



LIKKUTEI TORAH • PARSHAS NASSO • MAAMAR 4

כתיב ה' יחתו מריבו וגו'

It is written, “Havayah—those who contend with Him shall be shattered”



Those who “contend with Havayah” are Gevuros cut off from Chesed, which want judgment for its own sake. They are shattered only when the unlimited Chesed of Arich Anpin, rav chesed, is drawn down through Abba and Imma into Z'eir Anpin, as the two-part cantillation on the Name shows; and this drawing-down, beyond the natural order, comes through the prayer of tzaddikim like Moshe.

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



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THE BIG IDEA

Those who “contend with Havayah” are Gevuros cut off from Chesed, which want judgment for its own sake. They are shattered only when the unlimited Chesed of Arich Anpin, rav chesed, is drawn down through Abba and Imma into Z’eir Anpin, as the two-part cantillation on the Name shows; and this drawing-down, beyond the natural order, comes through the prayer of tzaddikim like Moshe.

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

Chanah’s verse raises a question: who could contend with G-d? The Name Havayah is mercy, yet it contains Gevurah. That Gevurah is “included in the right” and gives Chesed the warmth that life needs, as Yaakov’s flocks conceived through heat. Gevurah apart from Chesed, as in the World of Tohu, becomes harsh judgment: the accusers above, who, like people who rejoice at another’s misfortune, want judgment for its own sake, unlike the Torah’s punishments, whose purpose is kindness. They are the contenders against the Name Havayah. The measured Chesed of Z’eir Anpin, given according to deeds, leaves them room to accuse; only the Chesed of Arich Anpin, rav chesed, which flows of itself, nullifies them. It must be enclothed in the Chesed of Z’eir Anpin, as a soul in a body, and passes first through Abba and Imma: hence the two-part gershayim on the Name, and the two Names of “Havayah, Havayah” that Moshe drew down after the Golden Calf. From a still higher level He “thunders” against the accusers, and Gevurah included in Chesed becomes “strength to His king.” Such revelation comes through the prayer of great tzaddikim and is bound up with Rosh HaShanah, the day of judgment.

OUTLINE

- 1 Who contends with G-d?** ¶1-2
The Name Havayah is mercy, and the Gevurah in it is included in Chesed, giving the warmth that life and birth require. Gevurah apart from Chesed, as in the World of Tohu, branches out into harsh judgments, the accusers above.
- 2 The accusers against the Name Havayah** ¶3
The accusers want judgment for its own sake, unlike holy zeal and unlike the Torah’s Gevurah, whose purpose is the sinner’s rectification; so they stand against the Name whose will is Chesed. Korach and Midian are parallels. The Name in the verse carries the cantillation gershayim.

3 Two kinds of Chesed

¶4-5

Chesed olam, of Z'eir Anpin, is measured by deeds and leaves room for accusation; rav chesed, of Arich Anpin, flows of itself and nullifies all judgments. It must be en clothed in the Chesed of Z'eir Anpin, like a soul in a body, so that it can be received and reach only the side of holiness.

4 The two movements of the gershayim

¶6-11

The light of Arich Anpin reaches Z'eir Anpin in two stages, through Abba and Imma, and so shatters those who contend with the vav, Z'eir Anpin's six attributes. Moshe drew down the Thirteen Attributes after the Golden Calf: "Havayah, Havayah," separated by the cantillation, through "his face," Chochmah and Binah. Gershayim also means driving out, as in the name Gershon.

5 "Upon him, in the heavens, He will thunder"

¶12-14

Beyond the en clothed Chesed, the Chesed of Arich Anpin itself, the dew of Atika and Mocha Stima'ah, above en clothement, thunders against the accusers. David's song speaks of "the Most High," Arich Anpin, and of the arrows of holy Gevurah that destroy them.

6 "And He will give strength to His king"

¶15-16

The left has two sides: the left that serves love and the left that only pushes away, from which the external forces feed. Once the contenders are shattered, all Gevurah becomes strength for Malchus. This revelation comes through the prayer of tzaddikim like Moshe, and the paragraph ties it to Rosh HaShanah: the nine mentions of the Name in Chanah's prayer, the accusers on the day of judgment, and G-d's kingship.

KEY CONCEPTS

including the left in the right לאכללא שמאלא בימינא

Gevurah (the left) subordinate to Chesed (the right) and nullified before it. Such Gevurah strengthens the kindness and gives it the warmth that brings life; Gevurah standing apart becomes harsh judgment.

the accusers המקטרגים

Forces of harsh judgment, the "dross of Gevurah," that want judgment carried out for its own sake. They are the "contenders" of the verse, against the Name Havayah.

chesed olam חסד עולם

The Chesed of Z'eir Anpin, "kindness of the world" (in Isaiah plainly "everlasting kindness"), given in limit and measure according to people's deeds; so it leaves the accusers room to accuse.

rav chesed, the supernal Chesed רב חסד / חסד עילאה

The Chesed of Arich Anpin, which shines from the Infinite One without limit and flows of itself, not in response to deeds. It is the source and "soul" of the Chesed of Z'eir Anpin, and its revelation nullifies all judgments.

Arich Anpin אריך אנפין

The configuration of Keser, above the intellect and emotive attributes of Atzilus. Its Chesed and its Thirteen Attributes of Mercy are drawn into Z'eir Anpin by way of Abba and Imma.

gershayim גרשיים

The two-stroke cantillation mark on the Name in "Havayah—those who contend with Him shall be shattered." Its two movements show the two stages of the drawing-down, and the word also suggests driving out (gerushin).

the Thirteen Attributes of Mercy י"ג מדות הרחמים

The attributes revealed to Moshe after the Golden Calf, drawn from the thirteen tikkunim of the beard of Arich Anpin. Moshe drew them down in prayer, bringing forgiveness where judgment found the people unworthy.

SECTION 1 • 11-2

Who contends with G-d?

1 כתיב ה' יחתו מריבו^{1,2} וגו'. וקשה מי הם המריבים עם ה'

It is written, “Havayah—those who contend with Him (merivo) shall be shattered,” etc. Now this is difficult: who are those who contend with G-d?

The maamar opens with a verse from Chanah’s song of thanks, “Havayah—those who contend with Him shall be shattered,” and asks the obvious question: who could contend with G-d at all?

וע' בזהר פ' ויקרא (דף י"ט ע"ב) מה שפ"י בשעתא דדינן מתערין ושלטינן.³ שלטין על רחמי ורחמי אתכפיין ובשעתא דקוב"ה [דקודשא בריך הוא] אתברך ממבועא דנחלא כדין גברי רחמי ואתכפיין דיני הה"ד [הדא הוא דכתיב] ה' יחתו מריבו ו' כו' ע"ש.

And see in the Zohar, Parshas Vayikra (page 19b), what it explains: “At the time when the judgments are aroused and hold sway, they hold sway over mercy, and mercy is subdued; and at the time when the Holy One, blessed be He, is blessed from the wellspring of the stream, then mercy prevails and the judgments are subdued. As it is written, ‘Havayah—merivo shall be shattered’: meriv vav, [the one who] contends with the vav,” etc.; see there.

The Zohar (III, 19b) describes two states. When the judgments (dinin), the forces of strictness, are aroused and rule, mercy is subdued; when the Holy One, blessed be He, receives blessing from “the wellspring of the stream,” a flow from a higher source, mercy prevails and the judgments are subdued. The Zohar notes that merivo is written without the yud of the plural, and so reads it as meriv vav, “one who contends with the vav”; the maamar explains below what the vav stands for.

ולהבין זה איך ענין דינן מתערין נק' מריבו והענין כי שם הוי' הוא מדת רחמים

To understand this: how is the matter of “judgments being aroused” called “those who contend with Him”? The explanation is that the Name Havayah is the attribute of mercy.

The Alter Rebbe asks why the arousal of judgment should be called contending with G-d, and begins his answer: the Name Havayah is the attribute of mercy, as the Midrash teaches that wherever this Name appears it denotes mercy.

והגם דשם הוי' הוא בז"א דאצי' והרי יש בו מדת הגבורה וכן בהתהוות הנבראים שהתהוותם הוא משם הוי' הרי יש ד' מחנות שכינה⁴ מחנה מיכאל חסד ומחנה גבריאל גבורה.

And although the Name Havayah is in Z'eir Anpin (the emotive attributes) of Atzilus, which, after all, contains the attribute of Gevurah (restraint); and likewise in the coming into being of the creations, whose coming into being is from the Name Havayah, there are, after all, four camps of the Shechinah (Divine Presence): the camp of Michael, Chesed (kindness), and the camp of Gavriel, Gevurah;

Yet this Name is the Name of Z'eir Anpin of Atzilus, the configuration of the divine emotive attributes (the Idra Rabba, Zohar III 129a, to which a Kehot note points, calls Z'eir Anpin by the Name Havayah), and Z'eir Anpin contains Gevurah as well as Chesed. Creation too, which comes into being from this Name, is surrounded by the four camps of the Shechinah, the angelic hosts led by Michael on the side of Chesed and Gavriel on the side of Gevurah.

אך כי בחי' גבורה זו היא ע"ד לאכללא שמאלא בימינא^{5,6} שהיא כלולה ובטלה לגבי מדת החסד וא"כ אז אדרבה מגיע ממנה תועלת ומעלה יתירה בהחסד יותר מאם היה החסד בפ"ע [בפני עצמו]

yet this level of Gevurah is in the manner of “including the left in the right”: it is included in, and nullified before, the attribute of Chesed. If so, then on the contrary, there comes from it a benefit and an added advantage in the Chesed, beyond what there would be if the Chesed were by itself.

The answer is that this Gevurah is “included in the right” (in the Kabbalah Chesed is the right side and Gevurah the left): it is subordinate to Chesed and nullified before it. Restraint that serves kindness does not weaken the kindness; on the contrary, it gives the kindness an advantage it would lack on its own.

כי חסד הוא בחי' קרירות וכמו המים שהם קר ולח [עיין בזהר ר"פ וארא] ועיקר החיות הוא ע"י החמימות וכמו כי הדם⁷ הוא הנפש,

For Chesed is the level of coldness, like water, which is cold and moist [see the Zohar, at the beginning of Parshas Va'eira]; while the essence of life-force (chayus) comes through warmth, as [in the verse], “for the blood is the soul”;

Chesed by itself is likened to water, cold and moist, while life depends on warmth, as the Torah's words “the blood is the soul” show: the warm blood carries life. The warmth that Chesed lacks comes from Gevurah.

וכן הוא ג"כ ברוחניות כי מצד בחי' המים עצמן בחי' קרירות יוכל להיות גם כן דאגלדו מיא שהוא מניעת ההשפעה מכל וכל וז"ש [וזהו שכתוב] ביעקב ויחמו הצאן⁸ כו'.^{9,10}

and so it is in spiritual matters as well; for from the side of the level of the waters themselves, the level of coldness, there can also come [a state where] "the waters freeze," which is the withholding of the flow altogether. And this is [the meaning of] what is written regarding Yaakov, "And the flocks came into heat (vayechemu)," etc.

In the spiritual realm too, pure coldness can "freeze the waters," so that the flow stops altogether: kindness with no warmth can end in no giving at all. The Torah's account of Yaakov's flocks, which "came into heat" (vayechemu, from the root for warmth), shows that new life comes through heat.

2 ויחמנה בבואן לשתות כו' שכל הולדה א"א להיות כ"א ע"י חמימות שהוא מבחי' גבורה. ולכן בשם הוי' המהוה הכל צ"ל ג"כ בחי' גבורה.

"And they came into heat when they came to drink," etc.: for no procreation can come about except through warmth, which is from the level of Gevurah (restraint). Therefore in the Name Havayah, which brings everything into being, there must also be the level of Gevurah.

The other phrase about Yaakov's flocks, "and they came into heat when they came to drink," makes the point general: no birth happens without warmth, and warmth belongs to Gevurah. So the Name Havayah, which brings all things into being, must contain Gevurah too.

אלא שהיא כלולה בימין וא"כ מזה דוקא עיקר החיות וההתהוות.

Only, it is included in the right; and if so, it is from this specifically that the essence of life-force and of coming into being comes.

But that Gevurah is included in the right, in Chesed, and precisely this blend is the source of life and of coming into being.

אבל אם מדת הגבורה אינה כלולה בחסד וכמו שהיה בעולם התהו שלא היה בחי' לאכללא שמאלא בימינא אז נסתעף מזה התהוות דינין קשים והן המקטרגים שלמעלה שכל רצונם לפעול דין

But if the attribute of Gevurah is not included in Chesed (kindness), as was the case in the World of Tohu, where there was not the level of "including the left in the right," then there branched out from this the coming into being of harsh judgments; and these are the accusers above, whose whole desire is to carry out judgment,

The opposite case is Gevurah that is not included in Chesed. That was the state of the World of Tohu (chaos), in the Arizal's teaching the first order of creation, where each attribute stood by itself and the left was not included in the right; from such separate Gevurah branched out the harsh judgments, the accusers above, whose only wish is that judgment be carried out.

וכמ"ש בזהר ר"פ מקץ ע"פ ולכל תכלית הוא חוקר,¹¹ וכן יש למטה בבני אדם¹² אנשים השמחים ברעת חבריהם.^{13, 14, 15}

as is written in the Zohar, at the beginning of Parshas Miketz, on the verse "and he searches out every end." And likewise below, among human beings, there are people who rejoice at the misfortune of their fellows.

The Zohar at the beginning of Miketz reads Job's words about the "end" that "searches out every end" as speaking of an accuser from the left that roams the world and above it, all of whose deeds aim at destruction. Its counterpart below is the kind of person who rejoices at another's misfortune.

SECTION 2 • 13

The accusers against the Name Havayah

3 וגם לפעמים שמתקצפים על החוטא אין זה שרע להם על החטא כ"א שחפצם בפועל הדין.

