LIKKUTEI TORAH · SHEMINI ATZERES · MAAMAR 6

טוב לחסות בה' מבטוח באדם

It is better to take refuge in Havayah than to trust in man

"Man" is G-dliness that enters and settles in the heart; "refuge in Havayah" is G-dliness beyond grasp that surrounds the soul like shade. The surrounding light is better for protection against the body and animal soul, while the inner light is needed so that G-dliness becomes one's own.

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

“Man” is G-dliness that enters and settles in the heart; “refuge in Havayah” is G-dliness beyond grasp that surrounds the soul like shade. The surrounding light is better for protection against the body and animal soul, while the inner light is needed so that G-dliness becomes one’s own.

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

THE MAAMAR IN BRIEF

The maamar asks why Psalms 118 says taking refuge in Havayah is “better” than trusting in man, when trusting in man is forbidden elsewhere, and why it uses two different verbs. “The man” is the Supernal Man of Ezekiel’s vision, and the Zohar notes that “man” in this psalm always stands beside the Holy Name; “trust” (from tach, plaster) is a G-dliness that clings inside, while “refuge” is shelter in an encompassing shade. In prayer this is the difference between contemplation the heart can hold (“man”) and contemplation beyond the soul’s capacity, grasped only in bittul (“Havayah”); the maamar tentatively pairs them with memalei and sovev. Love held in the heart fades after prayer, because the body and animal soul, the “nations” that surround the soul, cover it and inject stray thoughts. The encompassing level surrounds the soul constantly, like an all-absorbing thought, and so “cuts off” both the forbidden and the excessive. Yet “man” is also needed, for the aim is that G-dliness be retained within, the retention (kelitah) of the preceding maamar. The sukkah’s shade and “the native-born in Israel” express both sides: each level is better in its own respect.

OUTLINE

1 **The verse and its questions** ¶1

Why “better,” and why “refuge” versus “trust”? “The man” is the Supernal Man; trust is inner cleaving, refuge is encompassing shade. The Zohar and its commentaries (Arich Anpin versus Z’eir Anpin); contemplation that enters the heart.

2 **Three depths of contemplation, and the surrounding “nations”** ¶2

Contemplation held by the heart (“man”), grasped by the mind only, and beyond the mind (bittul, “Havayah”). The body and animal soul surround the G-dly soul and bring stray thoughts in prayer.

3 **“I will cut them off,” and the need for “man”** ¶3

Inner love fades after prayer; the encompassing level, permanent like an all-absorbing thought, cuts away both forbidden evil and excess. Still, the retention (kelitah) of “man” is required.

4 The shade of the sukkah ¶4

"The native-born in Israel" is the inner level; the sukkah's shade is the encompassing level that protects from the external forces. Each is better in its own respect.

KEY CONCEPTS

The Supernal Man (Adam HaElyon) אדם העליון

The divine attributes arranged, as it were, in the form of a man (Ezekiel's vision); in a person, G-dliness that enters and is held in the heart through intellect and emotion.

Encompassing light (makif) מקיף

G-dliness too great to enter a person's grasp; it stays above and around him like shade, and precisely because it surrounds him it is constant and protective.

Contemplation (hisbonenus) התבוננות

Meditation on G-dliness in prayer; the maamar distinguishes kinds that the heart can hold, that only the mind can hold, and that transcend even the mind.

Retention (kelitah) קליטה

The inner taking-in and holding of G-dly light so that it becomes one's own, likened to a womb retaining the seed; it belongs to "man," whose name Adam includes the receptive, feminine power.

Kelipas nogah קליפת נוגה

The realm from which the body, the animal soul and permitted-but-unrefined things draw; the "nations" that surround the soul.

SECTION 1 · ¶1

The verse and its questions

1 טוב לחסות[1] בה' מבטוח באדם.[2] להבין מהו טוב דמשמע שגם באדם רשאי לבטוח אלא שיותר יטוב לבטוח בה' והלא כתיב אל תבטחו בנדיבים[3] בבן אדם כו'.

"It is better to take refuge in Havayah than to trust in man." We need to understand what "better" means, for it implies that one is also permitted to trust in man, only that it is better to trust in G-d. But is it not written, "Do not trust in nobles, in a son of man," etc.?

> The maamar opens with a verse from Hallel (Psalms 118:8) and asks why it says "better," as if trusting in people were acceptable, only less good, when another verse (Psalms 146:3) flatly forbids trusting in human beings. The Kehot edition notes that the Mitteler Rebbe's fuller transcript of this maamar is printed in Sefer HaMaamarim 5564, p. 237.

וגם להבין דגבי הקב"ה כתיב לחסות וגבי אדם מבטוח. אך הענין דבאדם כתיב בקמץ תחת הבית במקום ה"א הידוע כלומר באדם הידוע[4] הוא בחי' אדם העליון כמ"ש ועל דמות הכסא[5] כו'

And [we] also [need] to understand why regarding the Holy One, blessed be He, it is written "to take refuge" (lachasos), while regarding man [it is written] "than to trust" (mibe'toach). But the matter is that ba'adam ("in man") is written with a kamatz under the beis, in place of the heh of "the known" [the definite article], meaning "in the known man," which is the level of the Supernal Man, as it is written, "And upon the likeness of the throne," etc.

