



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," 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 • ¶1-2

Who contends with G-d?

1 כתיב ה' יחתו מריבו^{1,2} וגו'. וקשה מי הם המריבים עם ה' וע' בזהר פ' ויקרא (דף י"ט ע"ב) מה שפ' בשעתא דדינין מתערין ושליטין.³

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? And see in the Zohar, Parshas Vayikra (page 19b), what it explains: “At the time when the judgments are aroused and hold sway,

The maamar opens with a verse from Chanah’s song, “Havayah—those who contend with Him shall be shattered,” and asks the obvious question: who could contend with G-d at all? It turns to the Zohar, which speaks of times when the judgments (dinin), the forces of strictness, are aroused and hold sway.

שלטין על רחמי ורחמי אתכפיין ובשעתא דקוב"ה אתברך ממבועא דנחלא כדין גברי רחמי ואתכפיין דיני הה"ד ה' יחתו מריבו ו' כו' ע"ש.

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 describes two states. When the judgments 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. It reads the word merivo as meriv vav, “one who contends with the vav,” and the maamar will explain below what the vav stands for.

ולהבין זה איך ענין דינין מתערין נק' מריבו והענין כי שם הוי' הוא מדת רחמים והגם דשם הוי' הוא בז"א דאצי"

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. And although the Name Havayah is in Z’eir Anpin (the emotive attributes) of Atzilus,

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. Yet this Name is bound up with Z’eir Anpin of Atzilus, the configuration of the divine emotive attributes.

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

and, after all, it 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.

Z'eir Anpin contains Gevurah as well as Chesed, so the Name Havayah is not kindness alone. 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

But 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”: 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 החימיות 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 דאגליו מיא שהוא מניעת ההשפעה מכל וכל וז"ש 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 כבואן לשתות כוי שכל הולדה אי"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 second verse 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. אבל אם מדת הגבורה אינה כלולה בחסד

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 if the attribute of Gevurah is not included in Chesed (kindness),

But that Gevurah is included in the right, in Chesed, and precisely this blend is the source of life and of coming into being. The text now turns to the opposite case: Gevurah that is not included in Chesed.

וכמו שהיה בעולם התהו שלא היה בחי' לאכללא שמאלא בימינא אז נסתעף מזה התהוות דינין קשים והן המקטרגים שלמעלה שכל רצונם לפעול דין וכמ"ש

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, as is written

That was the state of the World of Tohu (chaos), 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.

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

in the Zohar, at the beginning of Parshas Miketz, on the verse “And every end He searches out.” 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 “And every end He searches out” as speaking of a force from the left that roams the world and accuses 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 המקטרגים 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' מריביו דשם הוי' שהם נגד שם הוי' שרצונו ית' דוקא בחסד ולאכללא שמאלא בימינא [ועד"ז פי' בזהר ס"פ אחרי (דע"ט ב') ענין הנועדים על^{16, 17} הוי']

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." [And along these lines the Zohar, at the end of Parshas Acharei (page 79b), explains the matter of "those who banded together against Havayah":

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. The bracket that opens here brings parallels, first the Zohar at the end of Acharei on the phrase "those who banded together against Havayah," said of Korach's company.

והיינו כי קרח רצה ג"כ להפריד הגבורות בפ"ע ולא להיות בחי' לאכללא שמאלא בימינא כמ"ש בזהר ר"פ קרח.¹⁸

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.

Korach too wanted to separate the Gevuros and keep them apart rather than include the left in the right. The Zohar at the opening of Parshas Korach says that the left is always included in the right, and that Korach sought to exchange right for left.

ועד"ז נתבאר במ"א פ"י וענין לתת נקמת¹⁹ הוי' במדין לפי שבח"י מדין ריב ומדון²⁰ הוא ג"כ הפך ונגד בח"י שם הוי' וכמ"ש בד"ה החלצו מאתכם כו'

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, 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.,

The same idea explains “to execute the vengeance of Havayah upon Midian”: the name Midian 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, which opens “Arm from among you.”

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

in Parshas Mattos. 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, in Parshas Mattos, 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 עיין בזהר בלק

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. See the Zohar, Balak

The model is a father who strikes his son so that he will go in a good way: the blow serves the son's good. The harsh Gevuros, by contrast, want judgment for its own sake, and the Zohar on Balak is cited for this.

(דקצ"ב ע"ב) גבי מה כתיב בה א"ל לא תרצח כו' ע"ש]. ועי"ז נאמר ה' יחתו מריכו.

(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.”

In that Zohar passage, when the Torah was offered to Samael and he asked what was written in it, he was told “You shall not murder,” and he 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 הויי הזה הוא גרשיים.²² שהוא ב' קווין ובפרדס שער הטעמים נקי 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. In Pardes Rimmonim, in its Gate of the Cantillation Marks, it is called "two gereshes," and it is sung as two sounds; the following paragraphs explain what this signifies.

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 חסד עולם וע"ז נאמר ולך אדי חסד

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), and of it is said, "And Yours, Ado-nai, is kindness,

To sweeten the judgments and nullify them, a light is needed from the Chesed of Arich Anpin, the configuration of Keser, the divine will above the emotive attributes, which is far above the Chesed of Z'eir Anpin. The Chesed of Z'eir Anpin is called chesed olam, "kindness of the world," and the Psalm speaks of it: "And Yours, Ado-nai, is kindness."

כי אתה תשלם לאיש כמעשהו²⁵ דהיינו לפי ערך מעשה בני אדם וכפי האתעדל"ת כך הוא האתעדל"ע וההמשכה מחסד זה וע"כ נקי חסד עולם שהוא בגבול ומדה.