And also, at times when they are enraged at the sinner, it is not that they are grieved over the sin, but rather that their desire is for the carrying out of judgment.

Such people may at times seem righteous in their anger at a sinner, but the sin itself does not grieve them. What they want is to see judgment carried out.

וע"ד המקורגים שלמעלה שהם ע"ד הנ"ל שאינם מצטערים מהחטא ע"ד קנאת הי' צבאות כ"א שחפצם בפועל הדין והיינו לפי שהם סיגי הגבורה.

So too with the accusers above, who are in the manner mentioned above: they are not distressed over the sin in the manner of "the zeal of Havayah of Hosts," but rather their desire is for the carrying out of judgment. That is because they are the dross of Gevurah (restraint).

The accusers above are the same. Their anger is not "the zeal of Havayah of Hosts," a zeal that is pained by the sin itself; they simply desire judgment, because they are the dross of Gevurah, its waste, as dross is what is left over when metal is refined.

ולכן הם הנק' מריכו דשם הוי" שהם נגד שם הוי" שרצונו ית' דוקא בחדד ולאכללא שמאלא בימינא

Therefore they are the ones called merivav, "those who contend with" the Name Havayah: for they are against the Name Havayah, since His will, may He be blessed, is specifically for Chesed (kindness) and "to include the left in the right."

This is why they are called those who contend with the Name Havayah: G-d's will, expressed in this Name, is for kindness and for Gevurah included in it, and they stand for the opposite.

[ועד"ז פי בזהר ס"פ אחרי (דע"ט ב') ענין הנועדים על^{16,17} הוי והיינו כי קרח רצה ג"כ להפריד הגבורות בפ"ע [בפני עצמו] ולא להיות בחי לאכללא שמאלא בימינא כמ"ש בזהר ר"פ קרח.¹⁸

[And along these lines the Zohar, at the end of Parshas Acharei (page 79b), explains the matter of “those who banded together against Havayah”: that is, Korach too wanted to separate the Gevuros by themselves, and not to have the level of “including the left in the right,” as is written in the Zohar, at the beginning of Parshas Korach.

A bracketed note brings parallels. The Zohar at the end of Acharei explains along these lines the phrase “those who banded together against Havayah,” said of Korach’s company: Korach too wanted to separate the Gevuros and keep them apart rather than include the left in the right, and the Zohar at the opening of Parshas Korach says that the left is always included in the right, while Korach sought to exchange right for left.

ועד"ז נתבאר במ"א פי וענין לתת נקמת¹⁹ הוי במדין לפי שבחי מדין ריב ומדון²⁰ הוא ג"כ הפך ונגד בחי שם הוי וכמ"ש בד"ה החלצו מאתכם כו' בפ' מטות

And along these lines there is explained elsewhere the meaning and matter of “to execute the vengeance of Havayah upon Midian”: for the level of Midian (Midyan), strife and contention (riv umadon), is likewise the opposite of, and against, the level of the Name Havayah; as is written in the discourse beginning “Arm from among you,” etc., in Parshas Mattos.

The same idea explains “to execute the vengeance of Havayah upon Midian”: the name Midian (Midyan) is related to madon, contention, and strife is itself the opposite of the Name Havayah. The Alter Rebbe refers to his discourse on that verse in Parshas Mattos, which opens “Arm from among you”; a Kehot note points to the Zohar at the beginning of Yisro (II, 68a), which reads Yisro’s title “priest of Midian” as alluding to “a contentious woman” (eshes midyanim).

ושם נתבאר כי אף שבתורה יש כמה עונשין וגבורות אך זה הגבורה תכליתה חסד להיות עי"ז תיקון לנפש החוטא

And it is explained there that although in the Torah there are many punishments and Gevuros, yet this Gevurah has Chesed as its purpose: that through it there should be a rectification (tikkun) for the soul of the sinner,

That discourse explains that the punishments in the Torah are a Gevurah whose purpose is kindness: they bring a rectification to the sinner’s soul.

כמו אב המכה את בנו כדי שילך בדרך טובים²¹ משא"כ גבורות קשות חפצם בפועל הדין מצד עצמו like a father who strikes his son so that he will walk “in the way of the good”; whereas harsh Gevuros desire the carrying out of judgment for its own sake.

The model is a father who strikes his son so that he will walk “in the way of the good”: the blow serves the son’s good. The harsh Gevuros, by contrast, want judgment for its own sake.

ע"יין בזהר בלק (דקצ"ב ע"ב) גבי מה כתיב בה א"ל [אמר ליה] לא תרצח כו' ע"ש]. וע"ז נאמר הי' יחתו מריבו.

See the Zohar, Balak (page 192b), regarding "What is written in it?" He said to him, "You shall not murder," etc.; see there.] And of this it is said, "Havayah—those who contend with Him shall be shattered."

The Zohar on Balak (III, 192b) tells that when the Holy One, blessed be He, offered the Torah to Samael, he asked what was written in it, was told "You shall not murder," and refused it, for his dominion is over killing. Such forces, which want judgment for itself, are the ones of whom it is said, "Havayah—those who contend with Him shall be shattered."

והנה הנגינה על שם הוי' הזה הוא גרשיים.²² שהוא ב' קווין ובפרדס שער הטעמים נק' תרין גרישין ונגינה זו היינו שני קולות.^{23, 24}

Now, the cantillation mark on this Name Havayah is gershayim, which is two strokes; in Pardes, in the Gate of the Cantillation Marks (Sha'ar HaTe'amim), it is called trein gerishin (two gereshes); and this cantillation is two sounds.

The Alter Rebbe now notes the cantillation mark on the Name Havayah in this verse: gershayim, two strokes, which Pardes Rimonim (Rabbi Moshe Cordovero's work of Kabbalah), in its Gate of the Cantillation Marks, calls "two gereshes," sung as two sounds; the following paragraphs explain what this signifies. In Or HaTorah, as a Kehot note quotes, the Tzemach Tzedek adds a further reason: driving out the external forces comes through the encompassing light, the level of Gershon.

SECTION 3 • ¶4-5

Two kinds of Chesed

4 והוא כי הנה כדי להיות המתקת הדינין וביטולן צ"ל ע"י המשכה מבחי' חסד דא"א שהוא למעלה מעלה מהחסד דז"א שהחסד דז"א נק' חסד עולם

And this is because, for there to be a sweetening of the judgments and their nullification, it must come through a drawing-down from the level of the Chesed (kindness) of Arich Anpin, which is far, far above the Chesed of Z'eir Anpin. For the Chesed of Z'eir Anpin is called chesed olam (kindness of the world).

To sweeten the judgments and nullify them, a light is needed from the Chesed of Arich Anpin (the "Long Face"), the outer level of Keser, the divine will above intellect and emotion, which is far above the Chesed of Z'eir Anpin. The Chesed of Z'eir Anpin is called chesed olam: in Isaiah (54:8) these words plainly mean "everlasting kindness," but the Idra Rabba (Zohar III, 133b) takes them as the Chesed of Z'eir Anpin, and the maamar reads olam as "world," a kindness measured to the world.

ועי' נאמר ולך אדי חסד כי אתה תשלם לאיש כמעשהו²⁵ דהיינו לפי ערך מעשה בני אדם וכפי האתעדל'ת [האתערותא דלתתא] כך הוא האתעדל'ע [האתערותא דלעילא] וההמשכה מחסד זה וע"כ נקי חסד עולם שהוא בגבול ומדה.

And of it is said, "And Yours, Ado-nai, is kindness, for You repay a man according to his deeds": that is, according to the measure of the deeds of human beings; as the arousal from below (isarusa dilesata) is, so is the arousal from above (isarusa dile'eila) and the drawing-down from this Chesed. Therefore it is called chesed olam, for it is within limit and measure.

The Psalm says of this Chesed, "And Yours, Ado-nai, is kindness, for You repay a man according to his deeds": it is measured by what people do, so that the response from above matches the arousal from below. That is why it is called kindness of the world: it is within limit and measure.

5 ועי' שם מוצאים המקטרגים מקום לקטרג וכמו בלעם שחפש ומצא המקומות שעתידים ישראל לחטוא ועי' רצה לקטרג ללמד חובה כו' לעורר מדת הדין.

Therefore, there the accusers find room to accuse; as with Bilam, who searched for and found the places where Israel were destined to sin, and through this wanted to accuse, to argue for guilt, etc., to arouse the attribute of judgment.

Because the Chesed of Z'eir Anpin answers to people's deeds, it leaves the accusers an opening: they can point to the deeds. Bilam, the prophet whom Balak hired to curse Israel, did exactly this, searching out the places where Israel would later sin, in order to argue for their guilt and arouse the attribute of judgment against them.

אבל בחי חסד דא"א²⁶ הוא חסד עילאה ונקי רב חסד לפי שמאיר ומתפשט מבחי א"ס בלי גבול ומדה [עיין באגה"ק [באגרת הקודש] סי' יו"ד ע"פ חסדי²⁷ הי']

But the level of the Chesed (kindness) of Arich Anpin is the supernal Chesed (chesed ila'ah), and it is called "and abundant in kindness" (verav chesed), because it shines and spreads forth from the level of the Infinite One (Ein Sof) without limit or measure [see Iggeres HaKodesh, section 10, on the verse "The kindnesses of Havayah"].

The Chesed of Arich Anpin is of a different order. It is the supernal Chesed, called "and abundant in kindness" (verav chesed, one of the Thirteen Attributes of Mercy), and since it shines from the Infinite One itself it has no limit or measure. Iggeres HaKodesh, section 10, explains "The kindnesses of Havayah" through the Zohar's two kinds of Chesed: chesed olam, given in measure like the fixed measure of charity, and the supernal Chesed, rav chesed, which "shines and spreads forth without limit or measure" and is drawn down by giving without limit.

ושם אין אתעדל"ת [אתערותא דלתתא] מגיע כלל כ"א חסד יורד ונמשך בתמידות מצד עצמו כי הפך חסד הוא²⁸

And there the arousal from below (isarus dilesata) does not reach at all; rather, the Chesed descends and is drawn down constantly, of itself, "for He desires kindness."

At this level the arousal from below does not reach at all: the Chesed flows constantly of itself, not in response to anything people do. As the prophet says, "for He desires kindness": G-d gives it because He desires to give, not because it is earned.

וע"כ ע"י המשכה מבחי' חסד זה מתבטלים כל הדינים ואין הקטרוגים תופסים מקום כלל (ועמ"ש ע"פ ולא אבה²⁹ הוי' אלקיך לשמוע אל בלעם).

Therefore, through a drawing-down from this level of Chesed, all the judgments are nullified, and the accusations have no place at all (and see what is written on the verse "But Havayah your G-d would not listen to Bilam").

When this Chesed is drawn down, all judgments are nullified and the accusations have nothing to hold on to. The Alter Rebbe refers to what he wrote on the verse "But Havayah your G-d would not listen to Bilam," which tells that G-d turned Bilam's curse into a blessing.

אך כי החסד דא"א עצמו א"א לו כלל להיות נמשך למטה כי הוא בלי גבול ולא יוכלו לקבל ע"כ צריך שיתלבש בחסד דז"א שהוא בחי' כלי לגילוי אור חסד דא"א

However, the Chesed of Arich Anpin itself cannot be drawn down below at all, for it is without limit, and [those below] would not be able to receive [it]. Therefore it must be enclothed in the Chesed of Z'eir Anpin (the emotive attributes), which is the level of a vessel for the revelation of the light of the Chesed of Arich Anpin

Yet this Chesed, being without limit, cannot itself come down below, for the lower levels could not receive it. It must be enclothed in the Chesed of Z'eir Anpin, which serves as its vessel.

(וחדס דז"א נקי גופא לגבי רב חסד שהוא כמו בחי' נשמה לחדס דז"א וכמו עד"מ מהנשמה עצמה בלי התלבשות בגוף לא יהיה רק השפעת רוחניים אבל להיות ממנה השפעות גשמיים הוא דוקא ע"י אמצעות התלבשותה בגוף,

(and the Chesed of Z'eir Anpin is called "the body" (gufa) relative to "abundant in kindness," which is like the level of a soul to the Chesed of Z'eir Anpin; just as, by way of analogy, from the soul itself, without enclothement in a body, there would be only an influence of spiritual things, but for physical influences to come from it is specifically through the medium of its enclothement in the body;

A parenthesis gives an analogy: the Chesed of Z'eir Anpin is called the "body," and rav chesed is like its soul. A soul without a body could give only spiritual influence; only through a body can it bring about physical effects. In Likkutei Torah, Shelach (the explanation of "I am Havayah your G-d"), the Alter Rebbe describes the same pair: the Chesed of Atzilus is the vessel of rav chesed, as a body is for a soul.

כמ"כ [כמו כן] בחי' רב חסד הוא למעלה ממהות בחי' חסד כ"א שהוא מקור החדס וכמאמר אב הרחמים פ"א אב ומקור למדת הרחמים

so too the level of "and abundant in kindness" is above the very nature of the level of Chesed; rather, it is the source of Chesed, as in the expression "Father of mercy" (Av HaRachamim), meaning the father and source of the attribute of mercy.

So too rav chesed stands above Chesed as such: it is not one more kindness but the source of kindness, as the phrase "Father of mercy" speaks of G-d as the father, the source, of the attribute of mercy.

ע"כ א"א שיומשך ממנו השפעות בבי"ע כ"א ע"י התלבשותו בחדס דאצי' שנק' גופא חסד דרועא ימינא^{30,31} כו'

Therefore it is impossible for influences to be drawn from it into Beriah, Yetzirah and Asiyah except through its enclothement in the Chesed of Atzilus, which is called the body: "Chesed, the right arm," etc.;

Its influence can therefore reach Beriah, Yetzirah and Asiyah only through the Chesed of Atzilus, which the Tikkunei Zohar counts as part of the "body": "Chesed is the right arm."

