

Discourse 32

*“V’Lo Tashbeet Melach Brit Elo”hecha -
You shall not discontinue the salt covenant of your God”*

Shabbat Parshat Vayikra, Parshat Zachor

9th of Adar Sheni, 5725

By the grace of *HaShem*, blessed is He,

1.

The verse states,¹⁴⁴³ “You shall not discontinue the salt covenant of your God etc.” It is explained in Likkutei Torah¹⁴⁴⁴ that salt causes a sweetening of the meat. For, even though salt itself does has no [specific] flavor, it nevertheless effects flavor in the meat. He continues to explain¹⁴⁴⁵ that in the Torah as well there likewise is this aspect, this being the innerness (*Pnimiyut*) of the Torah, which itself is hidden, concealed, and not grasped in a way of actual reason, like how we grasp and have reason in what is revealed to us. However, even so, it causes a sweetening of the meat, this being the matter of studying the revealed parts of Torah. This is because specifically through [studying of the inner aspects (*Pnimiyut*) of Torah] one comes to have fear of sin, and when “the fear of *HaShem*-יהוה is his treasure,”¹⁴⁴⁶ the Torah is then the Torah of *HaShem*-יהוה etc.

¹⁴⁴³ Leviticus 2:13

¹⁴⁴⁴ Likkutei Torah, Vayikra 3d and on

¹⁴⁴⁵ Likkutei Torah, Vayikra ibid. 4a, 5d and on.

¹⁴⁴⁶ Isaiah 33:6; See Talmud Bavli, Shabbat 31a

2.

Now, in the continuation of the discourse,¹⁴⁴⁷ in the form of a preface explaining the advantage of engaging in studying the revealed parts of Torah,¹⁴⁴⁸ he explains¹⁴⁴⁹ that Torah is the Wisdom-*Chochmah* of the Holy One, blessed is He, of the world of Emanation (*Atzilut*), within which the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, is manifest, literally. About this the Tzemach Tzedek adds a parenthetical note, "This is why the Torah is called the Primordial Allegory (*Mashal HaKadmoni*-משל הקדמוני),¹⁴⁵⁰ in that it is the aspect of the Supernal Wisdom (*Chochmah Ila'ah*) which is the receptacle for the light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, who is the Predecessor of the world (*Kadmono Shel Olam*-קדמונו של עולם), as explained in the Purim discourse."

Now, this must be better understood. For, the matter of an allegory (*Mashal*) is that it includes something and its opposite. That is, on the one hand, it is a receptacle for the analogue (*Nimshal*), in that the analogue (*Nimshal*) is manifest in [the allegory (*Mashal*)]. However, on the other hand, it itself is not the analogue (*Nimshal*), and beyond this, it even conceals the analogue (*Nimshal*). As in the language of Torah Ohr (in the above-mentioned Purim discourse cited by the Tzemach

¹⁴⁴⁷ See Likkutei Sichot Vol. 7, p. 26 and on (from this discourse).

¹⁴⁴⁸ In section 4 (5a).

¹⁴⁴⁹ In section 2 (4c).

¹⁴⁵⁰ Samuel I 24:14

Tzeddek),¹⁴⁵¹ “It is not of the being of the analogue (*Nimshal*) at all,”¹⁴⁵² [and],¹⁴⁵³ “It conceals the analogue (*Nimshal*).”

Now, since the discourse in Likkutei Torah discusses the advantage of Torah, “within which the limitless light of the Unlimited One, *HaShem*-יהוה, blessed is He, is literally manifest,” it is not understood what is added by stating that Torah is called “the Primordial Allegory (*Mashal HaKadmoni* (משל הקדמוני)).” On the contrary, the matter of an allegory (*Mashal*) indicates the concealment of the analogue (*Nimshal*), [the analogue] being the Predecessor of the world (*Kadmono Shel Olam*-קדמונו של עולם).

This may be understood with a preface explaining what was stated above, that the allegory (*Mashal*) conceals the analogue (*Nimshal*), and that in one particular, this is a much greater concealment than the concealment of the matter of a riddle (*Chidah*). That is, since when a riddle is alone on its own, (without that which the riddle indicates), it is without intellectual substance or content, or can even be the opposite of intellect.

An example is the riddle of Shimshon, that “from the strong sweetness came forth etc.” From this itself it is understood that the riddle indicates a particular matter concealed in it. In contrast, this is not so of an allegory (*Mashal*), for even without the analogue (*Nimshal*), it nonetheless has some content to it, and it therefore is possible

¹⁴⁵¹ The (second) discourse entitled “*Chayav Inish*.”