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 verse continues, "for You repay a man according to his deeds": this kindness 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 וע"כ שם מוצאים המקטרגים מקום לקטרג וכמו בלעם שחפש ומצא המקומות שעתידיים ישראל לחטוא וע"ז 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 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 ונק' רב חסד לפי שמאיר ומתפשט מבחי' א"ס בלי גבול

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

The Chesed of Arich Anpin is of a different order. It is the supernal Chesed, called "and abundant in kindness" (rav chesed), and since it shines from the Infinite One itself it has no limit.

ומדה [ע"י באגה"ק סי' יו"ד ע"פ חסדי²⁷ ה'] ושם אין אתעדל"ת מגיע כלל כ"א החסד יורד ונמשך בתמידות מצד עצמו

or measure [see Iggeres HaKodesh, section 10, on the verse "The kindnesses of Havayah"]; and there the arousal from below (isarusa dilesata) does not reach at all; rather, the Chesed descends and is drawn down constantly, of itself,

Iggeres HaKodesh, section 10, explains "The kindnesses of Havayah" through the Zohar's distinction between chesed olam and the supernal Chesed that is rav chesed. 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.

כי חפץ חסד הוא²⁸ 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).

"for He desires kindness." 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").

As the prophet says, "for He desires kindness": this Chesed flows because G-d desires to give it, not because it is earned. When it is drawn down, all judgments are nullified and the accusations have nothing to hold on to; the Alter Rebbe refers to his discourse on "But Havayah your G-d would not listen to Bilam."

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.

(וחסד דז"א נק' גופא לגבי רב חסד שהוא כמו בחי' נשמה לחסד דז"א וכמו עד"מ מהנשמה עצמה בלי התלבשות בגוף לא יהיה רק השפעת רוחניים

(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,

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.

אבל להיות ממנה השפעות גשמיים הוא דוקא ע"י אמצעות התלבשותה בגוף, כמ"כ בחי' רב חסד הוא למעלה ממהות בחי' חסד כ"א שהוא מקור החסד

but for physical influences to come from it is specifically through the medium of its enclothement in the body; so too the level of "and abundant in kindness" is above the essence of the level of Chesed; rather, it is the source of Chesed,

Only through a body can a soul bring about physical effects. So too rav chesed stands above Chesed as such: it is not one more kindness but the source of kindness.

וכמאמר אב הרחמים פי' אב ומקור למדת הרחמים ע"כ א"א שיומשך ממנו השפעות בבי"ע כ"א ע"י התלבשותו בחסד דאצי' שנק' גופא חסד דרועא ימינא^{30,31} כו' וכמ"ש בזהר באדרא)

as in the expression "Father of mercy" (Av HaRachamim), meaning the father and source of the attribute of mercy. 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.; and as is written in the Zohar, in the Idra)

The phrase "Father of mercy" says the same: a father, a source, of the attribute of mercy. 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."

(דקל"ג ע"ב) וחסד דקשוט לאו בחיי גופא אתמר אלא בחיי דנשמתא³² כו', ועוד דכיון שהחסד דא"א הוא בלי גבול ואין אתעדל"ת

(page 133b): "And true kindness (chesed dikshot) is not said of the life of the body, but of the life of the soul," etc. Furthermore, since the Chesed of Arich Anpin is without limit, and the arousal from below

The Idra Rabba 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. The Alter Rebbe then begins a second reason why this Chesed must be enclothed.

תופס מקום כלל א"כ היו החיצונים יכולים ג"כ לקבל ממנו ומש"ה צ"ל המשכה מחסד דא"א ע"י חסד דז"א בכדי שבח"י גילוי זה דחסד עלאה יומשך

has no place [there] at all, then the external forces (chitzonim) too would be able to receive from it. 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

Since the unlimited Chesed does not depend on deeds, the external forces, the powers opposed to holiness, could also draw from it. Therefore it must pass through the Chesed of Z'eir Anpin.

רק בסט' דקדושה ועמ"ש ע"פ ויאבק איש³³ וע"פ עבדים היינו כו' ויוציאנו ה' אלקינו או"א שהלבישו לזרועות דא"א.

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 enclothed the arms of Arich Anpin.

Passing through the Chesed of Z'eir Anpin, 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 enclothed the arms of Arich Anpin.

SECTION 4 • 16-11

The two movements of the gershayim

6 וזהו שהנגינה של שם הי' יחתו מריביו הוא גרשיים שהם בי' תנועות זו למעלה מזו להורות שהיא המשכה ממקום עליון מאד מא"א לז"א שצ"ל בזה בי' המשכות הא' מחדס דא"א לאו"א.

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 מאו"א נמשך לז"א. ולכך נגינה זו היא בי' תנועות [ועמ"ש בד"ה שיר השירים³⁴ 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,” on two levels of chasan, bridegroom, a word read there as chas darga, “he descended a level.”

ובד"ה לבבתני^{35,36} בי' לבבות כו' ע"ש] ואזי כשנמשך משם הוי' דא"א בז"א עי"ז יחתו מריביו שמתבטלים כחות הדין שהן מריביו 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), on two hearts. 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 והמקטרגים שלמעלה בהיכלות

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. And the accusers above, in the chambers

The Zohar's reading meriv vav now becomes clear. The letter vav, whose 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; the text then turns to the accusers in the chambers of the external forces.

החיצונים המקטרגים על ישראל הם נגד בחי' זו ממש ונק' מריבו וכמ"ש בתורה בפ' בלעם ויחר אף אלקים³⁷ כי הולך הוא כו' וע"י התגלות שם הוי' דא"א בז"א עי"ז יחתו מריבו.

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."

