.⁶⁰

But the meaning of the nodding, it may be said, is that it is like “And Havayah turned to Hevel,” as mentioned above. And this is the meaning of “like the sweetness of the speech (si’ach) of the assembly of the holy seraphim.”

The nodding is G-d’s “turning” toward Israel, like “Havayah turned to Hevel.” This is also the meaning of the Kedushah prayer’s “like the sweetness of the speech (si’ach) of the assembly of the holy seraphim.”

דפ"י שיח היינו כנ"ל בענין התפלה שנקי שיחו והנה יש לעומת זה ג"כ עיר סיחון והוא ע"ד מ"ש בדור הפלגה נבנה לנו עיר⁶¹ כו'

For the meaning of si’ach is as mentioned above regarding prayer, which is called sicho (his speech). Now, opposite this there is also “the city of Sichon”; and it is along the lines of what is written of the Generation of the Dispersion: “Let us build ourselves a city,” etc.;

Si’ach, like sichah, refers to prayer, which is called sicho, “his speech.” Opposite this holy speech stands “the city of Sichon,” like the city that the Generation of the Dispersion set out to build: “Let us build ourselves a city” (Genesis 11:4).

וכמ"ש בזהר פ' נח⁶² (דף ע"ד א') נתקין באתר דא עיר⁶³ כו' (ושם דף ע"ד ב')

and as is written in the Zohar, Parshas Noach (page 74a): "Let us establish in this place a city," etc. (and there, page 74b);

The Zohar on Parshas Noach describes how they came to a valley that was a foreign dominion and said, "Let us establish in this place a city." It continues the theme on the next page.

והיינו המשכת בחינת אותיות בסטרא דקליפה כמו לשון הרע ודומיהן ועמ"ש ע"פ זאת⁶⁴ תהיה תורת המצורע⁶⁵ כי כל צירוף נקי בית⁶⁶ וכללות הדבור נקי עיר.

that is, the drawing of the level of letters into the side of kelipah (the husk), such as evil speech and the like. And see what is written on the verse "This shall be the law of the metzora": that every combination [of letters] is called a house, and speech as a whole (klalus hadibbur) is called a city.

The "city" on the side of kelipah is the drawing of letters into unholy speech, such as evil speech. As explained on "This shall be the law of the metzora" (Leviticus 14:2), every combination of letters is called a "house," and speech as a whole a "city."

וע"ז ארז"ל כעיר זה שמהלך אחר סיחה נאה⁶⁷ כו' ועמ"ש בפ' ויחי ע"פ אסרי לגפן⁶⁸ בפ' עירה.

And of this our Sages, of blessed memory, said: "like this ayir (young donkey) that goes after pleasant talk (sichah)," etc. And see what is written in Parshas Vayechi on the verse "Binding his foal to the vine," in the explanation of iroh (his foal).

The Talmud reads ir, "city," as ayir, a young donkey that "goes after pleasant talk (sichah)," an image of one who follows his inclination. The discourse on "Binding his foal (iroh) to the vine" (Genesis 49:11) explains the word further.

ובפ' בשלח בד"ה לסוסתי ברכבי פרעה⁶⁹ בענין אותיות שבלעומת זה כו' ועיין בזהר פ' בלק (דף קצ"ט סע"ב ודף ר"א ע"ב)

And in Parshas Beshalach, in the discourse beginning "To My mare among Pharaoh's chariots," on the subject of the letters of the opposing side, etc. And see the Zohar, Parshas Balak (end of page 199b, and page 201b);

Two more references follow: the discourse on "To My mare among Pharaoh's chariots" (Song of Songs 1:9), on the letters of the opposing side, and passages in the Zohar on Parshas Balak.

וע יין בע"ח שער מ"ח פ"ג בפ"י אם תגביהי כנשר⁷⁰ משם אורידך נאם^{71,72} ה' והפ"י

and see Etz Chaim, Sha'ar 48, chapter 3, on the explanation of "If you soar as high as the eagle, from there I will bring you down, says Havayah"; and the explanation

Etz Chaim reads "If you soar as high as the eagle, from there I will bring you down, says Havayah" (Obadiah 1:4) as alluding to the unholy side's attempt to rise to its own Arich Anpin and draw from there. G-d brings it down, for otherwise the world would be destroyed.

שנאם ה' ודבורו הוא המוריד ומשפיל הקליפות היצה"ר וסט"א וכך האדם ע"י עסקו בתורה כו' וכמ"ש בפ' מקץ בד"ה רני ושמחי בת⁷³ כו'.

is that "says Havayah," His speech, is what brings down and lowers the kelipos, the evil inclination and the sitra achra (the other side); and so too a person, through his occupation with the Torah, etc.; as is written in Parshas Mikeitz, in the discourse beginning "Sing and rejoice, O daughter," etc.

The Alter Rebbe adds that it is "says Havayah," G-d's speech, that brings down and humbles the kelipos, the evil inclination and the sitra achra; and so too a person brings them down by occupying himself with the Torah. His discourse on "Sing and rejoice, O daughter of Zion" (Zechariah 2:14) develops this.

וזהו ומגיד לאדם מה שיחו.⁷⁴ דהיינו אם לא נתפתה ביצרו לימשך ח"ו באותיות ודבורים האסורים. כ"א שיחו הוא התורה שהיא בחי' מ"ה כו' וכנ"ל:

And this is [the meaning of] "And He tells man what his speech (sicho) is": that is, if he was not enticed by his inclination to be drawn, G-d forbid, after forbidden letters and words, but rather his speech is the Torah, which is the level of Mah, etc., as mentioned above.

So "He tells man what his speech is" (Amos 4:13): a person is shown whether he kept from being drawn into forbidden letters and words, and whether his speech was rather Torah. The Torah is the level of Mah, which is the word mah, "what," in the verse.

IN ONE'S AVODAH

The maamar draws two reckonings for a person's service: each night before sleep, to make an accounting of the day's deeds, repent of them and ask for mercy; and to contemplate G-d's greatness and kingship without end, and that He sanctified us with His commandments, which draw down the Infinite Light itself. Through Torah study and the mitzvos, and charity above all, where every perutah joins into a great reckoning, one draws down a light beyond all measure. And one must guard one's speech, keeping it from forbidden words and filling it with Torah, for "He tells man what his speech is."

QUESTIONS FOR DISCUSSION

1. Why does the revelation of the Infinite Light depend on Chochmah, and why is this world, where Chochmah is most hidden, the place where the Torah draws down a light beyond all the worlds?
2. What is the difference between the "reckoning" of Malchus, which divides the life-force among the creatures, and the "great reckoning" that charity draws down?
3. How can Israel be both counted ("the number of the children of Israel") and "beyond measure"?
4. How do the meanings of tzelosa ("inclining") and atik ("moving, transferring") explain what prayer accomplishes, and why disrupting another's prayer "moves the Rock"?
5. What are the two reckonings in a person's service, and how does each relate to the maamar's account of reckoning in the Divine?

