



LIKKUTEI TORAH • PARSHAS SHELACH • MAAMAR 13

[נמשך לדרוש דלעיל]

Continuing the Discourse Above



G-d's arousal from above comes in two kinds: one that answers man's service, and a higher one that precedes it and makes it possible. Self-nullification must reach a person inwardly, and it does so only through narrow channels rooted in the Gevuros of Abba: the techeles thread of tzitzis, the salt mixed into the "wheat" of Torah, and Aharon's priesthood.

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

G-d's arousal from above comes in two kinds: one that answers man's service, and a higher one that precedes it and makes it possible. Self-nullification must reach a person inwardly, and it does so only through narrow channels rooted in the Gevuros of Abba: the techeles thread of tzitzis, the salt mixed into the "wheat" of Torah, and Aharon's priesthood.

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

Continuing the preceding discourse on tzitzis, the Alter Rebbe explains the closing verse of the tzitzis passage. The Midrash's "My holiness is above your holiness" points to two kinds of arousal from above: one drawn down by Israel's own service, and a higher one that precedes it, like the thoughts of teshuvah that, as the Baal Shem Tov taught, come from the heavenly voice. The Exodus came from the higher, preceding kind; Torah and the mitzvos, which unite the Holy One, blessed be He, and His Shechinah, call forth the kind that answers service, and in the separate worlds that union takes the form of the nullification of the yesh. Korach asked why a tallis entirely of techeles needs tzitzis, since the garment is the encompassing light itself. The answer is that self-nullification must reach a person inwardly, and only the thread, rooted in the Gevuros of Abba, carries the light within. The Talmud's parable of wheat stored without chomtin makes the same point about Torah without awe: salt, also from the Gevuros of Abba, refines and preserves. Aharon's "covenant of salt" and his beard likewise draw self-nullification to the souls of Israel.

OUTLINE

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|----------|--|------|
| 1 | Heading
A continuation of the preceding discourse on tzitzis. | ¶1 |
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| 2 | Two arousals from above
"My holiness is above your holiness": an arousal from above that answers man's service, and a higher one that precedes it, as in the Baal Shem Tov's teaching on thoughts of teshuvah. The two halves of "I am Havayah your G-d" are these two, and in the separate worlds the union of the Holy One, blessed be He, and His Shechinah is the nullification of the yesh. | ¶2-4 |
| <hr/> | | |
| 3 | Korach's question
A tallis entirely of techeles: is the garment, the encompassing light itself, not greater than a few threads? In truth the essence of the mitzvah is the thread, which brings inner light, love and awe. | ¶5-6 |

4 Why the thread: the Gevuros of Abba

¶7-10

Techeles comes from the Gevuros of Abba, rooted in the hidden Chochmah in which the Gevurah of Atik is en clothed. Gevurah carries self-nullification inward, as blood carries life into a limb, and a thread draws the light inward, while the garment only encompasses.

5 Torah without awe: the wheat and the chomtin

¶11-14

Love and awe are “the Torah of man.” In the Talmud’s parable, wheat without a kav of chomtin is worthless: wheat is the Torah, and salt, rooted in the Gevuros of Abba, refines. The extra “for me” shows that Torah with awe becomes G-d’s own.

6 Many levels in one Sefirah; the covenant of salt

¶15-16

The tallis needs its threads as the wheat needs salt. Techeles and salt share a root because every Sefirah has many levels, and Aharon’s “covenant of salt” and beard draw self-nullification to Israel and raise the soul, “the lamp of Havayah.”

KEY CONCEPTS

Arousal from above and from below / אתערותא דלעילא / אתערותא דלתתא

Divine initiative and human initiative. Here the arousal from above is of two kinds: one that responds to man’s service, and a higher one that precedes all service.

Nullification of the yesh ביטול היש

A creature’s sense of independent existence set aside before G-d while the creature remains in existence. It is the form the divine union takes in the separate worlds.

Encompassing and inner light אור מקיף / אור פנימי

Light too great to be absorbed, which surrounds and acts from beyond, and light received within the recipient’s measure. The tallis is the first; the thread brings the second.

Techeles תכלת

The blue thread of tzitzis. It comes from the Gevuros of Abba, and as a thread it draws self-nullification inward.

The Gevuros of Abba גבורות דאבא

The powers of restraint within Chochmah, rooted in the hidden Chochmah in which the Gevurah of Atik is en clothed. They carry self-nullification inward and give the power to refine; techeles and salt both come from them.

In Chochmah they are refined בחכמה אתברירו

The principle that Chochmah sifts good from waste. Salt, which draws the blood out of meat, expresses it.

SECTION 1 • ¶1

Heading

1 [נמשך לדרוש דלעיל]¹

[Continuing the discourse above.]

These bracketed words tell the reader that what follows is not a new discourse but the continuation of the one before it in Likkutei Torah, Shelach, the explanation of the tzitzis passage that begins “It shall be for you as tzitzis.”

SECTION 2 • ¶2-4

Two arousals from above

2 אני הוי' אלקיכם אשר הוצאתי אתכם מארץ מצרים.² פ'י דהנה ארז"ל בענין קדושים תהיו⁴ יכול כמוני⁵ ת"ל כו' קדושתו למעלה מקדושתכם.

“I am Havayah your G-d, who brought you out of the land of Egypt.” The explanation: our Sages, of blessed memory, said concerning “You shall be holy”: “Might [this mean] like Me? The verse teaches, etc.: ‘My holiness is above your holiness.’”

The discourse takes up the verse that closes the passage of tzitzis, “I am Havayah your G-d, who brought you out of the land of Egypt.” To explain it, the Alter Rebbe cites the Midrash on “You shall be holy”: one might think Israel can be holy as G-d is holy, so the verse adds that His holiness is above theirs.

והפ'י בזה הוא כי הנה יש אתערותא דלעילא שע"י אתעדל"ת אתערותא דלעילא וזהו ענין והייתם קדושים לאלקיכם וכנ"ל שישראל ע"י אתעדל"ת ממשיכים אתעדל"ע בחי' ג"פ קדוש⁶ כו'.

The explanation of this is that there is [one kind of] arousal from above: through an arousal from below, an arousal from above [is drawn]. This is the meaning of “and you shall be holy to your G-d,” as mentioned above: that Israel, through the arousal from below, draw down the arousal from above, the level of the threefold “holy,” etc.

The Midrash speaks of two kinds of divine response. The first is called forth by human effort: when Israel sanctify themselves, as in “you shall be holy to your G-d,” they draw down from above the holiness that the angels proclaim three times, “Holy, holy, holy,” as the preceding discourse explained.

אכן יש אתערותא דלעילא קודם אתערותא דלתתא להעלות ממטה למעלי' ואתערותא דלעילא זו גדלה מעלתה מאד מאותה שע"י אתעדל"ת שאין אתעדל"ת יכולה להגיע אליה.⁷

However, there is [also] an arousal from above that comes before the arousal from below, to raise up from below to above. This arousal from above is far greater in stature than the one that comes through the arousal from below, for the arousal from below cannot reach it.

The second arousal from above comes first, before any human effort, and it is what enables a person to rise upward at all. It stands far higher than the response that man's service evokes, which can never reach it.

3 וכמאמר הבעש"ט⁸ ז"ל על הבת קול שמכרות⁹ שהם הרהורי תשובה והם באים מלמעלה שאין אדם עושה מאומה מצד עצמו והיינו כמו תחלת הבריא

As in the saying of the Baal Shem Tov, of blessed memory, about the heavenly voice (bas kol) that proclaims: that these are thoughts of teshuvah (return), and they come from above, for a person does nothing of his own accord. This is like the beginning of creation,

The Mishnah says that a heavenly voice (bas kol) goes out every day and proclaims; the Baal Shem Tov taught that it reaches people as sudden thoughts of teshuvah. Such thoughts come from above and not from a person's own effort, just as the world was created without any prior merit on the part of creatures.

כי חפץ חסד הוא¹⁰ ועל המשכה זו ארז"ל קדושת למעלה מקדושתכם. דאם כפשוטו אינו מוכן כלל מה צריך לומר שקדושתו ית' למעלה כו'.