These accusers of 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 עי"ד מ"ש ויעבור הוי' על פניו³⁸ ויקרא הוי' הוי' שזה היה אחר חטא העגל ולהמשיך סליחה ומחילה הוא דוקא על ידי שהמשיך משה רבינו ע"ה 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 הולכים³⁹ אל תעלנו מזה⁴⁰ 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 ויקרא⁴¹ הוי' הוי' ופסיק טעמא בינייהו שקרא והמשיך משם הוי' דא"א בשם הוי' דז"א והמשכה זו צ"ל ע"י ויעבור הי' על פניו. פניו הם חו"ב כמ"ש חכמת אדם תאיר פניו⁴² 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. This drawing-down passes "before his face," and the face is Chochmah and Binah, as in "A man's wisdom lights up his face," just as the gershayim showed a passage through Abba and Imma.

11 והחסד דא"א נמשך ע"י או"א 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 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, described in Parshas Nasso, 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.

וזהו גרש ואח"כ וי ואח"כ י' וכמש"ל 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.⁴³ פ"י מלבד מה שהחסד דא"א מתלבש בתוך החסד דז"א שע"י יחתו מריבו בעלי הדין.

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

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

עוד זאת יעשה נפלאות שירעם עליהם בקול רעם אח"כ גם מחסד דא"א עצמו כמו שהוא שלא ע"י התלבשות בחסד דז"א שאז החסד

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 en clothement in the Chesed of Z’eir Anpin; for then the Chesed

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. Unen clothed, this Chesed acts with greater force.

פשוט יותר מכשמתלבש בחסד דז"א שמעלים קצת על החסד דא"א [ובזהר שם פי' ענין עליו בשמים דר"ל טלא דעתיקא⁴⁴ הנמשך על ז"א הנקי שמים.

is more expansive than when it is enclothed 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."

Enclothement in the Chesed of Z'eir Anpin somewhat conceals the Chesed of Arich Anpin, so the bare Chesed is more expansive. The Zohar explains "upon him, in the heavens" as the dew of Atika drawn down upon Z'eir Anpin, which is called "heavens."

13 ויש לכוונו ג"כ עם פי' זה. כי המשכת טלא דבדולחא ומו"ס 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 enclothement applies, in that it is actually enclothed in Chochmah (wisdom), etc., and from it to Z'eir Anpin (the emotive attributes), an actual enclothement;

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

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

but the level of Mocha Stima'ah and the crystalline dew is above the level of actual enclothement, 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 enclothement, 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 מריבו].⁴⁵ (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, which applies Chanah’s words “those who contend with Him shall be shattered” to Yaakov’s dealings with Esav.

וז"ש דהע"ה [שמואל ב' כ"ב] ירעם מן שמים ה' ועליון יתן קולו⁴⁶ כו' פי' שדהע"ה היה ענוותן ולא תלה בזכותו אלא ע"ד וחנותי את אשר אחון⁴⁷ וגו'

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, “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 חציו⁴⁸ 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 עוז⁴⁹ למלכו. עוז הוא בחי' גבורות והוא קו השמאל שיהיה נמשך רק למלכו במל' דאצי' בשביל לעורר האהבה וכמ"ש שמאלו תחת לראשי⁵⁰ ולא יומשך ממנו לחיצונים שאז הגבורות ע"ד בחי' דין ח"ו.

“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. האי ע"ד שמאלו תחת לראשי שמעורר נש"י להיות להן הגבהה ברשפי אש האהבה⁵¹ כו' והוא ע"ד ויחמו הצאן.⁵²

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 (סוטה מ"ז ע"א) שמאל דוחה וימין מקרבת ⁵³. ומבחי' זו ע"י השתלשלות נמשך יניקת החיצונים בעלי הדינים קשים

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." And from this level, through the chain of descent (hish-talshelus), there is drawn the nurture of the external forces, the masters of harsh judgments,

The second side is the Sages' rule, "The left pushes away and the right draws near." From this pushing-away side, through the chain of descent, the external forces draw their nurture, the masters of harsh judgments.

שהם רק שמאל דוחה בלי שום ימין מקרבת כי אין בהם בחי' לאכללא שמאלא בימינא.

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."

These forces 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 ⁵⁴ ע"ד שמאלו תחת לראשי שבהתכללות הגבורות בהחסד יהי' ההשפעה ביתר שאת וחיות גדול וז"ש הי' עוז לעמו יתן ⁵⁵ 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 פי' לך דפ"ד א' מענין ויתן עוז כו' ועיין בפ"י הרמ"ז פי' אמור דצ"ג ב' בענין דרשו הי' 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 נקי' יד הגדולה⁵⁶ וזהו ענין הי' 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. As explained above, the Chesed of Arich Anpin is called “the great hand,” the Torah’s phrase at the splitting of the Sea, and it corresponds to “Havayah—those who contend with Him shall be shattered,” sung with the gershayim.

ויתן עוז י"ל שזהו בחי' יד החזקה וירם קרן משיחו⁵⁷ זהו יד הרמה וכמ"ש ולו יקחת עמים⁵⁸ 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' התגלות החסד דא"א למטה אינו ע"פ דרך הטבע של סדר ההשתלשלות רק הצדיקים הגדולי' 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' עבודת ויגיעת מרע"ה בתפלתו להמשיך י"ג מדה"ר שהוא המשיכן וכמ"ש וימהר משה ויקד⁵⁹
ארצה וישתחו [וכמ"ש בזהר באדרא (דקל"ח א')

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" [and as is written in the Zohar, in the Idra (page 138a):

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," and the Idra is now quoted.

כמה חילא דמשה דאחית מכלילין דרחמי לתתא⁶⁰ כו' ע"ש ועיינ עוד בזהר שלח (דקס"א ב')

"How great is the strength of Moshe, who brought the attributes of mercy down below," etc.; see there. And see further in the Zohar, Shelach (page 161b),

The Idra exclaims how great was the strength of Moshe, who brought the attributes of mercy down below. The text also points to the Zohar on Shelach.