SOURCES AND REFERENCES

Notes

PARAGRAPH 1

- 1 “Therefore the moshlim say: ‘Come to Cheshbon; let the city of Sichon be built and established.’” The verse concerns Sichon’s city; the Biur reads cheshbon as a “reckoning,” and moshlim both as rulers and as speakers of a parable.

Numbers 21:27 כ"א:כ"ז במדבר

על־כן יאמרו המושלים באו חשבון תבנה ותכונן עיר סיחון:

Wherefore they that speak in parables say: Come ye to Heshbon! Let the city of Sihon be built and established!

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

PARAGRAPH 2

- 2 ת"ח אית מדידו טמיר וגניז. ואית חושבן דקיימא אגניזו טמיר וגניז

Explaining why Israel, like the sand of the sea, are not counted, the Zohar says: “Come and see: there is a measuring hidden and concealed, and there is a reckoning that stands in concealment, hidden and concealed,” the mystery and foundation of all things above and below. The Alter Rebbe identifies this hidden reckoning with the measuring line.

Zohar, Pekudei 14:88-96 ז"ח:פ"ח:צ"ח פקודי, ספר הזוהר

Observe that there is somewhere a measuring hidden away and undisclosed, and similarly a hidden and undisclosed numbering, that measuring and that numbering upholding the upper world and the lower just because the basis of that measuring and of that numbering is beyond anyone’s knowledge. This constitutes the all-in-all Divine Faith.

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

PARAGRAPH 3

- 3 אין אני והוא

“Every person who has haughtiness of spirit, the Holy One, blessed be He, says: I and he cannot dwell in the world.” The Alter Rebbe applies it to every yesh: the Infinite Light is not revealed where there is a sense of self.

Sotah 5a:14 ז"א:י"ד:טו סוטה

אמר רב חסדא, ואיתימא מר עוקבא: כל אדם שיש בו גסות הרוח, אומר הקדוש ברוך הוא: אין אני והוא יכולין לדור בעולם, שנאמר: “מלשני בסתר רעהו אותו אצמית גבה עינים ורחב לבב אתו לא אוכל.” אל תקרי “אתו”, אלא “אתו לא אוכל.” איכא דמתני לה אמספרי לשון הרע, שנאמר: “מלשני בסתר רעהו אותו אצמית.”

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

- 4 “How many are Your works, Havayah! You made them all with wisdom.” All of creation comes through Chochmah,

though in different measures.

Psalms 104:24 ד"כ:כ"ד תהילים

מה־רבו מעשיך ה' כלם בחכמה עשית מלאה הארץ קנניה:

How manifold are Thy works, O L-RD! In wisdom hast Thou made them all; The earth is full of Thy creatures.

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

PARAGRAPH 4

- 5 ויסודתה בהררי קדש

“A psalm of the sons of Korach, a song; its foundation is in the holy mountains.” The Alter Rebbe borrows the phrase for the Torah, whose root and foundation is the supernal Chochmah itself.

Psalms 87:1 פ"ז:א' תהילים

לבני־קרח מזמור שיר וסודתו בהררי־קדש:

A Psalm of the sons of Korah; a Song. His foundation is in the holy mountains.

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

PARAGRAPH 5

- 6 משל הקדמוני

“As the parable of the Ancient One says, ‘From the wicked comes wickedness.’” The Alter Rebbe, as in Torah Ohr, takes “the parable of the Ancient One” as the Torah.

I Samuel 24:14 ד"ד:י"ד שמואל א

באשר יאמר משל הקדמוני מרשעים יצא רשע וידי לא תהיה יבה:

As saith the proverb of the ancients: Out of the wicked cometh forth wickedness; but my hand shall not be upon thee.

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

- 7 בואו ונחשב חשבוננו של עולם

The Talmud reads “Come to Cheshbon” as “Come, let us calculate the reckoning of the world: the loss of a mitzvah against its reward, and the reward of a transgression against its loss.” The Alter Rebbe reads the reckoning as drawing light from the source of the measuring line.

Bava Batra 78b:13-14 ג"ג:י"ג-י"ד בבא בתרא

“המושלים” – אלו המושלים ביצרים. “בואו חשבון” – בואו ונחשב חשבוננו של עולם; הפסד מצוה כנגד שכרה, ושכר עבירה כנגד הפסדה. “תבנה ותכונן” – אם אתה עושה כן, תבנה בעולם הזה ותכונן לעולם הבא. “עיר סיחון” – אם משים אדם עצמו כעיר זה, שמחלה אחר סיחה נאה – מה כתיב אחריו? “כי אש יצאה מחשבון וגו'” – תצא אש ממחשבון, ותאכל את שאינו מחשבון.

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

PARAGRAPH 6

8 כל פרוטה מצטרפת לחשבון גדול

Rabbi Elazar on "He donned charity like a coat of mail": just as each scale joins into a great coat of mail, so with charity "each and every perutah joins into a great reckoning." The Alter Rebbe reads this "great reckoning" as a drawing down from "His great Name."

Bava Batra 9b:1 א"ב: בבתרא

"משגשג ארחתיה דאמיה", משמיה דרבי אלעזר - מאי דכתיב: "וילבש צדקה כשריון"? לומר לך: מה שריון זה - כל קליפה וקליפה מצטרפת לשריון גדול, אף צדקה - כל פרוטה ופרוטה מצטרפת לחשבון גדול. רבי חנינא אמר מהכא: "וכבד עדים כל צדקתיו"; מה כגד זה - כל ניקמא וניקמא מצטרפת לכגד גדול, אף צדקה - כל פרוטה ופרוטה מצטרפת לחשבון גדול.

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

9 וחשבון דא הוא עלמא דתליא בדבורא

On "there is no deed or reckoning" (Ecclesiastes 9:10): "And reckoning: this is the world that depends on speech, for reckoning depends on speech," and therefore all the calculations, seasons and intercalations of the world are in the moon. The Alter Rebbe identifies this "world" with Malchus of Atzilus.

ספר הזהר, פנחס כ"א: קל"ה - כ"ד: קמ"ג 21:135-24:143 Zohar, Pinchas
The verse continues: "Because there is no work nor device nor knowledge nor wisdom in the grave whither thou goest". In that "might", however, there is work, namely, effort in this world, which is called "the world of work"; "device" in the world that depends on speech, "knowledge" of the "six sides", which are called "the world of Thought", and wisdom on which all depends.

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

10 היש מספר לגדודיו

"Is there any number to His legions?" The verse describes the countless hosts that G-d's life-force brings into being through the supernal speech.

