



LIKKUTEI TORAH • SHIR HASHIRIM • MAAMAR 3

לריח שמניך טובים שמן תורק שמך על כן עלמות אהבוך

For Fragrance, Your Oils Are Good



Contemplation, the “wine” of the Torah, moves only a heart that can be moved; but the Torah itself, the “oil” drawn from G-d’s supernal wisdom and higher still, reaches even a sealed heart, so that “the maidens,” too, come to love G-d.

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



Likkutei Torah

THE CHASSIDISHE PARSHA

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THE BIG IDEA

Contemplation, the “wine” of the Torah, moves only a heart that can be moved; but the Torah itself, the “oil” drawn from G-d’s supernal wisdom and higher still, reaches even a sealed heart, so that “the maidens,” too, come to love G-d.

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 Torah is called both wine and oil. Wine is contemplation of how G-d continually creates the world: it reveals the hidden “secret” and produces love and awe, making the Jewish people a “bride” who receives G-d’s light. But some hearts stay sealed; these are the “maidens.” For them the remedy is oil, the Torah itself. Like oil poured from an upturned vessel, the Torah has come down into physical letters, stories and laws, yet its lowest elements have the highest root. Its letters are “horses” that carry a person upward, though G-d wants the mind engaged, or at least a humble longing for Him. In the laws of the Oral Torah the very essence of supernal Chochmah is present (“oil poured forth”), while the letters and narratives of Scripture, and the secrets of Kabbalah, give a “fragrance” from a level higher still. The maamar maps this onto the three thirds of study, Scripture, Mishnah and Talmud, and concludes that both levels are needed. Because the Torah’s source is so high, it can engrave itself even in the animal soul and the physical heart.

OUTLINE

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|----------|---|------|
| 1 | Wine: contemplation and the bride | ¶1 |
| | Contemplation of G-d’s kingship reveals the hidden G-dliness and produces love and awe; the “maidens” are those whose hearts stay sealed. | |
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| 2 | Oil poured forth: the letters of the Torah | ¶2-3 |
| | The Torah, like an upturned vessel, descended into letters whose root is highest; the letters are “horses” that lift a person when the mind is engaged. | |
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| 3 | Longing for G-d’s kindness | ¶3-4 |
| | One unmoved by contemplation should humble himself and long for G-dliness; that longing, and even bare faith, draw down G-d’s kindness. | |
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| 4 | Supernal Chochmah in the laws | ¶5-6 |
| | The very essence of G-d’s wisdom is clothed in the practical laws, the “beard” onto which the anointing oil runs down; its root is so high it is also “fragrant oil.” | |

5 Betrothal and marriage

¶7-8

Following the Midrash, fragrance is an external flow and poured oil an inner one; through accepting G-d's kingship, every Jew receives both in Torah study.

6 Why oil reaches the sealed heart

¶9

Oil stands above wine, as supernal Chochmah above Binah; the higher the level, the lower it reaches, even into the physical heart.

7 Scripture, Mishnah and Talmud

¶10

Mishnah and Talmud, whose wisdom is grasped, are poured oil; Scripture and Kabbalah, known only as fragrance, come from a higher source; both are needed.

KEY CONCEPTS

Wine and oil יין ושמן

Two images of the Torah: wine is contemplation (Binah), which reveals what is hidden; oil is the Torah itself, rooted in supernal Chochmah and above.

One whose heart is sealed מי שלבו אטום

A person whom contemplation does not move to love and awe; the “maidens” (alamos) of the verse.

Oil poured forth שמן תורק

Oil poured from an upturned vessel: the highest essence comes down into the lowest place, the laws and letters of the Torah.

Fragrance ריח

A glimmer that reaches one without being grasped, as in reading Scripture or studying Kabbalah; it comes from an even higher level, the “fragrant oil.”

Bride and bridegroom כלה וחתן

The Congregation of Israel (and the Oral Torah) receiving from G-d (and the Written Torah); betrothal is an external flow, marriage an inner one.

Letters as horses אותיות נקראו סוסים

The letters of Torah and prayer carry a person far beyond his own level, though G-d wants the mind engaged as well.

Supernal Chochmah חכמה עילאה

G-d's own wisdom, whose very essence is clothed in the practical laws of the Torah.

SECTION 1 • 11

Wine: contemplation and the bride

1 לריח שמניך טובים שמן תורק שמך¹ על כן עלמות אהבוך.²

“For fragrance, your oils are good; your name is oil poured forth; therefore the maidens love You.”

The maamar opens with Song of Songs 1:3, which it will read as a description of two ways the Torah reaches a person: as “fragrance” and as “oil poured forth.” The closing phrase, “therefore the maidens love You,” is the goal: that even those not yet stirred should come to love G-d.

(רבות בשה"ש ע"פ זה ובפסוק שובי שובי השולמית³ ור"פ לך לך ויקרא ספ"ג נשא פיי"ג בקרבן נחשון גבי בלולה בשמן ור"פ תבא) הנה פעמים נקרא התורה יין ופעמים שמן⁴ כי טובים דודיך מייין.⁵

(See the Midrash Rabbah on the Song of Songs on this verse, and on the verse “Return, return, O Shulamite”; and at the beginning of Lech Lecha; Vayikra [Rabbah], end of chapter 3; Naso, chapter 13, on the offering of Nachshon, regarding “mixed with oil”; and at the beginning of Tavo.) Now, sometimes the Torah is called wine and sometimes oil: “for Your love is better than wine.”

The parenthesis lists places in the Midrash that discuss this verse and the image of oil. The Midrash on the Song of Songs likens the Torah both to wine and to oil, and the Alter Rebbe will show that these are two different ways the Torah works on a person.

הענין דכתיב (זכרי' ט"ז י"ז) ותירוש ינובב⁶ בתולות ובגמי פ"ק דב"ב (ד"י"ב) מי שלבו אטום כו' היין מפקחו נכנס יין יצא סוד⁷ השמחה שהי' בהסתר מתגלה כו'.

The matter [is this]. It is written (Zechariah 9:17), “and new wine makes the maidens flourish”; and in the Gemara, first chapter of Bava Basra (12b): “one whose heart is sealed” etc., “wine opens him”; “wine enters, the secret comes out”: the joy that was hidden is revealed, etc.

Wine is a revealer: it opens a closed heart and brings out what was hidden. The Talmud plays on the fact that the Hebrew words for “wine” (yayin) and “secret” (sod) both have the numerical value seventy, so when wine goes in the secret comes out; here the hidden “secret” is an inner joy.

ובעבודת ה' כי טובים דודיך מיין פי' דודיך אהוי"ר בהתלהבות הבא מהתבוננות שהוא בחי' יין בינה להתבונן איך שמלכותך עלמא דאתגלייא הוא בחינת התגלות מאין ליש מחיה בחי' מקום וזמן וממשלתך בכל דור ודור⁸ כו'.

And in the service of G-d, “for Your love is better than wine” means: “Your love” is love and awe with fervor that comes from contemplation, which is the level of wine, Binah (understanding): to contemplate how “Your kingship,” the revealed world, is the level of revelation, [bringing] something from nothing, giving life to the dimensions of space and time, “and Your dominion is in every generation,” etc.

In divine service, “wine” stands for Binah, careful contemplation. One reflects on how G-d’s kingship, the “revealed world,” constantly brings everything into being from nothing, including space and time themselves, and from this reflection comes fervent love and awe, “Your love.”

וזהו בחי' הסוד המוסתר בתוך העולמות עד שנדמה העולם ליש בפני עצמו. והדחילו והרחימו שנולד מזה ההתבוננות יצא הסוד הנ"ל כאלו נראה בחי' האלקות איך דכולא קמיה כלא חשיב⁹ ממש כידוע כו'.

And this is the level of the secret that is hidden within the worlds, to the point that the world seems to be a thing existing in its own right. And the awe and love born of this contemplation are “the secret comes out” mentioned above, as though the level of G-dliness were seen, how “all before Him is considered as truly nothing,” as is known, etc.

The “secret” is the G-dliness hidden inside creation, so well hidden that the world seems to exist on its own. When contemplation produces love and awe, that secret “comes out”: a person feels, as if seeing it, that everything is as nothing before G-d.

(וזהו ענין מי גילה לבני רז זה¹⁰ מי היינו בינה והוא ענין גילוי החסדים המכוסים ביסוד אימא היינו גילוי האהוי"ר כו').

(And this is the meaning of “Who revealed this secret to My children?”: “Who” (Mi) is Binah; and it is the revelation of the concealed kindnesses (chasadim) in the Yesod of Imma, that is, the revelation of love and awe, etc.)

The Talmud records G-d’s question “Who revealed this secret to My children?” The word “Who” (Mi) is a Kabbalistic name for Binah; the “concealed kindnesses” in the Yesod of Imma are the love and awe latent in understanding, which contemplation brings into the open.

וידוע שכנ"י נק' כלה והוא בהיות שהסוד יצא בהתגלו' שמאיר אור אלקות בנשמות ישראל. וזה נק' כד קבילת דכר

And it is known that the Congregation of Israel is called "bride," and this is when the secret comes out into revelation, so that the light of G-dliness shines in the souls of Israel. And this is called "when she has received the male"

The Jewish people as a whole are called the "bride" of G-d. They become a bride in this full sense when the hidden G-dliness is revealed and shines in their souls, which the Zohar calls "when she has received the male."

(בזהר בא דל"ח ע"ב וע' בזהר הרקיע שם ובסה"מ ד"ט ע"א סי' כ"א) שהקב"ה נק' חתן.

(in the Zohar, Bo, 38b; and see the Zohar HaRakia there, and the work abbreviated Seh"m, folio 9a, section 21), for the Holy One, blessed be He, is called "bridegroom."

The Zohar calls G-d the "bridegroom" who gives to the Congregation of Israel, His bride. The parenthesis gives the Zohar's place and two further references on the passage.

וכלה לית לה מגרמה כלום כ"א מה שנותנים לה מלמעלה כי בועליך עושיך כו' וכבוד ה' עליך זרח¹¹

And a bride has nothing of her own, only what is given her from above: "for your Husband is your Maker," etc., and "the glory of G-d has shone upon you,"

A bride, in this image, has nothing of her own; all her light is given from above. The verses from Isaiah say that her Husband is her Maker and that G-d's glory has shone upon her: her light comes from Him.

כי אשב בחושך¹² ה' אור לי ואתקרי' בחי' נערה בה' ה' גבורות דדכורא שנותן לה בביאה ראשונה שהם דודיך הנ"ל עיקרם מעלמא דאתכסיא

"though I sit in darkness, G-d is a light for me." And she is called the level of na'arah (maiden) with a hei: the five Gevuros of the male, which he gives her at the first union; these are "Your love" mentioned above, whose essence is from the hidden world,

The verse from Micah adds that even in darkness her light is G-d. The Kabbalists read the word na'arah (maiden), written with a final hei, as hinting at the "five Gevuros" the male gives her; these are identified with the "love" of the verse, which originates in the hidden world above.

אלא שיוצאים דרך נוק' כו' (וע' בפע"ח שער ק"ש שעל המטה פ"א ד"ה לקוטים ופרק ו' ובמק"מ ר"פ
(צו)

except that they come out by way of Nukva, etc. (And see Pri Etz Chaim, Gate of the Shema at Bedtime, chapter 11, the section beginning “Likkutim,” and chapter 6; and Mikdash Melech at the beginning of Tzav.)

Though the five Gevuros originate above, they reach revelation only through Nukva, the receiving feminine level. The parenthesis points to where the Arizal's Pri Etz Chaim and the Zohar commentary Mikdash Melech discuss this.

ועד לא קבילת שעדיין לא זרח אור אלקות בתוכה ונק' נער בלא ה' גבורות הנ"ל והוא מי שלבו אטום
כבתולה¹³ שלא נתפעל בדו"ר מענין התבוננות עלמא דאתגליא הנ"ל ונקרא עלמות

And before she has received, when the light of G-dliness has not yet shone within her, she is called na'ar, without the hei, [that is,] without the five Gevuros mentioned above. And this is one whose heart is sealed, like a virgin, who has not been stirred to awe and love by the contemplation of the revealed world mentioned above; and [these] are called “maidens” (alamos).

Before the bride has received that light she is called na'ar, written without the hei, as the word appears in parts of Deuteronomy. In a person this is the one “whose heart is sealed,” unmoved by contemplation, and such people are the “maidens” (alamos) of the verse.

(ועמ"ש ע"פ עיני כל שאז נק' כל חסר ה' דכלה ה"ג דדכורא כו' ועמ"ש מזה בד"ה יחיינו מיומים כו'
ועמ"ש ע"פ וארשתיך לי כו' וע"פ ואשה כי תדור כו' וע"פ כי תצא כו' ואח"כ תבא אליה כו' וע"פ טוב
לחסות):^{14, 15, 16, 17}

(And see what is written on “The eyes of all,” that then she is called kol (all), lacking the hei of kalah (bride), [which is] the five Gevuros of the male, etc.; and see what is written about this in the maamar beginning “He will revive us after two days,” etc.; and see what is written on “I will betroth you to Me,” etc., and on “And if a woman vows,” etc., and on “When you go out,” etc., “and afterward you shall come to her,” etc., and on “It is good to take refuge.”)

This parenthesis sends the reader to several other maamarim that develop the same idea. One of them notes that kalah (bride) without its hei is just kol (all): a bride who has not yet received the five Gevuros of the male.

SECTION 2 • ¶2-3

Oil poured forth: the letters of the Torah

2 והעצה שיהי אף בחי עלמות אהבוך הוא בחי שמן לריח שמניך¹⁸ טובים¹⁹. והתורה נקי שמן תורק שהורק מכלי אל כלי שמה שלמטה בא למעלה

And the counsel so that there be also the level of “the maidens love You” is the level of oil: “for fragrance, your oils are good.” And the Torah is called “oil poured forth” (shemen turak), [oil] that is poured from vessel to vessel, so that what was below comes above,

The remedy for the sealed heart is the second image, oil, which stands for the Torah itself. The phrase “oil poured forth” describes oil poured from one vessel into another, where the vessel is turned upside down.

שהוא מתהפך כו' אז עולה הריח משולי הכלי הראשון ובמלואו משמן הי' הריח למטה כנ"ל כו' for it is turned over, etc.; then the fragrance rises from the bottom of the first vessel, whereas while it was full of oil the fragrance was below, as mentioned above, etc.

When a vessel of oil is full, its fragrance stays down at the level of the oil. When it is emptied by being turned over, the fragrance rises from the bottom of the first vessel: what was lowest is now on top.

והנמשל שהתורה נשתלשלה בעניני גשמיות וסיפורי מעשיות ואותיות גשמיות הי' בחכמה יסד ארץ²⁰ אבא יסד ברתא²¹ שמתהפך מה שלמטה למעלה ומה שלמעלה למטה כו'.

And the point of the analogy is that the Torah came down, step by step, into physical matters, narratives of events and physical letters: “G-d founded the earth with wisdom”; “Abba founded the daughter”; so that what is below is turned upward and what is above downward, etc.

The Torah likewise came down from G-d’s wisdom into physical things, stories and written letters. The verse “G-d founded the earth with wisdom” and the Zohar’s “Abba (Chochmah) founded the daughter (Malchus)” say that the highest level is lodged in the lowest, so the order is inverted.

וזהו שמן תורק שמך כל התורה הם שמותיו של הקב"ה^{22,23} אז לריח שמניך כו' ואותיות נקראו סוסים שבאים מהשתלשלות רבות מעלמא דדכורא בחי שמן כו'

And this is “your name is oil poured forth”: the whole Torah is the Names of the Holy One, blessed be He; then [comes] “for fragrance, your oils,” etc. And the letters are called “horses,” for they come through many stages of descent from the masculine world, the level of oil, etc.

The whole Torah is made of G-d’s Names, and so it is “your name is oil poured forth.” The letters are called “horses” because, though they come down through many stages, they carry a person back up; their source is the “masculine world,” the level of oil.

(ונקי שמן תורק שמתהפך כו' כי האותיות עם היות שהן למטה מהשכל והמדות ונקי אבנים בס"י^{24, 25} שהם בחי' דומם

(And it is called “oil poured forth,” which is turned over, etc., because the letters, although they are below intellect and the emotive attributes (middos), and are called “stones” in Sefer Yetzirah, being the level of the inanimate,

Letters seem to be the lowest part of thought and speech, below intellect and feeling. Sefer Yetzirah calls letters “stones,” like inanimate objects that have no life of their own.