“for He desires kindness.” It is about this drawing-down that our Sages, of blessed memory, said, “My holiness is above your holiness.” For if [it were meant] in its plain sense, it is not understood at all: why would one need to say that His holiness, may He be blessed, is above, etc.?

Micah's words “for He desires kindness” describe giving that nothing has earned, as at the beginning of creation. The Alter Rebbe identifies this unprompted flow with “My holiness is above your holiness”; read literally, the Midrash would be stating the obvious, that G-d's holiness is above man's.

4 ועל המשכה זו נאמר אני ה' כו' אשר הוצאתי אתכם מארץ מצרים¹¹ שאני הוצאתי להיות אתערותא דלתתא.

And about this drawing-down it is said, “I am Havayah, etc., who brought you out of the land of Egypt”: that I brought [you] out, so that there would be an arousal from below.

The first half of the verse, “I am Havayah... who brought you out of the land of Egypt,” speaks of this preceding arousal from above. The Exodus came from G-d alone, before Israel had done anything, and its purpose was to make an arousal from below possible.

ואח"כ אני הוי' אלהיכם אתעדלי"ע ע"י אתעדל"ת קורא בתורה שממשיך גילוי א"ס בהתורה ודרך כלל כל המצות הם לשם יחוד קוב"ה ושכינתיה קוב"ה ז"א מעולמות א"ס ושכינתיה מלכות המקננת כב"ע שרש ומקור נש"י.

And afterward, "I am Havayah your G-d": an arousal from above through an arousal from below, [as with] one who reads the Torah, drawing down a revelation of the Infinite One (Ein Sof) into the Torah. And in general, all the mitzvos are, in themselves, "for the sake of the union of the Holy One, blessed be He, and His Shechinah": the Holy One, blessed be He, is Z'eir Anpin (the emotive attributes), from the worlds of Ein Sof, and His Shechinah (Divine Presence) is Malchus (sovereignty), which nests within Beriah, Yetzirah and Asiyah, the root and source of the souls of Israel.

The verse's closing words, "I am Havayah your G-d," speak of the arousal from above that answers man's service: studying Torah draws a revelation of the Infinite One into it, and every mitzvah serves the union of "the Holy One, blessed be He" (Z'eir Anpin, the divine emotive attributes) with "His Shechinah" (Malchus). The text speaks of Z'eir Anpin as "from the worlds of Ein Sof," in contrast to the "separate worlds" of the next part: it belongs to the realm still united with the Infinite, while Malchus dwells within the lower worlds and is the source of Jewish souls.

והנה ב"ע הם עולמות הנפרדים ואינו מגיע שם היחוד עליון רק היחוד הוא בבחינת מל' דהיינו בבחי' ביטול שיהא בטול היש כו':

Now, Beriah, Yetzirah and Asiyah are the separate worlds, and the higher union does not reach there; rather, the union is in the level of Malchus, that is, in the level of self-nullification (bittul): that there be the nullification of the yesh, etc.

Beriah, Yetzirah and Asiyah are "separate worlds," whose creatures sense themselves as existing in their own right, so the higher union cannot be revealed there. What reaches them is the union at the level of Malchus: self-nullification, in which the yesh, a creature's sense of being something of its own, sets itself aside before G-d.

SECTION 3 • 115-6

Korach's question

5 ד והנה מזה יובן גם כן ענין מארז"ל ע"פ ויקח קרח¹² טלית שכולה תכלת¹³ חייבת בציצית^{14,15} או פטורה¹⁶ כו'.

4. Now, from this we can also understand the saying of our Sages, of blessed memory, on the verse "Korach took": "A tallis that is entirely techeles: is it obligated in tzitzis, or exempt?" etc.

Section 4 of the discourse begins. The Sages relate that Korach asked Moshe whether a tallis made entirely of techeles, the blue-dyed wool required in the tzitzis, still needs tzitzis or is exempt; Moshe answered that it needs them.

והענין מבואר לקמן בביאור על פי ויקח קרח דטענת קרח היה דהרי הטלית הוא הא"מ עצמו וחוט
הציצית הם רק המשכה מצומצמת בבחינת שערות שאינו ערוך לגבי עצמיות המקיף.

The matter is explained below, in the explanation on the passage “Korach took”: Korach’s argument was that the tallis is the encompassing light (or makif) itself, while the threads of the tzitzis are only a contracted drawing-down, in the manner of hairs, which bears no comparison to the essence of the encompassing [light].

Korach’s reasoning, explained in the later discourse on “Korach took,” was that the garment stands for the encompassing light itself. The threads are only a narrow, contracted extension of it, like hairs growing from the head, and bear no comparison to the essence of what encompasses.

6 ואם כן איך יתכן שהטלית דתכלת והא"מ עצמו לא יהיה בו המצוה כלל רק ע"י החוטין כו' וכוונתו
היה שבזה יחלוק ג"כ על כהונת אהרן כו'.

If so, how could it be that the tallis of techeles, the encompassing light itself, should have no mitzvah in it at all, but only through the threads, etc.? His intention was that by this he would also contest the priesthood of Aharon, etc.

Korach’s argument: if the tallis of techeles is itself the encompassing light, how can the mitzvah rest not in it but in a few threads? His real aim was to turn the same reasoning against Aharon’s priesthood, which, as the end of the discourse explains, serves like the threads as a channel to Israel.

ובאמת עיקר המצוה הוא על ידי חוט דתכלת דוקא לפי שעל ידי זה דייקא נמשך בהאדם בחינת א"פ
שיהיה לו אהוי"ר כו' ע"ש.

But in truth, the essence of the mitzvah is specifically through the thread of techeles, because precisely through it the level of inner light (or pnimi) is drawn into the person, so that he will have love and awe, etc. See there.

In truth, the essence of the mitzvah lies in the thread of techeles, because it brings the light inward into the person as inner light (or pnimi), so that he comes to love and fear G-d. The garment alone remains an encompassing light that does not reach him inwardly.

SECTION 4 • 17-10

Why the thread: the Gevuros of Abba

7 וע"פ מה שכתוב כאן בענין חוט דתכלת יובן זה בתוספת ביאור והוא כי הנה מבואר למעלה שהתכלת הוא מבחי' מוחין דאבא.

In light of what is written here about the thread of techeles, this will be understood with further explanation. It is this: it was explained above that the techeles is from the level of the intellect (mochin) of Abba.

What has just been said about the thread of techeles sheds further light on the preceding discourse, which explained that techeles comes from the intellect (mochin) of Abba. Abba is the Kabbalistic configuration (partzuf) of Chochmah, the first flash of divine wisdom.

שהוא להמשיך בחי' הביטול למטה במל' כדי להיות ביטול היש נהורא תכלא. אך שהתכלת הוא מבחי' גבורות דאבא.

Its [purpose] is to draw the level of self-nullification down below, into Malchus, so that there be the nullification of the yesh, the "blue light" (nehora techela). However, the techeles is from the level of the Gevuros (restraints) of Abba.

Abba's role is to bring self-nullification down into Malchus, so that created being, the yesh, becomes nullified before G-d; this is the "blue light," the image the preceding discourse drew from the blue part of a flame that clings to the wick and consumes it. More precisely, techeles comes from the Gevuros of Abba, its powers of restraint.

שמהם דוקא נמשך כח והמשכה זו להיות ביטול היש וכמו שכתוב ג"כ בשם הלק"ת בענין בואו חשבון¹⁷ והטעם כי כדי להוריד ולהמשיך להגיע הביטול גם במקום היש זהו על ידי בחי' הגבורה.

For specifically from them come the power and this drawing-down for there to be the nullification of the yesh, as is also written in the name of the Likkutei Torah of the Arizal on the subject of "Come to Cheshbon." The reason is that in order to bring down and draw down, so that the self-nullification reaches even the place of the yesh, this is through the level of Gevurah.

