LIKKUTEI TORAH • PARSHAS VAYIKRA • MAAMAR 4

ולא תשבית מלח וגו׳

“And you shall not omit salt”

Salt has no taste of its own yet brings out the taste of what it touches, because it is rooted in the gevuros of Abba, which become kindness below, and in the refining power of Chochmah. So too the hidden wisdom of the Torah, the Kabbalah, is not itself “tasted,” yet it gives taste to all of the Torah; and salt, the refining power of Chochmah, must accompany every offering, as the covenant that binds Creator and creation.

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

Salt has no taste of its own yet brings out the taste of what it touches, because it is rooted in the gevuros of Abba, which become kindness below, and in the refining power of Chochmah. So too the hidden wisdom of the Torah, the Kabbalah, is not itself "tasted," yet it gives taste to all of the Torah; and salt, the refining power of Chochmah, must accompany every offering, as the covenant that binds Creator and creation.

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 maamar explains why every offering must be salted (Leviticus 2:13). Salt gives taste to meat though it has none of its own. Its root is the gevuros of Abba: salt forms when the sun burns water, Chesed within Chochmah, and so it is gevuros; and what is gevuros for Abba becomes chasadim for Imma, so salt holds back in itself yet gives to what is below it; and since all tastes come from Chochmah, salt gives taste. Meat, rooted in Binah, the "mother," is sweetened by it. Salt also embodies "through Chochmah they are refined": like a person sorting food, or rennet in milk, it separates waste from food, drawing the blood out of meat, and the taste it brings out is not its own. Its deepest root is botzina dekardinusa, the measuring line, which measures every flow without being enclothed in it; so salt on the table shields from suffering, for judgments are sweetened only at their root. In the Torah, Kabbalah is the salt: hidden, yet the whole Torah follows it. Salt is "the covenant of your G-d," stored away for the Time to Come, whose feast is comprehension.

OUTLINE

1 **Salt: without taste, yet giving taste** ¶1

Salt is rooted in the gevuros of Abba, which become the chasadim of Imma, and so gives taste to meat, rooted in Binah, while having none itself. Like a person sorting food or rennet curdling cheese, it refines without adding a taste of its own, for "through Chochmah they are refined." Its deepest root is botzina dekardinusa, the measuring line, so it sweetens judgments at their root and shields from suffering.

2 **Kabbalah, the salt of the Torah** ¶2

The wisdom of Kabbalah is the Torah's salt: hidden and concealed, not grasped as "taste" the way the revealed Torah is.

3 Salt on every offering: the covenant ¶3

Yet the hidden wisdom gives taste to all, for the worlds are conducted by the Torah's inner dimension and the whole Torah was said according to the Kabbalah. The offerings refine the animal soul through Chochmah, so salt goes with them; it is the covenant binding Creator and creation, the "covenant of salt" stored away for the Time to Come, whose feast is comprehension.

THE REBBE'S MAAMARIM ON THIS MAAMAR

AI summaries of the Rebbe's maamarim built on this one, each read beside ours from the corrected scan; not yet reviewed by a person. What each adds is also shown under its paragraph.

תורת מנחם – • ש"פ ויקרא, פ' זכור, ט' אדר-שני, ה'תשכ"ה • 5725 • ד"ה ולא תשבית מלח ברית אלקיך ספר המאמרים תשכ"ה P. קפ

The Rebbe opens with the Likkutei Torah's teaching that salt, though tasteless itself, sweetens meat. He applies it as the Alter Rebbe does: pnimiyus haTorah is hidden and has no grasped "טעם," yet it sweetens the "הבשר," the study of nigleh, by bringing a person to fear of sin. His main question is about the continuation of the maamar, where the Torah is described as Chochmah in which the light of Ein Sof is truly enclothed. There the Tzemach Tzedek adds that the Torah is therefore called "משל הקדמוני," and he cites "דרוש פורים." A parable (mashal) conceals what it stands for. So why mention it while praising the Torah as housing Ein Sof itself? And why cite "דרוש פורים" rather than the maamar's opening words, as is usual?

The Rebbe explains that in one respect a mashal hides more than a riddle. A riddle makes no sense on its own and so plainly points beyond itself. A mashal has content of its own, so one may fail to notice that it has a deeper meaning. The halachos, clothed in intellect, are like meshalim: one can mistake them for mere outer "גופי תורה." The aggados are like riddles. The Tzemach Tzedek's point is that even this concealment must be made a vessel: through the "salt" of pnimiyus haTorah, even nigleh becomes a vessel for Ein Sof. The power for this comes from mesiras nefesh, which springs from the essence of the soul above intellect and is mentioned at the start of that section. "דרוש פורים" hints at the same two things. The first is that the divine vitality or purpose within "ארור המן" is "ברוך מרדכי"; the sparks within Haman, not Haman himself, are transformed. The second is the power to do this through "עד דלא ידע," the bittul above reason. This bittul reaches the Essence, the Master of the Will, of whom it is said "איני יודע באיזה מהם חפץ." Through teshuvah of this kind, even the sparks of holiness within intentional sins become merits—not the sins themselves. The salt verse itself hints at this: salt turns the animal soul's middos from one extreme to the other and sweetens the severities rooted in the 120 combinations of Elokim and the 120 combinations of Nogah, which together total 240, the numerical value of Amalek. So does parshas Vayikra, which opens with a call of affection and closes with "לאשמה בה." Sins transformed into merits reveal G-d's love for Israel that precedes the Torah, leading to the turning of darkness to light with Moshiach.

The lesson: Study of pnimiyus haTorah, the salt, makes even one's learning of nigleh a vessel for G-dliness and brings true fear of sin. Bittul and mesiras nefesh above reason, like "עד דלא ידע" and teshuvah, give the power to transform the sparks within evil and sin into good, not evil or the sins

themselves.

THE MAAMAR IN THE REBBE'S LIGHT

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

The maamar's salt has no taste of its own yet gives taste to all, sweetens judgments at their root, and is „ברית מלח עולם" (an everlasting covenant of salt) stored away for the Time to Come. The Rebbe draws on both ends of it. In a sicha of Shabbos Toldos 5734 he quotes its account of salt as „שרש כל הגבורות" (the root of all the gevuros), which are sweetened only at their root, to explain why Eisav asked his father how one tithes salt: Eisav's root is gevurah, in Yitzchak's holy gevurah, and the question hints at the refinement of his gevuros. In a sicha of Shabbos Bereishis 5727 he explains the salted Leviathan in the maamar's own words, the feast as „ההשגה שישיגו" (the comprehension they will attain): the expansion of the higher unity in a person's service, which in most people now keeps only its body, without life, is kept by G-d, "salted", until it is grasped inwardly. Perhaps (biur b'derech efshar) both show the maamar's salt at work where taste or life seems absent, holding it until it is sweetened or understood.

KEY CONCEPTS

The gevuros of Abba גבורות דאבא

The powers of restraint within Chochmah. Relative to Abba they are restraint, but drawn down to Imma (Binah) they become kindnesses; this is why salt, rooted there, has no taste itself yet gives taste.

"Through Chochmah they are refined" (bechochmah isbreru) בחכמה אתבררו

The principle that good is separated from evil by the power of Chochmah, which stays outside what it refines, like a person sorting food or rennet curdling milk. Salt, which draws the blood out of meat, embodies it.

Botzina dekardinusa and the measuring line (kav hamiddah) בוצינא דקרדוניתא, קו המדה

The Gevurah of Atik Yomin enclothed in Mocha Stima'ah, which measures how and how much of every light and vessel is drawn down, without being enclothed in what it measures. It is the deepest root of salt.