> A second question: the verse uses two different verbs, "take refuge" for G-d and "trust" for man. The answer begins with grammar: ba'adam is pointed with a kamatz (ba-, not be-), which carries the definite article, so it means "in the man," a specific, known Man: the Supernal Man, the divine attributes arranged, as it were, in the form of a man, like the "likeness like the appearance of a man" that Ezekiel saw upon the throne. The Tzemach Tzedek quotes this reading in Derech Mitzvosecha (Shoresh Mitzvas HaTefillah, ch. 40).

ומבטוח הוא מלשון וטח[6] את הבית[7] שהוא לשון טיחה ודיבוק שדבקה בחינה זו בפנימיותו ותוך תוכו. ולחסות הוא שחוסה בצל ומקיף שמלמעלה.

And mibe'toach ("than to trust") is from the expression "and he shall plaster (ve'tach) the house," which denotes plastering and cleaving: that this level cleaves within his inner dimension (pnimiyus) and his innermost core. And lachasos ("to take refuge") is that one shelters in the shade and the encompassing [light] (makif) that is from above.

> The word mibe'toach ("than to trust") is read as related to ve'tach, "he shall plaster": as plaster sticks to a wall, this level of G-dliness clings to a person from within. "Taking refuge," by contrast, is sheltering in a shade that stays above and around a person: an encompassing (makif) light that does not enter inside.

וזהו טוב לחסות בבחינת מקיף שמבחי' הויי' יותר מבחי' השראת פנימיות של בחי' אדם העליון כו'

And this is [the meaning of] "It is better to take refuge": in the encompassing level that is from the level of Havayah, more than in the level of the inward indwelling of the level of the Supernal Man, etc.

So the verse means that sheltering under the encompassing light of Havayah, which stays beyond a person, is better than having the Supernal Man's light dwell inside him.

(א' באדרא דנשא) (דקל"ט ב') דבכל אתר דאדכר אדם הכא לא אדכר אלא בשמא קדישא[8] כו'

(It is stated in the Idra [Assembly] of Nasso) (page 139b) that "wherever 'man' (adam) is mentioned here, it is mentioned only with the Holy Name," etc.

The Zohar's Idra Rabba (the "Great Assembly," in Parshas Nasso) observes that in this psalm "man" is never mentioned without the Holy Name beside it ("Havayah is for me… what can man do to me"; "better to take refuge in Havayah than to trust in man"), because a man is called "man" only by what befits him, the Holy Name, as in "Havayah Elokim formed the man." "Man" is thus itself a divine level, not merely a human being.

ואיתא שם בהפירושי' [בהפירושים] דטוב לחסות בהוי' היינו הארת א"א מבטוח באדם שהוא בחי' ז"א ע"ש בספר רוח דוד.

And it is stated there in the commentaries that "It is better to take refuge in Havayah" means the illumination of Arich Anpin [the Long Countenance], [while] "than to trust in man" is the level of Z'eir Anpin; see there, in the book Ruach David.

Kabbalistic commentaries on that Zohar passage read the verse as contrasting two configurations of the Sefiros: "refuge in Havayah" is an illumination from Arich Anpin (the "Long Countenance," the outer level of Keser, the divine will above intellect and emotion), while "man" is Z'eir Anpin (the emotive attributes, which have the form of "man"). The text names Ruach David as the commentary where this appears.

ולהבין ביאור זה בעבודת ה' מהו בחי' אדם העליון כו' הוא כי הנה יש כמה מיני התבוננות[9] יש שתכנס בקרב איש ולב[10] עמוק שיהא הלב מתפעל ומתלהט

And to understand the explanation of this in the service of G-d, what the level of the Supernal Man is, etc.: it is that there are several kinds of contemplation. There is [contemplation] that enters "into the inward part of a man and a deep heart," so that the heart is stirred and set aflame.

Now the Alter Rebbe turns to how this plays out in a person's prayer. The first kind of contemplation (hisbonenus) penetrates "the inward part of a man and a deep heart" (Psalms 64:7), so that the heart is moved and fired with love. In Likkutei Torah, Matos (85c), the Alter Rebbe likewise distinguishes contemplation that reaches only the outer heart from contemplation that is taken in (nikleit) to the heart's innermost point.

ואעפ"כ [ואף על פי כן] מפני זה לא נהפך ממהותו רק שנתקעה האהבה בלבו במקום אשר הוא שם כי הלב הוא כלי קיבול לאהבה זו כאשר יוכל שאת.

And nevertheless it is not thereby transformed from its essential nature; rather, the love is lodged in his heart in the place where he is, for the heart is a vessel that receives this love, as much as it can bear.