איוב כ"ה:ג 25:3 Job

היש מספר לגדודיו ועלמי לא יקום אורהו:

Is there any number of His armies? And upon whom doth not His light arise?

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

11 Kehot's note points to Exodus 6:2-4 for these words.

שמות ו' ב:ד-ב' 6:2-4 Exodus

וידבר אלקים אל־משה ויאמר אליו אני ה' וארא אל־אברהם אל־יצחק ואל־יעקב באל שדי ושמי ה' לא נודעתי להם: וגם הקמתי את־בְּרִיתִי אתם לית להם את־אֶרֶץ כְּנָעַן את אֶרֶץ מִצְרַיִם אֲשֶׁר־גָּרוּ בָּהּ:

And G-d spoke unto Moses, and said unto him: 'I am the L-RD; and I appeared unto Abraham, unto Isaac, and unto Jacob, as G-d Almighty, but by My name Havayah I made Me not known to them. And I have also established My covenant

with them, to give them the land of Canaan, the land of their sojournings, wherein they sojourned.

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

12 וידבר אלקים אל משה ויאמר אליו אני ה'

"And Elokim spoke to Moshe and said to him: I am Havayah." The opening verse of Parshas Va'eira, on which the Alter Rebbe's discourse in Torah Ohr is built.

Exodus 6:2 שמות ו' ב:ב' 6:2 Exodus

וידבר אלקים אל־משה ויאמר אליו אני ה'

And G-d spoke unto Moses, and said unto him: 'I am the L-RD;

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

13 ויעש דוד שם

"And David made a name," after his victory over Aram. The Alter Rebbe refers to his explanation of this verse in Iggeres HaKodesh.

II Samuel 8:13 שמואל ב ח' י"ג:13 II Samuel

ויעש דוד שם בשבו מהכותו את־אֲרָם בְּגִיא־מֶלֶח שְׁמוֹנָה עָשָׂר אֶלֶף:

And David got him a name when he returned from smiting the Arameans in the Valley of Salt, even eighteen thousand men.

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

14 המוציא במספר צבאם

Rabbi Shimon expounds "He who brings out their host by number" as two levels, Mi and Mah, one higher and one lower, each of which had to be marked. The Alter Rebbe refers to this passage for the verse.

ספר הזהר, הקדמה ד' י"ב:ה' - כ"א:12-5:21 Zohar, Introduction

R. Simeon said: 'We will go on to expound the conclusion of the verse, viz. He who bringeth forth by number their host (Is. 40, 26). There are two grades which have to be distinguished, one of Mah and one of Mi-one of the higher and the other of the lower sphere. The higher is singled out here in the words, "He who bringeth forth by number their host". "He who" expresses something definite and absolute, a being universally recognized and without equal. (Corresponding to this is the expression "He ...

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

15 המוציא במספר צבאם לכולם בשם יקרא

"He who brings out their host by number, He calls them all by name." The verse joins number to calling by name, so the reckoning of creation belongs to Malchus, the supernal speech.

Isaiah 40:26 ישעיהו מ' כ"ו:26 Isaiah

שְׁאוּ־מְרוֹם עֵינֵיכֶם וְרֹאוּ מִי־בָרָא אֵלֶּה הַמוֹצִיא בְּמִסְפָּר צָבָאָם לְכֻלָּם בְּשֵׁם יְקָרָא מֵרֹב אוֹנִים וְאִמְיָן כֹּה אִישׁ לֹא נִעְדָּר:

Lift up your eyes on high, And see: who hath created these? He that bringeth out their host by number, He calleth them all by name; By the greatness of His might, and for that He is strong in power, Not one faileth.

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

16 מונה מספר לכוכבים

"He counts the number of the stars; He calls them all by names." The life-force reaches each creature in its own measure.

Psalms 147:4: ד"ה: תהילים קמ"ז

מונה מספר לכוכבים לכלם שמות יקרא:

He counteth the number of the stars; He giveth them all their names.

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

17 עיניך בריכות בחשבון

"Your eyes are pools in Cheshbon." The Alter Rebbe links the verse to the measured spreading of life-force from the level of cheshbon.

Song of Songs 7:5: ה' שיר השירים

צוארך כמגדל השן עיניך ברכות בחשבון על-שער בת-רבים אפה כמגדל הלכנון צופה פני דמשק:

Thy neck is as a tower of ivory; Thine eyes as the pools in Heshbon, By the gate of Bath-rabbim; Thy nose is like the tower of Lebanon Which looketh toward Damascus.

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

18 וספרתם לכם

"And you shall count for yourselves, from the day after the day of rest," the counting of the Omer. It is the opening of the discourse the Alter Rebbe refers to.

ויקרא כ"ג: ט"ו: Leviticus 23:15

וספרתם לכם ממחרת השבת מיום הביאכם את-עמר התנופה שבע שבועות תמימות תהיינה:

And ye shall count unto you from the morrow after the day of rest, from the day that ye brought the sheaf of the waving; seven weeks shall there be complete;

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

19 וידבר אלקים את כל הדברים האלה לאמר

"And Elokim spoke all these words, saying," the opening of the Ten Commandments. It is the opening of another discourse the Alter Rebbe refers to on this theme.

שמות כ"א: א' Exodus 20:1

וידבר אלקים את כל-הדברים האלה לאמר:

And G-d spoke all these words, saying:

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

20 מי מנה

"Who can count the dust of Yaakov, and the number of the fourth of Israel?" The Alter Rebbe refers to his later discourse on this verse.

במדבר כ"ג: י' Numbers 23:10

מי מנה עפר יעקב ומספר את-רבע ישראל תמת נפשי מות ישרים ותהי אחריתי כמהו:

Who hath counted the dust of Jacob, Or numbered the stock of Israel? Let me die the death of the righteous, And let mine end be like his!

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

21 מה רבו מעשיך

"How many are Your works, Havayah!" The many creatures are the product of the measured division of life-force.

Psalms 104:24: כ"ד: תהילים ק"ד

מה-רבו מעשיך ה' כלם בהכמה עשית מלאה הארץ קניינה:

How manifold are Thy works, O L-RD! In wisdom hast Thou made them all; The earth is full of Thy creatures.

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

KEHOT'S NOTE

תהלים קד, כד.

22 הללוהו כרוב גודלו

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

KEHOT'S NOTE

שם קנ, ב.

23 הללוהו כרוב גודלו

"Praise Him for His mighty acts; praise Him according to the abundance of His greatness." "His greatness" is the transcendent Infinite Light, and its "abundance" the many levels within it.

Psalms 150:2: ב'נ: תהילים ק"נ

הללוהו בגבורתיו הללוהו כרב גדלו:

Praise Him for His mighty acts; Praise Him according to His abundant greatness.

