



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



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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

- | | | |
|----------|---|------|
| 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. | |
| <hr/> | | |
| 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. | |
| <hr/> | | |
| 3 | Longing for G-d’s kindness | ¶3-4 |
| | One unmoved by contemplation should humble himself and long for G-dliness; that longing draws down G-d’s kindness, and even to one without the longing He draws down faith. | |
| <hr/> | | |
| 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 שמך^{1,2,3,4} על כן עלמות אהבוך.⁵

“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. The Kehot note says the maamar was said on Shabbos Parshas Ki Seitzei 5563 (1803).

(רכות בשה"ש [בשיר השירים] ע"פ זה ובפסוק שובי שובי השולמית⁶ ור"פ לך לך ויקרא ספ"ג [סוף פרק ג'] נשא פ"ג בקרבן נחשון גבי בלולה בשמן⁷ ור"פ תבא) הנה פעמים נקרא התורה יין ופעמים שמן⁸ כי טובים דודיך מין.⁹

([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 Savo.) Now, sometimes the Torah is called wine and sometimes oil: “for Your love is better than wine.”

The parenthesis lists places in the Midrash Rabbah on this verse and on oil: Avraham at the start of Lech Lecha, Vayikra Rabbah, Nachshon’s offering “mixed with oil,” and the start of Ki Savo. The Midrash on the Song of Songs likens the words of Torah to water, wine, oil, honey and milk, and the Alter Rebbe will show that wine and oil are two different ways the Torah works on a person; the Kehot note adds that the Mittlerer Rebbe explains the difference between them at length in Imrei Binah.

הענין דכתיב (זכרי' [זכריה] ט' י"ז) ותירוש ינובב¹⁰ בתולות ובגמי [ובגמרא] פ"ק [פרק קמא] דב"ב [דבבא בתרא] (ד"ב) מי שלבו אטום כו' היין מפקחו נכנס יין יצא סוד¹¹ השמחה שהי' [שהיה] בהסתר מתגלה כו'.

The matter [is this]. It is written (Zechariah 9:17), “and new wine makes the maidens speak out (yenovev)”; and in the Gemara, first chapter of Bava Basra (folio 12): “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, as new wine makes the maidens “speak out” (Rashi on the verse: in song and joy). 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 [אהבה ויראה] בהתלהבות הבא מהתבוננות שהוא בחי' יין בינה להתבונן איך שמלכותך עלמא דאתגלייא הוא בחינת התגלות מאין ליש מחיה בחי' מקום וזמן וממשלתך בכל דור ודור¹² 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 חשיב¹³ 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 [with] the awe and love born of this contemplation, the secret mentioned above “comes out,” 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 זה¹⁴ מי היינו בינה והוא ענין גילוי החסדים המכוסים ביסוד אימא היינו גילוי האהוי"ר [האהבה ויראה] 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.)

In the Talmud, when Israel said “we will do” before “we will hear,” a heavenly voice asked, “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. In Likkutei Torah, Sukkos, the Alter Rebbe compares love that fills the heart without showing outward to water, which cools fire, and links it to these concealed kindnesses.

וידוע שכנ"י [שכנסת ישראל] נק' כלה והוא בהיות שהסוד יצא בהתגלו' [בהתגלות] שמאיר אור אלקות
בנשמות ישראל.

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.

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.

וזה נק' כד קבילת דכר (בזהר בא דל"ה ע"ב וע' בזהר הרקיע שם ובסה"מ [ובספר הדרת מלך] ד"ט ע"א סי'
כ"א) שהקב"ה נק' חתן.

And this is called "when she has received the male" (in the Zohar, Bo, 38b; and see the Zohar HaRakia there, and Sefer Hadrass Melech, folio 9a, section 21), for the Holy One, blessed be He, is called "bridegroom."

This is what the Zohar (Bo, 38b) calls "when she has received the male," for the Holy One, blessed be He, is the "bridegroom." The Zohar there explains why the Torah writes na'ar for a maiden: until she has received the male she is called na'ar, and afterward na'arah. The parenthesis adds the Zohar HaRakia, the Arizal's commentary on the Zohar, and Sefer Hadrass Melech, Rabbi Shalom Buzaglo's commentary on the Zohar.

וכלה לית לה מגרמה כלום כ"א מה שנותנים לה מלמעלה כי בועליך עושיך כו' וכבוד ה' עליך זרח¹⁵
כי אשב בחושך¹⁶ ה' אור לי

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 Havayah has shone upon you"; "though I sit in darkness, Havayah is a light for me."

A bride, in this image, has nothing of her own; all her light is given from above. The verses say so three times: her Husband is her Maker, the glory of Havayah has shone upon her, and even when she sits in darkness Havayah is her light.

ואתקריי בחיי נערה בה' ה' גבורות דדכורא שנותן לה בביאה ראשונה שהם דודיך הנ"ל עיקרם מעלמא
דאתכסיא אלא שיוצאים דרך נוק' [נוקבא] כו'

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, except that they come out by way of Nukva, etc.

The word na'arah (maiden), written with a final hei, hints at the "five Gevuros" the male gives her (hei is five); these are the "love" of the verse, which originates in the hidden world above. They reach revelation only through Nukva, the receiving feminine level.

(וע' בפע"ח [בפרי עץ חיים] שער ק"ש [קריאת שמע] שעל המטה פ"א [פרק י"א] ד"ה לקוטים ופרק ו' ובמק"מ [ובמקדש מלך] ר"פ צו)

(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.)

The parenthesis points to where Pri Etz Chaim, the Arizal's teachings on prayer as recorded by Rabbi Chaim Vital, and Mikdash Melech, Rabbi Shalom Buzaglo's commentary on the Zohar, discuss this.

ועד לא קבילת שעדיין לא זרח אור אלקות בתוכה ונקי נער בלא ה' גבורות הנ"ל והוא מי שלבו אטום כבתולה¹⁷ שלא נתפעל בדו"ר [בדחילו ורחימו] מענין התבוננות עלמא דאתגלייא 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, without the hei, as the Torah writes the word in several places. In a person this is the one "whose heart is sealed," unmoved by contemplation, and such people are the "maidens" (alamos) of the verse. In Likkutei Torah, Tzav, the Alter Rebbe brings this Zohar and refers to this maamar: "before she has received" means that G-dliness has not yet shone within the heart, which is sealed like a maiden's.

(ועמ"ש ע"פ עיני כל שאז נקי כל חסר ה' דכלה ה"ג [חמש גבורות] 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):^{18, 19, 20, 21}

(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. In the one on "The eyes of all" (Likkutei Torah, Matos), the Congregation of Israel is called kalah, with a hei, when the light is absorbed into the inner heart, as a bride after the wedding canopy, and kol, without the hei, while it touches only the outer heart, as one only betrothed.

Oil poured forth: the letters of the Torah

2 והעצה שיהי [שיהיה] אף בחי' עלמות אהבוך הוא בחי' שמן לריח שמניך²² טובים²³. והתורה נק' שמן תורק שהורק מכלי אל כלי

And the counsel so that there be even 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,

The remedy for the sealed heart is the second image, oil, which stands for the Torah itself. The Torah is called “oil poured forth” (shemen turak), oil poured from one vessel into another.

שמה שלמטה בא למעלה שהוא מתהפך כו' אז עולה הריח משולי הכלי הראשון ובמלואו משמן היי [היה] הריח למטה כני"ל כו'

so that what was below comes above, 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.

In pouring, the vessel is turned upside down, so what was below comes on top. While the vessel was full, its fragrance stayed below with the oil; once it is turned over, the fragrance rises from the bottom of the first vessel.

והנמשל שהתורה נשתלשלה בעניני גשמיות וסיפורי מעשיות ואותיות גשמיות ה' בחכמה יסד ארץ²⁴ אבא יסד ברתא^{25,26} 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: “Havayah 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 “Havayah 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"ה²⁷ 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 Kehot note traces the teaching to the Ramban's introduction to his commentary on the Torah, and the Zohar (II, 87a) says the whole Torah is one holy Name. 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 [בספר יצירה]^{28, 29} שהם בחי' דומם אבל שרש האותיות והדומם מקורם למעלה מהשכל אלא שהוא כחותם המתהפך^{30, 31} כו')

(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, yet the root of the letters and of the inanimate has its source above intellect, only it is like an inverted seal, etc.

Letters seem to be the lowest part of thought and speech, below intellect and feeling; Sefer Yetzirah calls them "stones," like inanimate objects. Yet the source of the letters, as of the inanimate, is above intellect: as with a seal, whose image comes out reversed in the impression, what is highest ends up lowest.

ועמ"ש ע"פ מזמור שיר חנכת הבית מענין אותיות ואבנים כו' וע"פ ויגש אליו יהודה כו'.

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.

The parenthesis names two maamarim of Torah Ohr that discuss letters and stones. In the one on "And Yehudah approached him," the Alter Rebbe explains that the inanimate earth, lowest of all, is rooted highest, for "the end of the deed is first in thought"; this is why the Holy Temple was built of stone and earth.

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

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.;

The "fragrance of Your oils" comes from the fragrant oil, which is compared to the anointing oil of the Sanctuary, a level above ordinary oil. The parenthesis points to another place on the "pure balsam."

ועמ"ש מענין שמן המשחה (לקמן)³² פ' נשא³³ ע"פ זאת חנוכת המזבח ביום המשח³⁴ כו' ובהרמ"ז
[ובהרב משה זכות] פ' אמור (דפ"ט) גבי ההוא שמן עילאה כו'

and see what is written concerning the anointing oil) (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 parenthesis continues with the anointing oil: a maamar on the dedication of the altar "on the day it was anointed," and the Ramaz, Rabbi Moshe Zacuto's commentary on the Zohar, which speaks of a "supernal oil." The Kehot note says that in the Tzemach Tzedek's manuscript that maamar is placed in Beha'aloscha, not Naso.

וע' באגה"ק [באגרת הקודש] 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 primordial [source] of intellect, etc.

Iggeres HaKodesh, the fourth part of Tanya (epistle 5, on "And David made a name"), explains that the letters are rooted in the "hidden intellect" and in what precedes 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 חנוכה³⁵ 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; King David, he says there, drew the letters of the Torah from the Infinite Light itself. The written form is thus not a mere container for ideas.

וע"ש שבתורה נאמר ותורה אור³⁶ והאותיות שרשן מבחי' אור שהוא מקור האור כו' ואור היינו
רוח.^{37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50}

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 • 113-4

Longing for G-d's kindness

3 וזהו ענין לריח שמניך⁵¹ כי ריח ורוח ענין א' כמ"ש במ"א וכמארז"ל [וכמאמר רבותינו זכרונם לברכה] ע"פ ריח ניחוחי נחת רוח לפני^{52, 53} 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 words for fragrance, rei’ach, and for spirit or breath, ruach, differ by a single letter, and the maamar calls the two “one matter.” The Sages (Sifrei) read the Torah’s “pleasing fragrance” of an offering 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 עבד מיד 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 [חלק ג'] פ"ג [פרק ג'] בענין מפיו דעת⁵⁴ 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 [comes] 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.