¹⁴⁵² Torah Ohr 98b

¹⁴⁵³ Torah Ohr 98c

that upon hearing the allegory (*Mashal*) one does not at all grasped that there [even] is an analogue (*Nimshal*) here.

[To elucidate, it sometimes is explained¹⁴⁵⁴ that an analogy (*Mashal*) conceals the analogue (*Nimshal*) to a lesser degree than the concealment caused by a riddle (*Chidah*). However, this only is so if one knows that the analogy (*Mashal*) contains an analogue (*Nimshal*). In such a case, through the analogy (*Mashal*) it becomes easier to arrive at the analogue (*Nimshal*) than through a riddle (*Chidah*).

However, it also is possible for there to be a such a state, that a person thinks that the entire matter is the analogy (*Mashal*) itself, without knowing that there also is an analogue (*Nimshal*) in it, and because of this, the analogy (*Mashal*) is considered to be a greater concealment than a riddle (*Chidah*).]

This matter relates to the explanation in Likkutei Torah there about the difference between engaging in the revealed parts of Torah, such as the study of Torah laws (*Halachot*), in which the one who studies, grasps and takes hold of the essential being of the wisdom in the law (*Halacha*), in that physical matters, whose being is grasped, are being discussed, in comparison to the study of the wisdom of Kabbalah, or the study of the Aggadot and stories of the Torah.

That is, the laws of Torah, which manifest in the intellect, are comparable to allegories, being that because of their manifestation in the intellect, it is possible err, Heaven forbid, and think that there only is the external matter in them, the “bodies of the Torah.” In the language of the Zohar,¹⁴⁵⁵

¹⁴⁵⁴ See Sefer HaMaamarim 5678 p. 356

¹⁴⁵⁵ Zohar III 152b

“The importance of the body is the soul, and in the same way, this likewise so of the Torah... There are the ‘bodies’ of the Torah...[but] the ‘soul’ is the most primary aspect of the entire Torah, literally etc.” In contrast, when it comes to the stories and Aggadot, since they did not manifest in a way of instructions (*Hora’ot*-הוראות) (which is the meaning of the word “Torah-תורה” and is the matter of Torah), we see that the secrets (of the Torah) are hinted in them, similar to a riddle (*Chidah*).

Now, it can be said that this was the Tzemach Tzedek’s intention in stating, “This is why the Torah is called the Primordial Allegory etc., in that it is the receptacle for the light of the Unlimited One, *HaShem*-יהו"ה, blessed is He.” That is, even the concealment of the allegory (*Mashal*) must be changed and affected so that it will be a receptacle. In other words, through the study of the inner aspect (*Pnimiyyut*) of Torah, which is called “salt-*Melach*-מלח,” even the allegory (*Mashal*), which is the revealed part of Torah, becomes a receptacle for the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He.¹⁴⁵⁶

To add, in Likkutei Torah there, at the beginning of the chapter, it discusses the matter of self-sacrifice (*Mesirat Nefesh*), which comes from the essential self of the soul and transcends intellect. Now, it can be said that the note of the Tzemach Tzedek about the matter of the Primordial Allegory relates (not only to the words that immediately precede and are juxtaposed to it, that the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, literally manifests in the Torah,

¹⁴⁵⁶ Similar to what is explained in Kuntres Etz HaChayim, Ch. 12 and on, and elsewhere.

but) also relates to the beginning of the chapter, which discusses the matter of self-sacrifice (*Mesirat Nefesh*).

This is because the matter of self-sacrifice (*Mesirat Nefesh*), which comes from the essential self of the soul that transcends intellect and is nullified to the Essential Self of the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, who also is far beyond and [utterly] transcends the Wisdom-*Chochmah*, this itself grants empowerment for the toil [related to] (and expressed in) the Primordial Allegory (*Mashal HaKadmoni*-משל הקדמוני), to make the allegory (*Mashal*) into a receptacle for the Predecessor of the world (*Kadmono Shel Olam*-קדמונו של עולם).

3.

This matter is hinted to in the citation of the Tzemach Tzeddek, “as explained in the Purim discourse,” in which he does not state, “as explained in the discourse entitled ‘*Chayav Inish L’Besumei*’” which the customary style (of the Tzemach Tzeddek himself [and]) of citations [in Chassidus in general], in that a discourse is referred to by its opening words.

