LIKKUTEI TORAH · SHEMINI ATZERES · MAAMAR 7

טוב לחסות בה' וגו'

It Is Better to Take Refuge in Havayah

A Jew can retain the Torah he learns and the prayer he prays only after the mitzvos have betrothed him and set him apart for G-d, a betrothal drawn from the light that encompasses all worlds. Contemplating that light breaks the heart and crumbles evil, and to take refuge in Havayah, the encompassing light, through self-sacrifice, is better even than cleaving to the Torah.

DEDICATED IN HONOR OF

מוקדש לכבוד הגאון המקובל רבי לוי יצחק שניאורסאהן זצ"ל

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

LikuteiTorah.com

THE CHASSIDISHE PARSHA

likuteitorah.com/likkutei-torah/shemini-atzeres/7/

THE BIG IDEA

A Jew can retain the Torah he learns and the prayer he prays only after the mitzvos have betrothed him and set him apart for G-d, a betrothal drawn from the light that encompasses all worlds. Contemplating that light breaks the heart and crumbles evil, and to take refuge in Havayah, the encompassing light, through self-sacrifice, is better even than cleaving to the Torah.

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 festival prayer asks "Sanctify us with Your mitzvos" before "grant us our share in Your Torah." A share in the Torah is atzeres, "retention": holding what one learns through review and memory, and holding prayer firmly in mind and heart. Retention comes only after kiddushin. As a groom first betroths his bride with a perutah, G-d gives the mitzvos, whose intent is to set a Jew apart from cravings and bad traits; without them he "expels" what he receives. This betrothal is drawn from the light that encompasses all worlds, the "ring" in which past, present and future are one; "greatness" describes His light as it spreads forth, not its Source. Contemplating this breaks the heart: what did not concern one a few years ago and will be gone a few years hence is not worth craving. Then evil is "crumbled" and blown away like smoke, for it has no substance: first PaZeR, "scatter," then KaSheV, "hearken." Finally, the opening verse: "man" is the Torah and "nobles" are the Patriarchs, yet it is better to take refuge in Havayah, beneath His encompassing light as beneath a chuppah, through self-sacrifice in the Shema.

OUTLINE

1 **Mitzvos before Torah** ¶1–2

The prayer asks to be sanctified by the mitzvos before it asks for a share in the Torah: atzeres is retaining Torah and prayer, which is possible only after kiddushin, the mitzvos that set a Jew apart. The betrothal is drawn from the light that encompasses all worlds, beyond time; "greatness" applies to the light's spreading forth, not to its Source.

2 **A heart broken by time** ¶3–4

"Yours, Havayah, is the greatness": greatness belongs to the Name that came into being through contraction and drawing down. Contemplating this, a person sees that everything bound by time passes away and stops craving it: "Who is wise? One who sees what will be born."

3 Crumbling the sea, dispersing the smoke ¶5–6

The contemplation crumbles the sins cast into "the depths of the sea," so that they have no standing as a "something"; this is PaZeR KaSheV. Wickedness vanishes like smoke before a light wind, for in truth it has no substance.

4 Better to take refuge in Havayah ¶7

"Man" is the Supernal Man, the Written Torah with its 248 positive and 365 negative commandments, and "nobles" are the Patriarchs. Better still is refuge in Havayah: the encompassing light spread over a person like a chuppah or a tallis, which circumcises the heart and revives it, reached by giving over one's soul at "One" in the Shema.

KEY CONCEPTS

Atzeres (retention, kelitah) עצרת / קליטה

Holding the Torah one learns and the prayer one prays firmly within, through review, memory and the binding of mind and heart; its opposite is "expelling."

Kiddushin (betrothal) קדושין

Being set apart and separated for G-d. The mitzvos are His betrothal gift, and their intent is to separate a person from cravings and bad traits.

The ring of kiddushin טבעת קדושין

The light that encompasses all worlds (sovev kol almin), from which the betrothal is drawn: a level where everything is equal before Him, past, present and future in one instant, without any change.

A broken and crushed heart לב נשבר ונדכה

What comes of contemplating G-d's infinity: everything bound by time becomes equal in one's eyes, and one no longer craves it.

PaZeR KaSheV פז"ר קש"ב

The Talmud's mnemonic (Rosh Hashanah 4b) for the six ways Shemini Atzeres is a festival of its own (lot, time, festival; offering, song, blessing), read here as an order of service: first "scatter" (pazer), crumbling whatever stands as a "something," and afterwards "hearken" (kashev) to His words.

The Supernal Man אדם העליון

The "likeness like the appearance of a man" upon the throne: the Written Torah, whose 248 positive and 365 negative commandments correspond to a man's 248 limbs and 365 sinews.

Taking refuge (lachasos) לחסות

Sheltering beneath a cover, like the canopy or tallis spread over groom and bride: G-d, who "wraps Himself in light as in a garment," spreads His encompassing light over the soul. It is higher than the Torah and is reached through self-sacrifice in the Shema.

SECTION 1 • ¶1–2

Mitzvos before Torah

1 טוב לחסות[1,2] בה' וגו'. הנה אנו אומרים בתפלת שבת וי"ט קדשנו במצותיך תחלה. ואח"כ ותן חלקנו בתורתך כי אי אפשר להיות חלק בתורת ה' בלתי אם יקיים מצותיו קדשנו במצותיך תחלה

"It is better to take refuge in Havayah, etc." Now, in the prayer of Shabbos and Yom Tov we say "Sanctify us with Your mitzvos" first, and afterwards "and grant us our share in Your Torah," for it is impossible to have a share in the Torah of G-d unless one fulfills His mitzvos; [hence] "Sanctify us with Your mitzvos" [comes] first.

> The maamar opens with a verse from Hallel (Psalms 118:8) that it will interpret only later (paragraph 7). It starts instead from the order of the Shabbos and Yom Tov Amidah: we first ask G-d to sanctify us with His mitzvos and only then ask for our share in His Torah, because a real share in the Torah depends on first keeping the mitzvos. The Kehot edition dates this maamar to Shemini Atzeres 5557 (1796).

וביאור הענין כי ענין ותן חלקנו בתורתך הוא כדכתיב ביום השמיני עצרת תהיה לכם[3]. פי' עצרת קליטה שכנס"י [שכנסת ישראל] קולטת טיפת החכמה דהיינו התורה שירדה מרצונו וחכמתו ית' אלא שנתגשמה כמ"ש מוריד הגשם

The explanation of the matter: the theme of "grant us our share in Your Torah" is as it is written, "On the eighth day there shall be an atzeres [an assembly; literally, a 'holding back'] for you." The meaning of atzeres is retention (kelitah): the Community of Israel (Knesses Yisrael) retains the drop of Chochmah (wisdom), that is, the Torah, which descended from His will and His wisdom, may He be blessed, except that it became physical (nisgashmah), as it is written, "He causes the rain (geshem) to descend."

> To explain what "a share in the Torah" means, the Alter Rebbe turns to the verse that names the festival of Shemini Atzeres (Numbers 29:35) and reads atzeres as retention (kelitah), holding in, like a womb that retains the seed. The Torah is a "drop" of G-d's wisdom that has come down into physical form: the play is between nisgashmah (became physical) and geshem (rain), and "He causes the rain to descend" is the Amidah's praise that is first said on Shemini Atzeres itself.

ובהיות כל איש ישראל לומד התורה וחוזר על לימודו ותופס בזכרונו היטב נק' בחי' זו בחי' קולטת

And when every Jew studies the Torah, reviews his learning and holds it well in his memory, this level is called the level of "retaining" (koletes).

> A Jew who learns, reviews and remembers the Torah "retains" it: this is the first way of retaining.

וכן בענין התפלה שהיא ע"י הדעת והתקשרות במוחו ולבו שיתקע בחוזק במחשבתו בבחי' הרגשה וכענין שאמרז"ל [שאמרו רבותינו זכרונם לברכה] הכר את בוראך[4,5,6] שנתפס לתוך מוחו וגם לתוך לבו להיות לו רעותא דלבא מעומקא דלבא להי' לבדו

So too with prayer, which is through Daas (knowledge) and binding [oneself] in one's mind and heart, so that it be fixed firmly in his thought, in a felt way; as in what our Sages said, "Recognize your Creator": that it be grasped within his mind and also within his heart, so that he have "the desire of the heart," from the depth of the heart, for G-d alone.

> Prayer is the second way of retaining: through Daas, deep attentive connection, the knowledge of G-d is fixed in both mind and heart until it is felt. "Recognize your Creator" is the Sages' reading of Tamar's plea to Yehudah, "Recognize, please" (Sotah 10b), and "the desire of the heart" is an Aramaic phrase of the Zohar for a longing from the heart's depth, directed to G-d alone.

והנה כמו למשל כי יקח איש אשה שצריך לקדשי' [לקדשה] מתחלה שנותן לה[7] א' פרוטה או שוה פרוטה[8] רק שתהי' [שתהיה] דבר שתוכל לקנות לה חיי נפשה

Now, by way of analogy: when a man takes a wife, he must first betroth her, giving her one perutah [the smallest coin] or the value of a perutah, provided it is something with which she can buy herself the sustenance of her life.

> An analogy from marriage law: a betrothal (kiddushin) by money takes effect when the man gives the woman a perutah, the smallest coin, or something worth a perutah (Kiddushin 2a). The Alter Rebbe adds the point his analogy turns on: small as it is, the gift must be something with which she could buy what sustains her life.

כך א"א להיות כנ"י [כנסת ישראל] בבחי' קולטת כ"א כאשר ימשוך לה חיות אלקות מלמעלה.

So too, it is impossible for the Community of Israel to be in the level of "retaining" unless He draws down to her G-dly life-force from above.

> Likewise, the Community of Israel can "retain" Torah and prayer only after G-d first draws down to her a gift of G-dly life-force from above, a kind of betrothal.

(ועמ"ש סד"ה וארשתיך לי[9] כו' וידעת) וענין הקדושין הוא כמ"ש והייתם קדושים כו' ואבדיל אתכם לי כו' להיות לי[10] כו'.

(See also what is written at the end of the discourse beginning "And I will betroth you to Me, etc.... and you shall know.") And the concept of kiddushin (betrothal) is as it is written, "And you shall be holy (kedoshim), etc.... and I have separated you to Me, etc., to be Mine, etc."

> The parenthesis refers the reader to the discourse "And I will betroth you to Me" (Likkutei Torah, Bamidbar), which explains that today's betrothal comes from the level of the Supernal Man, Z'eir Anpin, with its rises and falls, while the betrothal "forever" of the time to come rises above it. Kiddushin is then defined by a verse about holiness (Leviticus 20:26): to be holy (kedoshim) is to be set apart by G-d as His own.

וזהו פי' הרי את מקודשת לי.[11] פי' שתהיה מובדל ומופרש לי לשמי.

And this is the meaning of "Behold, you are betrothed (mekudeshes) to me": that you shall be set apart and separated for me, for my name.

> The betrothal formula "you are mekudeshes to me" is read in the same light: mekudeshes shares its root with kedoshim, holy, and both mean set apart, so the bride is set apart for her husband alone. So too, the mitzvos set the Jew apart for G-d.

וזהו ענין כוונת כל המצות כי מצות צריכות כוונה. פי' לדעת המכוון בהם והמכוון הוא להיות מובדל מן התאוות ומכל מדות הרעות.

And this is the intention of all the mitzvos, for "mitzvos require intention": that is, to know what is intended by them; and what is intended is to be separated from the cravings and from all bad traits.

> This is why "mitzvos require intention (kavanah)." In the Gemara (Pesachim 114b), where the rule is disputed, it means intending to fulfill the commandment as one does it; here the Alter Rebbe reads it more inwardly: one should know what the mitzvos intend (hamechuvan), their aim. Their aim is to separate a person from cravings and bad character traits, which is what makes him "betrothed" and able to retain.

2 ולכן תקנו חז"ל [חכמינו זכרונם לברכה] לומר אשר קדשנו במצותיו בברכות המצות ועי"ז יוכל להיות לו בחי' קליטה הנ"ל בתורה ותפלה משא"כ בלא בחי' קדושין הנ"ל א"א להיות לו בחי' קליטה הנ"ל ונק' פולטת ח"ו [חס ושלום]

Therefore our Sages instituted the saying of "Who has sanctified us with His mitzvos" in the blessings over the mitzvos; and through this one can have the above-mentioned "retention" in Torah and prayer. Without the above-mentioned level of kiddushin, however, it is impossible for him to have the above-mentioned "retention," and [this] is called "expelling" (poletes), G-d forbid.