Mevo She’arim, Rabbi Chaim Vital’s work on the Arizal’s teachings, is cited on the verse “from His mouth [comes] 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 [וכמו כן] עד"מ בשומו כל מחשבתו באותיות מגביהים ומעלים אותו למקום גבוה (וכמ"ש מזה לקמן סד"ה לסוסתי כו') אבל כתיב לא בגבורת הסוס יחפץ⁵⁵ לא בשוקי האיש ירצה.⁵⁶

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; the Alter Rebbe returns to this in the maamar "To My mare" later in this volume. But the verse warns that G-d does not delight in the horse's strength or in a man's legs, as the next part explains.

פ"י כשאנינו מעמיק חב"ד [חכמה בינה ודעת] 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, and the rider himself does nothing. The verse's "legs of a man" are read as the rider's legs, which merely cling to the horse.

כ"א רוצה ה' את יראיו את המיחלים לחסדו⁵⁷ פ"י שיעמיק חב"ד [חכמה בינה ודעת] שלו בהתבוננות גדולת ה' עם דיבוק מחשבתו בהאותיות (ועמ"ש בפ' בשלח בד"ה לסוסתי וע"פ אז ישיר)

Rather, "Havayah 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 (and see what is written in Parshas Beshalach, in the maamar beginning "To My mare," and on "Then [Moshe] sang").

What G-d wants, says the next verse, is "those who fear Him, those who hope for His kindness": joining real contemplation of G-d's greatness, with one's whole mind, to the attachment of thought to the letters. The parenthesis points to two maamarim in Torah Ohr, Beshalach, on the horse imagery.

וישים בלבו ענין עצה היעוצה כשרואה שהוא רחוק מאד מהתפעלות הלב והתלהבות מהתבוננות כו'

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.:

Then comes practical advice for someone who finds that contemplation leaves his heart unmoved.

ומשפיל א"ע [את עצמו] בתכלית לאמר מה אני כי יה יה לי התלהבות כי לבי אטום היות כי אני מרוחק בתכלית הריחוק מהי אחד רק זאת בידו לבקש על נפשו לחפץ לדבקה בהי

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

Such a person should humble himself completely and say that he cannot expect fervor, for his heart is sealed and he is utterly far from G-d; this is the "maiden" of paragraph 1. The one thing in his power is to plead and long to cling to G-d.

והוא ענין המיחלים לחסדו שמצפים ומשתוקקים בתשוקה רבה שיהיה התגלות אלקות כו'.

And this is "those who hope for His kindness": they wait and long with great longing for the revelation of G-dliness, etc.

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 תפארתו⁵⁸ והדר גאונו 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" (tzefiras 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 chasdo ("His kindness") 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 Yeshayahu's "diadem of beauty" (tzefiras) 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 [שבעל פה] 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' [אפילו] בחיי המיחלים לחסדו הנ"ל עליו כתיב זכר חסדו ואמונתו⁵⁹ לבית ישראל בחיי נוקי' [נוקבא] כו' על ישראל אמונתו. ולבית ישראל ממשיך גם אמונה כו':^{60, 61}

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.: His faithfulness is upon Israel. 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 His faithfulness to her draws down faith into her as well, even where the heart is not yet stirred.

SECTION 4 • ¶5-6

Supernal Chochmah in the laws

5 ולתוספת ביאור ענין שמן תורק הוא עפמ"ש [על פי מה שכתוב] במ"א פי' הזהר (בראשית דכ"ז ע"ב) בענין משנה אתתא דההוא 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 [חכמה עילאה] מה שאין גילוי זה אפי' [אפילו] 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 [בגן עדן] מאיר רק זיו השכינה והארה לבד מח"ע [מחכמה עילאה] כו' וכמ"ש הטעם לזה במ"א (גבי פורים בד"ה כי אברהם לא ידענו) ⁶² ממשל הארי כו' פני אריה אל הימין ⁶³ 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.: "the face of a lion on the right," 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 from the lion of Yechezkel's vision, whose face is on the right.

וכמו כן הארת ח"ע [חכמה עילאה] מוכרח להתלבש במקום היותר נמוך דהיינו עניני הלכות טמא כשר כו' ע"ש

and likewise the glimmer of supernal Chochmah must necessarily be clothed in the lowest place, namely in the laws of impure and fit, etc.; see there.

That maamar explains that the lion, highest of the faces in the Chariot, is found below only among the impure animals: because its level is so high it has no vessel except in the lowest place, while in a pure animal the vessel would be nullified by the light. So supernal Chochmah is clothed specifically in the lowest place, the laws of what is impure and what is fit.

והוא ג"כ עד"מ הנזכר באגה"ק [באגרת הקודש] קרוב לסופו ⁶⁴ ועוד זאת שהרי הדבור כו' רק הארה כו' משא"כ הטפה נמשך בה גם ממהות הנפש ועצמותה ע"ש. ⁶⁵

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; the Kehot note identifies the place as the Kuntres Acharon of Tanya, in the essay beginning "To understand what is written in Pri Etz Chaim."

6 ועיין עוד שם ד"ה בר"מ [ברעיא מהימנא] פ' נשא.⁶⁶ וזהו ענין שמן תורק שהורק ונמשך עצמיות השמן מממש 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, epistle 26, on the Raaya Mehemna of Parshas Naso, takes up the same theme: the laws of forbidden and permitted, impure and pure, are clarified through supernal Chochmah, clothed in Malchus, the Oral Torah. “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 שמך⁶⁷ הנה נת' [נתבאר] הפי' למעלה דהיינו כמארז"ל [כמאמר רבותינו זכרונם לברכה] כל התורה היא שמותיו של הקב"ה 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 בניי [בני ישראל]⁶⁸ ובפ' יתרו בד"ה משה ידבר⁶⁹ איך דכל מעשה המצות הן לאתקנא רזא 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 would speak,” 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: in “And these are the names (shemos) of the children of Israel” the souls of Israel draw the supernal Names down below, and in “Moshe would speak” all the mitzvos serve “to perfect the mystery of His Name,” each mitzvah drawing down a Name. The Torah and mitzvos are thus the channel of the Name.

ובזהר פ' צו (דלי"ד ע"א) פי' שמך היינו מלי שבה הורק ונמשך השמן דח"ע [דחכמה עילאה] 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; from this oil, it says, blessings flow through the priest. In the terms of this maamar, the highest wisdom flows into the lowest divine attribute.

(ועיין בזהר פי יתרו דפי"ז ע"ב ע"פ טוב שם משמן טוב^{70,71} ובוזהר ח"א [חלק א'] דצ"ו סע"א [סוף עמוד א]) והיינו כמ"ש בזהר פי תרומה (דקמ"ה ע"ב) ירותא דאבא ירתא ברתא⁷² 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": the holy Name issues from the oil to be blessed and to light the holy lamps. Its saying that "the daughter inherits the father" means that Malchus (the daughter) receives directly from Chochmah (the father).

והיינו כנודע מענין בחכמה יסד ארץ⁷³ דייקא משא"כ כונן שמים בתבונה

And this is as is known concerning "with wisdom He founded the earth," specifically, unlike "He established the heavens with understanding";

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.

וכמ"ש מזה בפ' בראשית בד"ה להבין הטעם כו' ובענין ויצר⁷⁴ כו' את האדם עפר⁷⁵ כו' והנה בחי' מלכות פה תשבע"פ [תורה שבעל פה] קרינן לה^{76,77} כו'

and as written on this in Parshas Bereishis, in the maamar beginning "To understand the reason," etc., and on "And [Havayah Elokim] 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 a maamar in Torah Ohr, Bereishis, on why man's body, unlike other creatures', was formed first of inanimate dust: the earth was founded by Chochmah, which is clothed specifically in the inanimate, while the heavens were established by Binah. 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 [תורה שבכתב] כו' ע"ש

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

A later maamar in this volume explains why "the words of the Scribes" are "dearer" than the Written Torah. The Scribes (soferim) are the early Sages, so called because they counted (safar) the letters of the Torah (Kid-dushin 30a), and their "words" are the laws the Sages added; these stem from a level above "book" (sefer), the Written Torah. The Oral Torah, though lower in appearance, is higher in root.

ועי באגה"ק [באגרת הקודש] די"ה איהו וחיוהי⁷⁸ במש"ש [במה שכתוב שם] אלא שהוא כחותם המתהפך ונעוץ תחלתו בסופו⁷⁹ כו'.

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. שבההלכות תשבע"פ [תורה שבעל פה] נמשך מבחי' עצמיות השמן שהוא גבוה מאד נעלה היינו כמ"ש כשמן הטוב⁸⁰ על הראש יורד על הזקן זקן 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^{81,82} את הנרות שבחי' דיקנא דכהנא רבא בחי' שערות אלו הלכות כו' ועי' יש בחי' שמן מלמעלה כו' ע"ש

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.; see there.

A maamar in Beha'aloscha explains that the hairs of the High Priest's beard stand for the laws of the Torah, which come down in countless details, and the good oil, supernal Chochmah, comes down upon them.

ומ"ש ב"פ [בי פעמים] הזקן זקן⁸³ י"ל [יש לומר] עפמ"ש [על פי מה שכתוב] לקמן בד"ה שחורה אני שההלכות שבמצות עשה שהן מבחי' חסד נמשכים מבחי' דיקנא עילאה

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 חיוור ועמר נקא⁸⁴ וההלכות שבמצות ל"ת [לא תעשה] נמשכים מבחי' קווצותיו תלתלים שחורות^{85,86} וכי' עיין באדרת נשא (דקל"ב תחלת ע"א).

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 Idra Rabba (Zohar III, 132a) resolves the two verses: the white is in the supernal beard, the black in the lower one.

וזהו ענין לריח שמניך טובים^{87,88,89} 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 נק' שמן המריח וזהו ענין תליסר נהרותא דמשחא אפרסמון דכיין⁹⁰ (בגמרא תענית דכ"ה ע"א) שהוא בחי' גבוה יותר מסתם שמן

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.

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

וכמ"ש במ"א בפ' תרומה סד"ה הנה כתיב⁹¹ ועמך כולם צדיקים כו' ועיין בזהר ר"פ אמור (דפ"ח ע"ב) וע' בזהר ר"פ תרומה (דקכ"ז ע"ב).

And as written elsewhere, in Parshas Terumah, at the end of the maamar beginning "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).

In Torah Ohr, Terumah, the Alter Rebbe explains that plain oil is Chochmah, while balsam oil, with its fragrance, alludes to the flow from Chochmah within Keser, above vessels, and the thirteen rivers to the thirteen attributes of mercy. The Zohar at the beginning of Terumah also speaks of the rivers of pure balsam from which the higher souls draw their delight.

ועי מענין לריח שמניך בזהר פי אחר (דני"ח סעי"ב [סוף עמוד ב]) ובפי' בהעלותך (דקי"ג ע"א) ובפי' צו (דל"ה סעי"א [סוף עמוד א]) ור"פ וירא (דצ"ו א') ובהרמ"ז [ובהרב משה זכות] שם: ⁹²

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 on “for fragrance, Your oils” are listed, with the Ramaz’s commentary. In Acharei the Zohar speaks of the fine fragrance of the incense rising to join the anointing oil, and in Tzav of the myrtles whose fragrance sustains the soul.

SECTION 5 • 17-8

Betrothal and marriage

7 עוד יש לומר בפי' לריח שמניך כו' ושמן תורק כו' ע"ד משמעות פי' המדרש שיר השירים דמפרש שמן תורק הוא מדרגה גבוה יותר מן לריח שמניך

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,”

A second reading follows the plain sense of the Midrash on the Song of Songs. There “oil poured forth” is a higher level than “for fragrance, Your oils.”

