LIKKUTEI TORAH · SHIR HASHIRIM · MAAMAR 38

כי על כל כבוד חופה

“For Over All Glory, a Chuppah”

“All glory” means two glories: the groom’s, light descending from above to below, and the bride’s, the soul’s longing rising from below to above. These opposites, like water and fire, unite only under a chuppah, an encompassing light from sovev kol almin above both; in a person the bride’s chuppah is the boundless love “with all your might,” and it arouses the groom’s chuppah above.

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

THE BIG IDEA

“All glory” means two glories: the groom’s, light descending from above to below, and the bride’s, the soul’s longing rising from below to above. These opposites, like water and fire, unite only under a chuppah, an encompassing light from sovev kol almin above both; in a person the bride’s chuppah is the boundless love “with all your might,” and it arouses the groom’s chuppah above.

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

Isaiah’s “for over all glory a chuppah” implies two kinds of glory. “The whole earth is full of His glory” is the lower glory: Malchus, the light that fills all worlds, a contracted glimmer that brings the finite worlds of Beriah, Yetzirah and Asiyah into being from nothing; it is called the created glory. “Where is the place of His glory?” is the higher, emanated glory, infinite and beyond comprehension. Two views explain them. From below, what can be grasped is existence and what is above is nothing; from above, sovev kol almin is the true existence and all the light that sustains the worlds is nothing before Him. These are the glory of the groom, light descending like water, and the glory of the bride, the source of souls rising like fire. Such opposites can unite only through a chuppah above both, and in fact each has its own. In the soul, the love “with all your soul” is a bounded vessel born of contemplation, while the love “with all your might” is boundless and encompasses it as its chuppah. By an arousal from below it arouses the groom’s chuppah above, and groom and bride are joined.

OUTLINE

1 **Two kinds of glory** ¶1

“All glory” implies two. The lower, created glory is Malchus, the light that fills all worlds, contracted into a mere radiance that gives life to Beriah, Yetzirah and Asiyah, with G-d’s essence present there only in concealment. The higher, emanated glory is without limit and above comprehension: “Where is the place of His glory?”

2 **Existence and nothingness, seen from both directions** ¶2–3

From above, sovev kol almin is the true existence and all the life-giving light below is nothing before Him. From below, the comprehensible lower glory seems to be existence and what is above it seems to be nothing, though in truth it is G-d’s infinite essence, the higher glory.

3 **Groom, bride and their chuppos** ¶4

The groom (chus darga, “go down a step”) is light descending like water; the bride (kalsah nafshi, “my soul pines”) is the source of souls rising like fire. Such opposites unite only through a chuppah from sovev kol almin. Each has its own chuppah: in the soul, the boundless love “with all your might,” encompassing only because the vessel is small, is the chuppah over the bounded love “with all your soul,” and by an arousal from below it arouses the groom’s chuppah above, so that groom and bride are joined.

THE MAAMAR IN THE REBBE’S LIGHT

Found by AI reading every place in the Rebbe’s works that cites this maamar, checked against each source; not yet reviewed by a person. Each explanation is under its paragraph.

Two of the Rebbe’s maamarim open the two halves of this short maamar. Its “two views,” that above is being and below is nothing, or the reverse, are what Chassidus calls „דעת עליון ודעת תחתון” (“upper knowledge and lower knowledge”); setting out the Rebbe Rashab’s maamar, the Rebbe explains (Shabbos Bereishis 5726) that they do not contradict, „כי שניהם הם בהאור האלקי גופא” (“for both are within the G-dly light itself”). The second half asks how groom and bride, two opposites, can join, and answers: by the chuppah (חופה) above both. In his maamar of 10 Kislev 5746, setting out the Mitteler Rebbe’s teaching that opposites are joined „ע״י שנמשך בהם כח הא״ס שלמעלה משניהם” (“by the power of the Infinite, above both, being drawn into them”), the Rebbe points in a note to our column, and applies the same to the Torah and mitzvos and the physical things they are clothed in. Perhaps (biur b’derech efshar) the two belong together: opposites are both true, and can be joined, only from a level above both.

KEY CONCEPTS

the lower glory (the created glory) כבוד תתאה / כבוד נברא

Malchus as the light that fills all worlds: a contracted glimmer and radiance that gives life to Beriah, Yetzirah and Asiyah and brings them into being from nothing. G-d’s essence is present there only in concealment.

the higher glory (the emanated glory) כבוד עילאה / כבוד נאצל

Glory without limit, above light and radiance and above comprehension: “Where is the place of His glory?” From below it seems to be nothing; in truth it is the true existence, G-d’s own being and essence.

existence and nothingness יש ואין

Two views, both true: from below, the created world is existence and the source above is nothing; from above, the infinite light is the true existence and the worlds are nothing before Him.

the glory of the groom and the glory of the bride כבוד חתן וכבוד כלה

The groom (chasan, from chus darga, “go down a step”) is light descending from above to below, like water; the bride (kallah, from kalsah nafshi, “my soul pines away”) is the source of the souls of Israel, the Malchus of Atzilus, rising from below to above, like fire.

chuppah חופה

An encompassing light (makif) above two opposites, from the level of sovev kol almin, whose illumination lets them unite. Each of the two glories has its own chuppah.

“with all your soul” and “with all your might” בכל נפשך / בכל מאדך

The first is a love confined within the heart, a vessel born of contemplating the Creator’s greatness; the second is boundless, beyond what the heart can contain, and encompasses the first as its chuppah. It is encompassing only relative to the smallness of one’s vessel.

SECTION 1 · ¶1

Two kinds of glory

1 כי על כל כבוד חופה. הנה פי׳ כי על כל כבוד משמע ב׳ מיני כבוד.

"For over all glory [there is] a canopy (chuppah)." Now, the explanation: "for over all glory" implies two kinds of glory.

> The maamar opens with the end of Isaiah 4:5, where the prophet foretells the cloud by day and the fire by night that G-d will create over Mount Zion, "for over all glory [there is] a canopy." The Alter Rebbe notes that "all glory" implies more than one: there are two kinds of glory.

והענין הוא כי פעם נאמר מלא כל הארץ כבודו[1] (עיין זח״ג [זהר חלק ג] צ״ג א׳ ח״ב [חלק ב׳] נ״א) ופעם נאמר ברוך כבוד[2] ה׳ ממקומו איה מקום כבודו

The matter is this: at one time it is said, "The whole earth is full of His glory" (see Zohar, Part III, 93a; Part II, 51), and at another time it is said, "Blessed be the glory of Havayah from His place," [and] "Where is the place of His glory?"

> Scripture speaks of G-d's glory in two opposite ways. "The whole earth is full of His glory" (Isaiah 6:3) places it everywhere, while "Blessed be the glory of Havayah from His place" (Ezekiel 3:12), together with the Kedushah's question "Where is the place of His glory?", treats it as hidden and beyond reach; the Zohar passage cited reads the first as the glory below and the second as the glory above.