Only from the Gevuros comes the power to produce the nullification of the yesh, as was also cited from the Arizal's Likkutei Torah on "Come to Cheshbon." Gevurah, the power to contract and limit, is what can carry self-nullification down into the very place of the yesh, where things feel themselves to exist.

8 והוא כמבואר לעיל בביאור ע"פ קול דודי¹⁸ בשה"ש שמהשפעת הגבורות נמשך בבחינת א"פ גם כן כמו המשכת החיות בהאבר

This is as explained above, in the explanation on “The voice of my beloved” in Shir HaShirim: that from the flow of the Gevuros, [light] is drawn in the manner of inner light as well, like the flow of life-force into the limb,

The discourse on “The voice of my beloved” in Likkutei Torah, Shir HaShirim explains this: the flow that comes from the Gevuros enters inwardly, as inner light, the way life-force enters a limb and animates it from within.

וכמו כי הדם הוא הנפש¹⁹ מה שאין כן מבחינת חסדים נעשה בחי' מקיף לבד כמו שכתוב וימינו תחבקני²⁰ כו' ע"ש.

and as [in the verse] “for the blood is the soul.” From the level of the Chasadim (kindnesses), by contrast, there comes about only the level of an encompassing [light], as it is written, “and his right hand embraces me,” etc. See there.

So the verse says “for the blood is the soul”: life reaches each limb through the blood. The Chasadim, by contrast, produce only an encompassing light, as in “his right hand embraces me”: an embrace surrounds a person from outside.

9 ולכן כדי להגיע הביטול במקום היש שהוא המשכה בבחינת פנימי' גם כן שיגע הביטול בתוכו ממש מקרב איש ולב עמוק²¹ זהו על ידי בחינת גבורות דאבא דייקא.

Therefore, for the self-nullification to reach the place of the yesh, which is a drawing-down in an inner manner as well, so that the self-nullification touches its very inside, from “the inward part of man and the deep heart,” this is precisely through the level of the Gevuros of Abba.

For self-nullification to reach the yesh fully, it must enter not only from outside but inwardly, touching its very core, what the verse calls “the inward part of man and the deep heart.” This, again, comes specifically from the Gevuros of Abba.

ששרשו מח"ס שבו מלובש גבורה דעתיק כמ"ש הרמ"ז ר"פ פנחס²² ע"פ שמע בני מוסר אביך.²³

Its root is from the hidden Chochmah (Chochmah Stima'ah), in which the Gevurah of Atik is en-clothed, as the Ramaz (Rabbi Moshe Zacuto) writes at the beginning of Parshas Pinchas, on the verse “Hear, my son, the discipline of your father.”

The Gevuros of Abba have their root in the hidden Chochmah (Chochmah Stima'ah), the concealed wisdom of Arich Anpin, also called the hidden brain (Mocha Stima'ah), in which the Gevurah of Atik is en-clothed; Atik (Atik Yomin) is the inner dimension of Keser. The Ramaz (Rabbi Moshe Zacuto), a Kabbalist and com-mentator on the Zohar, writes this at the beginning of Parshas Pinchas on “Hear, my son, the discipline of your father,” a verse that speaks of discipline, a form of restraint, coming from a father.

10 ומשם מקור כח הבירורים שהוא ביטול היש. וכיון שכן שעיקר כוונה זו להגיע הביטול בבחינת פנימי ממש לכך צ"ל ע"י חוט דתכלת.

From there is the source of the power of the birurim (refinements), which is the nullification of the yesh. Since this is so, that the main intent of this is for the self-nullification to reach in a truly inner manner, it must therefore be through a thread of techeles.

From the Gevurah of Atik, en clothed in the hidden Chochmah, comes the power of birurim, the refining that sifts good from evil, and this refining is itself the nullification of the yesh. Since the goal is for self-nullification to reach truly within, the mitzvah must be done through a thread of techeles.

שעל ידי שהוא בבחי' חוט נמשך בבחי' א"פ ממש ועל דרך זה הוא ענין הקוצי דשערי הנמשכים מא"א כו'.

For by being in the form of a thread, it is drawn in the manner of truly inner light. Along these lines is the matter of the "locks of hair" drawn from Arich Anpin, etc.

A thread is narrow and drawn out, so it carries the light inward as truly inner light. The same holds in Kabbalah for the "locks of hair" drawn from Arich Anpin, the narrow channels through which that lofty level reaches the levels below it.

מה שאין כן הטלית עצמו עם היותו כולו תכלת מכל מקום הוא עדיין רק בבחינת מקיף ולא נגע הביטול עדיין בפנימיותו כ"א על ידי החוטין כו'.

The tallis itself, by contrast, even though it is entirely techeles, is nevertheless still only in the manner of an encompassing [light], and the self-nullification has not yet touched its inner dimension (pnimiyus) except through the threads, etc.

The tallis itself, though entirely techeles, remains an encompassing light. From it alone self-nullification does not penetrate the inner being; it does so only through the threads.

SECTION 5 • ¶11-14

Torah without awe: the wheat and the chomtin

11 ועיין מ"ש בד"ה והיה לכם לציצית.²⁴ דהארת אהבה ויראה שהם בחי' תכלת ולבן שבציצית הן הנקרא תורת האדם.²⁵ והטלית שהוא הלבוש והמקיף עצמו דתורה ומצות מעשיות הן הנקרא מצות ה'.

And see what is written in the discourse beginning "It shall be for you as tzitzis": that the illumination of love and awe, which are the level of the techeles and the white in the tzitzis, is what is called "the Torah of man." And the tallis, which is the garment and the encompassing [light] itself, of the Torah and the practical mitzvos: these are what is called "the mitzvos of Havayah."

The discourse "It shall be for you as tzitzis," earlier in Likkutei Torah, Shelach, explains that love and awe, represented by the techeles and white threads, are called "the Torah of man" because they become part of the person himself. The tallis, the encompassing garment, stands for Torah study and the practical mitzvos, called "the mitzvos of Havayah": they remain G-d's commands above the person rather than becoming his inner self.

ולפי שכל האומר אין לי אלא²⁶ תורה אפילו תורה אין לו ע"כ צ"ל חוטין דייקא שהן המשכת אהוי"ר כו',

And since "whoever says, 'I have nothing but Torah,' does not have even Torah," therefore there must specifically be threads, which are the drawing-down of love and awe, etc.,

The Sages say that one who claims to have "nothing but Torah" does not have even Torah. Study alone is not enough; there must be "threads," the love and awe that draw the Torah inward into the person.

ועי" זה יזכור גדולת ומעלת הלבוש עצמו. ועיין מה שכתוב בד"ה קדש ישראל²⁷ בפי' ואנכי תרגלתי לאפרים קחם על זרועותיו²⁸ וגו'.

and through this one will remember the greatness and eminence of the garment itself. And see what is written in the discourse beginning "Israel is holy," in the explanation of "And I taught Ephraim to walk, taking them upon His arms," etc.

Through the threads a person also remembers the greatness of the garment itself, the encompassing light of the Torah and the mitzvos. A related discussion appears in the discourse "Israel is holy" in Likkutei Torah, Pinchas, on the verse "And I taught Ephraim to walk, taking them upon His arms."

וזהו גם כן ענין מארז"ל (פ"ב דשבת דל"א סע"א) קבעת עתים לתורה כו' פלפלת בחכמה כו' ואפילו הכי²⁹ אי יראת ה' היא אוצרו³⁰ אין אי לא לא.

This is also the meaning of the saying of our Sages, of blessed memory (chapter 2 of Shabbos, folio 31, end of side a): "Did you set fixed times for Torah? etc. Did you engage in keen analysis of wisdom? etc. And even so, if 'the fear of Havayah is his treasure,' yes; if not, no."

The Talmud says that when a person comes to judgment he is asked whether he set fixed times for Torah, studied with keen analysis and the like; yet all of it counts only if "the fear of Havayah is his treasure." The phrase comes from Isaiah.

משל לאדם שאמר לשלוחו העלה לי כור חטין לעליה הלך והעלה לו אמר ליה עירבת לי בהן קב חומטין אמר ליה לאו. אמר לו מוטב שלא העלית.