שאינו אלא כעין ריח בעלמא מהשמן אבל שמן תורק היינו כאדם שמריק מכלי לכלי ⁹³ חבירו שנותן לו השמן בעצמו.

which is 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 [על פי מה שכתוב] במ"א (בד"ה תורה צוה לנו כו' בפי' הברכה) שבהמשכה מתשבי"כ [מתורה שבכתב] שהיא בחי' חתן לתשבע"פ [לתורה שבכל פה] שהיא בחי' כלה יש כ' 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 תורה⁹⁴ 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.” In halachah, erusin already binds the couple as husband and wife, yet she does not yet enter his home or live with him; that full union comes only with nisu'in (marriage). So erusin is a real bond that still remains outward, as against the inner union of marriage in the next stage.

וכמ"ש בלק"ת [בלקוטי תורה (להאריז"ל)] בתלים⁹⁵ ע"פ ויקם עדות ביעקב⁹⁶ 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 Likkutei Torah of the Arizal on Psalms (his teachings as recorded by Rabbi Chaim Vital) is cited for this, as the Kehot note explains. 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 [תורה שבכתב] והוא ענין נשואין ויחוד חתן וכלה ע"ש. וזהו שמן תורק שמך שנמשך עצמיות השמן דח"ע [דחכמה עילאה] בבחי' מלי' תשב"ע"פ [תורה שבעל פה] 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 [מכל זה] נמשך על כן עלמות אהבוך.^{97, 98, 99, 100} דהיינו בחי' ביי"ע שמקבלים מבחי' מלכות

שהיא מקור דבי"ע

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.

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.

וכמ"ש בזהר ח"ג [חלק ג'] (דנ"ח סע"ב [סוף עמוד ב]) ח"ב [חלק ב'] קמ"ד ב' (וע' עוד ח"א [חלק א'] צ"ח א' ח"ג [חלק ג'] נ"ט א' ע"א ב')

As written in the Zohar, volume 3 (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: “alamos, worlds, actual worlds,” and “do not read alamos but olamos.” 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' ושמן 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.

והיינו להיות נקלט ונתפס במוח ובלב אור ה' דאורייתא וקב"ה [וקודשא בריך הוא] כולא חד¹⁰¹ כו' ושתכנס ההתבוננות בקרב איש ולב עמוק¹⁰² 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 [וכמאמר רבותינו זכרונם לברכה] המאור שבה מחזירו למוטב^{103, 104} וכמ"ש סדי"ה בהעלותך¹⁰⁵ בענין כשמן הטוב כו' שיורד ע"פ מדותיו¹⁰⁶ כו' ושמן ימינו יקרא^{107, 108} כו' ע"ש.^{109, 110}

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; in Torah Ohr (Megillas Esther) the Alter Rebbe notes that they said maor, the luminary itself, not mere light. The maamar on Beha'aloscha explains that the oil comes down “according to his attributes,” reaching each person's emotions, and the verse “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 מיין¹¹¹ 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' [שיהיה] אף בחי' עלמות אהבוך דהיינו אפילו מי שלבו אטום ולא נתפעל מהתבוננות הנ"ל.

But so that there be even 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 כלל¹¹² 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 [מה שנתבאר] בפ' בחקתי (ד"ה מבואר בע"ח [בעץ חיים])¹¹³ שעיי' נעשה חקיקה מבפנים בנה"ב [בנפש הבהמית] כו' וזהו ענין באר הפרוה שרים¹¹⁴ כו' ע"ש

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.; see there.

A maamar in Bechukosai reads bechukosai as engravings (chakikah): the animal soul's "vessel" must be engraved from outside, through contemplation, and from within, through mitzvos rooted very high, such as the red heifer, tzitzis and tefillin. There the Alter Rebbe reads "a well that princes dug" in the same light.

וכענין המבואר עוד במ"א (בד"ה וארשתיך לי)¹¹⁵ בענין לבי בושרי ירננו אל אל חי¹¹⁶

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."

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 words that follow are taken almost word for word from that maamar (Likkutei Torah, Bamidbar).

כי 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 כי אם כאשר ירננו אל אל חי בעצמו ובכבודו כו'

For the heart and the flesh, because they are physical vessels, etc., do not yearn for “the courts of Havayah,” 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, but only when they sing to the living G-d Himself, in His glory, etc.;

The heart and flesh are physical and do not, by themselves, yearn for “the courts of Havayah,” the source of the soul’s life, the level that contemplation of the revealed world, “wine,” reaches. They are moved only when they sing to the living G-d Himself.

שכל מה שהיא בחי' עליונה יותר יכולה היא לירד ולהתפשט למטה יותר ועי"ז באה ונגעה עד הלב ובשר כו' ע"ש באריכות.

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.

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 [על גבי] יין ¹¹⁷ 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' [ובגמרא] פ"ק [פרק קמא] דשבת (ד"ה ע"ב) שנחלקו רבנן ורבי יוחנן בן נורי ¹¹⁸ אי הוה חיבור זה לזה

And in the Gemara, first chapter of Shabbos (5b), 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: if one who has immersed but awaits nightfall (a tevul yom) touches the oil, the Sages say only the oil is disqualified, while Rabbi Yochanan ben Nuri says the two are joined. The Sages’ view, that the two are not joined, reflects 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)^{119, 120} ולכן הוא לעילי 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, and so stands far above wine, which corresponds to Binah. In Likkutei Torah, Beha'aloscha, the Alter Rebbe quotes the same Zohar and concludes that oil therefore spreads lower, so that even physical existence is nullified.

ולכן יוכל להפעיל גם במי שלבו אטום שיחוק לבו ע"י דברי תורה שיהי' [שיהיה] גם עלמות אהבוך כו' וכענין ועברתי בארץ מצרים¹²¹ 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; the Bechukosai maamar uses the same words for the mitzvos that engrave even the animal soul.

SECTION 7 • ¶10

Scripture, Mishnah and Talmud

10 ב עוי"ל [עוד יש לומר] בפ"י לריח שמניך כו' ושמן תורק כו' ע"ד המדרש הנ"ל שזהו ענין לעולם ישלש אדם תלמודו¹²² 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 further reading of the verse. It links “fragrance” and “oil poured forth” to the Talmud’s instruction to divide one’s study into three parts: Scripture, Mishnah and Talmud.

והנה בלימוד המצות משנה ותלמוד משיג ותופס המהות חכמתו ית'¹²³ מאחר שנתלבשה 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 [שבתורה נביאים כתובים] שאינו מושג כלל חכמתו ית' המלוכשת 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 המובן מן הסיפור מעשיות שבתורה נקרא לבושא דאורייתא¹²⁴

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."

The Zohar says that the plain story of the Torah is only its "garment"; the commandments are its "body" and its inner secrets its "soul."

וביאר הרמ"ז [הרב משה זכות] שם כמו עד"מ פ' ואלה כו' בארץ אדום¹²⁵ כו' שודאי מעשה היה כך היה ואין יוצא מידי פשוטו¹²⁶ אבל אין כוונת ה' בו בעצם אבל בה נגזזו סודות עולם התהו כו' ע"ש

And the Ramaz explained there 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; rather, in it are hidden the secrets of the World of Tohu, etc.; see there.

The Ramaz (Rabbi Moshe Zacuto), commenting there, gives an example: 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 is not the history; hidden in it are the secrets of the World of Tohu, the "chaos" that preceded the ordered worlds.

ובזהר שם (דקמ"ט ע"ב) שהאריך בזה. ובפרדס שער כ"ז פ"א האריך בביאור מאמר הזהר הנ"ל וכתב וז"ל [וזה לשונו].

And [see] 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:

The Zohar elaborates on this at 149b. Rabbi Moshe Cordovero's Pardes Rimonim (Gate 27, chapter 1) explains that Zohar passage at length and is quoted next.

אבל כאשר יבוא האדם ללמוד בתורה צריך שיהי' [שיהיה] כוונתו שהוא לומד הענין ההוא במה שהם דברים אלהיים¹²⁷ שנעלם ממנו עוצם פנימיותם וכו'

"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.

The Pardes says that one who studies the Torah should intend that he is learning divine words, whose depths are hidden from him.

ועם היות שהוא לא ישכיל בה כי אם פשטיות הסיפור ואין צריך לומר זה אלא אפי' [אפילו] מי שלא יבין כלל כו' גם יש לו שכר טוב עכ"ל [עד כאן לשונו]

And even though he understands nothing of it but the plain sense of the narrative, and needless to say he, but even one who does not understand at all, etc., he too has a good reward." End of quote.

Even if he understands only the plain story, and even if he understands nothing at all, he has a good reward. Reading the Torah's words is itself of value.

ולכן האותיות התורה ופשטיות הסיפור נק' ריח שמניך

Therefore the letters of the Torah and the plain sense of the narrative are called "the fragrance of Your oils":

This is why the letters and plain stories of the Torah are called "the fragrance of Your oils."

כי עם היות שאינו מובן ומושג כלל פנימיות חכמתו ית' הגנוזה ומלובשת בסיפור מעשה ואותיות ההם (משא"כ בהשכלת פשט הדינים והמצות כמו שבאו בביאור המשנה והגמ' [והגמרא] שגם הפשטיות המובן נקי גופי תורה ולא לכושא לבד ע"ש בזהר ובפרדס) עכ"ז [עם כל זה] האותיות ופשטיות הסיפור הן הן ריח שמניך

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 (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), nevertheless the letters and the plain sense of the narrative are themselves "the fragrance of Your oils,"

The wisdom hidden in the stories and letters is not understood at all, unlike the laws, whose plain sense the Zohar calls the "bodies" of the Torah and not merely its garment. Even so, the letters and stories are themselves "the fragrance of Your oils."

¹²⁸ שבהם ועל ידם ממשיך הקורא במקרא ריח והארה מבחי' שמן משחת קדש

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,"

Through reading them a person draws a scent and glimmer from the "oil of holy anointing": the high source reaches him, though not in understood form.

וכמו עד"מ שמריחים ריח הטוב אע"פ [אף על פי] שאינו טועם אותו בפיו כלל ואע"פ [ואף על פי] 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 [חכמה עילאה] 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' אלא בבחי' ריח לבד כו' (וכמ"ש בביאור ע"פ אלה מסעי בניי [בני ישראל] בענין ירדן יריחו)

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., 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”).

Because it is so high, it cannot be revealed close up, as “taste,” the way the laws are grasped in “oil poured forth”; it reaches a person only as fragrance. The maamar on “These are the journeys” (Likkutei Torah, Masei) reads Yericho (Jericho) as rei'ach, fragrance: a slight glimmer of a thing's essence, as an apple's scent is not the apple itself.

וז"ש [וזהו שכתוב] בזהר בהעלותך (דקמ"ט ע"ב) דההוא מלה דההוא ספור לאו לאחזאה על גרמיה בלבד קא אתי אלא לאחזאה על ההוא כללא קאתי¹²⁹ כו' ע"ש.

And this is what is said in the Zohar, Beha'aloscha (149b): “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, as in the rule of the thirteen principles: what goes out of the general rule comes to teach about the whole. The narrative is a sign of something higher than itself.