אבל שרש האותיות והדומם מקורם למעלה מהשכל אלא שהוא כחותם המתהפך^{26, 27} כו' ועמ"ש ע"פ מזמור שיר חנכת הבית מענין אותיות ואבנים כו' וע"פ ויגש אליו יהודה כו'.

yet the root of the letters and of the inanimate has its source above intellect, only it is like an inverted seal, etc. And see what is written on “A psalm, a song for the dedication of the House,” concerning letters and stones, etc., and on “And Yehudah approached him,” etc.

Yet the source of the letters, as of the inanimate, is above intellect; like a seal, what is highest ends up lowest when it is impressed. The parenthesis names two maamarim that discuss letters and stones.

וזוהו לריח שמניך שנמשכין משמן המריח שהוא בחי' ומדרגת שמן המשחה. ועמ"ש מענין אפרסמונא דכיא בביאור ע"פ מי יתנך כו' ועמ"ש מענין שמן המשחה)

And this is “for fragrance, your oils,” which are drawn from the fragrant oil, which is the level and rank of the anointing oil. And see what is written concerning “pure balsam” in the explanation on “O that you were [as my brother],” etc.; and see what is written concerning the anointing oil)

The “fragrance of your oils” comes from the fragrant oil, which is compared to the anointing oil of the Temple, a level above ordinary oil. The parenthesis points to other places on the “pure balsam” and the anointing oil.

(לקמן)²⁸ פ' נשא²⁹ ע"פ זאת חנוכת המזבח ביום המשח³⁰ כו' ובהרמ"ז פ' אמור (דפ"ט) גבי ההוא שמן עילאה כו'

(later on), in Parshas Naso, on “This was the dedication of the altar on the day it was anointed,” etc.; and in the Ramaz on Parshas Emor (89), regarding “that supernal oil,” etc.

The reference continues: a maamar in Parshas Naso on the dedication of the altar “on the day it was anointed,” and the Ramaz, a commentary on the Zohar, which speaks of a “supernal oil.”

ועי באגה"ק ד"ה ויעש דוד בענין שרש האותיות שמקורן הוא משכל הנעלם וקדמות השכל כו'

And see Iggeres HaKodesh, the section beginning "And David made," concerning the root of the letters, whose source is the hidden intellect and the beginning of intellect, etc.

Iggeres HaKodesh, the fourth part of Tanya, explains that the letters are rooted in the "hidden intellect" and in the "beginning of intellect," a level above revealed thought. This supports the claim that the lowly letters come from very high.

ועמ"ש ס"פ מקץ בד"ה נר חנוכה³¹ מצוה כו' שאותיות התורה שרשן למעלה מעלה מבחי' התורה כו'

And see what is written at the end of Parshas Miketz, in the maamar beginning "The Chanukah lamp is a mitzvah," etc., that the letters of the Torah are rooted far, far above the level of the Torah [itself], etc.

In Torah Ohr, in the maamar on the Chanukah lamp, the Alter Rebbe teaches that the letters of the Torah are rooted even higher than the Torah's content. The written form is thus not a mere container for ideas.

וע"ש שבתורה נאמר ותורה אור³² והאותיות שרשן מבחי' אור שהוא מקור האור כו' ואור היינו

רוח.^{33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46}

And see there, that of the Torah it is said "and the Torah is light," while the letters are rooted in the level of air (avir), which is the source of light (or), etc.; and air is ruach (breath).

The Torah is called "light" (or), but the letters are rooted in "air" (avir), which is or with an added yud, the source of light. Air is breath, ruach, and this leads to the next paragraph's link between ruach and rei'ach, fragrance.

SECTION 3 • 13-4

Longing for G-d's kindness

3 וזהו ענין לריח שמניך⁴⁷ כי ריח ורוח ענין אי' כמ"ש במ"א וכמארז"ל ע"פ ריח ניחוחי נחת רוח לפני⁴⁸ כו'.

And this is the meaning of "for fragrance, your oils," for fragrance (rei'ach) and spirit (ruach) are one matter, as is explained elsewhere, and as our Sages said on "My pleasing fragrance" (rei'ach nichochi): "a gratification of spirit (nachas ruach) before Me," etc.

The Hebrew for fragrance, rei'ach, and for spirit or breath, ruach, share a root. The Sages read the Torah's phrase for an offering's "pleasing fragrance" as G-d's "gratification of spirit," so fragrance is a matter of spirit, and it connects to the "air" in which the letters are rooted.

ולכן נק' האותיות סוסים שמגביהים מאד למעלה וכל העלאות ממטה למעלה ע"י האותיות דהרהור לא עביד מידי כו'

Therefore the letters are called "horses," for they lift very high upward, and all ascents from below to above are by means of the letters, for "thought accomplishes nothing," etc.

Because the letters are rooted so high, they can carry a person upward, which is why they are called "horses." Every ascent is made through letters actually spoken, since mere thought, without words, does not accomplish anything.

ועיין במבוא שערים ש"ג ח"ג פ"ג בענין מפיו דעת⁴⁹ כו' והרוכב על הסוס הסוס ישאנו למקום רחוק שלא היה יכול להגיע ברגלים כו'.

And see Mevo She'arim, Gate 3, Part 3, chapter 3, on "from His mouth [come] knowledge," etc. And [as with] one who rides a horse: the horse will carry him to a distant place that he could not have reached on foot, etc.

The Arizal's Mevo She'arim is cited on the verse "from His mouth [come] knowledge and understanding," which links divine speech to knowledge. The analogy follows: a rider reaches, on horseback, places he could never reach on foot.

וכמ"כ עד"מ בשומו כל מחשבתו באותיות מגביהים ומעלים אותו למקום גבוה (וכמ"ש מזה לקמן סד"ה לסוסתי כו') אבל כתיב לא בגבורת הסוס יחפץ⁵⁰ לא בשוקי האיש ירצה.⁵¹

So too, by way of analogy, when he puts all his thought into the letters, they lift him and raise him to a high place (as written on this later, at the end of the maamar beginning "To My mare," etc.). But it is written: "He does not desire the strength of the horse, nor take pleasure in the legs of a man."

In the same way, a person who puts all his thought into the letters of the Torah or of prayer is lifted by them far beyond his own level. But the verse warns that G-d does not delight in the horse's strength or the rider's legs, a warning explained in the next part.

פ"י כשאנו מעמיק חב"ד שלו בהאותיות כ"א מחשבתו בלבד הרי זה כרכיבת הסוס בלבד שרגליו לבד דבוקים בסוס והסוס רץ והוא אינו עושה כלום כו'

Meaning: when he does not immerse his Chochmah, Binah and Daas in the letters, but only his thought, this is like mere horse-riding, where only his legs cling to the horse, and the horse runs while he does nothing, etc.

If a person only keeps his thought on the words without engaging his intellect (Chochmah, Binah and Daas), he is like a rider who only sits on the horse. The horse runs; the rider himself does nothing.

כִּי־א רוצה ה' את יראיו את המיחלים לחסדו⁵² פִּי שִׁיעֵמִיק חֲבִידָּה שֶׁלּוֹ בְּהִתְכַּוְּנֻת גְּדוּלַת ה' עִם דִּיבּוּק מַחֲשַׁבְתּוֹ בְּהֹאֲוִיּוֹת

Rather, “G-d takes pleasure in those who fear Him, in those who hope for His kindness”: meaning, that he immerse his Chochmah, Binah and Daas in contemplating the greatness of G-d, together with the cleaving of his thought to the letters

What G-d wants, says the next verse, is “those who fear Him.” That means joining real contemplation of G-d’s greatness, with one’s whole mind, to the attachment of thought to the letters.

(וְעַמִּי־שׁ בִּפִּי בִשְׁלַח בְּדִיָּה לְסוֹסָתִי וְעִי־פִי אִזְּ יִשִּׁיר) וְיִשִּׁים בִּלְבּוֹ עֲנִין עֲצָה הִיעוּצָה כְּשֶׁרוֹאֶה שֶׁהוּא רָחוֹק מְאֹד מִהִתְפַּעֲלוֹת הַלֵּב וְהִתְלַהֲבוֹת מִהִתְכַּוְּנֻת כּוֹי

(and see what is written in Parshas Beshalach, in the maamar beginning “To My mare,” and on “Then [Moshe] sang”). And he should take to heart the well-counseled counsel when he sees that he is very far from being stirred in his heart and from fervor [born] of contemplation, etc.:

The parenthesis points to two maamarim in Torah Ohr on the horse imagery. Then comes practical advice for someone who finds that contemplation leaves his heart unmoved.

וּמִשְׁפִּיל אֶעֱיֵב בְּתַכְלִית לֵאמֹר מָה אֲנִי כִּי יֵה יֵה לִי הִתְלַהֲבוֹת כִּי לִבִּי אֶטוֹם הִיּוֹת

he should humble himself utterly, saying: “What am I, that I should have fervor, for my heart is sealed, since

Such a person should humble himself completely and say that he has no right to expect fervor, since his heart is sealed. This is the “maiden” of paragraph 1, speaking honestly about himself.

כִּי אֲנִי מְרוּחָק בְּתַכְלִית הַרְיָחוֹק מֵה' אֶחָד רַק זֹאת בִּידּוֹ לִבְקֵשׁ עַל נַפְשׁוֹ לַחֲפוּץ לְדַבְקָה בֵּה' וְהוּא עֲנִין הַמִּיחָלִים לְחֶסֶדוֹ שֶׁמִּצְפִּים וּמִשְׁתַּוָּקְקִים בְּתִשְׁוּקָה רַבָּה שִׁיְהִיָּה הִתְגַּלְחַת אֱלֻקוֹת כּוֹי.

I am utterly, utterly distant from the One G-d?” Only this is in his power: to plead for his soul, to desire to cleave to G-d. And this is “those who hope for His kindness”: they wait and long with great longing for the revelation of G-dliness, etc.

He should admit how far he is from G-d, and do the one thing in his power: plead and long to cling to G-d. This longing is “those who hope for His kindness”: waiting with great desire for G-dliness to be revealed to him.

4 ואני איני רוצה להיות נפרד כו'. זהו פירוש לחסדו ח"ס דלי"ת התגלות אלקות. וזהו לצפירת תפארה למצפים תפארתו⁵³ והדר גאוונו ומזה יוכל להמשיך חסד ה' עליו שיתפעל לבו כו'.

“And I do not want to be separated,” etc. This is the meaning of “His kindness” (chasdo): chas dalet, [pity on the dalet,] the revelation of G-dliness. And this is “a diadem of beauty” (tzeфирas tif'arah): for those who await (metzapim) His beauty and the splendor of His majesty. And from this he can draw G-d's kindness upon himself, so that his heart will be stirred, etc.

The person's plea continues: he does not want to be separated from G-d. The word chesed is read as chas dalet, pity on the dalet, the “poor” letter that stands for the receiver who has nothing of its own; G-d's kindness is revealing G-dliness to the one who lacks it. The Talmud reads Isaiah's “diadem of beauty” (tzeфирas) as “those who await (metzapim) His beauty”: longing itself draws down G-d's kindness, until the heart is stirred.

וכן בענין לימוד התורה שבע"פ התגלות רצונו ית' בזה העולם הגשמי טהור ומא ומותר אסור כו'

And so too regarding the study of the Oral Torah, the revelation of His blessed will in this physical world: pure and impure, permitted and forbidden, etc.

The same applies to studying the Oral Torah, where G-d's will is revealed in the details of this world, what is pure and impure, permitted and forbidden. Through such study too, one who longs for G-d can draw His kindness upon himself.

ומי שאין לו אפי' בחי' המיחלים לחסדו הנ"ל עליו כתיב זכר חסדו ואמונתו⁵⁴ לבית ישראל בחי' נוקי' כו' על ישראל אמונתו. ולבית ישראל ממשיך גם אמונה כו':^{55,56}

And one who does not have even the level of “those who hope for His kindness” mentioned above: of him it is written, “He remembered His kindness and His faithfulness to the house of Israel,” the level of Nukva, etc.; “upon Israel, His faithfulness.” And to the house of Israel He draws down faith as well, etc.

For someone who lacks even the longing, the verse says G-d “remembered His kindness and His faithfulness to the house of Israel.” The “house of Israel” is Nukva, the receiving level, and G-d draws down to it faith, a bond with Him that does not depend on the person's own feeling.

Supernal Chochmah in the laws

5 ולתוספת ביאור ענין שמן תורק הוא עפמ"ש במ"א פי' הזהר (בראשית דכ"ז ע"ב) בענין משנה אתתא דהוא נער כו'

To explain further the meaning of “oil poured forth”: it is according to what is written elsewhere explaining the Zohar (Bereishis, 27b) on “the Mishnah is the wife of that youth,” etc.,

Here the maamar deepens the meaning of “oil poured forth.” It draws on a Zohar passage that calls the Mishnah the “wife” of “that youth” (the angel Metatron), an image of Oral Torah as a receiving, feminine level.

שבדיני התורה הנגלית שלפנינו מלובש ונמשך בזה עצמיות ח"ע מה שאין גילוי זה אפי' בעולמות העליונים

that in the laws of the revealed Torah before us, the very essence of supernal Chochmah is clothed and drawn down, a revelation that does not exist even in the higher worlds,

The claim is striking: in the practical laws of the Torah, the very essence of G-d's supernal wisdom is present. Such a revelation does not exist even in the higher spiritual worlds.

כי גם בג"ע מאיר רק זיו השכינה והארה לבד מח"ע כו' וכמ"ש הטעם לזה במ"א (גבי פורים בד"ה כי אברהם לא ידענו)⁵⁷ ממשל הארי כו'

for even in the Garden of Eden only the radiance of the Shechinah shines, and a mere glimmer of supernal Chochmah, etc. And the reason for this is explained elsewhere (regarding Purim, in the maamar beginning “For Avraham did not know us”) from the analogy of the lion, etc.:

Even in the Garden of Eden, the souls perceive only a radiance of the Shechinah and a glimmer of supernal Chochmah. The reason is explained in a Purim maamar in Torah Ohr using the image of the lion in Ezekiel's vision.

פני אריה אל הימין⁵⁸ כו' וכמו כן הארת ח"ע מוכרח להתלבש במקום היותר נמוך דהיינו עניני הלכות טמא כשר כו'

“the face of a lion on the right,” etc.; and likewise the glimmer of supernal Chochmah must necessarily be clothed in the lowest place, namely in the laws of impure and fit, etc.

In Ezekiel's vision the lion's face is on the right, the side of Chesed; the maamar referred to explains that the higher a thing is, the lower it must descend. So supernal Chochmah is clothed specifically in the lowest place: laws about what is impure and what is kosher.

ע"ש והוא ג"כ עד"מ הנזכר באגה"ק קרוב לסופו⁵⁹ ועוד זאת שהרי הדבור כו' רק הארה כו' משא"כ הטפה נמשך בה גם ממהות הנפש ועצמותה ע"ש.⁶⁰

See there. And it is also like the analogy mentioned in Iggeres HaKodesh near its end: "Moreover, speech," etc., is only a glimmer, etc., whereas in the drop [of seed] there is drawn also from the very being and essence of the soul; see there.

Iggeres HaKodesh gives an analogy: speech carries only a glimmer of a person's mind, but the seed of a child carries the essence of the parent's soul. So too the laws of the Torah carry G-d's wisdom itself, not just a reflection of it.

6 ועיין עוד שם ד"ה בר"מ פ' נשא.⁶¹ וזהו ענין שמן תורק שהורק ונמשך עצמיות השמן ממש למטה.

And see further there, the section beginning "In the Raaya Mehemna, Parshas Naso." And this is the meaning of "oil poured forth": the very essence of the oil itself is poured out and drawn down below.

Iggeres HaKodesh has a further letter on the same theme. "Oil poured forth" means that the very essence of the oil, not just its scent, is poured out and reaches below.

וזהו מה שלמעלה בא למטה דייקא כנ"ל. וענין שמן תורק שמך הנה נת' הפי' למעלה דהיינו כמארו"ל כל התורה היא שמותיו של הקב"ה⁶² כו'

And this is [how] what is above comes specifically below, as mentioned above. And as for "your name is oil poured forth," the meaning was explained above, namely as our Sages said, "the whole Torah is the Names of the Holy One, blessed be He," etc.

This is the principle already stated: what is highest comes specifically to the lowest place. "Your name" refers to the Torah, which the Sages describe as made entirely of G-d's Names.