> Yet the heart is not changed in its nature: the love settles into it as it is, in its own place and measure, for the heart is a container that holds as much love as its capacity allows.

SECTION 2 · ¶2

Three depths of contemplation, and the surrounding "nations"

2 ויש התבוננות שהיא למעלה בהשגת מוחו[11] ובינתו והלב קטן מהכיל התבוננות זו שאלו היה מגיע עד הלב היה כלה שארו ולבבו[12] בכלות הנפש כו'.

And there is contemplation that is higher, in the grasp of his mind and his understanding, and the heart is too small to contain this contemplation, for were it to reach the heart, his flesh and his heart would be consumed in the expiry of the soul (kelos hanefesh), etc.

> A second, higher kind of contemplation is grasped by the mind but is too great for the heart to hold. If it reached the heart it would overwhelm it, and the person would expire in longing for G-d, the state called kelos hanefesh, the soul's pining away (the words echo Psalms 73:26, "my flesh and my heart pine away"). Torah Ohr, Megillas Esther (97a), explains that love drawn from contemplation of the light that encompasses all worlds can be held only in "running and returning" (ratzo vashov), since the soul cannot contain it, and refers back to this passage.

ויש אשר גם מוחו לא סביל כו' והוא ענין תפלה בלחש ובחשאי כו' שהוא ביטול השגת הנפש למעלה מכאשר תוכל נפשו שאת כו'

And there is [contemplation] that even his mind cannot bear, etc., and this is the matter of prayer in a whisper and in silence, etc., which is the nullification (bittul) of the soul's grasp, beyond what his soul can bear, etc.

> A third kind is beyond even the mind's grasp. It corresponds to prayer said in a whisper and in silence (the Amidah), where the soul's comprehension gives way to bittul: the soul's grasp is nullified before what is beyond anything it can take in.

(עמ"ש סד"ה יהודה אתה וסד"ה השמים כסאי ועמ"ש בד"ה אלה פקודי ובד"ה שימני כחותם)

(See what is written at the end of the discourse beginning "Yehudah atah" and at the end of the discourse beginning "Hashamayim kis'i," and see what is written in the discourse beginning "Eileh pekudei" and in the discourse beginning "Simeini chachosam.")

> The parenthesis sends the reader to four other discourses that develop this theme: "Yehudah atah" (Torah Ohr, Vayechi), "Hashamayim kis'i" (Torah Ohr, Bereishis), "Eileh pekudei" (Likkutei Torah, Pekudei) and "Simeini chachosam" (Likkutei Torah, Shir HaShirim).

והנה ההתבוננות שתכנס בלב איש להיות הלב כלי מכון לשבתה הוא נקרא בחי' אדם בעל שכל ומדות כו' משא"כ בחי' הוי' הוא מה שהוא למעלה מכאשר תכול הנפש שאת כו'

Now, the contemplation that enters a man's heart, so that the heart becomes a vessel prepared as a dwelling for it, is called the level of "man" (adam), who possesses intellect and emotive attributes, etc.; whereas the level of Havayah is that which is beyond what the soul can bear, etc.

> Here the terms are defined: contemplation that the heart can hold, so that it becomes a home for it, is called "man," since a human being is a being of intellect and emotion. "Havayah" is the level that exceeds what the soul can hold.

(ואפשר דההתבוננות בבחי' ממכ"ע [ממלא כל עלמין] נקרא אדם משא"כ בחי' סוכ"ע הוא בחי' הוי'. ועמ"ש בד"ה וידעת היום בענין דעת ואמונה כו'. ואפשר לומר שזהו ענין מוחין דתש"י [דתפילין של יד] ומוחין דתש"ר [דתפילין של ראש])

(And it may be that contemplation on the level of the light that fills all worlds (memalei kol almin) is called "man," whereas the level of the light that encompasses all worlds (sovev kol almin) is the level of Havayah. And see what is written in the discourse beginning "Veyadata hayom" on the matter of Daas (knowledge) and faith, etc. And it is possible to say that this is the matter of the intellect (mochin) of the hand-tefillin and the intellect of the head-tefillin.)

> The parenthesis suggests a further mapping: contemplation of G-d as the light that fills each world according to its measure is "man," while G-d as the light that transcends all worlds is "Havayah." It points to the discourse "Veyadata hayom" (Likkutei Torah, Va'eschanan) on knowledge and faith (grasp versus belief beyond grasp), and to the two tefillin: the hand-tefillin, placed opposite the heart, and the head-tefillin, on the head.

וזהו טוב לחסות בהוי' הגם שיהיה בבחי' מקיף מבחי' הוי' ולא יוכל ליכנס בגילוי הלב אעפ"כ [אף על פי כן] טוב יותר מלהיות בטוח בבחי' אדם לפי שכל גוים סבבוני[13] כוי'

And this is [the meaning of] "It is better to take refuge in Havayah": even though it is in the manner of an encompassing [light] from the level of Havayah, and cannot enter into the heart in a revealed way, nevertheless it is better than trusting in the level of "man," because "All nations surround me," etc.