Mazla מזלא

The flow from which Abba draws nourishment, rooted in Mocha Stima'ah. Its numerical value, 78, equals that of melach (salt).

Sweetening at the root אין הגבורות נמתקין אלא בשרשן

Severities are softened only at their source. Salt, the root of all the gevuros, can therefore sweeten them, which is why it is placed on the table to shield from suffering.

The wisdom of Kabbalah חכמת הקבלה

The Torah's inner dimension. It is hidden and not grasped as "taste," yet the conduct of the worlds and the whole revealed Torah follow it, as salt flavors bread and meat.

Covenant of salt ברית מלח

The bond between the Creator and the created beings, made through the refining power of Chochmah; "an everlasting covenant of salt," stored away for the Time to Come, when the feast of the righteous is the comprehension they will attain.

SECTION 1 · ¶1

Salt: without taste, yet giving taste

1 ולא תשבית מלח[1,2,3] וגו׳. הנה מלח הוא נותן טעם בדברים הנמלחים בו כמו הבשר. וכמ״ש בגמ׳ [בגמרא] פ״ק [פרק קמא] דברכות דף[4] ה׳ סע״א [סוף עמוד א] ובמנחות דכ״א סע״א [סוף עמוד א],

"And you shall not omit salt," etc. Now, salt gives taste to the things salted with it, such as meat, as is stated in the Gemara, in the first chapter of Berachos, folio 5, end of side a, and in Menachos, folio 21, end of side a;

The maamar opens with Leviticus 2:13, which commands that salt accompany every offering. Before explaining the verse, the Alter Rebbe states a plain fact: salt gives taste to what is salted with it, such as meat, as the Gemara bears out (Berachos 5a, where salt "sweetens" meat, and Menachos 21a). In Berachos, Reish Lakish notes that the word "covenant" is used both of salt and of suffering. Just as salt sweetens meat, suffering scours away all of a person's sins. The maamar will draw on this power of salt to sweeten what is harsh when it speaks of salt sweetening judgments. Another version of this discourse is printed in the Alter Rebbe's Sefer HaMaamarim 5564, and Likkutei Torah, Bechukosai, recalls it in brief.

וכמ״ש היאכל תפל מבלי מלח[5] (וע׳ באדר״ז [באדרא זוטא] דרצ״ה ע״ב), שבלי מלח הוא בשר תפל שאין בו טעם

and as it is written, "Can the bland be eaten without salt?" (and see the Idra Zuta, folio 295b): for without salt it is bland meat, which has no taste.

Iyov's question, "Can the bland be eaten without salt?", bears this out, and the parenthesis is the Alter Rebbe's own reference to the Idra Zuta (the "Lesser Assembly"), a section of the Zohar in its third part, which cites the same verse. Meat without salt is bland and has no taste. Likkutei Torah, Shir HaShirim (the second discourse on "Shechorah ani"), uses the same image: salt, itself unfit to eat, reveals the taste of the food, as the prohibitive commandments reveal a higher light.

וכשמולחים אותו במלח אזי נעשה בהבשר טעם שהמלח ממתקת את הבשר[6]. והרי המלח עצמו אין בו טעם ואעפ״כ [ואף על פי כן] הוא פועל הטעם בהבשר.

And when one salts it with salt, then taste comes into being in the meat, for the salt sweetens the meat. Yet the salt itself has no taste, and nevertheless it produces the taste in the meat.

When meat is salted, taste comes into being in it: salt "sweetens" the meat. Yet salt on its own is not something one eats for its taste. This is the puzzle the maamar sets out to solve: how can it produce taste in something else?

והענין ששרש המלח הוא בחי׳ גבורות דאבא שהמלח הוא מתולדות המים[7] שע״י חום השמש ששורפם נעשה המלח.

The explanation is that the root of salt is the level of the gevuros (restraints) of Abba (Chochmah), for salt is one of the products of the waters: through the heat of the sun, which burns them, salt is formed.

> The answer begins with salt's spiritual root: the gevuros, the powers of restraint and severity, within Abba, the Sefirah of Chochmah as a complete configuration. Its physical origin mirrors this, for salt forms from water through the burning heat of the sun, kindness acted upon by a force of severity; a parallel discourse (Sefer HaMaamarim 5563) likewise says that the salt of the earth comes from the sun in its intensity.

ומים הוא בחי׳ חסד שבחכמה והמלח זהו בחי׳ גבורות ולכן היא חריף. (ועיין במא״א [במאורי אור] אות מ״ם סעיף ע״א).[8]

And water is the level of Chesed (kindness) within Chochmah (wisdom), and salt is the level of gevuros; and therefore it is sharp. (And see Me'orei Or, the letter mem, section 71.)

> Water stands for Chesed, the outflowing kindness within Chochmah, while salt, water burned by the sun, stands for the gevuros; that is why salt is sharp. The parenthesis refers to Me'orei Or, a Kabbalistic work arranged by the letters of the alphabet, under the letter mem.

והנה מבואר בע״ח [בעץ חיים][9] שמגבורות דאבא נעשו חסדים דאימא.[10] פי׳ דהגם דלגבי אבא נחשב לבחי׳ גבורות עכ״ז [עם כל זה] כשנמשכים לאימא נחשבים בחינת חסדים לגבה.

Now, it is explained in Etz Chaim that from the gevuros of Abba the chasadim (kindnesses) of Imma (Binah) were made. That is: although in relation to Abba they are reckoned as the level of gevuros, even so, when they are drawn down to Imma, they are reckoned as the level of chasadim in relation to her.

> The Arizal's Etz Chaim teaches that what are gevuros for Abba become chasadim (kindnesses) for Imma, the configuration of Binah. Whether a force counts as restraint or as kindness depends on the level it is measured against: what is a contraction relative to Chochmah is a generous flow relative to Binah below it.

ונודע שכל הטעמים נמשכים מחכמה[11] כי טעמים הם בשם ע״ב שהוא חכמה, ולכן המלח ששרשו מבחי׳ אבא הוא הנותן טעם בדבר הנמלח.

And it is known that all tastes are drawn from Chochmah, for tastes (te'amim) are in the Name Av (72), which is Chochmah. Therefore salt, whose root is from the level of Abba, is what gives taste to the thing that is salted.

> Chochmah is the source of all "taste." In Kabbalah the te'amim (literally "tastes," also the name of the Torah's cantillation marks) belong to the Name Av, the Name Havayah spelled out so that its letters total 72, which corresponds to Chochmah; so salt, rooted in Abba, is fit to give taste.

ומ"מ הוא עצמו אין בו טעם. מפני שהוא מבחי' גבורות דאבא. לכן לפי שהוא מבחינת גבורות אין בו טעם, אבל הרי מבחי' גבורות דאבא נעשים חסדים דאימא.

Nevertheless, it itself has no taste, because it is from the level of the gevuros of Abba. Therefore, since it is from the level of gevuros, it has no taste; but, after all, from the level of the gevuros of Abba the chasadim of Imma are made.

> Both sides of the paradox come from one root. Because salt comes from the gevuros of Abba, a restraint that holds back, it has no taste of its own; but those same gevuros become the chasadim of Imma, so when salt acts on what is below it, it gives taste.

וזהו שמטעים הבשר, (וענין הבשר עבמ"ש [עיין במה שכתוב] ע"פ בהעלותך את הנרות[12] חייך שלך גדול משלהם, וסד"ה והיה מדי חודש[13] גבי יבא כל בשר להשתחוות.[14]

And this is why it gives taste to the meat. (On the matter of meat (basar), see what is written on the verse "When you raise up the lamps," "By your life, yours is greater than theirs"; and at the end of the discourse beginning "And it shall be, from new moon to new moon," regarding "all flesh (basar) shall come to bow down."