ועמ"ש מזה ע"פ ואלה שמות בני⁶³ ובפ' יתרו בד"ה משה ידבר⁶⁴ איך דכל מעשה המצות הן לאתקנא רוא דשמייה כו' ע"ש.

And see what is written on this on "And these are the names of the children of Israel," and in Parshas Yisro, in the maamar beginning "Moshe spoke," how all the performance of the mitzvos is "to perfect the mystery of His Name," etc.; see there.

Two maamarim in Torah Ohr develop this: all the mitzvos serve "to perfect the mystery of His Name," completing G-d's Name, as it were. The Torah and mitzvos are thus the channel of the Name.

ובזהר פ' צו (דלי"ד ע"א) פ"י שמך היינו מל' שבה הורק ונמשך השמן דח"ע ע"ש

And in the Zohar, Parshas Tzav (34a), “your name” is explained as Malchus, into which the oil of supernal Chochmah is poured and drawn; see there.

The Zohar reads “your name” as Malchus, G-d’s kingship, into which the oil of supernal Chochmah is poured. In the terms of this maamar, the highest wisdom flows into the lowest divine attribute.

(ועיין בזהר פ' יתרו דפ"ז ע"ב ע"פ טוב שם משמן טוב⁶⁵ ובזהר ח"א דצ"ו סע"א) והיינו כמ"ש בזהר פ' תרומה (דקמ"ה ע"ב) ירותא דאבא ירתא ברתא⁶⁶ כו'

(And see the Zohar, Parshas Yisro, 87b, on “A good name is better than good oil,” and the Zohar, volume 1, end of 96a.) And this is as written in the Zohar, Parshas Terumah (145b): “The inheritance of the father, the daughter inherits,” etc.

The Zohar also links oil and “name” through the verse “A good name is better than good oil.” Its saying that “the daughter inherits the father” means that Malchus (the daughter) receives directly from Chochmah (the father).

והיינו כנודע מענין בחכמה יסד ארץ⁶⁷ דייקא משא"כ כונן שמים בתבונה וכמ"ש מזה בפ' בראשית בד"ה

And this is as is known concerning “with wisdom He founded the earth,” specifically, unlike “He established the heavens with understanding”; and as written on this in Parshas Bereishis, in the maamar beginning

The verse says the earth, which stands for Malchus, was founded specifically “with wisdom” (Chochmah), whereas the heavens were established “with understanding” (Binah). Chochmah reaches directly into the lowest level.

להבין הטעם כו' ובענין וייצר⁶⁸ כו' את האדם עפר⁶⁹ כו' והנה בח"י מלכות פה תשבע"פ קרינן לה^{70,71} כו'

“To understand the reason,” etc., and on “And [G-d] formed the man [of] dust,” etc. Now the level of Malchus [is] “the mouth: the Oral Torah we call her,” etc.

The references are to maamarim in Torah Ohr, Bereishis, including one on the formation of man from dust. The Tikkunei Zohar says Malchus is the “mouth” and is called the Oral Torah, which is why the laws of the Oral Torah receive supernal Chochmah.

ועי' מ"ש לקמן בד"ה שחורה אני בענין ערבים עלי דברי סופרים כו' שהן למעלה מבחי' ספר הוא בחי' תשב"כ כו'

And see what is written later, in the maamar beginning "I am black," on "The words of the Scribes are dearer to Me," etc., that they are above the level of "book," which is the level of the Written Torah, etc.;

A later maamar in this parsha explains why the Sages' words are "dearer" than the Written Torah: they stem from a level above the "book." The Oral Torah, though lower in appearance, is higher in root.

ע"ש ועי' באגה"ק ד"ה איהו וחיוהי⁷² במש"ש אלא שהוא כחותם המתהפך ונעוץ תחלתן בסופן⁷³ כו'.

see there. And see Iggeres HaKodesh, the section beginning "He and His life-force," on what is written there: "only it is like an inverted seal, and their beginning is wedged in their end," etc.

Iggeres HaKodesh explains the same point with the "inverted seal," and with Sefer Yetzirah's phrase that the beginning is wedged in the end. The lowest level is bound to the highest.

וזהו שמן תורק שמך. שבהלכות תשבע"פ נמשך מבחי' עצמיות השמן שהוא גבוה מאד נעלה היינו כמ"ש כשמן הטוב⁷⁴ על הראש יורד על הזקן וקן אהרן כו'

And this is "your name is oil poured forth": into the laws of the Oral Torah there is drawn from the level of the essence of the oil, which is exceedingly high and exalted; that is, as it is written, "Like the good oil upon the head, running down upon the beard, the beard of Aharon," etc.

This is the full meaning of "your name is oil poured forth": the laws of the Oral Torah receive from the essence of the oil, from a very high source. The Psalm describes this oil running down from the head of Aharon onto his beard.

וכמ"ש (לקמן) בד"ה בהעלותך^{75,76} את הנרות שבחי' דיקנא דכהנא רבא בחי' שערות אלו הלכות כו' ועי' יש בחי' שמן מלמעלה כו'

And as written (later) in the maamar beginning "When you kindle the lamps," that the level of the beard of the High Priest is the level of hairs, which are the laws, etc., and upon this there is the level of oil from above, etc.;

A maamar in Beha'aloscha explains that the hairs of the High Priest's beard stand for the laws of the Torah. The oil from above, supernal Chochmah, comes down upon those laws.

ע"ש ומ"ש ב"פ הזקן זקן⁷⁷ י"ל עפמ"ש לקמן בד"ה שחורה אני שההלכות שבמצות עשה שהן מבחי' חסד נמשכים מבחי' דיקנא עילאה

see there. And as for its saying "the beard" twice, "the beard, the beard [of Aharon]," one may say [it is] according to what is written later, in the maamar beginning "I am black," that the laws in the positive commandments, which are from the level of Chesed, are drawn from the level of the supernal beard,

The Psalm says "the beard" twice, and a maamar later in this parsha explains why. The laws of the positive commandments come from Chesed, from the "supernal beard."

שהוא בחי' לבנונית כתלג חיור ועמר נקא⁷⁸ וההלכות שבמצות ל"ת נמשכים מבחי' קווצותיו תלתלים שחורות⁷⁹ וכו' עיין באדרת נשא (דקל"ב תחלת ע"א).⁸⁰

which is the level of whiteness, "white as snow" and "like pure wool"; and the laws in the negative commandments are drawn from the level of "his locks are curled, black," etc.; see the Idra of Naso (beginning of 132a).

That supernal beard is described with images of whiteness, like snow and pure wool, from Daniel's vision. The laws of the prohibitions come from the "black locks" of the Song of Songs, the side of restraint; the Zohar's Idra in Naso describes both.

וזהו ענין לריח שמניך טובים⁸¹ כי בחי' כשמן הטוב כו' יורד על הזקן כו' שרשו גבוה מאד נעלה.

And this is the meaning of "for fragrance, your oils are good": for the level of "like the good oil," etc., "running down upon the beard," etc., has its root exceedingly high and exalted.

Now "for fragrance, your oils are good" can be understood. The oil that runs down onto the beard, that is, into the laws, has its root extremely high.

ולכן נקי שמן המריח וזהו ענין תליסר נהרותא דמשחא אפרסמון דכיין⁸² (בגמרא תענית דכ"ה ע"א) שהוא בחי' גבוה יותר מסתם שמן וכמ"ש במ"א בפי' תרומה סד"ה

Therefore it is called "fragrant oil," and this is the meaning of "thirteen rivers of pure balsam oil" (in the Gemara, Taanis 25a), which is a higher level than plain oil; and as written elsewhere, in Parshas Terumah, at the end of the maamar beginning

Because its root is so high, it is called "fragrant oil." The Talmud's "thirteen rivers of pure balsam oil" promised to the righteous refer to this level, which is higher than plain oil.

הנה כתיב⁸³ ועמך כולם צדיקים כו' ועיין בזהר ר"פ אמור (דפ"ח ע"ב) וע' בזהר ר"פ תרומה (דקכ"ז ע"ב).

"Now it is written, 'And your people are all righteous,'" etc. And see the Zohar, beginning of Emor (88b), and see the Zohar, beginning of Terumah (127b).

The references are to a maamar in Torah Ohr, Terumah, and to two Zohar passages. They discuss the higher, fragrant oil further.

וע' מענין לריח שמניך בזהר פ' אחר (דנ"ח סע"ב) ובפ' בהעלותך (דק"ג ע"א) ובפ' צו (דל"ה סע"א) ור"פ וירא (דצ"ו א') ובהרמ"ז שם:⁸⁴

And see concerning "for fragrance, your oils" in the Zohar, Parshas Acharei (end of 58b), and in Parshas Beha'aloscha (150a), and in Parshas Tzav (end of 35a), and at the beginning of Parshas Vayera (96a), and in the Ramaz there.

Further Zohar passages that discuss "for fragrance, your oils" are listed, with the Ramaz, a commentary on the Zohar. They are given for readers who wish to study the theme in the sources.

SECTION 5 • ¶7-8

Betrothal and marriage

7 עוד יש לומר בפ' לריח שמניך כו' ושמך תורק כו' ע"ד משמעות פ' המדרש שיר השירים דמפרש שמך תורק הוא מדרגה גבוה יותר מן לריח שמניך שאינו

One may further say, in explaining "for fragrance, your oils," etc., and "oil poured forth," etc., following the plain sense of the explanation of the Midrash on the Song of Songs, which explains that "oil poured forth" is a higher level than "for fragrance, your oils," which is

A second reading follows the plain sense of the Midrash on the Song of Songs. There "oil poured forth" is a higher level than "the fragrance of your oils."

אלא כעין ריח בעלמא מהשמך אבל שמך תורק היינו כאדם שמריק מכלי לכלי⁸⁵ חבירו שנותן לו השמן בעצמו.

only a kind of mere fragrance from the oil; but "oil poured forth" is like a person who pours from a vessel into his friend's vessel, who gives him the oil itself.

Fragrance is only the scent that reaches a person from the oil. Pouring oil into a friend's vessel gives him the oil itself.

והוא עפמ"ש במ"א (בד"ה תורה צוה לנו כו' בפ' הברכה) שבהמשכה מתשב"כ שהיא בחי' חתן לתשבע"פ שהיא בחי' כלה יש ב' בחינות ומדרגות.

And this is according to what is written elsewhere (in the maamar beginning "Moshe commanded us the Torah," etc., in Parshas VeZos HaBerachah), that in the flow from the Written Torah, which is the level of the bridegroom, to the Oral Torah, which is the level of the bride, there are two levels and ranks.

A maamar on "Moshe commanded us the Torah" explains that the Written Torah is the "bridegroom" and the Oral Torah the "bride." The flow between them has two levels.

הא' ע"ד נובלות חכמה שלמעלה תורה⁸⁶ ונקרא אירוסין שהוא המשכה חיצונית וזהו ענין לריח שמניך.

The first is in the manner of "the fallen fruit of the supernal wisdom is Torah," and it is called erusin (betrothal), which is an external flow; and this is "for fragrance, your oils."

The first level is like the Midrash's saying that the Torah is the "fallen fruit" of supernal wisdom: something that falls away from the tree, not its core. This is betrothal (erusin), an external connection, and it corresponds to "the fragrance of your oils."

וכמ"ש בלק"ת בתלים⁸⁷ ע"פ ויקם עדות ביעקב⁸⁸ כו'. וזהו שאינו אלא כעין ריח בעלמא הארת יסוד אבא ולא מהותו ועצמותו ממש.

And as written in Likkutei Torah on Tehillim, on "He established a testimony in Yaakov," etc. And this is why it is only a kind of mere fragrance: a glimmer of the Yesod of Abba, and not its very being and essence.

The Arizal's Likkutei Torah on Psalms is cited for this. At this level only a glimmer of the Yesod of Abba (the channel of Chochmah) comes through, not its essence.

אמנם הבחי' הב' הוא שיומשך מבחי' חתן לכלה מבחי' פנימיות תשב"כ והוא ענין נשואין ויחוד חתן וכלה ע"ש. וזהו שמן תורק שמך שנמשך עצמיות השמן דח"ע בבחי' מל' תשבע"פ כו':

However, the second level is that there be drawn from the level of the bridegroom to the bride, from the level of the inner dimension of the Written Torah; and this is nisu'in (marriage) and the union of bridegroom and bride; see there. And this is "your name is oil poured forth": the essence of the oil of supernal Chochmah is drawn into the level of Malchus, the Oral Torah, etc.

The second level is marriage (nisu'in), the full union of bridegroom and bride, drawn from the inner dimension of the Written Torah. This is "your name is oil poured forth": the essence of supernal Chochmah comes into Malchus, the Oral Torah.

8 והנה מכ"ז נמשך על כן עלמות אהבוך.⁸⁹ דהיינו בחי' ביי"ע שמקבלים מבחי' מלכות שהיא מקור דבי"ע וכמ"ש בזהר ח"ג

Now from all this follows "therefore the maidens (alamos) love You": that is, the level of Beriah, Yetzirah and Asiyah, which receive from the level of Malchus, which is the source of Beriah, Yetzirah and Asiyah; as written in the Zohar, volume 3

Now the verse's conclusion, "therefore the maidens love You," is explained. The Zohar reads alamos (maidens) as olamos (worlds), the worlds of Beriah, Yetzirah and Asiyah, which receive from Malchus, their source.

(דנ"ח סע"ב) ח"ב קמ"ד ב' (ועי' עוד ח"א צ"ח א' ח"ג נ"ט א' ע"א ב')

(end of 58b), volume 2, 144b (and see further volume 1, 98a; volume 3, 59a, 71b).

These are the Zohar passages that read alamos as the worlds. They are listed for further study.

וכן מבחי' מל' דאצי' נמשך להיות גילוי למטה בכל א' מישראל ע"י שמקבלים עליהם עול מלכות שמים
And likewise from the level of Malchus of Atzilus there is drawn a revelation below in each and every one of Israel, through their accepting upon themselves the yoke of the kingship of Heaven.

In the same way, from Malchus of Atzilus a revelation reaches every Jew. It comes through accepting the yoke of Heaven's kingship, which is receiving Malchus.

ואזי בעסק התורה נמשך בו ג"כ מבחי' לריח שמניך כו' ושמך תורק כו' והיינו ג"כ ע"ד ב' בחי' הנ"ל
דאירוסין ונישואין

And then, in the study of Torah, there is drawn into him as well from the level of "for fragrance, your oils," etc., and "oil poured forth," etc.; and this too is in the manner of the two levels mentioned above, betrothal and marriage;

Having accepted the yoke, a person who studies Torah receives both "fragrance" and "oil poured forth." These are the two levels, betrothal and marriage, described in paragraph 7.

דהיינו להיות נקלט ונתפס במוח ובלב אור ה' דאורייתא וקב"ה כולא חד⁹⁰ כו' ושתכנס ההתבוננות בקרב איש ולב עמוק⁹¹ כו'

that is, that the light of G-d be absorbed and grasped in the mind and in the heart, [for] "the Torah and the Holy One, blessed be He, are entirely one," etc., and that the contemplation enter "within a man, and a deep heart," etc.

The aim is that G-d's light be grasped in both mind and heart, since the Torah and G-d are one. The contemplation should enter a person's inner depths, the "deep heart" of the Psalm.

וכמארז"ל המאור שבה מחזירו למוטב⁹² וכמ"ש סדי"ה בהעלותך⁹³ בענין כשמן הטוב כו' שיורד ע"פ מדותיו⁹⁴ כו' ושמן ימינו יקרא^{95,96} כו' ע"ש.^{97,98}

And as our Sages said, "the light within it brings him back to the good"; and as written at the end of the maamar beginning "When you kindle," on "like the good oil," etc., that runs down "according to his attributes," etc., and "the oil of his right hand calls out," etc.; see there.

The Sages said that the light within the Torah returns a person to the good. The maamar on Beha'aloscha explains that the oil comes down "according to his attributes," reaching each person's emotions, and the proverb "the oil of his right hand calls out" speaks of its effect.

SECTION 6 • 19

Why oil reaches the sealed heart

9 וזהו דמתחלה אמר כי טובים דודיך מיין⁹⁹ יין הוא ההתבוננות בעלמא דאתגלייא שמזה ההתבוננות נמשך להיות בחי' כלה כו' כנ"ל.