To preface, the primary matter of Purim is that “a person is obligated to become intoxicated until he does not know etc.”¹⁴⁵⁷ This is the only *mitzvah*, the obligation of which extends throughout the entire day of Purim, at each and every moment.¹⁴⁵⁸ Now, in explanation of the words, “until he does not know the difference between ‘cursed is Haman-*Arur*

¹⁴⁵⁷ Talmud Bavli, Megillah 7b

¹⁴⁵⁸ This is explained at length in Likkutei Sichot, Vol. 7, p. 20-21.

Haman-ארור המן and ‘blessed is Mordechai-Baruch Mordechai-ברוך מרדכי,’” the commentators state¹⁴⁵⁹ that the intention here is that one should not know how to calculate that “cursed is Haman-Arur Haman-ארור המן” shares the same numerical value (*Gematria*) as “blessed is Mordechai-Baruch Mordechai-ברוך מרדכי.”

However, this must be better understood. For, numerical values (*Gematriot*) mentioned in Torah are not merely arbitrary, Heaven forbid to think so. Rather, the numerical value (*Gematria*) indicates the relationship (and equality) on an inner level, between two matters the numerical values of which are equal.¹⁴⁶⁰ This also is as understood from the explanation in Tanya,¹⁴⁶¹ that in regard to the creations that are called by name, this being the numerical value of a word which is mentioned in the ten utterances [of creation], the Godly vitality in them is drawn from that word in the ten utterances (after the light and vitality is diminished etc.).

It thus is understood automatically that there also is an inner equality between different matters the names of which have the same numerical value. Based on this, what the equality is between “cursed is Haman-Arur Haman-ארור המן” and “blessed is Mordechai-Baruch Mordechai-ברוך מרדכי,” is not understood, being that they are two opposite matters.

¹⁴⁵⁹ See Darkei Moshe to Tur, Orach Chayim 695 and the citations there. Also see Magen Avraham to Shulchan Aruch, Orach Chayim 695, section 3.

¹⁴⁶⁰ See Shomer Emunim, Viku'ach Rishon, Sections 21-23; Also see Ginat Egoz of Rabbi Yosef Gikatilla, translated as HaShem Is One, Vol. 3 (The Letters of Creation, Part 2), The Gate explaining *Gematria*-גימטריא which is called calculation-חשבון-Cheshbon.

¹⁴⁶¹ Tanya, Shaar HaYichud VeHaEmunah, translated as The Gate of Unity and Faith, Ch. 1 & Ch. 7 (84b).

The explanation is that the vitality of something is *HaShem's* יהו"ה Supernal intention for which it was created. Now, since the intention in the coming into being of "cursed is Haman-Arur Haman-ארור המן" is for "it to be overturned,"¹⁴⁶² meaning that through the Jewish people serving *HaShem*-יהו"ה, blessed is He, the matter is overturned to "blessed is Mordechai-Baruch Mordechai-ברוך מרדכי" (this being the intention in the existence of all matters of evil, that they should be overturned into light and day),¹⁴⁶³ we thus find that the Godly vitality (*HaShem's*-יהו"ה Supernal intent) in "cursed is Haman-Arur Haman-ארור המן" is "blessed is Mordechai-Baruch Mordechai-ברוך מרדכי."¹⁴⁶⁴

This then, is the inner meaning of the words, "until he does not know the difference between 'cursed is Haman-Arur Haman-ארור המן' and 'blessed is Mordechai-Baruch Mordechai-ברוך מרדכי,'" meaning, until one does not see any difference between them¹⁴⁶⁵ being that "cursed is Haman-Arur Haman-ארור המן" has become "blessed is Mordechai-Baruch Mordechai-ברוך מרדכי."

On a deeper level, when one sees the matter of "cursed is Haman-Arur Haman-ארור המן," he immediately sees (and

¹⁴⁶² See Esther 9:1

¹⁴⁶³ Tanya, Likkutei Amarim, Ch. 27 – as explained regarding the verse (Proverbs 16:4), "Even the wicked for the day of evil."

¹⁴⁶⁴ Only that because the Godly vitality that is in "cursed is Haman-Arur Haman-ארור המן" is in a state of the utmost concealment, it is therefore in the form of numerical value (*Gematria*), which is a most diminished [bestowal] of vitality. (See Tanya, Part 2 *ibid.* [Shaar HaYichud VeHaEmunah, translated as The Gate of Unity and Faith]). Also similarly see Torat Menachem, Vol. 41, p. 275 and on.