> So salt brings out the taste of meat. A parenthesis explains why meat in particular, pointing to two discourses in Likkutei Torah: one on "When you raise up the lamps" (Numbers 8:2), where G-d tells Aharon that his part, lighting the Menorah, is "greater than theirs," the tribal princes' offerings, and which explains that meat comes from the gevuros, which is why it is red; and the end of one on "all flesh (basar) shall come to bow down" (Isaiah 66:23).

ויובן משם דהבשר שרשו מבחי' בינה. וכמארז"ל [וכמאמר רבותינו זכרונם לברכה] אודם מן האם[15] שממנו בשר כו', ולכן הבשר נמתק ע"י המלח שחסדים דאימא נתהוו מגבורות דאבא כנ"ל).

From there it will be understood that meat has its root in the level of Binah (understanding), as our Sages, of blessed memory, said: "The red is from the mother, from which comes the flesh," etc. Therefore the meat is sweetened by the salt, for the chasadim of Imma came into being from the gevuros of Abba, as mentioned above.)

> From those discourses one learns that meat (basar, which also means "flesh") is rooted in Binah, the "mother," as the Sages teach that the mother contributes the red substance from which flesh is formed (Niddah 31a). That is why salt sweetens meat in particular: the gevuros of Abba, salt's root, become the chasadim of Imma, the very level in which meat is rooted.

ועוד שזהו כענין בחכמה אתברירו[16,17] שחכמה הוא המברר כל הברורים להפריד הטוב מן הרע.

Furthermore, this is like the matter of "Through Chochmah they are refined": Chochmah is what carries out all the refinements (beirurim), to separate the good from the evil.

> A second explanation ties salt to the Kabbalistic principle "through Chochmah they are refined" (be-chochmah isbreru). Refinement (beirur) means separating the good from the evil mixed with it, and it is Chochmah that carries out this separating. In Likkutei Torah, Tzav, the same principle explains why man, whose essence is the Chochmah of Atzilus, can refine the food whose root is in Tohu.

והנה עד״מ האדם המברר אוכל מתוך פסולת או הפסולת מן האוכל הרי אין מהותו נמצא בהמתברר כ״א רק שעל ידו נעשה הבירור.

Now, by way of analogy: a person who sorts food out of waste, or the waste out of the food — his essence is not found in what is sorted; it is only that the sorting is done through him.

> An analogy from daily life: a person who picks food out of waste puts nothing of himself into the food; he is only the one through whom the sorting happens. So too Chochmah brings about refinement without itself being present in what is refined.

וכן עד״מ הבירור של הגבינה מה שנברר האוכל מתוך הפסולת דהיינו מן הקום ומי חלב ונעשה גבינה והיינו ע״י עור הקיבה שנותנים בה כידוע.

So too, by way of analogy, the refining of cheese, in which the food is refined out of the waste, that is, from the kum and the whey, and becomes cheese; and this is through the stomach lining that is put into it, as is known.

> A closer analogy is cheesemaking. A piece of stomach lining (rennet) is put into the milk, and the food separates from the waste, the kum and the whey, which are left behind, and becomes cheese.

והנה עצמיות הטעם של עור הקיבה אינו נמצא ונרגש לא בהגבינה ולא בהקום (כ״א) אעפ״כ [אף על פי כן] הוא פועל הבירור שמתברר האוכל מהפסולת וישתנה למעליותא.

Now, the essential taste of the stomach lining is not found or felt, neither in the cheese nor in the kum (but rather); nevertheless it brings about the refinement, so that the food is refined from the waste and is changed for the better.

> The rennet's own taste is felt neither in the cheese nor in the kum, yet it causes the separation and changes the milk for the better. The words "but rather" stand in parentheses in the Hebrew; the sentence is complete without them.

וכך הוא ענין בחכמה אתבערו שמברר הבירורים שיהיה נפרד הטוב מן הרע.

And such is the matter of "Through Chochmah they are refined": it refines the refinements, so that the good will be separated from the evil.

> Now the analogy is applied: Chochmah carries out the refinements so that the good is separated from the evil.

מה שמקודם היה הטוב מעורב ברע לכן לא היה בו טעם עד״מ וע״י החכמה נעשה הבירור ויופרדו הסיגים והפסולת אז נתגלה הטוב כו׳.

Inasmuch as previously the good was mixed with the evil, therefore, by way of analogy, it had no taste; and through Chochmah the refinement takes place and the dross and the waste are separated off; then the good is revealed, etc.

> Before that, the good was mixed with the evil, and so it had no "taste," no quality that could be perceived. When Chochmah separates off the dross and the waste, the good stands revealed.

וזהו ג״כ ענין המלח שהמלח מפליט הדם מן הבשר שמברר הפסולת מן האוכל לפי ששרשו מגבורות דאבא דבחכמה אתבערו ולכן אף שבעצמו אין בו טעם עכ״ז [עם כל זה] הוא פועל טעם בהבשר. ע״ד הבירור וטעם הגבינה ע״י המחבץ כו׳

This is also the matter of salt: salt draws the blood out of the meat, that is, it refines the waste out of the food, because its root is from the gevuros of Abba, for "through Chochmah they are refined." Therefore, although in itself it has no taste, nevertheless it produces taste in the meat, along the lines of the refinement and the taste of cheese through the curdling agent, etc.

> Salt does exactly this: it draws the blood out of meat, separating what may not be eaten from what may, as in the salting of meat to make it kosher. Because salt is rooted in the gevuros of Abba, where "through Chochmah they are refined" applies, it gives taste to the meat while having none of its own, just as the curdling agent refines milk and gives cheese its taste.

(ועמ״ש עוד מענין מלח בביאור ע״פ והיה לכם[18] לציצית[19] בפי׳ ברית מלח עולם היא[20] כו׳ ע״ש).

(And see what is written further on the subject of salt in the explanation on the verse "And it shall be tzitzis for you," in the interpretation of "It is an everlasting covenant of salt," etc.; see there.)

> The parenthesis points to a fuller treatment of salt in the explanation (biur) on Numbers 15:39, about tzitzis (Likkutei Torah, Sh'lach), where the Alter Rebbe explains why Aharon's priesthood is called "an everlasting covenant of salt" (Numbers 18:19): salt is the level of "through Chochmah they are refined."

ושרש של בחי' מלח הוא בחי' בוצינא דקרדוניתא[21] שהוא בחי' קו המדה.[22] כי מלח בגימ' [בגימטריא] מזלא ואבא יונק ממזלא, ושרש מזלא נמשך ממו"ס [ממוחא סתימאה] שבו מלובש גבורה דע"י [דעתיק יומין] שנק' בוצינא דקרדוניתא.

The root of the level of salt is the level of botzina dekardinusa, which is the level of the measuring line (kav hamiddah). For melach (salt) has the numerical value of mazla, and Abba draws nourishment from mazla; and the root of mazla is drawn from Mocha Stima'ah (the hidden brain), in which the Gevurah of Atik Yomin is enclothed, which is called botzina dekardinusa.

> Salt's deepest root is botzina dekardinusa, the Zohar's term for the hidden source of judgment that measures out all that follows, called the measuring line (kav hamiddah). The link is numerical: melach (salt) and mazla, the flow from which Abba is nourished, both equal 78; and mazla is rooted in Mocha Stima'ah, the hidden brain of Arich Anpin (the outer configuration of Keser), in which the Gevurah of Atik Yomin (its inner configuration), botzina dekardinusa itself, is enclothed.