And this is why it first says "for Your love is better than wine": wine is contemplation of the revealed world, and from this contemplation comes about the level of the bride, etc., as mentioned above.

The maamar now ties the two verses together. The earlier verse, "Your love is better than wine," describes the way of contemplation, through which one becomes a "bride" who receives G-d's light.

אך כדי שיהי אף בחי' עלמות אהבוך דהיינו אפילו מי שלכו אטום ולא נתפעל מהתבוננות הנ"ל.

But so that there be also the level of "the maidens love You," that is, even one whose heart is sealed and who has not been stirred by the contemplation mentioned above,

The later verse addresses a different person: the "maiden" whose heart is sealed and whom contemplation has not moved. The question is how such a person can also come to love G-d.

הנה הוא ע"י עסק התורה שהיא בחי' שמן כנ"ל שהיא בחי' אשר אנכי מצוך כו'

this is through occupation with Torah, which is the level of oil, as mentioned above, which is the level of "that I (Anochi) command you," etc.,

The answer is Torah study, the "oil." The Torah is the word of "I" (Anochi), G-d's own self, in the phrase "that I command you."

דלית מחשבה תפיסא ביה כלל¹⁰⁰ ולפי שהוא מבחי' עליונה מאד ע"כ יוכל לעשות חקיקה וכלי גם במי שלבו אטום כו'

which no thought can grasp at all; and because it is from a very lofty level, therefore it can make an engraving and a vessel even in one whose heart is sealed, etc.

That level is beyond all thought, as the Tikkunei Zohar says. Precisely because it is so high, it can engrave itself and form a "vessel" even in a heart that nothing else moves.

וכענין משנ"ת בפ' בחקתי (ד"ה מבואר בע"ה)¹⁰¹ שע"י נעשה חקיקה מבפנים בנה"ב כו' וזהו ענין באר חפרוה שרים¹⁰² כו'

And [this is] like what is explained in Parshas Bechukosai (the maamar beginning "It is explained in Etz Chaim"), that through this an engraving is made from within in the animal soul, etc.; and this is the meaning of "a well that princes dug," etc.;

A maamar in Bechukosai explains that Torah study engraves itself even within the animal soul, from the inside. The verse "a well that princes dug" describes such digging down to a hidden source of water.

ע"ש וכענין המבואר עוד במ"א (בד"ה וארשתיך לי)¹⁰³ בענין לבי בושרי ירננו אל אל חי¹⁰⁴ כי

see there. And [it is] like what is explained further elsewhere (in the maamar beginning "I will betroth you to Me") concerning "my heart and my flesh sing to the living G-d," for

A maamar on "I will betroth you to Me" makes a similar point with the verse "my heart and my flesh sing to the living G-d." The explanation follows in the next parts.

הנה הלב והבשר לפי שהם כלים גשמיים כו' אינם נכספים לחצרות ה' שהוא מקור וחיי הנפש וכענין בחי' ההתבוננות בעלמא דאתגליא הנקי יין כנ"ל

the heart and the flesh, because they are physical vessels, etc., do not yearn for "the courts of G-d," which are the source and life of the soul, like the level of contemplation of the revealed world, which is called wine, as mentioned above,

The heart and flesh are physical and do not naturally yearn for the "courts of G-d," the spiritual source of the soul's life. Contemplation of the revealed world, "wine," belongs to that level and so may not move them.

כי אם כאשר ירננו אל אל חי בעצמו ובכבודו כו' שכל מה שהיא בחי' עליונה יותר יכולה היא לירד ולהתפשט למטה יותר ועי"ז באה ונגעה עד הלב ובשר כו' ע"ש באריכות.

but only when they sing to the living G-d Himself, in His glory, etc.; for the higher a level is, the more it can descend and spread further below, and through this it comes and reaches the heart and flesh, etc.; see there at length.

They are moved only by "the living G-d" Himself. The principle is that the higher a level is, the lower it can reach, so the very highest touches even the physical heart and flesh.

ועד"ז הוא כאן דלפי שבחי ריח שמניך ושמן תורק הוא המשכה מבחי' עליונה הרבה יותר ממדרגת היין ושמן צף ע"ג יין¹⁰⁵ כו'.

And so it is here: because the level of "the fragrance of your oils" and "oil poured forth" is a flow from a level far higher than the rank of wine, and oil floats on top of wine, etc.

The same applies here: "fragrance" and "oil poured forth" come from a level far above wine. The physical fact that oil floats on top of wine illustrates this.

ובגמ' פ"ק דשבת (ד"ה ע"ב) שנחלקו רבנן ורבי יוחנן בן נורי אי הוה חיבור זה לזה

And in the Gemara, first chapter of Shabbos (5b), where the Sages and Rabbi Yochanan ben Nuri disagree whether they count as joined to one another,

The Talmud records a dispute whether oil floating on wine counts as "joined" to it for purposes of ritual purity. The dispute shows that oil stays apart from and above the wine.

והיינו מפני שהשמן הוא גבוה מאד בבחי' חכמה עילאה דכולא כמ"ש בזהר פ' צו (דל"ד ע"א)^{106, 107} ולכן הוא לעיל לעילא מבחינת היין כו'

and this is because oil is very high, at the level of "the supernal Chochmah of all," as written in the Zohar, Parshas Tzav (34a), and therefore it is far, far above the level of wine, etc.

The reason is that oil corresponds to "the supernal Chochmah of all," as the Zohar says. It therefore stands far above wine, which corresponds to Binah.

ולכן יוכל להפעיל גם במי שלכו אטום שיחוק לבו ע"י דברי תורה שיהי גם עלמות אהבוך כו' וכענין ועברתי בארץ מצרים¹⁰⁸ אני ולא מלאך כו'.

And therefore it can take effect even in one whose heart is sealed, that his heart be engraved through words of Torah, so that there be also "the maidens love You," etc.; and like "I will pass through the land of Egypt: I and not an angel," etc.

For this reason the Torah can affect even the sealed heart and engrave itself there, so that the "maidens" too will love G-d. It is like the Exodus, where G-d Himself, "I and not an angel," came down to the lowest place.

SECTION 7 • ¶10

Scripture, Mishnah and Talmud

10 ב עוי"ל בפ"י לריח שמניך כו' ושמן תורק כו' ע"ד המדרש הנ"ל שזהו ענין לעולם ישלש אדם תלמודו¹⁰⁹ שליש במקרא שליש במשנה ושלש בתלמוד.

(2) One may further say, in explaining “for fragrance, your oils,” etc., and “oil poured forth,” etc., following the Midrash mentioned above, that this is the matter of “A person should always divide his study into three: a third in Scripture, a third in Mishnah and a third in Talmud.”

This opens a second section of the maamar with a further reading of the verse. It is linked to the Talmud’s instruction to divide one’s study time into three parts: Scripture, Mishnah and Talmud.

והנה בלימוד המצות משנה ותלמוד משיג ותופס המהות חכמתו ית'¹¹⁰ מאחר שנתלכשה בדברים גשמיים שהן רצונו וחכמתו ית' ממש.

Now in studying the mitzvos, Mishnah and Talmud, one comprehends and grasps the very being of His blessed wisdom, since it has been clothed in physical matters, which are truly His blessed will and wisdom.

When one studies the laws of the mitzvos in the Mishnah and Talmud, one actually understands G-d’s wisdom, because that wisdom has been clothed in physical matters one can grasp. Those laws are G-d’s will and wisdom themselves.

וזהו ענין שמן תורק כו' משא"כ בסיפורי מעשיות שבתנ"ך שאינו מושג כלל חכמתו ית' המלובשת בתיבות וצירופי אותיות.

And this is “oil poured forth,” etc. This is not so with the narratives of Tanach, where His blessed wisdom, clothed in the words and combinations of letters, is not comprehended at all.

This grasp of the essence is “oil poured forth.” The narratives of the Bible are different: the divine wisdom clothed in their words and letters cannot be understood at all.

וכמ"ש בזהר בהעלותך (דקנ"ב ע"א) שפשטיות המוכן מן הסיפור מעשיות שבתורה נקרא לבושא דאורייתא וביאר הרמ"ז שם

And as written in the Zohar, Beha'aloscha (152a), that the plain sense understood from the narratives of the Torah is called “the garment of the Torah”; and the Ramaz explained there

The Zohar says that the plain story of the Torah is only its “garment.” The Ramaz, a commentator on the Zohar, gives an example, explained in the next part.

כמו עדי"מ פ' ואלה כו' בארץ אדום¹¹¹ כו' שודאי מעשה היה כך היה ואין יוצא מידי פשוטו¹¹² אבל אין כוונת ה' בו בעצם

that, for example, [in] the section “And these [are the kings]...in the land of Edom,” etc., certainly the event happened as it happened, and [the verse] does not depart from its plain meaning, but G-d’s intent in it is not [the event] itself;

The list of the kings of Edom in Genesis records events that really happened, and the verse keeps its plain meaning. But G-d’s real intent in including it is not the history itself.

אבל בה נגוזו סודות עולם התהו כו' ע"ש ובזהר שם (דקמ"ט ע"ב)¹¹³ שהאריך בזה. ובפרדס שער כ"ז פ"א¹¹⁴ האריך בביאור מאמר הזהר הנ"ל וכתב וז"ל.

rather, in it are hidden the secrets of the World of Tohu, etc.; see there; and in the Zohar there (149b), which elaborates on this. And in the Pardes, Gate 27, chapter 1, he elaborates in explaining the above Zohar statement, and writes as follows:

Hidden in that list, according to the Kabbalists, are the secrets of the World of Tohu, the “chaos” that preceded the ordered worlds. Rabbi Moshe Cordovero’s Pardes explains the Zohar’s statement at length and is quoted next.

אבל כאשר יבוא האדם ללמוד בתורה צריך שיהי' כוונתו שהוא לומד הענין שהוא במה שהם דברים אלהיים שנעלם ממנו עוצם פנימיותם וכו' ועם היות שהוא לא ישכיל בה

“But when a person comes to study the Torah, his intent must be that he is studying that matter as being divine words, whose immense inwardness is hidden from him, etc.; and even though he understands nothing of it

The Pardes says that one who studies the Torah should intend that he is learning divine words, whose depths are hidden from him. This holds even if he understands only the surface.

כי אם פשטיות הסיפור ואין צריך לומר זה אלא אפי' מי שלא יבין כלל כו' גם יש לו שכר טוב עכ"ל
but the plain sense of the narrative, and needless to say this one, but even one who does not understand at all, etc., he too has a good reward.” End of quote.

The quote concludes that even one who understands only the plain story, and even one who understands nothing at all, has a good reward. Reading the Torah’s words is itself of value.

ולכן האותיות התורה ופשטיות הסיפור נק' ריח שמניך כי עם היות שאינו מוכן ומושג כלל פנימיות חכמתו ית' הגנוזה ומלובשת בסיפור מעשה ואותיות ההם

Therefore the letters of the Torah and the plain sense of the narrative are called “the fragrance of your oils”: for even though the inwardness of His blessed wisdom, hidden and clothed in that narrative and those letters, is not understood or comprehended at all

This is why the letters and plain stories of the Torah are called “the fragrance of your oils.” The wisdom hidden in them is not understood.

(משא”כ בהשכלת פשט הדינים והמצות כמו שכאו בביאור המשנה והגמ' שגם הפשטיות המוכן נק' גופי תורה ולא לבושא לבד ע”ש בזהר ובפרדס)

(unlike grasping the plain sense of the laws and mitzvos as they come in the explanation of the Mishnah and Gemara, where even the plain, understood sense is called “the bodies of the Torah” and not merely a garment; see there in the Zohar and in the Pardes),

The parenthesis contrasts the laws, whose plain sense is called the “bodies” of the Torah, not merely its garment. With the laws, what one understands is the substance itself.

עכ”ז האותיות ופשטיות הסיפור הן הן ריח שמניך שבהם ועל ידם ממשיך הקורא במקרא ריח והארה מבחי' שמן משחת קדש¹¹⁵

nevertheless the letters and the plain sense of the narrative are themselves “the fragrance of your oils,” for in them and through them the one who reads Scripture draws down a fragrance and glimmer from the level of “the oil of holy anointing,”

Even so, the letters and stories are “the fragrance of your oils”: through reading them a person draws a scent and glimmer from the “holy anointing oil.” The high source reaches him, though not in understood form.

וכמו עד”מ שמריחים ריח הטוב אע”פ שאינו טועם אותו בפיו כלל ואע”פ שהוא רחוק ממנו כו' just as, by way of analogy, one smells a good fragrance even though he does not taste it in his mouth at all, and even though he is far from it, etc.

The analogy is smell: one can enjoy a fragrance without tasting it, and even from a distance. So too a reader of Scripture receives something from the divine wisdom without grasping it.

ואדרבה הריח הזה נמשך ממקום עליון ביותר שהוא בחי' שמן המריח שלמעלה מבחי' שמן סתם ח"ע
כו'

On the contrary, this fragrance is drawn from an exceedingly high place, which is the level of the fragrant oil, which is above the level of plain oil, supernal Chochmah, etc.

On the contrary, the fragrance comes from a higher place than plain oil, which is supernal Chochmah. It comes from the "fragrant oil," a level above it.

ולפי שהוא גבוה יותר במעלה לא יכול לבא בהתגלות בבחי' קירוב בבחי' טעם כענין שמן תורק כו'

And because it is higher in rank, it cannot come into revelation in a manner of closeness, in the manner of taste, like "oil poured forth," etc.,

Because it is so high, it cannot be revealed close up, as "taste," the way the laws are grasped. That kind of closeness belongs to "oil poured forth."

אלא בבחי' ריח לבד כו' (וכמ"ש בביאור ע"פ אלה מסעי בניי בענין ירדן יריחו) וז"ש בזהר בהעלותך
(דקמ"ט ע"ב)

but only in the manner of fragrance, etc. (as written in the explanation on "These are the journeys of the children of Israel," concerning "the Jordan at Jericho"). And this is what is said in the Zohar, Beha'aloscha (149b):

It can reach a person only as fragrance. A maamar on "These are the journeys" connects this with Jericho (Yericho), whose name resembles rei'ach, fragrance; the Zohar is then quoted.

דהוא מלה דהוא ספור לאו לאחזאה על גרמיה בלבד קא אתי אלא לאחזאה על ההוא כללא קאתי¹¹⁶
כו' ע"ש.

"That word of that narrative does not come to show about itself alone, but comes to show about that general principle," etc.; see there.

The Zohar says that each word of a Torah story comes not only to tell its own event but to point to a larger principle. The narrative is a sign of something higher than itself.

ואעפ"כ יש ג"כ מעלה יתירה ועצומה בבחי' שמן תורק שהוא המשכת עצמיות ח"ע ולא ריח והארה
לבד כו' ושניהם כאחד טובים.¹¹⁷

Nevertheless there is also an additional, immense advantage in the level of "oil poured forth," which is the drawing down of the essence of supernal Chochmah, and not merely fragrance and a glimmer, etc.; and both alike are good.

Still, "oil poured forth," the laws, has its own great advantage: it brings down the essence of supernal Chochmah, not just a scent of it. Each has its advantage, and both are good.

והנה לימוד הזהר וכהאריז"ל¹¹⁸ הוא בכלל שליש במקרא. וכמ"ש במ"א בפ"י הזהר דבראשית (דכ"ז ע"ב) הנזכר למעלה הטעם לזה.

Now the study of the Zohar and of the Arizal is included in "a third in Scripture." And the reason for this is written elsewhere, in explaining the Zohar on Bereishis (27b) mentioned above.

Now a question: under which third does studying the Zohar and the Arizal's writings fall? The Alter Rebbe says it belongs to "a third in Scripture," as explained in his treatment of the Zohar passage cited in paragraph 5.

וקיצור הענין דהרי מדרש הזהר וכן מדרש רבה ושאר המדרשות הן פ"י המקרא ופירש"י בפ"ק דברכות (ד"א ע"ב) שמדרש הוא קרוב למקרא¹¹⁹ כ"י ע"ש

In brief: the Midrash of the Zohar, and likewise Midrash Rabbah and the other Midrashim, are commentary on Scripture; and Rashi explained in the first chapter of Berachos (11b) that Midrash is close to Scripture, etc.; see there.

In brief, the Zohar, like Midrash Rabbah and other Midrashim, is a commentary on Scripture. Rashi notes that Midrash is close to Scripture.