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

24 ע"פ והי ביום ההוא

The note identifies the "elsewhere" as the discourse on "And it shall be on that day that a great shofar shall be sounded" in Likkutei Torah, Rosh Hashanah, which asks what the "great" shofar adds over an ordinary one.

KEHOT'S NOTE

לקמן ר"ה נח, ב.

25 והיה ביום ההוא יתקע בשופר גדול

"And it shall be on that day that a great shofar shall be sounded." The Alter Rebbe refers to his discourse on this verse for the ever-higher lights of the Time to Come.

ישעיהו כ"ז: י"ג Isaiah 27:13

והיה ביום ההוא יתקע בשופר גדול וכאו האבדים בארץ אשור והנדהים בארץ מצרים והשתחוו לה' בהר הקדש בירושלם:

And it shall come to pass in that day, That a great horn shall be blown; And they shall come that were lost in the land of Assyria, And they that were dispersed in the land of Egypt; And they shall worship the L-RD in the holy mountain at Jerusalem.

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

26 The Kodesh that is the supreme mystery of all levels rises above everything, "and it has, outside, another Kodesh below, which stands beneath it and exists in reckoning and

number.” The Alter Rebbe identifies this lower Kodesh with Malchus of Atzilus.

ספר זוהר, פקודי י"ד פ"ח-צ"ח 96:14:88 Zohar, Pekudei

For holiness is the essence of the highest of grades; and just as to that highest degree of holiness there is attached a lower degree1Malkuth. that admits of number and computation, so Israel, “the L-rd’s hallowed portion”, have to give as ransom something of another degree of holiness, that admits of computation. Esoterically speaking, Israel is the tree that stands in the innermost. The ransom is of another kind of holiness, standing outside and admitting of computation. The latter is thus a shield to the former.’

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

PARAGRAPH 7

27 וורע צדקות מצמיה ישועות

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

KEHOT’S NOTE

ברכת יוצר.

28 בביאור ע"פ וספרתם לכם

That supplement on “And you shall count for yourselves... fifty days” explains the counting of the Omer as drawing down, little by little, the fiftieth gate, which includes all and is one with its source.

Numbers 11:4 ד"א:מבדבר

והאספסוף אשר בקרבם התאוה וישבו ויככו גם בני ישראל ויאמרו מי יאכלנו בשר:

And the mixed multitude that was among them fell a lusting; and the children of Israel also wept on their part, and said: ‘Would that we were given flesh to eat!

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

KEHOT’S NOTE

לעיל במדבר יא, ד.

29 ובר"ה והי לכם לציצית

That discourse on tzitzis speaks of being among the “masters of reckoning” (marei dechushbena): reckoning every thought, word and deed that was not good since the day of one’s birth, even the sins of youth, and keeping them always before one’s eyes.

KEHOT’S NOTE

לעיל פי שלח מג, ד.

30 כמארז"ל

Rabbi Yochanan reads “Come to Cheshbon” as “Come, let us calculate the reckoning of the world: the loss of a mitzvah against its reward, and the reward of a transgression against its loss.” The Alter Rebbe takes it as referring to the mitzvos, which draw down the great reckoning.

Bava Batra 78b:13-14 ד"ג-י"ג כבא בתרא ע"ה

”המשלמים” – אלו המושלים בציצתם. “בואו השבון” – בואו ונהשב השבוננו של עולם; הפסד מצוה כנגד שכרה, ושכר עבירה כנגד הפסדה. “תבנה ותכוננו” – אם אתה עושה כן, תבנה פעולם הנה ותכוננו לעולם

ביאור ע"פ על כן יאמרו המושלים באו חשבון

הבא. “עיר סיחון” – אם משים אדם עצמו כעיר זה, שמהלך אחר סיחון נאה – מה כתיב אחריו? “כי אש יצאה מחשבון וגו'” – תצא אש ממחשבון, ותאכל את שאינן מחשבון.

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

KEHOT’S NOTE

ב"ב עה, ב.

31 כל פרוטה מצטרפת לחשבון גדול

“So too with charity: each and every perutah joins into a great reckoning.” The Alter Rebbe stresses the word “great”: charity draws down the transcendent light, “His great Name.”

Bava Batra 9b:1 א"ב:כבא בתרא

”משגשג ארחתיה דאימיה”, משמיה דרבי אלעזר – מאי דכתיב: “וילבש צדקה כשריו”? לומר לה: מה שריון זה – כל קליפה וקליפה מצטרפת לשריון גדול, אף צדקה – כל פרוטה ופרוטה מצטרפת לחשבון גדול. רבי חנינא אמר מהא: “וכנגד עדים כל צדקתינו”; מה כנגד זה – כל נימא ונימא מצטרפת לכנגד גדול, אף צדקה – כל פרוטה ופרוטה מצטרפת לחשבון גדול.

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

32 שממשיך גילוי אור א"ס ב"ה

Iggeres HaKodesh 3 expounds “every perutah joins into a great reckoning”: charity, greater than all the mitzvos, draws from the Infinite Light at the level of sovev kol almin, which becomes a garment and an encompassing light for the ten Sefiros of Atzilus, Beriah, Yetzirah and Asiyah.

KEHOT’S NOTE

אגה"ק ס"ג.

PARAGRAPH 8

33 והי מספר בני

“And the number of the children of Israel shall be like the sand of the sea, which shall not be measured and shall not be counted.” The Alter Rebbe reads the “uncountable” number as the mark of the great reckoning drawn down by the mitzvos.

Hosea 2:1 א"א:הושע ב

והנה מספר בני ישראל כחול הים אשר לא ימד ולא יספר והנה במקום אשר יאמר להם לא-עמי אתם יאמר להם בני אל-חי:

Yet the number of the children of Israel shall be as the sand of the sea, which cannot be measured nor numbered; and it shall come to pass that, instead of that which was said unto them: ‘Ye are not My people’, it shall be said unto them: ‘Ye are the children of the living G-d.’

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

KEHOT’S NOTE

הושע ב, א.

34 דבכל ליליא וליליא עד לא ישכב ועד לא נאים. בעי בר נש למעבד חושבנא מעבודי דעבד כל ההוא יומא ויתוב מינייהו ויבעי עלייהו

רחמי

Of the "master of reckoning," the Zohar says that every night, before lying down and sleeping, a person must make a reckoning of the day's deeds, repent of them and ask for mercy. The Alter Rebbe calls this the first reckoning in the service of G-d.

ספר הזהר, קרח ז':כ"ט-ל"ז:37:29-8 Zohar, Korach

35 למעלה עד אין קץ

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

KEHOT'S NOTE

ז"ח פ' יתרו. [כ].