והענין הוא כי מלא כל הארץ כבודו הוא בחינת כבוד תתאה שהוא בחינת המלכות הממלא כל עלמין המחיה עולמות בי״ע

The matter is this: "The whole earth is full of His glory" is the level of the lower glory (kavod tata'ah), which is the level of Malchus (sovereignty), the light that fills all worlds (memalei kol almin), which gives life to the worlds of Beriah, Yetzirah and Asiyah,

> The glory that fills the earth is the lower glory (kavod tata'ah). It is Malchus, G-d's attribute of kingship, acting as the light that fills all worlds (memalei kol almin): it enters each of the three lower worlds, Beriah, Yetzirah and Asiyah, and gives it life.

שהם מחודשים מאין ליש ובעלי גבול ואינם בערך הא״ס יתי׳ וע״כ צריך הכח האלקי המחיה אותם להתצמצם את עצמו צמצום גדול

which are brought into being anew from nothingness to existence, and are limited, and bear no comparison to the Infinite One (Ein Sof), blessed be He. Therefore the G-dly power that gives them life must contract itself in a great tzimtzum (contraction),

> These worlds are created from nothing, are finite, and bear no comparison to the Infinite One. So the divine power that sustains them must conceal itself in a great tzimtzum (contraction), letting very little through.

שלא להשפיע רק הארה וזיו בעלמא שיתהווה יש מאין ונקרא כבוד שהוא רק בחינת אור וזיו בלבד

so as to bestow nothing but a mere illumination and radiance, so that existence may come into being from nothingness. And it is called "glory," for it is only the level of light and radiance alone.

> The contraction lets through nothing but a faint glimmer and radiance, just enough to bring finite existence out of nothingness. That is why it is called "glory": it is radiance alone, not the source that radiates it.

ואף שנאמר את השמים ואת הארץ[3] אני מלא[4] אני ממש שהוא בחינת עצמותו יתי' היינו בבחינת העלם לבד כו' וכבוד זה הוא הנקרא כבוד נברא.

And although it is said, "The heavens and the earth I fill," "I" in the literal sense, which is the level of His essence, blessed be He, this is only in a manner of concealment, etc. And this glory is what is called the created glory (kavod nivra).

> Jeremiah 23:24 has G-d say "The heavens and the earth I fill," and "I" means His very essence. The Alter Rebbe answers that the essence is indeed there, but hidden; what is revealed in the worlds is only the radiance, and this revealed radiance is called the "created glory" (kavod nivra).

(נראה שהוא מקור בי"ע ושורשם שבאצילות כמ"ש במ"א גבי וכרוב אחד מקצה מזה[5]. ועמ"ש בד"ה תקעו בחדש[6] בענין בראשית ברא אלקים ועמ"ש בד"ה את שבתותי תשמרו בענין כי בו שבת מכל מלאכתו אשר ברא).[7]

(It appears that this is the source of Beriah, Yetzirah and Asiyah, and their root that is in Atzilus, as is explained elsewhere regarding "and one cherub at the end on this side." And see what is written in the discourse beginning "Blow [the shofar] on the New Moon," on the subject of "In the beginning Elokim created"; and see what is written in the discourse beginning "You shall keep My Shabbosos," on the subject of "for on it He rested from all His work which He created.")

> In this bracketed note the Alter Rebbe suggests that the created glory is the source of the three lower worlds, their root in Atzilus. For this he refers to what is explained elsewhere on the cherubim at the two ends of the Ark-cover (Exodus 37:8), apparently Torah Ohr, Terumah, to which the next maamar, the explanation of this one, refers on the same verse: there one cherub is the end of the Infinite Light in Z'eir Anpin, and the other is "the source of Beriah, Yetzirah and Asiyah and their root in Atzilus," the very words used here. He also refers to two discourses: one on "In the beginning Elokim created" (Genesis 1:1), and one on G-d's resting from all the work He created (Genesis 2:3).

אך יש עוד כבוד ב' והוא בחינת כבוד עילאה ונקרא כבוד נאצל (ועיין בפי' הרמ"ז [הרב משה זכות] במדבר קי"ח גבי הראני את כבודך)[8,9]

But there is yet a second glory, which is the level of the higher glory (kavod ila'ah), and it is called the emanated glory (kavod ne'etzal) (and see the commentary of the Ramaz [Rabbi Moshe Zacuto, on the Zohar], Bamidbar, 118, regarding "Show me Your glory").

> Above the created glory is a second, higher glory (kavod ila'ah), called the "emanated glory" (kavod ne'etzal), "emanated" as opposed to "created." The bracket refers to the Ramaz (the Kabbalist Rabbi Moshe Zacuto) in his commentary on the Zohar, Parshas Bamidbar, folio 118, on Moshe's plea "Show me Your glory" (Exodus 33:18).

והיינו בחי' כבוד. שהוא בלי גבול למעלה מבחי' אור וזיו ולמעלה מבחי' השגה וע"ז הוא שנאמר איה מקום כבודו.

That is, the level of a glory that is without limit, above the level of light and radiance and above the level of comprehension; and it is of this that it is said, "Where is the place of His glory?"

> This higher glory has no limit: it is above the level of light and radiance and beyond anything the mind can grasp. That is why of it one asks "Where is the place of His glory?": it cannot be located or comprehended.

והענין הוא כי הנה יש ב' דעות. הא' שלמטה הוא היש ולמעלה הוא האין כמאמר מאין ליש.[10,11]

The matter is this: there are two views. The first: that below is existence (yesh) and above is nothingness (ayin), as the saying goes, "from nothingness to existence."

> To explain the two glories, the Alter Rebbe introduces two views of what is "existence" (yesh) and what is "nothingness" (ayin). The first is the ordinary one, implied in the phrase "from nothingness to existence": the created world below is the real "something," and the source above, which cannot be grasped, is "nothing."

SECTION 2 · ¶2-3

Existence and nothingness, seen from both directions

2 ודעה הב' הוא שלמעלה הוא היש ולמטה הוא האין. אך שניהם אמת

And the second view is that above is existence (yesh) and below is nothingness (ayin). But both are true.

> The second view reverses the first: above is the true existence (yesh) and below is nothingness (ayin). The Alter Rebbe says that both views are true, each from its own vantage point.

שמלמעלי [שמלמעלה] למטה למעלה הוא היש אמיתי בחי' סוכ"ע ולמטה הוא האין לפי שכל האורות והמשכות להחיות את הנבראים אינו רק הארה בעלמא וכולא קמי' [קמיה] כלא חשיב[12] ולכך נק' אין.

From above to below, above is the true existence, the level of the light that encompasses all worlds (sovev kol almin), and below is nothingness, because all the lights and drawings-down that give life to the created beings are only a mere illumination, and "all before Him is considered as nothing"; and therefore it is called ayin ("nothing").