ואעפ"כ [ואף על פי כן] יש ג"כ מעלה יתירה ועצומה בבחי' שמן תורק שהוא המשכת עצמיות ח"ע [חכמה עילאה] ולא ריח והארה לבד כו'

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.;

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.

ושניהם כאחד טובים.¹³⁰

and both alike are good.

Each level has its advantage, and in Koheles's words, “both alike are good.”

והנה לימוד הזהר וכהאריז"ל [וכתבי האריז"ל]¹³¹ הוא בכלל שליש במקרא. וכמ"ש במ"א בפי' הזוהר דבראשית (דכ"ז ע"ב) הנוכח 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 פי' המקרא ופירש"י [ופירש רש"י] בפ"ק [בפרק קמא] דברכות (די"א ע"ב) שמדרש הוא קרוב למקרא¹³² כו' 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. He says this where the Talmud discusses which kinds of study need the blessing over the Torah: Midrash, such as the Mechilta, Sifra and Sifri, expounds the verses and so is grouped with Scripture. The maamar extends this to the Zohar and the other Midrashim, which are likewise commentary on the verses.

ואף שבהלכות ת"ת [תלמוד תורה]¹³³ מבואר דמדרש תורה שהוא ספרא וספרי וכה"ג [וכהאי גוונא] הן בכלל שליש במשנה היינו עכ"פ [על כל פנים] מפני שהן פי' 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 והי"ז [והרי זה] 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 [אף על פי] שאינו משיג כלל עצמיות הגנוז בהן כנ"ל וכעין זה הוא בלימוד הזהר וע"ה [ועץ חיים].¹³⁴

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"ן [הרבינו נסים]¹³⁵ ספ"ק [סוף פרק קמא] דע"ז [דעבודה זרה] 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 question of the Ran (Rabbeinu Nissim of Gerona, a fourteenth-century Talmud commentator): if Mishnah is weightier, why give a full third of the day to Scripture? Since "Scripture" includes the study of the Zohar and the Arizal's teachings, a full third is fitting for it.

ולכן ג"ז [גם זה] 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 "for fragrance, Your oils."

ועי' שנתבאר באגה"ק [באגרת הקודש] קרוב לסופו¹³⁶ שבלימוד סדר ההשתלשלות אף אם השיג¹³⁷ המציאות לא עדיף מצד עצמו כלימוד המצות שמשיג ותופס המהות כו' אלא מצד שידיעת המציאות הוא ג"כ מצוה רבה¹³⁸ ונשאה

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 mitzvos, in which one comprehends and grasps the essence, etc., but rather in that knowledge of the existence is also a great and exalted mitzvah,

The Kuntres Acharon of Tanya (which the text calls "Iggeres HaKodesh near its end") 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 is that such knowledge is itself a great mitzvah.

ואדרבה עולה על כולנה כמ"ש וידעת היום¹³⁹ דע את אלקי אביך¹⁴⁰ כו' ומביאה ללב שלם.

and indeed surpasses them all, as it is written, "And you shall know this day" and "Know the G-d of your father," etc., and it brings to a whole heart.

That knowledge even surpasses all the other mitzvos, as in "And you shall know this day" and "Know the G-d of your father," and 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"ג¹⁴¹ א' תלת דרגין כו' וכל חד דרגא על דרגא סתים וגליא כו' ע"ש ועמ"ש מזה ע"פ כי קרוב אליך¹⁴² 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 near to you.")

Moreover, even this knowledge of existence is a glimmer of the Torah's inner dimension. The Zohar speaks of three levels bound together, the Holy One, the Torah and Israel, each both hidden and revealed; the maa-mar on "For the thing is near to you" (Likkutei Torah, Nitzavim) explains that the revealed aspect fills the worlds and can be grasped, while the hidden one surrounds them.

ולכן צ"ל ב' הבחינות לריח שמניך¹⁴³ כו' ושמן תורק כו' ומזה נמשך שעל כן עלמות אהבוך כנ"ל:^{144, 145, 146}

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?

FOR CHILDREN • AGES 9-13

For the children at the table

Wine and oil: two ways the Torah reaches the heart

THE BIG IDEA

Even when thinking about G-d does not move our heart, the Torah itself, like poured oil, can reach it and teach it to love G-d.

The verse in Shir HaShirim says, “For fragrance, your oils are good; your name is oil poured forth; therefore the maidens love You.” The maamar explains that the Torah is called both wine and oil. Wine stands for contemplation: thinking deeply about how G-d creates the whole world anew at every moment. Just as wine brings out what was hidden, this thinking brings out a person’s hidden love and awe of G-d. But sometimes a heart stays closed, and thinking about G-d does not move it. The verse calls such hearts “maidens.” For them there is oil: the Torah itself. Oil poured from one vessel into another turns upside down, so what was at the bottom comes to the top. So too the Torah came down step by step into stories, laws and letters, yet these lowest parts have the highest root. When we learn the laws of the Torah, we hold G-d’s own wisdom. When we read the verses, even without understanding them, we receive a “fragrance” from a level higher still. That is why learning Torah can open even a closed heart.

THE MASHAL

When oil is poured from one vessel into another, the vessel is turned over, so what was at the bottom comes out on top, and the fragrance rises from the bottom of the first vessel. So the Torah came down into simple stories, laws and letters, yet those very letters come from the highest place of all.

QUESTIONS FOR THE SHABBOS TABLE

1. Why does the maamar say that the Torah can reach a heart that thinking about G-d could not move?
2. What is the difference between wine, which brings out what is hidden, and oil, which is poured from vessel to vessel?
3. If one day your davening feels dry, what Torah could you learn that day, even something you do not fully understand?

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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 שִׁיר הַשִּׁירִים א' ב' ג'

יִשְׁכְּנֵי מִנְשִׁיקוֹת פִּיהוּ כִּי־טוֹבִים דָּדֶיהָ מֵיָּיו: לָרִיחַ שְׁמָנֶיהָ טוֹבִים שְׁמֹן תוֹרַק שְׁמֶה עַל־כֵּן עֲלָמוֹת אֲהָבוֹה:

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

Rabbi Berechyah opens Lech Lecha with “For fragrance, Your oils are good; Your Name is oil poured forth”: Avraham was like a sealed flask of balsam set in a corner, whose fragrance did not spread until it was moved; so G-d told him to go.

בראשית רבה ל"ט:ב' Bereshit Rabbah 39:2

וַיֹּאמֶר ה' אֶל אַבְרָם רִבִּי בִרְכִיָּה פָתַח (שיר א, ג): "לריח שמניך טובים שמן תורק שמך" אמר רבי ברכיה למה היה אברהם אבינו דומה לצלוחית של אפופולסימון מוקפת צמיד פתיל ומונחת בוית ולא היה ריחו נודף כיון שהיתה מיטלטלת היה ריחו נודף כך אמר הקב"ה לאברהם אבינו שטלל עצמך ממקום למקום ושמן מתגדל בעולם:

“The L-rd said to Abram” - Rabbi Berekhya began: “By the fragrance of your good oils, your name is like poured oil” (Song of Songs 1:3). Rabbi Berekhya said: To what was Abraham our patriarch comparable? To a flask of balsam oil surrounded with a fastened cover, that was placed in a corner and its fragrance did not diffuse. When it was moved, its fragrance diffused. So, the Holy One blessed be He said to Abraham our patriarch: ‘Move yourself from one place to another place, and your name will ...

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3 לריח שמניך טובים שמן תורק שמך

On the meal offerings mixed with oil: “oil” is Torah and good deeds, and “Your Name is oil poured forth” is the Torah poured out for Israel “like oil poured from vessel to vessel,” for which “the maidens love You.”

ויקרא רבה ג' ז' Vayikra Rabbah 3:7

4 לריח שמניך טובים שמן תורק שמך

The Midrash on Ki Savo compares the words of Torah to oil, citing “Your Name is oil poured forth”: oil is bitter at

first and sweet at the end, and it gives life and light, and so do the words of Torah.

Devarim Rabbah 7:3ג' דברים רבה

5 לריח שמניך טובים שמן תורק שמך על כן עלמות אהבוך

The Shulamite praises her beloved: the fragrance of his oils is good, his very name is like oil poured out, and so the maidens love him. Read of G-d, “Your Name” is the Torah, and the maamar reads the three phrases as fragrance, oil poured forth, and the maidens who come to love. (context: Steinsaltz Tanakh)

Song of Songs 1:3 שִׁיר הַשִּׁירִים א':ג

לְרִיחַ שְׁמֵנֶיהָ טוֹבִים שֶׁמֶן תּוֹרֶק שְׁמֶה עַל־כֵּן עֲלָמוֹת אֲהַבּוּהָ:

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

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6 The companions call to the Shulamite, “Return, return... that we may gaze upon you.” The parenthesis points to the Midrash on this verse as well. (context: Steinsaltz Tanakh)

Song of Songs 7:1 שִׁיר הַשִּׁירִים ז':א

שׁוּבֵי שׁוּבֵי הַשּׁוֹלְמִית שׁוּבֵי וְנִחֲזָה-בָּהּ מֵהַתְּחִלָּה בַּשּׁוֹלְמִית כְּמַחֲלַת
הַמַּחֲנִים:

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.

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

7 **בלולה בשמן**

On Nachshon's offering of fine flour "mixed with oil": this is the Torah, which must be mixed with good deeds.

Bamidbar Rabbah 13:16 במדבר רבה י"ג ט"ז

8 **פעמים נקרא התורה יין ופעמים שמן**

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

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

לְסִסְתִּי בִּרְכֵבִי פָרְעָה, דָּרַשׁ רַבִּי פִּפְסִי (אִיּוֹב כג, יג): וְהוּא בִּקְחָד וּמִי יִשְׁכְּנוּ, דָּן יְחִידִי לְכָל כְּאִי עוֹלָם וְאִין לְהִשִּׁיב עַל דְּבָרֵי מִי שֶׁאִמְרֵהּ וְהָיָה הָעוֹלָם. אָמַר לוֹ רַבִּי עֲקִיבָא דִּינָה פִּפְסִי שְׁלֵא לְהִשִּׁיב עַל דְּבָרֵי מִי שֶׁאִמְרֵהּ וְהָיָה הָעוֹלָם, לִפִּי שֶׁהִכֵּל בְּאֶמֶת וְהִכֵּל בְּדִין, שֶׁכֵּן כְּתִיב (יִשְׁעִיָּה ו, א): וְאֶרְאֶה אֶת ה' יֹשֵׁב עַל כֶּסֶּף וְרֵן וְנֹשֵׂא. אָמַר רַבִּי סִימוֹן כֶּסֶּף שֶׁמֶפְרִישׁ בֵּין מִיתָה לְחַיִּים, (מַלְכִּים א כב, ט): וְכֵן צָבָא הַשָּׁמַיִם עוֹמְדִים עָלָיו מִיָּמִינוֹ וּמִשְׁמָאלוֹ, וְכִי יֵשׁ שְׁמָאל לַמַּעֲלָה, וְהָלֵא ...

“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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9 כי טובים דודיך מיין

The Shulamite's opening words to her beloved: "for your love is better than wine." The Alter Rebbe reads "Your love" as the love and awe born of contemplation, the level of wine.