> The blessing said before a mitzvah, "Who has sanctified us with His mitzvos," expresses this betrothal. With it a person can "retain" the Torah and prayer; without it he is like a womb that cannot hold the seed and "expels" it, G-d forbid.

והנה ענין המשכת בחי' קדושין הנ"ל הוא מלמעלה מבחינת סוכ"ע בחי' טבעת קדושין ששם שוה הכל אצלו היה הוה ויהיה ברגע אחד ואין בו שום שינוי ח"ו [חס ושלום]

Now, the drawing down of the above-mentioned kiddushin is from above, from the level of the light that encompasses all worlds (sovev kol almin), the level of the ring of kiddushin, where everything is equal before Him: "was," "is" and "will be" in one instant, and there is no change in Him whatsoever, G-d forbid.

> The betrothal comes from sovev, the light that encompasses all worlds and is not limited by them. The ring of kiddushin, a circle without beginning or end, pictures that encompassing light, for which "was," "is" and "will be" are one instant and nothing changes.

וכמ"ש גדול ה' ומהולל מאד[12] ולגדולתו אין חקר פי' שגדולת ה' היא מאד בלי שיעור והפסק וכמו שאמרז"ל [שאמרו רבותינו זכרונם לברכה] מן הארץ[13] לרקיע כו' רגלי החיות כנגד כולם כו'

As it is written, "Great is Havayah and exceedingly praised, and His greatness is unsearchable": that is, the greatness of G-d is "exceedingly" [great], without measure or end, as our Sages said, "From the earth to the firmament, etc.... the feet of the Chayos [the angels of the Chariot] are equal to all of them, etc."

> The verse from Psalms (145:3) is brought to distinguish two things. Its first half speaks of G-d's greatness as it extends without measure or end ("exceedingly"), as the Talmud illustrates with the vast distances of the heavens and the feet of the Chayos (angels of the Chariot), equal to all of them (Chagigah 13a).

אבל ולגדולתו אין חקר פי' ולגדולתו בעצמו אין שייך לשון גדולה

But "and His greatness is unsearchable" means: to His greatness itself, the term "greatness" does not apply.

> The second half, "His greatness is unsearchable," goes further: in G-d's own essence the very idea of "greatness" is out of place.

וזהו שארז"ל [שאמרו רבותינו זכרונם לברכה] במקום שאתה מוצא גדולתו[14] של הקב"ה שם אתה מוצא ענוותנותו

And this is what our Sages said, "Wherever you find the greatness of the Holy One, blessed be He, there you find His humility."

> This is why the Sages link G-d's greatness with His humility (Megillah 31a). In Likkutei Torah, Va'eschanan, the Alter Rebbe cites the same saying for the descent in G-d's revealing Himself through many contractions, setting aside the essence of His light so that light may shine out of the supernal darkness.

שצלו יתי גדולה לענוה יחשב כי לשון גדולה נופל על התפשטות אורו בבחי' א"ס ואין קץ כו' ולא על מקור האור וחיי החיים שהוא מתגדל על דבר שהוא כאין ואפס ממש.

For with Him, may He be blessed, greatness is reckoned as humility, because the term "greatness" applies to the spreading forth of His light in the manner of the infinite and the endless, etc., and not to the Source of the light and the Life of all life, who [would thereby] be made great over something that is truly as nothing and naught.

> From His own perspective, to be "great" over the worlds is a lowering of Himself. "Greatness" describes His light spreading infinitely; the Source of that light is not made great by towering over creations, for next to Him they are nothing at all, and to be "great" in comparison with nothing is no greatness.

SECTION 2 · ¶3–4

A heart broken by time

3 וז"ש [וזהו שכתוב] לך הוי' הגדולה. פי' כי מדת גדולה היא רק הוי' שנתהוה ממך והיינו ע"י צמצום והתפשטות והמשכה שע"ז מורים אותיות שם הוי' יו"ד צמצום כו'.

And this is what is written, "Yours, Havayah, is the greatness": that is, the attribute of greatness is only Havayah, which came into being (nis'haveh) from You, namely through tzimtzum (contraction), spreading forth and drawing down, which the letters of the Name Havayah indicate: the yud, tzimtzum, etc.

> The verse "Yours, Havayah, is the greatness" (I Chronicles 29:11) is read to mean that greatness belongs only to Havayah, read as havayah, bringing into being: the flow that came into being (nis'haveh) from "You," G-d's own essence, which is beyond greatness. The letters of the Name trace that flow: the small yud is contraction (tzimtzum), and the letters after it are spreading forth and drawing down.

וע"י התבוננות זו נמשך לאדם ג"כ לב נשבר ונדכה[15] שיהיה שוה בעיניו כל עניני העולם שנופלים תחת הזמן עבר הוה ועתיד והוה ולא יתאוה להם ולא ישית לב אליהם כלל

And through this contemplation a person also comes to have a broken and crushed heart, so that all the matters of the world that fall under time, past, present and future, and are transient, will be equal in his eyes; he will not crave them and will not set his heart to them at all,

> Contemplating that all of creation is only an outflow of G-d, and nothing next to Him, breaks a person's heart and humbles him. Everything bound by time then becomes equal and fleeting in his eyes, and he stops craving it.

כי יאמר ללבו הרי קודם זה כמה שנים לא עלתה על לבי לכל לחשוב ולהרהר בענין זה ואחר כמה שנים לא יהיה הדבר ולא יבא כלל.[16,17,18,19,20,21,22,23,24,25,26,27,28,29,30,31,32,33,34,35,36,37,38,39,40,41,42,43,44]

for he will say to his heart: "Behold, several years ago it did not occur to me at all to think and ponder about this matter, and after several years the thing will not exist and will not come [to mind] at all."

> The practical reflection: a few years ago I never thought about this thing, and a few years from now it will be gone and forgotten. Why then should it capture my heart now?

4 ולכן גם עתה יהיה דומה בעיניו כאלו הוא קודם הזמן הזה ואחריו.

Therefore now too it will seem in his eyes as if it were before this time and after it.

> Since the thing did not exist before and will not exist after, the person sees it now as if it were already gone.

וזהו איזהו חכם הרואה את הנולד[45] שרואה בבחי' ראיה ממש מה שנולד אח"כ שלא יהיה הדבר הרע כמ"ש ואת רוח הטומאה אעביר מן הארץ וגו' וגם אחרית כל דבר הוא רמה ותולעה[46] והוה ונפסד.[47]

And this is [the meaning of] "Who is wise? One who sees what will be born": who sees, with actual sight, what will be born afterwards: that the evil thing will not exist, as it is written, "And I will remove the spirit of impurity from the land, etc."; and also that the end of every thing is worms and maggots, transient and perishing.

> This is the Sages' definition of a wise man, "one who sees what will be born" (Tamid 32a): he sees, as vividly as with his eyes, the outcome, that evil will be removed from the world in the time to come (Zechariah 13:2) and that every physical thing ends in decay. Seeing the end robs the temptation of its hold now.

SECTION 3 · ¶5–6

Crumbling the sea, dispersing the smoke

5 וזהו אתה פוררת בעזך ים[48]. פי' ים נק' כמה בחי' שהם מצולות ים כמ"ש ותשליך במצולות ים כל חטאתם

And this is [the meaning of] "You crumbled the sea with Your might." That is: several levels are called "sea," namely "the depths of the sea," as it is written, "And You will cast all their sins into the depths of the sea."

> The verse "You crumbled the sea with Your might" (Psalms 74:13) recalls the splitting of the sea; here "sea" is read as the depths where sins are cast, as in "the depths of the sea" (Micah 7:19).

ואתה מפרר ומפזר אותם בעזך היינו ע"י בחי' התבוננות הנ"ל אין לו תפיסת מקום כלל להחשב בבחי' יש רק יפרר ע"י בחי' לב נשבר ונדכה

And You crumble and scatter them with Your might, that is, through the above-mentioned contemplation: [the thing] has no standing at all to be reckoned as a "something" (yesh), but he will crumble it through a broken and crushed heart.

> G-d crumbles and scatters them, and "with Your might" is the contemplation above: through it evil loses its claim to be a real "something" (yesh), and the broken heart crumbles it.

וזהו סימן של שמיני עצרת פז"ר [פייס זמן רגל] קש"ב [קרבן שיר ברכה].[49] פי' מתחלה פזר בבחי' פירור הנ"ל ואח"כ קשב אמריה כי כשאין לו בחי' פיזור ופירור הנ"ל אמרז"ל [אמרו רבותינו זכרונם לברכה] אין אני והוא יכולין לדור בעולם אחד.[50] פי' כשתופס מקום בעולם.[51]

And this is the mnemonic of Shemini Atzeres: PaZeR KaSheV [payis, zeman, regel; korban, shir, berachah: lot, time, festival; offering, song, blessing]. That is: first "scatter" (pazer), in the manner of the above-mentioned crumbling, and afterwards "hearken (kashev) to His words." For when one lacks the above-mentioned scattering and crumbling, our Sages said, "I and he cannot dwell in one world": that is, when he takes up place in the world.

> The Alter Rebbe finds this in the Talmud's mnemonic for Shemini Atzeres, PaZeR KaSheV (Rosh Hashanah 4b), whose letters stand for the six ways it is a festival of its own: its own lot for the priests (payis), its own blessing of the season (zeman), its own festival standing (regel), and its own offering, song and blessing. Read as two words, pazer, "scatter," and kashev, "hearken," it teaches that first one must shatter one's sense of self and only then listen to G-d's words, since G-d says of the arrogant person, who takes up room in the world, that He and he cannot dwell together (Sotah 5a).

6 והנה כתיב וכל הרשעה כולה בעשן תכלה שבקל יוכל לדחות כמו העשן שהרוח בא ועוקרו אפי' [אפילו] הוא נושב מעט

Now it is written, "And all wickedness will be entirely consumed in smoke": that it can easily be driven away, like smoke, which the wind comes and uproots even when it blows only a little,

> The words "all wickedness will be entirely consumed in smoke" echo the High Holiday Amidah, where it vanishes "like smoke." Evil is compared to smoke: it looks thick and real, but even a slight wind drives it away.

כמ"ש מארבע הרוחות בואי ופחי בהרוגים האלה ויחיו[52] מפני שבאמת אין בהם ממשות כלל רק אם ישים אליו לבו[53] להתבוננות הנ"ל:

as it is written, "Come from the four winds, and breathe into these slain, that they may live"; because in truth [the forces of wickedness] have no substance at all, provided only that he sets his heart to the above-mentioned contemplation.

> Ezekiel's call to the wind (the Hebrew ruach is wind, breath and spirit) shows that a breath is enough; the Kehot note gives the verse's full wording, "Come, O breath." Evil has no real substance, and it vanishes as soon as a person "sets his heart" (words borrowed from Job 34:14) to the contemplation described above.

SECTION 4 · ¶7

Better to take refuge in Havayah

7 וזהו טוב לחסות בה' מבטח באדם טוב לחסות בה' מבטוח בנדיבים.[54] ופי' בזהר שאין הכוונה על האדם הגשמי ונדיבים הגשמיים

And this is [the meaning of] "It is better to take refuge in Havayah than to trust in man; it is better to take refuge in Havayah than to trust in nobles." The Zohar explains that this does not refer to the physical man and the physical nobles.

> Now the maamar returns to its opening verses, which speak of both "man" and "nobles" (Psalms 118:8–9). The Zohar explains that they do not mean ordinary physical people.

שא"כ לא היה אומר טוב לחסות בה' וגו'. דמשמע שגם לבטוח באדם ובנדיבים טוב הוא אלא שיותר טוב לחסות בה' דהא כתיב ארור הגבר אשר יבטח באדם[55] וכתיב אל תבטחו בנדיבים[56] וגו'.

For if so, it would not say "It is better to take refuge in Havayah, etc.," which implies that to trust in man and in nobles is also good, only that it is better to take refuge in G-d; yet it is written, "Cursed is the man who trusts in man," and it is written, "Do not trust in nobles, etc."

> For if they did, the verse would imply that trusting them is good, only that trusting G-d is better; yet other verses curse the one who trusts in man (Jeremiah 17:5) and forbid trusting in nobles (Psalms 146:3). So "man" and "nobles" here must mean something holy.