¹⁴⁶⁵ This may be further elucidated by the opinion [of Rabbi Akiva] that at the time of the giving of the Torah, they responded to the positive [*mitzvot*] saying "yes" and to the prohibitive [*mitzvot*] saying "yes" (as elucidated in Likkutei Sichot Vol. 6 p. 124 and on).

moreover – only sees)¹⁴⁶⁶ the intention within it, [this being] “blessed is Mordechai-Baruch Mordechai-ברוך מרדכי.”¹⁴⁶⁷

However, we still must better understand this. For, at first glance, when we transform “cursed is Haman-Arur Haman-המן ארור” into “blessed is Mordechai-Baruch Mordechai-ברוך מרדכי,” in truth, there is no difference between them. This being so, why does it state “until **he does not know** (*Lo Yada*-לא ידע) the difference between ‘cursed is Haman-Arur Haman-המן ארור’ and ‘blessed is Mordechai-Baruch Mordechai-ברוך מרדכי,’” meaning that there indeed is a difference between them, only that because he is intoxicated, he does not know the difference.

This may be understood with a preface of what our sages, of blessed memory, stated,¹⁴⁶⁸ “Great is repentance (*Teshuvah*), in that one’s intentional sins are counted for him as merits.” In other words, through repentance (*Teshuvah*) (out of love) even the sparks of holiness within intentional sins¹⁴⁶⁹ are

¹⁴⁶⁶ Based on this, we can understand the obligation that “**just as** [one recites a blessing for the good one recites a blessing for the bad]... to accept it with joy” (Talmud Bavli, Brachot 60b) – this being an obligation according to the Torah of Truth, meaning **true** joy [as indicated by the word] “**just as-K’Sheim**-כשם.” See Tanya, Likkutei Amarim, Ch. 26.

¹⁴⁶⁷ Based on this the words “[until he] does not know the **difference between** (*Bein*-בין) ‘cursed is Haman-Arur Haman-המן ארור’ and ‘blessed is Mordechai-Baruch Mordechai-ברוך מרדכי,’” are made sweeter. For, this language indicates that he does not know **the difference** between them. In contrast, according to the explanation that “he does not know how to calculate that ‘cursed is Haman-Arur Haman-המן ארור’ shares the same numerical value (*Gematria*) as ‘blessed is Mordechai-Baruch Mordechai-ברוך מרדכי,’” this seems to indicate the opposite, that the “not knowing” is in how they are **similar** to one another, and not in the difference between them.

¹⁴⁶⁸ Talmud Bavli, Yoma 86b

¹⁴⁶⁹ They too are called “intentional sins” (*Zedonot*-זדונות), since the spark “became distant and darkened to the point that it is like evil,” similar to the matter of “a piece of [kosher] meat becoming rendered non-kosher,” (see the discourse entitled

transformed into merits. It is in this matter that there is a superiority to those who return to *HaShem*-יהו"ה in repentance (*Baalei Teshuvah*), over and above the Righteous (*Tzaddikim*), as in the Halachic ruling that, “in the place where the Repentant (*Baalei Teshuvah*) stand, even the perfectly Righteous (*Tzaddikim Gemurim*) cannot stand.”¹⁴⁷⁰

That is, the Righteous (*Tzaddikim*) only refine the sparks in permissible things, the vitality of which is from the shiny husk (*Kelipat Nogah*), whereas those sparks that fell into forbidden matters, which are from the three impure husks (*Shalosh Kelipot HaTmei'ot*), are impossible to refine according to Torah (and on the contrary, according to Torah, one must repel them).¹⁴⁷¹

In contrast, the Repentant (*Baalei Teshuvah*) even refine those sparks that fell into the three impure husks (*Shalosh Kelipot HaTmei'ot*) (so much so, that even those sparks that fell into intentional sins, which, being that they are in opposition to *HaShem*'s-יהו"ה Supernal will, are even lower than [regular] forbidden matters),¹⁴⁷² they too are transformed into merits.¹⁴⁷³

Now, the reason it is in the power of repentance (*Teshuvah*) to even refine the sparks in intentional

“*Padah b'Shalom*” 5675 (*Hemshech* 5672 Vol. 2, Ch. 374 (p. 770)) – copied in *Kitzurim L'Tanya* p. 143) – but not the intentional sins themselves, Heaven forbid (see the discourse entitled “*Ner Chanukah*” 5670 (*Sefer HaMaaamarim* 5670 p. 103). Also see the subsequent note in this discourse (note 35 in the original text)).