ואף שבהלכות ת"ת¹²⁰ מבואר דמדרש תורה שהוא ספרא וספרי וכה"ג הן בכלל שליש במשנה היינו עכ"פ מפני שהן פ"י דיני וגופי התורה כמו המשנה ממש.

And although in Hilchos Talmud Torah it is explained that the Midrash of the Torah, that is, Sifra and Sifrei and the like, is included in "a third in Mishnah," that is at any rate because they are the explanation of the laws and bodies of the Torah, just like the Mishnah itself.

The Alter Rebbe's own Laws of Torah Study count halachic Midrash, like the Sifra and Sifrei, under "Mishnah." That is because they explain the laws, like the Mishnah itself.

אבל בלימוד סודות הזהר אין השגה אפילו לגדולי החכמים רק ידיעת המציאות מההשתלשלות ולא השגת המהות כלל וה"ז כעין לימוד המקרי

But in studying the secrets of the Zohar there is no comprehension even for the greatest of sages, only knowledge of the existence of the chain of descending worlds, and no comprehension of the essence at all; and this is like the study of Scripture,

The secrets of the Zohar are different: even the greatest sages can know only that the levels of the chain of worlds exist, not what they are in essence. This is similar to reading Scripture.

שהוא קורא בשמותיו של הקב"ה אע"פ שאינו משיג כלל עצמיות הגנוז בהן כנ"ל וכעין זה הוא בלימוד הזהר וע"ה.¹²¹

where one reads the Names of the Holy One, blessed be He, even though he does not comprehend at all the essence hidden in them, as mentioned above; and similar to this is the study of the Zohar and Etz Chaim.

A reader of Scripture reads the Names of G-d without grasping the essence hidden in them. The study of the Zohar and Etz Chaim is similar.

ולכן הוא בכלל שליש במקרא (ומתורץ בזה מ"ש הר"ן¹²² ספ"ק דע"ז שהרי המשנה חמורה מן המקרא כו' ולמה צריך שליש היום למקרא)

Therefore it is included in "a third in Scripture." (And this resolves what the Ran writes at the end of the first chapter of Avodah Zarah: "since Mishnah is weightier than Scripture," etc., "why is a third of the day needed for Scripture?")

So Kabbalah is counted under "Scripture." This also answers the Ran's question: if Mishnah is weightier, why give a full third of the day to Scripture? Because it contains what the Mishnah does not, the "fragrance" from a higher source.

ולכן ג"ז נקרא לריח שמניך שידיעת המציאות היא כמו ריח בעלמא לגבי השגת מהות חכמתו ית' שבמשנה ותלמוד.

Therefore this too is called "for fragrance, your oils," for knowledge of the existence is like mere fragrance compared to comprehension of the essence of His blessed wisdom that is in Mishnah and Talmud.

Knowing that the higher levels exist, without grasping their essence, is like a mere fragrance. That is why this study, too, is called "the fragrance of your oils."

וע"ד שנתבאר באגה"ק קרוב לסופו¹²³ שכלימוד סדר ההשתלשלות אף אם השיג¹²⁴ המציאות לא עדיף מצד עצמו כלימוד המצות שמשיג ותופס המהות כו'

And [this is] along the lines of what is explained in Iggeres HaKodesh near its end, that in studying the order of the chain of descent, even if one has comprehended the existence, it is not in itself superior to the study of the mitzvot, in which one comprehends and grasps the essence, etc.,

Tanya makes a similar point: knowing the order of the worlds is not in itself better than studying the laws, where one grasps the essence. Its value lies elsewhere, as the next part says.

אלא מצד שידיעת המציאות הוא ג"כ מצוה רבה¹²⁵ ונשאה ואדרבה עולה על כולנה כמ"ש וידעת היום¹²⁶ דע את אלקי אביך¹²⁷ כו' ומביאה ללב שלם.

but rather in that knowledge of the existence is also a great and exalted mitzvah, and indeed surpasses them all, as it is written, "Know this day," and "Know the G-d of your father," etc., and it brings to a whole heart.

Knowing that G-d exists and how He relates to the worlds is itself a great mitzvah, even the greatest, as in "Know this day" and "Know the G-d of your father." It leads to serving G-d "with a whole heart."

ועוד שגם הריח וידיעת המציאות הוא הארה מבחי' פנימיות התורה כו' (וע' בזהר פ' אחרי דע"ג¹²⁸ א' תלת דרגין כו' וכל חד דרגא על דרגא סתים וגליא כו' ע"ש ועמ"ש מזה ע"פ כי קרוב אליך¹²⁹ הדבר)

Moreover, the fragrance and the knowledge of the existence are also a glimmer from the level of the inner dimension of the Torah, etc. (And see the Zohar, Parshas Acharei, 73a: "three levels," etc., "and each level upon level, hidden and revealed," etc.; see there; and see what is written on this on "For the thing is very near to you.")

Moreover, even this knowledge of existence is a glimmer of the Torah's inner dimension. The Zohar speaks of three levels, each both hidden and revealed.

ולכן צ"ל ב' הבחינות לריח שמניך¹³⁰ כו' ושמן תורק כו' ומזה נמשך שעל כן עלמות אהבוך כנ"ל:^{131, 132, 133}

Therefore there must be both levels, "for fragrance, your oils," etc., and "oil poured forth," etc.; and from this follows "therefore the maidens love You," as mentioned above.

Therefore both levels are needed, fragrance and poured oil, Scripture and Kabbalah as well as Mishnah and Talmud. From both together comes "therefore the maidens love You": even sealed hearts come to love G-d.

IN ONE'S AVODAH

A person who contemplates G-d's greatness and feels nothing should not despair: he should humble himself, admit how far he is, and long to cling to G-d, and above all keep studying Torah, both the laws he can grasp and the Scripture and inner teachings he cannot, because the Torah's source is high enough to engrave itself even in a sealed heart.

QUESTIONS FOR DISCUSSION

1. Why can contemplation ("wine") move some people but not others, and why can Torah ("oil") reach even a sealed heart?
2. How does the image of oil poured from an upturned vessel explain the high root of the Torah's letters and laws?
3. What is the difference between riding the "horse" of the letters and engaging one's Chochmah, Binah and Daas in them?
4. In paragraph 6 fragrance comes from a higher source than poured oil, while in paragraph 7 it is a lower, external flow. How does paragraph 10 reconcile the two readings?
5. Why does the Alter Rebbe place the study of the Zohar and Etz Chaim under "a third in Scripture," and what value does he give to knowing only the existence of the higher levels?

SOURCES AND REFERENCES

Notes

PARAGRAPH 1

- 1 Kehot's note points to Song of Songs 1:2-3 for these words.

Song of Songs 1:2-3: שיר השירים א' ב' ג'

ישקני מנשיקות פיהו כִּי־טובים דְּדִידָה מִיָּנִי: לְרִיחַ שְׁמָנִידָה טוֹבִים שְׁמֵן תּוֹרֵק שְׁמֶךְ עֲלֵי־כֵן עֲלֻמוֹת אֶהְבּוּךָ:

Let him kiss me with the kisses of his mouth— For thy love is better than wine. Thine ointments have a goodly fragrance; Thy name is as ointment poured forth; Therefore do the maidens love thee.

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- 2 לריח שמניך טובים שמן תורק שמך על כן עלמות אהבוך

The verse on which the whole maamar is built: the fragrance of oil, oil poured forth, and the maidens who love.

Song of Songs 1:3: שיר השירים א' ג'

לְרִיחַ שְׁמָנִידָה טוֹבִים שְׁמֵן תּוֹרֵק שְׁמֶךְ עֲלֵי־כֵן עֲלֻמוֹת אֶהְבּוּךָ:

Thine ointments have a goodly fragrance; Thy name is as ointment poured forth; Therefore do the maidens love thee.

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- 3 One of the verses whose Midrash discusses the image of oil, listed in the parenthesis.

Song of Songs 7:1: שיר השירים ז' א'

שׁוֹבֵי שׁוֹבֵי הַשּׁוֹלְמִית שׁוֹבֵי שׁוֹבֵי וְנִחַה־בָּךְ מִה־תִּחְזוּ בַשּׁוֹלְמִית כְּמַחֲלֵת הַמַּחְנֵנִים:

Return, return, O Shulammit; Return, return, that we may look upon thee. What will ye see in the Shulammit? As it were a dance of two companies.

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- 4 פעמים נקרא התורה יין ופעמים שמן

The Midrash on “for Your love is better than wine” likens words of Torah to wine and to oil; the maamar builds on the difference between the two.

Shir HaShirim Rabbah 1:9: שיר השירים רבה א' ט'

לְסִסְתִּי בְּרַכְבִּי פָּרְעָה, דָּרַשׁ רַבִּי פִּפִּיס (אִיּוֹב כג, יג): וְהוּא בִּאָהֶד וּמִי לְשִׁכְנוֹ, דּוּ יַחֲדָי לְכָל בָּאִי עוֹלָם וְאִין לְהֵשִׁיב עַל דְּבָרֵי מִי שֶׁאָמַר וְהָיָה הָעוֹלָם. אָמַר לוֹ רַבִּי עֲקִיבָא דִּידָה פִּפִּיס שֶׁלֹּא לְהֵשִׁיב עַל דְּבָרֵי מִי שֶׁאָמַר וְהָיָה הָעוֹלָם, לְפִי שֶׁהִכָּל בְּאַמֶּת וְהִכָּל בְּדִין, שֶׁכֵּן כְּתִיב (ישעיה ו, א): וְאַרְאֶה אֶת ה' יֹשֵׁב עַל כֶּסֶּא רָם וְנֹשֵׂא. אָמַר רַבִּי סִימּוֹן כֶּסֶּא שֶׁמִּפְּרִישׁ בֵּין מִיתָה לְחַיִּים, (מלכים א כב, יט): וְכָל צֶבֶא הַשָּׁמַיִם עוֹמְדִים עָלָיו מִימִינוֹ וּמִשְׁמָאלוֹ, וְכִי יֵשׁ שְׁמָאל לְמַעַלָּה, וְהֵלֵא ...

“To a mare in Pharaoh's chariots I have likened you, my love” (Song of Songs 1:9). “To a mare in Pharaoh's chariots,” Rabbi Papis expounded: “He is of one mind, and who can respond to Him?” (Job 23:13). He alone judges all creatures, and one may not challenge the words of the One who spoke and the world came into being. Rabbi Akiva said to him: ‘Enough, Papis, one may not challenge the words of the One

who spoke and the world came into being, because everything is true and ...

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- 5 כי טובים דודיך מין

The preceding verse, comparing the beloved's love to wine; the Alter Rebbe reads it as the love born of contemplation.

Song of Songs 1:2: שיר השירים א' ב'

ישקני מנשיקות פיהו כִּי־טובים דְּדִידָה מִיָּנִי:

Let him kiss me with the kisses of his mouth— For thy love is better than wine.

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- 6 The prophet says new wine makes the maidens flourish; the Alter Rebbe uses it to show that wine opens what is closed.

Zechariah 9:17: זכריה ט' יז'

כִּי מִה־טוֹבוֹ וּמִה־יָפִיּוֹ דָּגָן בְּחוֹרִים וְתִירוֹשׁ יִנּוּכָב בְּתִלּוֹת:

For how great is their goodness, and how great is their beauty! Corn shall make the young men flourish, And new wine the maids.

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- 7 נכנס יין יצא סוד

“Wine enters, the secret comes out,” since yayin and sod share the value seventy; here the hidden secret is the G-dliness within creation.

Sanhedrin 38a:3-4: סנהדרין ל"ח א' ג' ד'

אָמַר לָהֶם: בְּנִי, קוֹצִים אֲתֶם מִטִּילִין לִי בְּעֵינַי? אָמַר לוֹ רַבִּי חֵיָּיא: רַבִּי, אֵל יָרַע בְּעֵינַיָה. “יִיז” נִתֵּן בְּשִׁבְעִים אוֹתִיּוֹת, וְ”סוּד” נִתֵּן בְּשִׁבְעִים אוֹתִיּוֹת. נִכְנָס יַיִן – יָצָא סוּד. אָמַר רַב חֲסֵדָא אָמַר מֶר עוֹקְבָא, וְאָמַרִי לָהּ אָמַר רַב חֲסֵדָא: דָּרַשׁ מֶרֶי בֶר מֶר, מֵאִי דְּכִתְיָב: “וַיִּשְׁקֶד ה' עַל הָרָעָה וַיְבִיאָהּ עֲלֵינוּ כִּי צָדִיק ה' אֱלֹהֵינוּ?” מִשּׁוֹם דְּצָדִיק ה' – “וַיִּשְׁקֶד ה' עַל הָרָעָה וַיְבִיאָהּ עֲלֵינוּ?” אִין, צָדִיקָה עֲשֶׂה הַקְדוּשׁ בְּרוּךְ הוּא עִם יִשְׂרָאֵל שֶׁהַקְדֻּשׁ גָּלוּת צָדִיקָהּ וְעוֹד גָּלוּת יִכְנֶנָּה ...

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

- 8 וממשלתך בכל דור ודור

“Your kingship is a kingship over all worlds, and Your dominion is in every generation”: the subject of the contemplation that produces love and awe.

Psalms 145:13: תהילים קמ"ה: י"ג

מְלֻכּוֹתֶךָ מְלָכוּת כָּל־עֲלָמִים וּמִמְשַׁלְתֶּךָ בְּכָל־דּוֹר וָדוֹר:

Thy kingdom is a kingdom for all ages, And Thy dominion endureth throughout all generations.

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9 דכולא קמיה כלא חשיב

The Zohar's statement that all before G-d is considered as nothing; this is what the "secret" reveals.

Zohar, Introduction 20:188-22:199-ה"קפ"ח כ"ב:קצ"ט

The genuine type is that which makes a man fear his Master because He is the mighty ruler, the rock and foundation of all worlds, before whom all existing things are as nought, as it has been said: "and all the inhabitants of the earth are as nought" (Dan. 4, 32), and place his goal in that spot which is called yir'ah (fear).

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

10 מי גילה לבני רז זה

When Israel said "we will do" before "we will hear," a heavenly voice asked who revealed this secret to them; the maamar reads "Who" (Mi) as Binah.

Shabbat 88a:8-ה"ח א"ח:8

אמר רבי אלעזר: בשעה שהקדימו ישראל "נעשה" דעתה בת קול ואמרה להן: מי גלה לבני רז זה שמלאכי השרת משתמשין בו? דכתיב: "כִּרְכּוֹ ה' מִלְאָכָיו גִּבְרֵי כַח עֲשֵׂי דְבָרוֹ לְשִׁמְעֵהוּ בְּקוֹל דְּבָרוֹ" — בְּרִישָׁא "עשׂי", וְהָדָר "לשמע". אמר רבי חמא ברבי חנינא: מאי דכתיב "כתפוח בצצי היצר וגו'" — למה נמשלו ישראל לתפוח, לומר לה: מה תפוח זה פרוי קודם לעליו, אף ישראל הקדימו "נעשה" ל"נשמע".

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

11 וכבוד ה' עליך זרח

"The glory of G-d has shone upon you": the light that shines on the bride is given from above.

Isaiah 60:1-ה"א ס"ז:1

קומי אורי כי בא אורה וכבוד ה' עליך זרח:

Arise, shine, for thy light is come, And the glory of the L-RD is risen upon thee.

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12 כי אשב בחושך ה' אור לי

"Though I sit in darkness, G-d is a light for me": the bride has no light of her own.

Micah 7:8-ה"ח ז':8

אל-תשמחי איבתי לי כי נפלת קמתי בִּישׁבִי בחשך ה' אור לי:

Rejoice not against me, O mine enemy; Though I am fallen, I shall arise; Though I sit in darkness, the L-RD is a light unto me.

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13 The Talmud discusses wine opening the heart and mind; the phrase "one whose heart is sealed" becomes the maamar's name for the unmoved person.

Bava Batra 12b:8-ה"ב ז"ב:8

אמר רב הונא בריה דרב יהושע: הרגיל ביינו, אפילו לבו אטום כבתולה — יין מפקחו, שנאמר: "ותירוש ינובב בתלות".

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

14 The Zohar in Parshas Bo describes the feminine as complete when she has received from the male; the maamar

לריח שמניך טובים שמן תורק שמך על כן עלמות אהבוך

applies it to the Congregation of Israel as bride.