36 Kehot's note points to Zohar, Korach 7:33 for these words.

ספר הזהר, קרח ז':ל"ג:33 Zohar, Korach 7:33

PARAGRAPH 9

37 ומצלא ומודה

Daniel, three times a day, "knelt on his knees and prayed (mtzalei) and gave thanks before his G-d." The Aramaic word for prayer shows that prayer is tzelosa.

דניאל ו':י"א:11 Daniel 6:11

וְדַנְיָאֵל כְּדִי יָדַע דִּי־רָשִׁים כְּתָבָא עַל לְבִינְתָּהּ וְכוּיָן פְּתִיחָן לָהּ בְּעִלְיָתָהּ נִגְדַּד יְרוּשָׁלַם וְזַמְנִין תִּלְתָּהּ כְּיוֹמָא הוּא בְּרַךְ עַל־בְּרַכּוּהִי וּמִצְלָא וּמוֹדָא קֳדָם אֱלֹהֵהּ כְּלִי־קַבֵּל דִּי־הוּא עֲבַד מִן־קִדְמַת דְּנָהּ:

And when Daniel knew that the writing was signed, he went into his house—now his windows were open in his upper chamber toward Jerusalem—and he kneeled upon his knees three times a day, and prayed, and gave thanks before his G-d, as he did aforetime.

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

38 ויעתר יצחק

"And Yitzchak entreated Havayah opposite his wife, for she was barren." Its Targum renders the verb as "prayed."

בראשית כ"ה:21 Genesis 25:21

וַיַּעֲתֵר יִצְחָק לְה' לְנִכְחַ אִשְׁתּוֹ כִּי עֲקָרָהּ הוּא וַיַּעֲתֵר לוֹ ה' וַתֵּהָרַב רֵבְקָה אִשְׁתּוֹ:

And Isaac entreated the L-RD for his wife, because she was barren; and the L-RD let Himself be entreated of him, and Rebekah his wife conceived.

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

KEHOT'S NOTE

בראשית כה, כא.

39 וצלי יצחק

Onkelos translates "And Yitzchak entreated" as "And Yitzchak prayed (vetzalei)." The Alter Rebbe takes the Aramaic root as a term of inclining.

Onkelos Genesis 25:21:כ"ה על בראשית כ"ה:21

וְצָלִי יִצְחָק קֳדָם יי לְקַבֵּל אֶתְמִינָהּ אֲרִי עֲקָרָהּ הִיא וְקַבֵּל צְלוּתִינָהּ וַיַּעֲדִיאָתָּהּ רֵבְקָה אֶתְמִינָהּ:

Sifsei Chachomim Chumash, Metsudah Publications, 2009 (CC-BY-NC)

40

כי מצלי הוא לשון הטייה

The note quotes it: the book Tur Bareket states that tzelosa is a term of inclining, the same point the Alter Rebbe makes here.

KEHOT'S NOTE

בסה"מ תרכ"ט ע"י: איתא בטור ברקת צלותא הוא לשון הטיי.

41

לא תטה משפט

"You shall not bend judgment; you shall not show favor." Its Targum uses the same root as tzelosa.

דברים ט"ז:19 Deuteronomy 16:19

לֹא־תִטֶּה מִשְׁפָּט לֹא תִכְרֶה פָּנִים וְלֹא־תִקַּח שֹׁחַד כִּי הַשֹּׁחַד יְעוֹרֵר עֵינֵי חֲכָמִים וְיִסְלֹף דְּבָרֵי צְדִיקִים:

Thou shalt not wrest judgment; thou shalt not respect persons; neither shalt thou take a gift; for a gift doth blind the eyes of the wise, and pervert the words of the righteous.

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

KEHOT'S NOTE

דברים טז, יט.

42

לא תצלי

Onkelos renders "You shall not bend judgment" as "lo sat-zlei din," showing that the root of tzelosa means to incline.

תרגום אונקלוס על דברים ט"ז:19 Onkelos Deuteronomy 16:19

לֹא תִצְלִי דִין לֹא תִשְׁתַּמּוּדַע אִפְּסִין וְלֹא תִקַּבֵּל שֹׁחַד אֲרִי שֹׁחַד אֲרִי מְעוֹר עֵינֵי חֲכָמִין וּמִקְלָקֵל פִּתְגָּמִין תִּרְצִין:

Sifsei Chachomim Chumash, Metsudah Publications, 2009 (CC-BY-NC)

43

סנדל"ל קושר כתרים

"Sandalphon is his name... and he stands behind the Chariot and ties crowns for his Maker." The Alter Rebbe explains the crowns as Keser, drawn down by the prayers of Israel.

חגיגה י"ג ב:4 Chagigah 13b:4

וְנֹאֲרָא הַחַיִּית וְהִנֵּה אֹפֶן אֶחָד בְּאַרְצָא אֶצֶל הַחַיִּית, אָמַר רַבִּי אֱלֵעָזָר: מִלָּאָה אֶחָד שְׁהוּא עוֹמֵד בְּאַרְצָא, וְרֵאשׁוּ מִגִּיעַ אֶצֶל הַחַיִּית. בְּמִתְנִיטָא תְּנָא: סְנִדְלָפּוֹן שְׁמוֹ, הַגְבוּהָ מְחַבְּרוּ מְהֵלָּה חֲמֵשׁ מֵאוֹת שָׁנָה. וְעוֹמֵד אַחֲרָיָהּ הַמְּרַכְּבָה וְקוֹשֵׁר כְּתָרִים לְקוֹנָו. אֵינִי? וְהִכְתִּיב: "כְּרוּךְ כְּבוֹד ה' מִמְּקוֹמוֹ", מִכָּל דְּמִקְוָמוֹ לִיכָא דִּידַע לְקַה! דְּאָמַר שֵׁם אֶתְגָּא וְאָזַל וְתִיב בְּרִישָׁיָהּ.

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

KEHOT'S NOTE

חגיגה יג, ב. וראה הערת כ"ק אדמו"ר בספר המאמרים ה'תש"ד, ע' 213.

44

ע"פ מה יכו פעמיים

In that discourse, deep contemplation brings the soul to long to be absorbed in G-d's very essence, beyond "all the higher lights, higher above higher." It also reads the Talmud's "one acquires his world in one hour (sha'ah)" with sha'ah from vayisha, "turned," the term this Biur uses in paragraph 11.

KEHOT'S NOTE

לקמן ש"ש מג, ג ואילך.

45 מה יפו פעמך בנעלים
 “How beautiful are your steps in sandals, O daughter of the noble.” The opening of a discourse in Likkutei Torah on Shir HaShirim to which the Alter Rebbe refers.