> Seen from above to below, the true existence is the light that encompasses all worlds (sovev kol almin), the infinite light too great to enter them. The worlds, and even all the lights that give them life, are only a faint glimmer beside it; "all before Him is considered as nothing" (Zohar 1:11b), and so what is below is called "nothing."

> **EXPLAINED ELSEWHERE** • AI research: where the maamar leaves something unexplained, found in the library and checked against each source; not yet reviewed by a person
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> **EXPLAINED BY THE REBBE, SETTING OUT THE REBBE RASHAB'S MAAMAR**
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> "There are two views … but both are true": the two views are what Chassidus calls „דעת עליון ודעת תחתון" (upper knowledge and lower knowledge), from „א־ל דעות הוי" ("for Havayah is a G-d of knowledges," I Samuel 2:3); the maamar names them only as "two views."
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> These "two views" are what Chassidus calls „דעת עליון ודעת תחתון" ("upper knowledge and lower knowledge"), from the verse „א־ל דעות הוי" ("Havayah is a G-d of knowledges," I Samuel 2:3). Setting out the Rebbe Rashab's maamar, the Rebbe explains (Shabbos Bereishis 5726) that they do not contradict, „כי שניהם הם בהאור האלקי גופא" ("for both are within the G-dly light itself"): the upper speaks of the "nothing" of the true Being, the light as it comes from the Essence; the lower of the "nothing" of a faint glimmer that becomes the source of created things, called "nothing" because it cannot be grasped. Perhaps (biur b'derech efshar) this is how our paragraph's „שניהם אמת" ("both are true") is to be understood.
>
> the Rebbe, setting out the Rebbe Rashab's maamar (Bereishis 5676, in Hemshech 5672): Sefer HaMaamarim 5726 (unedited, new ed.), p. לח

3 ומלמטה למעלה אזי למטה הוא היש לפי שהוא בבחי' השגה כבוד תתאה

And from below to above, then below is existence (yesh), because it is within the level of comprehension, the lower glory (kavod tata'ah);

> Seen from below to above, from the creature's side, the lower glory counts as existence, because it lies within the range of comprehension.

ולמעלה הוא האין לפי שהוא למעלה מהשגה ולית מחשבה תפיסא ביה[13] כו' אבל באמת הוא היש האמתי שהוא מהותו ועצמותו שבלי גבול ונקרא כבוד עילאה.

and above is nothingness (ayin), because it is above comprehension, and "no thought can grasp Him," etc. But in truth it is the true existence, which is His being and essence, which is without limit, and it is called the higher glory (kavod ila'ah).

> From that side, what is above counts as nothingness, because it is beyond comprehension: "no thought can grasp Him," as Eliyahu says in the Tikkunei Zohar. Yet what seems "nothing" from below is in truth the true existence, G-d's own infinite being and essence, and this is the higher glory (kavod ila'ah).

SECTION 3 · ¶4

Groom, bride and their chuppos

4 וזהו ענין כבוד חתן וכבוד כלה כי חתן הוא[14] מלשון חות דרגא שהוא בחי' ירידת אור והמשכתו מלמעלה למטה כמים שיורדים ממקום גבוה כו' והוא הנקרא כבוד חתן.

And this is the meaning of the glory of the groom and the glory of the bride. For chasan (groom) is from the expression chus darga, "go down a step," which is the level of the descent of light and its drawing-down from above to below, like water that descends from a high place, etc.; and this is what is called the glory of the groom.

> The two glories are now called "the glory of the groom" and "the glory of the bride." The Alter Rebbe links chasan (groom) to the Talmud's chus darga, "go down a step," said of taking a wife, so the groom stands for light that descends from above to below, like water flowing down from a height.

וכלה הוא מלשון כלתה נפשי[15] שהוא מלמטה למעלה מי לי בשמים[16] כו' כלה שארי ולבבי[17] כו' צמאה לך נפשי[18] כו' והוא כטבע האש לעלות למעלה ליכלל ביסוד האש שלמעלה.

And kallah (bride) is from the expression kalsah nafshi, "my soul pines away," which is from below to above: "Whom do I have in heaven," etc.; "My flesh and my heart pine away," etc.; "My soul thirsts for You," etc. And this is like the nature of fire, to rise upward, to be included in the element of fire above.

> Kallah (bride) is linked to kalsah nafshi, "my soul pines away" (Psalms 84:3), the soul's consuming longing to rise to G-d, voiced also in the verses quoted from Psalms 73 and 63. This upward pull is like fire, whose nature is to rise and merge with the element of fire above.

כמו כן מקור נשי״י [נשמות ישראל] שהיא בחינת מלכות דאצילות תמיד היא עולה ונכללת למעלה כמ״ש למען יזמרך כבוד[19] כו׳ קארי תדיר ולא שכיך[20] כו׳ בחי׳ צמאה לך נפשי ונקרא כבוד כלה

So too the source of the souls of Israel, which is the level of the Malchus of Atzilus, always rises and is included above, as it is written, "So that glory may sing to You," etc.: "it calls constantly and is not still," etc., the level of "My soul thirsts for You"; and it is called the glory of the bride.

In the same way, the source of the souls of Israel, the Malchus of Atzilus, constantly rises to be included in what is above it. Psalms 30:13, "So that glory may sing to You [and not be silent]," calls this ceaseless rising song "glory," and the Zohar (1:86a; 2:140a) says that Malchus "calls constantly and is not still," never ceasing to call toward the light above it. This thirst, "My soul thirsts for You," is the glory of the bride.

וא״כ החתן והכלה הם ב׳ הפכים שזה טבעו מלמעלה למטה וזה טבעו מלמטה למעלה וכדוגמת מים ואש שהם ב׳ הפכים בתכלית

If so, the groom and the bride are two opposites, for the nature of the one is from above to below and the nature of the other is from below to above, like water and fire, which are two utter opposites.

So groom and bride are opposites: the groom's nature is to descend from above to below, and the bride's is to rise from below to above, as water flows down and fire leaps up.

וא״כ היאך יכולים להתחבר ע״ז יש בחי׳ חופה שלמעלה משניהם שהוא מקיף עליהם מבחינת סוכ״ע

If so, how can they be joined? For this there is the level of a chuppah above both of them, which encompasses them from the level of the light that encompasses all worlds (sovev kol almin).

Such complete opposites cannot join by themselves, so there must be a chuppah, a level higher than both, which encompasses them from sovev kol almin, the infinite light that surrounds all worlds.

וע״י הארת המקיף הנ״ל שלמעלה משניהם יכולים להתחבר יחד אף שהם ב׳ הפכים בתכלית כידוע ע״פ עושה שלום[21,22] כו׳.

And through the illumination of the encompassing light (makif) mentioned above, which is above both of them, they can be joined together, even though they are two utter opposites, as is known on [the verse] "He makes peace," etc.

Because the chuppah's illumination is above both, it lets the opposites unite. This is the known teaching on "He makes peace in His heights" (Job 25:2): the Midrash (Bamidbar Rabbah 12:8) and the Zohar (3:12b) say that Michael, the angel of water (of snow, in the Midrash), and Gavriel, the angel of fire, do not harm each other, because G-d makes peace between them.