Zohar, Bo 5:129-6:141-ה"קכ"ט ר"ק:141

Nothing so miraculous was witnessed since the creation of the world. Come and see,' he said, 'it is written: "It is a night (leyl) of observations unto the L-rd for bringing them out from the land of Egypt; this is that night (ha-layla) of the L-rd, observations to all the children of Israel" (Ex. 12, 42). Now, why "observations" in plural, and "night" first in the masculine gender (layil), and then in the feminine (layla)? To indicate the union which took place on that night between the Masculine and Feminine ...

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

15 Kehot's note points to Song of Songs 6 for these words.

Song of Songs 6 שיר השירים ו'

16 "For your Husband is your Maker": the bride's light comes entirely from G-d.

Isaiah 54:5-ה"ה נ"ד:5

כי בעליך עשׂיך ה' צבאות שמו וגאלך קדוש ישראל אלמי כל-הארץ יקרא:

For thy Maker is thy husband, The L-RD of hosts is His name; And the Holy One of Israel is thy Redeemer, The G-d of the whole earth shall He be called.

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17 Kehot's note points to Leviticus 3 for these words.

Leviticus 3 ויקרא ג'

PARAGRAPH 2

18 לריח שמניך

Kehot's note points to where this is explained further: Or HaTorah.

KEHOT'S NOTE

באור התורה שה"ש ע' לא עם הגהות אחרות. שם ע' נד הגהות לד"ה לריח שמניך הראשון.

19 "Oil poured forth," read here as oil poured from vessel to vessel, so that the vessel is turned over.

Song of Songs 1:3-ה"ג א':3

לריח שמניך טובים שמן תורק שמך על-פן עלמות אהבוך:

Thine ointments have a goodly fragrance; Thy name is as ointment poured forth; Therefore do the maidens love thee.

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20 ה' בחכמה יסד ארץ

"G-d founded the earth with wisdom": Chochmah is lodged in the "earth," the lowest level.

Proverbs 3:19-ה"ט ג':19

ה' בחכמה יסד-ארץ כונון שמים בתבונה:

The L-RD by wisdom founded the earth; By understanding He established the heavens.

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KEHOT'S NOTE

משלי ג, יט.

21 אבא יסד ברתא

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

KEHOT'S NOTE

זח"ג רנו, ב. [ובח"ב (קמה, ב.) — כ].

22 כל התורה הם שמותיו של הקב"ה

Kehot's note points to Zohar II, 87a for these words.

Zohar II, 87a, פז, א"א

KEHOT'S NOTE

רמב"ן בהקדמתו עה"ת. יונת אלם פכ"ט. וראה זח"ב פז, א. ע"ל פינחס (עו), ב. וש"נ. [כ].

23 כל התורה הם שמותיו של הקב"ה

The Zohar teaches that the whole Torah is the Name of the Holy One, blessed be He; the maamar reads "your name" in the verse accordingly.

Zohar, Yitro 23:409-421א"ת-ט-תכ"א

R. Judah went once from Cappadocia to Lydda to see R. Simeon, who was sojourning there at that time, and R. Hezekiah accompanied him. Said R. Judah to R. Hezekiah: 'What R. Simeon taught us concerning the meaning of the term "wild man" applied to Ishmael is perfectly true and quite clear, but what is the meaning of the second half of the verse: "and he shall dwell in the presence (lit. faces) of all his brethren"?' R. Hezekiah replied: 'I have heard no interpretation and I shall not give ...

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

24 ונקי אבנים בס"י

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

KEHOT'S NOTE

פ"ד, מ"ב.

25 ונקי אבנים בס"י

Sefer Yetzirah calls the letters "stones" and the words made of them "houses"; the maamar uses it to show that letters are like the inanimate.

Sefer Yetzirah 4:12ב"ד-י"ב

שבע כפולות כיצד צרפן. שתי אבנים בונות שני בתים. שלש בונות ששה בתים. ארבע בונות ארבעה ועשרים בתים. חמש בונות מאה ועשרים בתים. שש בונות שבע מאות ועשרים בתים. שבע בונות חמשת אלפים וארבעים בתים. מכאן ואילך צא וחשוב מה שאין הפה יכול לדבר ואין האוזן יכולה לשמוע. ואלו הן שבעה כוכבים בעולם חמה נוגה כוכב לבנה שבתאי צדק מאדים. ואלו הן ז' ימים בשנה שבעה ימי בראשית. ושבעה שיערים בנפש שתי עינים שתי אוזנים ושני נקבי האף והפה. ובהן נחקקו שבעה רקיעים ושבע ארצות ושבע שעות. לפיכך חבב שביעי ...

Sefer Yetzirah, Warsaw 1884 (Public Domain)

26 כחותם המתהפך

Kehot's note points to where this is explained further: Iggeres HaKodesh.

KEHOT'S NOTE

לריח שמניך טובים שמן תורק שמך על כן עלמות אהבוך

לי הפרדס להרמ"ק ז"ל ג"פ. אי שי [יא] הצחצחות (רפ"ז). הבי שי [יג] השערים (ספ"ו). הגי ב[ש] כג] ערכי הכנויים ערך אמת יעו"ש. ועי איוב (לה), (יד). ובאגה"ק (סי"כ — קלא, א.) [כ].

27 כחותם המתהפך

"It is turned like clay under a seal": the image behind the "inverted seal," in which what is highest ends up lowest.

Job 38:14ד"ה-י"ד איוב

תתהפך כחמר חותם ויתיצבו כמו לבוש:

It is changed as clay under the seal; And they stand as a garment.

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28 שו"ה ע"פ — (לקמן)

In this manuscript, in the Tzemach Tzedek's handwriting, the words from "and see what is written on" to "(later on)" are not in parentheses, as also in the Zhitomir 1860 print-ing of Likkutei Torah.

KEHOT'S NOTE

בבזך 1101 תרפ"ח, ב. בגוכת"ק הצ"צ בלי סוגריים. וכ"ה בלקו"ת דפוס זיטאמיר תר"כ. ואולי במהדו"ק הי' הכוונה להעמיד מאמר זה בין מאמרי פסח. בבזך 753 פג, א רשום על ד"ה הנ"ל (שנדפס באוה"ת שה"ש ע" לא) — נאמר בפסח שנת תקצ"ה — ובאוה"ת שם רשום: פי נצבים. וראה לעיל האינו עג, ג ובהנסמן שם.

29 פ' נשא

The manuscript reads "Parshas Beha'aloscha" instead of "Parshas Naso" for the maamar on the dedication of the altar.

KEHOT'S NOTE

בגוכת"ק (1101) פ' בהעלותך.

30 The verse on which the maamar in Parshas Naso is based; it is cited for the anointing oil.

במדבר ז':פ"ד78: Numbers

ואת תנכת המזבח ביום המשיח אתו מאת נשיאי ישראל קצרת כסף שתיים עשרה מזקרי-כסף שנים עשר כפות זהב שתיים עשרה:

This was the dedication-offering of the altar, in the day when it was anointed, at the hands of the princes of Israel: twelve silver dishes, twelve silver basins, twelve golden pans;

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31 בד"ה נר חנוכה

The Chanukah maamar at the end of Parshas Miketz teaches that the letters of the Torah are rooted above the Torah's content, in avir, the source of light.

KEHOT'S NOTE

תו"א מב, ג.

32 תורה אור

"For a mitzvah is a lamp and the Torah is light": the letters are rooted in avir, the source of light.

משלי ו':כ"ג23: Proverbs

כי נר מצוה ותורה אור ודרך חיים תוכחות מוסר:

For the commandment is a lamp, and the teaching is light,
And reproofs of instruction are the way of life;
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KEHOT'S NOTE

משלי ו, כג.

33 פעמים נקי התורה יין ופעמים שמן

Kehot's note points to where this is explained further:
Imrei Binah.

KEHOT'S NOTE

שהשיר א ע"פ כי טובים דודיך. ההפרש בין יין לשמן נתבאר באמרי בינה
שער הק"ש פרק נד ואילך.

34 כי טובים דודיך מיין

The words here quote Song of Songs 1:2; the passage is
shown below.

Song of Songs 1:2'ב'א: שיר השירים

יְשַׁקֵּנִי מִנְּשִׁיקוֹת פִּיהוּ כִּי־טוֹבִים דְּדֹדִיךָ מִיַּיִן:

Let him kiss me with the kisses of his mouth— For thy love is
better than wine.

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KEHOT'S NOTE

שה"ש א, ב.

35 דכולא קמי' כלא חשיב

Kehot's note points to Zohar I, 11b for these words.

Zohar I, 11b'א, יא, כז

KEHOT'S NOTE

זח"א יא, ב.

36 מי גילה לבני רז זה

The words here quote Shabbat 88a:8; the passage is shown
below.

Shabbat 88a:8'ח'א: שבת פ"ח

אמר רבי אלעזר: בשעה שהקדימו ישראל "נעשה" ל"נשמע" יצתה בת
קול ואמרה להן: מי גלה לבני רז זה שמלאכי השרת משתמשין בו?
דכתיב: "בְּרָכּוֹ ה' מְלֹאכֵיו גִּבְרֵי כַח עֲשֵׂי דְבָרוֹ לְשִׁמְעָה קוֹל דְּבָרוֹ" —
בְּרִישָׁא "עֲשֵׂי", וְהָדָר "לְשִׁמְעָה". אָמַר רַבִּי חֲמָא בְּרַבִּי חֲנִינָא: מֵאִי דְּכָתִיב
"כְּתַפּוּחַ בַּעֲצֵי הַיַּעַר וְגוֹ' — לָמָּה נִמְשְׁלוּ יִשְׂרָאֵל לְתַפּוּחַ, לֹאמַר לָךְ: מֵהַ
תַּפּוּחַ זֶה פָּרִי קוֹדֶם לְעָלִיו, אֲףִי יִשְׂרָאֵל הִקְדִּימוּ "נַעֲשֵׂה" לְ"נִשְׁמָע".

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KEHOT'S NOTE

שבת פח, א.

37 גילוי החסדים המכוסים

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

KEHOT'S NOTE

ע' ד"ה ושאתם מים האי פ"ג (עט, ג). וש"נ. [כ].

38 בזהר בא דל"ח ע"ב

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

KEHOT'S NOTE

ראה לעיל פי' צו ט, ד שמציין לכאן.

לריח שמניך טובים שמן תורק שמך על כן עלמות אהבוך

39 כי בועליך עושיך

The words here quote Isaiah 54:5; the passage is shown
below.

Isaiah 54:5'ה'ה: ישעיהו

כִּי בְעֲלֶיךָ עֹשֶׂיךָ ה' צְבָאוֹת שְׁמוֹ וְגֹאֲלֶךָ קְדוֹשׁ יִשְׂרָאֵל אֱלֹהֵי כָל־הָאָרֶץ
יְקָרָא:

For thy Maker is thy husband, The L-RD of hosts is His
name; And the Holy One of Israel is thy Redeemer, The G-d
of the whole earth shall He be called.

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KEHOT'S NOTE

ישע"י נד, ה.

40 וכבוד ה' עליך זרח

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

KEHOT'S NOTE

ישע"י (רס"י ס). [כ].

41 כי אשב בחשך

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

KEHOT'S NOTE

מיכה (ו, ח).

42 ע"פ עיני כל

Kehot's note points to where this is explained further: Or
HaTorah.

KEHOT'S NOTE

לעיל פי' מטות פה, ב ואילך. וראה בס' הנחות הר"פ ע' פה. ובאוה"ת שה"ש
כרך א ע' לה.

43 בד"ה יחיינו מיומיים

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

KEHOT'S NOTE

לעיל ר"ה סג, ג ואילך.

44 ע"פ וארשתיך

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

KEHOT'S NOTE

לעיל פי' במדבר.

45 וע"פ ואשה כי תדור

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

KEHOT'S NOTE

לעיל פי' מטות.

46 וע"פ כי תצא

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

KEHOT'S NOTE

לעיל כי תצא לו, ד.

PARAGRAPH 3

47 Kehot's note points to Song of Songs 1:3 for these words.

Song of Songs 1:3'ג'א: שיר השירים

לְרִיחַ שְׁמָנֶיךָ טוֹבִים שְׁמֵן תּוֹרֵק שְׁמֶךָ עַל־כֵּן עֲלָמוֹת אֲהַבּוּךָ:

Thine ointments have a goodly fragrance; Thy name is as ointment poured forth; Therefore do the maidens love thee.
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48 ריח נוחי נחת רוח לפני

“My pleasing fragrance” said of the daily offerings; the Sages read it as G-d’s “gratification of spirit,” linking fragrance to spirit.

Numbers 28:2 כ"ח:ב

צו את־בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם אֶת־קִרְבְּנִי לְחָמִי לְאִשֵּׁי רֵיחַ נִיחֻחִי תִשְׁמְרוּ וְהִקְרִיב לִי בְמוֹעֲדוֹ:

Command the children of Israel, and say unto them: My food which is presented unto Me for offerings made by fire, of a sweet savour unto Me, shall ye observe to offer unto Me in its due season.

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KEHOT’S NOTE

במדבר כח, ב. ספרי שם.

49 מפיו דעת

“For G-d gives wisdom; from His mouth [come] knowledge and understanding”: cited through Mevo She’arim on the power of speech.

Proverbs 2:6 ו"ו:ב

כִּי־יְהִי יְתֵן חֲכָמָה מִפִּי וְדַעַת וְתִבְנוּנָה:

For the L-RD giveth wisdom, Out of His mouth cometh knowledge and discernment;

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50 Kehot’s note points to Psalms 147:10-11 for these words.

Psalms 147:10-11 י"א-י"י

לֹא בְגִבּוֹרֹת הַסּוֹס יִחְפֹּץ לֹא־בִשְׁוִקֵי הָאִישׁ יִרְצֶה: הִ' אֶת־יִרְאָיו אֶת־הַמִּיחָלִים לְחֶסֶדוֹ:

He delighteth not in the strength of the horse; He taketh no pleasure in the legs of a man. The L-RD taketh pleasure in them that fear Him, In those that wait for His mercy.

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51 לֹא בְגִבּוֹרֹת הַסּוֹס יִחְפֹּץ לֹא בִשְׁוִקֵי הָאִישׁ יִרְצֶה

G-d does not delight in the strength of the horse or the legs of a man; read as a warning against words without understanding.

Psalms 147:10 י"י:א

לֹא בְגִבּוֹרֹת הַסּוֹס יִחְפֹּץ לֹא־בִשְׁוִקֵי הָאִישׁ יִרְצֶה:

He delighteth not in the strength of the horse; He taketh no pleasure in the legs of a man.

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52 רוצה ה' את יראיו את המיחלים לחסדו

G-d takes pleasure in those who fear Him and hope for His kindness; read as contemplation joined to the words, or at least longing for G-dliness.

Psalms 147:11 י"א:ב

רוֹצֵה הִ' אֶת־יִרְאָיו אֶת־הַמִּיחָלִים לְחֶסֶדוֹ:

לריח שמניך טובים שמן תורק שמך על כן עלמות אהבוך

The L-RD taketh pleasure in them that fear Him, In those that wait for His mercy.

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PARAGRAPH 4

53 לצפירת תפארה למצפים תפארתו

The Talmud reads “diadem of beauty” (tzefiras) as “those who await (metzapin) His beauty”; the Alter Rebbe applies it to those who long for G-dliness.

Megillah 15b:3 ט"ו ב:ג

וְאָמַר רַבִּי אֶלְעָזָר אָמַר רַבִּי חֲנִינָא: עֲתִיד הַקָּדוֹשׁ בְּרוּךְ הוּא לְהִיטֵל עֲטָרָה בְּרֹאשׁ כָּל צַדִּיק וְצַדִּיק, שְׁנֵאָמַר: “בַּיּוֹם הַהוּא יְהִיָּה ה' צִבְאוֹת לְעֲטָרַת צָבִי [וגו']”. מֵאֵי “לְעֲטָרַת צָבִי וְלִצְפִירַת תְּפָאָרָה” — לְעוֹשֵׁי צְבִיוֹנוֹ וְלִמְצַפִּין תְּפָאָרְתּוֹ. יָכוֹל לְכָל — תִּלְמוּד לומר: “לְשָׂאָר עַמּוּי”, לְמִי שְׂמִשִּׁים עֲצֻמוֹ בְּשִׁירִים.

R. Elazar further said in the name of R. Hanina: G-d will in the time to come be a crown on the head of every righteous man, as it is said, “In that day the L-rd of Hosts will be for a crown of glory and for a diadem of beauty” (Isaiah 28:5) What is meant by a “crown of glory (tzvi)” and a “diadem [zefirat] of beauty”? For them that do his will [tzivyono] and who await [mezapin] his glory. Shall He be so to all? Scripture says, “To ...