בפי' ועתה יגדל נא כח אד"י⁶¹ ועמ"ש בפי' שלח בפסוק זה ויש הפרש שבפי' כי תשא נז' י"ג מדות הרחמים
והיינו שנמשך י"ג ת"ד מא"א לז"א ובפי' שלח נז' ט' תיקונים דדיקנא דז"א ועיינ באדרא

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. And see in the Idra

That Zohar explains Moshe's prayer after the spies, "And now, let the power of Ado-nai be great," a verse the Alter Rebbe also explains in Parshas Shelach. 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.

(דקל"ט א') תאנא כד נחית מן דיקנא יקירא עילאה⁶² כו' בתשעה תיקונים כו' ובאדר"ז (דרצ"ה ע"א וע"ב)

(page 139a): "It is taught: when it descends from the precious, supernal beard," etc., "in nine tikkunim," etc.; and in the Idra Zuta (page 295a and b):

The Idra Rabba 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. The Idra Zuta is cited next.

הני תשע⁶³ ה תקונין אמרן משה כו' דאע"ג דתליסר תיקונין לא אמרן [השתא] בכוונה תליא מילתא⁶⁴ כו'

"These nine tikkunim Moshe said," etc., "for even though the thirteen tikkunim he did not say [now], the matter depends on intention," etc.

The Idra Zuta 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 did not name them, but directed his intent to the Mazla and so recalled it.

וע"ש היטב דכח ה' הוא המשכה ממזלא דא"א להאיר בטי' ת"ד דז"א וכמ"ש ג"כ באד"ר (דק"מ סע"א) ועיין בזהר ס"פ נשא (דקמ"ז תחלת עמוד א') ובמק"מ 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 Zohar on Shelach calls it the strength that comes from the holy Atika. The bracket ends with further places: the Idra Rabba, the end of Parshas Nasso in the Zohar, and the Mikdash Melech commentary there.

וכן גם בגי'ע אין גלוי מבחי' זו דא"א אלא לצדיקים הגדולים דירתין תי' עלמין דכסופין⁶⁵ הנמשכים מא"א כו'.

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. They inherit the "four hundred worlds of yearning," which are drawn from Arich Anpin.

ועיין מ"ש בביאור ע"פ אני ה' אלקיכם אשר הוצאתי אתכם מאמ"צ. 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 Parshas Shelach. There the supernal Chesed spoken of here is discussed.

ועיין עוד מענין ה' יחתו מריכו⁶⁶ בפ"ק דר"ה (ד"י ע"א) ועמ"ש בד"ה ויאבק איש עמו בירושלמי פ"ד דברכות הלכה ג'.

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.” In the Jerusalem Talmud, chapter 4 of Berachos, halachah 3:

Further sources on “Havayah—those who contend with Him shall be shattered”: the Talmud in Rosh HaShanah applies Chanah’s words to those who stretched out their hands against the Beis HaMikdash. The Alter Rebbe also refers to his discourse on “And a man wrestled with him,” and then to the Jerusalem Talmud on the blessings of Rosh HaShanah.

תשע ברכות של ר"ה מניין א"ר אבא קרטוגנא כנגד תשע אזכרות שכתוב⁶⁷ בפ' חנה וכתוב בסופה ה' ידין אפסי ארץ ור"ל ור"ה יום הדין הוא⁶⁸ וע' מזה ג"כ בש"ס דילן פ"ד דברכות (דכ"ט ע"א)

“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, and 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. The Babylonian Talmud in Berachos gives the same teaching.

ובר"ה כתיב ויבואו בני האלקים^{69,70} להתיצב על ה' ויבא גם כו' וע' זח"ב ר"פ בא⁷¹ ובפ' תצוה (קפ"ד 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),

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 Zohar at the beginning of Bo reads that day as Rosh HaShanah, when the Holy One, blessed be He, stands to judge the world, and the “sons of G-d” as the appointed ministers who oversee people’s deeds.

ובפי פנחס דרל"א ועיקר הקטרוג על פריקת עול שיש למטה שמחמת זה אינן ראויים להתגלות מלכותו ית' וכמ"ש בד"ה תקעו בחודש שופר^{72,73} ועז"נ ה' יחתו מריכו.

and in Parshas Pinchas, page 231. 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 Zohar on Tetzaveh and on Pinchas also speaks of this. 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 לבש⁷⁴ לבש ה' עוז כו'. ולכן יש ט' אזכרות להמשיך ט"ס במלכותו שהיא בעצם נקודה א' והמשכה זו מט"ס 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^{75,76} פי' ועוז מלך ע"ד ארוממך אלקי המלך^{77,78} וכענין ועתה יגדל נא⁷⁹ כח אדני כמ"ש לקמן על פסוק זה בפי' שלח ועיין מענין ויתן עוז ברכות שמות פרשה⁸⁰ א' (דק"י ע"א)

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. And see on the matter of "And He will give strength" in Shemos Rabbah, section 1 (page 118a),

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." In Shemos Rabbah, as the Kehot note quotes from Or HaTorah, the verse refers to David, whose kingship the Holy One, blessed be He, exalted.

ובפי' יתרו פכ"ז.⁸¹ נשא פ"א⁸² (דרכ"א ג'). באיכה בפסוק גדע בחרי אף. דע"ב ג' ד'.

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 Yisro, where, as Or HaTorah quotes it, the verse refers to the miracles in the days of Shlomo, and on Nasso, where “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 פ' יתרו בביאור ע"פ זכור ושמור בפי' רמה קרני⁸³ שהוא בחי' עתיקא כו':⁸⁴

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 go in a good way. 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's song: "Havayah—those who contend with Him shall be shattered; upon him, in the heavens, He will thunder." The whole maamar is built on this verse.