וענין קו המדה שהוא המודד לכל המשכות האורות וכלים איך וכמה יומשך

The matter of the measuring line is that it measures all the flows of the lights and vessels: how, and how much, is to be drawn down.

> The measuring line sets the measure of every flow of light and of every vessel: in what form, and how much of it, is drawn down.

(וזהו ענין מ"ש אורך היריעה האחת[23] שמנה ועשרים באמה. שנמדד באמה היא בחי' קו המדה, ועד"מ האמה שמודדין בו שאף שנותן מדה לכל הדברים מ"מ הוא עצמו אינו מלובש בם כו').

(And this is the meaning of what is written, "The length of the one curtain, twenty-eight by the cubit": that it is measured "by the cubit" is the level of the measuring line. And by way of analogy, the cubit with which one measures: although it gives measure to all things, nevertheless it itself is not enclothed in them, etc.)

> The Alter Rebbe illustrates this with the curtains of the Mishkan, each "twenty-eight by the cubit" (Exodus 26:2): the cubit by which a curtain is measured stands for the measuring line. A measuring rod gives every object its size, yet it does not itself become part of what it measures, just as salt gives taste without being a food.

ולכן צריכין להניח מלח על השלחן להגין מן היסורין כי מפני שהוא שרש כל הגבורות ע״כ הוא ממתיק הדינים שאין הגבורות נמתקין אלא בשרשן:[24]

Therefore one must place salt on the table, to protect from sufferings: for since it is the root of all the gevuros, it therefore sweetens the severities (dinim), for the gevuros are sweetened only at their root.

This explains the custom of placing salt on the table at a meal, to shield from suffering. Severities (dinim) are softened only at their source, and salt, the root of all the gevuros, can therefore sweeten them; this recalls the Gemara cited at the start, that salt sweetens meat as suffering scours away a person's sins (Berachos 5a).

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

BACKGROUND FROM THE REBBE

In a sicha of Shabbos Toldos 5734 (Likkutei Sichos vol. 25, Toldos 1), on Rashi's comment that Eisav would deceive his father by asking „היאך מעשרין את המלח ואת התבן" (how does one tithe salt and straw?), the Rebbe first explains the question on the plain sense, then asks, under „יינה של תורה" (the wine of the Torah), why Eisav chose these two things.

Citing our paragraph, he writes that Chassidus teaches that salt is „שרש כל הגבורות" (the root of all the gevuros), and so salt sweetens judgments, for „אין הגבורות נמתקין אלא בשרשן" (the gevuros are sweetened only at their root). Eisav's root is gevurah, the kelipah's gevurah rooted in Yitzchak's holy gevurah, so „מעשרין את המלח" ("tithing salt") hints at the refinement of Eisav's gevuros. Earlier, on the plain sense, he notes that a little salt gives a dish a taste far beyond its own worth, „היאכל תפל מבלי מלח" (can the bland be eaten without salt?), citing the opening of our maamar.

The Alter Rebbe: מפני שהוא שרש כל הגבורות ע״כ הוא ממתיק הדינים שאין הגבורות נמתקין אלא בשרשן

The Rebbe: עס שטייט אין חסידות אַז „מלח" איז דער „שרש כל הגבורות" און דערפאַר איז מלח ממתיק דינים ווייל אין הגבורות נמתקין אלא בשרשן

Likkutei Sichos, vol. כה, p. 122 (note 58; also p. 119 note 29; the sicha begins on p. 116) · ש״פ תולדות תשל״ד

SECTION 2 · ¶2

Kabbalah, the salt of the Torah

2 והנה כמו״כ [כמו כן] יש בחי׳ זו גם כן בתורה, שבחי׳ חכמת הקבלה[25] היא גם כן בבחי׳ המלח.

Now, likewise, this level exists in the Torah as well: the level of the wisdom of Kabbalah is also at the level of salt.

The image of salt now carries over to the Torah. The wisdom of Kabbalah, the Torah's hidden part, is the Torah's "salt."

שהיא בעצמה נסתרה ונעלמה שאינה מושגת בבחינת טעם ממש כמו שיש לנו השגה וטעם בהנגלות לנו.[26]

For it in itself is hidden and concealed, not grasped as actual taste, the way we have comprehension and taste in the things revealed to us.

> Like salt, Kabbalah is not "tasted" in itself: its subject is hidden and concealed, and it is not grasped with the kind of understanding and relish we have in the revealed parts of the Torah. The wording echoes Deuteronomy 29:28, "The hidden things belong to Havayah our G-d, and the revealed things to us and to our children."

> **THE REBBE ON THIS PARAGRAPH** • AI research, checked against each source; not yet reviewed by a person
>
> **FROM THE REBBE'S MAAMAR** ד"ה ולא תשבית מלח ברית אלקיך **, 5725**
>
> The Alter Rebbe contrasts hidden Kabbalah, which has no grasped taste, with the revealed Torah, where we have comprehension and taste. The Rebbe extends this contrast by showing how nigleh can conceal its inner meaning. Because nigleh has graspable content, it resembles a mashal, which can hide its inner meaning even more than a riddle: one may think it is only "גופי תורה." The salt of pnimiyus is what turns this concealment into a vessel for Ein Sof. This is how he reads the Tzemach Tzedek's "משל הקדמוני."
>
> The Alter Rebbe: השגה וטעם בהנגלות לנו
>
> The Rebbe: שע"י לימוד פנימיות התורה שנקראת מלח, הנה גם המשל, נגלה דתורה, נעשה כלי

SECTION 3 • ¶3

Salt on every offering: the covenant

3 ואעפ"כ [ואף על פי כן] המלח הוא הנותן טעם בכל המאכלים גם בלחם גם בבשר. שכל הנהגות העולמות הוא ע"פ פנימי' [פנימיות / פנימית] התורה וכל התורה נאמרה ע"פ הקבלה.

And nevertheless, salt is what gives taste to all foods, both to bread and to meat. For all the conduct of the worlds follows the inner dimension (pnimiyus) of the Torah, and the entire Torah was stated according to the Kabbalah.

> Though the hidden wisdom has no "taste" of its own, like salt it gives taste to everything, to bread and to meat alike. The reason: the worlds are conducted according to the Torah's inner dimension, and the whole revealed Torah was given according to the Kabbalah, so the hidden wisdom shapes all of it.

וכן גם באדם העוסק בתורה הוא כן שהמלח הוא נותן טעם בלחם ובשר כו'. וכמ"ש כולם בחכמה עשית[27] וע"כ גם בקרבנות נאמר ולא תשבית מלח[28] כו'. כי בחכמה אתברירו והקרבנות המה ענין בירור נפש הבהמית כו'

And so too in a person who occupies himself with Torah, it is so: the salt gives taste to the bread and the meat, etc. As it is written, "You have made them all in wisdom"; and therefore with the offerings, too, it is said, "And you shall not omit salt," etc., for "through Chochmah they are refined," and the offerings are the matter of refining the animal soul, etc.

> The same holds in a person who studies Torah: the "salt" gives taste to his "bread and meat." Since "You have made them all in wisdom" (Psalms 104:24), Chochmah is at work in everything, and that is why salt, the level of Chochmah, must accompany the offerings: through Chochmah they are refined, and the offerings are the refining of the animal soul.

ונק' המלח ברית אלקיך[29] ברית הוא בחינת התקשרות הבורא עם הנבראים שההתקשרות הוא ע"י בחי' זו דבחכמה אתברירו כו'.

And the salt is called "the covenant of your G-d": a covenant is the level of the bond of the Creator with the created beings, and the bond is through this level of "through Chochmah they are refined," etc.