אך הנה בדרך פרט יש שני חופות חופה לחתן וחופה לכלה וכמ"ש כי על כל כבוד[23] חופה[24,25]

But now, in particular, there are two chuppos, a chuppah for the groom and a chuppah for the bride, and as it is written, "For over all glory [there is] a chuppah":

> Looking more closely, there are two chuppos, one over the groom and one over the bride. This is how the verse's "over all glory" is read here.

והיינו על כל בחינת כבוד משני כבוד הללו שהוא כבוד חתן וכבוד כלה יש בחי' חופה שהוא בחי' מקיף

that is, over every level of glory of these two glories, namely the glory of the groom and the glory of the bride, there is the level of a chuppah, which is the level of an encompassing light.

> Over each of the two glories, the groom's and the bride's, there is a chuppah: an encompassing light (makif) that surrounds it from above rather than entering within it.

והענין הוא כי בחי' כבוד כלה הוא מ"ש למען יזמרך כבוד כו' וכמ"כ [וכמו כן] בנפש הוא בחי' האהבה והתשוקה המוגבלת בלב ונקרא אהבת בכל נפשך

The matter is this: the level of the glory of the bride is what is written, "So that glory may sing to You," etc.; and likewise in the soul, it is the level of the love and longing that is confined within the heart, and it is called the love of "with all your soul,"

> The Alter Rebbe begins with the bride's chuppah. The glory of the bride, the rising song of "So that glory may sing to You," corresponds in a person's soul to a love and longing for G-d that the heart can hold; this is the love "with all your soul" (Deuteronomy 6:5).

שהוא בחינת כלי שנמשך על ידי ההתבוננות בגדולת הבורא[26,27,28,29] יתי כמ"ש נודע בשערים בעלה[30] כל חד לפום מה דמשער בלבו[31] ונמשך מזה בחי' אהבה המוגבלת בלב.

which is the level of a vessel, drawn forth through contemplating the greatness of the Creator, blessed be He, as it is written, "Her husband is known in the gates (she'arim)": each one according to what he measures (meshaer) in his heart; and from this is drawn forth the level of a love that is confined within the heart.

> Such a love is a "vessel": it comes from contemplating the Creator's greatness, so it is as large as one's understanding. The Zohar reads "Her husband is known in the gates (she'arim)" as "each according to what he measures (meshaer) in his heart," and so the love that results is bounded within the heart.

משא"כ אהבת ובכל מאדך[32,33] היא בחינת האהבה שהיא גדולה מאד בלי גבול שאין ביכולתה להוגבל בלב כ"א היא בבחי' מקיף מלמעלה והיא בחי' נקודה הפנימית הנקרא רעותא דלבא כמ"ש בקשו פני[34] כו'

Whereas the love of "and with all your might" is the level of a love that is very great, without limit, which cannot be confined within the heart; rather, it is in the manner of an encompassing light, from above. And it is the level of the inner point, which is called the will of the heart (re'usa de'liba), as it is written, "Seek My face," etc.

> The love "with all your might" is different: it is boundless and too great for the heart to hold, so it remains above as an encompassing light. It is the soul's inner point, the "will of the heart" (re'usa de'liba), as in the verse where the heart says "Seek My face" (Psalms 27:8).

ולכך נקראת חופה על אהבת בכל נפשך הנ"ל שהיא בחינת כבוד כלה לפי שאינה יכולה להוגבל בלב

And therefore it is called a chuppah over the love of "with all your soul" mentioned above, which is the level of the glory of the bride, because it cannot be confined within the heart

> This boundless love is therefore the chuppah over the bounded love "with all your soul," the glory of the bride, because it cannot be held within the heart and so encompasses it from above.

(ועמ"ש בד"ה ביום השמיני שלח[35,36] גבי בצל שדי.[37] ועיין מענין בכל מאדך בזח"ב [בזהר חלק ב'] כ"ז א')

(and see what is written in the discourse beginning "On the eighth day he sent away," regarding "in the shadow of Sha-dai"; and see on the subject of "with all your might" in the Zohar, Part II, 27a).

> The bracket refers to the discourse on "On the eighth day he sent the people away" (I Kings 8:66), in Likkutei Torah, Shemini Atzeres. There the Alter Rebbe explains that the hidden love in the inner point of the heart comes from a root above reason and knowledge, and of it is said "he abides in the shadow of Sha-dai" (Psalms 91:1): a shadow and not a revealed light, that is, an encompassing level. It also refers to the Zohar (2:27a), which explains "with all your might" as including them all above, "in a place that has no measure."

וזהו בכל מאדך מאד הוא בלי גבול ופי' מאדך שהוא מאד שלך שמקיף זה הוא רק אצלך שלפי ערך קוטן הכלי מהכיל אור אהבה זו היא בבחי' מקיף.

And this is [the meaning of] "with all your might" (me'odecha): me'od ["exceedingly"] is without limit; and the meaning of me'odecha is that it is your me'od: this encompassing is only relative to you, for it is in proportion to the smallness of the vessel, [too small] to contain the light of this love, that it is in the manner of an encompassing light.

> The word me'od means "exceedingly," beyond limit. Yet the verse says "your me'od": the love is beyond the heart only relative to you, because your vessel is too small to hold its light, and so for you it stays encompassing.

משא"כ אצל מי שכלי שלו רחבה יותר יכולה להיות האהבה זו בבחינת פנימי ואינו בבחי' מקיף כלל.

Whereas with one whose vessel is broader, this love can be in the manner of an inner light (pnimi), and it is not in the manner of an encompassing light at all.

> For someone whose vessel is broader, the same love can be felt inwardly (pnimi) and not be encompassing at all. Whether a love is inner or encompassing depends on the capacity of the one who receives it.

והנה באתעדל"ת [באתערותא דלתתא] אתעדל"ע [אתערותא דלעילא] שע"י החופה של הכלה שהיא בחי' בכל מאדך הנ"ל אזי מעורר למעלה ג"כ חופה של החתן

Now, through an arousal from below [comes] an arousal from above, so that through the chuppah of the bride, which is the level of "with all your might" mentioned above, one then arouses above the chuppah of the groom as well,

> By the principle that an arousal from below draws an arousal from above, the bride's chuppah, the boundless love "with all your might," awakens the groom's chuppah above as well.

שהוא בחי' סוכ"ע שמתחברים שני חופות הנ"ל יחד ועי"ז מתחברין ממילא יחד החתן והכלה הנ"ל. אף שבטבע הם שני הפכים כו'

which is the level of the light that encompasses all worlds (sovev kol almin), so that the two chuppos mentioned above are joined together; and through this the groom and the bride mentioned above are joined together as a matter of course, even though by nature they are two opposites, etc.