> Now the verse is applied: the encompassing light of Havayah cannot be felt openly in the heart, yet it is better than relying on the "man" level alone. The reason is given two verses later in the same psalm: "All nations surround me" (Psalms 118:10).

שיש בחי' גוים הם הגוף ונפש הבהמית שמקליפת נוגה והם הם הסובבים ומלבישים את הנפש והם הם הטורדים ומפילים מחשבות זרות אפילו באמצע התפלה

For there is the aspect of "nations": these are the body and the animal soul, which are from kelipas nogah [the glowing husk], and it is they that surround and clothe the soul, and it is they that disturb [a person] and cast in alien thoughts even in the middle of prayer.

> The "nations" are read inwardly: the body and the animal soul, which come from kelipas nogah (the "glowing husk," a mixture of good and evil, from which the permitted but not yet holy draws its life). They surround the G-dly soul like a garment and send it stray thoughts even in the middle of prayer.

כי יניקתם מצירופי אותיות הדבור בין צירוף לצירוף שהוא בחי' מקום חלל כו' שם יוכלו לינק ולאחוז באדם להפיל בו מחשבות חוץ

For they draw their nurture from the combinations of the letters of speech: between one combination and the next, which is the aspect of an empty space, etc., there they are able to draw nurture and take hold of a person, to cast extraneous thoughts into him.

> These distractions exploit the gaps between the combinations of letters in the words of prayer: the pause between one word-combination and the next is like an empty space where no holiness is expressed, and there stray thoughts can take hold.

וכן המדות שבגוף ונפש הבהמית מלבישים מדות הנפש אלקות שהאהבה שבנפש אלקית היא מסותרת ומלובשת בגוף ונפש הבהמית.

And likewise the emotive attributes (middos) of the body and the animal soul clothe the emotive attributes of the G-dly soul, for the love that is in the G-dly soul is hidden and clothed in the body and the animal soul.

> Likewise the G-dly soul's emotions, including its love of G-d, are hidden inside the emotions of the body and animal soul. So the love the heart can hold is always wrapped in, and vulnerable to, the animal soul.

SECTION 3 · ¶3

"I will cut them off," and the need for "man"

3 ולכן הגם שמעורר את האהבה להי' בתפלתו בקרב איש ולב עמוק כאשר תוכל נפשו שאת אעפ"כ [אף על פי כן] אחר התפלה לא נשאר רק הרשימו וכו'.

Therefore, even though he arouses the love for G-d in his prayer "in the inward part of a man and a deep heart," as much as his soul can bear, nevertheless after the prayer there remains only the reshimu (impression), etc.

> This is the weakness of the "man" level: the love one arouses in prayer, however sincere and deep, is held by the heart, and after prayer, once the animal soul reasserts itself, only a trace of it remains.

אבל ההתבוננות שלמעלה מעלה מכדי שתוכל הנפש שאת והוא ביטול השגת הנפש אע"פ [אף על פי] שהוא בבחינת מקיף מלמעלה הנה על זה כתיב בשם הוי' כי אמילם.[14]

But the contemplation that is far above what the soul can bear, which is the nullification (bittul) of the soul's grasp, even though it is in the manner of an encompassing [light] from above, concerning this it is written, "In the Name of Havayah, I will surely cut them off (amilam)."

> The higher contemplation, the bittul beyond comprehension, stays above the person as an encompassing light, yet it is exactly this that "cuts off" the surrounding "nations," as the verse says, "In the Name of Havayah I will surely cut them off."

פי' אמילם יש בו ב' פירושים[15] לשון כריתה והיינו בסור מרע ממש שמשלש קליפות הטמאות

The explanation: amilam has two meanings. [One is] a term for cutting off, that is, "turning away from evil" in the literal sense, [evil] which is from the three impure kelipos.

> Amilam carries two senses. The first is "cutting off": removing outright evil, the familiar "turning away from evil," that is, what comes from the three wholly impure kelipos, the source of what is forbidden.

ולשון מילה דהיינו כריתת הערלה החופפת כו' דהיינו בחי' המותרות שמק"נ [שמקליפת נוגה] ולהיות קדש עצמך במותר לך[16]

And [the other is] a term for circumcision (milah), that is, the cutting away of the covering foreskin, etc., namely the level of superfluous things (mosaros), which are from kelipas nogah, and to "sanctify yourself in what is permitted to you."

> The second sense is from milah, circumcision, which removes a covering foreskin: this is the refinement of permitted but excessive indulgences (mosaros), which come from kelipas nogah, following the Talmud's rule "sanctify yourself in what is permitted to you" (Yevamos 20a).

והטעם כי בחי' המקיף הוא שמקיף וסובב את הנפש מכל צד

And the reason is that the encompassing level encompasses and surrounds the soul from every side.