¹⁴⁷⁰ This is stated simply in numerous places in the teachings of Chassidus. It is, however, the view of Rabbi Abbahu in Tractate Brachot (34b), and is cited by Rambam in *Hilchot Teshuvah* 7:4. See at length in the first note in the discourse entitled “*Padah B'Shalom*” 5709 (*Sefer HaMaamarim* 5709 p. 183); *Likkutei Sichot*, Vol. 14 p. 361.

¹⁴⁷¹ Also see *Likkutei Torah*, *Shir HaShirim* 6d

¹⁴⁷² See *Tanya*, *Likkutei Amarim*, Ch. 24

¹⁴⁷³ In regard to **all of this**, see at length in *Derech Mitzvot* 191a

transgressions, even though they are against His will, blessed is He, is because repentance (*Teshuvah*) reaches the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהוה Himself, the Master of the will,¹⁴⁷⁴ who is not compelled in any way, Heaven forbid to think so, nor is He restrained by the desire.¹⁴⁷⁵

For, from the perspective of His Essential Self, blessed is He, “I do not know in which of them He desires etc.,”¹⁴⁷⁶ and it only is that He (freely) chose to desire the deeds of the Righteous (*Tzaddikim*). It thus is understood automatically that it is not applicable for intentional transgressions to be of any consequence in relation to Him, or that they have the power to conceal the spark of holiness present within them.¹⁴⁷⁷ It is the

¹⁴⁷⁴ See the discourse entitled “*Tikoo*” 5691 (Sefer HaMaamarim Kuntreisim Vol. 1, p. 126a and on; Sefer HaMaamarim 5691 p. 12 and on) toward the end, and elsewhere. [Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 22 & 24.]

¹⁴⁷⁵ See the discourse entitled “*Shuvah*” 5671 toward the end, where it states as follows: The root of the matter of repentance (*Teshuvah*) is because the Essential Self of the limitless light of the Unlimited One, *HaShem*-יהוה, blessed is He, is not compelled by His desire, Heaven forbid that one should think so. For, even though the desire in the *mitzvot* is also from the innerness and the Essential Self of the limitless light of the Unlimited One, *HaShem*-יהוה, blessed is He, He **is not limited or compelled** by the desire, Heaven forbid to think so.

¹⁴⁷⁶ Midrash Bereishit Rabba 2:5; Also see Likkutei Torah, Tzav 7d

¹⁴⁷⁷ However, one should not say that since He is not compelled by His will, it is possible that even the intentional sins themselves be transformed to merits – since the *mitzvot* also relate to His Essential Self. This is as expressly stated in the discourse entitled “*Shuvah*” cited before, that in the **innerness and Essential Self** of the limitless light of the Unlimited One, *HaShem*-יהוה, blessed is He, (which is the root of repentance), there is the desire for the *mitzvot*, (as also understood from Midrash Bereishit Rabba cited before, that (even) in the aspect about which they stated, “I do not know in which of them He desires,” in that aspect itself He desires the deeds of the righteous (*Tzaddikim*) and does not desire the deeds of the wicked). [In fact, the contrary is true, that since His Essential Self, blessed is He, is not contained or restrained by the desire, and the negation of evil stems from **His choice** – then on account of this choice, evil becomes completely negated in most ultimate negation and rejection, even more than what stems from the aspect of revelations, (as

aspect of the Master over the Desire (*Ba'al HaRatzon*), who is not constrained by the desire for Torah and *mitzvot*, who specifically is drawn forth through serving *HaShem*-יהו"ה, blessed is He, in repentance (*Teshuvah*).

In other words, in regard to the Righteous (*Tzaddikim*), even including those who have attained the level of serving *HaShem*-יהו"ה, blessed is He, with abundant love and delight in Him (*Ahavah Rabba b'Taanugim*), being that they delight in their service of Him, they therefore are in the aspect of, "there is one who loves,"¹⁴⁷⁸ this being an existence of the side of holiness, which is why they draw the aspect of the desire (*Ratzon*) forth.

In contrast, in regard to the Repentant (*Baalei Teshuvah*), since their service of Him is through a motion of nullification of self (*Bittul*), in that they are not satisfied with their state and standing, and uproot themselves from it [as in the words],¹⁴⁷⁹ "I will turn from here," they therefore draw forth the aspect of the Master over the Desire (*Baal HaRatzon*).¹⁴⁸⁰

This then, is the meaning of the teaching, "until he does not know (*Lo Yada*-לא ידע) the difference between 'cursed is Haman-Arur Haman-המן' and 'blessed is Mordechai-Baruch Mordechai-מרדכי'." That is, the power to transform "cursed is Haman-Arur Haman-המן" into

explained in Likkutei Sichot, Vol. 4 p. 1,341)]. Rather, it solely is that because He is not constrained [by His desire] etc., therefore this does not affect a concealment in relation to Him etc., as explained in the discourse.