Song of Songs 1:2: שיר השירים א:ב

יִשְׁקֵנִי מִנְּשִׁיקוֹת פִּיהוּ כִּי־טוֹבִים דְּדִיךְ 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)

- 10 The prophet describes the plenty of the day G-d saves His people: grain for the young men, new wine for the maidens. Yenovev may be read "makes flourish," but Rashi reads it as making the maidens utter song and joy, and the Talmud (Bava Basra 12b) brings the verse to show that wine opens even a heart sealed like a maiden's; that is how the Alter Rebbe uses it. (context: Steinsaltz Tanakh)

Zechariah 9:17: זכריה ט:יז

כי מה־טובו ומה־יפיו דגן בחורים ויתירוש ינובב בתלות:

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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11 נכנס יין יצא סוד

"Wine enters, the secret comes out": Rabbi Chiya notes that yayin (wine) and sod (secret) have the same numerical value, seventy. Here the hidden secret is the G-dliness within creation.

Sanhedrin 38a:3-4: סנהדרין ל"ח א:ג-ד

אמר להם: בני, קוצים אתם מטילין לי בעיניי? אמר לו רבי חייא: רבי, אל ירע בעיניך. "יין" ניתן בשבעים אותיות, ו"סוד" ניתן בשבעים אותיות. נכנס יין - יצא סוד. אמר רב חסדא אמר מר עוקבא, ואמרי לה אמר רב חסדא: דרש מרי בר מר, מאי דכתיב: "וישקד הי על הרעה ויביאה עלינו כי צדיק הי אלקינו"? משום דצדיק הי - "וישקד הי על הרעה ויביאה עלינו"? אין, צדקה עשה הקדוש ברוך הוא עם ישראל שהקדים גלות צדקיהו ועוד גלות יכניה ...

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

12 וממשלתך בכל דור ודור

David's psalm of praise: "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:יג

מלכותך מלכות כל־עלמים וממשלתך בכל־דור ודור:

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

לריח שמניך טובים שמן תורק שמך על כן עלמות אהבוך

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13 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: ספר הזהר, הקדמה כ: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)

14 מי גילה לבני רו 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'ח:א: שבת פ"ח א:ח:א

אמר רבי אלעזר: בשעה שהקדימו ישראל "נעשה" ל"נשמע" יצתה בת קול ואמרה להן: מי גלה לבני רו זה שמלאכי השרת משתמשין בו? דכתיב: "ברכו הי מלאכיו גברי כח עשי דברו לשמע בקול דברו" — ברישא "עשי", והדר "לשמע". אמר רבי חמא ברבי חנינא: מאי דכתיב "כתפוח בצצי היצר וגו'" — למה נמשלו ישראל לתפוח, לומר לה: מה תפוח זה פריו קודם לעליו, אף ישראל הקדימו "נעשה" ל"נשמע".

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

15 וכבוד הי עליך זרח

Yeshayahu to Zion: "Arise, shine, for your light has come, and the glory of Havayah has shone upon you." The light that shines on the bride is given from above.

Isaiah 60:1: ישעיהו ס:א

קומי אורי כי בא אורך וכבוד הי עליך זרח:

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

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

16 כי אשב בחושך הי אור לי

Israel answers her enemy: "Do not rejoice over me, my enemy; though I fell, I rose; though I sit in darkness, Havayah is a light for me." The bride has no light of her own. (context: Steinsaltz Tanakh)

Micah 7:8: מיכה ז:ח

אל־תשמחי איבתי לי כי נפלתי קמתי כ־אשב בחשך הי 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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- 17 Rav Huna son of Rav Yehoshua: one used to wine, even if his heart is sealed like a maiden's, wine opens it, as it says, "new wine makes the maidens speak out." The phrase

“one whose heart is sealed” becomes the maamar’s name for the unmoved person.

Bava Batra 12b:8”ח”ב:ב

אמר רב הונא בריה דרב יהושע: הרגיל ביו, אפילו לבו אטום כבתולה – יין מפקחו, שנאמר: “ותירוש ינובב בתלות”.

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

- 18 The Zohar in Parshas Bo explains why the Torah writes na’ar for a maiden: as long as she has not received the male she is called na’ar, and once she has received the male, na’arah. The maamar applies it to the Congregation of Israel as bride.

Zohar, Bo 5:129-6:141”א”ק”ט”ו:קמ”א

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 (layiil), 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)

- 19 Kehot’s note points to Song of Songs 6 for these words.

Song of Songs 6 שיר השירים ו

- 20 Yeshayahu comforts Zion as a wife long parted from her husband: “For your Husband is your Maker, Havayah of Hosts is His Name.” The bride’s light comes entirely from Him. (context: Steinsaltz Tanakh)

Isaiah 54:5”ה:ה”ע

כי בעליך עשיר ה' צבאות שמו וגאלך קדוש ישראל אלקי 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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- 21 Kehot’s note points to Leviticus 3 for these words.

Leviticus 3 ויקרא ג

PARAGRAPH 2

- 22 לריח שמניך

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

KEHOT’S NOTE

באור התורה שה”ש עי לא עם הגהות אחרות. שם עי נד הגהות לדי”ה לריח שמניך הראשון.

- 23 “Oil poured forth,” read here as oil poured from vessel to vessel, so that the vessel is turned over.

Song of Songs 1:3 שיר השירים א

לריח שמניך טובים שמן תורק שמך עליכן עלמות אהבוך:

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

לריח שמניך טובים שמן תורק שמך על כן עלמות אהבוך

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- 24 ה' בחכמה יסד ארץ

Shlomo: “Havayah founded the earth with wisdom, established the heavens with understanding.” The maamar reads it as Chochmah lodged in the “earth,” the lowest level, Malchus.

Proverbs 3:19 משלי ג:יט

ה' בחכמה יסד-ארץ כוֹנֵן שָׁמַיִם בְּתִבְנוּתָהּ:

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

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KEHOT’S NOTE

משלי ג, יט.

- 25 אבא יסד ברתא

Kehot’s note points to Zohar III, 256b for these words.

Zohar III, 256b זח”ג רנו, בב

KEHOT’S NOTE

זח”ג רנו, ב. [ובח”ב (קמה, ב.) — כ.].

- 26 אבא יסד ברתא

In the Raaya Mehemna of Pinchas: “With wisdom He founded the earth: with Abba He founded the daughter,” Chochmah founding Malchus. (Kehot: Zohar III, 256b)

Sפר הזהר, פנחס קכ”א:תתלי”א-123:842-121:831 Zohar, Pinchas
קכ”ג:תתמ”ב

- 27 כל התורה הם שמותיו של הקב”ה

There the Alter Rebbe explains that the Written Torah is called mikra, from “calling,” as one calls a friend by name, because the whole Torah is the Names of the Holy One, blessed be He; the Oral Torah is the receiving level, “guarded” in the heart.

Zohar II, 87a זח”ב פז, פז

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.].

- 28 ונקי אבנים בס”י

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

KEHOT’S NOTE

פ”ד, מ”ב.

- 29 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 4:12 ספר יצירה 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 זי ימים בשנה שבעה ימי

בראשית. ושבעה שערים בנפש שתי עינים שתי אונים ושני נקבי האף והפה. ובהן נחקקו שבעה רקיעים ושבע ארצות ושבע שעות. לפיכך חשב שביעי ...

Sefer Yetzirah, Warsaw 1884 (Public Domain)

30 כחותם המתהפך

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

KEHOT'S NOTE

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

31 כחותם המתהפך

G-d, answering Iyov from the storm, describes the earth at dawn: "it is turned like clay under a seal." It is the image behind the "inverted seal," in which what is highest ends up lowest; the Kehot note says the phrase is the Pardes's, in three places. (context: Steinsaltz Tanakh)

איוב ל"ח:י"ד Job 38:14

תתהפך כחמר חותם ויתצבכו כמו לבוש:

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

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32 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 printing of Likkutei Torah.

KEHOT'S NOTE

בבוכ 1101 תרפח, ב. בגוכתי"ק הצ"צ בלי סוגריים. וכ"ה בלקו"ת דפוס זיטאמר תר"כ. ואולי במהדורי"ק הי' הכוונה להעמיד מאמר זה בין מאמרי פסח. בבוכ 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: פ' נצבים. וראה לעיל האינו עג, ג ובהנסמן שם.

33 פ' נשא

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

KEHOT'S NOTE

בגוכתי"ק (1101) פ' בהעלותך.

34 The total of the princes' gifts: "This was the dedication of the altar on the day it was anointed"; the verse of the maamar on the anointing oil cited here.

במדבר ז':פ"ד Numbers 7:84

זאת חנכת המזבח ביום המשח אתו מיאת נשיאי ישראל קערת כסף שתים עשרה מזרק"כסף שנים עשר כפות זהב שתים 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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לריח שמניך טובים שמן תורק שמך על כן עלמות אהבוך

35 בד"ה נר חנוכה

That Chanukah maamar explains that air (avir) is the letters of light (or) with a yud added, and is the source of light, for the hidden yud is the light's concealment from which it comes forth; it also says that King David drew the letters of the Torah from the Infinite Light itself.

KEHOT'S NOTE

תו"א מב, ג.

36 תורה אור

Shlomo: "For a mitzvah is a lamp and the Torah is light"; the letters are rooted in avir (air), the source of light (or).

משלי ו':כ"ג Proverbs 6:23

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.

37 פעמים נקי התורה יין ופעמים שמן

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

KEHOT'S NOTE

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

38 כי טובים דודיך מין

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

Song of Songs 1:2 שיר השירים א:ב'2

ישקני מנשקות פיהו כי טובים דידך מין:

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.

39 דכולא קמי' כלא חשיב

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

Zohar I, 11b זח"א יא, בבא

KEHOT'S NOTE

זח"א יא, ב.

40 מי גילה לבני רז זה

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

Shabbat 88a:8 שבת פ"ח א:ח"8

אמר רבי אלעזר: בשעה שהקדימו ישראל "נעשה" ל"נשמע" יצתה בת קול ואמרה להן: מי גלה לבני רז זה שמלאכי השרת משתמשין בו? דכתיב: "ברכו ה' מלאכיו גברי כח עשי דברו לשמע בקול דברו" — בר"ש "עשי", והדר "לשמע". אמר רבי חמא ברבי חנינא: מאי דכתיב "בתפוח בעצי הער וגו'" — למה נמשלו ישראל לתפוח, לומר לה: מה תפוח זה פרי קודם לעליו, אף ישראל הקדימו "נעשה" ל"נשמע".

William Davidson, Vocalized Aramaic (CC-BY-NC)
KEHOT'S NOTE

שבת פה, א.

41 גילוי החסדים המכוסים

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

KEHOT'S NOTE

עי ד"ה ושבתם מים האי פ"ג (עט, ג). וש"נ. [כ].

42 בזהר בא דל"ה ע"ב

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

KEHOT'S NOTE

ראה לעיל פי צו ט, ד שמציין לכאן.

43 כי בועליך עושיך

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

ישעיהו נ"ד:ה: Isaiah 54:5

כי בעליך עשיך הי צבאות שמו וגאלך קדוש ישראל אלקי 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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KEHOT'S NOTE

ישע"י נד, ה.

44 וכבוד הי עליך זרח

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

KEHOT'S NOTE

ישע"י (רס"י ס). [כ].

45 כי אשב בחשך

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

KEHOT'S NOTE

מיכה (ז, ח).

46 ע"פ עיני כל

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

KEHOT'S NOTE

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

47 בד"ה יחיינו מיומיום

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

KEHOT'S NOTE

לעיל ר"ה סג, ג ואילך.