A parable: a man said to his agent, "Bring up for me a kor of wheat to the loft." He went and brought it up for him. He said to him, "Did you mix into it for me a kav of chomtin?" He said to him, "No." He said to him, "It would have been better had you not brought it up."

In the Talmud's parable, an agent carried a kor, a large measure, of wheat up to his master's loft without mixing in a kav, a small measure, of chomtin, and the master said it would have been better not to bring it up at all. Rashi explains that chomtin protects stored produce from worms, so without it the wheat would spoil.

והענין כי חטה הוא כ"ב אתון³¹ דאורייתא.³² ולכן מתן תורה בשבועות בכורי קציר חטים³³ וכמו שכתוב במ"א באריכות בד"ה וספרתם לכם³⁴ כו' ע"ש. וקב חומטין פרש"י ארץ מלחה.^{35,36}

The explanation: wheat (chitah) is the twenty-two letters of the Torah. That is why the giving of the Torah is on Shavuot, "the first fruits of the wheat harvest," as is written elsewhere at length, in the discourse beginning "You shall count for yourselves," etc.; see there. And "a kav of chomtin," Rashi explains, is salty earth.

The Alter Rebbe explains the parable: wheat stands for the Torah, for the Zohar calls chitah (wheat) the inclusion of the twenty-two letters, and the numerical value of חטה is indeed twenty-two. That is why the Torah was given on Shavuot, the festival of "the first fruits of the wheat harvest"; Rashi's definition of chomtin as salty earth leads into the discussion of salt that follows.

12 והנה כתיב ולא תשכית מלח³⁷ ברית אלקיך מעל מנחתך כו' ומבואר בכהאריז"ל³⁸ שהמלח הוא ג' גבורות ממותקות ומלח אותיות לחם וגימ' מזלא

Now, it is written, "You shall not omit the salt of the covenant of your G-d from your meal-offering," etc. It is explained in the writings of the Arizal that salt is three sweetened Gevuros, that [the word] melach (salt) has the letters of lechem (bread), and that its numerical value is that of mazla,

The Torah requires salt on every offering: "You shall not omit the salt of the covenant of your G-d from your meal-offering." The writings of the Arizal (the Kehot note points to his Likkutei Torah on Parshas Vayikra) explain that salt is three Gevuros that have been sweetened, that melach (salt) has the same letters as lechem (bread), and that its numerical value, 78, equals that of mazla, the flow from the highest levels from which Abba draws.

39 והיינו ששרשו מגבורות דאבא וכנזכר מזה בקצרה בביאור על פ' וידבר משה אל ראשי המטות ע"ש.

that is, its root is from the Gevuros of Abba, as is mentioned about this briefly in the explanation on the passage "Moshe spoke to the heads of the tribes." See there.

That is, salt has its root in the Gevuros of Abba, the same source as techeles. The Alter Rebbe touched on this briefly in the explanation on "Moshe spoke to the heads of the tribes" in Likkutei Torah, Matos.

13 ולכן הוא מפליט הדם⁴⁰ והפסולת מהבשר כי בחכמה אתברירו.⁴¹ ולכן צריך לערבו בחטים שהוא התורה ע"ד הנ"ל שלהיות ביטול היש נמשך מגבורות דאבא כו'

That is why it [salt] draws the blood and the waste out of the meat, for "in Chochmah (wisdom) they are refined." And that is why it must be mixed into the wheat, which is the Torah, along the lines mentioned above: that [the power] for there to be the nullification of the yesh is drawn from the Gevuros of Abba, etc.,

Salting meat, as halachah requires, draws out its blood and impurities; the Alter Rebbe connects this to salt's root in Chochmah, which, in the Kabbalistic phrase, "refines": it sifts the good from the waste. That is why the Torah, the "wheat," must be mixed with salt: the power for the nullification of the yesh comes from the Gevuros of Abba, as explained above.

שע"י זה דייקא נמשך הכח להגיע הביטול גם בבחינת היש וגם משם נמשך בחינת יראה כנ"ל.

for precisely through this the power is drawn for the self-nullification to reach even the level of the yesh, and from there, too, the level of awe is drawn, as mentioned above.

Precisely through the Gevuros of Abba comes the power for self-nullification to reach even the yesh, and from there, too, comes awe. So the salt mixed into the wheat stands for the fear of G-d joined to Torah study.

14 וזהו שנזכר עירבת לי בהן קב חומטין דתיבת לי מיותר. אלא דרצה לומר שעל ידי שיראת ה' אוצרו

This is [the meaning of] what is mentioned, “Did you mix into it for me a kav of chomtin,” for the word “for me” (li) is superfluous. Rather, it means to say that by virtue of “the fear of Havayah [being] his treasure,”

The master’s words “Did you mix into it for me” contain an extra word, “for me” (li), since the wheat was obviously his. The Alter Rebbe reads it as a hint about what the fear of G-d does to a person’s Torah, as the next part explains.

אזי התורה והחטים הם לי ונקרא תורת ה' וכמו שכתוב והייתם לי⁴² כוי כי לי בני⁴³ ישראל כוי מה שאין כן תורה בלא יראה כוי.⁴⁴

the Torah and the wheat are then “Mine” (li), and it is called “the Torah of Havayah,” as it is written, “You shall be Mine,” etc.; “For unto Me the children of Israel,” etc. This is not so with Torah without awe, etc.

When the fear of G-d is present, the Torah and the “wheat” become “Mine,” G-d’s own, and the Torah is called “the Torah of Havayah,” just as Israel are called His in “You shall be Mine” and “For unto Me the children of Israel.” Torah studied without awe does not reach this.

SECTION 6 • ¶15-16

Many levels in one Sefirah; the covenant of salt

15 וכמו שכור חטים עם היותו יקר הערך אינו כלום בלא קב חומטין ומוטב שלא העליתה כך עדיז טלית שכולה תכלת בלא חוטי הציצית כוי.

Just as a kor of wheat, precious as it is, is nothing without a kav of chomtin, and “it would have been better had you not brought it up,” so, in the same way, [is] a tallis that is entirely techeles without the threads of tzitzis, etc.

The parable is now applied: a large measure of wheat, however precious, is worthless without the small measure of salty earth that preserves it, and so a tallis entirely of techeles is lacking without the tzitzis threads. Korach’s question is answered: the garment needs its threads.

ואין לתמוה שהתכלת הוא מגבורות דאבא ושכמ"כ המלח שרשו משם כי כמה בחינות ומדרגות יש בגבורות דאבא וכה"ג תש"י הוא במל'

There is no need to wonder that the techeles is from the Gevuros of Abba and that the salt likewise has its root there, for there are many levels and gradations in the Gevuros of Abba. In the same way, the tefillin of the hand are in Malchus,

One might wonder how techeles and salt, two different things, can both come from the Gevuros of Abba. The answer is that the Gevuros of Abba contain many levels and gradations; similarly, both the tefillin of the hand and the outer altar are associated with Malchus.

וכן מזבח החיצון^{45,46} כו' והרי המזבח אינו עתה ומצות הנחת תש"י קיימת. א"ו כי כמה בחי' ומדרגות יש בכל ספירה כו'.

and so too the outer altar, etc.; yet the altar does not exist now, while the mitzvah of putting on the tefillin of the hand endures. Rather, it must be that there are many levels and gradations in every Sefirah, etc.

Yet these two are plainly not one level, since the altar is not in use today while the mitzvah of tefillin remains in force. So each Sefirah must contain many levels and gradations.

16 ומ"מ יש להם קצת שייכות זל"ז ולכן נאמר בכהונת אהרן ברית מלח עולם.⁴⁷ שכרת עמו הקב"ה הברית על הכהונה במלח.

Nevertheless, they have some connection to each other. That is why it is said concerning the priesthood of Aharon, "an everlasting covenant of salt": the Holy One, blessed be He, made the covenant with him over the priesthood with salt.

Still, techeles and salt are connected. That is why Aharon's priesthood is called "an everlasting covenant of salt": G-d made His covenant with Aharon over the priesthood by means of salt.