¹⁴⁷⁸ Tanya, Likkutei Amarim, Ch. 35 & 37

¹⁴⁷⁹ See Rashi to Exodus 3:3, which refers to the motion of repentance (*Teshuvah*) (see the teaching of the Baal Shem Tov to the verse (Exodus 3:2), "The angel of *HaShem*-יהו"ה appeared to him" (printed in Sefer HaSichot 5702 p. 46), discourse entitled "*Min HaMeitzar*" 5705 toward the beginning).

¹⁴⁸⁰ Similarly see the discourse entitled "*Tikoo*" *ibid*.

“blessed is Mordechai-Baruch Mordechai-ברוך מרדכי” only comes through serving *HaShem*-יהו"ה, blessed is He, in a way that “he does not know (*Lo Yada*-לא ידע),” which is the aspect of nullification of self (*Bittul*) to Him, which transcends reason and intellect. Specifically this matter reaches the aspect about which it states, “I do not know in which of them He desires etc.,” and from there, there is a drawing forth of the empowerment to transform the matter of “cursed is Haman-Arur Haman-ארור המן”¹⁴⁸¹ into “blessed is Mordechai-Baruch Mordechai-ברוך מרדכי.”¹⁴⁸²

Based on this, we can say that in regard to the Tzemach Tzedek’s citation to “the Purim discourse” (referring to the discourse that begins with [this teaching], “A person is obligated [to become intoxicated] until he does not know etc.,” but which he simply refers to as “the Purim discourse,” even though there are many discourses that discuss the matters of Purim, because the matter of Purim is [most] expressed) in this

¹⁴⁸¹ Meaning, the sparks within him, but not “Haman” himself, as mentioned in the prior notes (27 & 25 in the original discourse). This matter is also hinted at in the words “until he does not know-*Ad d’Lo Yada* עד ולא ידע,” in that even in the aspect of “**he does not know-*Lo Yada* לא ידע**” there is the measure [and limit] of “until-*Ad* עד.” (Similarly see the discourse entitled “*Amar Rava Chayav Inish*” 5708, Ch. 10 (Sefer HaMaamarim 5708 p. 120 and on)).

¹⁴⁸² Similarly see *Hemshech “Rosh HaShanah”* 5695 toward the end (Sefer HaMaamarim, Kuntreisim Vol. 2, p. 346a and on); Discourse entitled “*HaYom Harat Olam*” 5713, Ch. 6 (Sefer HaMaamarim 5713 p. 10, translated in The Teachings of The Rebbe 5713, Discourse 1) that the matter of “transforming darkness to light” stems from the ability (*Yecholet*) of the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה, blessed is He, in whom the ability to illuminate and the ability to not illuminate are one matter. Therefore, through the revelation of this aspect, it is even possible to transform darkness into light. See there. [Regarding this level of His ability (*Yecholet*), also see the discourse entitled “*Shiviti HaShem* – I have set *HaShem* before me always,” 5720, translated in The Teachings of The Rebbe 5720, Discourse 21 (Sefer HaMaamarim 5721 p. 160 and on), and the citations there.]

mitzvah,¹⁴⁸³ in that his intention in this, is to hint at two matters within Purim, that is, both the service of transforming “cursed is Haman-*Arur Haman*-ארור המן” into “blessed is Mordechai-*Baruch Mordechai*-ברוך מרדכי,” as well as the matter of the granting empowerment for this, through serving Him in a way of “he does not know (*Lo Yada*-לא ידע).” (As explained in this discourse,¹⁴⁸⁴ the explanation of “until he does not know (*Ad d’Lo Yada*-עד דלא ידע)” is that through self-sacrifice (*Mesirat Nefesh*) which transcends knowledge, we reach the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He, in relation to whom all are literally equal.)

The likeness to this in the Primordial Allegory (*Mashal HaKadmoni*-משל הקדמוני) is the matter of having a [transformative] effect on the concealment of the allegory, to make it into a receptacle for the Predecessor of the world (*Kadmono Shel Olam*-קדמונו של עולם) and the granting of empowerment for this, is through the matter of self-sacrifice (*Mesirat Nefesh*) coming from the essential self of the soul, which transcends the intellect, as explained at length (in chapter two).