48 ע"פ וארשיך

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

KEHOT'S NOTE

לעיל פי במדבר.

49 וע"פ ואשה כי תדור

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

KEHOT'S NOTE

לריח שמניך טובים שמן תורק שמך על כן עלמות אהבוך

לעיל פי מטות.

50

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

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

Song of Songs 1:3: שיר השירים א'

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

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)

52

ריח ניחוחי נחת רוח לפני

G-d tells Moshe to command Israel about the daily offerings, "My offering... My pleasing fragrance." The Sages read the "fragrance" as G-d's "gratification of spirit," linking fragrance to spirit.

במדבר כ"ח:ב' Numbers 28:2

צו את-בני ישראל ואמרת אליהם את-קרבני לחמי לאשי ריח ניחוחי
תשמרו להקריב לי כמועדו:

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.

53

ריח ניחוחי נחת רוח לפני

The Sifrei on the offerings: "a pleasing fragrance to Havayah": a gratification of spirit before Me, that I spoke and My will was done.

ספרי במדבר קמ"ג:ג' Sifrei Bamidbar 143:3

... תלמוד לומר כמנחת הבוקר וכנסכו תעשה: מגיד כשהזבח קרב - נסכים קרבים עמו: אשה - אע"פ שאתה נותן לאשים לא ירצה עד שיהו כאשים: אשה ריח ניחוה לה' - נחת רוח לפני, שאמרתי ונעשה רצוני. שמעון בן עזאי אומר בוא וראה: בכל הקרבנות שבתורה לא נאמר בהם לא אלקים ולא אלקיך ולא שדי וצבאות אלא יו"ד וה"י, שם מיוחד, שלא ליתן פתחון פה למינים לרדות. ללמדך, שאחד מרבה ואחד ממעיט לפני הקב"ה. וכשם שנאמר ריח ניחוה בשור - כך נאמר בכך הצאן, וכך נאמר בבן העוף; ללמדך שאין לפניו ...

(Bamidbar 28:8) "And the second lamb": Why is this written? Since it is written "the one lamb shall you offer in the morning," I might think that if it were not offered in the morning it could be offered in the evening. It is, therefore, written "the second shall you offer up towards evening," implying that if the morning tamid had not been offered, the evening tamid is not to be offered. When is this so? When the altar had not been inaugurated. But if it had been inaugurated, even ...

Wikisource (CC-BY-SA) • Sifrei by Rabbi Shraga Silverstein (CC-BY)

54

מפיו דעת

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

Proverbs 2:6: משלי ב:ו

כִּי־ה' יתן חֵכְמָה מִפִּי דַעַת וּתְבוּנָה:

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

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55 | Kehot's note points to Psalms 147:10-11 for these words.

Psalms 147:10-11: תהילים קמ"ז:י-יא

לא בגבורת הסוס יחפץ לא־בשוקי האיש ירצה: רוצה ה' את־יראיו את־המיחלים לחסדו:

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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56 | לא בגבורת הסוס יחפץ לא בשוקי האיש ירצה

The psalmist praises G-d, who sustains every creature: “He does not desire the strength of the horse, nor take pleasure in the legs of a man.” The maamar reads it of one who only rides on the letters, without his mind. (context: Steinsaltz Tanakh)

Psalms 147:10: תהילים קמ"ז:י

לא בגבורת הסוס יחפץ לא־בשוקי האיש ירצה:

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

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57 | רוצה ה' את יראיו את המיחלים לחסדו

The next verse: “Havayah takes pleasure in those who fear Him, in those who hope for His kindness”: contemplation joined to the words, or at least longing for G-dliness.

Psalms 147:11: תהילים קמ"ז:יא

רוצה ה' את־יראיו את־המיחלים לחסדו:

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

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PARAGRAPH 4

58

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: מגילה ט"ו ב:ג

ואמר רבי אלעזר אמר רבי חנינא: עתיד הקדוש ברוך הוא להיות עטרה בראש כל צדיק וצדיק, שנאמר: “ביום ההוא יהיה ה' צבאות לעטרת צבי [וגו]”. מאי “לעטרת צבי ולצפירת תפארתו” — לעושי צביונו

לריח שמניך טובים שמן תורק שמך על כן עלמות אהבוך

ולמצפין תפארתו. יכול לכל — תלמוד לומר: “לשאר עמו, למי שמשים עצמו כשירים.

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 (CCO)

59

זכר חסדו ואמונתו

The psalmist: “He remembered His kindness and His faithfulness to the house of Israel; all the ends of the earth saw the salvation of our G-d.” The maamar reads it as faith drawn even to one who lacks longing.

Psalms 98:3: תהילים צ"ח:ג

זכר חסדו ואמונתו לבית ישראל ראו כל־אפסי־ארץ את ישועת אלקינו:

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.

60 | Kehot's note points to Psalms 147:11 for these words.

Psalms 147:11: תהילים קמ"ז:יא

רוצה ה' את־יראיו את־המיחלים לחסדו:

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

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61 | Yeshayahu: “On that day Havayah of Hosts will be a crown of glory and a diadem of beauty for the remnant of His people.” The Talmud reads the phrase as those who await His beauty.

Isaiah 28:5: ישעיהו כ"ח:ה

ביום ההוא יהיה ה' צבאות לעטרת צבי ולצפירת תפארתו לשאר עמו:

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

62

בד"ה כי אברהם לא ידענו

There the Alter Rebbe explains why all the festivals will be annulled in the future except Purim and the laws: from the lion, whose face is on the right in the Chariot, yet which is found below only among the impure animals, for because of its height it has no vessel except in the lowest place.

KEHOT'S NOTE

תו"א צג, ג.

63 פני אריה אל הימין

In Yechezkel's vision of the Chariot each creature has the face of a man, the face of a lion on the right, of an ox on the left, and of an eagle. The Purim maamar uses the lion to show that the highest must descend lowest.

יהזקאל א':י"ז

וְדַמוֹת פְּנֵיהֶם פְּנֵי אָדָם וּפְנֵי אַרְיֵה אֶל־הַיְמִין לְאַרְבַּעַתָּם וּפְנֵי־שׁוֹר מִהַשְּׂמֹאל לְאַרְבַּעַתָּם וּפְנֵי־נֶשֶׁר 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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64 באגה"ק קרוב לסופר

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

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

65 The Zohar on "It is not good that man be alone; I will make him a helpmate": this is the Mishnah, the wife of "that youth" (Metatron). 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

66 ד"ה בר"מ פ' נשא

the passage shares nothing with the note

KEHOT'S NOTE

והוא באגה"ק (סי' כו). [כ].

67 שמן תורק שמך

The Zohar in Tzav: "Your Name is oil poured forth" shows that from this oil blessings flow through the priest, who draws them below and anoints "zos," Malchus; a little further it says the supernal oil dwells within "the supernal Chochmah of all."

ספר זוהר, צו כ"א:קנ"ד-כ"ד:קס"ו

Another was that they thrust themselves forward in the place of their father. A third was that they were not married; for such are not meet to bring blessings into the world. And a fourth was that they were intoxicated with wine. THIS (Zoth) IS THE ANOINTING PORTION OF AARON AND OF HIS SONS.

לריח שמניך טובים שמן תורק שמך על כן עלמות אהבוך

R. Jose said: 'Zoth (Shekinah) indeed is the anointing portion of Aaron, for he brought of the oil of the supernal anointing and caused it to flow below; and by the hand of Aaron Zoth was ...

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

68 ע"פ ואלה שמות בניי

There "And these are the names (shemos) of the children of Israel" is read as real Names: by Torah and mitzvos the souls of Israel draw the supernal Names, G-d's great Name, down below, "to perfect the mystery of His Name."

KEHOT'S NOTE

תו"א מט, ד.

69 בדי"ה משה ידבר

This maamar explains that the 248 mitzvos are the "248 limbs of the King," and that by each mitzvah a particular Name is drawn down, "to perfect the mystery of His Name," as the text here summarizes.

KEHOT'S NOTE

תו"א טז, ד.

70 Koheles: "A good name is better than good oil." The verse links "name" and "oil," as the Song of Songs does.

Ecclesiastes 7:1

טוב שם משמן טוב ימים המות מיום הנולדו:

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

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71 טוב שם משמן טוב

The Zohar in Yisro, on Elisha and the widow's oil: "A good name is better than good oil," for the holy Name issues from the supernal oil to be blessed and to light the holy lamps; Rabbi Elazar says this oil is the mountains of pure balsam.

ספר זוהר, יתרו כ"ד:תל"א-כ"ו:תמ"א

R. Abba derived the same lesson from the words from this commandment: "Thou shalt not make... any graven image (pesel)", which he connected with the verse, "Hew (pesal) thee two tables of stone" (Ex. 34, 1), interpreting thus: "Thou shalt not 'hew' unto thee another Torah, which thou neither knowest [from books], nor hast learnt from thy master; for I the L-rd thy G-d am a jealous G-d and shall punish thee in the world to come when thy soul shall long to enter into the spheres of glory and ...

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

72 ירומה דאבא ירתא ברתא

The Zohar in Terumah: "The inheritance of the father, the daughter inherits": Malchus receives directly from Chochmah, and so is also called "holy."

ספר זוהר, תרומה ל"א:שנ"ג-שס"ב

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)

73 בחכמה יסד ארץ

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

Proverbs 3:19ט"ט: משלי ג

ה' בְּחָכְמָה יָסַד אֶרֶץ כּוֹנֵן שָׁמַיִם בְּתִבְיוֹנָה:

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

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KEHOT'S NOTE

משלי ג, יט.

74 בד"ה להבין הטעם כו' ובענין וייצר

These maamarim ask why man's body, unlike other creatures', was formed first as inanimate dust, and answer from "with wisdom He founded the earth": Chochmah, the root of Adam's soul, is clothed specifically in the inanimate, while the heavens and the emotive attributes come from Binah.

KEHOT'S NOTE

תו"א ד, א-ג.

75 וייצר כו' את האדם עפר

“And Havayah Elokim formed the man of dust from the ground”: the verse of the Torah Ohr maamar cited here on why man's body began as inanimate dust.

Genesis 2:7ז': בראשית ב

וַיִּצְרֶה ה' אֱלֹקִים אֶת־הָאָדָם עָפָר מִדַּהָאָדָמָה וַיִּפַּח בְּאַפִּיו נִשְׁמַת 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.

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76 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').

77 מלכות פה תושבע"פ קרינן לה

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

Tikkunei Zohar 17a:16-17ט"ז-ט"ז: תקוני 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 ניהו מחשבה מלגו. בינה לבא ובה הלב מבין. ועל אלין תרין כתיב *הנסתרות ליי אלקינו.

Constantinople, 1740 (CC-BY-NC)

לריח שמניך טובים שמן תורק שמך על כן עלמות אהבוך

78 באגה"ק ד"ה איהו וחיה

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.

79 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 1:7ז': ספר יצירה א

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 Yezirah, trans. by Isidor Kalisch. New York, 1877 (Public Domain)

80 כשמן הטוב

David's psalm of ascents on brothers dwelling together: “Like the good oil upon the head, running down upon the beard, the beard of Aharon.” The beard's hairs are the laws that receive supernal Chochmah.