> Why can the encompassing level do this? Because it surrounds the soul on every side.

וכמשל מי שטרוד מאד במחשבה אחת שמקיפתו ומלבישתו במאד מאד עד שלא יסיח דעתו ממנה כלל אף בעשותו דברים אחרים והולך אנה ואנה אעפ"כ [אף על פי כן] מחשבה זו לא תזוז ממנו.

As in the example of someone who is very preoccupied with a single thought, which surrounds him and envelops him very, very greatly, so that he does not take his mind off it at all; even while he does other things and goes here and there, nevertheless this thought does not budge from him.

> It is like a person gripped by one thought: it surrounds him so completely that even while he is busy with other things and moving about, it never leaves him.

וכך הוא בחי' המקיף שמלמעלה הוא נצחי בל ימוט עולם ועד. ולכן הוא אף שכל גוים סבבוני כו' (ועמ"ש בפ' אמור בביאור ע"פ וספרתם לכם)

And so it is with the encompassing level from above: it is eternal, never to be moved, forever and ever. Therefore it [stands firm] even though "All nations surround me," etc. (And see what is written in Parshas Emor, in the explanation on the verse "And you shall count for yourselves.")

> So the encompassing light is permanent and unshakable, and that is why it holds firm even when "all nations surround me": the surrounding body and animal soul cannot dislodge it. The parenthesis refers to the explanation of "And you shall count for yourselves" (the counting of the Omer) in Likkutei Torah, Emor.

משא"כ בבחינת אדם כתיב עת אשר שלט האדם באדם שיש שליטה וממשלה ח"ו [חס ושלום] לאדם אחר שמקליפה הגם שהוא לרע לו[17] לאחר זמן כו'.

Whereas regarding the level of "man" it is written, "A time when man rules over man," meaning that another "man," who is from kelipah, has dominion and rule, G-d forbid, even though it is "to his [own] harm" after a time, etc.

> The "man" level, by contrast, is exposed: Koheles speaks of "a time when man rules over man," read here as the "man" of kelipah (the animal soul) at times overpowering the "man" of holiness. After a time, that rule turns out "to his [own] harm," the harm of the ruler.

אך מ"מ ת"ל בחי' אדם ג"כ כי העיקר שיהיה הוי' לי כו' והיינו בחי' קליטה כנ"ל שהוא בחינת אדם כי זכר ונקבה בראם ויקרא שמם אדם.[18]

But nevertheless, the level of "man" is also needed, for the main thing is that "Havayah be mine," etc., which is the level of retention (kelitah) mentioned above, which is the level of "man," for "Male and female He created them, and He called their name Adam (man)."

Still, the "man" level is necessary, for the goal is that "Havayah be mine" (the words echo the psalm's own "Havayah is for me," Psalms 118:6–7): that G-dliness be retained (kelitah) within the person. In the preceding maamar, "Havayah li be'ozrai," the Alter Rebbe explains that Shemini Atzeres is this retention, like a womb that retains the seed, as against the "expelling" caused by the body and animal soul. Retention belongs to "man," for the name Adam includes male and female.

SECTION 4 · ¶4

The shade of the sukkah

4 וכל האזרח בישראל.[19] פי' בתוך ישראל ובפנימיותם כו' כנ"ל. כי מי שהוא בבחי' מקיף מלמעלה נקרא בחינת צל ולא אורה נגלית וכדכתיב ה' צלך על יד ימינך יומם השמש לא יככה[20] כו'.

"And every native-born (ezrach) in Israel": the explanation is, within Israel and in their inner dimension, etc., as mentioned above. For that which is in the level of the encompassing [light] from above is called the level of "shade," and not revealed light, as it is written, "Havayah is your shade at your right hand; by day the sun will not smite you," etc.

The maamar closes with the Sukkos verse "every native-born (ezrach) in Israel shall dwell in sukkos." In the preceding maamar the Alter Rebbe reads ezrach as "what I will cause to shine" (azriach): the light that will shine within Israel, in their inner dimension, in the time to come, now rests upon them as the sukkah's encompassing shade. Such an encompassing level is "shade, not revealed light," as in "Havayah is your shade" (Psalms 121:5).

שהצל שהוא בחי' מקיף הוא שמירה מהחיצונים כו' אלא לפי שכל גוים סבבוני[21] כו' לפיכך טוב יותר לחסות בה'[22] כו' שבבחינה זו יותר טוב המקיף כו' ובבחינה אחרת יותר טוב בחינת אדם כנ"ל:

For the shade, which is the level of the encompassing [light], is a protection from the external forces, etc. It is only because "All nations surround me," etc., that it is therefore "better to take refuge in Havayah," etc.; for in this respect the encompassing [light] is better, etc., and in another respect the level of "man" is better, as mentioned above.

Shade protects from the external forces (the kelipos), so because "all nations surround me" the encompassing refuge is better in that respect. In another respect, retention within (the level of "man") is better, so each has its own advantage.