> The groom's chuppah is the light that encompasses all worlds (sovev kol almin). When the two chuppos join, the groom and bride beneath them, the descending light and the rising soul, are joined as a matter of course, though by nature they are opposites.

(ועיין מענין כי על כל כבוד חופה בב"ב [בבבא בתרא] דע"ה א' וברבות ס"פ פנחס ורישיה דקרא וברא כו'. בסדר לך לך ס"פ מ"ד. וס"פ ויקהל זח"א [זהר חלק א] ויחי ר"ט א' ויקהל ר"א א'. אחרי נ"ט א'):

(And see on the subject of "for over all glory [there is] a chuppah" in Bava Basra, 75a, and in [Midrash] Rabbah at the end of Parshas Pinchas; and the beginning of the verse, "And He will create," etc.: in Seder Lech Lecha, at the end of section 44, and at the end of Parshas Vayakhel; Zohar, Part I, Vayechi, 219a; Vayakhel, 211a; Acharei, 59a.)

> A closing note lists further places on this verse. The Talmud (Bava Basra 75a) and the Midrash at the end of Pinchas (Bamidbar Rabbah 21:22) say that G-d will make a chuppah for each righteous person according to his glory; the Midrash on the verse's opening words, "And Havayah will create" (Bereishis Rabbah 44, in Lech Lecha; Shemos Rabbah 50, at the end of Vayakhel), reads them of what is already prepared and of the cloud that will shelter Israel; and the Zohar (1:219a; 2:211a; 3:59a) reads "the site of Mount Zion" and its "cloud by day" as the pillar by which souls ascend in Gan Eden and as the cloud into which Moshe entered.

> **THE REBBE ON THIS PARAGRAPH** • AI research, checked against each source; not yet reviewed by a person

BACKGROUND FROM THE REBBE

In a maamar for 10 Kislev 5746, the Mitteler Rebbe's day of liberation, the Rebbe sets out the Mitteler Rebbe's maamar on the Sages' saying that this world „כבי הילולא דמיא" ("is like a wedding feast"), where the bond of soul and body is likened to a marriage.

As the Mitteler Rebbe explains there, and the Rebbe sets out, man and woman are two opposites, and their union comes „ע"י שנמשך בהם כח הא"ס שלמעלה משניהם" ("through the power of the Infinite above both being drawn into them"), which shows in their power to bring forth generations without end; to this the Rebbe's note adds "see also" our column. The Rebbe then says the same of the Torah and mitzvos and the physical things they are clothed in: they are joined „ע"ד יחוד חתן וכלה, ע"י המשכת כח הא"ס שלמעלה משניהם ומחבר אותם" ("like the union of groom and bride, by drawing down the power of the Infinite that is above both and joins them"). Perhaps (biur b'derech efshar) this is our paragraph's chuppah, the encompassing light above groom and bride that alone lets opposites join.

The Alter Rebbe: וא"כ החתן והכלה הם בי' הפכים שזה טבעו מלמעלה למטה וזה טבעו מלמטה למעלה

The Rebbe: בכדי שיהי' היחוד דדכר ונוקבא (שהם שני הפכים) הוא ע"י שנמשך בהם כח הא"ס שלמעלה משניהם

Sefer HaMaamarim Melukat, vol. ה, p. פז, note 38 · יו"ד כסלו ה'תשמ"ו, ש"פ ויצא

IN ONE'S AVODAH

Contemplating the Creator's greatness yields a love the heart can contain, "with all your soul," as large as one's understanding. Beyond it is the love "with all your might," the inner point of the heart, too great for the heart to hold, which encompasses that measured love as its chuppah; as an arousal from below it arouses the chuppah above, and the soul is united with the light that descends to it. For one whose vessel is broader, even this boundless love can be felt within.

QUESTIONS FOR DISCUSSION

1. Why does "all glory" imply two kinds of glory, and how do "The whole earth is full of His glory" and "Where is the place of His glory?" express them?
2. How can both views be true: that below is existence and above is nothing, and that above is the true existence and below is nothing?
3. Why are groom and bride compared to water and fire, and why can they unite only through something above both?
4. What makes the love "with all your soul" a vessel, and why is the love "with all your might" a chuppah over it?
5. If me'od is encompassing "only relative to you," what would it mean for a person's vessel to become broader?

SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 **מלא כל הארץ כבודו**

The Zohar (Parshas Emor), speaking of the Kedushah, calls "the whole earth is full of His glory" the glory below and "Blessed be the glory of Havayah from His place" the higher glory. It is the text's own reference for the two kinds of glory.

Zohar, Emor 21:86–93 ספר הזהר, אמור כ"א:פ"ו-צ"ג

2 **ברוך כבוד ה' ממקומו**

Ezekiel hears behind him a great noise: "Blessed be the glory of Havayah from His place." Read with "Where is the place of His glory?", it points to the higher glory, which is beyond grasp.

Ezekiel 3:12 יחזקאל ג':י"ב

וַתִּשָּׂאֵנִי רוּחַ וָאֶשְׁמַע אַחֲרַי קוֹל רַעַשׁ גָּדוֹל בָּרוּךְ כְּבוֹד־ה' מִמְּקוֹמוֹ׃

Then a spirit lifted me up, and I heard behind me the voice of a great rushing: 'Blessed be the glory of the L-RD from His place';

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3 "In the beginning Elokim created the heavens and the earth." The discourse referred to explains this verse, and it is cited for the created glory.

Genesis 1:1 בראשית א':א'

בְּרֵאשִׁית בָּרָא אֱלֹקִים אֵת הַשָּׁמַיִם וְאֵת הָאָרֶץ׃

In the beginning G-d created the heaven and the earth.

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4 **את השמים ואת הארץ אני מלא**

"Can a man hide in secret places that I shall not see him? … Do I not fill the heavens and the earth?" The Alter Rebbe reads "I" as G-d's very essence, present in the worlds but hidden.

Jeremiah 23:24 ירמיהו כ"ג:כ"ד

אִם־יִסָּתֵר אִישׁ בַּמִּסְתָּרִים וַאֲנִי לֹא־אֶרְאֶנּוּ נְאֻם־ה' הֲלוֹא אֶת־הַשָּׁמַיִם וְאֶת־הָאָרֶץ אֲנִי מָלֵא נְאֻם־ה'

Can any hide himself in secret places That I shall not see him? saith the L-RD. Do not I fill heaven and earth? Saith the L-RD.

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5 Bezalel made the cherubim of the Ark-cover, "one cherub at the end on this side and one cherub at the end on that side." The Alter Rebbe refers to what is explained elsewhere on this verse for the root of the lower worlds in Atzilus.

Exodus 37:8 שמות ל"ז:ח'

כְּרוּב־אֶחָד מִקָּצָה מִזֶּה וּכְרוּב־אֶחָד מִקָּצָה מִזֶּה מִן־הַכַּפֹּרֶת עָשָׂה אֶת־הַכְּרֻבִים מִשְּׁנֵי קְצוֹתָיו׃

one cherub at the one end, and one cherub at the other end; of one piece with the ark-cover made he the cherubim at the two ends thereof.