Psalms 133:2ב': תהילים קל"ג

כֶּשֶׁמֶן הַטּוֹב עַל־הָרֹאשׁ יֵרֵד עַל־הַזָּקָן וְקַן־אֶהְרֶן 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;

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KEHOT'S NOTE

תהלים קלג, ב.

81 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 בבזך 1101 תרפו, א גוכתי"ק הצ"צ. וראה לעיל ב, ד.

82 בד"ה בהעלותך

This maamar explains “like the good oil upon the head”: the beard of the High Priest is the thirteen attributes of mercy and the thirteen principles by which the Torah is expounded, its hairs are the laws of the Torah, “his locks are curled,” and the good oil, supernal Chochmah, comes down upon them.

KEHOT'S NOTE

לעיל שם ל, ג.

83 ומ"ש ב"פ הזקן זקן

The Tzemach Tzedek's commentary on Psalms also dis-

(Deut. 18, 11)?” He replied: ‘You have not yet seen the “wing of the Bird of Eden”.1r. Simeon. The “dead” here are those of the sinners of the heathens who are forever ...

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

101 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.

102 בקרב איש ולב עמוק

David on his enemies' schemes: they search out wrongs, “the inner thought of a man, and a deep heart.” The maamar uses the words in a positive sense: the contemplation should reach one's innermost heart. (context: Steinsaltz Tanakh)

Psalms 64:7 ו"ד:תהילים

יחפשו-עולות תמנו חפש מחפש וקרב איש ולב עמוק:

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

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

103 המאור שבה מחזירו למוטב

There the Alter Rebbe explains that the laws clothed in physical things come from a great source shining from afar, like a torch, and notes that the Sages said “the maor (luminary) within it,” not mere light or radiance.

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, יע"ש. [כ].

104 המאור שבה מחזירו למוטב

On “they forsook Me and did not keep My Torah” (Jeremiah 16:11): would that they had forsaken Me and kept My Torah, for, being occupied with it, the light within it would bring them back to the good. The Kehot note adds that a manuscript of the Jerusalem Talmud (Chagigah 1:7) reads so as well.

Eikhah Rabbah, Petichta ב'2 פתיחתא רבה, איכה רבה,

... רבי הונא ורבי ירמיה בשם רבי חי'א בר אבא אמרי, כתיב (ירמיה טז, יא): ואתי עזבו ואת תורתי לא שמרו, הלאו אותי עזבו ותורתי שמרו, מתוך שהיו מתעסקין בה המאור שבה היה מחזירן למוטב. רב הונא אמר למד תורה אף על פי שלא לשמה שמתוך שלא לשמה בא לשמה. אמר רבי יהושע בן לוי בכל יום יום בת קול יוצאת מהר חורב ואומרת אוי להם לבירות מעלבונה של תורה. שמואל תני לה בשם רבי שמואל בר אמי, אימתי המלכות ...

Rabbi Abba bar Kahana began: “Who is the wise man who will understand this...” (Jeremiah 9:11). Rabbi Shimon ben Yohai taught: If you have seen towns uprooted from their place in the Land of Israel, know that they did not provide the salaries of the Bible teachers and the Mishna teachers, as it is stated: “For what reason did the land perish.... The

לריח שמניך טובים שמן תורק שמך על כן עלמות אהבוך

L-rd said: Because they have forsaken My Torah” (Jeremiah 9:11-12). Rabbi [Yehuda HaNasi] would dispatch Rabbi Asi and Rabbi Ami to go out and establish [educational programs] ...

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105 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.

106 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 ב"ג:תהילים

כשמן הטוב על-הראש ירד על-הזקן וקן-אחרון שיירד על-פי מדותיו:

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;

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107 ושמן ימינו יקרא

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

Proverbs 26:16 ט"ז:משלי

KEHOT'S NOTE

משלי כו, טז.

108 ושמן ימינו יקרא

Shlomo on a quarrelsome wife: whoever would hide her hides the wind, “and the oil of his right hand calls out,” announcing itself. In Likkutei Torah, Beha'aloscha, the Alter Rebbe reads it: through the “oil,” supernal Chochmah, G-d's “right,” His great love, is drawn down and revealed. (Kehot: Proverbs 26:16) (context: Steinsaltz Tanakh)

Proverbs 27:16 ט"ז:משלי

צפניה צפן-רוח ושמן ימינו יקרא:

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

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109 The Zohar in Terumah, on “A song of ascents,” links “on alamos, a song” with “therefore the maidens love You.”

ספר זוהר, תרומה ל"א-שלי"ג-ש"מג 31:333-343 Zohar, Terumah 31:333-343 or again, as we might translate, “a song of degrees for the sake of David”, the great king who always praises the Great King.

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

110 The Zohar in Acharei: “Your Name is oil poured forth; therefore the maidens love You”: the oil is poured from

level to level, the levels called the holy Name, and alamos means olamos, actual worlds.

ספר זוהר, אחרי מות ה' ל"ט-ר:מ"ח:5:39-6:48
and the oil flows from grade to grade through those grades which are called the Holy Name; hence it is written, "therefore do maidens love thee" (Ibid.), where 'alamoth (maidens) may be read 'olamoth (worlds); and from thence blessings spread over all below.

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

PARAGRAPH 9

111

כי טובים דודיך מיין

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

Song of Songs 1:2:א' שיר השירים

יִשְׁקֵנִי מִנְשִׁיקוֹת פִּיהוּ כִּי־טוֹבִים דְּדִיךְ מִיַּיִן:

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

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112

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:ב"א-י' תקוני זוהר

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)

113

בפ' בחקתי (ד"ה מבואר בע"ח)

There "bechukosai" is read as engravings: the animal soul's "vessel" needs engraving from outside, through contemplating G-d's greatness in Pesukei DeZimrah, and from inside, through mitzvos like the red heifer, tzitzis and tefillin, whose root is in Keser; because they are rooted so high they engrave even the animal soul, like "I and not an angel" in Egypt, and this is "a well that princes dug."

KEHOT'S NOTE

לעיל בחקותי מז, ג.

114

באר חפרוה שרים

The song Israel sang at the well in the wilderness: "a well that princes dug, the nobles of the people dug it." The Bechukosai maamar reads it in the light of Torah engraving itself within a person.

Numbers 21:18:ח"א במדבר

בְּאֵר חֲפְרוּהָ שָׂרִים כְּרוּהָ נְדִיבֵי הָעָם בְּמַשְׁעָנָתָם וּמִמְדָּרָהּ מִתְּנָה:

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

לריח שמניך טובים שמן תורק שמך על כן עלמות אהבוך

from the wilderness to Mattanah;

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115

בד"ה וארשתיך לי

The maamar on "I will betroth you to Me" says almost word for word what is said here: the heart and flesh, being physical, do not yearn for "the courts of Havayah" but only when they "sing to the living G-d" Himself, since the higher a level, the lower it reaches; this is the "bride as she is," whose animal soul still rules her.

KEHOT'S NOTE

לעיל במדבר ח, ב.

116

לבי בושרי ירננו אל אל חי

The psalmist longing for the Sanctuary: "my soul longs for the courts of Havayah; my heart and my flesh sing to the living G-d." The physical heart is moved only by G-d Himself.

Psalms 84:3:ג' תהילים

נִכְסְפָה וְגַם־כָּלְתָה נַפְשִׁי לְחִצְרוֹת ה' לִבִּי וּבִשְׂרִי יִרְנְנוּ אֶל־אֱלֹהֵי:

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

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117

ושמן צף ע"ג יין ובגמרא פ"ק דשבת

The note says the image of oil floating on wine and the Talmud's dispute are explained at length there.

KEHOT'S NOTE

נתבאר בארוכה באמרי בינה שער הק"ש פי נד ובמ"מ לשם.

118

שנחלקו רבנן ורבי יוחנן בן גורי אי הוה חיבור זה לזה

Oil floating on wine: if a tevul yom touched the oil, the Sages say only the oil is disqualified, while Rabbi Yochanan ben Nuri says the two are joined to each other.

Shabbat 5b:5:ה' שבת

שָׁמֶן שֶׁצָף עַל גְּבִי יֵינִי, מִחֲלוּקֹת רַבִּי יוֹחָנָן בֶּן גּוּרִי וְרַבָּנָן. דִּתְנּוּ: שָׁמֶן שֶׁצָף עַל גְּבִי יֵינִי וְנִגַּע טְבוּל יוֹם בְּשָׁמֶן — לֹא פָסַל אֱלָא שָׁמֶן בְּלִבְדִּי. רַבִּי יוֹחָנָן בֶּן גּוּרִי אוֹמֵר: שְׁנֵיהֶם מְחוּבָּרִים זֶה לָזֶה.

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119

כמ"ש בזהר פי צו דל"ד ע"א

That passage quotes the same Zohar, that oil rests within the supernal Chochmah of all, and concludes that the oil therefore spreads lower, so that even physical existence is nullified.

KEHOT'S NOTE

מובא לעיל בפ' בהעלותך לב, ג "דשמן שריא בגו חכמה עילאה דכולא".

120

חכמה עילאה דכולא כמ"ש בזהר פי צו (דל"ד ע"א)

The Zohar in Tzav: the supernal oil, which flows without ceasing, dwells within "the supernal Chochmah of all"; hence oil stands above wine.

Zohar, Tzav 21:154-24:166:קס"ד-כ"א ספר זוהר

Another was that they thrust themselves forward in the place of their father. A third was that they were not married; for such are not meet to bring blessings into the world. And a

fourth was that they were intoxicated with wine. THIS (Zoth) IS THE ANOINTING PORTION OF AARON AND OF HIS SONS. R. Jose said: 'Zoth (Shekinah) indeed is the anointing portion of Aaron, for he brought of the oil of the supernal anointing and caused it to flow below; and by the hand of Aaron Zoth was ...

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

121 ועברתי בארץ מצרים

G-d tells Moshe and Aharon, "I will pass through the land of Egypt this night..."; the Haggadah reads it as "I and not an angel," G-d Himself reaching the lowest place.

Exodus 12:12 ב"י: שמות

וְעָבַרְתִּי בָאָרֶץ־מִצְרַיִם בַּלַּיְלָה הַזֶּה וְהִפֵּיתִי כָל־בְּכוֹר בָּאָרֶץ מִצְרַיִם מֵאָדָם וְעַד־בְּהֵמָה וּבְכָל־אֱלֹהֵי מִצְרַיִם אֶעֱשֶׂה שְׁפָטִים אֲנִי ה'

For I will go through the land of Egypt in that night, and will smite all the first-born in the land of Egypt, both man and beast; and against all the gods of Egypt I will execute judgments: I am the L-RD.

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PARAGRAPH 10

122 לעולם ישלש אדם תלמודו

The Talmud teaches that a person should always divide his years in three, a third in Scripture, a third in Mishnah, a third in Talmud; the maamar maps these onto "fragrance" and "oil poured forth."