IN ONE'S AVODAH

In prayer, a person should contemplate G-dliness until it enters his heart and becomes his own (the level of "man"), but should not rely on that alone, since the heart's love fades after prayer and is surrounded by the body and animal soul. He should also reach toward a bittul beyond his grasp, the encompassing "refuge in Havayah," which stays with him constantly and cuts away both the forbidden and the excessive, sanctifying himself even in what is permitted.

QUESTIONS FOR DISCUSSION

1. Why does the verse use "take refuge" for G-d and "trust" for man, and how does the wordplay on tach (plaster) explain the difference?
2. What distinguishes the three kinds of contemplation, and why is the one the heart can hold called "man"?
3. How can a light that does not enter a person protect him better than a light that does?
4. What are the two meanings of amilam, and what does each one cut away?
5. If refuge in Havayah is "better," why does the maamar insist that the level of "man" is still needed?

FOR CHILDREN · AGES 9–13

For the children at the table

Shelter in G-d's shade

THE BIG IDEA

Some G-dliness we understand and hold inside our hearts, and some is too great to grasp and surrounds us like shade; we need both.

A verse in Tehillim says, "It is better to take refuge in G-d than to trust in man." Why "better," and why two different words? The maamar explains that "trust" comes from a word for plaster, which clings to a wall; "refuge" means shelter in a shade that covers us from outside. "Man" stands for G-dliness we can understand, so that it settles inside the heart. "Refuge in G-d" is G-dliness too great to understand, which we can only stand before with bittul, setting ourselves aside. In prayer we can think about G-d until the heart feels love. But after prayer that love can fade, because the body and its wants crowd around it. The greater light surrounds a person all the time, like a thought someone never stops thinking, even while busy with other things. It keeps a person away from what is wrong, and even from too much of what is allowed. Still, we also need the love that comes inside, so that G-dliness becomes our own. The shade of the sukkah shows both: each is better in its own way.

THE MASHAL

When someone is very taken up with one important thought, it stays with them all day. Even while they go here and there and do other things, the thought never leaves them. The surrounding light of G-d is like that: it stays with a person all the time and guards them.

QUESTIONS FOR THE SHABBOS TABLE

1. What is the difference between G-dliness we understand and G-dliness that surrounds us like shade?
2. How is the shade of the sukkah a picture of "taking refuge in G-d"?
3. What is one thought about G-d you could keep with you all day this week, even while doing other things?

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SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 **טוב לחסות**

The note says the Mitteler Rebbe's transcript (hanachah) of this maamar is printed there at greater length.

KEHOT'S NOTE

הנחת כ"ק אדמו"ר האמצעי נדפס בסה"מ תקס"ד ע' רלז באריכות יותר.

2 **טוב לחסות בה' מבטוח באדם**

The psalmist, giving thanks for rescue when enemies closed in, declares that sheltering in Havayah is better than relying on people. The maamar reads "man" not as a human being but as the Supernal Man, and asks why the verse says "better" and uses two verbs. (context: Steinsaltz Tanakh)

Psalms 118:8 תהילים קי"ח:ח'

טוֹב לַחֲסוֹת בַּה' מִבְּטֹחַ בָּאָדָם:

It is better to take refuge in the L-RD Than to trust in man.

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KEHOT'S NOTE

תהלים קיח, ח.

3 **אל תבטחו בנדיבים**

The psalmist warns against relying on rulers or on any human being, "in whom there is no salvation." Read plainly it forbids trust in man outright, which is why the maamar asks what "better" can mean.

Psalms 146:3 תהילים קמ"ו:ג'

אַל־תִּבְטְחוּ בִנְדִיבִים בְּבֶן־אָדָם שֶׁאֵין לוֹ תְּשׁוּעָה:

Put not your trust in princes, Nor in the son of man, in whom there is no help.

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KEHOT'S NOTE

תהלים קמו, ג.

4 **כלומר באדם הידוע**

The Tzemach Tzedek's essay on the mitzvah of prayer quotes this reading of ba'adam as "the known Man" (the Supernal Man), using it in his own treatment of prayer.

KEHOT'S NOTE

מובא בשרש מצות התפלה פרק מ (קלח, א). וראה יהל אור עה"פ ע' תנ.

5 **ועל דמות הכסא**

In the vision of the Chariot the prophet sees a throne above the angels, and "upon the likeness of the throne, a likeness like the appearance of a man." The Alter Rebbe identifies this figure with the Supernal Man, "the man" of the verse.

Ezekiel 1:26 יחזקאל א':כ"ו

וּמִמַּעַל לָרָקִיעַ אֲשֶׁר עַל־רֹאשָׁם כְּמַרְאֵה אֶבֶן־סַפִּיר דְּמוּת כִּסֵּא וְעַל דְּמוּת הַכִּסֵּא דְּמוּת כְּמַרְאֵה אָדָם עָלָיו מִלְמָעְלָה:

And above the firmament that was over their heads was the likeness of a throne, as the appearance of a sapphire stone; and upon the likeness of the throne was a likeness as the appearance of a man upon it above.