להיות כמו שבחי' מלח הוא בחכמה אתברירו וכנ"ל בענין קב חומטין כו'. כך כהונת אהרן שזקן אהרן⁴⁸ הוא המשכת הביטול לנש"י וענין א' עם חוטי הציצית תכלת ולבן כנ"ל.

For just as the level of salt is "in Chochmah they are refined," as mentioned above concerning the kav of chomtin, etc., so it is with the priesthood of Aharon: the beard of Aharon is the drawing-down of self-nullification to the souls of Israel, and it is one matter with the threads of the tzitzis, techeles and white, as mentioned above.

Salt is the refining power of Chochmah, as with the kav of chomtin above. In the same way Aharon's priesthood, alluded to in "the beard of Aharon," draws self-nullification down to the souls of Israel, as the techeles and white threads of tzitzis do; the beard, like hair and threads, is a channel drawn from the head.

ועמ"ש ע"פ בהעלותך את הנרות⁴⁹ חייך שלך גדול⁵⁰ כו' והיינו שהוא הממשיך כח ההעלאה להיות נר הוי' נשמת אדם⁵¹ כו' (וע' בזהר ויחי דרמ"א ע"ב⁵² מענין מלח ברית אלקיך ובמק"מ שם):⁵³

And see what is written on the verse “When you raise up the lamps,” [concerning] “By your life, yours is greater,” etc.: that is, he is the one who draws down the power of elevation, so that “the lamp of Havayah is the soul of man,” etc. (And see in the Zohar, Vayechi, folio 241, side b, on the subject of “the salt of the covenant of your G-d,” and in the Mikdash Melech there.)

The Sages relate that when Aharon was pained at having no share in the princes’ dedication offerings, G-d told him, “By your life, yours is greater,” for he would kindle the lamps. The discourse on “When you raise up the lamps” explains that Aharon draws down the power of elevation, so that the soul of man, “the lamp of Havayah,” rises upward; the Zohar (Vayechi 241b) and its commentary Mikdash Melech discuss “the salt of the covenant of your G-d.”

IN ONE’S AVODAH

Torah study and the practical mitzvos are a garment that surrounds a person, but they must also reach him inwardly, through love and awe of G-d; whoever has “nothing but Torah” does not have even Torah. The fear of G-d is the salt mixed into the wheat: without it, the Sages say, it would be better not to have brought the wheat up at all, and with it a person’s Torah becomes “the Torah of Havayah,” G-d’s own.

QUESTIONS FOR DISCUSSION

1. What are the two kinds of arousal from above, and how does the Baal Shem Tov’s teaching about thoughts of teshuvah illustrate the higher one?
2. Why does the Alter Rebbe say that the plain meaning of “My holiness is above your holiness” would be pointless?
3. What was Korach’s argument about a tallis entirely of techeles, and why does the essence of the mitzvah lie in the thread?
4. Why must self-nullification come through Gevurah rather than Chesed in order to reach the yesh inwardly?
5. How does the parable of the wheat and the kav of chomtin apply to Torah study, and what does the superfluous “for me” teach?

SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 נמשך לדרוש דלעיל

According to the Kehot note, in Or HaTorah this text and the preceding one form a single continuous discourse, and the explanation ends with this passage.

KEHOT'S NOTE

באוה"ת שלח כרך-ה ע' איתריג הוא בהמשך אחד ובקטע זה נגמר הביאור, וסעיף ד' ליתא שם.

PARAGRAPH 2

2 Kehot's note points to Leviticus 19:36 for these words.

ויקרא י"ט:ל"ו

מאזני צדק אבני צדק איפת צדק והיו צדק לך יהיה לך אגני ה' אלקיכם אשר הוצאתי אתכם מארץ מצרים:

Just balances, just weights, a just ephah, and a just hin, shall ye have: I am the L-RD your G-d, who brought you out of the land of Egypt.

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3 אני הוי אלקיכם אשר הוצאתי אתכם מארץ מצרים

The last verse of the passage of tzitzis: "I am Havayah your G-d, who brought you out of the land of Egypt to be your G-d; I am Havayah your G-d." The discourse reads its two halves as two kinds of arousal from above.

במדבר ט"ו:מ"א

אני ה' אלקיכם אשר הוצאתי אתכם מארץ מצרים להיות לך לאלקים אני ה' אלקיכם:

I am the L-RD your G-d, who brought you out of the land of Egypt, to be your G-d: I am the L-RD your G-d.'

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4 קדושים תהיו

"You shall be holy, for I, Havayah your G-d, am holy." This is the verse on which the Midrash comments.

ויקרא י"ט:ב'

דבר אל-כל-עדת בני ישראל ואמרת אליהם קדשים תהיו כי קדוש אני ה' אלקיכם:

Speak unto all the congregation of the children of Israel, and say unto them: Ye shall be holy; for I the L-RD your G-d am holy.

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5 קדושים תהיו יכול כמנוי . . קדושת למע' מקדושתכם

The Midrash: "You shall be holy" — might it mean like Me? The verse says "for I am holy": My holiness is above your holiness. The Alter Rebbe reads "My holiness" as the arousal from above that precedes man's service.

ויקרא רבה כ"ד:ט"ז

KEHOT'S NOTE

6 ג"פ קדוש

The angels call to one another, "Holy, holy, holy is Havayah of hosts." The preceding discourse linked this threefold holiness to what Israel draw down through their service.

ישעיהו ו:ג'

וְקָרָא זֶה אֶל-זֶה וְאָמַר קָדוֹשׁ קָדוֹשׁ קָדוֹשׁ ה' צְבָאוֹת מְלֵא כְּלִי-הָאָרֶץ כְּבוֹדִי:

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

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7 "So that you remember and do all My mitzvos, and be holy to your G-d." Here it is the holiness Israel draw down through their own service.

במדבר ט"ו:מ'

לִמְעַן תִּזְכְּרוּ וַעֲשִׂיתֶם אֶת-כָּל-מִצְוֹתֵי יְהוֹיָתָם קְדוּשִׁים לְאֱלֹקֵיכֶם:

that ye may remember and do all My commandments, and be holy unto your G-d.

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PARAGRAPH 3

8 וכמאמר הבעש"ט

That passage gives this teaching almost word for word: an arousal from above that comes through man's arousal, and a higher one that precedes it, illustrated by the Baal Shem Tov's saying on the heavenly voice and by "for He desires kindness." It uses this to show that the root of the light and life of the worlds lies above the arousal that answers man's service, where "above" and "below" do not apply at all.

KEHOT'S NOTE

ראה לקמן שה"ש כד, א.

9 בת קול שמכרזת

"Every day a heavenly voice goes out from Mount Chorev and proclaims." The Baal Shem Tov taught that this proclamation reaches people as thoughts of teshuvah that come from above.

משנה אבות ו:ב'

אמר רבי יהושע בן לוי, בכל יום יום בת קול יוצאת מהר חורב ומכרזת ואומרת, אוי לזה לבריות מעלבונה של תורה. שכל מי שאינו עוסק בתורה נקרא נזיר, שנאמר (משלי יא) נזם זהב באף חזיר אשה רפה וסרת טעם. ואומר (שמות לב) והלחת מעשה אלקים המה והמכתב מכתב אלקים הוא חרות על הלחת, אל תקרא חרות אלא חרות, שאין לה בו חורין אלא מי שעוסק בתלמוד תורה. וכל מי שעוסק בתלמוד תורה הרי זה מתעלה, שנאמר (במדבר כא) וממתנה נחליאל ...

Rabbi Joshua ben Levi said: every day a bat kol (a heavenly voice) goes forth from Mount Horeb and makes proclamation and says: “Woe unto humankind for their contempt towards the Torah”, for whoever does not occupy himself with the study of Torah is called, nazuf (the rebuked. As it is said, “Like a gold ring in the snout of a pig is a beautiful woman bereft of sense” (Proverbs 11:22). And it says, “And the tablets were the work of G-d, and the writing was the writing of G-d, ...