Song of Songs 7:2: שיר השירים ז' ב' ז'

מה יפּוּ פְעָמֶיךָ בְּנִעְלָיִים בְּתַנְדִּיב חֲמוּקֵי יָרְכִיךָ כִּמּוֹ חֲלָאִים מְעֻשָּׂה יָדַי אֲמֵן:

How beautiful are thy steps in sandals, O prince's daughter!
 The roundings of thy thighs are like the links of a chain, The work of the hands of a skilled workman.

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

46 ובר"ה נר חנוכה
 There the mezuzah on the right is an ascent from below to above, like the mitzvos, raising the house and all one owns to the love of G-d, while the Chanukah lamp on the left is the drawing down of the light of the Torah.

KEHOT'S NOTE

תו"א מב, ב.

47 מזוזה מימין
 The Chanukah lamp is placed on the left, “so that the Chanukah lamp is on the left and the mezuzah on the right.” The words open the discourse in Torah Ohr to which the Alter Rebbe refers.

Shabbat 22a:2: שבת כ"ב א' ב' א'

אמר רבה: נר חנוכה מצוה להניחה בטפח הסמוך לפתח. והיא מנח לקה? רב אחא בריה דרבא אמר: מימין רב שמואל מדפתי אמר: משמאל. והילכתא משמאל, כדי שתהא נר חנוכה משמאל ומזוה מימין.

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

48 וכמ"ש בע"ח שמ"א פ"ג
 It cites the dispute of the Kabbalists whether Keser is counted among the ten Sefiros, and the Arizal's ruling (Etz Chaim, Sha'ar 41, chapter 3) that Keser is an intermediary between the Emanator and the emanated: its level from the lowest aspect of the Infinite One is Atik Yomin, which emanates its second level, Arich Anpin, the root of the ten Sefiros.

Song of Songs 8:4: שיר השירים ח' ד' ז'

השבעתי אתכם בנות ירושלם מהתעירו ומהתעוררו את האהבה עד שתחפץ:

'I adjure you, O daughters of Jerusalem: Why should ye awaken, or stir up love, Until it please?'

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

KEHOT'S NOTE

ראה לעיל פ' בחוקותי מו, ג. שה"ש ח, ד. ובכ"מ.

49 כענין יהי רצון
 There the Tzemach Tzedek refers, for this point, to the Alter Rebbe's discourse on Parshas Beshalach of 5568, said at a wedding.

KEHOT'S NOTE

באוה"ת במדבר כרך-ו ע' אתתק מציון ע' בזה כפי בשלח תקס"ח בחתונה".
 נדפס בהנחת הר"פ ע' פו. ובסה"מ תקס"ח ע' מד.

PARAGRAPH 10

50 המעתיק הרים
 “Who moves mountains, and they do not know it.” The Alter Rebbe derives the name Atik from this sense of moving.

איוב ט' ה' ד' Job 9:5

המעתיק הרים ולא ידעו אשר הפכם באפו:

Who removeth the mountains, and they know it not, When He overturneth them in His anger.

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

KEHOT'S NOTE

איוב ט, ה. ראה לקמן דרושים לר"ה סא, ג. סה"מ תקס"ח כרך-ב ע' תתקמא. דרך מצותיך לט, א.

51 אשר העתיקו אנשי חזק"י
 “These too are proverbs of Shlomo, which the men of Chizkiyahu king of Yehudah copied.” Copying is a transfer from one book to another, the sense the Alter Rebbe applies to Atik.

Proverbs 25:1: משלי כ"ה א' ד'

גם־אלה משלי שלמה אשר העתיקו אנשי חזקיה מלך־יהודה:

These also are proverbs of Solomon, which the men of Hezekiah king of Judah copied out.

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

KEHOT'S NOTE

משלי כה, א.

52 Of one who did not wait for his fellow and left: “they tear up his prayer before him,” and “not only that, but he causes the Shechinah to depart from Israel,” as it says, “And the Rock is moved from its place.” The Alter Rebbe reads the verb as the reverse of the drawing down of Atik.

Berachot 5b:26: ברכות ה' ב' כ"ו

ולא עוד, אלא שגורם לשכינה שתסתלק מישראל, שנאמר: “ויעתק צור ממקומו”. ואין “צור” אלא הקדוש ברוך הוא, שנאמר: צור ילדך תשי”.

More than that, he causes the Shekinah to depart from Israel ; as it is said, “Shall the Rock be removed out of its place?” (ibid.) “Rock” means nothing else than the Holy One, blessed be He; as it is said, “Of the Rock that begat thee thou wast unmindful” (Deut. xxxii. 18). [[fol. 6 a.]]

William Davidson, Vocalized Aramaic (CC-BY-NC) • Tractate Berakot by A. Cohen, Cambridge University Press, 1921 (Public Domain)

53 ויעתק צור ממקומו
 “Shall the earth be forsaken for your sake, or the Rock be moved from its place?” The Talmud reads “the Rock” as the Holy One, blessed be He.

איוב י"ח ד' י"ח Job 18:4

טַרְחַן נִפְשׁוֹ בְּאָפוֹ הִלְמַעְנֵךְ תַּעֲזֹב אֶרֶץ וְיַעֲתֶק צוֹר מִמְּקוֹמוֹ:

Thou that tearest thyself in thine anger, Shall the earth be forsaken for thee? Or shall the rock be removed out of its place? .

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

KEHOT'S NOTE

איוב יח, ד.

54

בביאור ע"פ שחורה אני

There the term Shechinah applies only when Malchus of Atzilus becomes Atik for Beriah and is en clothed in Arich Anpin of Beriah, the root of the ten Sefiros of Beriah, and G-dliness dwells within the created worlds; in Atzilus, where it is wholly united with the Infinite Light, the term does not apply.

Song of Songs 8:2'ב'ב' שיר השירים

אֶנְהֶיָה אֲבִי־אֶלְבֵּית אִמִּי תִלְמַדְנִי אֲשַׁקֶּה מִיַּיִן הַרְקַח מִעֲסִים וְרִמְנִי:

I would lead thee, and bring thee into my mother's house, That thou mightest instruct me; I would cause thee to drink of spiced wine, Of the juice of my pomegranate.

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

KEHOT'S NOTE

לקמן שה"ש ח, ב.

55

שחורה אני ונאווה

"I am black and comely, O daughters of Jerusalem." The opening of the Biur in Likkutei Torah to which the Alter Rebbe refers for the meaning of Shechinah.

Song of Songs 1:5'ה'א' שיר השירים

שְׁחֹרָה אֲנִי וְנָאוּה בָנוֹת יְרוּשָׁלַם כְּאֶהְיֶי קָדָר כִּירִיעוֹת שְׁלֹמֹה:

'I am black, but comely, O ye daughters of Jerusalem, As the tents of Kedar, As the curtains of Solomon.

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

56

בפ"ג דברכות

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

KEHOT'S NOTE

צ"ל בפ"ק דברכות.