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6 **תקעו בחדש**

"Blow the shofar on the New Moon, at the appointed time, for our festival day." Its opening words are the title of one of the discourses referred to here.

Psalms 81:4 תהילים פ"א:ד'

תִּקְעוּ בַחֹדֶשׁ שׁוֹפָר בַּכֶּסֶה לְיוֹם חַגֵּנוּ׃

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

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7 **כי בו שבת מכל מלאכתו אשר ברא**

G-d blessed the seventh day and sanctified it, "for on it He rested from all His work which G-d created to make." The discourse on keeping Shabbos explains this verse, and it is cited for the created glory.

Genesis 2:3 בראשית ב':ג'

וַיְבָרֶךְ אֱלֹקִים אֶת־יוֹם הַשְּׁבִיעִי וַיְקַדֵּשׁ אֹתוֹ כִּי בוֹ שָׁבַת מִכָּל־מְלַאכְתּוֹ אֲשֶׁר־בָּרָא אֱלֹקִים לַעֲשׂוֹת׃

And G-d blessed the seventh day, and hallowed it; because that in it He rested from all His work which G-d in creating had made.

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8 **הראני את כבודך**

After G-d agrees to go with Israel, Moshe asks Him, "Show me, I pray, Your glory." The Ramaz, cited here, explains the glory Moshe asked to see as the higher glory.

Exodus 33:18 שמות ל"ג:י"ח

וַיֹּאמַר הַרְאֵנִי נָא אֶת־כְּבֹדֶךָ׃

And he said: 'Show me, I pray Thee, Thy glory.'

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9 **הראני את כבודך**

The Ramaz (Rabbi Moshe Zacuto), on the Zohar in Parshas Bamidbar, speaks of "the glory of the supernal King," Abba (the configuration of Chochmah), the inner dimension of Atzilus, and says that of it Moshe said "Show me, I pray, Your glory." The Alter Rebbe cites him for the higher, emanated glory.

Mikdash Melekh, RaMaZ Commentary on Zohar 3:118a:1 מקדש מלך, פירוש הרמ"ז על ספר הזהר ג':קי"ח א:א'

… שסתם סודו הוא הוי"ה בקמ"ץ העולה מל"ך. ואבא הוא כבוד שלו. ועליו נאמר הראני נא את כבודך כבוד ר':

Zholkva, 1864 (Public Domain)

10 The seraphim's proclamation of G-d's holiness ends, "the whole earth is full of His glory." Here it stands for the low-

er glory that fills and gives life to the worlds.

Isaiah 6:3 ישעיהו ו׳:ג׳

וְקָרָא זֶה אֶל־זֶה וְאָמַר קָדוֹשׁ קָדוֹשׁ קָדוֹשׁ ה׳ צְבָאוֹת מְלֹא כָל־הָאָרֶץ כְּבוֹדוֹ׃

And one called unto another, and said: Holy, holy, holy, is the L-RD of hosts; The whole earth is full of His glory.

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11 Isaiah foretells that G-d will create over Mount Zion a cloud by day and the glow of fire by night, "for over all glory [there is] a canopy." The whole maamar explains this canopy (chuppah) and the glory it covers.

Isaiah 4:5 ישעיהו ד׳:ה׳

וּבָרָא ה׳ עַל כָּל־מְכוֹן הַר־צִיּוֹן וְעַל־מִקְרָאֶהָ עָנָן יוֹמָם וְעָשָׁן וְנֹגַהּ אֵשׁ לֶהָבָה לָיְלָה כִּי עַל־כָּל־כָּבוֹד חֻפָּה׃

And the L-RD will create over the whole habitation of mount Zion, and over her assemblies, a cloud and smoke by day, and the shining of a flaming fire by night; for over all the glory shall be a canopy.

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PARAGRAPH 2

12 וכולא קמי׳ כלא חשיב

The Zohar (Introduction) says that true awe is to fear G-d because He is the root of all worlds, "and all before Him is considered as nothing," citing Daniel 4:32. Here it is why the worlds and their life-giving light are called ayin, nothing, seen from above.

Zohar, Introduction 20:188–22:199 ספר הזהר, הקדמה כ׳:קפ״ח-כ״ב:קצ״ט

PARAGRAPH 3

13 ולית מחשבה תפיסא ביה

Eliyahu's prayer in the Tikkunei Zohar (Patach Eliyahu): "You are hidden beyond all the hidden; no thought can grasp You at all." Here it is why the higher level counts as nothing from below: it is beyond comprehension.

Tikkunei Zohar 17a:10 תקוני הזהר י״ז א׳:י׳

אנת הוא עלאה על כל עלאין סתימא על כל סתימין. לית מחשבה תפיסא בך כלל.

Constantinople, 1740 (CC-BY-NC)

PARAGRAPH 4

14 חתן הוא מל׳ חות דרגא

The Talmud advises, "Go down a step and take a wife," that is, marry a woman of somewhat lower standing. The Alter Rebbe links this "going down" to the word chasan, so that the groom is light descending from above.

Yevamot 63a יבמות ס״ג א

KEHOT'S NOTE

יבמות סג, א. [כ].

15 כלתה נפשי

"My soul yearns, indeed it pines away, for the courtyards of Havayah." The word kalsah, the soul's consuming longing, is linked to kallah, the bride.

Psalms 84:3 תהילים פ״ד:ג׳

נִכְסְפָה וְגַם־כָּלְתָה נַפְשִׁי לְחַצְרוֹת ה׳ לִבִּי וּבְשָׂרִי יְרַנְּנוּ אֶל אֵל־חָי׃

My soul yearneth, yea, even pineth for the courts of the L-RD; my heart and my flesh sing for joy unto the living G-d.

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16 מי לי בשמים

"Whom do I have in heaven? And besides You I desire nothing on earth." It voices the soul's longing upward for G-d alone.

Psalms 73:25 תהילים ע״ג:כ״ה

מִי־לִי בַשָּׁמָיִם וְעִמְּךָ לֹא־חָפַצְתִּי בָאָרֶץ׃

Whom have I in heaven but Thee? And beside Thee I desire none upon earth.

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17 כלה שארי ולבבי

"My flesh and my heart pine away; G-d is the rock of my heart and my portion forever." Plainly the psalmist says that though his flesh and heart fail, G-d is his strength; the maamar reads kalah as the soul's consuming, upward longing, the root of kallah, the bride.

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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18 צמאה לך נפשי

"O G-d, You are my G-d, I seek You; my soul thirsts for You, my flesh longs for You." This thirst is the bride's nature, rising from below to above.