¹⁴⁸³ Yet, even so, he does not cite to “the discourse that begins with the words, “A person is obligated to become intoxicated until he does not know etc.,” even though his intention in [the words] “the Purim discourse” is to the matter of “A person is obligated etc., until he does not know” of Purim, because in that case, since the normative manner of citing a discourse is “to the discourse beginning with the words etc.,” it would not be recognized that he is hinting at a specific matter in this, and it automatically follows that we would not know that his intention is (also) to **the [specific] matter** of “until he does not know,” but solely **to the discourse** that begins with the words “A person is obligated etc.” It is for this reason that he cites to “the Purim discourse.”

¹⁴⁸⁴ 99d there.

We should add that the matter of transforming darkness into light (both in regard to Purim, in transforming the matter of “cursed is Haman-*Arur Haman* ארור המן” into “blessed is Mordechai-*Baruch Mordechai* ברוך מרדכי,” as well as in the Primordial Allegory (*Mashal HaKadmoni* משל הקדמוני), so that even the concealment of the allegory will be a receptacle for the Predecessor of the world (*Kadmono Shel Olam* קדמונו של עולם)), is also hinted in the verse,¹⁴⁸⁵ “You shall not discontinue the salt etc.,” (with which the discourse begins). For, as explained in *Likkutei Torah*¹⁴⁸⁶ about the matter of the “salt-*Melach* מלח” that causes a sweetening of the meat, the root of the flesh is from the blood of the heart. This refers to the matter of the emotions (*Midot*) of the animalistic soul, in that it is necessary to transform them from one extreme to the opposite extreme etc. For this, it specifically is “salt-*Melach* מלח” that is necessary etc.

He continues and explains that the reason it is called “the salt covenant of your God-*Elohe*” *cha* אלהיך” is because the root of judgments and bitterness are drawn from *HaShem*’s-יהוה title God-*Elohi*” *m* אלהים, in which there are 120-ק”כ permutations that chain down to below until the end of the world of Action (*Asiyah*), and it is from there that the 120-ק”כ permutations of the shiny husk (*Nogah*) derive vitality. Between the two of them they cause “bitterness-*Mar* מר-240,” which is two times 120-ק”כ, this being the numerical value of

¹⁴⁸⁵ Leviticus 2:13

¹⁴⁸⁶ *Likkutei Torah* ibid. 6a

“Amalek-עמלק-240” (the source of “cursed is Haman-*Arur Haman*-ארור המן-78”¹⁴⁸⁷). However, it is the “salt-*Melach*-מלח-78”¹⁴⁸⁷ that sweetens the judgments (the matter of the bitterness (*Merirut*-מרירות) mentioned above, through drawing from the root and primary aspect of the powers of Might-*Gevurot* of the side of holiness etc.

5.

Now, we should add to this and connect it to the general matter of the Torah portion of Vayikra. (For, in many years, the Torah portion of Vayikra is read on the Shabbat that is adjacent to Purim. From this it is understood¹⁴⁸⁸ that the Torah portion of Vayikra hints to the matters and the level of Purim.)

To explain, the Torah portion begins with [the words],¹⁴⁸⁹ “He called (*Vayikra*-ויקרא) to Moshe.” Rashi explains, “Every communication [with Moshe], whether using the term “He spoke-*Vayedaber*-וידבר,” “He said-*Vayomer*-ויאמר,” or “He commanded-*Vayetzav*-ויצו,” it always preceded by a call (*Kriyah*-קריאה), this being a term indicating endearment.” In other words, this is a matter that precedes [all]

¹⁴⁸⁷ [The “salt-*Melach*-מלח-78” refers to “the Wisdom-*HaChochmah*-חכמה-78” of Torah, within which is manifest the limitless light of He who “is and was and will be-*Hoveh v'Hayah v'Yihyeh*-והיה ויהיה ויהי” which has the same letters as the three mentions of the Name *HaShem*-יהוה in the thirteen attributes of mercy (Exodus 34:6), “*HaShem*-יהוה passed before him and proclaimed: *HaShem*-יהוה, *HaShem*-יהוה God, Compassionate and Gracious etc.,” this being the source of pardon upon repenting and returning to *HaShem*-יהוה, blessed is He. See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 4 (The Vowels of Creation), The Gate of the *Cholem*-חלם-78 vowel.]

¹⁴⁸⁸ See *Shnei Luchot HaBrit*, *Chelek Torah SheBiKhtav*, beginning of *Vayeishev* (copied in *Likkutei Sichot* Vol. 5 p. 129, note 1).