וכמ"ש בזהר באדרא (דקל"ג ע"ב) וחדס דקשוט לאו בחי' גופא אתמר אלא בחי' דנשמתא³² כו',

and as is written in the Zohar, in the Idra) (page 133b): "And true kindness (chesed dikshot) is not said of the life of the body, but of the life of the soul," etc.

The Idra Rabba (Zohar III, 133b) says that "true kindness" belongs not to the life of the body but to the life of the soul: the Chesed of Arich Anpin is the soul of the kindness. There the Idra sets the inner Chesed of the Ancient of Ancients beside chesed olam, the Chesed of Z'eir Anpin.

ועוד דכיון שהחסד דא"א הוא בלי גבול ואין אתעדל"ת [אתערותא דלתתא] תופס מקום כלל א"כ היו החיצונים יכולים ג"כ לקבל ממנו

Furthermore, since the Chesed of Arich Anpin is without limit, and the arousal from below has no place [there] at all, then the external forces (chitzonim) too would be able to receive from it.

A second reason why this Chesed must be encloded: since the unlimited Chesed does not depend on deeds, the external forces, the powers opposed to holiness, could also draw from it.

ומש"ה [ומשום הכי] צ"ל המשכה מחדס דא"א ע"י חסד דז"א בכדי שבח"י גילוי זה דחסד עלאה יומשך רק בסט" [בסטרא] דקדושה ועמ"ש ע"פ ויאבק איש³³ וע"פ עבדים היינו³⁴ כו' ויוציאנו ה' אלקינו או"א [אבא ואימא] שהלבישו לזרועות דא"א.

Therefore the drawing-down from the Chesed of Arich Anpin must be through the Chesed of Z'eir Anpin, so that this level of revelation of the supernal Chesed be drawn down only to the side of holiness. And see what is written on the verse "And a man wrestled," and on "We were slaves," etc., "and Havayah our G-d took us out": Abba and Imma, which encloded the arms of Arich Anpin.

Therefore it must pass through the Chesed of Z'eir Anpin, and so the revelation of the supernal Chesed reaches only the side of holiness. The Alter Rebbe refers to his discourses on "And a man wrestled" and on "We were slaves... and Havayah our G-d took us out," where "Havayah our G-d" is Abba and Imma, which encloded the arms of Arich Anpin.

SECTION 4 • ¶ 6-11

The two movements of the gershayim

6 וזהו שהנגינה של שם הי יחתו מריכו הוא גרשיים שהם ב' תנועות זו למעלה מזו להורות שהיא המשכה ממקום עליון מאד מא"א [מאריך אנפין] לז"א שצ"ל בזה ב' המשכות הא' מחדס דא"א לאו"א [לאבא ואימא].

And this is why the cantillation of the Name [in] "Havayah—those who contend with Him shall be shattered" is gershayim, which are two movements, one above the other: to indicate that it is a drawing-down from a very high place, from Arich Anpin to Z'eir Anpin (the emotive attributes), in which there must be two drawings-down: the first, from the Chesed (kindness) of Arich Anpin to Abba and Imma (Chochmah and Binah);

Now the cantillation is explained. Gershayim has two movements, one above the other, which signals a drawing-down from a very high place, from Arich Anpin to Z'eir Anpin, in two stages; the first stage is from the Chesed of Arich Anpin to Abba and Imma, Chochmah and Binah.

7 ואח"כ מא"א [מאבא ואימא] נמשך לז"א. ולכך נגינה זו היא בי תנועות [ועמ"ש בד"ה שיר השירים³⁵ בענין בי בחי חתן חות דרגא כו']

and afterwards, from Abba and Imma (Chochmah and Binah) it is drawn to Z'eir Anpin (the emotive attributes). Therefore this cantillation is two movements [and see what is written in the discourse beginning "The Song of Songs," on the matter of the two levels of chasan (bridegroom): chas darga ("he descended a level"), etc.,

The second stage is from Abba and Imma to Z'eir Anpin, and so the cantillation has two movements. A bracket refers to the discourse beginning "The Song of Songs" (the first in Likkutei Torah, Shir HaShirim), where the two levels of chasan, "bridegroom," a word read as chas darga, "he descended a level," are two stages of descent: the Infinite Light first descends into the Torah as supernal wisdom, and from there into the lower worlds.

ובד"ה לבכתיני^{36, 37} בי לבבות כו' ע"ש] ואזי כשנמשך משם הוי' דא"א בז"א עי"ז יחתו מריכו שמתבטלים כחות הדין שהן מריכו דז"א.

and in the discourse beginning "You have captured my heart" (libavtini): two hearts, etc.; see there]. And then, when it is drawn from the Name Havayah of Arich Anpin into Z'eir Anpin, through this "those who contend with Him shall be shattered": the forces of judgment, which are those who contend with Z'eir Anpin, are nullified.

The bracket also refers to the discourse "You have captured my heart" (libavtini), whose doubled letter beis is read as two hearts: there the two hearts are two drawings-down of life-force, from Chochmah and from the attributes. When the Name Havayah of Arich Anpin is drawn into Z'eir Anpin, the forces of judgment that contend with Z'eir Anpin are nullified, and this is "those who contend with Him shall be shattered."

8 ובוהר פי' מריב ו' כי הוי"ו הוא ששה מדות דז"א שהחסד גובר בהן דבחי' גבורה שבו היא בבחי' לאכללא שמאלא בימינא כנ"ל

And in the Zohar it explains meriv vav, "[one who] contends with the vav": for the vav is the six emotive attributes (middos) of Z'eir Anpin, in which Chesed (kindness) prevails, since the level of Gevurah (restraint) in it is in the manner of "including the left in the right," as mentioned above.

The Zohar's reading meriv vav now becomes clear. The letter vav, whose numerical value is six, stands for the six emotive attributes of Z'eir Anpin, in which Chesed prevails because their Gevurah is included in the right.

והמקטרגים שלמעלה בהיכלות החיצונים המקטרגים על ישראל הם נגד בחי' זו ממש ונקי' מריבו וכמ"ש בתורה בפ' בלעם ויחר אף אלקים³⁸ כי הולך הוא כו' וע"י התגלות שם הוי' דא"א בוי"א עי"ז יחתו מריבו.

And the accusers above, in the chambers of the external forces, who accuse Israel, are against precisely this level, and are called merivav, "those who contend with Him"; as is written in the Torah, in the portion of Bilam, "And the anger of Elokim flared because he was going," etc. And through the revelation of the Name Havayah of Arich Anpin in Z'eir Anpin, through this "those who contend with Him shall be shattered."

The accusers above, in the chambers (heichalos) of the external forces, who accuse Israel, stand against precisely this blend of Gevurah within Chesed, and so they are called "those who contend with Him." The text cites from the account of Bilam, who set out to curse Israel, "And the anger of Elokim flared because he was going"; such contenders are shattered when the Name Havayah of Arich Anpin is revealed in Z'eir Anpin.

9 והוא ע"ד מ"ש ויעבור הוי' על פניו³⁹ ויקרא הוי' הוי' שזה היה אחר חטא העגל ולהמשיך סליחה ומחילה הוא דוקא על ידי שהמשיך משה רבינו ע"ה [עליו השלום] י"ג מדות הרחמים דא"א

And this is along the lines of what is written, "And Havayah passed before his face (al panav), and called: Havayah, Havayah." This was after the sin of the Calf; and to draw down forgiveness and pardon was specifically through Moshe Rabbeinu, peace be upon him, drawing down the Thirteen Attributes of Mercy of Arich Anpin.

A parallel is the revelation after the sin of the Golden Calf, when "Havayah passed before his face and called: Havayah, Havayah," and the Thirteen Attributes of Mercy were revealed. Forgiveness for that sin could come only because Moshe drew down the Thirteen Attributes of Mercy of Arich Anpin, a level above the measured Chesed of Z'eir Anpin.

ולכן אמר אם אין פניך הולכים⁴⁰ אל תעלנו מזה⁴¹ שהרי ע"פ דין אינן ראויים כיון שחטאו.

Therefore he said, "If Your face does not go, do not bring us up from here": for according to judgment they were not worthy, since they had sinned.

That is why Moshe insisted, "If Your face does not go, do not bring us up from here." By the measure of judgment the people were not worthy after their sin, so only a revelation from this higher level could carry them.

10 וזהו ויקרא⁴² הוי' הוי' ופסיק טעמא בינייהו⁴³ שקרא והמשיך משם הוי' דא"א בשם הוי' דז"א והמשכה זו צ"ל ע"י ויעבור הי' על פניו. פניו הם חו"ב [חכמה ובינה] כמ"ש חכמת אדם תאיר פניו⁴⁴ כו'.

And this is [the meaning of] “and called: Havayah, Havayah,” where the cantillation makes a break between them: that he called and drew down from the Name Havayah of Arich Anpin into the Name Havayah of Z'eir Anpin (the emotive attributes). And this drawing-down must come through “And Havayah passed before his face (al panav).” “His face” is Chochmah (wisdom) and Binah (understanding), as it is written, “A man’s wisdom lights up his face,” etc.

In “and called: Havayah, Havayah” the cantillation separates the two Names: the first is the Havayah of Arich Anpin, which Moshe “called” and drew into the second, the Havayah of Z'eir Anpin; the Idra Rabba (Zohar III, 138a) says that Moshe said them to bring mercy down from Atika Kadisha to Z'eir Anpin. This drawing-down passes “before his face,” and the face is Chochmah and Binah, as in “A man’s wisdom lights up his face”; so here too the light passes through Abba and Imma.

11 והחסד דא"א נמשך ע"י או"א [אבא ואימא] לז"א כנ"ל. ולכן גם כאן הנגינה של שם הוי' דיחתו מריכו הוא גרשיים כו'

And the Chesed (kindness) of Arich Anpin is drawn through Abba and Imma (Chochmah and Binah) to Z'eir Anpin (the emotive attributes), as mentioned above. Therefore here too the cantillation of the Name Havayah in “those who contend with Him shall be shattered” is gershayim, etc.

Here too, since the Chesed of Arich Anpin reaches Z'eir Anpin through Abba and Imma, the Name Havayah in “those who contend with Him shall be shattered” carries the two-part gershayim.

[והנה גרשיים הוא ג"כ לשון גירושין וכמ"ש בענין עבודת בני גרשון שהוא ג"כ לגרש החיצונים והוא ג"כ ע"י המשכת רב חסד בו"ק [בו קצוות] דז"א שהם השיתא גוונים

[Now, gershayim is also a term of driving out (gerushin), as is written on the matter of the service of the sons of Gershon, which is also to drive out the external forces; and this too is through drawing down “abundant in kindness” into the six extremities (vav ketzavos) of Z'eir Anpin, which are the six colors (shisa gavnin);

A bracketed addition: gershayim also suggests gerushin, “driving out.” The service of the Levite family of Gershon is likewise to drive out the external forces, and it too works by drawing rav chesed into the six extremities of Z'eir Anpin, which are called the six colors. Earlier in Likkutei Torah, Nasso (the discourses on “Take a census of the sons of Gershon”), the Alter Rebbe explains that Gershon, carrying the curtains of the Mishkan, drew the attributes of Arich Anpin into Z'eir Anpin, and that when this light of Chesed is revealed the external forces are driven out.

וזהו גרש ואח"כ וי ואח"כ י' וכמש"ל [וכמה שכתוב לעיל] והוא כענין הי' יחתו מריבו וי' כנ"ל:

and this is gresh (drive out), and after it vav, and after it nun [in the name Gershon], as is written above. And this is like the matter of “Havayah—merivo shall be shattered”: meriv vav, as mentioned above.]

The name Gershon is read as gresh, “drive out,” followed by vav and then nun, as the text says was written above. This matches the Zohar’s reading of “Havayah—merivo shall be shattered” as meriv vav: the external forces that contend with the vav are driven out.

SECTION 5 • ¶12-14

“Upon him, in the heavens, He will thunder”

12 ב עליו בשמים ירעם.⁴⁵

2. “Upon him, in the heavens, He will thunder.”

The second section of the maamar takes up the next words of Chanah’s verse, “Upon him, in the heavens, He will thunder.”

פ"י מלבד מה שהחסד דא"א מתלבש בתוך החסד דז"א שע"י יחתו מריבו בעלי הדין. עוד זאת יעשה נפלאות שירעם עליהם בקול רעם אח"כ גם מחסד דא"א עצמו כמו שהוא שלא ע"י התלבשות בחסד דז"א

The meaning is: besides the Chesed (kindness) of Arich Anpin being en clothed within the Chesed of Z'eir Anpin (the emotive attributes), through which those who contend with Him, the masters of judgment, are shattered, further still He will do wonders: He will thunder upon them with a sound of thunder, afterwards also from the Chesed of Arich Anpin itself as it is, not through enclothement in the Chesed of Z'eir Anpin;

The first stage has been explained: the Chesed of Arich Anpin, en clothed in the Chesed of Z'eir Anpin, shatters the masters of judgment. Beyond that, G-d will do a further wonder and “thunder” against them afterwards from the Chesed of Arich Anpin itself, not en clothed in the Chesed of Z'eir Anpin.

שאז החסד פשוט יותר מכשמתלבש בחסד דז"א שמעלים קצת על החסד דא"א [ובזהר שם פי' ענין עליו בשמים דר"ל [דרוזה לומר] טלא דעתיקא⁴⁶ הנמשך על ז"א הנקי שמים.

for then the Chesed is more expansive than when it is encloded in the Chesed of Z'eir Anpin, which somewhat conceals the Chesed of Arich Anpin. [And in the Zohar there it explains the matter of "Upon him, in the heavens": that is to say, the dew of Atika (tala de'Atika), which is drawn upon Z'eir Anpin, which is called "heavens."

Unencloded, this Chesed acts with greater force, for enclodement in the Chesed of Z'eir Anpin somewhat conceals it. The Zohar explains "upon him, in the heavens" as the dew of Atika drawn down upon Z'eir Anpin, which is called "heavens"; Atika, "the Ancient One," is the innermost level of Keser, above Arich Anpin.