I Samuel 2:10 א ב: שמואל

Havayah יחתו מריכו עליו בשמים ירעם Havayah ידיו אפסי ארץ 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.

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

KEHOT'S NOTE

ש"א ב, י.

3 בשעתא דדינין מתעריין ושלטיין

The Zohar on Vayikra reads the verse: 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; merivo is read meriv vav. The Alter Rebbe sets out to explain why the judgments are called those who contend with Him.

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

"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.

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

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, בבבא Zohar III, 118b

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, Zohar III, 176a

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

7 כי הדם הוא הנפש

"For the blood is the soul," said in forbidding the eating of blood. The text cites it to show that life depends on the warmth of the blood.

דברים י"ב:כ"ג Deuteronomy 12:23

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

Only be steadfast 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

"And the flocks came into heat at the rods": Yaakov's flocks. The verb is from the root for heat, and the text takes it as a sign that birth comes through warmth.

בראשית ל':ל"ט Genesis 30:39

ויחמו הצאן אליהם מקלות ותלדו הצאן עקדים נקדים וטלאים:

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

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

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 the attribute of judgment. The Alter Rebbe starts from this: the Name Havayah is mercy.

בראשית רבה ע"ג:73 Bereshit Rabbah 73:3

... וירא ה' כי רבה רעת האדם בארץ וינחם ה' ויאמר ה' אמחה. ואשריהם הצדיקים, שהם הופכים מדת הדין למדת הרחמים, בכל מקום שנאמר: אלקים, הוא מדת הדין. (שמות כב) אלקים לא תקלל. (שם) עד האלקים יבא דבר שניהם וישמע אלקים אל לאה (שם ב) וישמע אלקים את נאקתם (בראשית ח) ויזכור אלקים את נח:

"He redeemed me unharmed from the battle waged against me [mikerav li], for there were many with me" (Psalms 55:19) - this is Jacob. "Mikerav li" - so that the counsel of that wicked one [Laban] will not come near me [shelo tikrav li], so that he [Laban] will not say: 'He [Jacob] will take with him this one, who bore children, and that one, who did not bear children, he will not take with him,' as Rabbi Yudan

said in the name of Rabbi Aivu: Rachel was remembered due ...
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KEHOT'S NOTE

ב"ר עג, ג.

10 דשם הוי' הוא בז"א

Kehot's note points to Zohar III, 129a for these words.

Zohar III, 129a, זח"ג קכט,
KEHOT'S NOTE

ראה זח"ג קכט, א.

PARAGRAPH 2

11 ע"פ ולכל תכלית הוא חוקר

"He sets an end to darkness, and every end He searches out." The verse the Zohar expounds at the opening of Miketz.

Job 28:3: איוב כ"ח:ג

קץ שם לחשך ולכל תכלית הוא חוקר אכן אפל וצלמות:

Man setteth an end to darkness, And searcheth out to the furthest bound The stones of thick darkness and of the shadow of death.

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KEHOT'S NOTE

איוב כח, ג.

12 וכן יש למטה בבני אדם . . שחפצם בפועל הדין

Derech Mitzvosecha explains the mitzvos in the light of Chassidus.

KEHOT'S NOTE

ראה גם בדרך מצותיך פט, ב.

13 ויחמו הצאן, ויחמנה בבואן לשתות

The words here quote Genesis 30:39; the passage is shown below.

Genesis 30:39: בראשית ל"ט:ט

ויחמו הצאן אל־המקלות ותלדן הצאן עֲקָדִים נְקִדִּים וטָלָאִים:

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.

14 The Zohar explains "He sets an end to darkness" as the "end" of the left, which roams the world, stands before the Holy One, blessed be He, and accuses; "and every end He searches out," for all its deeds are for destruction. The Alter Rebbe cites it for the accusers whose whole desire is judgment.

Zohar, Miketz 1:1א:א: ספר הזהר, מקץ א'א:א

AND IT CAME TO PASS AT THE END. R. Hiya expounded the word "end" from the text: He setteth an end for darkness, and he searcheth out to the furthest bound; a stone of thick darkness and the shadow of death (Job 28, 3). 'The end here

mentioned is', he said, 'an allusion to the "end of the left", which, after roaming to and fro in the world, finally ascends and presents itself before the Holy One, blessed be He, to bring accusations against mankind. He "searcheth out to the ...

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

15 "And they came into heat when they came to drink": Yaakov set the rods in the watering troughs. The text sees in it that all procreation comes through warmth, the quality of Gevurah.

בראשית ל"ח:38

ויצג את־המקלות אשר פצל ברהטם בשקתות המים אשר מבאן הצאן לשתות לנכח הצאן ויחמנה בבאן לשתות:

And he set the rods which he had peeled over against the flocks in the gutters in the watering-troughs where the flocks came to drink; and they conceived when they came to drink.

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PARAGRAPH 3

16 הנועדים על הוי'

At the end of Acharei the Zohar quotes "those who banded together against Havayah," said of Korach, in speaking of the force that is aroused from their side. The text says the Zohar explains the phrase along the lines given here.