Kiddushin 30a:10-11 א"י: קידושין

לְעוֹלָם יִשְׁלַשׁ אָדָם שְׁנוֹתָיו: שְׁלִישׁ בַּמִּקְרָא, שְׁלִישׁ בַּמִּשְׁנָה, שְׁלִישׁ בַּתְּלֻמוּד. מִי יוֹדֵעַ כַּמָּה חֲזִי? לֹא צָרִיכָא לְיוּמִי. לְפִיכָךְ נִקְרְאוּ רִאשׁוֹנִים "סוֹפְרִים", שֶׁהֵיוּ סוֹפְרִים כָּל הָאוֹתִיּוֹת שֶׁבַתְּוֹרָה, שֶׁהֵיוּ אוֹמְרִים: וְאִי "דִּינְחוּ" חֲצִינן שֶׁל אוֹתִיּוֹת שֶׁל סֵפֶר תּוֹרָה. "דְּרֵשׁ דְּרֵשׁ" – חֲצִינן שֶׁל תִּיבוֹת. "וְהַתְגַּלַּח" – שֶׁל פְּסוּקִים. "יִכְרְסֵמָה חֲזִיר מִעֵר" – עִינֵי דְעִיר חֲצִינן שֶׁל תִּהְלִים. "וְהוּא רַחוּם יִכְפֹּר עוֹן" – חֲצִי דְפְסוּקִים.

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Avodah Zarah 19b:1-2 ב"א: עבודה זרה

דָּלָא לִיפְלוּג לִישְׁנִי. "עַל פִּלְגֵי מַיִם". אָמַר רַבִּי תַנְחוּם בַּר חֲנִילָאִי: לְעוֹלָם יִשְׁלַשׁ אָדָם שְׁנוֹתָיו – שְׁלִישׁ בַּמִּקְרָא, שְׁלִישׁ בַּמִּשְׁנָה, שְׁלִישׁ בַּתְּלֻמוּד. מִי יוֹדֵעַ אִינִישׁ כַּמָּה חֲזִי? כִּי קְאָמְרִינן – בְּיוּמִי.

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KEHOT'S NOTE

קידושין ל, א. ע"ז יט, ב. הלי ת"ת לאדה"ז פ"ב, ה"א. ראה לעיל פ' ויקרא ה, ג ואילך. ביאור"ז לאדה"א ב, ד. ביאור"ז להצ"צ כרך ב ע' תרכ. לקו"ש ח"ל ע' 173 ואילך ובהערות לשם.

123 משיג ותופס . . חכמתו ית'

Tanya explains that when one understands a law of the Torah, the mind grasps and encompasses G-d's wisdom and is encompassed by it.

KEHOT'S NOTE

ראה תניא פרק ה. ובליקוט פירוש"ם ומ"מ — חסידים שם.

124 נקרא לבושא דאורייתא

Zohar III, 152a: "This story of the Torah is the garment of the Torah; whoever thinks the garment is the Torah itself, may his spirit expire." A little further the Zohar calls the commandments the Torah's "body" and its inner secrets its "soul."

Zohar, Beha'alotcha 12:60 ב"ס: ספר הזהר, בהעלותך

The stories of the Torah are thus only her outer garments, and whoever looks upon that garment as being the Torah itself, woe to that man—such a one will have no portion in the next world. David thus said: "Open thou mine eyes, that I may behold wondrous things out of thy law" (Ps. 119, 18), to wit, the things that are beneath the garment.

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

125 ואלה כו' בארץ אדום

"These are the kings who reigned in the land of Edom"; the Ramaz's example of a narrative that hides the secrets of Tohu.

Genesis 36:31 ל"ו: בראשית

וְאלֵה הַמְּלָכִים אֲשֶׁר מָלְכוּ בָאָרֶץ אֲדוֹם לִפְנֵי מֶלֶךְ־מִלְכָּה לְבְנֵי יִשְׂרָאֵל:

And these are the kings that reigned in the land of Edom, before there reigned any king over the children of Israel.

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126 ואין יוצא מידי פשוטו

"A verse does not depart from its plain meaning": the events really happened, even though G-d's intent lies deeper.

Shabbat 63a:14-15 ט"ד: שבת ס"ג א: א"י: שבת

אָמַר לָקַה רַב קְהֵנָא לְמַר בְּרִיהַ דְּרַב הוֹנָא: הָאִי בְּדַבְרֵי תוֹרָה כְּתִיב! אָמַר לָקַה: אֵין מִקְרָא יוֹצֵא מִיַּד פְּשׁוּטוֹ. אָמַר רַב קְהֵנָא: כִּד הוֹינָא בַר תַּמְנִי סְרִי שְׁנִין וְהוּא גְּמִירְנָא לָקַה לְכוּלִּיהַ תְּלֻמוּדָא, וְלֹא הָוָה יִדְעָנָא דְּאִין מִקְרָא יוֹצֵא מִיַּד פְּשׁוּטוֹ עַד הַשְּׁתָּא. מֵאִי קָא מְשַׁמַּע לָן? דְּלִיגְמַר אִינִישׁ וְהָדָר לִיסְבַר.

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127 צריך שיהי כוונתו שהוא לומד הענין ההוא במה שהם דברים אלהיים

Rabbi Moshe Cordovero, explaining the Zohar on the Torah's garments, writes that one should study even the stories as divine words, and that even one who reads without understanding is rewarded.

Pardes Rimmonim 27:5 ה"ה: פרדס רמונים

... ב' מצורתה עושים ד' ו' וזו צורתה והיא ב' נתיבות לחכמה עלאה ותתאה וציוורה מורה שני מדות כי היא כוללת לת"ת ר"ל בית דינו של הקב"ה [ב] וכי עכ"ל. וכוונתו הוא לומר כי ה' רומז לחכמה. ואולם הרמז בה כי היא ד"ו והם ד"ו פרצופין שהם ת"ת ומלכות שעליהם נאמר ד"ו פרצופין נבראו. והם ד"ו ביחד כאשר הם בחכמה כי אז תעלה היא במעלת הצלע שהיתה בחכמה צלע אל התפארת. כי אין לחשוב כי מיעוט הירח וענין ויקח אחת מצלעותיו הכל ענין אחד. אלא ויקח אחת מצלעותיו הוא באצילותם ...

Pardes Rimmonim (Public Domain)

128

שמן משחת קדש

G-d tells Moshe to say to Israel: "This shall be an oil of holy anointing to Me for your generations"; the higher oil whose fragrance reaches the reader of Scripture.

Exodus 30:31 שמות ל':א"א

וְאַל־בְּנֵי יִשְׂרָאֵל תְּדַבֵּר לֵאמֹר 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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129

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

The Zohar on "And the ark rested in the seventh month": as in the rule of the thirteen principles, a story that goes out of the Torah comes to teach about the whole, not about itself alone.

Zohar, Beha'alotcha 3:13-4:20 כ':ג"ד-כ':ג"ד

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.

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130

ושניהם כאחד טובים

Koheles: sow in the morning and do not rest your hand in the evening, for you do not know which will succeed, or whether "both alike are good." Here: fragrance and poured oil each have their advantage. (context: Steinsaltz Tanakh)

Ecclesiastes 11:6 ו'א"א:ה'ל

בִּבְקֹר וְרַע אֶת־זֶרְעֶךָ וְלָעֶרֶב אֶל־תִּנַּח יָדְךָ כִּי אֵינְךָ יוֹדֵעַ אִי זֶה יִכְשֹׁר הָזֶה אוֹיֶזֶה וְאֵם־שְׁנֵיהֶם כְּאֶחָד טוֹבִים:

In the morning sow thy seed, And in the evening withhold not thy hand; For thou knowest not which shall prosper, whether this or that, Or whether they both shall be alike good.

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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.

KEHOT'S NOTE

ראה לעיל ויקרא ה, ג.

132

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

Rashi notes that Midrash is close to Scripture; hence the

לריח שמניך טובים שמן תורק שמך על כן עלמות אהבוך

Zohar, a Midrash, falls under "a third in Scripture."

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

... ושמן 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 ...

Vilna Edition (Public Domain)

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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.

134

וה"ז כעין לימוד המקרא . . בלימוד הזהר וע"ח

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 — שליש במשנה".

135

ומתורץ בזה מ"ש הר"ן

There the Alter Rebbe shows how this explanation resolves the difficulty the great commentators had with dividing one's years into thirds: the Ran (end of the first chapter of Avodah Zarah) writes that the thirds need not be equal, and the Rambam, who holds that they are, meant to answer the Ran's question by saying this applies at the beginning of one's learning.

KEHOT'S NOTE

ראה לעיל ויקרא ה, ג.

136

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].

137

השיג

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

KEHOT'S NOTE

בקו"א שם "משיג".

138

מצוה רבה

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

Torah, Vayikra (5:27), reads “exalted mitzvah” (ramah).

KEHOT’S NOTE

וכ”ה בקו”א שם, אבל לעיל ויקרא ה’ רמה” וראה בהערות ותקונים לכ”ק אדמו”ר לקו”א, ובליקוט פירושם ומ”מ — חסידים לשם.

139

וידעת היום

Moshe to Israel: “And you shall know this day and take it to your heart that Havayah is G-d in the heavens above and on the earth below; there is no other”: knowing G-d is itself a mitzvah.

דברים ד:ל”ט Deuteronomy 4:39

וידעת היום והשבת אֱלֹהֶיךָ כִּי הוּא הָאֱלֹהִים בְּשֵׁמִים מְמַלְל וְעַל-הָאָרֶץ מִתַּחַת אֵין עוֹד:

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.

140

דע את אלקי אביך

David to Shlomo: “And you, Shlomo my son, know the G-d of your father and serve Him with a whole heart”: knowledge leads to a whole heart.

I Chronicles 28:9 דברי הימים א כ”ח:ט

וְאַתָּה שְׁלֹמֹה בְנִי דַע אֶת-אֱלֹהֵי אָבִיךָ וְעַבְדֵהוּ בְּלֵב שָׁלֵם וּבְנֶפֶשׁ חֲפֹצָה כִּי כָל-לִבָּבוֹת דּוֹרֵשׁ ה' וְכָל-יִצְרַר מִחֻשְׁבוֹת מִכֵּין אִם-תִּדְרָשֶׁנּוּ יִמָּצָא לָהּ וְאִם-תַּעֲזֹבֶנּוּ יִזְנִיחֶהּ לְעַד:

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.

141

ועי בזהר פ’ אחרי דע”ג א’ תלת דרגין

The Zohar in Acharei: three levels are bound to each other, the Holy One, blessed be He, the Torah and Israel, and each is level upon level, 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 Zohar, Achrei Mot

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)

לריח שמניך טובים שמן תורק שמך על כן עלמות אהבוך

142

ע”פ כי קרוב אליך

That maamar explains the Zohar’s “three levels... each hidden and revealed”: each of the Holy One, the Torah and Israel has a revealed aspect, which fills the worlds and can be grasped, and a hidden one, which surrounds them; through the Torah’s revealed and hidden sides, Israel’s revealed and hidden aspects are bound to His.

KEHOT’S NOTE

לעיל נצבים מו, א.

143

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 בס’ מאמרי אדה”צ — על נ”ך ע’ יח, ובע’ נ. המאמר עם הגהות אחרות במאמרי אדה”א נ”ך ע’ רב ומיוסד על מאמר זה.

144

KEhot’s note points to Zohar, Beha’alotcha 3:13 for these words.

ספר הזהר, בהעלותך ג:י”ג Zohar, Beha’alotcha 3:13

145

KEhot’s note points to Zohar, Beha’alotcha 12:56-13:65 for these words.

ספר הזהר, בהעלותך י”ב:נ”ו-12:56-13:65 Zohar, Beha’alotcha

146

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 Zohar, Bereshit



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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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מוקדש לכבוד הגאון המקובל רבי לוי יצחק שניאורסאהן זצ"ל

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