13 ויש לכוונו ג"כ עם פי' זה. כי המשכת טלא דבדולחא ומו"ס [ומוחא סתימאה] היא בחי' עליונה יותר מהמשכת חסד דא"א שבבחי' חסד דא"א שייך התלבשות שמתלבש ממש בחכמה כו' וממנו לז"א התלבשות ממש

And one can also align it with this explanation. For the drawing-down of the crystalline dew (tala dibedolcha) and of Mocha Stima'ah (the hidden brain) is a higher level than the drawing-down of the Chesed (kindness) of Arich Anpin: for to the level of the Chesed of Arich Anpin enclodement applies, in that it is actually encloded in Chochmah (wisdom), etc., and from it to Z'eir Anpin (the emotive attributes), an actual enclodement;

The Alter Rebbe aligns his reading with the Zohar's explanation of "upon him" as the dew of Atika. The "crystalline dew" (tala dibedolcha), the Zohar's name for the flow from the head of Atika, and Mocha Stima'ah, "the hidden brain" of Arich Anpin, are higher than the Chesed of Arich Anpin, because that Chesed is actually encloded: in Chochmah, and from there in Z'eir Anpin.

אבל בחי' מו"ס [מוחא סתימאה] וטלא דבדולחא הוא למעלה מבחי' התלבשות ממש כי הוא מג"ר [מג' ראשונות] דכתר בחי' תחתונה שבמאציל כו'

but the level of Mocha Stima'ah and the crystalline dew is above the level of actual enclodement, for it is from the first three [Sefiros] of Keser (the Crown), the lowest level that is in the Emanator, etc.;

Mocha Stima'ah and the crystalline dew are above actual enclodement, since they belong to the first three levels of Keser. These are counted as the lowest level of the Emanator itself rather than as part of what is emanated.

ומבחי זו נמשך להיות ירעם על בעלי הדין המקטרגים כו' ביתר שאת מבחי' יחתו מריכו].⁴⁷ (וע' בזהר פ' וישלח דף קס"ו ע"ב).

and from this level it is drawn down that “He will thunder” upon the masters of judgment, the accusers, etc., with greater intensity than the level of “those who contend with Him shall be shattered.”] (And see the Zohar, Parshas Vayishlach, page 166b.)

From this level comes “He will thunder” against the accusing masters of judgment, with greater force than the shattering of “those who contend with Him.” The text also points to the Zohar on Vayishlach (I, 166b), which applies Chanah’s words “those who contend with Him shall be shattered” to Yaakov’s wise dealings with Eisav.

וז"ש [וזהו שכתוב] דהע"ה [דוד המלך עליו השלום] [שמואל ב' כ"ב] ירעם מן שמים הי' ועליון יתן קולו⁴⁸ כו' פי' שדהע"ה [שדוד המלך עליו השלום] היה ענוותן ולא תלה בזכותו אלא ע"ד וחנותי את אשר אחון⁴⁹ וגוי

And this is [the meaning of] what David the King, peace be upon him, [said] [II Samuel 22]: “Havayah thunders from the heavens, and the Most High gives forth His voice,” etc. The meaning is that David the King, peace be upon him, was humble and did not ascribe [it] to his own merit, but rather [it was] in the manner of “And I will be gracious to whom I will be gracious,” etc.;

So too David sang, in his song of thanks when G-d saved him from all his enemies, “Havayah thunders from the heavens, and the Most High gives forth His voice.” David was humble and did not ascribe his deliverance to his own merit but to grace, as in “And I will be gracious to whom I will be gracious”: kindness given freely, not earned.

דהיינו ע"י התגלות בחי' א"א שמשם נמשך להושיעו מכף כל אויביו וזהו ועליון יתן קולו פי' ועליון היינו בחי' א"א שהחסד דא"א נק' חסד עילאה:

that is, through the revelation of the level of Arich Anpin, from where it was drawn down to save him “from the hand of all his enemies.” And this is “and the Most High gives forth His voice”: the meaning of “and the Most High” (ve'Elyon) is the level of Arich Anpin, for the Chesed of Arich Anpin is called the supernal Chesed (chesed ila'ah).

That grace came through the revelation of Arich Anpin, from which his rescue “from the hand of all his enemies” was drawn. “The Most High” (Elyon) in the verse is Arich Anpin, since its Chesed is called the supernal (ila'ah) Chesed.

14 וישלח חציו⁵⁰ וכו'. היינו השפעת גבורות עליונות דקדושה לכלות ולהאביד כחות הדין המקטרגים והם אויבי ה' המונעים ההשפעה:

“And He sent forth His arrows,” etc.: that is, the flow of the supernal Gevuros (restraints) of holiness, to consume and destroy the forces of judgment, the accusers; and they are the enemies of G-d, who hold back the flow.

The next verse of David’s song, “And He sent forth His arrows,” is the flow of the supernal Gevuros of holiness, which consume and destroy the accusing forces of judgment. These are the enemies of G-d because they hold back the flow of divine blessing.

SECTION 6 • ¶15-16

“And He will give strength to His king”

15 ויתן עוז⁵¹ למלכו. עוז הוא בחי' גבורות והוא קו השמאל שיהיה נמשך רק למלכו במלי' דאצי' בשביל לעורר האהבה וכמ"ש שמאלו תחת לראשי⁵² ולא יומשך ממנו לחיצונים שאז הגבורות ע"ד בחי' דין ח"ו [חס ושלום].

“And He will give strength to His king.” Strength (oz) is the level of Gevuros (restraints), and it is the left line, which is to be drawn only “to His king,” into Malchus (sovereignty) of Atzilus, in order to arouse love, as it is written, “His left hand is under my head”; and nothing is to be drawn from it to the external forces, for then the Gevuros are in the manner of the level of judgment, G-d forbid.

The verse ends, “And He will give strength to His king.” Strength, oz, is Gevurah, the left line; it is to reach only “His king,” Malchus of Atzilus, to arouse love, as in “His left hand is under my head,” and not the external forces, for whom Gevurah would turn into judgment.

והענין שיש ב' בחי' בקו השמאל. הא' ע"ד שמאלו תחת לראשי שמעורר נש"י [נשמות ישראל] להיות להן הגבהה ברשפי אש האהבה⁵³ כו' והוא ע"ד ויחמו הצאן.⁵⁴

The explanation is that there are two levels in the left line. The first is in the manner of “His left hand is under my head”: it arouses the souls of Israel, so that they have an uplifting in “flashes of the fire” of love, etc.; and this is in the manner of “And the flocks came into heat.”

The left line has two sides. The first is “His left hand is under my head”: it lifts the souls of Israel up in “flashes of fire” of love, like the warmth that made Yaakov’s flocks “come into heat.”

שכל עיקר היחוד הוא ע"י התעוררות הגבורה ורשפי אש האהבה בבחי' חמימות והתגברות משא"כ מבחי' קרירות כנ"ל ועמ"ש מזה בפ' תזריע בד"ה עולם לאכסדרה הוא דומה.

For the whole essence of the union (yichud) is through the arousal of Gevurah and the flashes of the fire of love, in the manner of warmth and intensification; which is not so from the level of coldness, as mentioned above. And see what is written on this in Parshas Tazria, in the discourse beginning "The world is like a portico."

All union depends on this arousal of Gevurah, the burning love that brings warmth and intensity, which coldness alone could not bring, as explained above. The Alter Rebbe refers to his discourse in Parshas Tazria, "The world is like a portico."

והבי' כענין מארז"ל [מאמר רבותינו זכרונם לברכה] (סוטה מ"ז ע"א) שמאל דוחה וימין מקרבת ⁵⁵.

And the second is like the matter of the saying of our Sages, of blessed memory (Sotah 47a), "The left pushes away and the right draws near."

The second side is the Sages' rule, "The left pushes away and the right draws near" (Sotah 47a).

ומבחי' זו ע"י השתלשלות נמשך יניקת החיצונים בעלי הדינים קשים שהם רק שמאל דוחה בלי שום ימין מקרבת כי אין בהם בחי' לאכללא שמאלא בימינא.

And from this level, through the chain of descent (hishtalshelus), there is drawn the nourishment of the external forces, the masters of harsh judgments, who are only a left that pushes away, without any right that draws near, for there is not in them the level of "including the left in the right."

From this pushing-away side, through the chain of descent, the external forces, the masters of harsh judgments, draw their nourishment. They are only a left that pushes away, with no right that draws near: in them the left is not included in the right.

אמנם אחר שיחתו מריכו ע"י החסד דא"א אזי גם בחי' הגבורות יהיו רק ע"ד ויתן עוז למלכו ⁵⁶ ע"ד שמאלו תחת לראשי שבהתכללות הגבורות בהחסד יהי' [יהיה] ההשפעה ביתר שאת וחיות גדול וז"ש [וזהו שכתוב] הי' עוז לעמו יתן ⁵⁷ כו'

However, after "those who contend with Him are shattered" through the Chesed (kindness) of Arich Anpin, then the level of the Gevuros too will be only in the manner of "And He will give strength to His king," in the manner of "His left hand is under my head": for through the inclusion of the Gevuros in the Chesed, the flow will be with greater intensity and great life-force (chayus). And this is [the meaning of] what is written, "Havayah will give strength to His people," etc.

Once the contenders are shattered by the Chesed of Arich Anpin, the Gevuros too serve only as "strength to His king," like the left hand under the head. Gevuros included in Chesed make the flow stronger and the life-force greater, as in "Havayah will give strength to His people."

[ועיין בזהר פ' לך לך דפ"ד א' מענין ויתן עוז כו' ועיין בפ"י הרמ"ז [הרב משה זכות] פ' אמור דצ"ג ב' בענין דרשו ה' ועוזו.]

[And see in the Zohar, Parshas Lech Lecha, page 84a, on the matter of “And He will give strength,” etc.; and see in the commentary of the Ramaz (Rabbi Moshe Zacuto), Parshas Emor, page 93b, on the matter of “Seek Havayah and His strength.”]

A bracket points to the Zohar on Lech Lecha, which explains “And He will give strength to His king” as the supernal strength given to the King Mashiach. It also points to the Ramaz’s commentary on the Zohar on Emor, on “Seek Havayah and His strength.”

16 והנה מבואר למעלה שחסד דא"א זהו נק' יד הגדולה⁵⁸ וזהו ענין ה' יחתו מריכו בנגינה גרשיים כו'

Now, it is explained above that the Chesed (kindness) of Arich Anpin is what is called “the great hand,” and this is the matter of “Havayah—those who contend with Him shall be shattered,” with the cantillation gershayim, etc.;

This continues the bracket opened at the end of the previous paragraph. Earlier in Likkutei Torah, Nasso, the Alter Rebbe explains three “hands”: the great hand, which is rav chesed, the Chesed of Arich Anpin (the Torah’s phrase at the splitting of the Sea); the strong hand, “His left hand is under my head”; and the up-raised hand. Here the great hand corresponds to “Havayah—those who contend with Him shall be shattered,” sung with the gershayim.

ויתן עוז י"לשוהו בחי' יד החזקה וירם קרן משיחו⁵⁹ זהו יד הרמה וכמ"ש ולו יקחת עמים⁶⁰ כו'.

“And He will give strength”: it can be said that this is the level of “the strong hand”; and “and He will raise the horn of His anointed”: this is “the upraised hand”; and as it is written, “and to him shall be the gathering of the peoples,” etc.]

“And He will give strength” can then be read as “the strong hand,” and “He will raise the horn of His anointed” as “the upraised hand,” so that the phrases of the verse match the three “hands.” The verse “and to him shall be the gathering of the peoples,” from Yaakov’s blessing of Yehudah, is added for the raising of the anointed king.

והנה המשכה זו שיהי' [שיהיה] התגלות החסד דא"א למטה אינו ע"פ דרך הטבע של סדר ההשתלשלות רק הצדיקים הגדולי' [הגדולים] יכולים להמשיכו בתפלתן שיומשך להתגלות למטה.

Now, this drawing-down, that there be a revelation of the Chesed of Arich Anpin below, is not according to the natural way of the order of the chain of descent (hishtalshelus); only the great tzaddikim are able to draw it down through their prayer, so that it be drawn to be revealed below.

Drawing the Chesed of Arich Anpin down so that it is revealed below is not part of the natural order of the chain of descent. Only the great tzaddikim can bring it down, through their prayer.

וזה הי' [היה] עבודת ויגיעת מרע"ה [משה רבינו עליו השלום] בתפלתו להמשיך י"ג מדה"ר [מדות הרחמים] שהוא המשיכן וכמ"ש וימהר משה ויקד⁶¹ ארצה וישתחו

And this was the service and toil of Moshe our teacher, peace be upon him, in his prayer: to draw down the Thirteen Attributes of Mercy, for it was he who drew them down, as it is written, "And Moshe hastened, and bowed to the ground, and prostrated himself."

This was Moshe's service and toil in prayer: to draw down the Thirteen Attributes of Mercy, and it was he who drew them down. When they were revealed, the Torah says, "Moshe hastened, and bowed to the ground, and prostrated himself."

[וכמ"ש בזהר באדרא (דקל"ח א') כמה חילא דמשה דאחית מכילין דרחמי לתתא⁶² כו' ע"ש

[And as is written in the Zohar, in the Idra (page 138a): "How great is the strength of Moshe, who brought the attributes of mercy down below," etc.; see there.

A bracket brings the Idra Rabba (Zohar III, 138a), which exclaims how great was the strength of Moshe, who brought the attributes of mercy down below.