Zohar, Achrei Mot 72:405-75:413: ע"ב:ת"ה- מות אחרי זוהר, ספר הזהר, ע"ה:ת"י

and a person stepping on them with his foot or his shoe may come to harm. If this is true of this remnant of a remnant of filth, how much more of the woman who was joined with the Serpent! Alas for the world which inherited that filth from her! Therefore it is written, "To a woman in the separation of her uncleanness thou shalt not draw near". Happy the generation 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 say 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: במדבר כ"ז:ג

אָבִינוּ מֵת בְּמִדְבָּר וְהוּא לֹא־הָיָה בְּתוֹךְ הָעֵדָה הַנוֹעֲדִים עֲלֵהּ בְּעֵדֵי־קָרַח כִּי־בָחֲטָאוּ מֵת 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 בזהר ר"פ קרח

At the opening of Parshas Korach the Zohar says the left is always included in the right, and Korach sought to ex-

change right for left. The text cites it for Korach's wish to separate the Gevuros.

Zohar, Korach 1:1-5'א-ה' קרח א'א-ה'5

19 לתת נקמת הי במדין

"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'א-ה'31

וידבר משה אל־העם לאמר הִחַלְצוּ מֵאִתְּכֶם אֲנָשִׁים לְצָבָא וַיְהִיו עַל־מִדְיָן לְתֵת נִקְמַת־ה' בְּמִדְיָן:

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

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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 at the beginning of Yisro, on Midian as strife and contention.

KEHOT'S NOTE

ראה זה יתרו סח, ד ובלקו"ת וספר הליקוטים ר"פ יתרו (הובאו ב)רמ"ז לזוהר שם. מקדש מלך שם.

21 בדרך טובים

"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 a good way.

Proverbs 2:20'ב-כ'20

למען תלך בדרך טובים ואַרְחֹת 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 לדחות החיצוני הוא ע"י בחי' המקיף בחי' גרשון" ע"ש.

23 קנאת הי צבאות

"The zeal of Havayah of Hosts will do this," said of establishing David's throne with justice. The text contrasts this holy zeal with the accusers, who are not pained by the sin.

Isaiah 9:6'ט-ו'9

לְמַרְכָּבָה הַמְשֻׁרָּה וּלְשָׁלוֹם אֵיזִי־קָץ עַל־כִּפְסֵא דָוִד וְעַל־מַמְלַכְתּוֹ לְהַכִּין אֹתָהּ וּלְסַעֲדָהּ בְּמִשְׁפָּט וּבְצִדְקָה מִצֵּתָהּ וְעַד־עוֹלָם קִנְיָתָהּ ה' 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-ק"מ-קמ"ח8

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 ...

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

PARAGRAPH 4

25 "And Yours, Ado-nai, is kindness, for You repay a man according to his deeds." The Alter Rebbe reads it as describing the measured Chesed of Z'eir Anpin, given according to people's deeds.

Psalms 62:13'ג-י"ג62

וְלֹא־אֲדֹנָי חֶסֶד כִּי־אַתָּה תִּשְׁלֹם לְאִישׁ כְּמַעֲשָׁיו:

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

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PARAGRAPH 5

26 אבל בחי' חסד דא"א

The passage, in the explanation of "I am Havayah your G-d" in Parshas Shelach, speaks of drawing G-dliness down below, which only Israel can do, through the Torah and the mitzvos; it reads "I am Havayah your G-d," said again after the exodus from Egypt, as a drawing-down from above.

KEHOT'S NOTE

ראה לקמן שלח נא, א. יהל אור עי' לד.

27 באגה"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 distinction between chesed olam and the supernal

Chesed, rav chesed. The text sends the reader there for the Chesed without limit or measure.

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

אח, היינו דוקא לשומר התורה ולא סר ממנה מיין ושמאל אפילו כמלא נימא; אבל מי שהעביר עליו הדרך חס ושלום, מאחר שהענה דרכו, לתת מגרעות בקדש העליון, שגרע ערכו, בחינת המשכתו, מה שהיה יכול להמשיך מבחינת אלהותו והארת האור מאור-אין-סוף ברוך-הוא אילו היה שומר התורה ומקיימה בהלכתה הרי מצוות זה לא יוכל לתקן, כי אם בהמשכת האור העליון שלמעלה מהעולמות ואינו מתלבש בהן, הנקרא "חסד עילאה" ו"רב חסד", ...

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28

כי הפץ חסד הוא

"Who is a G-d like You, who pardons iniquity... for He desires kindness." The Alter Rebbe cites it for the Chesed that flows of itself, unprompted by deeds.

Micah 7:18 מ"ח:18

מי-אל כמוך נשא עון ועבר על-פשע לשארת נחלתו לא-החזיק לעד אפו כי-הפץ חסד הוא:

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

"But Havayah your G-d would not listen to Bilam, and Havayah your G-d turned the curse into a blessing for you." The opening of the discourse the text refers to on accusations that find no place.

Deuteronomy 23:6 דברים כ"ג:6

ולא-אבה ה' אלקיך לשמע אל-בלעם ויהפך ה' אלקיך לך את-הקללה לברכה כי אהבה ה' אלקיך:

Nevertheless the L-RD thy G-d would not hearken unto Balaam; but the L-RD thy G-d turned the curse into a blessing 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, the Sefiros are described as a body: "Chesed is the right arm, Gevurah the left arm, Tiferes the body." The text cites it to show that the Chesed of Atzilus is called the body.

Tikkunei Zohar 17a:16-17 י"ז א:ט"ז-י"ז

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 אליו תרין כתיב *הנסתרות ליי אלקינו.

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.

ספר הזהר, האדרא רבא ט"ו:קל"ד-יד:147-15:134 Zohar, Idra Rabba
י"ז:קמ"ז

33

ויאבק איש

"And a man wrestled with him until the break of dawn": Yaakov and the angel. The verse opens a discourse the text refers to.

בראשית ל"ב:כ"ה Genesis 32:25

וינותר יעקב לבדו ויאבק איש עמו עד עלות השחר:

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

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PARAGRAPH 7

34

שיר השירים

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

Song of Songs 1:1 א' א:1 שיר השירים

שיר השירים אשר לשלמה:

THE song of songs, which is Solomon's.