¹⁴⁸⁹ *Leviticus* 1:1

and is thus loftier (in that it precedes not only in time, but also in level) all the speech, sayings, and commandments of the Torah.¹⁴⁹⁰

This is as also understood from the fact that it simply states “He called-*Vayikra*-וַיִּקְרָא,” and not “*HaShem*-ה' called,” (as in “*HaShem*-ה' spoke” or “*HaShem*-ה' said”). This is because this calling is the endearment coming from the Holy One, blessed is He, in and of Himself, as He even transcend [the letters of] His Name *HaShem*-ה',¹⁴⁹¹ “and is not hinted in any letter etc.”¹⁴⁹²

Now, the Torah portion ends with,¹⁴⁹³ “If a person will sin,” which does not only refer to unintentional sin, but [also] to intentional sin, and the sin is [as the verse continues], “and commit a treachery against *HaShem*-ה'” - a treachery, Heaven forbid, may the Merciful one save us - against the Holy One, blessed is He, including a false oath. This is to such a degree that the final words of the Torah portion are,¹⁴⁹⁴ “[all the things he might do] to incur guilt.”

At first glance, this is not understood. For, the name of the Torah portion is not just in regard to its beginning, but rather indicates the content of the entire portion until its

¹⁴⁹⁰ This is like the Mishnah in Avot (3:14), “**Beloved** are Israel that a precious vessel was given to them.”

¹⁴⁹¹ See Zohar I 102b; Likkutei Torah, beginning of Vayikra; Also see the end of the discourse entitled “*Vayikra*” 5675 (*Hemshech* 5672 Vol. 2 p. 918 and on).

¹⁴⁹² Likkutei Torah, Pinchas 80b; See Zohar III 257b; See Likkutei Sichot Vol. 7 p. 25, note 45.

¹⁴⁹³ Leviticus 5:21 and on.

¹⁴⁹⁴ Leviticus 5:26

conclusion.¹⁴⁹⁵ On the contrary, based on the principle that “their beginning is bound to their end, and their end to their beginning,”¹⁴⁹⁶ there is a special connection between the end of the Torah portion and its beginning. This being so, how does it apply that the words “to incur guilt-*L’Ashmah Bah*-לאשמה בה” are the concluding words of the Torah portion, “He called-*Vayikra*-ויקרא,” which is a term of endearment?

However, the explanation is that the matter of “to incur guilt-*L’Ashmah Bah*-לאשמה בה” indicates intentional sins, which are transformed into merits through [the first part of the same verse,¹⁴⁹⁷ “The Kohen] shall provide him atonement before *HaShem*-יהו"ה and it shall be forgiven to him.” This is because the true matter of atonement and forgiveness is when intentional sins are transformed into merits.¹⁴⁹⁸

It is specifically in this matter that the endearment of the Holy One, blessed is He, to Jewish people who preceded the Torah, is expressed. This is why even when a Jew transgresses the *mitzvot* of the Torah, and does the deeds of Esav, may the Merciful One save us, even then, “I loved Yaakov”¹⁴⁹⁹ is within him. [In other words, even though about the perspective of His Essential Self, blessed is He, it states, “I do not know in which of them he desires etc.” (as mentioned in chapter three) and as the verse states,¹⁵⁰⁰ “Is not Esav the brother of Yaakov,”

¹⁴⁹⁵ For, **all of it** are parts of it and are called “Vayikra,” and the like. See at length in Likkutei Sichot, Vol. 5, p. 57 and on; Torat Menachem Vol. 41 p. 264 and on.

¹⁴⁹⁶ Sefer Yetzirah 1:7

¹⁴⁹⁷ Leviticus 5:26 *ibid*.

¹⁴⁹⁸ Talmud Bavli, Yoma 86b

¹⁴⁹⁹ Malachi 1:3

¹⁵⁰⁰ Malachi 1:2

seemingly equating the two, nevertheless, [as the verse continues], “I love Yaakov and I hate Esav.”¹⁵⁰¹ Thus, the Holy One, blessed is He, atones and forgives them of their sins, so much so, that their intentional sins are transformed into merits, and through this, there also is caused to be the general matter of the transformation of darkness into light and bitterness into sweetness,¹⁵⁰² with the coming of our righteous Moshiach in the near future and in the most literal sense, “with eternal gladness upon their heads.”¹⁵⁰³

¹⁵⁰¹ This is explained in Torah Ohr 120c; Likkutei Torah L’Gimmel Parshiyot 37a and on; Ohr HaTorah, Bereishit (Vol. 3) 565a and on, and elsewhere.

¹⁵⁰² See Zohar I 4a

¹⁵⁰³ Isaiah 35:10; 51:11