ועיין עוד בזהר שלח (דקס"א ב') בפ"י ועתה יגדל נא כח אדי⁶³ ועמ"ש בפ' שלח בפסוק זה ויש הפרש שבפ' כי תשא נז' [נזכר] י"ג מדות הרחמים והיינו שנמשך י"ג ת"ד [תיקוני דיקנא] מא"א [מאריך אנפין] לז"א ובפ' שלח נז' [נזכר] ט' תיקונים דדיקנא דז"א

And see further in the Zohar, Shelach (page 161b), on the explanation of "And now, let the power of Ado-nai be great"; and see what is written in Parshas Shelach on this verse. And there is a difference: in Parshas Ki Sisa the Thirteen Attributes of Mercy are mentioned, meaning that the thirteen tikkunim of the beard (tikkunei dikna) are drawn from Arich Anpin to Z'eir Anpin (the emotive attributes); while in Parshas Shelach nine tikkunim of the beard of Z'eir Anpin are mentioned.

The Zohar on Shelach (III, 161b) explains Moshe's prayer after the spies, "And now, let the power of Ado-nai be great," as the strength that comes from the hidden Atika, and the Alter Rebbe explains the verse in Parshas Shelach as well. The difference: after the Golden Calf (Ki Sisa) Moshe drew down the thirteen attributes, the thirteen tikkunim of the beard of Arich Anpin, while after the spies (Shelach) only nine are mentioned, the nine tikkunim of the beard of Z'eir Anpin; in the Idra's imagery the "beard" is the set of channels through which mercy flows down.

ועיין באדרא (דקל"ט א') תאנא כד נחית מן דיקנא יקירא עילאה⁶⁴ כו' בתשעה תיקונים כו'

And see in the Idra (page 139a): "It is taught: when it descends from the precious, supernal beard," etc., "in nine tikkunim," etc.

The Idra Rabba (Zohar III, 139a) teaches that when the holy oil descends from the precious supernal beard of Atika Kadisha to the beard of Z'eir Anpin, that beard is arranged in nine tikkunim.

ובאדר"ז [ובאדרא זוטא] (דרצ"ה ע"א וע"ב) הני תשע⁶⁵ ה תקונין אמרן משה כוי דאע"ג [דאף על גב] דתליסר תיקונין לא אמרן [השתא] בכוונה תליא מילתא⁶⁶ כוי

And in the Idra Zuta (page 295a and b): “These nine tikkunim Moshe said,” etc., “for even though he did not say the thirteen tikkunim [now], the matter depends on intention,” etc.

The Idra Zuta (Zohar III, 295a-b) says that Moshe said these nine tikkunim the second time, and although he did not now mention the thirteen, “the matter depends on intention”: he directed his intent to the Mazla and so recalled it. The Mazla (“flowing”) is a part of the beard of Arich Anpin from which the flow of mercy streams down, and the Idra Zuta calls it “the power of Havayah.”

וע"ש היטב דכח הי' הוא המשכה ממזלא דא"א להאיר בטי' ת"ד [תיקוני דיקנא] דז"א וכמ"ש ג"כ באדר"ר [באדרא רבא] (דק"מ סע"א [סוף עמוד א]) ועיין בזהר ס"פ נשא (דקמ"ז תחלת עמוד א') ובמק"מ [ובמקדש מלך] שם

And see there well, that “the power of G-d” is a drawing-down from the Mazla of Arich Anpin to shine into the nine tikkunim of the beard of Z'eir Anpin; and as is written also in the Idra Rabba (page 140, end of side a). And see in the Zohar, at the end of Parshas Nasso (page 147, beginning of side a), and in the Mikdash Melech there.]

So “the power of G-d” in Moshe’s prayer is a drawing-down from the Mazla of Arich Anpin, to shine into the nine tikkunim of the beard of Z'eir Anpin. The bracket ends with further places: the Idra Rabba; the end of Parshas Nasso in the Zohar (III, 147a), which says that Moshe said the attributes of mercy twice, first the thirteen of the hidden Ancient One and then the nine included in Z'eir Anpin; and the Mikdash Melech, Rabbi Shalom Buzaglo’s commentary on the Zohar, there.

וכן גם בג"ע [בגן עדן] אין גלוי מבחי' זו דא"א אלא לצדיקים הגדולים דירתין תי' עלמין דכסופין⁶⁷ הנמשכים מא"א [מאריך אנפין] כוי.

And so too in Gan Eden there is no revelation of this level of Arich Anpin except to the great tzaddikim, who inherit the four hundred worlds of yearning, which are drawn from Arich Anpin, etc.

In Gan Eden too this level of Arich Anpin is revealed only to the great tzaddikim, who inherit the “four hundred worlds of yearning,” drawn from Arich Anpin. The Zohar to which a Kehot note points (I, 123b and the following page) says that every tzaddik who studies Torah has two hundred worlds of yearning for the Torah, and two hundred more for giving himself over each day for the sanctification of G-d’s Name.

ועיין מ"ש בביאור ע"פ אני הי' אלקיכם אשר הוצאתי אתכם מאמ"צ [מארץ מצרים]. מענין חסד עילאה הנ"ל.

And see what is written in the explanation on the verse "I am Havayah your G-d, who brought you out of the land of Egypt," on the matter of the supernal Chesed mentioned above.

The Alter Rebbe refers to his explanation of "I am Havayah your G-d, who brought you out of the land of Egypt," the closing verse of the passage of tzitzis, in Likkutei Torah, Shelach. There he explains that the supernal Chesed, rav chesed, will be revealed in the time to come, and that the Chesed of Atzilus is its vessel, as a body is for a soul.

ועיין עוד מענין הי' יחתו מריכו⁶⁸ בפ"ק [בפרק קמא] דר"ה [דראש השנה] (ד"י ע"א) ועמ"ש בד"ה ויאבק איש עמו

And see further on the matter of "Havayah—those who contend with Him shall be shattered" in the first chapter of Rosh HaShanah (page 17a); and see what is written in the discourse beginning "And a man wrestled with him."

Further sources on "Havayah—those who contend with Him shall be shattered": the Talmud in Rosh HaShanah (17a) applies Chanah's words to those who stretched out their hands against the Beis HaMikdash, and on the same page reads "abundant in kindness" as G-d inclining the scales toward kindness. The Alter Rebbe also refers to his discourse on "And a man wrestled with him."

בירושלמי פ"ד דברכות הלכה ג'. תשע ברכות של ר"ה [ראש השנה] מניין א"ר [אמר רבי] אבא קרטוגנא כנגד תשע אזכרות שכתוב⁶⁹ בפי חנה וכתוב בסופה הי' ידן אפסי ארץ ור"ל [ורוצה לומר] ור"ה [וראש השנה] יום הדין הוא⁷⁰ ועי' מזה ג"כ בש"ס [בששה סדרים] דילן פ"ד דברכות (דכ"ט ע"א)

In the Jerusalem Talmud, chapter 4 of Berachos, halachah 3: "The nine blessings of Rosh HaShanah: from where [are they derived]? Rabbi Abba Kartogna said: corresponding to the nine mentions [of the Name] that are written in the section of Chanah; and at its end it is written, 'Havayah will judge the ends of the earth'; that is to say, Rosh HaShanah is the day of judgment. And see on this also in our Talmud, chapter 4 of Berachos (page 29a).

The Jerusalem Talmud derives the nine blessings of the Rosh HaShanah Musaf prayer from the nine mentions of the Name in Chanah's prayer, at whose end is written "Havayah will judge the ends of the earth," for Rosh HaShanah is the day of judgment, as many of its prayers say. The Babylonian Talmud in Berachos (29a) gives the same teaching, for on Rosh HaShanah Sarah, Rachel and Chanah were remembered.

ובר"ה [ובראש השנה] כתיב ויבואו בני האלקים^{71,72} להתיצב על ה' ויבא גם כו' וע' זח"ב [זהר חלק ב'] ר"פ בא⁷³ ובפ' תצוה (קפ"ד א') ובפ' פנחס דרל"א

And regarding Rosh HaShanah it is written, "And the sons of G-d came to present themselves before Havayah, and there came also," etc. And see Zohar, Part II, at the beginning of Parshas Bo, and in Parshas Tetzaveh (184a), and in Parshas Pinchas, page 231.

Of Rosh HaShanah it is written that "the sons of G-d came to present themselves before Havayah, and there came also" the Satan among them; the Targum renders "And it was the day" as "the day of judgment at the beginning of the year." The Zohar at the beginning of Bo (II, 32b) reads the "sons of G-d" as the appointed ministers who oversee people's deeds and become accusers on that day; the Zohar on Tetzaveh and Pinchas is cited as well.

ועיקר הקטרוג על פריקת עול שיש למטה שמחמת זה אינן ראויים להתגלות מלכותו ית' וכמ"ש בד"ה תקעו בחודש שופר^{74,75} ועז"נ [ועל זה נאמר] ה' יחתו מריכו.

And the main accusation is over the casting off of the yoke that there is below, because of which they are not worthy of the revelation of His sovereignty, may He be blessed, as is written in the discourse beginning "Sound the shofar on the New Moon"; and of this it is said, "Havayah—those who contend with Him shall be shattered."

The chief accusation is over the casting off of the yoke below, which makes people unworthy of the revelation of G-d's kingship. The Alter Rebbe refers to his discourse "Sound the shofar on the New Moon," and of this it is said that "those who contend with Him shall be shattered."

ויתן עוז למלכו. וכמ"ש ה' מלך גאות לבש⁷⁶ לבש ה' עוז כו'. ולכן יש ט' אזכרות להמשיך ט"ס [ט' ספירות] במלכות שהיא בעצם נקודה א' והמשכה זו מט"ס [מט' ספירות] העליונות.

"And He will give strength to His king": as it is written, "Havayah reigns; He is clothed in majesty; Havayah is clothed in strength," etc. Therefore there are nine mentions [of the Name], to draw nine Sefiros into Malchus (sovereignty), which in essence is a single point; and this drawing-down is from the nine upper Sefiros.

"And He will give strength to His king" is the strength in which G-d, as it were, is clothed when He reigns, as in "Havayah reigns; He is clothed in majesty; Havayah is clothed in strength." The nine mentions of the Name in Chanah's prayer draw nine Sefiros into Malchus, which in essence is a single point, and they are drawn from the nine upper Sefiros.

וזהו ועוז מלך משפט אהב^{77,78} פי ועוז מלך ע"ד ארוממך אלקי המלך^{79,80} וכענין ועתה יגדל נא⁸¹ כח
אדני כמ"ש לקמן על פסוק זה בפי שלח

And this is [the meaning of] "And the strength of the King loves justice": the meaning of "and the strength of the King" is in the manner of "I will exalt You, my G-d, the King," and like the matter of "And now, let the power of Ado-nai be great," as is written below on this verse in Parshas Shelach.

So too "And the strength of the King loves justice": the King's strength is like "I will exalt You, my G-d, the King," the exaltation of His kingship, and like "And now, let the power of Ado-nai be great," which the Alter Rebbe explains in Parshas Shelach.

ועיין מענין ויתן עוז ברבות שמות פרשה⁸² א' (דק"ח ע"א) ובפ' יתרו פכ"ז.⁸³ נשא פ"א⁸⁴ (דרכ"א ג').
באיכה בפסוק גדע בחרי אף. דע"ב ג' ד'.

And see on the matter of "And He will give strength" in Shemos Rabbah, section 1 (page 118a), and in Parshas Yisro, section 27; Nasso, section 1 (page 221c); in Eichah, on the verse "He has cut off in fierce anger"; page 72c-d.

Further places in the Midrash are cited on "And He will give strength": in Shemos Rabbah, section 1, as the Kehot note quotes from Or HaTorah, the verse refers to David, whose kingship the Holy One, blessed be He, exalted; on Yisro, to the miracles in the days of Shlomo; and on Nasso, "strength" is read as kingship. The Midrash on Eichah, on "He has cut off in fierce anger every horn of Israel," is cited as well.

ענין וירם קרן ע"י התשובה ועמ"ש בת"א [בתורה אור] פ' יתרו בביאור ע"פ זכור ושמור בפי רמה קרני⁸⁵
שהוא בחי' עתיקא כו':⁸⁶

The matter of "And He will raise the horn" through teshuvah (return): and see what is written in Torah Ohr, Parshas Yisro, in the explanation on "Remember" and "Keep," on the meaning of "my horn is raised high," that it is the level of Atika, etc.

The raising of the horn comes through teshuvah. The Alter Rebbe refers to his explanation in Torah Ohr, Parshas Yisro, on "Remember" and "Keep," where "my horn is raised high" is the level of Atika.

IN ONE'S AVODAH

The maamar contrasts the accusers, who want judgment for its own sake, with holy zeal that is pained by the sin itself, and with the Torah's Gevurah, whose purpose is the sinner's rectification, like a father who strikes his son so that he will walk in the way of the good. The left side is meant to serve love, as "flashes of fire" that lift the soul; the chief accusation is over casting off the yoke; and the horn is raised through teshuvah.

QUESTIONS FOR DISCUSSION

1. Why does Chesed alone, like cold water, risk "freezing the waters," and what does Gevurah included in it add?
2. How does the maamar distinguish the accusers' anger from "the zeal of Havayah of Hosts" and from the punishments of the Torah?
3. Why can rav chesed not come down directly, and what are the two reasons it must be en clothed in the Chesed of Z'eir Anpin?
4. What do the two movements of the gershayim, and the two Names in "Havayah, Havayah," teach about how the light of Arich Anpin reaches Z'eir Anpin?
5. Why does the maamar connect "those who contend with Him" with Rosh HaShanah and with the casting off of the yoke?

SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 כתיב ה' יחתו מריכו

The note says that another transcript (hanachah) of this discourse is printed there.

KEHOT'S NOTE

הנחה אחרת בסה"מ תקס"ה-א ע"נב.