Psalms 63:2 תהילים ס״ג:ב׳

אֱלֹקִים אֵלִי אַתָּה אֲשַׁחֲרֶךָּ צָמְאָה לְךָ נַפְשִׁי כָּמַהּ לְךָ בְשָׂרִי בְּאֶרֶץ־צִיָּה וְעָיֵף בְּלִי־מָיִם׃

O G-d, Thou art my G-d, earnestly will I seek Thee; My soul thirsteth for Thee, my flesh longeth for Thee, In a dry and weary land, where no water is.

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19 למען יזמרך כבוד

David's psalm of thanks for his rescue ends: "So that glory may sing to You and not be silent; Havayah my G-d, I will thank You forever." The Alter Rebbe applies this "glory" to the source of souls, which rises without rest: the glory of the bride.

Psalms 30:13 תהילים ל׳:י״ג

לְמַעַן יְזַמֶּרְךָ כָבוֹד וְלֹא יִדֹּם ה׳ אֱלֹקַי לְעוֹלָם אוֹדֶךָּ׃

So that my glory may sing praise to Thee, and not be silent; O L-RD my G-d, I will give thanks unto Thee for ever.

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KEHOT'S NOTE

תהלים ל, יג.

20 **קארי תדיר ולא שכיך**

The Zohar (Lech Lecha) says that Tzedek, the West, "calls constantly and is not still," reading "O G-d, do not keep silent" (Psalms 83:2). The Alter Rebbe uses it for the source of souls, which always rises upward.

Zohar I, 86a זח"א פו, א

Zohar II, 140a זח"ב קמ, א

KEHOT'S NOTE

זח"א פו, א. זח"ב קמ, א. [כן]. ראה הערת כ"ק אדמו"ר בהערות בסוף קונטרס ומעיין.

21 **כידוע ע"פ עושה שלום**

The Midrash explains that G-d "makes peace" among His creatures: the angels of fire and the firmament of ice, Michael of snow and Gavriel of fire, do not harm one another. So what is above both opposites lets fire and water, bride and groom, unite.

Bamidbar Rabbah 12:8 במדבר רבה י"ב:ח'

Zohar III, 12b זח"ג יב, ב

KEHOT'S NOTE

במד"ר פי"ב, ח. זח"ג יב, ב. ראה מאמרי אדה"ז — ענינים ע' מב.

22 **עושה שלום**

"Dominion and fear are with Him; He makes peace in His heights." The verse on which the known teaching rests: G-d, above both, makes peace between opposing forces.

Job 25:2 איוב כ"ה:ב'

הַמְשֵׁל וָפַחַד עִמּוֹ עֹשֶׂה שָׁלוֹם בִּמְרוֹמָיו׃

Dominion and fear are with Him; He maketh peace in His high places.

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23 Rabbah says in the name of Rabbi Yochanan that G-d will make seven chuppos for every righteous person, citing this verse, which teaches that He makes a chuppah for each one according to his glory. The Alter Rebbe cites it in his closing note on the verse.

Bava Batra 75a:14 בבא בתרא ע"ה א:י"ד

וְאָמַר רַבָּה אָמַר רַבִּי יוֹחָנָן: עָתִיד הַקָּדוֹשׁ בָּרוּךְ הוּא לַעֲשׂוֹת חוּפּוֹת לְכָל צַדִּיק וְצַדִּיק, שֶׁנֶּאֱמַר: ״וּבָרָא ה׳ עַל כָּל מְכוֹן הַר צִיּוֹן וְעַל מִקְרָאֶהָ עָנָן יוֹמָם, וְעָשָׁן וְנֹגַהּ אֵשׁ לֶהָבָה לָיְלָה, כִּי עַל כָּל כָּבוֹד חֻפָּה״ – מְלַמֵּד שֶׁכָּל אֶחָד וְאֶחָד עוֹשֶׂה לוֹ הַקָּדוֹשׁ בָּרוּךְ הוּא חוּפָּה לְפִי כְּבוֹדוֹ.

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

24 **כי על כל כבוד חופה**

The verse the maamar explains. Here each of the two glories, the groom's and the bride's, is given its own chuppah.

Isaiah 4:5 ישעיהו ד':ה'

וּבָרָא ה׳ עַל כָּל־מְכוֹן הַר־צִיּוֹן וְעַל־מִקְרָאָהּ עָנָן יוֹמָם וְעָשָׁן וְנֹגַהּ אֵשׁ לֶהָבָה לָיְלָה כִּי עַל־כָּל־כָּבוֹד חֻפָּה׃

And the L-RD will create over the whole habitation of mount Zion, and over her assemblies, a cloud and smoke by day, and the shining of a flaming fire by night; for over all the glory shall be a canopy.

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25 **כי על כל כבוד חופה**

The Midrash at the end of Pinchas: the Holy One will make for every righteous person a chuppah of clouds of glory, as this verse says, and the fire in the chuppah teaches that each righteous person is burned by the chuppah of one greater than he. It is one of the places the closing note gives for the verse.

Bamidbar Rabbah 21:22 במדבר רבה כ"א:כ"ב

26 **ובראי**

Rabbi Yehoshua reads the opening word of Isaiah 4:5, uvara, "and He will create," as already done: what the verse foretells is already created and prepared. This is the Midrash in Seder Lech Lecha to which the closing note points for the verse's opening words.

Bereshit Rabbah 44:22 בראשית רבה מ"ד:כ"ב

ביום ההוא כרת ה׳ את אברם ברית לאמר - ר׳ יודן ורבי יוחנן בן זכאי ור״ע: חד אמר: העולם הזה גלה לו, אבל העולם הבא לא גלה לו. ואוחרנא אמר: אחד העולם הזה ואחד העוה״ב גלה לו. ר׳ ברכיה, אמר ר׳ אלעזר ור׳ יוסי בר חנינא, חד אמר: עד היום הזה גלה לו. ואוחרנא אמר: עד היום ההוא גלה לו. לזרעך נתתי וגו׳ ר׳ הונא ור׳ דוסתאי בשם רבי שמעון בן גמליאל: אף מאמרו של הקדוש ברוך הוא מעשה, שנא׳ לזרעך נתתי, אתן את הארץ הזאת אין כתיב כאן, אלא …

"On that day, the L-rd established a covenant with Abram, saying" - Rabbi Yudan [said]: Rabban Yoḥanan ben Zakkai and Rabbi Akiva, one said: He told him about this world but He did not tell him about the World to Come. Another said: He told him about this world and the World to Come. Rabbi Berekhya, saying [in the name of] Rabbi Elazar, and Rabbi Yosei bar Ḥanina, one said: He told him about [the events] until this day. The other said: He told him about [the events] until that …

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27 **ובראי**

The Midrash at the end of Vayakhel: because Israel made the goat-hair curtains of the Tabernacle, G-d will shelter them in the World to Come with a cloud, as the verse's opening says, "And Havayah will create over the whole site of Mount Zion … a cloud by day."