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KEHOT'S NOTE

יחזקאל א, כו.

6 **ומבטוח הוא מלשון וטח**

The Kehot note on this reading of mibe'toach points to the Tzemach Tzedek's explanations of the Zohar, p. 195; the note gives no further detail.

KEHOT'S NOTE

ראה ביאוהי"ז להצ"צ ע' קצה.

7 **וטח את הבית**

In the laws of a house struck with tzaraas [a plague of discoloration], the stones are replaced and "he shall plaster the house." The Alter Rebbe hears ve'tach (plaster) in mibe'toach (to trust): trust in "man" is a G-dliness that adheres within, as plaster sticks to a wall.

Leviticus 14:42 ויקרא י"ד:מ"ב

וְלָקְחוּ אֲבָנִים אֲחֵרוֹת וְהֵבִיאוּ אֶל־תַּחַת הָאֲבָנִים וְעָפָר אַחֵר יִקַּח וְטָח אֶת־הַבָּיִת:

And they shall take other stones, and put them in the place of those stones; and he shall take other mortar, and shall plaster the house.

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KEHOT'S NOTE

ויקרא יד, מב.

8 **דבכל אתר דאדכר אדם הכא לא אדכר אלא בשמא קדישא**

The Idra Rabba counts "man" three times in this psalm (verses 6, 8 and 9) and notes that each time it stands beside the Holy Name, since "man" is named for the Holy Name, as in "Havayah Elokim formed the man." It shows that "man" in the verse is a divine level.

Zohar, Idra Rabba 33:257–268 ספר הזהר, האדרא רבא ל"ג:רנ"ז-רס"ח

9 **יש כמה מיני התבוננות**

That passage distinguishes contemplation that reaches only the outer heart from contemplation that is taken into the heart's innermost point; the latter is likened to the female's retaining of the seed (kelitah), and so is called "married." It fills in what this maamar means by contemplation that enters "the inward part of a man," and by the retention (kelitah) of paragraph 3.

KEHOT'S NOTE

ראה לעיל פי' מטות פה, ג.

10 In its psalm the phrase describes the plotting of the psalmist's enemies, hidden in "the inward part of a man and a deep heart." The maamar takes the same words for

contemplation that reaches deep into the heart. (context: Steinsaltz Tanakh)

Psalms 64:7 תהילים ס״ד:ז׳

יַחְפְּשׂוּ־עַוֹלֹת תַּמְנוּ חֵפֶשׂ מְחֻפָּשׂ וְקֶרֶב אִישׁ וְלֵב עָמֹק׃

They search out iniquities, they have accomplished a diligent search; even in the inward thought of every one, and the deep heart.

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PARAGRAPH 2

11 ויש התבוננות שהיא למעלה בהשגת מוחו

On Torah Ohr 97a (Megillas Esther), explaining Avraham's service, the Alter Rebbe says that love drawn from contemplation of the light that encompasses all worlds can be held only in "running and returning" (ratzo vashov), because the soul cannot contain it, and the text there refers back to this maamar's words "the heart is too small to contain."

KEHOT'S NOTE

ראה תו״א צז, א.

12 כלה שארו ולבבו

The psalmist says, "My flesh and my heart pine away; G-d is the rock of my heart." The Alter Rebbe borrows the words ("his flesh and his heart") for kelos hanefesh, a longing so strong the soul would leave the body.

Psalms 73:26 תהילים ע״ג:כ״ו

כָּלָה שְׁאֵרִי וּלְבָבִי צוּר־לִבָּבִי וְחֶלְקִי אֱלֹקִים לְעוֹלָם׃

My flesh and my heart faileth; But G-d is the rock of my heart and my portion for ever.

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13 כל גוים סבבוני

The psalmist, beset by enemy nations on every side, declares that in the Name of Havayah he will cut them off. The maamar reads the "nations" inwardly as the body and the animal soul that surround the G-dly soul, and this is why the encompassing level is better. (context: Steinsaltz Tanakh)

Psalms 118:10 תהילים קי״ח:י׳

כָּל־גּוֹיִם סְבָבוּנִי בְּשֵׁם ה' כִּי אֲמִילַם׃

All nations compass me about; Verily, in the name of the L-RD I will cut them off.

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PARAGRAPH 3

14 בשם הוי' כי אמילם

Beset by enemy nations, the psalmist says that in the Name of Havayah he will cut them off (amilam, from a root meaning "cut"). The Alter Rebbe reads amilam in two senses from that root: cutting off, and circumcision (milah). (context: Steinsaltz Tanakh)

Psalms 118:10 תהילים קי״ח:י׳

כָּל־גּוֹיִם סְבָבוּנִי בְּשֵׁם ה' כִּי אֲמִילַם׃

All nations compass me about; Verily, in the name of the L-RD I will cut them off.