2 ה' יחתו מריכו

Chanah, after the birth of Shmuel, ends her song of thanks: "Havayah—those who contend with Him shall be shattered; upon him, in the heavens, He will thunder; Havayah will judge the ends of the earth, and He will give strength to His king and raise the horn of His anointed." Plainly, G-d's adversaries will be broken by His thunder. The word merivo is written without the yud of the plural (it is read merivav), which lets the Zohar read it "one who contends with the vav"; the whole maamar is built on this verse. (context: Steinsaltz Tanakh)

I Samuel 2:10: שמואל א ב' י"ד

ה' יחתו מריכו עלו בשמים ירעם ה' ידיו אפסי ארץ ויתנו עז למלכו וירם קרן משיחו:

They that strive with the L-RD shall be broken to pieces; Against them will He thunder in heaven; The L-RD will judge the ends of the earth; And He will give strength unto His king, And exalt the horn of His anointed.

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KEHOT'S NOTE

ש"א ב, י.

3 בשעתא דדינין מתערין ושלטיין

The Zohar on Vayikra notes that merivo is written without the yud and reads it meriv vav: when judgments are aroused they rule over mercy, and when the Holy One, blessed be He, is blessed from the wellspring of the stream, mercy prevails. The Alter Rebbe sets out to explain why the judgments are called those who contend with Him.

ספר זוהר, ויקרא מ"ז:שכ"ה-של"ד 47:325-334 Zohar, Vayikra

"They that strive with the L-rd shall be broken in pieces": that is to say, when judgement prevails over mercy, if then the Holy One, blessed be He, is blessed from the Source of the River, then mercy prevails and judgement is checked.

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4 ד' מחנות שכינה

The Zohar on the camps of Israel in the wilderness describes Michael on the right, Gavriel on the left, Uriel before and Rafael behind, with the Shechinah above them.

The text uses it to show that Gevurah is present in creation, which comes from the Name Havayah.

זח"ג קיח, ב118b Zohar III,

KEHOT'S NOTE

זח"ג קיח, ב.

5 לאכללא שמאלא בימינא

Kehot's note points to Zohar III, 176a for these words.

זח"ג קעו, א176a Zohar III,

KEHOT'S NOTE

ראה זח"ג קעו, א.

6 לאכללא שמאלא בימינא

At the opening of Parshas Korach the Zohar says that the left is always included in the right. The Alter Rebbe uses the phrase for a Gevurah that is subordinate to Chesed.

ספר זוהר, קרח א'א:ה'5-1 Zohar, Korach

7 כי הדם הוא הנפש

Moshe, forbidding the eating of blood: "Only be strong not to eat the blood, for the blood is the soul." The text cites it to show that life depends on the warm blood.

דברים י"ב:כ"ג12:23 Deuteronomy

רק חזק לבלתי אכל הדם כי הדם הוא הנפש ולא תאכל הנפש עם הבשר:

Only be stedfast in not eating the blood; for the blood is the life; and thou shalt not eat the life with the flesh.

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KEHOT'S NOTE

דברים יב, כג.

8 ויחמו הצאן, ויחמנה בבואן לשתות

Yaakov, tending Lavan's flocks, set peeled rods before them at the watering troughs, "and the flocks came into heat at the rods." The verb vayechemu is from the root for heat (cham), and the text takes it as a sign that birth comes through warmth.

בראשית ל':ל"ט30:39 Genesis

ויחמו הצאן אל־המקלות ותלדן הצאן עקדים וטלאים:

And the flocks conceived at the sight of the rods, and the flocks brought forth streaked, speckled, and spotted.

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KEHOT'S NOTE

בראשית ל, לט. לח.

9 שם ה' הוא מדת הרחמים

The Midrash says that wherever the Name Havayah is written it denotes the attribute of mercy, and the Name Elokim

eration in which R. Simeon lived! To it the words apply, “Happy art thou O land, when thy king is ...

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17 הנועדים על הוי

The daughters of Tzelofchad tell Moshe and Elazar that their father “was not among the congregation of those who banded together against Havayah, in the congregation of Korach.” The phrase the Zohar takes up is from this verse.

Numbers 27:3:ג'ז'מ

אָכינוּ מִתּ בְּמִדְבָּר וְהוּא לֹא־הָיָה בְּתוֹךְ הָעֵדָה הַנוֹעְדִים עֲלֵהי בְּעֵדֵי־קֶרַח כִּי־בִקְשׁוּ מִתּ וּבָנִים לֹא־הָיוּ לוֹ:

‘Our father died in the wilderness, and he was not among the company of them that gathered themselves together against the L-RD in the company of Korach, but he died in his own sin; and he had no sons.

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18 לאכללא שמאלא בימינא כמ”ש בוהר ר”פ קרח

At the opening of Parshas Korach the Zohar says the left is always included in the right, and Korach sought to exchange right for left. The text cites it for Korach’s wish to separate the Gevuros.

Zohar, Korach 1:1-5:ה'א-א-קרח ספר הזהר,

19 לתת נקמת הי במדין

Moshe tells the people: “Arm from among you men for the army... to execute the vengeance of Havayah upon Midian.” Both this phrase and the opening of the discourse the text cites, “Arm from among you,” are from this verse.

Numbers 31:3:ג'א'מ

וַיְדַבֵּר מֹשֶׁה אֶל־הָעָם לֵאמֹר הִחַלְצוּ מֵאִתְּכֶם אַנְשִׁים לְצָבָא וַיְהִיו עֲלֵי־מִדְיָן לְתֵת נִקְמַת־הי 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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KEHOT’S NOTE

במדבר לא, ג.

20 מדין ריב ומדין

The note says that the Ramaz’s glosses on that Zohar passage quote the Arizal’s Likkutei Torah and Sefer HaLikkutim (both compiled by Rabbi Chaim Vital from the Arizal’s teachings) at the beginning of Yisro, on Midian as strife and contention.

KEHOT’S NOTE

ראה זהר יתרו סח, ד ובלקו”ת וספר הליקוטס ר”פ יתרו (הובאו ב)רמ”ז לזהר שם. מקדש מלך שם.

21 בדרך טובים

Shlomo tells his son that wisdom will guard him “so that you may walk in the way of the good, and keep the paths of

the righteous.” The text uses the phrase for the purpose of a father’s blow: that his son walk in the way of the good.

Proverbs 2:20:כ'ב'מ

לְמַעַן תֵּלֶךְ בְּדֶרֶךְ טוֹבִים וְאַרְחוֹת צְדִיקִים תִּשְׁמֹר:

That thou mayest walk in the way of good men, And keep the paths of the righteous.

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22 הוא גרשיים

The note quotes Or HaTorah giving a further reason for the gershayim: so that “those who contend with Him shall be shattered,” pushing away the external forces, comes through the level of the encompassing light (makif), the level of Gershon.

KEHOT’S NOTE

באוה”ת נשא עי רנה מביא עוד טעם וז”ל “יש עוד טוב טעם כי כדי להיות יחתו מריביו לרחות החיצוני” הוא ע”י בחי המקיף בחי גרשון” ע”ש.

23 קנאת הי צבאות

Isaiah prophesies of a king on David’s throne whose rule will be established with justice and righteousness: “the zeal of Havayah of Hosts will do this.” The text contrasts this holy zeal with the accusers, who are not pained by the sin.

Isaiah 9:6:ו'ט'שעיהו

לְמַרְבֵּה הַמְּשָׁרָה וּלְשִׁלּוֹם אֵין־קֵץ עַל־כִּסֵּא דָוִד וְעַל־מַמְלַכְתּוֹ לְהָכִין אֹתָהּ וּלְסַעֲדָהּ בְּמִשְׁפָּט וּבְצִדְקָה מִעַתָּה וְעַד־עוֹלָם קִנְאָת הַי צְבָאוֹת תַּעֲשֶׂה־זֹאת:

That the government may be increased, and of peace there be no end, upon the throne of David, and upon his kingdom, to establish it, and to uphold it through justice and through righteousness From henceforth even for ever. The zeal of the L-RD of hosts doth perform this.

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KEHOT’S NOTE

ישע”י ט, ו.

24 The Zohar on Balak tells that Samael, offered the Torah, asked what was written in it, was told “You shall not murder,” and refused it, since his dominion is over killing. The text cites it for Gevuros that desire judgment for its own sake.

Zohar, Balak 8:140-148:ה'קמ"מ-קמ"ח

He therefore summoned Samael and said to him: Dost thou desire my Law? What is written in it, he asked? He replied, taking a test passage: “Thou shalt not kill”. Whereupon Samael said: Heaven save us. This Torah is thine, and let it remain thine. I do not want it. He then besought Him, saying: Master of the Universe, if Thou givest it to me, all dominion will vanish, for it is based upon slaughter, on the star of Mars, and if there are no wars it will pass away ...

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PARAGRAPH 4

25 David, in a psalm of trust, ends: “And Yours, Ado-nai, is kindness, for You repay a man according to his deeds”; plainly, G-d’s kindness shows in His just repayment of

each person. The Alter Rebbe reads it as describing the measured Chesed of Z'eir Anpin, given according to people's deeds. (context: Steinsaltz Tanakh)

תהילים ס"ב:י"ג Psalms 62:13

וְלֹא־אֶדְנִי חֶסֶד כִּי־אֵתָהּ תִּשְׁלַם לְאִישׁ כְּמַעֲשָׂהּ׃

Also unto Thee, O L-rd, belongeth mercy; For Thou render-
est to every man according to his work.

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PARAGRAPH 5

26 אבל בחיי חסד דא"א

On that page, in the explanation of "I am Havayah your G-d" (the passage of tzitzis), the Alter Rebbe explains that the supernal Chesed, rav chesed, will be revealed in the time to come ("My kindness shall not depart from you"), and that its vessel is the Chesed of Atzilus, "the right arm," which is to rav chesed as a body to a soul; he reads the Idra's "true kindness... of the life of the soul" the same way.

KEHOT'S NOTE

ראה לקמן שלח נא, א. יהל אור עי לד.

27 באגדה"ק סי' יו"ד ע"פ חסדי הי

The letter opens with "The kindnesses of Havayah, for they have not ended" and explains it through the Zohar's two kinds of Chesed: chesed olam, given in measure, and the supernal Chesed, rav chesed, which "shines and spreads forth without limit or measure." The text sends the reader there for the Chesed without limit or measure.

תניא, אגרת הקדש י':ח"ט Tanya, Iggeres HaKodesh 10:8

אֶה, הֵינִי דוֹקָא לְשׁוּמֵר הַתּוֹרָה וְלֹא סֵר מִמֶּנָּה זְמַן וְשִׁמְאֵל אֶפִּילוּ כְּמֵלֵא
נִימָא; אֲכַל מִי שֶׁהֶעֱבִיר עָלָיו הַדֶּרֶךְ חֵס וְשִׁלּוּם, מֵאַחַר שֶׁהֵעֵזָה דְּרָכּוֹ,
לְתַתּ מִגְרָעוֹת בְּקֶדֶשׁ הָעֲלִיּוֹן, שֶׁגִּרַע עָרְכּוֹ, בְּחִינַת הַמִּשְׁכָּתוֹ, מִה שֶׁהָיָה
יָכוֹל לְהַמְשִׁיךְ מִבְּחִינַת אֱלֹהוּתוֹ וְהָאֵרַת הָאוֹר מְאֹר־אֵינְסוֹף בְּרוּךְ־הוּא
אֵילוּ הָיָה שׁוֹמֵר הַתּוֹרָה וּמִקְוִימָה כְּהִלְכָתָהּ הָרִי מְעוֹת זֶה לֹא יִכָּל
לְתַקֵּן, כִּי אִם בְּהַמְשִׁכַת הָאוֹר הָעֲלִיּוֹן שֶׁלֹּמְעָלָה מְהֻלָּמוֹת וְאֵינוֹ
מִתְלַבֵּשׁ בָּהֶן, הִנֵּקְרָא "חֶסֶד עִלְאָה" וְיָרֵב חֶסֶד, ...

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28 כי חפץ חסד הוא

The prophet Micah praises G-d: "Who is a G-d like You, who pardons iniquity... He does not retain His anger forever, for He desires kindness." The Alter Rebbe cites it for the Chesed that flows of itself, unprompted by deeds; the Idra counts these words as one of the thirteen tikkunim of the beard of Arich Anpin.

Micah 7:18

מִי־אֵל כְּמוֹךָ נִשְׂא עוֹן וְעֵבֶר עַל־פֶּשַׁע לְשֹׁאֲרֵי נִחֲלָתוֹ לֹא־הִחָזֵק לְעַד
אֲפֹ כִי־חָפֵץ חֶסֶד הוּא׃

Who is a G-d like unto Thee, that pardoneth the iniquity, And
passeth by the transgression of the remnant of His heritage?
He retaineth not His anger for ever, Because He delighteth
in mercy. .

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29 ולא אבה הוי אלקיך לשמוע אל בלעם

Moshe recalls that Moav hired Bilam to curse Israel: "But Havayah your G-d would not listen to Bilam, and Havayah your G-d turned the curse into a blessing for you." The text refers to its explanation of this verse elsewhere, for accusations that find no place.

Deuteronomy 23:6

וְלֹא־אָבָה ה' אֱלֹקֶיךָ לְשָׁמֹעַ אֶל־בְּלָעַם וַיַּהֲפֹךְ ה' אֱלֹקֶיךָ לָךְ אֶת־הַקְלָלָה
לְבִרְכָּה כִּי אָהָבָה ה' אֱלֹקֶיךָ׃

Nevertheless the L-RD thy G-d would not hearken unto
Balaam; but the L-RD thy G-d turned the curse into a bless-
ing unto thee, because the L-RD thy G-d loved thee.

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30 חסד דרועא ימינא

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

KEHOT'S NOTE

ת"ז בהקדמה (פתח אלי').

31 חסד דרועא ימינא

In Pasach Eliyahu, the introduction to the Tikkunei Zohar, Eliyahu says that G-d formed "bodies" for the Sefiros, and names them as a body: "Chesed is the right arm, Gevurah the left arm, Tiferes the torso..." The text cites it to show that the Chesed of Atzilus is called the body.