> The verse calls salt "the covenant of your G-d" because a covenant binds two parties, here the Creator and His creations, and that bond is made through the refining power of Chochmah.

(ועיין בזח"א [בזהר חלק א] ויחי דרמ"א ע"ב.[30] ועיין בספר עמה"מ [עמק המלך] שער י"ד פי"ד [פרק י"ד / פרשה י"ד] דף פ"ד ע"ד שפי' עד"ז בשם ר' [רבי] יהודה חסיד בספר האורה מארז"ל [מאמר רבותינו זכרונם לברכה] פ"ה דב"ב [דבבא בתרא] דף ע"ד ע"ב)

(And see the Zohar, Part I, Vayechi, folio 241b. And see the book Emek HaMelech, Sha'ar (Gate) 14, chapter 14, folio 84d, which explains in this way, in the name of Rabbi Yehudah Chasid in Sefer HaOrah, the saying of our Sages, of blessed memory, in chapter 5 of Bava Basra, folio 74b)

> The Alter Rebbe adds two references. In the Zohar (Vayechi, 241b) salt is called "the covenant of your G-d" because it scours and sweetens what is bitter and makes it tasty; Emek HaMelech, a Kabbalistic work, explains a saying of the Sages in the same way, in the name of Rabbi Yehudah Chasid, in Sefer HaOrah.

בענין[31] ומלחה לצדיקים לעתיד לבוא[32] שהוא ענין ברית מלח עולם[33] גנוזה לעתיד לבוא כו׳ והאכילה והסעודה היא ההשגה שישיגו כו׳:

regarding "and salted it for the righteous for the Time to Come": that it is the matter of "an everlasting covenant of salt," stored away for the Time to Come, etc.; and the eating and the feast is the comprehension that they will attain, etc.

The saying is from Bava Basra 74b: G-d killed the female Leviathan and salted it for the righteous in the Time to Come. This salting is "an everlasting covenant of salt" stored away for the future, and the eating and the feast are the comprehension the righteous will then attain.

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

THE REBBE EXPLAINS

In a sicha of Shabbos Bereishis 5727 (Likkutei Sichos vol. 5, Bereishis 2), on Rashi's comment to "and G-d created the great sea-creatures", that the Leviathan was created with a mate and that G-d „הרג את הנקבה" (killed the female) and salted it for the righteous in the Time to Come, the Rebbe asks why Rashi brings every detail, and what each teaches in a person's service.

The Leviathan, he explains, is the service of „יחודא עילאה" (the higher unity); the male is its point and the female its expansion. In most people the expansion (התפשטות) is "killed": only its body remains, a deed without vitality. Yet from it comes „ומלחה לצדיקים לעתיד לבוא" (and He salted it for the righteous in the Time to Come), which he explains in our paragraph's words, that the eating and the feast is the comprehension they will attain, when even this expansion will be taken in inwardly. Meanwhile it is "salted": G-d keeps it „מעמיד ומקיים" (sustained and preserved), „כמונח בקופסא" (as though laid away in a box), until it is revealed.

The Alter Rebbe: בענין ומלחה לצדיקים לעתיד לבוא שהוא ענין ברית מלח עולם גנוזה לעתיד לבוא כו׳ והאכילה והסעודה היא ההשגה שישיגו

The Rebbe: קומט אַרויס דער „ומלחה לצדיקים לעתיד לבוא", אַז עס וועט זיין די „אכילה וסעודה — היא ההשגה שישיגו"

Likkutei Sichos, vol. ה, p. 23 (notes 53-54; the sicha begins on p. 16) · ש״פ בראשית תשכ״ז

FROM THE REBBE'S MAAMAR ד״ה ולא תשבית מלח ברית אלקיך, 5725

The Alter Rebbe says only that, in a person who studies Torah, the salt (Kabbalah) gives taste to the 'bread and meat.' The Rebbe identifies the 'meat' as the study of nigleh. He spells out how the salt sweetens it: pnimiyus brings one to fear of sin, and when "יראת ה׳ היא אוצרו" the Torah he learns is truly "תורת ה׳."

The Alter Rebbe: וכן גם באדם העוסק בתורה הוא כן שהמלח הוא נותן טעם בלחם ובשר

The Rebbe: ממתקת הבשר, שהו״ע לימוד הנגלה, כיון שעי״ז דוקא בא לידי יראת חטא

FROM THE REBBE'S MAAMAR ד״ה ולא תשבית מלח ברית אלקיך, 5725

The Alter Rebbe links salt with the offerings, which refine the animal soul. In ¶1 he adds that salt sweetens severities at their root. Drawing on the further explanation in Likkutei Torah, the Rebbe reads the salt of the offerings as the theme of "אתהפכא חשוכא לנהורא," transformation. The meat is rooted in the blood of the heart, the animal soul's middos, which must be reversed from one extreme to the other. The "ברית אלקיך" sweetens the severities associated with the 120

> combinations of Elokim and the 120 combinations of Nogah, which together total 240, the numerical value of Amalek, the source of "ארור המן." So salt becomes a hint to the Purim work of turning Haman into Mordechai.
>
> The Alter Rebbe: והקרבנות המה ענין בירור נפש הבהמית
>
> The Rebbe: וצריך להפכן מן הקצה אל הקצה כו׳, ולזה צריך מלח דוקא

IN ONE'S AVODAH

The maamar draws its lesson for the person who studies Torah: the hidden wisdom of the Torah is the salt that gives taste to all of it. The offerings stand for refining the animal soul, which is done through Chochmah, and that is why salt must accompany them. And salt is placed on the table to shield from suffering, because severities are sweetened only at their root.

QUESTIONS FOR DISCUSSION

1. How can salt, which has no taste of its own, be the source of taste in meat? How does the teaching that the gevuros of Abba become the chasadim of Imma answer this?
2. In the analogies of the person sorting food and the stomach lining in cheese, what is the relation between the one who refines and what is refined? What does this say about Chochmah?
3. Why is salt's root the measuring line, and what does the cubit show about it?
4. In what sense is the wisdom of Kabbalah the "salt" of the Torah, and what does it mean that the whole Torah was said according to it?
5. Why is salt called a "covenant," and how does the feast of the righteous in the Time to Come complete the image?

SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 **ולא תשבית מלח**

According to the note, this maamar is printed there with variations, opening with the words “The matter of salt” (Inyan hamelach).

KEHOT’S NOTE

נדפס בשינויים בסה״מ תקס״ד ע׳ פו ומתחיל: ענין המלח. וראה ג״כ סה״מ תקס״ג ח״ב ע׳ תרפח. קיצור לקמן נ, ג.

2 **ולא תשבית מלח**

G-d commands Moshe concerning the meal-offering: “Every meal-offering of yours you shall salt with salt, and you shall not omit the salt of the covenant of your G-d from your meal-offering; with all your offerings you shall offer salt.” This is the verse the maamar explains. (context: Steinsaltz Tanakh)

Leviticus 2:13 ויקרא ב׳:י״ג

וְכָל־קָרְבַּן מִנְחָתְךָ בַּמֶּלַח תִּמְלָח וְלֹא תַשְׁבִּית מֶלַח בְּרִית אֱלֹקֶיךָ מֵעַל מִנְחָתֶךָ עַל כָּל־קָרְבָּנְךָ תַּקְרִיב 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.

3 Rav Ashi asks whether the offering should be given taste as a skilled cook would; rather, the Gemara answers, salt is put on the limb, it is turned over and salted again, and then offered; Abaye adds that the same is done for the pot. It is cited for salt’s role in giving taste to meat.