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10

כי חפץ חסד הוא

“He does not keep His anger forever, for He desires kindness.” The Alter Rebbe applies it to kindness that answers nothing, the kindness with which creation began.

Micah 7:18

מי יאמר כמותך נשא עון ועבר על פשע לשארי נחלתו לא תחזיק לעד אפו כי יחפץ חסד הוא:

Who is a G-d like unto Thee, that pardoneth the iniquity, And passeth by the transgression of the remnant of His heritage? He retaineth not His anger for ever, Because He delighteth in mercy. .

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KEHOT'S NOTE

מיכה ז, יח.

PARAGRAPH 4

11

אני ה' כו' אשר הוצאתי אתכם מארץ מצרים

The verse's first half, “I am Havayah your G-d, who brought you out of the land of Egypt,” is read as G-d's own initiative, and its closing “I am Havayah your G-d” as His response to Israel's service.

Numbers 15:41

אני ה' אלקיכם אשר הוצאתי אתכם מארץ מצרים להיות לכם לאלקים אני ה' אלקיכם:

I am the L-RD your G-d, who brought you out of the land of Egypt, to be your G-d: I am the L-RD your G-d.'

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PARAGRAPH 5

12

ויקה קרח

“Korach ... took,” the opening of the account of Korach's rebellion; the Sages tell the story of the tallis of techeles on this verse.

Numbers 16:1

ויקה קרח בן יצהר בן לוי ודתן ואבירם בני אלקאב ואון בן פלת בני ראובן:

Now Korah, the son of Izhar, the son of Kohath, the son of Levi, with Dathan and Abiram, the sons of Eliab, and On, the son of Peleth, sons of Reuben, took men;

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KEHOT'S NOTE

במדבר טז, א.

טלית שכולה תכלת

13

Kehot's note points to Sanhedrin 10a for these words.

Sanhedrin 10a

KEHOT'S NOTE

ירוש' סנהדרין י, א. במ"ר יח, ב.

14

טלית שכולה תכלת חייבת בציצית או פטורה

The Jerusalem Talmud tells that Korach made garments entirely of techeles and asked Moshe whether such a tallis requires tzitzis; Moshe said it does. Korach went on to deny that Moshe was a prophet and Aharon the High Priest.

Jerusalem Talmud Sanhedrin 10:1א

15

טלית שכולה תכלת חייבת בציצית או פטורה

The Midrash: told that a tallis entirely of techeles is not exempt from tzitzis, Korach argued that if the whole garment does not exempt itself, four threads cannot exempt it. (The Kehot note cites 18:2; in Sefaria's numbering the tallis passage is 18:3, and 18:2 does not contain it.)

Bamidbar Rabbah 18:3

16

או פטורה

As the Kehot note summarizes it, the Rebbe observes there that Korach asked whether such a tallis would be exempt “from tzitzis,” not only from techeles, which implies that he argued it should be wholly exempt from tzitzis.

KEHOT'S NOTE

ראה בלקו"ש ח"ח ע' 102 הערה 5 — מה שאמר קרח שתהא פטורה מן הציצית (ולא רק מתכלת) משמע שקרח טען שתהא פטורה מן הציצית לגמרי. וראה שם ע' 111 הע' 72.

PARAGRAPH 7

17

בואו חשבון

“Therefore the poets say, Come to Cheshbon.” The Arizal's teaching on this verse, cited earlier, is invoked for the role of Gevurah in drawing down self-nullification.

Numbers 21:27

על-כן יאמרו המשלים באו חשבון תבנה ותכונן עיר סיחון:

Wherefore they that speak in parables say: Come ye to Heshbon! Let the city of Sihon be built and established!

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PARAGRAPH 8

18

כמבואר לעיל בבאור ע"פ קול דודי

In the explanation of “leaping over the mountains,” which follows the discourse “The voice of my beloved,” this passage says that from the Chasadim comes only an encompassing light, as in “and his right hand embraces me,” while the flow of the Gevuros is inner.

KEHOT'S NOTE

לקמן שה"ש טז, ב.

19

כי הדם הוא הנפש

The Torah forbids eating blood, “for the blood is the soul.” Here it illustrates how the flow of the Gevuros enters inwardly, as life enters the limbs through the blood.

דברים י"ב:כ"ג:Deuteronomy 12:23

רַק חֹק לְבִלְתִּי אֲכַל הַדָּם כִּי הַדָּם הוּא הַנֶּפֶשׁ וְלֹא־תֹאכַל הַנֶּפֶשׁ עִם־הַבָּשָׂר:

Only be steadfast in not eating the blood; for the blood is the life; and thou shalt not eat the life with the flesh.

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KEHOT'S NOTE

דברים יב, כג.

20

“His left hand is under my head, and his right hand embraces me.” The right hand, Chesed, embraces from outside: an encompassing light.

Song of Songs 2:6:שיר השירים ב' ו':

שְׁמַאלוֹ תַּחַת לְרֹאשִׁי וְיְמִינוֹ תִּחְבְּקֵנִי:

Let his left hand be under my head, And his right hand embrace me.

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PARAGRAPH 9

21

מקרב איש ולב עמוק

The psalmist describes schemes hidden in “the inward part of man and the deep heart.” The phrase is borrowed here for the innermost core that self-nullification must reach.

Psalms 64:7:תהילים ס"ד:ז:

יִחַפְּשׁוּ־עוֹלֹת תִּמְנוּ חֶפֶז מִחֶפֶז וְקָרַב אִישׁ וְלֵב עֲמֹק:

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

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22

כמ"ש הרמ"ז ר"פ פנחס

The Kehot note on the Ramaz's comment also sends the reader to this page of the Tzemach Tzedek's Or HaTorah on Vayikra, a further place where the point is discussed.

KEHOT'S NOTE

ראה גם אוה"ת ויקרא-א ע' רכז.

23

שמע בני מוסר אביך

“Hear, my son, the discipline of your father, and do not forsake the teaching of your mother.” The Ramaz's comment on this verse is cited for the root of the Gevuros of Abba.

Proverbs 1:8:משלי א' ח:

שְׁמַע בְּנִי מוֹסֵר אָבִיךָ וְאַל־תִּטַּשׁ תּוֹרַת אִמְךָ:

Hear, my son, the instruction of thy father, And forsake not the teaching of thy mother;

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PARAGRAPH 11

24

בד"ה והי לכם לציצית

On “You shall see it and remember all the mitzvos of Havayah,” that passage says that the techeles and white of tzitzis are the illumination of love and awe, “the Torah of man,” which issue from the encompassing garment as threads and hairs, while the practical mitzvos are called “the mitzvos of Havayah” because they do not become the person's own essence as love and awe do; they are G-d's own mitzvos.

KEHOT'S NOTE

לעיל מד, ב.

25

תורת האדם

David says, “And this is the Torah of man.” The phrase names love and awe, which become part of the person, in contrast to the mitzvos, which remain “the mitzvos of Havayah.”

II Samuel 7:19:שמואל ב ז' י"ט:

וְתִקְטֹן עוֹד זֹאת בְּעֵינַי אֲדֹנָי ה' וְתִדְבֵּר גַּם אֶל־בֵּית־עַבְדְּךָ לְמַרְחֹק וְזֹאת תּוֹרַת הָאָדָם אֲדֹנָי ה'

And this was yet a small thing in Thine eyes, O L-rd GOD; but Thou hast spoken also of Thy servant's house for a great while to come; and this too after the manner of great men, O L-rd GOD.

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26

כל האומר אין לי אלא תו

The Talmud concludes that one who says he has nothing but Torah does not have even Torah. Here it shows that study must be joined with the “threads” of love and awe.