Tikkunei Zohar 17a:16-17

ואתקריאו בתקונא דא. חסד דרועא ימינא. גבורה דרועא שמאלא.
תפארת גופא. נצח והוד תרין שוקין. ויסוד סיומא דגופא אות ברית
קדש. מלכות פה. תורה שבע"פ קרינן ליה. מוחא חכמה איהו מחשבה
מלגו. בינה לבא ובה הלב מבין. ועל אלין תרין כתיב *הנסתרות ליי
אלקינן.

Constantinople, 1740 (CC-BY-NC)

32 וחסד דקשוט לאו בחיי גופא אתמר אלא בחיי דנשמתא

The Idra Rabba distinguishes chesed olam, of Z'eir Anpin, from the Chesed of the Ancient of Ancients, "true kindness," which "is said not of the life of the body but of the life of the soul." The Alter Rebbe uses it for rav chesed as the soul of the Chesed of Z'eir Anpin.

Sfzer Hahar, Idra Rabba 15:134-17:147

33 ויאבק איש

Yaakov, left alone at night by the river Yabok: "and a man wrestled with him until the break of dawn." The verse opens a discourse the text refers to.

Genesis 32:25

וַיֹּתֵר יַעֲקֹב לְבַדּוֹ וַיֵּאָבֶק אִישׁ עִמּוֹ עַד עֹלֹת הַשָּׁחַר׃

And Jacob was left alone; and there wrestled a man with him
until the breaking of the day.

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34

עבדים היינו

Moshe tells Israel what to answer a child who asks about the mitzvot: "We were slaves to Pharaoh in Egypt, and Havayah took us out of Egypt with a strong hand." The Haggadah's version reads "and Havayah our G-d took us out from there with a strong hand and an outstretched arm"; the text refers to its discourse on these words.

Deuteronomy 6:21א"כ: דברים ו'

ואמרת לבנה עבדים היינו לפרעה במצרים ויציאנו ה' ממצרים ביד חזקה:

then thou shalt say unto thy son: 'We were Pharaoh's bondmen in Egypt; and the L-RD brought us out of Egypt with a mighty hand.

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PARAGRAPH 7

35

שיר השירים

The opening of the Song of Songs: "The Song of Songs, which is Shlomo's." It opens the discourse the text refers to on the two levels of chasan.

Song of Songs 1:1א: שיר השירים א'

שיר השירים אשר לשלמה:

THE song of songs, which is Solomon's.

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36

ובד"ה לבבתי

On that page libavtini, with its doubled letter, is read as two hearts: two drawings-down of life-force, one from Chochmah ("You are wise") and one from the attributes ("Yours, Havayah, is the greatness and the might"), and the passage itself points to the two levels of chasan in the discourse "The Song of Songs." Just before, it speaks of the two hearts in a person's service: one to love G-d and cleave to Him, the other to subdue the evil inclination.

KEHOT'S NOTE

לקו"ת שה"ש כט, ב.

37

לבבתי

The beloved says to his bride: "You have captured my heart, my sister, my bride, with one of your eyes." The word libavtini has a doubled beis, which the discourse the text refers to reads as two hearts.

Song of Songs 4:9ט"ד: שיר השירים ד'

לבבתי אחתי כלה לבבתי באחת מעיניך באחד ענק מצורניך:

Thou hast ravished my heart, my sister, my bride; Thou hast ravished my heart with one of thine eyes, With one bead of thy necklace.

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PARAGRAPH 8

38

ויחר אף אלקים

The Torah tells of Bilam riding to Balak to curse Israel: "And the anger of Elokim flared because he was going, and

an angel of Havayah stood in the way as an adversary to him." The text cites it in speaking of the accusers against Israel.

Numbers 22:22כ"ב: במדבר כ"

ויחר אף אלקים כיהולך הוא ויתעצב מלאך ה' בדרךך לשטן לו והוא רכב עליאתנו ושני נערינו עמו:

And G-d's anger was kindled because he went; and the angel of the L-RD placed himself in the way for an adversary against him.—Now he was riding upon his ass, and his two servants were with him.—

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KEHOT'S NOTE

במדבר כב, כב.

PARAGRAPH 9

39

ויעבור ה' על פניו

After the sin of the Golden Calf, G-d passes before Moshe in the cleft of the rock and proclaims the Thirteen Attributes: "And Havayah passed before him (al panav, literally "before his face") and called: Havayah, Havayah, G-d, merciful and gracious..." The maamar reads "his face" as Chochmah and Binah, and the Attributes as drawn from Arich Anpin.

Exodus 34:6ו"ד: שמות ל"ד

ויעבר ה' על-פניו ויקרא ה' ה' אל רחום וחנון ארך אפים ורב-חסד ואמת:

And the L-RD passed by before him, and proclaimed: 'The L-RD, the L-RD, G-d, merciful and gracious, long-suffering, and abundant in goodness and truth;

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KEHOT'S NOTE

שמות לד, ו.

40

אם אין פניך הולכים

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

KEHOT'S NOTE

שם לג, טו.

41

אם אין פניך הולכים אל תעלנו מזה

Moshe pleads after the sin of the Calf, when G-d had said He would send an angel before the people: "If Your face (Your presence) does not go with us, do not bring us up from here." The text explains that by judgment they were unworthy.

Exodus 33:15ט"ו: שמות ל"ג

ויאמר אליו אם-אין פניך הולכים אל-תעלנו מזה:

And he said unto Him: 'If Thy presence go not with me, carry us not up hence.

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PARAGRAPH 10

42 ויקרא הוי הוי
The two Names at the opening of the Thirteen Attributes are divided by a pause mark (pesik) between them. The text reads them as the Havayah of Arich Anpin and that of Z'eir Anpin.

Exodus 34:6: שמות ל"ד:ו

ויעבר הי על-פניו ויקרא הי הי אל רחום וחנון ארך אפים ורחימים ואמת:

And the L-RD passed by before him, and proclaimed: 'The L-RD, the L-RD, G-d, merciful and gracious, long-suffering, and abundant in goodness and truth;

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43 ופסיק טעמא בינייהו
The Idra Rabba notes that in "Havayah, Havayah" the cantillation breaks between the two Names, and says that Moshe, in a place of judgment, said them to bring mercy down from Atika Kadisha to Z'eir Anpin: "how great is the strength of Moshe." The maamar takes its phrase from here.

Zohar, Idra Rabba 30:230-31:238 ל"ל:ר"ל רבא לי:ר"ל
לי"א:ר"ל

44 חכמת אדם תאיר פניו
Koheles praises the wise: "A man's wisdom lights up his face." The text uses it to show that "face" stands for Chochmah and Binah.

Ecclesiastes 8:1: קהלת ח"א:1

מי כהחכם ומי יודע פשר דבר חכמת אדם תאיר פניו ועו פניו ישנא:

Who is as the wise man? and who knoweth the interpretation of a thing? A man's wisdom maketh his face to shine, And the boldness of his face is changed.

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KEHOT'S NOTE

קהלת ח, א.

PARAGRAPH 12

45 עליו בשמים ירעם
The next words of Chanah's verse: "upon him, in the heavens, He will thunder." Plainly, G-d thunders from heaven against each of His adversaries; the Zohar reads "upon him" as upon Z'eir Anpin. The words open the maamar's second section. (context: Steinsaltz Tanakh)

I Samuel 2:10: שמואל א ב' י"א:2

הי יחתו מריכו עלו בשמים ירעם הי ידיו אפסי-ארץ ויתנו-עו למלכו וירם קרן משיחו:

They that strive with the L-RD shall be broken to pieces; Against them will He thunder in heaven; The L-RD will judge the ends of the earth; And He will give strength unto His king, And exalt the horn of His anointed.

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46

עליו בשמים דר"ל טלא דעתיקא

The Zohar on Vayikra explains "upon him" as the time when the dew of Atika Kadisha rests on the head of Z'eir Anpin, in the place called heavens; then He thunders and breaks the strength of the judgments.

Zohar, Vayikra 47:325-334 מ"ז:שכ"ה-של"ד:325-334

"Against them he shall thunder in heaven": that is, when the dew from the Ancient Holy One shall rest upon Him and fills His head in the place called "heaven", then He breaks the power of mighty judgements. "And he shall give strength to his king": this is the Holy One, blessed be He; "and exalt the horn of his anointed": this is the Community of Israel.

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

PARAGRAPH 13

47 יחתו מריכו
The Zohar on Vayishlach says that Yaakov did everything with wisdom in his dealings with Eisav, and of this Chanah said, "Havayah—those who contend with Him shall be shattered." The text refers to it in a parenthesis.

Zohar, Vayishlach 1:16-2:26 ו"ב:כ"ו:16-2:26

48 David's song of thanks "on the day Havayah saved him from the hand of all his enemies and from the hand of Shaul": "Havayah thunders from the heavens, and the Most High gives forth His voice," the thunder of the storm in which G-d came to save him. The Alter Rebbe reads "the Most High" as Arich Anpin. (context: Steinsaltz Tanakh)

II Samuel 22:14: שמואל ב כ"ב:י"ד:14

ירעם מו-שמים הי ועליו יתן קולו:

The L-RD thundered from heaven, and the Most High gave forth His voice.

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49

והנתי את אשר אחוה

G-d answers Moshe's plea "Show me Your glory": "I will make all My goodness pass before you... and I will be gracious to whom I will be gracious, and I will have mercy on whom I will have mercy." The text cites it for grace given freely, not by merit.

Exodus 33:19: שמות ל"ג:י"ט:19

ויאמר אני אעביר כל-טובי על-פניך וקראתי בשם הי לפניהך ורחמי את-אשר אחוה ורחמתי את-אשר ארחם:

And He said: 'I will make all My goodness pass before thee, and will proclaim the name of the L-RD before thee; and I will be gracious to whom I will be gracious, and will show mercy on whom I will show mercy.'

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KEHOT'S NOTE

שמות לג, יט.

PARAGRAPH 14

50

וישלח חציו

In David's song G-d comes in the storm to save him: "He sent forth His arrows and scattered them," His lightning against the enemies. The maamar quotes the words in this form; the parallel in II Samuel 22:15 reads "arrows" without "His." The text reads the arrows as the supernal Gevuros of holiness that destroy the accusers.

Psalms 18:15 ויחיתו מריכו

וישלח חציו ויפיצם ויבזקם רב ויהם:

And He sent out His arrows, and scattered them; and He shot forth lightnings, and discomfited them.

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PARAGRAPH 15

51

ויתן עוז

The Zohar on Lech Lecha explains "Give Your strength to Your servant" as the supernal strength, as written "and He will give strength to His king," and "His king" is the King Mashiach.

Zohar, Lech Lecha 18:165-19:176 ויחיתו מריכו

52

שמאלו תחת לראשי

The bride, longing for her beloved: "His left hand is under my head, and his right hand embraces me." The text reads the left hand as Gevurah that serves love.

Song of Songs 2:6 ויחיתו מריכו

שמאלו תחת לראשי וימינו תחבקני:

Let his left hand be under my head, And his right hand embrace me.

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KEHOT'S NOTE

שה"ש ב, ו.

53

ברשפי אש האהבה

The bride asks her beloved to set her as a seal upon his heart, "for love is strong as death... its flashes are flashes of fire, a flame of G-d." The text uses the image for the fiery love that Gevurah arouses.

Song of Songs 8:6 ויחיתו מריכו

שימיני כחותם על-לבך כחותם על-זרועך כיעצה כמות אהבה קשה כשאל קנאה רשפיה רשפי אש שלהבתיה:

Set me as a seal upon thy heart, As a seal upon thine arm; For love is strong as death, Jealousy is cruel as the grave; The flashes thereof are flashes of fire, A very flame of the L-RD.

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54

ויחמו הצאן

"And the flocks came into heat": the warmth that brings

new life, already cited at the start of the maamar.

Genesis 30:39 ויחמו הצאן

ויחמו הצאן אלהמקלות ותלדן הצאן עקדים נקדים וטלאים:

And the flocks conceived at the sight of the rods, and the flocks brought forth streaked, speckled, and spotted.

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55

"Let the left always push away and the right draw near." The Alter Rebbe uses it for the side of Gevurah that pushes away.

Sotah 47a:6 ויחמו הצאן

תנו רבנן: לעולם תהא שמאל דוחה וימין מקרבת, לא כאלישע שדחפו לגחזי בשתי ידיו, ולא כיהושע בן פרחיה שדחפו לישו הנוצרי מתלמידיו בשתי ידיו.

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

56

ויתן עוז למלכו

The end of Chanah's verse, her hope for the king to come: "and He will give strength to His king, and raise the horn of His anointed." The text reads strength as Gevurah given to Malchus.

I Samuel 2:10 ויחמו הצאן

הי יחמו מריכו עלו בשמים ירעם הי ידיו אפסי ארץ ויתנו עוז למלכו וירם קרן משיחו:

They that strive with the L-RD shall be broken to pieces; Against them will He thunder in heaven; The L-RD will judge the ends of the earth; And He will give strength unto His king, And exalt the horn of His anointed.

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KEHOT'S NOTE

שמאל-א ב, י.

57

הי עוז לעמו יתן

David's psalm of G-d's voice in the storm ends: "Havayah will give strength to His people; Havayah will bless His people with peace." The text cites it for Gevuros included in Chesed that strengthen the flow.

Psalms 29:11 ויחמו הצאן

הי עז לעמו יתן הי יברך את עמו בשלום:

The L-RD will give strength unto His people; The L-RD will bless his people with peace.

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KEHOT'S NOTE

תהלים כט, יא.

PARAGRAPH 16

58

יד הגדולה

After the splitting of the Sea: "And Israel saw the great hand that Havayah had used against Egypt." The text identifies the great hand with the Chesed of Arich Anpin.