אך הכוונה הוא על אדם העליון והוא מ"ש ועל דמות הכסא דמות כמראה אדם[57] והוא בחי' תורה שבכתב שיש בה רמ"ח מ"ע [מצות עשה] ושס"ה ל"ת [לא תעשה] כמראה אדם שיש בו רמ"ח אברין ושס"ה גידין (וכמ"ש מזה בד"ה ויאכילך את המן בפ' עקב)

Rather, it refers to the Supernal Man. This is what is written, "And upon the likeness of the throne, a likeness like the appearance of a man"; and this is the level of the Written Torah, which has 248 positive commandments and 365 prohibitions, "like the appearance of a man," who has 248 limbs and 365 sinews. (As is explained about this in the discourse beginning "And He fed you the manna," in Parshas Eikev.)

> "Man" is the Supernal Man, the human likeness Ezekiel saw upon the Divine throne. This "Man" is the Written Torah, whose 248 positive commandments and 365 prohibitions correspond to the 248 limbs and 365 sinews of the human body, as the discourse "And He fed you the manna" (Likkutei Torah, Eikev) explains; the Tzemach Tzedek notes in Yahel Or that this reading appears in Yalkut Reuveni, quoting the Tziyoni.

ובודאי טוב ויפה לדבק בתורתו ית' אך יותר טוב מזה לחסות בה'.

And certainly it is good and fine to cleave to His Torah, may He be blessed; but better than this is to take refuge in Havayah.

> Cleaving to the Torah, the Supernal Man, is certainly good. Yet the verse says that taking refuge in Havayah is better still.

לחסות פי' מלשון מחסה ומסתור והוא כמו למשל ענין מכסה החופה שבמדינותינו מקדשין תחת יריעה ובכמה מקומות פורסין טלית על החתן וכלה.

"To take refuge" (lachasos) is from the expression "shelter (machseh) and covert." It is like, by way of analogy, the covering of the chuppah: in our countries they betroth under a canopy, and in several places they spread a tallis [prayer shawl] over the groom and bride.

> "Refuge" (lachasos, from machseh, shelter) means being covered and sheltered. The Alter Rebbe compares it to the wedding canopy (chuppah): in his lands it was a sheet held over the couple, and elsewhere a tallis was spread over them.

ואמרז"ל [ואמרו רבותינו ז"ל] כיון שפירש טליתו עליה שוב אינו יכול לבגוד בה[58] כך הנה אצלו יתי כתיב עוטה אור כשלמה[59].[60]

And our Sages said, "Once he has spread his tallis over her, he can no longer betray (livgod) her." So too, of Him, may He be blessed, it is written, "He wraps Himself in light as in a garment."

> The Torah forbids a master to sell a Hebrew maidservant "bevigdo vah," "in his betraying her" (Exodus 21:8), and the Talmud hears beged, garment, in the word: once he has spread his tallis over her in marriage, he can no longer sell her (Kiddushin 18b). So the covering makes a bond that cannot be betrayed, and G-d too "wraps Himself in light as in a garment" (Psalms 104:2) and spreads it over His people.

ופורש טליתו מעטה לבושו מבחי' סוכ"ע להחיות לב נדכאים[61] (ועמ"ש באגה"ק [באגרת הקודש] על פסוק זה דעוטה אור

And He spreads His tallis, the wrap of His garment, from the level of the light that encompasses all worlds (sovev kol almin), "to revive the heart of the crushed." (And see what is written in Iggeres HaKodesh [in Tanya] on this verse, "He wraps Himself in light."

> This covering comes from sovev, the encompassing light, and its purpose is "to revive the heart of the crushed" (Isaiah 57:15). The parenthesis that follows begins a list of places where "He wraps Himself in light" is discussed, first the Iggeres HaKodesh in Tanya.

ועמ"ש בביאור ע"פ כי ביום הזה יכפר בענין לבושיה כתלג חיור דקאי על התורה שהיא בחי' חשמל העליון מלמעלה מאצילות כו'.

And see what is written in the explanation on the verse "For on this day He shall atone," regarding "His garment is white as snow," which refers to the Torah, which is the level of the supernal Chashmal [the 'electrum' of Ezekiel's vision], above Atzilus (Emanation), etc.

> In the explanation on "For on this day He shall atone" (Likkutei Torah, Acharei Mos), G-d's garment "white as snow" (from Daniel's vision of the Ancient of Days) is the Torah, rooted in the "supernal Chashmal," a level higher than Atzilus.

וע' עוד מענין עוטה אור בשמות רבה) (פט"ו [פרק ט"ו / פרשה ט"ו] ור"פ י"ז) תרומה (פל"ג). ויקהל (פ"נ [פרק נ' / פרשה נ']) אמור (פל"א) ובזח"ג [ובזהר חלק ג] (דרמ"ה ב' נ"ט ב'. ח"א [חלק א'] ל"א סע"ב [סוף עמוד ב]. צ' ע"א. קמ"ב ב'. ח"ב [חלק ב'] ט"ל ב' צ"ח סע"א [סוף עמוד א] קס"ד ב' ר"ט א').

And see further on the theme of "He wraps Himself in light" in Shemos Rabbah) (chapter 15 and the beginning of chapter 17), Terumah (chapter 33), Vayakhel (chapter 50), Emor (chapter 31); and in the Zohar, Part III (245b, 59b; Part I, 31b at the end, 90a, 142b; Part II, 39b, 98a at the end, 164b, 209a).

> The list continues with the Midrash Rabbah (Shemos Rabbah, chapters 15, 17, 33 and 50, and on Emor, chapter 31) and with many passages of the Zohar on G-d's garment of light. According to the Kehot note, the Tzemach Tzedek cites all these sources in Yahel Or, on this verse.

ובספר עמ"ה [עמק המלך] שער עולם הבריאה פ"ג [פרק ג'] פי' עוטה אור כשלמה עולם המלבוש כו' והיינו אותיות התורה שהם בחי' לבושו ית'.

And in the book Emek HaMelech, Gate of the World of Beriah (Creation), chapter 3, he explains "He wraps Himself in light as in a garment" as the World of the Garment, etc.; that is, the letters of the Torah, which are the level of His garment, may He be blessed.

> The Kabbalistic work Emek HaMelech calls this garment "the World of the Garment," which the text identifies with the letters of the Torah: the Torah is how G-d "clothes" Himself so as to be revealed.

ועמש"ל [ועיין מה שכתוב לעיל] סד"ה ביום השמע"צ [השמיני עצרת] ובביאור ע"פ את שבתותי תשמרו וענין הנדיבים הוא מ"ש להושיבי עם נדיבים[62] שכל ניצוצות נשמות ישראל מתעלים בי"ט.

And see what is written above, at the end of the discourse beginning "On the eighth day, an atzeres," and in the explanation on the verse "You shall keep My Shabbosos." And the matter of "nobles" is what is written, "to seat [him] with nobles": for all the sparks of the souls of Israel are elevated on Yom Tov.

> After two more references (the discourse "On the eighth day, an atzeres," earlier in the book, and the explanation on "You shall keep My Shabbosos" in Likkutei Torah, Behar), the Alter Rebbe explains the "nobles": on Yom Tov the sparks of the souls of Israel rise, and "to seat [him] with nobles" (Psalms 113:8) describes that elevation.

להושיבי עם נדיבים אלו האבות שהן הן המרכבה.[63, 64, 65] כמ"ש נדיבי עמים נאספו עם אלקי אברהם[66]

"To seat [him] with nobles": these are the Patriarchs, who are themselves the Chariot, as it is written, "The nobles of the peoples are gathered, the people of the G-d of Avraham."

> The "nobles" are the Patriarchs, of whom the Midrash says "they are the Chariot" (Bereishis Rabbah 47:6): they were wholly given over to G-d's will, as a chariot is to its rider. The verse "the nobles of the peoples… the people of the G-d of Avraham" links "nobles" to the Patriarchs; the Tzemach Tzedek (Yahel Or) asks why "nobles" should mean them, and answers that just as "man" is the Supernal Man, "nobles" too is a holy level.

(ועמ"ש ע"פ כרוה נדיבי העם ובפ' ויקהל ע"פ כל נדיב לבו. ובד"ה מה יפו פעמיך בענין בת נדיב)

(And see what is written on the verse "which the nobles of the people dug," and in Parshas Vayakhel on the verse "everyone whose heart is generous (nediv)," and in the discourse beginning "How beautiful are your steps," regarding "O daughter of the noble.")

> The parenthesis points to three discourses on the word "noble." In the maamar on the Song of the Well (Likkutei Torah, Chukas), the "princes" and "nobles of the people" who dig the well are the Patriarchs; in Torah Ohr, Vayakhel, they are called "nobles" because a generous person (nadiv) gives of his own goodness to others; and in "How beautiful are your steps" (Likkutei Torah, Shir HaShirim), the "daughter of the noble" is the daughter of Avraham, the noble one, who bestows kindness on all the worlds.

ואעפ"כ [ואף על פי כן] טוב יותר לחסות בה' כי הנה אמר דוד כל גוים סבבוני[67] פי' שבבחי' אדם ונדיבים יוכל להיות בחי' נפילה להיות כל גוים סבבוני כו'

And nonetheless it is better to take refuge in Havayah, for behold, David said, "All nations surround me": that is, in the level of "man" and "nobles" there can be a fall, so that "all nations surround me, etc."

> Even so, taking refuge in Havayah is better than the "nobles," and the reason is in the next verse of the same psalm: "All nations surround me." Even at the holy levels of "man" (the Torah) and "nobles" (the Patriarchs) a person can fall, and the forces opposed to holiness can close in on him; the Tzemach Tzedek quotes this point in his Biurei HaZohar.

אבל בשם ה' שהוא בחי' סוכ"ע כי אמילם אכרות ואמול ערלת הלב כמ"ש ומלתם את ערלת לבבכם[68]

But "in the Name of Havayah," which is the level of the light that encompasses all worlds, "I will surely cut them off" (amilam): I will cut off and circumcise the foreskin of the heart, as it is written, "And you shall circumcise the foreskin of your heart."

> "In the Name of Havayah," the encompassing light beyond these levels, one can "cut them off." As in the preceding maamar, amilam is also read as "I will circumcise," removing the heart's coarse covering, as Moshe commands, "circumcise the foreskin of your heart" (Deuteronomy 10:16).

וכמ"ש מחיה מתים כו' כמ"ש ופחי בהרוגים ויחיו[69] והוא בחינת טל (ועיין בויקרא רבה אמור פ"ל ועמ"ש מזה בד"ה ויאכילך את המן שע"ז נאמר אשר לא ידעון אבותיך[70] כו' והוא למעלה מבחינת אדם העליון.

And as it is written, "He revives the dead, etc.," as it is written, "and breathe into the slain, that they may live"; and this is the level of dew. (And see Vayikra Rabbah, Emor, chapter 30; and see what is written about this in the discourse beginning "And He fed you the manna": that of this it is said, "which your fathers did not know, etc.," and it is above the level of the Supernal Man.

> This level also revives, as in the Amidah's "He revives the dead" and Ezekiel's "breathe into the slain, that they may live": it is "dew," the tradition's image of the resurrection. According to a Kehot note, the manuscript without the Tzemach Tzedek's glosses ends the maamar here, so the long parenthesis that follows comes from the version with his glosses; it begins with the manna, "which your fathers did not know," as coming from a level above the Supernal Man.

ועניין לחסות בהוי' י"ל [יש לומר] שזהו ענין פסוק ראשון דק"ש [דקריאת שמע] שמע ישראל[71] הוי' אלקינו למסור נפשו באחד. שזהו למעלה מבחי' התורה. כמ"ש בד"ה מה יפו פעמיך הנ"ל ובביאור ע"פ אחת היא יונתי. ובביאור ע"פ ונקדשתי בתוך בנ"י [בני ישראל] וסד"ה כי קרוב אליך הדבר מאד

And the matter of taking refuge in Havayah, it may be said, is the theme of the first verse of the Shema, "Hear, O Israel, Havayah is our G-d…": to give over one's soul at [the word] "One," which is above the level of the Torah, as is explained in the discourse beginning "How beautiful are your steps," mentioned above, and in the explanation on the verse "My dove is but one," and in the explanation on the verse "And I shall be sanctified among the children of Israel," and at the end of the discourse beginning "For the matter is very near to you."