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15 בשם הוי' כי אמילם . . בי' פירושים

The note points to Sefer HaMaamarim 5564, p. 240, near the fuller transcript of this maamar noted on paragraph 1 (p. 237), for the two meanings of amilam.

KEHOT'S NOTE

ראה גם סה״מ תקס״ד ע' רמ.

16 קדש עצמך במותר לך

The Talmud teaches "sanctify yourself in what is permitted to you": holiness also means restraint in permitted things. Here it is the second meaning of amilam, the "circumcision" of excess.

Yevamot 20a:15 יבמות כ' א:ט״ו

אִיסּוּר קְדוּשָּׁה — שְׁנֵיּוֹת מִדִּבְרֵי סוֹפְרִים, וְאַמַּאי קָרֵי לֵיהּ אִיסּוּר קְדוּשָּׁה? אָמַר אַבָּיֵי: כָּל הַמְקַיֵּים דִּבְרֵי חֲכָמִים נִקְרָא קָדוֹשׁ. אֲמַר לֵיהּ רָבָא: וְכוֹל שֶׁאֵינוֹ מְקַיֵּים דִּבְרֵי חֲכָמִים, קָדוֹשׁ הוּא דְּלָא מִיקְּרֵי, רָשָׁע נָמֵי לָא מִיקְּרֵי! אֶלָּא אָמַר רָבָא: קַדֵּשׁ עַצְמְךָ בַּמּוּתָּר לָךְ.

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KEHOT'S NOTE

יבמות כ, א.

17 עת אשר שלט האדם באדם . . לרע לו

Koheles observes "a time when man rules over man, to his harm," where "his" may be the one ruled or the ruler. The maamar reads it as the "man" of kelipah dominating the "man" of holiness, which in the end harms the ruler, the kelipah itself.

Ecclesiastes 8:9 קהלת ח':ט׳

אֶת־כָּל־זֶה רָאִיתִי וְנָתוֹן אֶת־לִבִּי לְכָל־מַעֲשֶׂה אֲשֶׁר נַעֲשָׂה תַּחַת הַשָּׁמֶשׁ עֵת אֲשֶׁר שָׁלַט הָאָדָם בְּאָדָם לְרַע לוֹ׃

All this have I seen, even applied my heart thereto, whatever the work that is done under the sun; what time one man had power over another to his hurt.

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KEHOT'S NOTE

קהלת ח, ט.

18 זכר ונקבה בראם ויקרא שמם אדם

The Torah records that G-d created male and female together and "called their name Adam." The maamar infers that "man" includes the receptive, feminine power, which is why retention (kelitah) belongs to the level of "man."

Genesis 5:2 בראשית ה':ב׳

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

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

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KEHOT'S NOTE

בראשית ה, ב.

PARAGRAPH 4

19 **וכל האזרח בישראל**

G-d commands, through Moshe, that "every native-born in Israel shall dwell in sukkos," that is, every citizen. The preceding maamar reads ezrach as "what I will cause to shine" (azriach) within Israel, so "in Israel" means within them, in their inner dimension.

Leviticus 23:42 ויקרא כ"ג:מ"ב

בַּסֻּכֹּת תֵּשְׁבוּ שִׁבְעַת יָמִים כָּל־הָאֶזְרָח בְּיִשְׂרָאֵל יֵשְׁבוּ בַּסֻּכֹּת׃

Ye shall dwell in booths seven days; all that are home-born in Israel shall dwell in booths;

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20 **ה' צלך על יד ימינך יומם השמש לא יככה**

The psalmist assures the reader that Havayah guards him, as close as his own shade at his right hand, so that the sun will not strike him by day. The maamar takes "shade" as the encompassing level, which shelters rather than shines openly. (context: Steinsaltz Tanakh)

Psalms 121:5–6 תהילים קכ"א:ה'-ו'

ה' שֹׁמְרֶךָ ה' צִלְּךָ עַל־יַד יְמִינֶךָ׃ יוֹמָם הַשֶּׁמֶשׁ לֹא־יַכֶּכָּה וְיָרֵחַ בַּלָּיְלָה׃

The L-RD is thy keeper; The L-RD is thy shade upon thy right hand. The sun shall not smite thee by day, Nor the moon by night.

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21 **כל גוים סבבוני**

The surrounding "nations" (the body and animal soul) are why the protective encompassing light is better in this respect.

Psalms 118:10 תהילים קי"ח:י'

כָּל־גּוֹיִם סְבָבוּנִי בְּשֵׁם ה' כִּי אֲמִילַם׃

All nations compass me about; Verily, in the name of the L-RD I will cut them off.

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22 **טוב לחסות בה'**

The maamar's opening verse, now resolved: "better" is true in one respect, while in another the level of "man" is better.

Psalms 118:8 תהילים קי"ח:ח'

טוֹב לַחֲסוֹת בַּה' מִבְּטֹחַ בָּאָדָם׃

It is better to take refuge in the L-RD Than to trust in man.

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LikuteiTorah.com
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