Menachot 21a:16 מנחות כ״א א:ט״ז

(ויקרא ב, יג) ולא תשבית מלח הבא מלח שאינה שובתת ואיזו זו מלח סדומית ומנין שאם לא מצא מלח סדומית שמביא מלח איסתרוקנית ת״ל תקריב תקריב כל שהוא תקריב מכל מקום תקריב ואפילו בשבת תקריב ואפילו בטומאה

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4 **פ״ק דברכות דף ה׳ סע״א**

According to the note, the Tzemach Tzedek explains this passage of the Gemara, where salt sweetens meat as suffering scours away sin, in Or HaTorah.

KEHOT’S NOTE

נתבאר באוה״ת ויקרא-א ע׳ רכז.

5 **היאכל תפל מבלי מלח**

Iyov tells his friends that their words are as tasteless as unsalted food: “Can the bland be eaten without salt? Is there any taste in the white of an egg?” The question shows that salt is what makes food palatable. (context: Steinsaltz Tanakh)

Job 6:6 איוב ו׳:ו׳

הֲיֵאָכֵל תָּפֵל מִבְּלִי־מֶלַח אִם־יֶשׁ־טַעַם בְּרִיר חַלָּמוּת׃

Can that which hath no savour be eaten without salt? Or is there any taste in the juice of mallows?

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KEHOT’S NOTE

איוב ו, ו. ועל״ק בשה״ש ד״ה שחורה הב׳ ב׳ רפ״ה יעו״ש [י, א]. [כ].

6 Reish Lakish teaches that “covenant” is said of salt and of suffering: as salt sweetens meat, so suffering scours away all a person’s sins. The Alter Rebbe cites it for salt’s power to give meat its taste.

Berakhot 5a:19 ברכות ה׳ א:י״ט

וְהַיְינוּ דְּרַבִּי שִׁמְעוֹן בֶּן לָקִישׁ, דְּאָמַר רַבִּי שִׁמְעוֹן בֶּן לָקִישׁ: נֶאֱמַר ״בְּרִית״ בְּמֶלַח, וְנֶאֱמַר ״בְּרִית״ בְּיִסּוּרִין, נֶאֱמַר ״בְּרִית״ בְּמֶלַח, דִּכְתִיב: ״וְלֹא תַשְׁבִּית מֶלַח בְּרִית״ וְנֶאֱמַר ״בְּרִית״ בְּיִסּוּרִין, דִּכְתִיב: ״אֵלֶּה דִּבְרֵי הַבְּרִית״, מַה ״בְּרִית״ הָאֲמוּר בְּמֶלַח — מֶלַח מְמַתֶּקֶת אֶת הַבָּשָׂר, אַף ״בְּרִית״ הָאֲמוּר בְּיִסּוּרִין — יִסּוּרִין מְמָרְקִין כָּל עֲוֹנוֹתָיו שֶׁל אָדָם.

The word berit "covenant" is mentioned in connection with salt and also with chastenings. With salt, as it is written, "Thou shalt not suffer the salt of the covenant of Thy G-d to be lacking" (Lev. ii. 13); and with chastenings, as it is written, "These are the words of the covenant" (Deut. xxviii. 69). As with the "covenant" mentioned in connection with salt, it is salt which sweetens meat, so with the "covenant" mentioned in connection with chastenings, they are chastenings which purge all the iniquities of man.

William Davidson, Vocalized Aramaic (CC-BY-NC) • Tractate Berakot by A. Cohen, Cambridge University Press, 1921 (Public Domain)

7 **שהמלח מתולדות המים**

The note quotes it: “So too the salt of the earth: through the union of the sun in its intensity, the soil became salty.” It is a parallel account of how salt is formed by the sun.

KEHOT’S NOTE

”וכן מלח הארץ מחמת יחוד השמש בתגבורת נתהווי׳ העפר מלוח” — סה״מ תקס״ג-ב ע׳ תרפח. וראה באוה״ת ויקרא-א ע׳ רכז מציין לבחיי בשם הרמב״ן ע״פ לא תשבית מלח. וראה באוה״ת שם ע׳ רלח.

8 **(ועיין במא״א אות מ״ם סעיף ע״א)**

According to the note, Or HaTorah mentions this entry of Me’orei Or: “melach has the numerical value of three Havayahs, three gevuros that sweeten.” Melach (78) is three times 26, the value of Havayah.

KEHOT’S NOTE

נזכר באוה״ת ויקרא-א ע׳ רלא ”מלח גימט׳ ג׳ הויות ג׳ גבורות הממתקות”.

9 **מבואר בע״ח**

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

KEHOT’S NOTE

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15 **אודם מן האם**

> “There are three partners in a person… his mother contributes the red, from which come skin, flesh, hair and the black of the eye.” The Alter Rebbe uses it to show that flesh comes from the “mother,” Binah.

Niddah 31a:18 נדה ל״א א:י״ח

דְּרֵישׁ רַבִּי חֲנִינָא בַּר פָּפָּא: מַאי דִּכְתִיב ״אָרְחִי וְרִבְעִי זֵרִיתָ וְכָל דְּרָכַי הִסְכַּנְתָּה״? מְלַמֵּד שֶׁלֹּא נוֹצַר אָדָם מִן כָּל הַטִּפָּה, אֶלָּא מִן הַבָּרוּר שֶׁבָּהּ. תָּנָא דְּבֵי רַבִּי יִשְׁמָעֵאל: מָשָׁל לְאָדָם שֶׁזּוֹרֶה בְּבֵית הַגָּרְנוֹת, נוֹטֵל אֶת הָאוֹכֶל וּמַנִּיחַ אֶת הַפְּסוֹלֶת.

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KEHOT’S NOTE

נדה לא, א.

16 **בחכמה אתבררו**

> There it is said that “through Chochmah they are refined” appears “in many places in the holy Zohar,” and it is identified with supernal Chochmah, the Mocha Stima’ah of Arich Anpin, through which the World of Tikkun was refined out of Tohu.

KEHOT’S NOTE

ע׳ ע״ח שער מוחין דצלם (רפ״ח) ובשי מ״ן ומ״ד (ריש דרוש א׳ מזח״ב פקודי (רנד, ב) במחשבה אתברירו ושם (סוף דרוש ג׳) ושם ש׳ אני״ך (פ״ט), וע׳ אגה״ק סי׳ כ״ח כ׳ בכ״ד בזהר [בדוכתי טובא בזוהי״ק] בחכ׳ כו׳ ולי״מ. [כ]. וראה לקמן בהנסמן לפ׳ צו דף יג, ב. וראה לקמן אמור לד, ג. נשא כא, א. ספר המאמרים תש״ח ע׳ 206 הערה יא.

17 **בחכמה אתבררו**

> Sha’ar Mayin Nukvin uMayin Duchrin, derush 1, one of the places the Kehot note gives: the fallen kings, being the level of the intellect, Chochmah, which is called thought, “were all refined in thought,” as the Zohar says on Pekudei. This is the Lurianic principle behind “through Chochmah they are refined.”

Sefer Etz Chaim 39:1:2 עץ חיים ל״ט:א׳:ב׳

… והנה ענין בירורם על ידי המחשבה ענין הדבר הוא במ״ש כי כל אלו המלכים הם בחי׳ המחין של הנקבות אשר גם הם נקרא מחשבה ולכן כאשר המחשבה עליונה שהיא חכמה סתימאה דברישא דע״ק רצה לתקנה אחר שנתקן א״א בתקונים שלו ואז יצא האור שלו ע״י המעטת האור שלו בסבת אותם התקונים כנודע ועי״כ היה כח באלו המלכים להחיות ולקבל אור העליון ואז המחשבה עלאה מוחא סתימאה דברישא דבעתיקא האיר בהם ועי״ז נבררו אלו המלכים ואז היותר מובחר שבהם שהוא בחי׳ שיש בהם מא״א אלו בסוד מ״נ והובררו והשאר נשאר …

Sefer Etz Chaim (Public Domain)

18 From the command of tzitzis: “And it shall be tzitzis for you, and you shall see it and remember all the commandments of Havayah and do them.” The explanation (biur)

ע׳ שי׳ הכללים (פ״י). [כ].