> "Taking refuge in Havayah," the text suggests, is the first verse of the Shema, where a Jew gives over his soul at the word "One"; that self-offering reaches higher than the Torah itself. Likkutei Torah explains, in "How beautiful are your steps," that the power to give one's soul at "One" comes from supernal kindness, the "daughter of the noble," Avraham; the other discourses listed develop the same point.

ועי"ז נקראו נש"י [נשמות ישראל] ראשית תבואתה[72] שהם הממשיכים גילוי אור א"ס בחכמה עילאה שהיא התורה שהיא בחי' לבושיה.

And through this the souls of Israel are called "the first of His harvest," for they are the ones who draw down the revelation of the Infinite Light (Or Ein Sof) into the Supernal Chochmah (wisdom), which is the Torah, which is the level of His garment.

> By this self-sacrifice the souls of Israel are called "the first of His harvest" (Jeremiah 2:3): they are "first" because they draw the Infinite Light into the supernal Chochmah, the Torah, which is G-d's "garment."

וכמ"ש סד"ה ועשית בגדי קדש. ולעיל סד"ה ביום השמיני עצרת. בפי' שמחת תורה שהתורה שהיא בחי' אור כשלמה היא בשמחה ע"י שאור א"ס ב"ה נמשך ומלובש בה ע"ש.

And as is explained at the end of the discourse beginning "And you shall make holy garments," and above, at the end of the discourse beginning "On the eighth day, an atzeres," on the meaning of Simchas Torah [the Rejoicing of the Torah]: that the Torah, which is the level of "light as a garment," is in joy because the Infinite Light, blessed be He, is drawn down and clothed in it; see there.

> This is linked to Simchas Torah, read as the Torah's own joy: the Torah, the "light as a garment," rejoices when the Infinite Light is drawn into it, and it is the Jewish people who draw it in. The discourses "And you shall make holy garments" (Torah Ohr, Tetzaveh) and "On the eighth day, an atzeres" explain this further.

ועמ"ש בפ' יתרו בד"ה זכור ושמור בדבור אחד. שהענין שנש"י [שנשמות ישראל] ממשיכים ע"י מס"נ [מסירות נפש] בק"ש [בקריאת שמע] שיהיה גילוי אור א"ס ב"ה שלמעלה מבחי' אדם שעז"נ [שעל זה נאמר] כי לא אדם הוא[73]

And see what is written in Parshas Yisro, in the discourse beginning "'Remember' and 'Keep' in a single utterance": the matter is that the souls of Israel, through self-sacrifice (mesirus nefesh) in the Shema, draw down a revelation of the Infinite Light, blessed be He, which is above the level of "man," of which it is said, "for He is not a man."

> Through self-sacrifice in the Shema the Jew draws down a light higher than "man," higher than the Torah in its measured form; of this level Scripture says, "for He is not a man" (I Samuel 15:29).

נמשך ומתלבש בעסק תורתם ועבודתם בקיום המצות שבבחינת אדם וזהו ענין על שלא ברכו בתורה[74] כו' ועמ"ש בד"ה וכל בניך ובד"ה השמים כסאי בפי' לעשות ולקיים):

[This revelation] is drawn down and clothed in their occupation with Torah and in their service in fulfilling the mitzvos, which are in the level of "man." And this is the matter of "because they did not recite the blessing over the Torah, etc." And see what is written in the discourse beginning "And all your children," and in the discourse beginning "The heavens are My throne," on the meaning of "to do and to fulfill.")

> That higher light is then clothed in their Torah study and mitzvos, which belong to the level of "man." This explains the Talmud's saying that the Land was lost "because they did not recite the blessing over the Torah first" (Nedarim 81a): without the blessing, the light above the Torah was not drawn into their study. In the Gemara, the sages and prophets were asked why the Land was lost and could not explain it, until G-d Himself said, "because they forsook My Torah," which Rav reads as their not blessing the Torah first. The fault, then, was hidden within a Torah life that seemed complete: what was missing was what the blessing draws down into the study.

IN ONE'S AVODAH

A person should first sanctify himself through the mitzvos, with the intention of being separated from cravings and bad traits; then he can retain his Torah study, by reviewing it and holding it in memory, and his prayer, by binding his mind and heart to G-d alone. He should contemplate that whatever is bound by time did not concern him a few years ago and will be gone a few years from now, until his heart is broken and he no longer craves it: first "scatter," then "hearken." And he should give over his soul at "One" in the Shema, drawing a light higher than the Torah into his Torah study and his mitzvos.

QUESTIONS FOR DISCUSSION

1. Why must "Sanctify us with Your mitzvos" come before "grant us our share in Your Torah," and what does it mean to "retain" Torah and prayer?
2. How does the analogy of betrothal with a perutah explain the purpose of the mitzvos and the intention they require?
3. In what sense does the word "greatness" not apply to G-d Himself, and how does contemplating this lead to a broken heart?
4. What is PaZeR KaSheV, and why must "scattering" come before "hearkening"?
5. If cleaving to the Torah ("man") and to the Patriarchs ("nobles") is good, why is it still "better to take refuge in Havayah"?

FOR CHILDREN · AGES 9–13

For the children at the table

Taking shelter in G-d

THE BIG IDEA

The mitzvos set us apart for G-d so that we can hold on to the Torah we learn, and giving ourselves fully to G-d, beneath His light, is higher still.

On Shabbos and Yom Tov we pray, "Sanctify us with Your mitzvos," and only then, "grant us our share in Your Torah." Why this order? Atzeres, as in Shemini Atzeres, means "holding in." A share in the Torah means holding on to what we learn, by reviewing and remembering it, and holding our prayer firmly in mind and heart. First the mitzvos must set us apart for G-d, as a groom first betroths his bride. The mitzvos are meant to free us from bad traits and from wanting things too much. This gift comes from G-d's light beyond time, where past, present and future are one. Seeing this, a person realizes that what they want so badly today meant nothing a few years ago and will be gone in a few years. Then the bad crumbles and blows away like smoke, for it has nothing real inside. Shemini Atzeres has a memory-sign, PaZeR KaSheV: first "scatter" the bad, then "hearken" to G-d's words. Holding on to the Torah is good, but better still is "to take refuge in G-d": to stand beneath His light as beneath a chuppah, giving ourselves fully to Him at "One" in the Shema.

THE MASHAL

When a groom marries his bride, he first betroths her with a perutah, a small coin of value, and she is set apart for him. So G-d first gives us the mitzvos, which set us apart for Him, and only then can we hold on to His Torah. At the wedding a chuppah, or in some places a tallis, is spread over the couple, and from then on they belong to each other; so G-d spreads His light over us like a chuppah.

QUESTIONS FOR THE SHABBOS TABLE

1. Why do we ask G-d to make us holy with His mitzvos before we ask for a share in His Torah?
2. Why does the maamar say that the bad in a person can be blown away like smoke in a little wind?
3. What is one thing you learned this week that you can review, so that you hold on to it?

Explanation © likuteitorah.com, CC BY-NC 4.0: retold for children from our translation and explanation, with AI assistance; not yet reviewed by a human editor.

SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 **טוב לחסות**

The note dates this maamar to Shemini Atzeres 5557 (1796) and sends the reader to the catalogue of the Alter Rebbe's maamarim, where its manuscripts are listed.

KEHOT'S NOTE

שמע"צ תקנ"ז. ראה רשימת המאמרים שבסו"ס מאמרי אדה"ז — הקצרים ע' תריז הערה 73. ולהלן ברשימת הכת"י.

2 **טוב לחסות**

"It is better to take refuge in Havayah than to trust in man": the psalmist's thanksgiving after rescue. The maamar's opening verse, explained in paragraph 7, where "man" is the Torah.

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.

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

KEHOT'S NOTE

תהלים קיח, ח.

3 Moshe conveys G-d's command for the eighth day after Sukkos: "it shall be an atzeres for you," a festive assembly on which labor is held back. The Alter Rebbe reads atzeres by its root sense, holding in: retention (kelitah), holding the Torah within oneself.

Numbers 29:35 במדבר כ"ט:ל"ה

בַּיּוֹם הַשְּׁמִינִי עֲצֶרֶת תִּהְיֶה לָכֶם כָּל־מְלֶאכֶת עֲבֹדָה לֹא תַעֲשׂוּ:

On the eighth day ye shall have a solemn assembly: ye shall do no manner of servile work;

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

4 **הכר את בוראך**

The Talmud reads Tamar's words to Yehudah, "Recognize, please" (Genesis 38:25), as a plea that he recognize his Creator. The Alter Rebbe uses the phrase for the aim of prayer: to grasp G-d in mind and heart.

Sotah 10b:8–9 סוטה י' ב:ח'-ט'

"נָא". אֵין "נָא" אֶלָּא לְשׁוֹן בַּקָּשָׁה. אָמְרָה לֵיקַח: בְּבַקָּשָׁה מִמְּךָ, הַכֵּר פְּנֵי בּוֹרַאֲךָ וְאַל תַּעֲלִים עֵינֶיךָ מִמֶּנִּי. "וַיַּכֵּר יְהוּדָה וַיֹּאמֶר צָדְקָה מִמֶּנִּי". הֵיינוּ דְּאָמַר רַב חָנִין בַּר בִּיזְנָא אָמַר רַבִּי שִׁמְעוֹן חֲסִידָא: יוֹסֵף שֶׁקִּדֵּשׁ שֵׁם שָׁמַיִם בַּסֵּתֶר — זָכָה וְהוֹסִיפוּ לוֹ אוֹת אַחַת מִשְּׁמוֹ שֶׁל הַקָּדוֹשׁ בָּרוּךְ הוּא, דִּכְתִיב: "עֵדוּת בִּיהוֹסֵף שָׂמוֹ".

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

KEHOT'S NOTE

סוטה י, ב. ב"ר ספ"ה, יא. ע' נדרים (לב, סע"א). וע' ב"ר פ' פ"ה סי' יב [יא] הכר נא [את] בוראך. [כ].

5 **הכר את בוראך**

The Midrash on the same episode also reads "Recognize, please" as "recognize your Creator."

Bereshit Rabbah 85:11 בראשית רבה פ"ה:י"א

היא מוצאת וגו' - אמר רבי יודן: מכאן, שנאבדו והמציא הקדוש ברוך הוא אחרים תחתיהן, היך מה דאת אמר: (שם ה): או מצא אבדה וגו'. אמר רבי הונא: הוא מוצאת, היא והוא צריכין לצאת. והיא שלחה אל חמיה לאמר וגו', בקש לכפור. אמרה ליה: הכר נא את בוראך, שלך ושל בוראך הן, הכר נא למי החותמת. אמר רבי יוחנן: אמר לו הקב"ה ליהודה: אתה אמרת לאביך, הכר נא! חייך! שתמר אומרת לך: הכר נא!

"She was taken out, and she sent to her father-in-law, saying: By the man to whom these belong I am with child. She said: Identify, please, whose signet, and belt, and staff these are" (Genesis 38:25). "She was taken out [mutzet]…" - Rabbi Yudan said: [It may be derived] from here that [Judah's items] were lost, and the Holy One blessed be He provided [himtzi] her with others in their place, just as it says: "Or found [matza] a lost item…" (Leviticus 5:22). Rav Huna said: "She was taken out" …

Daat Bereshit Rabbah (Public Domain) • The Sefaria Midrash Rabbah, 2022 (CC-BY)

6 **הכר את בוראך**

The Kehot note also points here, where the Talmud speaks of Avraham recognizing his Creator.

Nedarim 32a:17–19 נדרים ל"ב א:י"ז-י"ט

"שְׁמֹנָה עָשָׂר וּשְׁלֹשׁ מֵאוֹת", אָמַר רַבִּי אַמִּי בַּר אַבָּא: אֱלִיעֶזֶר כְּנֶגֶד כּוּלָּם. אֵיכָא דְּאָמְרִי: אֱלִיעֶזֶר הוּא, דְּחוּשְׁבָנֵיהּ הָכִי הָוֵי. וְאָמַר רַבִּי אַמִּי בַּר אַבָּא: בֵּן שָׁלֹשׁ שָׁנִים הִכִּיר אַבְרָהָם אֶת בּוֹרְאוֹ, שֶׁנֶּאֱמַר: "עֵקֶב אֲשֶׁר שָׁמַע אַבְרָהָם בְּקֹלִי" — חוּשְׁבָּנֵיהּ מְאָה וְשִׁבְעִין וּתְרֵין. וְאָמַר רָמֵי בַּר אַבָּא:

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

7 **שנותן לה א' פרוטה או שוה פרוטה**

The opening Mishnah of Kiddushin: a woman is betrothed with money, a perutah or the value of a perutah. This is the basis of the analogy.