PARAGRAPH 11

57

בשעה שישראל אומרים איש"ר

"When Israel enter the synagogues and study halls and answer 'May His great Name be blessed,' the Holy One, blessed be He, nods His head." The Alter Rebbe explains the nodding as G-d's "turning" toward Israel.

ברכות ג' א'י"ד:3a Berachot

... חִיָּה וְחַיִּי רֹאשֶׁה, לֹא שָׁעָה זֹו בְּלִבְדִּי אֲמַרְתָּ כִּה, אֶלֶּא בְּכָל יוֹם וְיוֹם, שְׁלֹשׁ פְּעָמִים אֲמַרְתָּ כִּה. וְלֹא זֹו בְּלִבְדִּי אֶלֶּא, בְּשָׁעָה שִׁשְׁרָאֵל נִכְנָסִין לְבֵיתִי כְּנִסְיוֹת וּלְבֵיתִי מְדֻרָּשׁוֹת וְעוֹנִין "יֵהָא שְׁמִיָּה הַגְּדוֹל מְבוֹרָה", הַקְּדוֹשׁ בְּרוּךְ הוּא מְנַעֵנֵעַ רֹאשׁוֹ, וְאוֹמֵר: אֲשֶׁרִי הַמֶּלֶךְ שֶׁמְקַלְסִין אוֹתוֹ בְּבֵיתוֹ כִּה, מֵה לֹו לֶאֱכֹב שֶׁהִגִּילָה אֶת בְּנָיו, וְאוֹי לֶהֱם לְבָנִים שֶׁגָּלוּ מֵעַל שׁוֹלְחַן אֲבִיהֶם.

Then he said to me, "My son, what sound didst thou hear in that ruin ?" I answered, "I heard a Bat Kol moaning like a dove, crying, 'Alas for My children for whose iniquities I de-

ביאור ע"פ על כן יאמרו המושלים באו חשבון

stroyed My house, burnt My Temple, and exiled them among the nations ! " He said to me, "By thy life and the life of thy head, not only at this hour does it so cry, but thrice daily it exclaims thus. Moreover, whenever the Children of Israel enter their Synagogues and Houses of ...

William Davidson, Vocalized Aramaic (CC-BY-NC) • Tractate Berakot by A. Cohen, Cambridge University Press, 1921 (Public Domain)

KEHOT'S NOTE

ברכות ג, א.

58

ס"פ שלח

That discourse, on "I am Havayah your G-d," near the end of Parshas Shelach, explains the Talmud's saying: G-d's "head" is the supreme will, and the nodding is a movement from above to below, drawing the supreme will, with the supernal delight and Chochmah hidden in it, down into revelation; Israel, called li rosh ("a head for Me"), bring it about.

KEHOT'S NOTE

לעיל מח, א.

59

וישע ה' אל הבל

"And Havayah turned to Hevel and to his offering." The Alter Rebbe reads vayisha as "turned," the divine turning toward the one who serves Him.

בראשית ד'ד'4: Genesis

וְהָבֵל הֵבִיא גִם־הוּא מִבְּכֹרוֹת צֹאנוּ וּמִחֻלְבָּהּ וַיִּשַׁע ה' אֶל־הָבֵל וְאֶל־מִנְחָתוֹ:

And Abel, he also brought of the firstlings of his flock and of the fat thereof. And the L-RD had respect unto Abel and to his offering;

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

KEHOT'S NOTE

בראשית ד, ד.

60

כנועם שיח סוד שרפי קודש

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

KEHOT'S NOTE

נוסח קדושה.

61

נבנה לנו עיר

"Come, let us build ourselves a city and a tower with its top in the heavens." The city of the Generation of the Dispersion is the model of the "city of Sichon" on the side of kelipah.

בראשית י"א:ד'11:4 Genesis

וַיֹּאמְרוּ הֵבֶה נִבְנֶה־לָנוּ עִיר וּמִגְדָּל וְרֹאשׁוֹ בַּשָּׁמַיִם וְנַעֲשֶׂה־לָנוּ שֵׁם כָּךְ נִפְּוֹז 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)

KEHOT'S NOTE

בראשית יא, ד.

62 וכמ"ש בזהר פ' נח
The note says this Zohar passage on the city of the Generation of the Dispersion is discussed there at length.

KEHOT'S NOTE

ראה בארוכה באו"ת בראשית כרך-ג דף תרנה, א.

63 נתקין באתר דא עיר
Having come to a valley that was a foreign dominion, the builders said, "Let us establish in this place a city and a tower." In Sefaria's Vilna pagination these words are on 75a (the maamar cites 74a); the Alter Rebbe sees in them the drawing of letters to the side of kelipah.

ספר הזהר, נח מ"ב:שם"א-מ"ג:שם"א 42:341-43:361
Thus, the words "Come, let us build a city and a tower" mean that when they reached that plain, which signifies the "strange power", and there was revealed to them the place of its dominion, which extends particularly over "the fishes of the sea", they said, "Here is a place where the beings of the lower world can abide in comfort." At once they said: "Come, let us build a city, and a tower, and let us make us a name." This place, they said, shall be to us a ...

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

64 ע"פ זאת תהי תורת המצורע
There, quoting Etz Chaim, tzaraas comes from the departure of the mochin of Abba, Chochmah, which is called Torah, so its only remedy is Torah study; hence "the Torah of the metzora." The Midrash likewise reads "a healing tongue is a tree of life" as the Torah healing the one who spread an evil name.

KEHOT'S NOTE

ראה לעיל פ' מצורע כד, ד.

65 זאת תהיה תורת המצורע
"This shall be the law of the metzora on the day of his purification." The opening of the discourse to which the Alter Rebbe refers for the "house" and "city" of letters.

ויקרא י"ד:ב' 14:2

זאת תהיה תורת המצורע ביום טהרתו והובא אל-הכהן:

This shall be the law of the leper in the day of his cleansing: he shall be brought unto the priest.

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

66 כי כל צירוף נק' בית
There a "city" is what is gathered from many houses, and the houses are combinations of letters, as Sefer Yetzirah says, "two stones build two houses": the division of the life-force into many houses and levels, as intellect divides into the letters of thought.

KEHOT'S NOTE

נתבאר בתו"א נו, ב ואילך.

67 כעיר זה שמהלך אחר סיחה נאה
On "the city of Sichon": a person who "makes himself like this foal that goes after pleasant talk," and of the one "who follows his inclination, like this foal that goes after pleas-

ant talk." The Alter Rebbe applies it to speech drawn to the side of kelipah.