Exodus 14:31 ויחמו הצאן

וירא ישראל את יד הגדלה אשר עשה הי במצרים וייראו העם את הי ויאמינו בה ובמשה עבדו:

And Israel saw the great work which the L-RD did upon the Egyptians, and the people feared the L-RD; and they believed in the L-RD, and in His servant Moses.

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59 ויירם קרן משיחו

The last words of Chanah's verse, her hope for a king to come: "and He will raise the horn of His anointed." The text matches them to "the upraised hand."

I Samuel 2:10: א ב' יי: Samuel

ה' יחיתו מריכו עלו פשמים ירעם ה' ידיו אפסייארץ ויתועז למלכו וירם קרן משיחו:

They that strive with the L-RD shall be broken to pieces; Against them will He thunder in heaven; The L-RD will judge the ends of the earth; And He will give strength unto His king, And exalt the horn of His anointed.

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60 ולו יקחת עמים

Yaakov blesses Yehudah: "The scepter shall not depart from Yehudah... until Shiloh comes, and to him shall be the gathering of the peoples." Cited for the raising of the anointed king.

Genesis 49:10: מ"ט יי: Genesis

לא יסור שבט מיהודה ומחקה מבין רגליו עד כי יבא שילה ולו יקחת עמים:

The sceptre shall not depart from Judah, Nor the ruler's staff from between his feet, As long as men come to Shiloh; And unto him shall the obedience of the peoples be.

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KEHOT'S NOTE

בראשית מט, י.

61 וימהר משה ויקד

Moshe's response as G-d proclaimed the Thirteen Attributes of Mercy: "And Moshe hastened, and bowed to the ground, and prostrated himself." The text cites it for Moshe's toil in drawing them down.

Exodus 34:8: ח' Exodus

וימהר משה ויקד ארצה וישתחו:

And Moses made haste, and bowed his head toward the earth, and worshipped.

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KEHOT'S NOTE

שמות לד, ח.

62 כמה חילא דמשה דאחית מכילין דרחמי לתתא

The Idra Rabba exclaims at the power of Moshe, who brought the attributes of mercy down below. The text quotes it for Moshe drawing down the Thirteen Attributes.

Sf. Zohar, Idra Rabba 30:230-31:238: ל' ר"ל-30:230-31:238 Zohar, Idra Rabba

63 ועתה יגדל נא כח אדי

The Zohar on Shelach explains "the power of G-d" in Moshe's prayer as the strength that comes from the holy Atika, hidden of all hidden, which is to grow above and be drawn down below.

Sf. Zohar, Sh'lach 11:84-92: צ"ב ז"ב-11:84-92 Zohar, Sh'lach

64 תאנא כד נחית מן דיקנא יקירא עילאה

The Idra Rabba: when the holy oil descends from the precious supernal beard of Atika Kadisha to the beard of Z'eir Anpin, that beard is arranged in nine tikkunim.

Sf. Zohar, Idra Rabba 32:248-33:257: רבא רבא-32:248-33:257 Zohar, Idra Rabba

65 The Babylonian Talmud: the nine blessings of Rosh HaShanah correspond to the nine mentions of the Name that Chanah said in her prayer, for on Rosh HaShanah Sarah, Rachel and Chanah were remembered.

Berakhot 29a:11: א יי"א-29a:11 Berakhot

הני תשע דראש השנה כנגד מי? אמר רבי יצחק דמן קרטיגנין: כנגד תשעה אזכרות שאמרה חנה בתפלחה, דאמר מר: בראש השנה נפקה שרה רחל ורחל וחנוה.

To what do the nine benedictions in the New Year Tefillah correspond? R. Isaac of Kartagnin said: To the nine references to the Divine Name which Hannah made in her prayer (I Sam. ii. 1-10); for the teacher said: On the New Year's day Sarah, Rachel and Hannah were "visited."

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

66 תליסר תיקונין לא אמרן [השתא] בכוונה תליא מילתא

The Idra Zuta: Moshe said the nine tikkunim the second time, and though he did not now say the thirteen, the matter depends on intention, for he directed his intent to the Mazla; it then quotes "And now, let the power of Ado-nai be great" and calls the holy Mazla "the power of Havayah."

Sf. Zohar, Idra Zuta 36:174: ל"ו קע"ד-36:174 Zohar, Idra Zuta

67 ת' עלמין דכסופין

KEHOT's note points to Zohar I, 123b for these words.

Zohar I, 123b: כג, זח"א Zohar I, 123b

KEHOT'S NOTE

ראה זח"א קג, ב.

68 The Talmud applies Chanah's words "Havayah—those who contend with Him shall be shattered" to those who stretched out their hands against the Beis HaMikdash, and on the same page reads "abundant in kindness" as inclin-

ing the scales toward kindness. The text lists it among the sources on this verse.

ראש השנה י"ז א:ח:5 Rosh Hashanah 17a:5

גיהנם כלה והו אינו כליו, שנאמר: "וצורם לכלות שאול מזבול לוי". וכל כך למה — מפני שפשוט ידיהם בזבול, שנאמר: "מזבול לוי", ואין "זבול" אלא בית המקדש, שנאמר: "בנה בניתי בית זבול לך", ועליהם אמרה חנה: "הי יחתו מריכוי".

Why so much? Because they laid their hands on the dwelling place (zevul), as it says 'as his dwelling place' and dwelling place only refers to the Holy Temple as it says "I have surely built You a house to dwell in..." (Melachim I 8:13) Of all these Chana said "Those who strive with the L-rd will be broken..." (Shmuel I 2:10)

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

- 69 The nine blessings of Rosh HaShanah correspond to the nine mentions of the Name in the section of Chanah, at whose end is written "Havayah will judge the ends of the earth." The text links the verse to the day of judgment.

תלמוד ירושלמי ברכות ד:ח:8 Jerusalem Talmud Berakhot 4:8

תשע של ראש השנה מניין. אמר רבי אבא קרטיגניא כנגד תשע אצרות שכתוב בפרשת חנה. וכתיב בסופה יי ידיו אפסי ארץ.

Nine of New Year's Day, from where? Rabbi Abba from Carthage said: Corresponding to the nine Divine Names in Hanna's prayer; there it is written at the end: (1Sam 2:10) "The Eternal will judge the ends of the earth."

The Jerusalem Talmud, edition by Heinrich W. Guggenheimer. Berlin, De Gruyter, 1999-2015 (CC-BY) • The Jerusalem Talmud, translation and commentary by Heinrich W. Guggenheimer. Berlin, De Gruyter, 1999-2015 (CC-BY)

- 70 ור"ה יום הדין הוא

The note says that Rosh HaShanah being the day of judgment is stated explicitly in many of the Rosh HaShanah prayers, and sends the reader to note 2 of this address for it.

KEHOT'S NOTE

כמפורש בכ"כ תפלות דר"ה. וראה ברכת ערב ר"ה תשנ"ב הערה 2.

- 71 ויבאו בני האלקים

The prologue of Job: "And it was the day, and the sons of G-d came to present themselves before Havayah, and the Satan came also among them." Plainly a heavenly assembly of the angels, with the accuser among them; the Targum renders the day as the day of judgment at the beginning of the year, and the text reads it as Rosh HaShanah. (context: Steinsaltz Tanakh)

איוב א:6:1 Job 1:6

ויהי היום ויבאו בני האלקים להתיצב על-ה' ויבאו גם-השטן בתוכם:

Now it fell upon a day, that the sons of G-d came to present themselves before the L-RD, and Satan came also among them.

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KEHOT'S NOTE

איוב א, ו. ראה בתרגום שם.

- 72 ויבאו בני האלקים

At the beginning of Bo the Zohar reads "And it was the day" as Rosh HaShanah, when the Holy One, blessed be He, stands to judge the world, and "the sons of G-d" as the great appointed ministers sent to oversee people's deeds.

Zohar, Bo 1:1-2:8 ח:א:ב-ח:א:ב

R. Eleazar then discoursed on the verse: And there was a day when the sons of G-d came to stand before the L-rd, and Satan came also among them (Job 1, 6). 'This "day" ', said he, 'was New Year's Day, on which the Holy One sits in judgement on the world.'

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

- 73 זח"ב ר"פ בא

The note gives the Zohar's words (II, 32b) as quoted there: "And it was the day: this is Rosh HaShanah; the sons of G-d are the great appointed ministers sent to oversee the deeds of people."

KEHOT'S NOTE

דף לב, ב "ויהי היום דא ר"ה בני האלקים אינון רברבין ממוניך שלוחין לאשגחא בעובדא דבני נשא" — אוה"ת נ"ך א ע' תרנא.

- 74 תקעו בחודש שופר

The Zohar on Tetzaveh, which the text cites here, says that at Rosh HaShanah the time comes for the serpent to demand judgment before the Holy One, blessed be He, and expounds "Sound the shofar on the New Moon" as the time when judgment is aroused.

Zohar, Tetzaveh 10:83-11:92 ח:א:ב-ח:א:ב

The old man then proceeded to discourse on the verse: "Blow the trumpet in the new moon, in the time appointed on our solemn feast-day" (Ps. 81, 4). He said: 'Now is the time when the mighty supernal judgement is awakened, and with it the "other side" also gathers force. And with this access of force it ascends and veils the Moon that She may no more shine, and She falls entirely under the influence of stern Justice. Then all the worlds and spheres come under the aegis of judgement, ...

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

- 75 תקעו בחודש שופר

Asaf's psalm calls: "Sound the shofar on the New Moon, at the appointed time, for our festival day," the New Moon of Rosh HaShanah. It opens the discourse the text refers to on the accusation of Rosh HaShanah.

Psalms 81:4 ד:א:4 תהילים

תקעו בחודש שופר בפסח ליום חגנו:

Blow the horn at the new moon, at the full moon for our feast-day.

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- 76 ה' מלך גאות לבש

The psalm of G-d's kingship: "Havayah reigns; He is clothed in majesty; Havayah is clothed, He has girded

Himself with strength.” Cited for the strength that belongs to kingship.

Tehillim 93:1א:ג צ”ח

הי מלך גאות לבש לבש הי עו התאזר אף תכון תכל כל תמוט:

The L-RD reigneth; He is clothed in majesty; The L-RD is clothed, He hath girded Himself with strength; Yea, the world is established, that it cannot be moved.

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KEHOT’S NOTE

תהלים צג, א.

77 ועוז מלך משפט אהב

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

KEHOT’S NOTE

שם צט, ד.

78 ועוז מלך משפט אהב

A psalm of G-d’s kingship: “And the strength of the King loves justice.” The text reads it with “and He will give strength to His king.”

Tehillim 99:4ד:ט צ”ח

ועוז מלך משפט אהב אתה כוננת מישרים משפט וצדקה ביעקב אתה עשית:

The strength also of the king who loveth justice— Thou hast established equity, Thou hast executed justice and righteousness in Jacob.

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79 ארוממך אלקי המלך

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

KEHOT’S NOTE

שם קמה, א.

80 ארוממך אלקי המלך

David’s psalm of praise opens: “I will exalt You, my G-d, the King.” The text compares the King’s strength to this exaltation of His kingship.

Tehillim 145:1א:ה צ”ח

תהלה לך ארוממך אלוהי המלך ואברכה שמך לעולם ועד:

[A Psalm of] praise; of David. I will extol Thee, my G-d, O King; And I will bless Thy name for ever and ever.

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81 ועתה יגדל נא

Moshe’s prayer after the spies: “And now, let the power of Ado-nai be great, as You have spoken.” The text likens the strength given to the King to this power.

Numbers 14:17יז:יז צ”ח

ועתה יגדל נא כח אדני כאשר דברת לאמר:

And now, I pray Thee, let the power of the L-rd be great, according as Thou hast spoken, saying:

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KEHOT’S NOTE

במדבר יד, יז.

82 ברבות שמות פרשה א

The note quotes Or HaTorah on the Midrash in Shemos Rabbah, section 1: that “and He will give strength to His king” refers to David, whose kingship the Holy One, blessed be He, exalted.

KEHOT’S NOTE

”דקאי על דוד שרימם הקב”ה מלכותו” — אוה”ת נ”ך א ע”כ.

83 ובפי יתרו פכ”ז

The note quotes Or HaTorah on Shemos Rabbah, section 27: “when You performed miracles in the days of Shlomo, as it is said, ‘and He will give strength to His king.’”

KEHOT’S NOTE

”כשעשית נסים בימי שלמה שנאמר ויתן עוז למלכו” — אוה”ת נ”ך א ע”כ.

84 נשא פ”א

The note quotes Or HaTorah on the Midrash on Nasso, section 1, on “excess of loftiness and excess of strength”: “strength” is kingship, as it is said, “and He will give strength to His king.”

KEHOT’S NOTE

”ע”פ יתר שאת ויתר עז, עוז זה מלכות שנאמר ויתן עוז למלכו” — אוה”ת נ”ך א ע”כ.

85 רמה קרני

The opening of Chanah’s song of thanks: “My heart rejoices in Havayah, my horn is raised high in Havayah.” The Torah Ohr discourse the text cites explains it as the level of Atika.

I Samuel 2:1א:א צ”ח

ותתפלל חנה ותאמר עלץ לבי בה רמה קרני בה רחב פי על אויבי כי שמחתי בישועתך:

And Hannah prayed, and said: My heart exulteth in the L-RD, My horn is exalted in the L-RD; My mouth is enlarged over mine enemies; Because I rejoice in Thy salvation.

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86 Yirmeyahu laments the destruction: “He has cut off in fierce anger every horn of Israel.” Cited with the Midrash on Eichah for the raising of the horn.

Lamentations 2:3ב:ג צ”ח

גדע בחרי”אף כל קרן ישראל השיב אחר ימינו מפני אויב ויבקר ביעקב כאש להבה אכלה סביב:

He hath cut off in fierce anger All the horn of Israel; He hath drawn back His right hand From before the enemy; And He hath burned in Jacob like a flaming fire, Which devoureth round about.

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THE CHASSIDISHE PARSHA

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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