Kiddushin 2a:4–5 קידושין ב' א:ד'-ה'

וְכֶסֶף מְנָא לַן - גְּמַר "קִיחָה" "קִיחָה" מִשָּׂדֶה עֶפְרוֹן. כְּתִיב הָכָא: "כִּי יִקַּח אִישׁ אִשָּׁה", וּכְתִיב הָתָם: "נָתַתִּי כֶסֶף הַשָּׂדֶה קַח מִמֶּנִּי", וְקִיחָה אִיקְּרִי "קִנְיָן", דִּכְתִיב: "הַשָּׂדֶה אֲשֶׁר קָנָה אַבְרָהָם".

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

8 **פרוטה או שוה פרוטה**

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

KEHOT'S NOTE

ריש קידושין.

9 סד"ה וארשתיך לי

That passage explains that today's betrothal comes from the Supernal Man, Z'eir Anpin, where right and left (kindness and severity) bring rises and falls, while in the time to come Z'eir Anpin will rise to Atik itself, and so the betrothal will be "forever," for "He is not a man, that He should relent." It deepens the point made here that kiddushin comes from a level above change.

KEHOT'S NOTE

לעיל פ' במדבר ט, ד.

10 והייתם קדושים כו' ואבדיל אתכם לי כו' להיות לי

G-d tells Israel, through Moshe: "You shall be holy to Me, for I, Havayah, am holy, and I have separated you from the peoples to be Mine." Holiness here is being set apart for G-d, which is the essence of kiddushin.

Leviticus 20:26 ויקרא כ:כ"ו

וִהְיִיתֶם לִי קְדֹשִׁים כִּי קָדוֹשׁ אֲנִי ה' וָאַבְדֵּל אֶתְכֶם מִן־הָעַמִּים לִהְיוֹת לִי׃

And ye shall be holy unto Me; for I the L-RD am holy, and have set you apart from the peoples, that ye should be Mine.

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

11 הרי את מקודשת לי

The formula of betrothal. The Alter Rebbe reads "mekudeshes" as "set apart for me."

Kiddushin 5b:10 קידושין ה' ב:י'

תָּנוּ רַבָּנַן: כֵּיצַד בְּכֶסֶף? נָתַן לָהּ כֶּסֶף אוֹ שָׁוֶה כֶּסֶף, וְאָמַר לָהּ: "הֲרֵי אַתְּ מְקוּדֶּשֶׁת לִי", "הֲרֵי אַתְּ מְאוֹרֶסֶת לִי", "הֲרֵי אַתְּ לִי לְאִינְתּוּ" – הֲרֵי זוֹ מְקוּדֶּשֶׁת. אֲבָל הִיא שֶׁנָּתְנָה, וְאָמְרָה הִיא: "הֲרֵינִי מְקוּדֶּשֶׁת לְךָ", "הֲרֵינִי מְאוֹרֶסֶת לְךָ", "הֲרֵינִי לְךָ לְאִינְתּוּ" – אֵינָהּ מְקוּדֶּשֶׁת.

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

PARAGRAPH 2

12 גדול ה' ומהולל מאד

David's psalm of praise (said in Ashrei): "Great is Havayah and exceedingly praised, and His greatness is unsearchable," beyond all grasp. The Alter Rebbe distinguishes the limitless greatness of the first half ("exceedingly") from the "unsearchable" essence of the second.

Psalms 145:3 תהילים קמ"ה:ג'

גָּדוֹל ה' וּמְהֻלָּל מְאֹד וְלִגְדֻלָּתוֹ אֵין חֵקֶר׃

Great is the L-RD, and highly to be praised; And His greatness is unsearchable.

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

KEHOT'S NOTE

תהלים קמה, ג.

13 מן הארץ עד לרקיע כו' רגלי החיות

The Talmud lists the immense distances between the heavens and says that the feet of the Chayos equal all of them. It illustrates greatness without measure.

Chagigah 13a:3–4 חגיגה י"ג א:ג'-ד'

כַּמָּה שְׁנוֹתָיו שֶׁל אָדָם — שִׁבְעִים שָׁנָה, שֶׁנֶּאֱמַר: "יְמֵי שְׁנוֹתֵינוּ בָהֶם שִׁבְעִים שָׁנָה וְאִם בִּגְבוּרוֹת שְׁמוֹנִים שָׁנָה". וַהֲלֹא מִן הָאָרֶץ עַד לָרָקִיעַ מַהֲלַךְ חֲמֵשׁ מֵאוֹת שָׁנָה, וְעוֹבְיוֹ שֶׁל רָקִיעַ מַהֲלַךְ חֲמֵשׁ מֵאוֹת שָׁנָה, וְכֵן בֵּין כָּל רָקִיעַ וְרָקִיעַ. לְמַעְלָה מֵהֶן — חַיּוֹת הַקֹּדֶשׁ. רַגְלֵי הַחַיּוֹת כְּנֶגֶד כּוּלָּם, קָרְסוֹלֵי הַחַיּוֹת כְּנֶגֶד כּוּלָּן, שׁוֹקֵי הַחַיּוֹת כְּנֶגֶד כּוּלָּן, רְכוּבֵי הַחַיּוֹת כְּנֶגֶד כּוּלָּן, יַרְכֵי הַחַיּוֹת כְּנֶגֶד כּוּלָּן, גּוּפֵי הַחַיּוֹת כְּנֶגֶד כּוּלָּן, צַוָּארֵי הַחַיּוֹת כְּנֶגֶד כּוּלָּן, רָאשֵׁי ...

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

KEHOT'S NOTE

חגיגה יג, א.

14 במקום שאתה מוצא גדולתו

"Wherever you find the might of the Holy One, blessed be He, there you find His humility." The Kehot note says the maamar follows the version with "greatness," found in Yalkut Shimoni on Psalms.

Megillah 31a:12–13 מגילה ל"א א:י"ב-י"ג

אָמַר רַבִּי יוֹחָנָן: כָּל מָקוֹם שֶׁאַתָּה מוֹצֵא גְּבוּרָתוֹ שֶׁל הַקָּדוֹשׁ בָּרוּךְ הוּא, אַתָּה מוֹצֵא עַנְוְתָנוּתוֹ. דָּבָר זֶה כָּתוּב בַּתּוֹרָה, וְשָׁנוּי בַּנְּבִיאִים, וּמְשׁוּלָּשׁ בַּכְּתוּבִים. כָּתוּב בַּתּוֹרָה: "כִּי ה' אֱלֹקֵיכֶם הוּא אֱלֹקֵי הָאֱלֹקִים וַאֲדֹנֵי הָאֲדֹנִים", וּכְתִיב בָּתְרֵיהּ: "עֹשֶׂה מִשְׁפַּט יָתוֹם וְאַלְמָנָה". שָׁנוּי בַּנְּבִיאִים: "כֹּה אָמַר רָם וְנִשָּׂא שׁוֹכֵן עַד וְקָדוֹשׁ וְגוֹ'", וּכְתִיב בָּתְרֵיהּ: "וְאֶת דַּכָּא וּשְׁפַל רוּחַ", מְשׁוּלָּשׁ בַּכְּתוּבִים, דִּכְתִיב: "סוֹלּוּ לָרוֹכֵב בָּעֲרָבוֹת בְּקָהּ שְׁמוֹ", וּכְתִיב בָּתְרֵיהּ: "אֲבִי יְתוֹמִים ...

Yohanan said: Wherever you find [mentioned in the Bible] the power of the Holy One, blessed be He, you also find his humility. This fact is stated in the Torah, repeated in the Prophets, and stated a third time in the [Sacred] Writings. It is written in the Torah, "For the L-rd your G-d, He is the G-d of gods and L-rd of lords," and it says immediately afterwards, "He executes justice for the orphan and widow" (Deuteronomy 10:17). It is repeated in the Prophets: "For thus said He who ...

William Davidson, Vocalized Aramaic (CC-BY-NC) • Daf Shevui (CC0)

KEHOT'S NOTE

ראה מגילה לא, א. — ע"פ הגי' בילי"ש תהלים רמז תשצד. פס"ז עקב יז. פיה"מ להרמב"ם אבות פ"ד, מ"ד. פחד יצחק בערכו. סה"מ תש"ח ע' 228 בהערה. ע"ל בואתחנן (ח, ד). ושי"נ. [כ].

PARAGRAPH 3

15 לב נשבר ונדכה

In his psalm of repentance David says that a broken and crushed heart is the true offering, which G-d will not despise. Here it is the humility that follows from the contemplation described.

Psalms 51:19 תהילים נ"א:י"ט

זִבְחֵי אֱלֹקִים רוּחַ נִשְׁבָּרָה לֵב־נִשְׁבָּר וְנִדְכֶּה אֱלֹקִים לֹא תִבְזֶה׃

The sacrifices of G-d are a broken spirit; a broken and a contrite heart, O G-d, Thou wilt not despise.

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

KEHOT'S NOTE

תהלים נא, יט.

16 **איזהו חכם הרואה את הנולד**

The words here quote Tamid 32a:7; the passage is shown below.

Tamid 32a:7 תמיד ל"ב א:ז'

אָמַר לָהֶם: אֵידֵין מִתְקָרֵי חַכִּים? אֲמַרוּ לֵיהּ: אֵיזֶהוּ חָכָם - הָרוֹאֶה אֶת הַנּוֹלָד. אָמַר לָהֶם: אֵידֵין מִתְקָרֵי גִּבּוֹר? אָמְרוּ לוֹ: אֵיזֶהוּ גִּבּוֹר - הַכּוֹבֵשׁ אֶת יִצְרוֹ. אָמַר לָהֶן: אֵידֵין מִתְקָרֵי עָשִׁיר? אֲמַרוּ לֵיהּ: אֵיזֶהוּ עָשִׁיר - הַשָּׂמֵחַ בְּחֶלְקוֹ.

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

KEHOT'S NOTE

תמיד לב, א.

17 **ואת רוח הטומאה אעביר**

The words here quote Zechariah 13:2; the passage is shown below.

Zechariah 13:2 זכריה י"ג:ב'

וְהָיָה בַיּוֹם הַהוּא נְאֻם ה' צְבָאוֹת אַכְרִית אֶת־שְׁמוֹת הָעֲצַבִּים מִן־הָאָרֶץ וְלֹא יִזָּכְרוּ עוֹד וְגַם אֶת־הַנְּבִיאִים וְאֶת־רוּחַ הַטֻּמְאָה אַעֲבִיר מִן־הָאָרֶץ׃

And it shall come to pass in that day, Saith the L-RD of hosts, That I will cut off the names of the idols out of the land, And they shall no more be remembered; And also I will cause the prophets And the unclean spirit to pass out of the land.

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

KEHOT'S NOTE

זכריי יג, ב.

18 **אתה פוררת בעזך ים**

The words here quote Psalms 74:13; the passage is shown below.

Psalms 74:13 תהילים ע"ד:י"ג

אַתָּה פוֹרַרְתָּ בְעָזְּךָ יָם שִׁבַּרְתָּ רָאשֵׁי תַנִּינִים עַל־הַמָּיִם׃

Thou didst break the sea in pieces by Thy strength; Thou didst shatter the heads of the sea-monsters in the waters.

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

KEHOT'S NOTE

תהלים עד, יג.

19 **ותשליך במצולות ים**

The words here quote Micah 7:19; the passage is shown below.

Micah 7:19 מיכה ז':י"ט

יָשׁוּב יְרַחֲמֵנוּ יִכְבֹּשׁ עֲוֹנֹתֵינוּ וְתַשְׁלִיךְ בִּמְצֻלוֹת יָם כָּל־חַטֹּאתָם׃

He will again have compassion upon us; He will subdue our iniquities; And Thou wilt cast all their sins into the depths of the sea.

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

KEHOT'S NOTE

מיכה ז, יט.

20 **פז"ר קש"ב**

The words here quote Rosh Hashanah 4b:13-14; the passage is shown below.