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35

ובד"ה לכבתני

There the two hearts are explained as two modes of love: one heart to love G-d and long to cleave to Him, the other to subdue the evil inclination and transform it.

KEHOT'S NOTE

לקו"ת שה"ש כט, ב.

36

לכבתני

"You have captured my heart, my sister, my bride." The doubled letter of libavtini is read as two hearts, in the discourse the text refers to.

Song of Songs 4:9 ט"ט:4 שיר השירים

לכבתני אחתי כלה לכבתני 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

37 ויחר אף אלקים

“And the anger of Elokim flared because he was going, and an angel of Havayah stood in the way as an adversary to him”: Bilam on his way to curse Israel. The text cites it in speaking of the accusers against Israel.

Numbers 22:22 כ"ב:כ"ב

ויחר אף אלקים כי הולך הוא ויתנצב מלאך ה' בדרך לשטן לו והוא רכב על-אתנו ושני נערי 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

38 ויעבור ה' על פניו

“And Havayah passed before him and called: Havayah, Havayah, G-d, merciful and gracious...”: the opening of the Thirteen Attributes of Mercy. The Alter Rebbe reads them as drawn from Arich Anpin.

Exodus 34:6 ל"ד:ו

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.

39 אם אין פניך הולכים

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

KEHOT'S NOTE

שם לג, טו.

40 אם אין פניך הולכים אל תעלנו מזה

Moshe's words after the sin of the Calf, when G-d said He would send an angel before the people. The text explains that by judgment they were unworthy.

Exodus 33:15 ט"ו:לג

ויאמר אליו אם-אין פניך הולכים אלי-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

41 ויקרא הוי' הוי'

The two Names at the opening of the Thirteen Attributes, divided in the cantillation. The text reads them as the Havayah of Arich Anpin and that of Z'eir Anpin.

Exodus 34:6 ו"ד:ו

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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42 חכמת אדם תאיר פניו

“A man's wisdom lights up his face.” The text uses it to show that “face” stands for Chochmah and Binah.

Ecclesiastes 8:1 ח"א:ו

מי כהחכם ומי יודע פשר דבר חכמת אדם תאיר פניו ועז 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

43 עליו בשמים ירעם

The next words of Chanah's verse: “upon him, in the heavens, He will thunder.” They open the maamar's second section.

I Samuel 2:10 י"ב:ו

Havayah יחתו מריכו עלו בשמים ירעם Havayah ידיו אפסי-ארץ ויתעז למלכו וירם קרו 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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44 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.

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

“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

45 יחתו מריכו

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

ספר הזהר, וישלח א' ט"ז-ב' כ"ו:16-2:26 Zohar, Vayishlach

46 David's song of deliverance: “Havayah thunders from the heavens, and the Most High gives forth His voice.” The Alter Rebbe reads “the Most High” as Arich Anpin.

II Samuel 22:14 ד"כ:ב' י"ד Samuel

יָרַעַם מִן־שָׁמַיִם Havayah וְעָלִין יָתֵן קוֹלוֹ:

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

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47 וחנותי את אשר אחון

“And I will be gracious to whom I will be gracious, and I will have mercy on whom I will have mercy,” said to Moshe. The text cites it for grace given freely, not by merit.

Exodus 33:19 ט"ט:ג' שמות

וַיֹּאמֶר אֲנִי אֶעֱבִיר כְּל־טוֹבִי עַל־פְּנֶיךָ וּמִקְרָאתִי בְשֵׁם ה' לְפָנֶיךָ וְחִנֵּיתִי אֶת־ אֲשֶׁר אֲחֹן וְרַחֲמֵי אֶת־אֲשֶׁר אֲרַחֵם:

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

48 וישלח חציו

David's song: “And He sent forth His arrows and scattered them.” The text reads the arrows as the supernal Gevuros of holiness that destroy the accusers.

Psalms 18:15 ט"ה:ט"ו Psalms

וַיִּשְׁלַח חֲצָיו וַיַּפִּיצֵם וּבָרָקִים רַב וַיִּהָמֹם:

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

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PARAGRAPH 15

49 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.

ספר הזהר, לך לך י"ח:קס"ה-18:165-19:176 Zohar, Lech Lecha

50 שמאלו תחת לראשי

“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 ו'6:2 שיר השירים

שְׁמָאלוֹ תַּחַת לְרָאשִׁי וַיְמִינִי תַּחְבֵּקֵנִי:

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.

51 ברשפי אש האהבה

“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 ו'6:8 שיר השירים

שִׁימְנִי כַּחוֹתָם עַל־לִבִּי כַּחוֹתָם עַל־זִרְעִי כִּי־עֵזָה כְּמוֹת אֶהְבֶּה קֶשֶׁה כְּשֹׂאֵל קִנְיָה רִשְׁפִּיהָ רִשְׁפִּי אֵשׁ שֶׁלֹּהֲבֹתֶיהָ:

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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52 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 ט"ט:ל' בראשית

וַיִּחְמוּ הַצֹּאן אֶל־הַמַּקְלוֹת וַתִּלְדֵּן הַצֹּאן עֲקָדִים נְקָדִים וְטָלָאִים:

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

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53 “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 א'6:47 סוטה

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

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

54

ויתן עוז למלכו

The end of Chanah's verse: "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: א ב: שמואל

Havayah יחתו מריכו עלו בשמים ירעם Havayah ידיו אפסייארץ

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

שמואל-א ב, י.

55

הי עוז לעמו יתן

"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: יי"א תהילים

Havayah עוז לעמו יתן Havayah 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

תהילים כט, יא.