Bava Batra 78b:14-15 ט"ד-ט"ו

"תבנה ותכונן" - אם אתה עושה כן, תבנה בעולם הזה ותכונן לעולם הבא. "עיר סיחון" - אם משים אדם עצמו כעיר זה, שמהלך אחר סיחה נאה - מה כתיב אחריו? "כי אש יצאה מחשבון וגו'" - תצא אש ממחשבון, ותאכל את שאינו מחשבון. "ולתבה מקרית סיחון" - מקרית צדיקים שנקראו "שיחין". "אכלה ער מואב" - זה המהלך אחר יצרו, כעיר זה שמהלך אחר סיחה נאה. "בעלי כמות ארנו" - אלו גסי הרוח, דאמר מר: כל אדם שיש בו גסות הרוח, ...

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

KEHOT'S NOTE

ב"ב עז, ב.

68 אסרי לגפן
"Binding his foal to the vine, and his donkey's colt to the choice vine." The opening of the discourse in Torah Ohr, Vayechi, to which the Alter Rebbe refers for the word ir.

בראשית מ"ט:ט"א 49:11

אסרי לגפן עירה ולשרקה בני אתנו כבס פניו לקשו וקדם ענבים סוטה:
Binding his foal unto the vine, And his ass's colt unto the choice vine; He washeth his garments in wine, And his vesture in the blood of grapes;

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

69 לסוסתי ברכבי פרעה
"To My mare among Pharaoh's chariots I have compared you, My beloved." The opening of the discourse in Torah Ohr, Beshalach, on the letters of the opposing side.

שיר השירים א':ט"ו 1:9 Song of Songs

לססתי ברכבי פרעה דמיתיה רעיתי:

I have compared thee, O my love, To a steed in Pharaoh's chariots.

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

70 אם תגביהי כנשר
Kehot's marei makom for these words (its note is below).
KEHOT'S NOTE

עובדי' (א, ד תגבי'!). [כ].

71 אם תגביהי כנשר משם אורידך נאם ה'
"If you soar as high as the eagle, and if your nest is set among the stars, from there I will bring you down, says Havayah." The verse is spoken against Edom.

עובדיה א':ד' 1:4 Obadiah

אם-תגביהי כנשר ואם-בין כוכבים שים קנה משם אורידך נאם-ה'

Though thou make thy nest as high as the eagle, And though thou set it among the stars, I will bring thee down from thence, saith the L-RD.

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

72 אם תגביהי כנשר משם אורידך נאם ה'
The Arizal reads the verse as alluding to the unholy side's attempt to draw from its own Arich Anpin: "from there I

will bring you down, says Havayah," for if it rose so high the world would be destroyed. The Alter Rebbe adds that G-d's speech is what lowers the kelipos.

Sefer Etz Chaim 48:3: עץ חיים מ"ח:ג

... איש כנזכר אצלינו והנה הקלי' דאצילות רצתה להדמות כקוף בפני אדם ולהתתקן כולו אף בא"א (כדוגמת דאצילות וצתה לעלות עד שם בא"א) דיליה ולהמשיך משם בחי' שערות כמו שהם בקדושה ואל זה הסוד רמזו בפי' אם תגביה כנשר כו' להמשיך אותן שערות מא"א שלך משם אורידך נאם ה' כי אם ח"ו יעלה אותו התיקונים באצילות הטמא גם בא"א ואו"א דיליה היה נחרב העולם וע"כ משם אורידך נאם ה'. והנה נתבאר בקיצור כי באצילות דקדושה נגזר אור א"א וע"כ חזרה אורר המלכות נוקבא דו"א בסוד נקודה א' של אורר לבד ...

Sefer Etz Chaim (Public Domain)

73

רני ושמחי בת

"Sing and rejoice, O daughter of Zion, for behold, I come and I will dwell in your midst." The opening of the discourse in Torah Ohr, Mikeitz, to which the Alter Rebbe refers.

Zechariah 2:14: זכריה ב':יד

רְנִי וְשִׂמְחִי בְּתִצִּיּוֹן כִּי הִנְנִיָּבָא וְשִׁכְנִתִּי בְּתוֹכָךְ נְאֻם־ה'

'Sing and rejoice, O daughter of Zion; for, lo, I come, and I will dwell in the midst of thee, saith the L-RD.

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

74

ומגיד לאדם מה שיחו

"For behold, He forms the mountains and creates the wind, and tells man what his speech is." The Alter Rebbe reads it as showing a person whether his speech was Torah or forbidden words.

Amos 4:13: עמוס ד':י"ג

כִּי הִנֵּה יוֹצֵר הָרִים וּבֹרֵא רוּחַ וּמַגִּיד לָאָדָם מִה־שִּׁחוֹ עֲשֵׂה שֹׁחַר עֵיפָה וְדֹרָה עַל־פִּמְתִּי אֶרֶץ ה' אֱלֹהֵי־צָבָאוֹת שְׁמוֹ:

For, lo, He that formeth the mountains, and createth the wind, And declareth unto man what is his thought, That maketh the morning darkness, And treadeth upon the high places of the earth; The L-RD, the G-d of hosts, is His name.

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



LikuteiTorah.com
THE CHASSIDISHE PARSHA

About this edition

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

The Hebrew text of Likkutei Torah: © Kehot Publication Society, via Sefaria, CC BY-NC 4.0; formatting adapted.

Our English translation, made from the Hebrew without Kehot's notes: CC BY 4.0.

Our explanations, with the overview, the questions and the page for children: CC BY-NC 4.0.

The notes: Kehot's marei mekomos ("Sources and References", including the Rebbe's notes) © Kehot Publication Society, via Sefaria, CC BY-NC 4.0; formatting adapted; our notes on them: CC BY-NC 4.0.

Quoted sources, via Sefaria: Miqra according to the Masorah (CC-BY-SA); The Holy Scriptures: A New Translation (JPS 1917) (Public Domain); The Zohar; London, Soncino Press, 1933 (Public Domain); William Davidson Edition - Vocalized Aramaic (CC-BY-NC); Sifsei Chachomim Chumash, Metsudah Publications, 2009 (CC-BY-NC); Tractate Berakot by A. Cohen, Cambridge University Press, 1921 (Public Domain); Sefer Etz Chaim (Public Domain).

This edition as a whole: CC BY-NC 4.0. Copy, print and share it freely, crediting Kehot Publication Society and likuteitorah.com; it may not be sold. <https://creativecommons.org/licenses/by-nc/4.0/>

English translation and explanations: prepared for likuteitorah.com with AI assistance (claude-code/opus-5.5) and checked against the Hebrew and against Sefaria; not yet reviewed by a human editor. Please check anything important against the Hebrew.

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/

A free, non-commercial project; nothing here is sold. Not affiliated with Kehot, Sefaria or the Lubavitch Library. © likuteitorah.com

From likuteitorah.com/likkutei-torah/chukas/11/

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