Rosh Hashanah 4b:13–14 ראש השנה ד' ב:י"ג-י"ד

אֵימוֹר דְּאָמְרִינַן שְׁמִינִי רֶגֶל בִּפְנֵי עַצְמוֹ לְעִנְיַן פַּז"ר קַש"ב, אֲבָל לְעִנְיַן תַּשְׁלוּמִין — דִּבְרֵי הַכֹּל תַּשְׁלוּמִין דְּרִאשׁוֹן הוּא! דִּתְנַן: מִי שֶׁלֹּא חָג יוֹם טוֹב הָרִאשׁוֹן שֶׁל חַג — חוֹגֵג אֶת כָּל הָרֶגֶל וְיוֹם טוֹב הָאַחֲרוֹן שֶׁל חַג.

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

KEHOT'S NOTE

ר"ה ד, ב. וש"נ. וראה בלקו"ש חל"ט ע' 408 בדיוק תי' "קשב".

21 **אין אני והוא יכולין לדור**

The words here quote Sotah 5a:14; the passage is shown below.

Sotah 5a:14 סוטה ה' א:י"ד

אָמַר רַב חִסְדָּא, וְאִיתֵּימָא מָר עוּקְבָא: כָּל אָדָם שֶׁיֵּשׁ בּוֹ גַּסּוּת הָרוּחַ, אָמַר הַקָּדוֹשׁ בָּרוּךְ הוּא: אֵין אֲנִי וְהוּא יְכוֹלִין לָדוּר בָּעוֹלָם, שֶׁנֶּאֱמַר: "מְלָשְׁנִי בַסֵּתֶר רֵעֵהוּ אוֹתוֹ אַצְמִית גְּבַהּ עֵינַיִם וּרְחַב לֵבָב אֹתוֹ לֹא אוּכָל". אַל תִּקְרֵי "אֹתוֹ", אֶלָּא "אִתּוֹ לֹא אוּכָל". אִיכָּא דְּמַתְנֵי לַהּ אַמְּסַפְּרֵי לָשׁוֹן הָרָע, שֶׁנֶּאֱמַר: "מְלָשְׁנִי בַסֵּתֶר רֵעֵהוּ אוֹתוֹ אַצְמִית".

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

KEHOT'S NOTE

ראה סוטה ה, א.

22 **מארבע הרוחות באי ופחי בהרוגים**

The words here quote Ezekiel 37:9; the passage is shown below.

Ezekiel 37:9 יחזקאל ל"ז:ט'

וַיֹּאמֶר אֵלַי הִנָּבֵא אֶל־הָרוּחַ הִנָּבֵא בֶּן־אָדָם וְאָמַרְתָּ אֶל־הָרוּחַ כֹּה־אָמַר אֲדֹנָי ה' מֵאַרְבַּע רוּחוֹת בֹּאִי הָרוּחַ וּפְחִי בַּהֲרוּגִים הָאֵלֶּה וְיִחְיוּ׃

Then said He unto me: 'Prophesy unto the breath, prophesy, son of man, and say to the breath: Thus saith the L-rd GOD: Come from the four winds, O breath, and breathe upon these slain, that they may live.'

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

KEHOT'S NOTE

יחזקאל לז, ט בואי "הרוח" ופחי כצ"ל [כ].

23 **אם ישים אליו לבו**

Kehot's note points to Job 34:14 for these words.

Job 34:14 איוב ל"ד:י"ד

אִם־יָשִׂים אֵלָיו לִבּוֹ רוּחוֹ וְנִשְׁמָתוֹ אֵלָיו יֶאֱסֹף׃

If He set His heart upon man, If He gather unto Himself his spirit and his breath;

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

KEHOT'S NOTE

איוב לד, יד.

Who coverest Thyself with light as with a garment, who stretchest out the heavens like a curtain;

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

KEHOT'S NOTE

תהלים קד, ב.

30 **וע' עוד מענין עוטה אור**

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

KEHOT'S NOTE

כל המ"מ מובאים ביהל אור עה"פ ע' שצז.

31 **להחיות לב נדכאים**

The words here quote Isaiah 57:15; the passage is shown below.

Isaiah 57:15 ישעיהו נ"ז:ט"ו

כִּי כֹה אָמַר רָם וְנִשָּׂא שֹׁכֵן עַד וְקָדוֹשׁ שְׁמוֹ מָרוֹם וְקָדוֹשׁ אֶשְׁכּוֹן וְאֶת־דַּכָּא וּשְׁפַל־רוּחַ לְהַחֲיוֹת רוּחַ שְׁפָלִים וּלְהַחֲיוֹת לֵב נְדְכָּאִים׃

For thus saith the High and Lofty One That inhabiteth eternity, whose name is Holy: I dwell in the high and holy place, With him also that is of a contrite and humble spirit, To revive the spirit of the humble, And to revive the heart of the contrite ones.

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

KEHOT'S NOTE

ישע' נז, טו.

32 **להושיבי עם נדיבים**

The words here quote Psalms 113:8; the passage is shown below.

Psalms 113:8 תהילים קי"ג:ח'

לְהוֹשִׁיבִי עִם־נְדִיבִים עִם נְדִיבֵי עַמּוֹ׃

That He may set him with princes, Even with the princes of His people.

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

KEHOT'S NOTE

תהלים קיג, ח.

33 **נדיבים אלו האבות**

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

KEHOT'S NOTE

ראה בהנסמן להלן בהוספות להערות וציונים.

34 **להושיבי עם נדיבים אלו האבות שהן הן המרכבה**

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

KEHOT'S NOTE

ביהל אור ע' תנא הקשה שלכאורה זה אינו מובן, אך מאחר שגם פי' מבטוח באדם היינו באדם העליון, כמו"כ י"ל בענין מבטוח בנדיבים ע"ש בארוכה.

35 **האבות שהן הן המרכבה**

The words here quote Bereshit Rabbah 47:6; the passage is shown below.

Bereshit Rabbah 47:6 בראשית רבה מ"ז:ו'

ויכל לדבר אתו - תני, הנפטר מחבירו בין גדול בין קטן, צריך ליטול ממנו רשות. ממי את למד? מאברהם. פעם אחת היה אברהם מדבר עם הקב"ה, באו מלאכי השרת לדבר עמו. אמר להן: נפטר מן השכינה,

24 **ארור הגבר**

The words here quote Jeremiah 17:5; the passage is shown below.

Jeremiah 17:5 ירמיהו י"ז:ה'

כֹּה אָמַר ה' אָרוּר הַגֶּבֶר אֲשֶׁר יִבְטַח בָּאָדָם וְשָׂם בָּשָׂר זְרֹעוֹ וּמִן־ה' יָסוּר לִבּוֹ׃

Thus saith the L-RD: Cursed is the man that trusteth in man, And maketh flesh his arm, And whose heart departeth from the L-RD.

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

KEHOT'S NOTE

ירמי' יז, ה. [כ].

25 **אל תבטחו בנדיבים**

The words here quote Psalms 146:3; the passage is shown below.

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.

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

KEHOT'S NOTE

תהלים קמו, ג.

26 **אך הכוונה הוא על אדם העליון**

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

KEHOT'S NOTE

ביהל אור ע' תנ כתב שכ"ה ביר"ק ערך בטחון סע' ד בשם ציוני.

27 **ועל דמות הכסא**

The words here quote Ezekiel 1:26; the passage is shown below.

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.

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

KEHOT'S NOTE

יחזקאל א, כו.

28 **כיון שפירש טליתו עלי' שוב אינו יכול לבגוד בה**

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

KEHOT'S NOTE

ראה קידושין יח, רע"ב. ושי"נ.

29 **עוטה אור כשלמה**

The words here quote Psalms 104:2; the passage is shown below.

Psalms 104:2 תהילים ק"ד:ב'

עֹטֶה־אוֹר כַּשַּׂלְמָה נוֹטֶה שָׁמַיִם כַּיְרִיעָה׃

שהיא גדולה מכם תחלה, אחר כך אני מדבר עמכם. כיון שדבר עם הקדוש ברוך הוא כל צרכו, אמר לפניו: רבון העולמים! צריך אני לדבר. אמר לו: הפטר בשלום, ה"ד: ויעל אלקים מעל אברהם. אמר ריש לקיש: האבות הן הן המרכבה, שנא': ויעל אלקים מעל אברהם. ויעל מעליו אלקים. (בראשית כה) והנה ה' נצב עליו:

"He concluded speaking with him, and G-d ascended from upon Abraham" (Genesis 17:22). It is taught: One who departs from another person, whether of greater or lesser stature, must take his leave from him. From whom do you derive this? From Abraham. On one occasion, Abraham was speaking with the Holy One blessed be He, when the ministering angels came to speak with him. He said to them: 'Let me first take my leave from the Divine Presence, which is of greater stature than you, then I will speak with …

Daat Bereshit Rabbah (Public Domain) • The Sefaria Midrash Rabbah, 2022 (CC-BY)

Zohar III, 257b זח"ג רנז, ב

KEHOT'S NOTE

ב"ר מז, ו. פב, ו. זח"ג רנז, ב.

36 **נדיבי עמים נאספו**

The words here quote Psalms 47:10; the passage is shown below.

Psalms 47:10 תהילים מ"ז:י

נְדִיבֵי עַמִּים נֶאֱסָפוּ עַם אֱלֹקֵי אַבְרָהָם כִּי לֵאלֹקִים מָגִנֵּי־אָרֶץ מְאֹד נַעֲלָה:

The princes of the peoples are gathered together, the people of the G-d of Abraham; for unto G-d belong the shields of the earth; He is greatly exalted.

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

KEHOT'S NOTE

תהלים מז, י.

37 **ע"פ כרוה נדיבי העם**

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

KEHOT'S NOTE

ראה לעיל חקת סב, ד.

38 **ובפי ויקהל ע"פ כל נדיב לבו**

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

KEHOT'S NOTE

תו"א פט, ד. וראה שם קטו, ד.

39 **ובד"ה מה יפו פעמיך**

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

KEHOT'S NOTE

לקמן שה"ש מד, ג.

40 **שבבחי' אדם ונדיבים יוכל להיות נפילה**

Kehot's note points to where this is explained further: Biurei HaZohar.

KEHOT'S NOTE

מובא בביאוה"ז להצ"צ כרך ב ע תתפד.

41 **ומלתם את ערלת לבבכם**

The words here quote Deuteronomy 10:16; the passage is shown below.

Deuteronomy 10:16 דברים י':ט"ז

וּמַלְתֶּם אֵת עָרְלַת לְבַבְכֶם וְעָרְפְּכֶם לֹא תַקְשׁוּ עוֹד:

Circumcise therefore the foreskin of your heart, and be no more stiffnecked.

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

KEHOT'S NOTE

דברים י', טז.

42 **ופחי בהרוגים ויחיו**

The words here quote Ezekiel 37:9; the passage is shown below.

Ezekiel 37:9 יחזקאל ל"ז:ט

וַיֹּאמֶר אֵלַי הִנָּבֵא אֶל־הָרוּחַ הִנָּבֵא בֶן־אָדָם וְאָמַרְתָּ אֶל־הָרוּחַ כֹּה־אָמַר אֲדֹנָי ה' מֵאַרְבַּע רוּחוֹת בֹּאִי הָרוּחַ וּפְחִי בַּהֲרוּגִים הָאֵלֶּה וְיִחְיוּ:

Then said He unto me: 'Prophesy unto the breath, prophesy, son of man, and say to the breath: Thus saith the L-rd GOD: Come from the four winds, O breath, and breathe upon these slain, that they may live.'

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

KEHOT'S NOTE

יחזקאל לז, ט. רש"י פי' "ופחי כמו נופח באש פחם (בישעי' כ"ד)". והמצודות ציון פי' שהוא מלשון הפחה ונשיבה. ומהר"י קרא מפרש מלשון ויפח באפיו נשמת חיים. ולשון הפסוק "בהרוגים האלה"

43 **שו"ה כו' — והוא בחינת טל**

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

KEHOT'S NOTE

כאן הוא סיום המאמר בהכת"י שבלי הגהות הצ"צ. ובשני כת"י יש כאן שורה נוספת: טל וכו' והוא ע"י שידע להתבונן הטיב בדבר בעצמו כי כל גוים סבבוני אז ישוב וירחמהו ממקור הרחמי' כמ"ש במ"א. ע"כ.