PARAGRAPH 16

56

יד הגדולה

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

Exodus 14:31: יי"ד שמות

וירא ישראל את יד הגדלה אשר עשה הי במצרים וייראו העם את ידו:

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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57

וירם קרן משיחו

The last words of Chanah's verse, "and He will raise the horn of His anointed." The text matches them to "the up-raised hand."

I Samuel 2:10: א ב: שמואל

Havayah יחתו מריכו עלו בשמים ירעם Havayah ידיו אפסייארץ

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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58

ולו יקחת עמים

Yaakov's blessing of Yehudah: "The scepter shall not depart from Yehudah... and to him shall be the gathering of the peoples." Cited for the raising of the anointed king.

Genesis 49:10: מ"ט: בראשית

לא יסור שבט מיהודה ומחלק 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.

59

וימהר משה ויקד

Moshe's response when the Thirteen Attributes of Mercy were proclaimed. The text cites it for Moshe's toil in drawing them down.

Exodus 34:8: ח' שמות

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.

60

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: רבא האדרא רבא ל' ר"ל: ל' ר"ל:

61

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.

Zohar, Sh'lach 11:84-92: צ"ב פ"ד: יי"א: שלח לך יי"א: פ"ד: צ"ב

62

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, האדרא רבא 32:248-33:257: ל"ב רמ"ח: ל"ג: רנ"ז

63

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: א: יי"א: ברכות

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

To what do the nine benedictions in the New Year Tefillah correspond ? R. Isaac of Kartignin 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)

64 דתליסר 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."

Zohar, Idra Zuta 36:174ד"קע"ד

65 ת' עלמין דכסופין

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

Zohar I, 123ב, זח"א קבג,

KEHOT'S NOTE

ראה זח"א קבג, ב.

66 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. The text lists it among the sources on this verse.

Rosh Hashanah 17a:5ה"ה:י"א

גיהנמם קלה והן אינן כליו, שנאמר: "וְצוּרָם לְכָלוֹת שְׁאוֹל מְזוּבֹל לוֹ". וְכָל כֶּף לְמָה — מִפְּנֵי שֶׁשָּׁשְׁטוּ יְדֵיהֶם בְּזוּבֹל, שֶׁנֶּאֱמַר: "מְזוּבֹל לוֹ", וְאִין "זְבוּל" אֵלָּא בֵּית הַמִּקְדָּשׁ, שֶׁנֶּאֱמַר: "בְּנֶה בְּנֵי־בֵית זְבוּל לְךָ", וְעַלֵּיהֶם אֶמְרָה חֲנָה: "הִי יַחַתּוּ מְרִיבֵי".

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)

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67 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.

Jerusalem Talmud Berakhot 4:3:8ה"ה:ג':

תשע של ראש השנה מניין. אמר רבי אבא קרטיגניא כנגד תשע אפרות שכתוב בפרשת חנה. וכתוב בסופה יי דיין 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)

68

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

69

ויבאו בני האלקים

"And it was the day, and the sons of G-d came to present themselves before Havayah, and the Satan came also among them." The text reads it as Rosh HaShanah, the day of judgment and accusation.

איוב א' 6:1

ויהי היום ויבאו בני האלקים להתיצב עליה 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.

70

ויבואו 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 1:1-2:8ה"ב:א':

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)

71

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.

72

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 10:83-11:92ה"ב:צ"ג:

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 ac-

cess 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)

73 תקעו בחודש שופר

“Sound the shofar on the New Moon, at the appointed time, for our festival day”: the opening of the discourse the text refers to on the accusation of Rosh HaShanah.

Psalms 81:4:ד"א:ד"ה

תקעו בחודש שופר בכסה ליום חגנו:

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

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74 הי מלך גאות לבש

“Havayah reigns; He is clothed in majesty; Havayah is clothed, He has girded Himself with strength.” Cited for the strength that belongs to kingship.

Psalms 93:1:א"ג:א"ה

הי מלך גאות לבש לבש הי עז התאזר אף־תכון תכל בל־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.

75 ועוז מלך משפט אהב

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

KEHOT'S NOTE

שם צט, ד.

76 ועוז מלך משפט אהב

“And the strength of the King loves justice.” The text reads it with “and He will give strength to His king.”

Psalms 99:4:ד"ה:ט"ו

ועז מלך משפט אהב אתה כוננת מישרים משפט וצדקה בעקב 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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77 ארוממך אלקי המלך

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

KEHOT'S NOTE

שם קמ, א.

78 ארוממך אלקי המלך

“I will exalt You, my G-d, the King.” The text compares the King's strength to this exaltation of His kingship.

Psalms 145:1:א"ה:קמ"ה

תהלה לדוד ארוממך אלוהי המלך ואברכה שמה 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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79 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 14:17:י"ז:י"ז

ועתה יגדל־נא כח אד־נִי כְאֲשֶׁר דִּבַּרְתָּ לֵאמֹר:

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.

80 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” כט.

81 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” כט.

82 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 מלכיות שנאמר ויתן עוז למלכו” — אוה”ת נ”ך א ע” כט.

83 רמה קרני

The opening of Chanah's prayer: “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 2:1:א"ב:שמואל

ותתפלל חנה ותאמר על־י לבי בהי רמה קרני בהי 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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84 “He has cut off in fierce anger every horn of Israel.” Cited

with the Midrash on Eichah for the raising of the horn.

Lamentations 2:3: איכה ב':ג

גִּדַּע בְּחַרְיֵאף כָּל קֶרֶן יִשְׂרָאֵל הָשִׁיב אָחֹר יָמִינוּ מִפְּנֵי אוֹיֵב וַיִּבְעַר
בְּעֵקֶב כָּאֵשׁ לְהָבָה אֲכָלָה סָבִיב:

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