Shemot Rabbah 50:5 שמות רבה נ':ה'

דבר אחר: ויעש בצלאל וכי בצלאל עשה לעצמו, שבכל דבר ודבר הוא אומר ויעש בצלאל?! אלא, על שנתן נפשו עליו ביותר, לא קיפח הקב״ה שכרו, ופרסמו הכתוב על כל דבר ודבר. כיוצא בדבר אתה אומר (עזרא י׳): אך יונתן בן עשהאל ויחזיה בן תקוה עמדו על זאת, ומשלם ושבתי הלוי עזרום, אלא יונתן נתן נפשו על הדבר הרבה, ולפי שבאו וסיעוהו, העלה עליהם הקב״ה, כאלו עשו הם המעשה, אבל

יונתן ע"י שנתן נפשו בדבר, פרסמו הכתוב.אמר להם הקב"ה: עשיתם יריעות עזים, אני מגין עליכם לעוה"ב בענן, שנאמר (ישעיה ד): וברא …

Another matter, "Betzalel crafted" – did Betzalel craft it all himself, that regarding each and every item it says: "Betzalel crafted"? Rather, because he was exceedingly devoted to it, the Holy One blessed be He did not withhold his reward and the verse mentions him regarding each and every item. On a similar note, you say: "Only Yonatan son of Asael, and Yahzeya son of Tikva, insisted on this, and Meshulam and Shabetai the Levite assisted them" (Ezra 10:15). Yonatan was exceedingly devoted to this matter, and because they came …

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28 **וברא**

The Zohar (Vayechi): after death the soul rises on a pillar of three colors in the Garden of Eden, and that pillar is called "the site of Mount Zion," as in the opening of this verse.

Zohar, Vayechi 21:171–23:182 ספר הזהר, ויחי כ"א:קע"א-כ"ג:קפ"ב

R. Judah said: 'For seven days the soul goes to and fro from his house to his grave, and from his grave to his house, mourning for the body, as it is written: "His flesh shall suffer pain for him, and his soul shall mourn for it" (Job 14, 22), and it grieves to behold the sadness in the house. We have learnt that after seven days the body begins to decay, and the soul goes in to its place. It enters the cave of Machpelah, where it is allowed …

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

29 **וברא**

The Zohar (Acharei Mos) on "For in a cloud I will appear over the ark-cover": the Holy One brought Moshe into the cloud, and this is "And Havayah will create over the whole site of Mount Zion … a cloud by day."

Zohar, Achrei Mot 6:48–8:57 ספר הזהר, אחרי מות ו':מ"ח-ח':נ"ז

30 **נודע בשערים בעלה**

"Her husband is known in the gates, when he sits among the elders of the land": the husband of the woman of valor is honored at the city gates. The Zohar reads "her husband" as the Holy One, known to each person by what he measures (meshaer) in his heart, a play on she'arim, "gates."

Proverbs 31:23 משלי ל"א:כ"ג

נוֹדָע בַּשְּׁעָרִים בַּעְלָהּ בְּשִׁבְתּוֹ עִם־זִקְנֵי־אָרֶץ׃

Her husband is known in the gates, When he sitteth among the elders of the land.

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KEHOT'S NOTE

משלי לא, כג.

31 **כל חד לפום מה דמשער בלבו**

The Zohar (Vayera) explains that the Holy One is known and cleaved to by each person according to what he measures in his heart, as far as he can attach himself to the spirit of wisdom. Here it shows that a love born of contemplation is bounded by one's grasp.

Zohar I, 103b זח"א קג, ב

KEHOT'S NOTE

זח"א קג, ב.

32 **ובכל מאדך**

"You shall love Havayah your G-d with all your heart, with all your soul and with all your might." The Alter Rebbe sets the bounded love "with all your soul" against the boundless love "with all your might."

Deuteronomy 6:5 דברים ו':ה

וְאָהַבְתָּ אֵת ה' אֱלֹקֶיךָ בְּכָל־לְבָבְךָ וּבְכָל־נַפְשְׁךָ וּבְכָל־מְאֹדֶךָ׃

And thou shalt love the L-RD thy G-d with all thy heart, and with all thy soul, and with all thy might.

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33 **בכל מאדך**

The Zohar (Vaera) explains "with all your heart, with all your soul and with all your might," and says "with all your might" means including them above, "in a place that has no measure." It is the text's own reference for the point that me'od is without limit.

Zohar, Vaera 10:93–13:104 ספר הזהר, וארא י':צ"ג-י"ג:ק"ד

34 **בקשו פני**

"Of You my heart said, 'Seek My face'; Your face, Havayah, I will seek." The psalmist's heart voices G-d's call to seek Him, and he answers it; the verse is cited for the inner point, the will of the heart. (Kehot: Psalms 27:5)

Psalms 27:8 תהילים כ"ז:ח'

לְךָ אָמַר לִבִּי בַּקְּשׁוּ פָנָי אֶת־פָּנֶיךָ ה' אֲבַקֵּשׁ׃

In Thy behalf my heart hath said: 'Seek ye My face'; Thy face, L-RD, will I seek.

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KEHOT'S NOTE

תהלים כז, ה.

35 **בד"ה ביום השמיני שלח**

That discourse (on "On the eighth day he sent the people away") explains that the soul's hidden love, its "running" (ratzo) toward G-d in the inner point of the heart, comes from the soul's root in sovev kol almin, above reason and knowledge; of it is said "he abides in the shadow of Shadai," a shadow and not a revealed light, and the discourse's summary calls "in the shadow of Sha-dai" the level of makif, the encompassing.

KEHOT'S NOTE

לעיל שמע"צ פו, ד.

36 **ביום השמיני שלח**

> **"On the eighth day he sent the people away, and they blessed the king." Its opening words are the title of the discourse on Shemini Atzeres referred to here.**

I Kings 8:66 מלכים א ח׳:ס״ו

בַּיּוֹם הַשְּׁמִינִי שִׁלַּח אֶת־הָעָם וַיְבָרְכוּ אֶת־הַמֶּלֶךְ וַיֵּלְכוּ לְאָהֳלֵיהֶם שְׂמֵחִים וְטוֹבֵי לֵב עַל כָּל־הַטּוֹבָה אֲשֶׁר עָשָׂה ה׳ לְדָוִד עַבְדּוֹ וּלְיִשְׂרָאֵל עַמּוֹ׃

On the eighth day he sent the people away, and they blessed the king, and went unto their tents joyful and glad of heart for all the goodness that the L-RD had shown unto David His servant, and to Israel His people.

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37 **בצל שדי**

> **"He who dwells in the shelter of the Most High abides in the shadow of Sha-dai." The discourse referred to explains this "shadow."**

Psalms 91:1 תהילים צ״א:א׳

יֹשֵׁב בְּסֵתֶר עֶלְיוֹן בְּצֵל שַׁדַּי יִתְלוֹנָן׃

O thou that dwellest in the covert of the Most High, And abidest in the shadow of the Almighty;

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THE CHASSIDISHE PARSHA

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

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מוקדש לכבוד הגאון המקובל רבי לוי יצחק שניאורסאהן זצ"ל

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