44 **לך הוי' הגדולה**

David blesses G-d before the whole assembly, after the gifts for the Temple are brought: "Yours, Havayah, are the greatness and the might…." Plainly Havayah is addressed; the maamar reads the Name as havayah, the bringing into being from "You," and only to it does greatness belong.

I Chronicles 29:11 דברי הימים א כ"ט:י"א

לְךָ ה' הַגְּדֻלָּה וְהַגְּבוּרָה וְהַתִּפְאֶרֶת וְהַנֵּצַח וְהַהוֹד כִּי־כֹל בַּשָּׁמַיִם וּבָאָרֶץ לְךָ ה' הַמַּמְלָכָה וְהַמִּתְנַשֵּׂא לְכֹל לְרֹאשׁ:

Thine, O L-RD, is the greatness, and the power, and the glory, and the victory, and the majesty; for all that is in the heaven and in the earth is Thine; Thine is the kingdom, O L-RD, and Thou art exalted as head above all.

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

PARAGRAPH 4

45 **איזהו חכם הרואה את הנולד**

Alexander asked the Sages of the Negev, "Who is called wise?" and they answered, "One who sees what will be

born." Here the "seeing" is a vivid awareness of the end of all things.

Tamid 32a:7 תמיד ל"ב א:ז

אָמַר לָהֶם: אֵידֵין מִתְקָרֵי חַכִּים? אֲמַרוּ לֵיקָה: אֵיזֶהוּ חָכָם – הָרוֹאֶה אֶת הַנּוֹלָד. אָמַר לָהֶם: אֵידֵין מִתְקָרֵי גִּבּוֹר? אָמְרוּ לוֹ: אֵיזֶהוּ גִּבּוֹר – הַכּוֹבֵשׁ אֶת יִצְרוֹ. אָמַר לָהֶן: אֵידֵין מִתְקָרֵי עָשִׁיר? אֲמַרוּ לֵיקָה: אֵיזֶהוּ עָשִׁיר – הַשָּׂמֵחַ בְּחֶלְקוֹ.

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

46 רמה ותולעה

The Mishnah bids a person remember where he is going, "to a place of dust, worms and maggots." The Alter Rebbe applies its words to the end of every physical thing.

Pirkei Avot 3:1 משנה אבות ג:א

עֲקַבְיָא בֶן מַהֲלַלְאֵל אוֹמֵר, הִסְתַּכֵּל בִּשְׁלֹשָׁה דְּבָרִים וְאֵי אַתָּה בָא לִידֵי עֲבֵרָה. דַּע מֵאַיִן בָּאתָ, וּלְאָן אַתָּה הוֹלֵךְ, וְלִפְנֵי מִי אַתָּה עָתִיד לִתֵּן דִּין וְחֶשְׁבּוֹן. מֵאַיִן בָּאתָ, מִטִּפָּה סְרוּחָה, וּלְאָן אַתָּה הוֹלֵךְ, לִמְקוֹם עָפָר רִמָּה וְתוֹלֵעָה. וְלִפְנֵי מִי אַתָּה עָתִיד לִתֵּן דִּין וְחֶשְׁבּוֹן, לִפְנֵי מֶלֶךְ מַלְכֵי הַמְּלָכִים הַקָּדוֹשׁ בָּרוּךְ הוּא:

Akabyah ben Mahalalel said: mark well three things and you will not come into the power of sin: know from where you come, and where you are going, and before whom you are destined to give an account and reckoning. From where do you come? From a putrid drop. Where are you going? To a place of dust, of worm and of maggot. Before whom you are destined to give an account and reckoning? Before the King of the kings of kings, the Holy One, blessed be He.

Torat Emet 357 (Public Domain) • Mishnah Yomit by Dr. Joshua Kulp (CC-BY)

47

Zechariah prophesies, in G-d's words, of the time to come: "I will remove the prophets and the spirit of impurity from the land." The wise person sees now that evil has no future.

Zechariah 13:2 זכריה י"ג:ב'

וְהָיָה בַיּוֹם הַהוּא נְאֻם ה' צְבָאוֹת אַכְרִית אֶת־שְׁמוֹת הָעֲצַבִּים מִן־הָאָרֶץ וְלֹא יִזָּכְרוּ עוֹד וְגַם אֶת־הַנְּבִיאִים וְאֶת־רוּחַ הַטֻּמְאָה אַעֲבִיר מִן־הָאָרֶץ:

And it shall come to pass in that day, Saith the L-RD of hosts, That I will cut off the names of the idols out of the land, And they shall no more be remembered; And also I will cause the prophets And the unclean spirit to pass out of the land.

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

PARAGRAPH 5

48

The psalmist, lamenting a time of destruction, recalls G-d's deeds of old: "You split the sea with Your might," at the Exodus. The maamar takes porarta in its sense of crumbling (perur), and reads the "sea" as the depths where sins lie.

Psalms 74:13 תהילים ע"ד:י"ג

אַתָּה פוֹרַרְתָּ בְעָזְּךָ יָם שִׁבַּרְתָּ רָאשֵׁי תַנִּינִים עַל־הַמָּיִם:

Thou didst break the sea in pieces by Thy strength; Thou didst shatter the heads of the sea-monsters in the waters.

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

49 סימן של שמיני עצרת פז"ר קש"ב

The Talmud's mnemonic for the six ways Shemini Atzeres is a festival in its own right. The Alter Rebbe reads it as "scatter" and "hearken."

Rosh Hashanah 4b:13–14 ראש השנה ד' ב:י"ג-י"ד

אֵימוֹר דְּאָמְרִינַן שְׁמִינִי רֶגֶל בִּפְנֵי עַצְמוֹ לְעִנְיַן פַּז"ר קַש"ב, אֲבָל לְעִנְיַין תַּשְׁלוּמִין — דִּבְרֵי הַכֹּל תַּשְׁלוּמִין דְּרִאשׁוֹן הוּא! דִּתְנַן: מִי שֶׁלֹּא חָג יוֹם טוֹב הָרִאשׁוֹן שֶׁל חַג — חוֹגֵג אֶת כָּל הָרֶגֶל וְיוֹם טוֹב הָאַחֲרוֹן שֶׁל חַג.

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

50 אין אני והוא יכולין לדור בעולם אחד

G-d says of every arrogant person, "I and he cannot dwell in one world." Here it explains why self-importance must be crumbled first.

Sotah 5a:14 סוטה ה' א:י"ד

אָמַר רַב חִסְדָּא, וְאִיתֵּימָא מָר עוּקְבָא: כָּל אָדָם שֶׁיֵּשׁ בּוֹ גַּסּוּת הָרוּחַ, אָמַר הַקָּדוֹשׁ בָּרוּךְ הוּא: אֵין אֲנִי וְהוּא יְכוֹלִין לָדוּר בָּעוֹלָם, שֶׁנֶּאֱמַר: "מְלָשְׁנִי בַסֵּתֶר רֵעֵהוּ אוֹתוֹ אַצְמִית גְּבַהּ עֵינַיִם וּרְחַב לֵבָב אֹתוֹ לֹא אוּכָל". אַל תִּקְרֵי "אֹתוֹ", אֶלָּא "אִתּוֹ לֹא אוּכָל". אֵיכָא דְּמַתְנֵי לַהּ אַמְּסַפְּרֵי לָשׁוֹן הָרָע, שֶׁנֶּאֱמַר: "מְלָשְׁנִי בַסֵּתֶר רֵעֵהוּ אוֹתוֹ אַצְמִית".

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

51

Closing his book, the prophet trusts that G-d will again have mercy: "You will cast all their sins into the depths of the sea." It shows that "sea" can mean the depths where sins are cast.

Micah 7:19 מיכה ז':י"ט

יָשׁוּב יְרַחֲמֵנוּ יִכְבֹּשׁ עֲוֹנֹתֵינוּ וְתַשְׁלִיךְ בִּמְצֻלוֹת יָם כָּל־חַטֹּאתָם:

He will again have compassion upon us; He will subdue our iniquities; And Thou wilt cast all their sins into the depths of the sea.

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

PARAGRAPH 6

52 מארבע הרוחות בואי ופחי בהרוגים האלה ויחיו

In the vision of the dry bones, G-d tells Ezekiel to call the breath (ruach) from the four winds to blow into the slain so that they live. The maamar cites it for the power of a breath of wind, which drives off the "smoke" of evil; the Kehot note gives the verse's wording, "Come, O breath, and breathe."

Ezekiel 37:9 יחזקאל ל"ז:ט'

וַיֹּאמֶר אֵלַי הִנָּבֵא אֶל־הָרוּחַ הִנָּבֵא בֶן־אָדָם וְאָמַרְתָּ אֶל־הָרוּחַ כֹּה־אָמַר אֲדֹנָי ה' מֵאַרְבַּע רוּחוֹת בֹּאִי הָרוּחַ וּפְחִי בַּהֲרוּגִים הָאֵלֶּה וְיִחְיוּ:

Then said He unto me: 'Prophesy unto the breath, prophesy, son of man, and say to the breath: Thus saith the L-rd GOD: Come from the four winds, O breath, and breathe upon these slain, that they may live.'

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

53 אם ישים אליו לבו

Elihu says of G-d that if He set His heart upon man and gathered back his spirit and breath, all flesh would perish.

The maamar borrows only the words "sets his heart," for a person turning his heart to the contemplation.

Job 34:14 איוב ל"ד:י"ד

אִם־יָשִׂים אֵלָיו לִבּוֹ רוּחוֹ וְנִשְׁמָתוֹ אֵלָיו יֶאֱסֹף׃

If He set His heart upon man, If He gather unto Himself his spirit and his breath;

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

PARAGRAPH 7

54 **טוב לחסות בה' מבטחה באדם טוב לחסות בה' מבטוח בנדיבים**

The psalmist's thanksgiving: "It is better to take refuge in Havayah than to trust in man; it is better to take refuge in Havayah than to trust in nobles." The Zohar reads "man" and "nobles" as holy levels, here the Torah and the Patriarchs.

Psalms 118:8–9 תהילים קי"ח:ח'-ט'

טוֹב לַחֲסוֹת בַּה' מִבְּטֹחַ בָּאָדָם׃ טוֹב לַחֲסוֹת בַּה' מִבְּטֹחַ בִּנְדִיבִים׃

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

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

55 **ארור הגבר אשר יבטח באדם**

Jeremiah declares in G-d's name: "Cursed is the man who trusts in man," whose heart turns away from Havayah. It shows that the verse in Psalms cannot mean ordinary people.

Jeremiah 17:5 ירמיהו י"ז:ה'

כֹּה אָמַר ה' אָרוּר הַגֶּבֶר אֲשֶׁר יִבְטַח בָּאָדָם וְשָׂם בָּשָׂר זְרֹעוֹ וּמִן־ה' יָסוּר לִבּוֹ׃

Thus saith the L-RD: Cursed is the man that trusteth in man, And maketh flesh his arm, And whose heart departeth from the L-RD.

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

56 **אל תבטחו בנדיבים**

The psalmist warns against relying on rulers, "in whom there is no salvation." The same proof, for "nobles."

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.

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

57 **ועל דמות הכסא דמות כמראה אדם**

In Ezekiel's vision of the Chariot, a likeness like a man sits upon the likeness of the throne. This is the "Supernal Man," identified here with the Torah.

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.

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

58 **כיון שפירש טליתו עליה שוב אינו יכול לבגוד בה**

On the Hebrew maidservant the Torah says her master may not sell her "bevigdo vah," "in his betraying her" (Exodus 21:8); the Talmud hears beged, garment, in it: once he has spread his tallis over her, he can no longer sell her. The maamar's wording, "he can no longer betray her," joins the two senses.

Kiddushin 18b:4 קידושין י"ח ב:ד'

תָּא שְׁמַע: "בְּבִגְדּוֹ בָּהּ" – כֵּיוָן שֶׁפֵּירַשׁ טַלִּיתוֹ עָלֶיהָ שׁוּב אֵינוֹ רַשַּׁאי לְמוֹכְרָהּ. זַבּוֹנֵי הוּא דְּלָא מְזַבֵּין לַהּ, הָא יַעּוֹדֵי מְיַיעַד לַהּ, וְאִי אָמְרַתְּ נִישׁוּאִין עוֹשֶׂה, כֵּיוָן דְּנִישֵּׂאת שׁוּב אֵין לְאָבִיהָ רְשׁוּת בָּהּ! אֶלָּא לָאו שְׁמַע מִינַּהּ אֵירוּסִין עוֹשֶׂה.