Yevamot 109b:4-5:יבמות ק"ט ב' ד'-ה':

עַרְבֵי שְׁלִצִּיּוֹן — דְּעַבְדֵּי שְׁלוֹף דּוּץ. תּוֹקֵעַ עֲצָמוֹ לְדַבֵּר הֶלְכָּה — דְּתַנְיָא, רַבִּי יוֹסִי אוֹמֵר: כָּל הָאוֹמֵר אֵין לוֹ תּוֹרָה — אֵין לוֹ תּוֹרָה. פְּשִׁטָּא! אֵלָּא: כָּל הָאוֹמֵר אֵין לוֹ אֵלָּא תּוֹרָה — אֵין לוֹ אֵלָּא תּוֹרָה. הָא נִמְי פְּשִׁטָּא! אֵלָּא דְּאִפִּילוּ תּוֹרָה אֵין לוֹ. מַאי טַעמָא? אָמַר רַב פִּפְא, אָמַר קְרָא: “וְלִמְדָתָם וְעִשְׂתָּם” — כָּל שֵׁשְׁנֹו בַּעֲשִׂיָּה יִשְׁנֹו בְּלִמְיָדָה, כָּל שְׂאִינוּ בַּעֲשִׂיָּה אֵינוּ בְּלִמְיָדָה.

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KEHOT'S NOTE

יבמות קט, ב.

27

בד"ה קדש ישראל

That passage reads “And I taught Ephraim to walk” from the word for feet (raglayim): G-d's inner will descended to the lowest level, physical matters, in the laws of the Torah.

KEHOT'S NOTE

לקמן פ' פנחס פ, ב.

28

ואנכי תרגלתי לאפרים קחם על זרועותיו

G-d recalls how He taught Ephraim to walk and took them upon His arms. The discourse cited on this verse explains

how G-d's will descends into the laws of the Torah and lifts Israel up.

Hosea 11:3:א:י"א:הושע

ואנכי תרגלתי לאפרים קחם על־זרועותיו ולא ידעו כי רפאתים:

And I, I taught Ephraim to walk, Taking them by their arms; But they knew not that I healed them.

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29 קבעת עתים לתורה כו' פלפלת בחכמה כו' ואפילו הכי אי יראת ה' היא אוצרו אין אי לא לא

Rava lists the questions a person is asked at his judgment and concludes that they count only if the fear of G-d is his treasure, illustrated by the parable of the wheat and the chomtin. The text gives this source itself, in its parenthesis.

Shabbat 31a:11א:י"א:שבת

אמר רבא: בשעה שמכניסין אדם לדיו, אומרים לו: נשאת ונתת באמונה? קבעת עתים לתורה? עסקת בפריה ורביה? צפית לישועה? פלפלת בחכמה? הבנת דבר מתוך דבר? ואפילו הכי, אי יראת ה' היא אוצרו — אין, אי לא — לא. משל לאדם שאמר לשלוחו: העלה לי כור חיטין לעלייה. הלה והעלה לו. אמר לו: עירכת לי בהן קב חומטין? אמר לו: לאו. אמר לו: מוטב אם לא העלית.

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30 יראת ה' היא אוצרו

"The fear of Havayah is his treasure." The Talmud uses the verse to teach that the fear of G-d gives worth to all of a person's Torah.

Isaiah 33:6:ו:ג:ישעיהו

והיה אמונת עתיד חסן ישועת חכמת ודעת יראת ה' היא אוצרו:

And the stability of thy times shall be a hoard of salvation—wisdom and knowledge, And the fear of the L-RD which is His treasure.

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KEHOT'S NOTE

ישעיי לג, ו.

31 חטה הוא כ"ב אתוון

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

KEHOT'S NOTE

ראה זהר בלק קפה, ב.

32 חטה הוא כ"ב אתוון דאורייתא

The Zohar (Balak) calls wheat (chitah) the inclusion of the twenty-two letters. The Alter Rebbe uses it to identify the wheat of the parable with the Torah.

Zohar, Balak 6:67-78ח"ס:ו:ס"ז-ס"ז:ספד הזהר, בלק

33 בכורי קציר חטים

"You shall make the festival of Shavuos, the first fruits of the wheat harvest." Since wheat is the Torah, the Torah was given at the season of the wheat harvest.

Exodus 34:22ב:כ"ב:שמות

וחג שבעת תעשה לה בכורי קציר חטים וחג האסיף תקופת השנה:

And thou shalt observe the feast of weeks, even of the first-fruits of wheat harvest, and the feast of ingathering at the turn of the year.

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34 בדי"ה וספרתם לכם

In the explanation of the discourse "You shall count for yourselves" for Shavuos, this passage explains that the wheat harvest of Shavuos draws down a revelation of what is hidden above Daas (knowledge), citing the teaching that the Tree of Knowledge was wheat, so that through wheat Daas is revealed.

KEHOT'S NOTE

ראה לעיל פי במדבר יא, ג. וראה לעיל פי ויקרא ו, א.

35 Kehot's note points to Shabbat 71b for these words.

שבת ע"א בבבא

36 וקב חומטין פרש"י ארץ מלחה

Rashi: chomtin is salty earth that protects the produce from worms. This leads the discourse to the theme of salt.

Rashi on Shabbat 31a:11:5ה:א:י"א:העל

קב חומטין - ארץ מלחה ומשמרת את הפירות מהתלע:

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PARAGRAPH 12

37 ולא תשבית מלח

The Torah requires salt on the meal-offering and on every offering, calling it "the salt of the covenant of your G-d." The discourse traces this salt to the Gevuros of Abba.

Leviticus 2:13ג:ב:ויקרא

וְכִלְיָקְרֹב מִנְחָתְךָ בְּמֶלַח תִּמְלַח וְלֹא תִשָּׁבֵית מֶלַח בְּרִית אֱלֹקֶיךָ מֵעַל מִנְחָתְךָ עַל כָּל־קִרְבְּנֶךָ תִּקְרִיב מֶלַח:

And every meal-offering of thine shalt thou season with salt; neither shalt thou suffer the salt of the covenant of thy G-d to be lacking from thy meal-offering; with all thy offerings thou shalt offer salt.

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KEHOT'S NOTE

ויקרא ב, יג.

38 ומבואר בכהאריז"ל

A lexicon of Kabbalistic terms; the Kehot note gives this entry, together with the Arizal's Likkutei Torah on Parshas Vayikra, as the source for the Arizal's teaching on salt.

Leviticus 4:1א:ד:ויקרא

וַיְדַבֵּר ה' אֶל־מֹשֶׁה לֵאמֹר:

And the L-RD spoke unto Moses, saying:

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KEHOT'S NOTE

בלקו"ת להאריז"ל פי ויקרא. מאו"א אות מי סעיף עא. וראה לעיל ויקרא ד, א. ובאוה"ת ויקרא א עי רל.

39 בכיור ע"פ . . אל ראשי המטות
 | Kehot's marei makom for these words (its note is below).
 KEHOT'S NOTE
 לקמן פב, ד.

PARAGRAPH 13

40 ולכן הוא מפליט הדם
 | Kehot's note points to Chullin 113a for these words.
 Chullin 113a ק"יג
 KEHOT'S NOTE
 ראה חולין קיג, א. טושי"ע יו"ד סי' סט בתחלתו. ובכ"מ.

41 בחכמה אתברירו
 | That passage explains "in Chochmah they are refined": as a person sorting food from waste, or the rennet that turns milk into cheese, brings about the separation though its own substance is not found in what is refined, so Chochmah refines the good from the evil.
 KEHOT'S NOTE
 נסמן לעיל פי ויקרא ד, א.

PARAGRAPH 14

42 והייתם לי
 | At Sinai G-d says, "You shall be Mine, a treasure among all the peoples." The word li, "Mine," is the same word as the parable's "for me."
 שמות י"ט:ה' Exodus 19:5
 ועתה אם-שמעו בקלי ושמרתם את-בריתי והייתם לי סגלה
 מכל-העמים כ"לי כל-הארץ:
 Now therefore, if ye will hearken unto My voice indeed, and keep My covenant, then ye shall be Mine own treasure from among all peoples; for all the earth is Mine;
 Miqra according to the Masorah (CC-BY-SA) • JPS 1917 (Public Domain)
 KEHOT'S NOTE
 שמות יט, ה.