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

54 זכר חסדו ואמונתו

G-d remembered His kindness and faithfulness to the house of Israel; read as faith drawn even to one who lacks longing.

Psalms 98:3 ג' צ"ח:ג

זָכַר חֶסֶדוֹ וְאֱמוּנָתוֹ לְבֵית יִשְׂרָאֵל רְאוּ כָּל־אֲפִסְיָאֲרֵץ אֶת יְשׁוּעָתוֹ אֶלְקֵינוּ:

He hath remembered His mercy and His faithfulness toward the house of Israel; All the ends of the earth have seen the salvation of our G-d.

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KEHOT’S NOTE

תהלים צח, ג.

55 Kehot’s note points to Psalms 147:11 for these words.

Psalms 147:11 י"א:ב

רוֹצֵה הִ' אֶת־יִרְאָיו אֶת־הַמִּיחָלִים לְחֶסֶדוֹ:

The L-RD taketh pleasure in them that fear Him, In those that wait for His mercy.

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56 “On that day G-d will be ... a diadem of beauty”; the phrase is read as referring to those who await His beauty.

Isaiah 28:5 ה' צ"ח:ה

בַּיּוֹם הַהוּא יְהִיָּה ה' צִבְאוֹת לְעֲטָרַת צָבִי וְלִצְפִירַת תְּפָאָרָה לְשָׂאָר עַמּוּי:

In that day shall the L-RD of hosts be For a crown of glory, and for a diadem of beauty, Unto the residue of His people;

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PARAGRAPH 5

57 בד"ה כי אברהם לא ידענו

This Purim maamar explains, from the image of the lion in Ezekiel's vision, why supernal Chochmah must be clothed in the lowest place.

KEHOT'S NOTE

תו"א צג, ג.

58 פני אריה אל הימין

In Ezekiel's vision of the chariot the lion's face is on the right; the Purim maamar uses it to show that the highest must descend lowest.

יחזקאל א':י"ז

וְדַמּוּת פְּנֵיהֶם פְּנֵי אָדָם וּפְנֵי אַרְיֵה אֶל־הַיָּמִין לְאַרְבַּעַתָּם וּפְנֵי־שׁוֹר מִהַשְּׂמֹאל לְאַרְבַּעַתָּם וּפְנֵי־נֶשֶׁךְ לְאַרְבַּעַתָּם:

As for the likeness of their faces, they had the face of a man; and they four had the face of a lion on the right side; and they four had the face of an ox on the left side; they four had also the face of an eagle.

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59 באגה"ק קרוב לסופו

This essay gives the analogy of speech and seed: speech carries only a glimmer of the mind, but the seed carries the soul's essence.

KEHOT'S NOTE

בקו"א ד"ה להבין מ"ש בפע"ה (קנו, א). [כ].

60 The Zohar calls the Mishnah the wife of "that youth"; the Alter Rebbe uses it for the unique revelation of Chochmah in the laws.

ספר זוהר, בראשית כ"ד:רס"ד-24:264-25:273

On this account G-d said, "It is not good that the man should be alone; I will make him an help meet for him" (Gen. 2, 18). This help is the Mishnah (the oral Law), the handmaid of the Shekinah. If Israel deserve well, it is a help to them in the captivity from the side of the permitted, the clean, and the proper; if they do not deserve well, it is a hindrance to them from the side of the unclean, the unfit, and the forbidden, the clean, the ...

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

PARAGRAPH 6

61 ד"ה ברי"מ פ' נשא

the passage shares nothing with the note

KEHOT'S NOTE

והוא באגה"ק (סי' כו). [כ].

לריח שמניך טובים שמן תורק שמך על כן עלמות אהבוך

62 כל התורה היא שמותיו של הקב"ה

The Zohar teaches that the Torah is the Name of the Holy One, blessed be He; this is "your name" in the verse.

ספר זוהר, יתרו כ"ג:תכ"א-כ"ד:תל"א-23:421-24:431

63 ע"פ ואלה שמות בני"י

This maamar on "And these are the names" discusses the Torah and souls as G-d's Names.

KEHOT'S NOTE

תו"א מט, ד.

64 בד"ה משה ידבר

This maamar explains that all the mitzvos serve "to perfect the mystery of His Name," as the text here summarizes.

KEHOT'S NOTE

תו"א טז, ד.

65 "A good name is better than good oil": the verse links "name" and "oil," as in the Song of Songs.

Ecclesiastes 7:1

טוב שם משמן טוב ימים המות מיום הולדו:

A good name is better than precious oil; And the day of death than the day of one's birth.

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

66 ירותא דאבא ירתא ברתא

"The daughter inherits the father": Malchus receives directly from Chochmah.

ספר זוהר, תרומה ל"א:שנ"ג-31:353-362

but in a reversed manner. The inheritance of the Father passes to the Daughter in the ascension of the Holy Name, wherefore She is also called "Holy" and "Wisdom". The possession of the Mother is inherited by the Son, and is called "the Holies", because He takes all those supernal holy attributes and gathers them up unto Himself, and then takes them to the Bride.

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

67 בחכמה יסד ארץ

The earth was founded with wisdom and the heavens with understanding; Chochmah reaches the lowest level, Malchus.

Proverbs 3:19

ה' בְּחִכְמָה יָסַד־אֶרֶץ כּוֹנֵן שָׁמַיִם בְּתַבּוּנָה:

The L-RD by wisdom founded the earth; By understanding He established the heavens.

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KEHOT'S NOTE

משלי ג, יט.

68 בד"ה להבין הטעם כו' ובענין וייצר

These maamarim in Bereishis explain that the earth, Malchus, was founded specifically with Chochmah.

KEHOT'S NOTE

תו"א ד, א-ג.

69

וייצר כו את האדם עפר

The verse on which a maamar in Torah Ohr, Bereishis, is based; cited for the same theme.

Genesis 2:7: בראשית ב'ז

וַיִּצְרֶה ה' אֱלֹקִים אֶת־הָאָדָם עָפָר מִדֹּהֶאֱדָמָה וַיִּפֹּחַ בְּאַפָּיו נְשָׁמַת חַיִּים וַיְהִי הָאָדָם לְנֶפֶשׁ חַיָּה:

Then the L-RD G-d formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.

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

70

מלכות פה תושבע"פ קרינן לה

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

KEHOT'S NOTE

ת"ז בהקדמה (פתח אלי').

71

מלכות פה תושבע"פ קרינן לה

In Elijah's prayer (Patach Eliyahu), Malchus is called "mouth" and the Oral Torah.

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

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

Constantinople, 1740 (CC-BY-NC)

72

באגה"ק ד"ה איהו וחיוהי

This letter explains the "inverted seal" and how the beginning is wedged in the end: the lowest levels have the highest root.

KEHOT'S NOTE

סי כ דף קלא, א. וראה לעיל פ' אמור לד, ג.

73

ונעוץ תחלתן בסופן

The Sefiros' "end is wedged in their beginning and their beginning in their end": the highest is bound to the lowest.

Sefer Yetzirah 1:7: ספר יצירה א'ז

עשר ספירות בלי מה נעוץ סופן בתחלתן ותחלתן בסופן כשלהבת קשורה בגחלת שאדון יחיד ואין לו שני ולפני אחד מה אתה סופר:

The decade of existence out of nothing has its end linked to its beginning and its beginning linked to its end, just as the flame is wedged to the live coal; because the L-rd is one and there is not a second one, and before one what wilt thou count?

Sefer Yetzirah, Warsaw 1884 (Public Domain) • Sefer Yetzirah, trans. by Isidor Kalisch. New York, 1877 (Public Domain)

74

כשמן הטוב

The anointing oil runs down from Aharon's head to his beard; the beard's hairs are the laws that receive supernal

לריח שמניך טובים שמן תורק שמך על כן עלמות אהבוך

Chochmah.

Psalms 133:2: תהילים קל"ג:ב

כֶּשֶׁמֶן הַטּוֹב עַל־הָרֹאשׁ יֵרֵד עַל־הַזָּקָן וְקוֹאֲהָרֹן שִׁירָד עַל־פִּי מְדוּתָיו:

It is like the precious oil upon the head, Coming down upon the beard; Even Aaron's beard, That cometh down upon the collar of his garments;

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

KEHOT'S NOTE

תהלים קלג, ב.

75

וכמ"ש (לקמן) בד"ה בהעלותך

The manuscript also reads "later on" here, although the maamar on Beha'aloscha comes earlier in the printed Likkutei Torah.

KEHOT'S NOTE

וכ"ה בכרך 1101 תרפו, א גוכתי"ק הצ"צ. וראה לעיל ב, ד.

76

בד"ה בהעלותך

This maamar explains that the hairs of the High Priest's beard are the laws of the Torah, onto which the holy oil descends, as the text summarizes.

KEHOT'S NOTE

לעיל שם ל, ג.

77

ומ"ש ב"פ הזקן זקן

The Tzemach Tzedek's commentary on Psalms also discusses why "the beard" is said twice, citing the Midrash.

KEHOT'S NOTE

ראה גם יהל אור ע' תקה בשם מד"ר פ' ויקרא ספ"ג.

78

כתלג חיור ועמר נקא

The Ancient of Days with garments white as snow and hair like pure wool; the image of the "supernal beard" of Chesed.

Daniel 7:9: דניאל ז'ט

הָיָה הָיָה עַד דַּי כְּרִסְוֹן רַמְיָו וְעִמְתִּיק יִזְמִין יִתֵּב לְבוּשָׁה כְּתִלְגַּח חֹר וְשַׁעַר רֹאשָׁה כְּעֶמֶר נִקָּא כְּרִסְנָה שְׂבָבִין דִּי־נִגּוּר גְּלִגְלוּהִי נוֹר דְּלִק:

I beheld Till thrones were placed, And one that was ancient of days did sit: His raiment was as white snow, And the hair of his head like pure wool; His throne was fiery flames, and the wheels thereof burning fire.

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

79

קוצותיו תלתלים שחורות

"His locks are curled, black as a raven": the source of the laws of the prohibitions.

Song of Songs 5:11: שיר השירים ה'יא

רֹאשׁוֹ כֶּתֶם פִּז קֹצוֹתָיו תִּלְתְּלִים שְׁחֹרוֹת כְּעֹרֶב:

His head is as the most fine gold, His locks are curled, And black as a raven.

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80

עיין באדרת נשא (דקל"ב תחלת ע"א)

The Idra Rabba in Naso describes the supernal beard; cit-

ed for the two kinds of laws.

ספר הזוהר, האדרא רבא י"א:ק"יב-112:13:123 Zohar, Idra Rabba
י"ג:קכ"ג

81 Kehot's note points to Song of Songs 1:3 for these words.

שיר השירים א:ג:1:3 Song of Songs

לְרִיחַ שְׁמָנֶיךָ טוֹבִים שְׁמֵן תּוֹרֶךְ שְׁמֶךָ עַל־כֵּן עֲלָמוֹת אֶהְבּוּךָ:

Thine ointments have a goodly fragrance; Thy name is as ointment poured forth; Therefore do the maidens love thee.

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

82 תליסר נהרוותא דמשחא אפרסמון דכין

Rabbi Elazar ben Pedas was shown thirteen rivers of pure balsam oil prepared for the righteous; this is the higher, fragrant oil.

Taanit 25a:14 י"ד:14 טענית כ"ה א:

אמר לי: בהאי אגרא דאמרת "לא בעינא" יהיבנא לך לעלמא דאמי תליסרי נהרוותא דמשחא אפרסמון דכין כפרת ודיגלת, דמענגת בהו. אמרי למיה: האי ותו לא? אמר לי: ולחברך מאי יהיבנא? אמרי לקה: ואנא מגברא דלית לקה בעינא? מחיין באסקוטלא אפותאי, ואמר לי: אלעזר ברי, גרו בה גירי.

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

83 וכמ"ש במ"א בפ' תרומה סד"ה הנה כתיב

This maamar, on "And your people are all righteous," discusses the thirteen rivers of balsam oil as a level above plain oil.

KEHOT'S NOTE

ת"ר"א פא, א.

84 Kehot's note points to Isaiah 60:21 for these words.

ישעיהו ס"ב:כ"א Isaiah 60:21

ועמך כלם צדיקים לעולם יירשו ארץ נצר משעי מעשה ידי להתפאר:

Thy people also shall be all righteous, They shall inherit the land for ever; The branch of My planting, the work of My hands, Wherein I glory.

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

PARAGRAPH 7

85 The Midrash contrasts smelling the oil with having it poured out; the Alter Rebbe reads these as two levels of Torah.

שיר השירים רבה א:ג:1:3 Shir HaShirim Rabbah

לְרִיחַ שְׁמָנֶיךָ טוֹבִים, רַבִּי יִנְאִי בְרִיה דְּרַבִּי שְׁמַעוֹן, כָּל הַשִּׁירִים שְׁאִמְרוּ לְפָנֶיךָ הָאֲבוֹת, רִיחוֹת הֵיוּ, אֲבָל אֲנוּ שְׁמֵן תּוֹרֶךְ שְׁמֶךָ, כְּאֵדָם שְׁמִירָה מִכְּלִי לְכִלֵּי חֲבֵרוֹ. כָּל הַמִּצְוֹת שֶׁעָשׂוּ לְפָנֶיךָ הָאֲבוֹת רִיחוֹת הֵיוּ, אֲבָל אֲנוּ שְׁמֵן תּוֹרֶךְ שְׁמֶךָ, מֵאֲתִים וְאֶרְבָּעִים וּשְׁמוֹנֶה מִצְוֹת עָשָׂה וּשְׁלֹשׁ מֵאוֹת וְשִׁשִּׁים וְחֲמֵשׁ מִצְוֹת לֹא תַעֲשֶׂה. רַבִּי אֱלִיעֶזֶר וְרַבִּי יְהוֹשֻׁעַ וְרַבִּי עֲקִיבָא. רַבִּי אֱלִיעֶזֶר אָמַר, אִם יִהְיוּ כָּל הַיָּמִים דִּי, וְאֲגָמִים קוֹלְמוֹסִין, וְשִׁמִּים וְאֶרֶץ מְגֻלוֹת, וְכָל בְּנֵי ...

"By the fragrance of your good oils, your name is like poured oil; therefore, the young women love you" (Song of Songs 1:3). "By the fragrance of your good oils," Rabbi Yanai

לריח שמניך טובים שמן תורק שמך על כן עלמות אהבוך

son of Rabbi Shimon [said]: All the songs that the patriarchs recited before You were fragrances, but we, "your name is like poured oil," like a person who empties from his vessel to the vessel of another. All the mitzvot that the patriarchs performed before You were fragrances, but we, "your name is like poured oil," [we have] ...

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

86 נובלות חכמה שלמעלה תורה

"The fallen fruit of the supernal wisdom is Torah": the Torah as we have it is only the outer fall-off of G-d's wisdom.

Bereshit Rabbah 17:5 ה"ז:5 בראשית רבה

... נובלת מיתה - שינה; נובלת נבואה - חלום; נובלת העולם הבא - שבת. רבי אבין מוסיף: עוד תרתין: נובלת אורה של מעלה - גלגל חמה; נובלת חכמה של מעלה - תורה:

"The L-rd G-d cast a deep slumber upon the man, and he slept. He took one of his sides, and He closed it with flesh in its place [tahtena]" (Genesis 2:21). "The L-rd G-d cast [hipil] a deep slumber" - Rabbi Yehoshua of Sikhnin said in the name of Rabbi Levi: The beginning of downfall [mapala] is sleep. When a person sleeps, he does not toil in Torah and does not do any work. literally means, "He caused to fall down." Rav said: There are three slumbers: the slumber of ...

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87 בלקו"ת בתלים

The note clarifies that this is the Arizal's Likkutei Torah, not the Alter Rebbe's.

KEHOT'S NOTE

להארז"ל. ראה לעיל א, ד.

88 ויקם עדות ביעקב

"He established a testimony in Yaakov and set a Torah in Israel"; the verse the Arizal explains on the two levels of flow.

Psalms 78:5 ה"ח:5 תהילים

ויקם עדות ביעקב ותורה שם בישראל אשר צוה את־אבותינו להודיעם לבניהם:

For He established a testimony in Jacob, And appointed a law in Israel, Which He commanded our fathers, That they should make them known to their children;

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PARAGRAPH 8

89 על כן עלמות אהבוך

The verse's conclusion; the maidens are read as the worlds and as every Jew who receives from Malchus.