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

59 The Midrash says that G-d first wrapped Himself in light ("He wraps Himself in light as in a garment") and then spread out the heavens: the first of the Midrash passages listed here.

Shemot Rabbah 15:22 שמות רבה ט"ו:כ"ב

החדש הזה לכם - הדא הוא דכתיב (תהלים קד, יט): עשה ירח למועדים שמש ידע מבואו. הרבה מעשים כתב משה בתורה סתומים, עמד דוד ופירשם. אנו מוצאין ממעשה בראשית, משברא שמים וארץ ברא האור, שנאמר (בראשית א, א): בראשית ברא אלקים ואחר כך (שם שם, ג): ויאמר אלקים יהי אור. ודוד פרשו מאחר שברא אור, ברא שמים, שנאמר (תהלים שם, ב): עוטה אור כשלמה. והדר נוטה שמים כיריעה, הרי למדנו, משברא אור, ברא שמים. שלשה בריות קדמו את העולם: המים, והרוח, והאש. המים, הרו וילדו אפלה. האש, הרה וילדה …

Another interpretation: "This month shall be for you" – that is what is written: "He made the moon for festivals; the sun knows its setting" (Psalms 104:19). There are many [of G-d's] deeds that Moses recorded in the Torah that are unclear and David arose and explained them. We find in the act of Creation, that when He created the heavens and the earth, He created light, as it is stated: "In the beginning G-d created [the heavens and the earth]" (Genesis 1:1), and afterward: "G-d said: Let there be …

Daat Shemot Rabbah (Public Domain) • The Sefaria Midrash Rabbah, 2022 (CC-BY)

60 **עוטה אור כשלמה**

The psalmist praises G-d, who "wraps Himself in light as in a garment" and spreads the heavens like a curtain; the line can also be read as His wrapping the world in light. Here the garment of light is the encompassing light spread over the soul. (context: Steinsaltz Tanakh)

Psalms 104:2 תהילים ק"ד:ב'

עֹטֶה־אוֹר כַּשַּׂלְמָה נוֹטֶה שָׁמַיִם כַּיְרִיעָה׃

Who coverest Thyself with light as with a garment, who stretchest out the heavens like a curtain;

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

61 **להחיות לב נדכאים**

G-d, high and holy, says through Isaiah that He dwells also with the crushed and lowly, "to revive the heart of the crushed." The encompassing light revives the broken heart.

Isaiah 57:15 ישעיהו נ"ז:ט"ו

כִּי כֹה אָמַר רָם וְנִשָּׂא שֹׁכֵן עַד וְקָדוֹשׁ שְׁמוֹ מָרוֹם וְקָדוֹשׁ אֶשְׁכּוֹן וְאֶת־דַּכָּא וּשְׁפַל־רוּחַ לְהַחֲיוֹת רוּחַ שְׁפָלִים וּלְהַחֲיוֹת לֵב נִדְכָּאִים׃

For thus saith the High and Lofty One That inhabiteth eternity, whose name is Holy: I dwell in the high and holy place, With him also that is of a contrite and humble spirit, To revive the spirit of the humble, And to revive the heart of the contrite ones.

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

62 **להושיבי עם נדיבים**

The psalmist praises G-d, who raises the poor from the dust "to seat him with nobles, with the nobles of His people." The maamar reads it as the souls of Israel raised on Yom Tov to the level of the Patriarchs, the "nobles."

Psalms 113:8 תהילים קי"ג:ח'

לְהוֹשִׁיבִי עִם־נְדִיבִים עִם נְדִיבֵי עַמּוֹ׃

That He may set him with princes, Even with the princes of His people.

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

63 **האבות שהן הן המרכבה**

"The Patriarchs, they are the Chariot": wholly nullified to G-d's will.

Bereshit Rabbah 47:6 בראשית רבה מ"ז:ו'

ויכל לדבר אתו - תני, הנפטר מחבירו בין גדול בין קטן, צריך ליטול ממנו רשות. ממי את למד? מאברהם. פעם אחת היה אברהם מדבר עם הקב"ה, באו מלאכי השרת לדבר עמו. אמר להן: נפטר מן השכינה, שהיא גדולה מכם תחלה, אחר כך אני מדבר עמכם. כיון שדבר עם הקדוש ברוך הוא כל צרכו, אמר לפניו: רבון העולמים! צריך אני לדבר. אמר לו: הפטר בשלום, ה"ד: ויעל אלקים מעל אברהם. אמר ריש לקיש: האבות הן הן המרכבה, שנא': ויעל אלקים מעל אברהם. ויעל מעליו אלקים. (בראשית כה) והנה ה' נצב עליו׃

"He concluded speaking with him, and G-d ascended from upon Abraham" (Genesis 17:22). It is taught: One who departs from another person, whether of greater or lesser stature, must take his leave from him. From whom do you derive this? From Abraham. On one occasion, Abraham was speaking with the Holy One blessed be He, when the ministering angels came to speak with him. He said to them: 'Let me first take my leave from the Divine Presence, which is of greater stature than you, then I will speak with …

Daat Bereshit Rabbah (Public Domain) • The Sefaria Midrash Rabbah, 2022 (CC-BY)

64 **האבות שהן הן המרכבה**

The same teaching, said of Yaakov.

Bereshit Rabbah 82:6 בראשית רבה פ"ב:ו'

ויעל מעליו אלקים - אמר ריש לקיש: האבות הן הן המרכבה, שנאמר (בראשי' יג): ויעל אלקים מעל אברהם. ויעל מעליו אלקים (שם כח) והנה ה' נצב עליו, ויצב יעקב מצבה וגו׃

"G-d ascended from upon him, in the place where He had spoken with him" (Genesis 35:13). "G-d ascended from upon him" - Reish Lakish said: The patriarchs are the Divine Chariot, as it is stated: "G-d ascended from upon Abraham" (Genesis 17:22); "G-d ascended from upon him"; "the L-rd stood over him" (Genesis 28:13). "Jacob established a monument in the place where He spoke with him, a monument of stone. He poured a libation upon it, and poured oil upon it" (Genesis 35:14). "Jacob established a monument…. He poured a …

Daat Bereshit Rabbah (Public Domain) • The Sefaria Midrash Rabbah, 2022 (CC-BY)

65 **האבות שהן הן המרכבה**

The Kehot note also cites the Zohar for the Patriarchs as the Chariot.

Zohar, Pinchas 123:842-856 ספר הזהר, פנחס קכ"ג:תתמ"ב-תתנ"ו

66 **נדיבי עמים נאספו עם אלקי אברהם**

The psalm proclaims G-d King over the nations, whose nobles gather to join "the people of the G-d of Avraham." It links "nobles" to Avraham and the Patriarchs.

Psalms 47:10 תהילים מ"ז:י'

נְדִיבֵי עַמִּים נֶאֱסָפוּ עַם אֱלֹקֵי אַבְרָהָם כִּי לֵאלֹקִים מָגִנֵּי־אָרֶץ מְאֹד נַעֲלָה׃

The princes of the peoples are gathered together, the people of the G-d of Abraham; for unto G-d belong the shields of the earth; He is greatly exalted.

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

67 **כל גוים סבבוני**

The psalmist, beset by enemy nations: "All nations surround me; in the Name of Havayah I will surely cut them off." The next verse of the psalm, read as the danger of falling and its remedy in the encompassing light.

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.

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

68 **ומלתם את ערלת לבבכם**

Moshe urges Israel, "Circumcise the foreskin of your heart," removing what blocks it. It supports reading amilam as circumcision of the heart.

Deuteronomy 10:16 דברים י':ט"ז

וּמַלְתֶּם אֵת עָרְלַת לְבַבְכֶם וְעָרְפְּכֶם לֹא תַקְשׁוּ עוֹד׃

Circumcise therefore the foreskin of your heart, and be no more stiffnecked.

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

69 **ופחי בהרוגים ויחו**

In the vision of the dry bones, the breath is called from the four winds to blow into the slain so that they live. Here it is revival by the encompassing light, the "dew" of resurrection.

Ezekiel 37:9 יחזקאל ל"ז:ט'

וַיֹּאמֶר אֵלַי הִנָּבֵא אֶל־הָרוּחַ הִנָּבֵא בֶן־אָדָם וְאָמַרְתָּ אֶל־הָרוּחַ כֹּה־אָמַר אֲדֹנָי ה' מֵאַרְבַּע רוּחוֹת בֹּאִי הָרוּחַ וּפְחִי בַּהֲרוּגִים הָאֵלֶּה וְיִחְיוּ׃

Then said He unto me: 'Prophesy unto the breath, prophesy, son of man, and say to the breath: Thus saith the L-rd GOD: Come from the four winds, O breath, and breathe upon these slain, that they may live.'

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

70 **אשר לא ידעון אבותיך**

Moshe reminds Israel that G-d fed them in the wilderness with manna, "which your fathers did not know." It shows a level above the Patriarchs and above the Supernal Man.

Deuteronomy 8:16 דברים ח':ט"ז

הַמַּאֲכִלְךָ מָן בַּמִּדְבָּר אֲשֶׁר לֹא־יָדְעוּן אֲבֹתֶיךָ לְמַעַן עַנֹּתְךָ וּלְמַעַן נַסֹּתֶךָ לְהֵיטִבְךָ בְּאַחֲרִיתֶךָ׃

who fed thee in the wilderness with manna, which thy fathers knew not, that He might afflict thee, and that He might prove thee, to do thee good at thy latter end;

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

71 **שמע ישראל הוי' אלקינו**

Moshe's declaration of faith, the first verse of the Shema, at whose word "One" a Jew offers his soul. This is "taking refuge in Havayah."

Deuteronomy 6:4 דברים ו':ד'

שְׁמַע יִשְׂרָאֵל ה' אֱלֹקֵינוּ ה' אֶחָד׃

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

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

72 **ראשית תבואתה**

Through Jeremiah, G-d recalls that Israel is holy to Havayah, "the first of His harvest," set apart like first fruits. Here the souls are "first" because they draw the Infinite Light into the Torah. (context: Steinsaltz Tanakh)

Jeremiah 2:3 ירמיהו ב':ג'

קֹדֶשׁ יִשְׂרָאֵל לַה' רֵאשִׁית תְּבוּאָתָהּ כָּל־אֹכְלָיו יֶאְשָׁמוּ רָעָה תָּבֹא אֲלֵיהֶם נְאֻם־ה'

Israel is the L-RD'S hallowed portion, His first-fruits of the increase; all that devour him shall be held guilty, evil shall come upon them, saith the L-RD.

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

73 **כי לא אדם הוא**

Shmuel tells Shaul that the Eternal One of Israel will not relent, "for He is not a man, that He should relent." It describes the level above the Supernal Man.

I Samuel 15:29 שמואל א ט"ו:כ"ט

וְגַם נֵצַח יִשְׂרָאֵל לֹא יְשַׁקֵּר וְלֹא יִנָּחֵם כִּי לֹא אָדָם הוּא לְהִנָּחֵם׃

And also the Glory of Israel will not lie nor repent; for He is not a man, that He should repent.'

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

74 **על שלא ברכו בתורה**

The Talmud teaches that the Land was lost "because they did not first recite the blessing over the Torah." Here the blessing draws the light above the Torah into its study.

Nedarim 81a נדרים פ"א א

LikuteiTorah.com
THE CHASSIDISHE PARSHA

About this edition

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

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

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

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

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

Quoted sources, via Sefaria: Miqra according to the Masorah (CC-BY-SA); The Holy Scriptures: A New Translation (JPS 1917) (Public Domain); William Davidson Edition - Vocalized Aramaic (CC-BY-NC); Daat Bereshit Rabbah (Public Domain); The Sefaria Midrash Rabbah, 2022 (CC-BY); Daf Shevui (CC0); Torat Emet 357 (Public Domain); Mishnah Yomit by Dr. Joshua Kulp (CC-BY); Daat Shemot Rabbah (Public Domain).

This edition as a whole: CC BY-NC 4.0. Shuls, schools and non-profit projects may copy, print and share it freely, and may ask for donations to cover the cost of printing; it may never be sold. Credit Kehot Publication Society and likuteitorah.com. https://creativecommons.org/licenses/by-nc/4.0/

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

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

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

From likuteitorah.com/likkutei-torah/shemini-atzeres/7/

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