10 **מבואר בע״ח שמגבורות דאבא נעשו חסדים דאימא**

> In Sha’ar HaKelalim, ch. 10 (as the Kehot note directs), the Arizal writes that “the five gevuros of Abba are chasadim of Imma.” This is the principle behind salt’s double nature.

Sefer Etz Chaim, Shaar HaKlalim 10:2 עץ חיים, שער הכללים י׳:ב׳

… וההי״ג דאבא הם חסדים דאמא וה״ג דאמא נכנסין ביסוד אמא וה״ח דאבא מן החסדים שלו וה״ח דאמא הנעשים גבורות דאבא נכנסין ביסוד אבא הם ג״כ ב׳ דעות כי אל דעות ה׳. והנה נה״י דאבא מתלבשים בנה״י דאמא והנה היסוד דאבא הוא דוכרא והוא ארוך ויסוד דאמא הוא נוק׳ והוא קצר וא״כ כשמתלבש יסוד אבא ביסוד אמא נמצא כיון ששיעור יסוד אמא הוא שיעור שליש א׳ א״כ יוצא יסוד אבא חוץ ליסוד אמא שיעור ב׳ שלישים מגולים ונמשך יסוד אבא עד סוף יסוד ז״א עצמו וז״ס הבל הבלים פי׳ הבל …

Sefer Etz Chaim (Public Domain)

11 **הטעמים נמשכים מחכמה**

> The note lists this page, beside Etz Chaim, as a place to see on the te’amim (“tastes”) being drawn from Chochmah.

KEHOT’S NOTE

ראה ע״ח שער אבי״ע רפ״א. אוה״ת ראה ע׳ בימח.

12 **ע״פ בהעלותך את הנרות**

> This is the discourse the text cites; it opens with Rashi’s comment that Aharon was told, “By your life, yours is greater than theirs.” It explains that the taste of every plant and the meat of animals are rooted in the World of Tohu, and that meat is from the gevuros, which is why it is red, so that once refined and raised it is included in the gevuros of holiness.

KEHOT’S NOTE

לקו״ת לא, ג.

13 **סד״ה והיה מדי חודש**

> At the end of that discourse “all flesh” is explained as the element of fire, the life of every living creature, which is why the Chayos of the Chariot are the face of the lion and the face of the ox.

KEHOT’S NOTE

לקו״ת ברכה צז, ד.

14 **יבא כל בשר להשתחוות**

> Isaiah’s closing prophecy of the future: “And it shall be, from new moon to new moon and from Shabbos to Shabbos, all flesh shall come to bow down before Me, says Havayah.” The end of the Likkutei Torah discourse on this verse is cited for the root of flesh (basar). (context: Steinsaltz Tanakh)

Isaiah 66:23 ישעיהו ס״ו:כ״ג

וְהָיָה מִדֵּי־חֹדֶשׁ בְּחָדְשׁוֹ וּמִדֵּי שַׁבַּת בְּשַׁבַּתּוֹ יָבוֹא כָל־בָּשָׂר לְהִשְׁתַּחֲוֹת לְפָנַי אָמַר ה׳

And it shall come to pass, that from one new moon to another, and from one sabbath to another, shall all flesh come to worship before Me, Saith the L-RD.

on this verse treats salt at greater length. (context: Steinsaltz Tanakh)

Numbers 15:39 במדבר ט״ו:ל״ט

וְהָיָה לָכֶם לְצִיצִת וּרְאִיתֶם אֹתוֹ וּזְכַרְתֶּם אֶת־כָּל־מִצְוֹת ה׳ וַעֲשִׂיתֶם אֹתָם וְלֹא־תָתוּרוּ אַחֲרֵי לְבַבְכֶם וְאַחֲרֵי עֵינֵיכֶם אֲשֶׁר־אַתֶּם זֹנִים אַחֲרֵיהֶם׃

And it shall be unto you for a fringe, that ye may look upon it, and remember all the commandments of the L-RD, and do them; and that ye go not about after your own heart and your own eyes, after which ye use to go astray;

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19 **בביאור ע״פ והיה לכם לציצית**

There the "kav of chomtin," which Rashi explains as salt-land, leads to the verse "you shall not omit salt": salt is three sweetened gevuros, its letters are those of lechem (bread), its value is that of mazla, and its root is the gevuros of Abba.

KEHOT'S NOTE

ראה לקו״ת שלח מו, ג.

20 **ברית מלח עולם היא**

G-d tells Aharon of the gifts given to the kohanim: "All the gifts of the holy things… I have given to you and to your sons and daughters with you as an everlasting portion; it is an everlasting covenant of salt before Havayah." The biur on tzitzis explains why this is called a covenant of salt. (context: Steinsaltz Tanakh)

Numbers 18:19 במדבר י״ח:י״ט

כֹּל תְּרוּמֹת הַקֳּדָשִׁים אֲשֶׁר יָרִימוּ בְנֵי־יִשְׂרָאֵל לַה׳ נָתַתִּי לְךָ וּלְבָנֶיךָ וְלִבְנֹתֶיךָ אִתָּךְ לְחָק־עוֹלָם בְּרִית מֶלַח עוֹלָם הִוא לִפְנֵי ה׳ לְךָ וּלְזַרְעֲךָ אִתָּךְ׃

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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21 **בחי׳ בוצינא דקרדוניתא**

The opening of the Zohar on Bereshis: "At the head of the King's authority, He engraved engravings in the supernal luster, a botzina dekardinusa," and when it measured out the measure it made colors. The Kehot note gives it as a source for the term.

Zohar I, 15a זח״א טו, א

KEHOT'S NOTE

ראה זח״א טו, א. יח, ב.

22 **בוצינא דקרדוניתא שהוא בחי׳ קו המדה**

Here the Zohar speaks of "the measure of the line and the measuring cord," the botzina dekardinusa, connecting it with "Who measured the waters in the hollow of his hand?" It supports the identification of botzina dekardinusa with the measuring line.

Zohar, Bereshit 7:70–8:83 ספר הזהר, בראשית ז׳:ע׳-ח׳:פ״ג

23 **אורך היריעה האחת**

In the instructions for the Mishkan: "The length of the one curtain, twenty-eight by the cubit, and the width four by the cubit." The Alter Rebbe reads "by the cubit" as the measuring line. (context: Steinsaltz Tanakh)

Exodus 26:2 שמות כ״ו:ב׳

אׇרֶךְ הַיְרִיעָה הָאַחַת שְׁמֹנֶה וְעֶשְׂרִים בָּאַמָּה וְרׇחַב אַרְבַּע בָּאַמָּה הַיְרִיעָה הָאֶחָת מִדָּה אַחַת לְכׇל־הַיְרִיעֹת׃

The length of each curtain shall be eight and twenty cubits, and the breadth of each curtain four cubits; all the curtains shall have one measure.

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KEHOT'S NOTE

שמות כו, ב.