שיר השירים א:ג:1:3 Song of Songs

לְרִיחַ שְׁמָנֶיךָ טוֹבִים שְׁמֵן תּוֹרֶךְ שְׁמֶךָ עַל־כֵּן עֲלָמוֹת אֶהְבּוּךָ:

Thine ointments have a goodly fragrance; Thy name is as ointment poured forth; Therefore do the maidens love thee.

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KEHOT'S NOTE

שה"ש א, ג.

90 דאורייתא וקוב"ה כולא חד

The note points to the Rebbe's annotation there on the saying "the Torah and the Holy One, blessed be He, are entirely one," for its sources.

KEHOT'S NOTE

ראה הערת כ"ק אדמו"ר בס' המאמרים ה"ש"ת ע' 66.

91 בקרב איש ולב עמוק

"Within a man, and a deep heart": the contemplation should reach one's innermost heart.

Psalms 64:7: תהילים ס"ד

יִחְפְּשׁוּ־עוֹלֹת תִּמְנוּ חֶפֶשׁ מִחֶפֶשׁ וְקָרַב אִישׁ לִלְבָּ עֲמוֹק:

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

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92 המאור שבה מחזירו למוטב

Another place where the Alter Rebbe cites and explains this saying about the light within the Torah.

KEHOT'S NOTE

פתיחתא לאיכה רבתי בתחילתה. וראה תו"א צא, א. ריש פיתחא דאיכ"ר כג"י הירושלמי [פ"א, ה"ז] בחגיגה בכת"י, יעו"ש. [כ].

93 סד"ה בהעלותך

That passage explains that the Torah is the holy anointing oil, which descends specifically onto the "hairs," the laws clothed in physical things, and cites the analogy of speech and seed.

KEHOT'S NOTE

לעיל בהעלותך ל, ד.

94 שיורד ע"פ מדותיו

The oil runs down upon the edge (literally "mouth of the measures") of Aharon's garments, read as reaching a person's attributes.

Psalms 133:2: תהילים קל"ג

כִּשְׁמֶן הַטּוֹב עַל־הָרֹאשׁ יֵרֵד עַל־הַזָּקָן וְזָקֵן אֶהְיֶה שִׁירֵד עַל־פִּי מְדוּתָיו:

It is like the precious oil upon the head, Coming down upon the beard; Even Aaron's beard, That cometh down upon the collar of his garments;

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

95 ושמן ימינו יקרא

Kehot's note points to Proverbs 26:16 for these words.

Proverbs 26:16: משלי כ"ז ט"ז

KEHOT'S NOTE

משלי כו, טז.

96 ושמן ימינו יקרא

"The oil of his right hand calls out"; cited from the maa-

לריח שמניך טובים שמן תורק שמך על כן עלמות אהבוך

mar on Beha'aloscha for the effect of the oil of Torah.

Proverbs 27:16: משלי כ"ז ט"ז

צִפְנִיָּה צִפְנִירוֹחַ וְשֶׁמֶן יִמְיָנוּ יִקְרָא:

He that would hide her hideth the wind, And the ointment of his right hand betrayeth itself.

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97 The Zohar in Terumah on "therefore the maidens love You," read as the worlds below Atzilus.

Zohar, Terumah 31:333-343: שם"ג-ל"א תרומה

98 The Zohar in Acharei reads alamos as the worlds that receive from Malchus.

Zohar, Achrei Mot 5:39-6:48: ח"ט-ר: מ"ח

PARAGRAPH 9

99 כי טובים דודיך מיין

The earlier verse, standing for contemplation, which makes the soul a "bride."

Song of Songs 1:2: שיר השירים א' ב'2

יִשְׁקֵנִי מִנְּשִׁיקוֹת פִּיהוּ כִּי־טוֹבִים לְדִידְךָ מִיַּיִן:

Let him kiss me with the kisses of his mouth— For thy love is better than wine.

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

100 דלית מחשבה תפיסא ביה כלל

"No thought can grasp Him at all" (Patach Eliyahu); the Torah as G-d's own word is from this level.

Tikkunei Zohar 17a:10-12: י"ב א-י"א

אנת הוא עלאה על כל עלאין סתימא על כל סתימין. לית מחשבה תפיסא בך כלל. אנת הוא דאפיקת עשר תקונין. וקרינן לון עשר ספירין. לאנהגא בהון עלמין סתימין דלא אתגליין. ועלמין דאתגליין. ובהון אתכסיאת (נ"א אתכסיא) מבני נשא. ואנת הוא דקשיר לון ומיחד לון. ובגין דאנת מלגאו. כל מאן דאפריש חד מן חבריה מאלין עשר. אתחשיב ליה כאלו אפריש בך.

Constantinople, 1740 (CC-BY-NC)

101 ב' בחקתי (ד"ה מבואר בע"ה)

That maamar cites Etz Chaim on the "image" (tzelem), the intellectual soul that joins the G-dly soul with the animal soul in order to refine it.

KEHOT'S NOTE

לעיל בחקותי מז, ג.

102 באר חפרוה שרים

"A well that princes dug"; the maamar in Bechukosai reads it as Torah engraving itself within a person.

Numbers 21:18: במדבר כ"א י"ח

בָּאֵר חֲפְרוּהָ שָׂרִים כְּרוּהָ נְדִיבֵי הָעָם בְּמַחְקָק בְּמַשְׁעָנָתָם וּמִמְדָּבָר מִתְנָה:

The well, which the princes digged, Which the nobles of the people delved, With the sceptre, and with their staves. And from the wilderness to Mattanah;

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113 ובוהר שם (דקמ"ט ע"ב)

The Zohar elaborates that each Torah story points to a higher principle.

ספר הזהר, בהעלותך ד' כ"ו: כ"ט 4:20-6:29 Zohar, Beha'alotcha

114 ובפרדס שער כ"ז פ"א

Rabbi Moshe Cordovero explains the Zohar and says that even one who reads without understanding is rewarded.

Pardes Rimmonim 27:5 ח"ו: כ"ז פרדס רמון

... ולכן ציור הבי רמז לדיו פרצופין שהם למטה ב' ספירות. וז"ש וציורה שני מדות. ובארנו הענין הזה בארוכה בשער מיעוט הירח פ"ד. ומ"ש כי הוא בית לתפארת, הכונה כי ה"ב נתיבות הם גם כן בתפארת כמו שנתבאר בשערים הקודמים וכן נרמז בו ה"ב ולול"ב כי שם בן ד' עולה כ"ו ושש קצוות הם ל"ב. ולכן המלכות היא גם כן בית כי היא בית לתפארת לנהג העולם אם לדין אם לרחמים. הכלל העולה כי רוחניות הבי רומז לחכמה עם ל"ב נתיבותיה שבד"ו פרצופין והיא כוללת המלכות היונקת מן הגבורה כי ...

Pardes Rimmonim (Public Domain)

115 שמן משחת קדש

"This shall be an oil of holy anointing to Me"; the higher oil whose fragrance reaches the reader of Scripture.

Exodus 30:31 שמות ל"א: כ"א

וְאֵלֶיכֶם יִשְׂרָאֵל תְּדַבֵּר לְאָמֹר שֶׁמֶן מִשְׁחַת־קֹדֶשׁ יִהְיֶה זֶה לִּי לְדֹרֹתֵיכֶם: And thou shalt speak unto the children of Israel, saying: This shall be a holy anointing oil unto Me throughout your generations.

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116 דההוא מלה דההוא ספור לאו לאחזאה על גרמיה בלבד קא אתי אלא לאחזאה על ההוא כללא קאתי

The Zohar says each word of a story comes to point to a general principle beyond itself.

ספר הזהר, בהעלותך ג' י"ג: כ"ב 3:13-4:20 Zohar, Beha'alotcha
If so, why is it called the "Law of truth"? Why do we read "The law of the L-rd is perfect.... The testimony of the L-rd is sure.... The ordinances of the L-rd are true.... More to be desired are they than gold, yea, than much fine gold" (Ps. 19, 8-11)? But assuredly each word of the Torah signifies sublime things, so that this or that narrative, besides its meaning in and for itself, throws light on the all-comprehensive Rule of the Torah.

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

117 ושניהם כאחד טובים

"And both alike are good": fragrance and poured oil each have their advantage.

Ecclesiastes 11:6 י"א: כ"א קהלת

בִּבְקֹרֶךָ יִרְעֶה אֶת־יָרְעֶה וְלַעֲרֹב אֶל־תִּנַּח יָדְךָ כִּי אֵינְךָ יוֹדֵעַ אִי זֶה יִכְשֹׁר הַזֶּה אוֹיָהּ וְאִם־שְׁנֵיהֶם כָּאֶחָד טוֹבִים:

In the morning sow thy seed, And in the evening withhold not thy hand; For thou knowest not which shall prosper,

לריח שמניך טובים שמן תורק שמך על כן עלמות אהבוך

whether this or that, Or whether they both shall be alike good.

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118 והנה לימוד הזהר וכהאריז"ל

There the Alter Rebbe explains that Kabbalah is in Atzilus, so only its existence, not its essence, can be grasped below, while Mishnah and Talmud are clothed in Beriah and Yetzirah and are grasped in essence.

Leviticus 5:3 ויקרא ה'ג: ג' ויקרא

או כי יגע בטמאת אדם לכל טמאתו אשר יטמא בה ונעלם ממנו והוא ידע ואשם:

or if he touch the uncleanness of man, whatsoever his uncleanness be wherewith he is unclean, and it be hid from him; and, when he knoweth of it, be guilty;

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KEHOT'S NOTE

ראה לעיל ויקרא ה, ג.

119 ופירש"י בפ"ק דברכות (ד"א ע"ב) שמדרש הוא קרוב למקרא

Rashi notes that Midrash is close to Scripture; hence the Zohar, a Midrash, falls under "a third in Scripture."

Rashi on Berakhot 16b:1-18a:1 א"י: א' י"ח א"א: א' י"ח א"א: א' י"ח

... ושמה תאמר - הדין עמו שאינו מתגדר במלאכתי שאילו היה תופס אומנותי לא היה לו לב פתוח להרבות בתורה כמותי והיה ממעיט ואין לו שכר: שנינו - שיש לו שכר לממעיט כמו למרבה: ובלבד שיכוין לבו לשמים - ואצל קרבנות הוא במנחות בסופה: ערום ביראה - להערים בכל מיני ערמה ליראת בוראו: תכלית חכמה - עיקרה של תורה שיהא עמה תשובה ומע"ט: העושה שלא לשמה נוח לו שלא נברא - פירוש שאינו לומד כדי לקיים אלא לקנטר דבפרק מקום שנהגו (פסחים דף נ:). אמרינן רבא רמי כתיב עד שמים ...

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120 ואף שבהלכות ת"ת

The law cited in the text: halachic Midrash such as Sifra and Sifrei is counted under "a third in Mishnah."

KEHOT'S NOTE

לאדה"ז פ"ב ה"א.

121 וה"ז כעין לימוד המקרא . . בלימוד הזהר וע"כ

The Rebbe explains there that the inner dimension of the Torah can also be studied like the settled laws of the Mishnah and Talmud, and so fall under "a third in Mishnah." This qualifies the classification given here.

KEHOT'S NOTE

בלקו"ש ח"ל ע' 173 בהערה 43 מבאר "שאפשר להיות ג"כ לימוד פנימיות התורה ע"ד לימוד הלכות פסוקות שבמשנה ותלמוד - שלישי במשנה".

122

ומתורץ בזה מ"ש הר"ן

The same passage in Vayikra, which also takes up the Ran's question about why a third of the day is given to Scripture.

ויקרא ה:3

או כי יגע בטמאת אדם לכל טמאתו אשר יטמא בה ונעלם ממנו והוא ידע ואשם:

or if he touch the uncleanness of man, whatsoever his uncleanness be wherewith he is unclean, and it be hid from him; and, when he knoweth of it, be guilty;

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KEHOT'S NOTE

ראה לעיל ויקרא ה, ג.

123

באגה"ק קרוב לסופו

This essay explains that knowing the order of the worlds is not in itself above studying the laws, but is a great mitzvah in its own right, as the text summarizes.

KEHOT'S NOTE

בקו"א ד"ה להבין מ"ש בפע"ח (קנו, ב). [כ].

124

השיג

A variant reading: the Kuntres Acharon reads "comprehends" (masig) where the text here has "has comprehended" (hisig).

KEHOT'S NOTE

בקו"א שם "משיג".

125

מצוה רבה

A variant reading: the Kuntres Acharon reads "great mitzvah" (rabbah) as here, but the parallel passage in Likkutei Torah, Vayikra, reads "exalted mitzvah" (ramah).

KEHOT'S NOTE

וכ"ה בקו"א שם, אבל לעיל ויקרא ה "רמה" וראה בהערות ותיקונים לכ"ק אדמו"ר לקו"א, ובלקוט פירושים ומ"מ — חסידים לשם.

126

ידיעת היום

"Know this day and take it to heart that G-d is G-d": knowing G-d is itself a mitzvah.

דברים ד:39

וידעת היום והשבת אליך כי ה' הוא האלקים בשמים ומעל ועל-הארץ מתחת אין עוד:

know this day, and lay it to thy heart, that the L-RD, He is G-d in heaven above and upon the earth beneath; there is none else.

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KEHOT'S NOTE

דברים ד, לט.

127

דע את אלקי אביך

"Know the G-d of your father and serve Him with a whole heart": knowledge leads to a whole heart.

I Chronicles 28:9

ואתה שלמה-בני דע את-אלקי אביך ועבדהו בלב שלם ובנפש חפצה כי כל-לכות דורש ה' וכל-יצר מחשבות מבין אם-תדרשנו ימצא לך ואם-

תעזבנו יניחך לעד:

And thou, Solomon my son, know thou the G-d of thy father, and serve Him with a whole heart and with a willing mind; for the L-RD searcheth all hearts, and understandeth all the imaginations of the thoughts; if thou seek Him, He will be found of thee; but if thou forsake Him, He will cast thee off for ever.

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KEHOT'S NOTE

דה"א כח, ט.

128

ועי בזהר פ' אחרי דע"ג א' תלת דרגין

The Zohar speaks of three levels bound together, each both hidden and revealed; even the "fragrance" is a glimmer of the inner Torah.

ספר הזהר, אחרי מות מ"ט:רצ"ו-50:305-49:296

And Israel themselves are in two grades, corresponding to the two grades of the Torah, the disclosed and the undisclosed. To all who have been circumcised and stamped with the holy impress, we impart those things in the Torah which are on the surface, the letters and the plain contents and the precepts, and no more. This is indicated in the words, "He telleth his words to Jacob". But if the Israelite rises to a higher grade, then "His statutes and his judgements to Israel": these are the allegories of ...

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

129

ע"פ כי קרוב אליך

The maamar on "For the thing is very near to you," cited for the Zohar's three levels, hidden and revealed.

KEHOT'S NOTE

לעיל נצבים מו, א.

130

לריח שמניך

The note records that this maamar was said on Shabbos Parshas Ki Seitzei, 5563 (1803), according to the list of maamarim there.

KEHOT'S NOTE

מאמר זה נאמר בשבת פ' כי תצא שנת תקס"ג — ראה רשימת המאמרים בסה"מ תקס"ג ח"ב (מס' 131). הנחת כ"ק אדהאמ"צ ממאמר זה נמצא בסי מאמרי אדה"י — על נ"ך עי יח, ובעי נ. המאמר עם הגהות אחרות במאמרי אדה"י נ"ך עי רב ומיוסד על מאמר זה.

131

Kehot's note points to Zohar, Beha'alotcha 3:13 for these words.

ספר הזהר, בהעלותך ג:י"ג-3:13

132

The Zohar calls the Torah's stories its "garment," its laws its "body," and its secrets its "soul."

ספר הזהר, בהעלותך י"ב:ג'ו-12:56-13:65

133

Kehot's note points to Zohar, Bereshit 24:264-25:273 for these words.

ספר הזהר, בראשית כ"ד:רס"ד-24:264-25:273



Likkutei Torah

THE CHASSIDISHE PARSHA

About this edition

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

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DEDICATED IN HONOR OF

מוקדש לכבוד הגאון המקובל רבי לוי יצחק שניאורסאהן זצ"ל

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