43 כי לי בניי
 | "For unto Me the children of Israel are servants." Again li expresses that Israel belong to G-d.
 ויקרא כ"ה:נ"ה Leviticus 25:55
 כ"לי בני-ישראל עבדים עבדי הם אשר-הוצאתי אותם מארץ מצרים
 אני ה' אלקיכם:
 For unto Me the children of Israel are servants; they are My servants whom I brought forth out of the land of Egypt: I am the L-RD your G-d.
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 KEHOT'S NOTE
 ויקרא כה, נה.

44 שירת ה' אוצרו
 | "The fear of Havayah is his treasure," the verse quoted in the Talmud's teaching, here read as what makes a person's

Torah belong to G-d.

ישעיהו ל"ג:ו' Isaiah 33:6
 והיה אמונת עתיד חסן ישועת חכמת ודעת יראת ה' היא אוצרו:
 And the stability of thy times shall be a hoard of salvation—wisdom and knowledge, And the fear of the L-RD which is His treasure.
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PARAGRAPH 15

45 תשיי הוא במלי וכן מזבח החיצון
 | A lexicon of Kabbalistic terms; the Kehot note gives these two entries, under the letters mem and tav, for the association of the outer altar and of the tefillin of the hand with Malchus.
 KEHOT'S NOTE
 ראה פרדס שכ"ג פי"ג. מא"א מ, נד. ת, מב. קה"י בערכו.

46 מזבח החיצון
 | The Pardes Rimmonim, in its lexicon of Kabbalistic terms, says there are two altars: the inner, golden one is Binah, and the outer, copper one is Malchus.
 פרדס רמונים כ"ג:י"ג:כ"ב Pardes Rimmonim 23:13:22
 מזבח שני מזבחות הם פנימי וחיצון. פנימי ב"נה אשר שם הזהב ושם הקטורת כי היא הקושרות כל הספירות ומאחה אותן. וחיצון נחשת היא המלכות. והטעם איתא בזהר פי תרומה (דף קל"ט) וז"ל בספרא דשלמה ע"ה אית גו האי מזבח הנחשת דקאמרן רזין עילאין דהא מזבח אדמה כתיב מזבח אדמה תעשה לי ודא איהו רזא כדקא יאות. נחשת, כד שלטין טורין אחרנין ואיהו איצטריכא למיזן לון אצטבעא בהאי גוון למיזן לון ואינון אקרון הרי נחשת. ואינון הרי נחשת אתמשך מנייהו רוח חדא מגו האי מזבח. וכד האי מזבח אסתלק בסליקו אחרא ...
 Pardes Rimmonim (Public Domain)

PARAGRAPH 16

47 ברית מלח עולם
 | G-d grants Aharon and his sons the priestly gifts as "an everlasting covenant of salt." The discourse sees in this salt the link between the priesthood and the refining power of Chochmah.
 במדבר י"ח:ט"ט Numbers 18:19
 כל תרומת הקדשים אשר ירימו בני-ישראל לה' נתתי לה ולבניה ולבנותיה אתה לחק-עולם ברית מלח עולם הוא לפני ה' לה ולזרעה אתה:
 All the heave-offerings of the holy things, which the children of Israel offer unto the L-RD, have I given thee, and thy sons and thy daughters with thee, as a due for ever; it is an everlasting covenant of salt before the L-RD unto thee and to thy seed with thee.'
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 KEHOT'S NOTE
 במדבר יח, יט.

48

זקן אהרן

“Like the precious oil upon the head, running down upon the beard, the beard of Aharon.” The beard is read as the channel that draws self-nullification down to Israel.

Psalms 133:2: תהילים קל"ג:ב

כְּשֶׁמֶן הַטּוֹב עַל־הָרֹאשׁ יֵרֵד עַל־הַנָּהָן וְזָקֵן־אֶהְרֹן 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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49

בהעלותך את הנרות

G-d tells Aharon, “When you raise up the lamps.” The discourse on this verse explains Aharon’s power to raise the soul upward.

Numbers 8:2: במדבר ח':ב

דַּבֵּר אֶל־אַהֲרֹן וְאָמַרְתָּ אֵלָיו בְּהִעָלְתָּךְ אֶת־הַנֵּרוֹת אֶל־מֹול פְּנֵי הַמִּנְוָה יִאֲירוּ שִׁבְעַת הַנֵּרוֹת:

‘Speak unto Aaron, and say unto him: When thou lightest the lamps, the seven lamps shall give light in front of the candlestick.’

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50

חייר שלך גדול

Rashi: when Aharon saw the princes’ dedication offerings and was disheartened at having no part in them, G-d told him, “By your life, yours is greater than theirs,” for he kindles and tends the lamps.

Rashi on Numbers 8:2:1א:ב: רש"י על במדבר ח':ב:א

בהעלתך. למה נסמכה פְּרִשֶׁת הַמִּנְוָה לְפָרֶשֶׁת הַנְּשִׂאִים? לִפִּי שֶׁפִּרְאָה אֶהְרֹן חֲנֻכַּת הַנְּשִׂאִים חֲלָשָׁה אֶזְדַּעְתּוּ, שֶׁלֹא הָיָה עִמָּהֶם בְּחֻנְכָּה לֹא הוּא וְלֹא שִׁבְטוֹ, אָמַר לוֹ הַקֹּדֶם חֲיֵיךְ שֶׁלְךָ גְּדוּלָּה מִשְׁלָהֶם, שֶׁאַתָּה מְדַלֵּק וּמְטִיב אֶת הַנֵּרוֹת (ע"י תנחומא):

WHEN THOU LIGHTEST [THE LAMPS] — Why is the section treating of the candelabrum put in juxtaposition with the section dealing with the offerings of the princes? Because when Aaron saw the dedication offerings of the princes, he felt distressed because neither he nor his tribe was with them in the dedication, whereupon the Holy One, blessed be He, said to him, “By your life! Your part is of greater importance than theirs, for you will kindle and set in order the lamps” (cf. Midrash Tanchuma, Beha'alotcha 5; see ...

Pentateuch with Rashi's commentary by M. Rosenbaum and A.M. Silbermann -- corrected vocalization (Public Domain) • Pentateuch with Rashi's commentary by M. Rosenbaum and A.M. Silbermann, 1929-1934 (Public Domain)

51

נר ה' נשמת אדם

“The soul of man is the lamp of Havayah.” Aharon draws down the power that lets this lamp rise.

Proverbs 20:27: משלי כ':כז

נֵר ה' נִשְׁמַת אָדָם כְּלִי־חַדְרֵי־כֶסֶן:

The spirit of man is the lamp of the L-RD, searching all the inward parts.

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KEHOT'S NOTE

משלי כ, כז.

52

בוהר ויחי דרמ"א ע"ב

In the discourse “You shall not omit the salt,” this passage says that salt gives taste to bread and meat as Chochmah does to all things, and that it is called “the covenant of your G-d” because a covenant is the bond between the Creator and creatures, formed through “in Chochmah they are refined.” It refers there to the same Zohar, Vayechi 241b.

KEHOT'S NOTE

ראה לעיל פי ויקרא ד, א.

53

The Zohar (Vayechi) explains that salt cleanses and sweetens bitterness, without which the world could not endure, and calls it the covenant on which the world stands. The Alter Rebbe gives it as a further source on salt.

ספר הזוהר, ויחי ס"ה:תרס"א-66:673-65:661 Zohar, Vayechi ס"ו:תערי"ג

The first seven lines of the Hebrew text do not appear in our translation. R. Judah said: ‘Zebulun and Issachar made an agreement that one should sit and study the Torah while the other went out and made money and supported him. So Zebulun used to traverse the seas with merchandise, and his territory was suitable for this, being on the sea coast. Hence it is written: “Rejoice, Zebulun, in thy going out, and Issachar in thy tents” (Deut. 33, 18).’ HE SHALL DWELL AT THE HAVEN OF THE SEAS ...

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



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THE CHASSIDISHE PARSHA

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

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

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DEDICATED IN HONOR OF

מוקדש לכבוד הגאון המקובל רבי לוי יצחק שניאורסאהן זצ"ל

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