24 G-d tells Moshe: "Speak to Aharon and say to him: When you raise up the lamps, the seven lamps shall give light toward the face of the Menorah." The Likkutei Torah discourse on this verse is cited on the subject of meat. (context: Steinsaltz Tanakh)

Numbers 8:2 במדבר ח׳:ב׳

דַּבֵּר אֶל־אַהֲרֹן וְאָמַרְתָּ אֵלָיו בְּהַעֲלֹתְךָ אֶת־הַנֵּרֹת אֶל־מוּל פְּנֵי הַמְּנוֹרָה יָאִירוּ 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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PARAGRAPH 2

25 **חכמת הקבלה**

The note sends the reader to this page of Or HaTorah on Vayikra on the words "the wisdom of Kabbalah."

KEHOT'S NOTE

ראה אוה״ת ויקרא-א ע׳ רכו.

26 **בהנגלות לנו**

Moshe, closing his words on the covenant: "The hidden things belong to Havayah our G-d, and the revealed things to us and to our children forever, to do all the words of this Torah"; in the plain sense, hidden sins are for G-d to judge and open ones are the people's charge. The Alter Rebbe's contrast of the hidden wisdom with "the things revealed to us" uses the verse's words. (context: Steinsaltz Tanakh)

Deuteronomy 29:28 דברים כ״ט:כ״ח

הַנִּסְתָּרֹת לַה׳ אֱלֹקֵינוּ וְהַנִּגְלֹת לָנוּ וּלְבָנֵינוּ עַד־עוֹלָם לַעֲשׂוֹת אֶת־כָּל־דִּבְרֵי הַתּוֹרָה הַזֹּאת׃

The secret things belong unto the L-RD our G-d; but the things that are revealed belong unto us and to our children for ever, that we may do all the words of this law.

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PARAGRAPH 3

27 **כולם בחכמה עשית**

The psalmist, marveling at creation: “How many are Your works, Havayah! You have made them all in wisdom; the earth is full of Your possessions.” It shows Chochmah at work in all things, which is why salt goes with every offering. (context: Steinsaltz Tanakh)

Psalms 104:24 תהילים ק״ד:כ״ד

מָה־רַבּוּ מַעֲשֶׂיךָ ה׳ כֻּלָּם בְּחָכְמָה עָשִׂיתָ מָלְאָה הָאָרֶץ קִנְיָנֶךָ׃

How manifold are Thy works, O L-RD! In wisdom hast Thou made them all; The earth is full of Thy creatures.

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KEHOT’S NOTE

תהלים קד, כד.

28 **ולא תשבית מלח**

The same verse names the salt “the covenant of your G-d,” the phrase the Alter Rebbe explains here as the bond between Creator and creation.

Leviticus 2:13 ויקרא ב׳:י״ג

וְכָל־קָרְבַּן מִנְחָתְךָ בַּמֶּלַח תִּמְלָח וְלֹא תַשְׁבִּית מֶלַח בְּרִית אֱלֹקֶיךָ מֵעַל מִנְחָתֶךָ עַל כָּל־קָרְבָּנְךָ תַּקְרִיב 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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29 **ונק׳ המלח ברית אלקיך**

Rabbi Acha asks why salt, and answers that it scours and sweetens the bitter to give it taste; without salt the world could not bear the bitterness. Salt is the covenant on which the world stands, so it is called “the covenant of your G-d.”

Zohar, Vayechi 65:661–66:673 ספר הזהר, ויחי ס״ה:תרס״א-ס״ו:תער״ג

1The first seven lines of the Hebrew text do not appear in our translation. R. Judah said: ‘Zebulon 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 Zebulon used to traverse the seas with merchandise, and his territory was suitable for this, being on the sea coast. Hence it is written: “Rejoice, Zebulon, 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)

30 **בזח״א ויחי דרמ״א ע״ב**

The note takes its quotation of this Zohar from Or HaTorah on Kedoshim.

KEHOT’S NOTE

”כתיב לא תשבית מלח ברית אלקיך כו׳ בגין דאיהו ממרק ומבשם מרירא לאטעמא כו׳ כי צדיק ד׳ צדקות אהב דא מלחא בימא ומאן דפריש לון גרם לגרמי׳ מיתה בגי׳כ לא תשבית מלח עכ״ל” — אוה״ת קדושים-ד ע׳ א׳סב. מובא ביהל אור ע׳ כז. באוה״ת ויקרא-א ע׳ רל מעתיק לשון הזוהר הנ״ל ומפרש ת״ ”ומבשם מרירא לאטעמא יש לפרש כי המלי בנינה מהגבורות ע״כ ממנה נמשך תוקף הדינים וזהו ענין המרירו, וע״י הסוד ממתיק דיניה” ע״ש באריכות. וראה שם ע׳ רכז.

31 **דב״ב — ע״ב) בענין**

The note refers the reader to a note by the Rebbe printed in the Hosafos of the Kehot edition, on the words from “of Bava Basra” to “regarding,” where the parenthesis closes before the sentence ends.

KEHOT’S NOTE

ראה הערת כ״ק אדמו״ר בהוספות — לעיל כ, ב.

32 **ומלחה לצדיקים לעתיד לבוא**

Leviathan was created male and female, and lest they destroy the world, the Holy One, blessed be He, killed the female and salted it for the righteous in the Time to Come. The text reads this salting as the hidden “covenant of salt.”

Bava Batra 74b:6–7 בבא בתרא ע״ד ב:ו׳-ז׳

… אַף לְוִיָתָן נָחָשׁ בָּרִיחַ וְלִוְיָתָן נָחָשׁ עַקַלָּתוֹן - זָכָר וּנְקֵבָה בָּרָאָם, וְאִלְמָלֵי נִזְקְקִין זֶה לָזֶה - מַחֲרִיבִין כָּל הָעוֹלָם כּוּלּוֹ. מָה עָשָׂה הַקָּדוֹשׁ בָּרוּךְ הוּא? סֵירַס אֶת הַזָּכָר, וְהָרַג הַנְּקֵבָה וּמְלָחָהּ לַצַּדִּיקִים לֶעָתִיד לָבֹא, שֶׁנֶּאֱמַר: ”וְהָרַג אֶת הַתַּנִּין אֲשֶׁר בַּיָּם”. וְאַף בְּהֵמוֹת בְּהַרְרֵי אֶלֶף - זָכָר וּנְקֵבָה בָּרָאָם, וְאִלְמָלֵי נִזְקְקִין זֶה לָזֶה מַחֲרִיבִין כָּל הָעוֹלָם כּוּלּוֹ. מָה עָשָׂה הַקָּדוֹשׁ בָּרוּךְ הוּא? סֵירַס הַזָּכָר, וְצִינְּנָן הַנְּקֵבָה וּשְׁמָרָהּ לַצַּדִּיקִים לֶעָתִיד לָבֹא, שֶׁנֶּאֱמַר: ”יַהֲנֶה נָא כֹחוֹ …

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

33 **ברית מלח עולם**

Said of the gifts given to Aharon and his sons: “…it is an everlasting covenant of salt before Havayah, for you and for your seed with you.” Here it names what is stored away for the Time to Come. (Kehot: Numbers 18:9)

Numbers 18:19 במדבר י״ח:י״ט

כֹּל תְּרוּמֹת הַקֳּדָשִׁים אֲשֶׁר יָרִימוּ בְנֵי־יִשְׂרָאֵל לַה׳ נָתַתִּי לְךָ וּלְבָנֶיךָ וְלִבְנֹתֶיךָ אִתְּךָ לְחָק־עוֹלָם בְּרִית מֶלַח עוֹלָם הִוא לִפְנֵי ה׳ לְךָ וּלְזַרְעֲךָ אִתָּךְ׃

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, ט.

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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