

Discourse 23

*“Reishit Arisoteichem Chalah Tarimu Terumah -
The first of your kneading you shall set aside a
portion as an offering”*

Delivered on Shabbat Parshat Shlach,
Shabbat Mevarchim Tammuz, 5716
By the grace of *HaShem*, blessed is He,

1.

The verse states,¹⁴⁵³ “The first of your kneading you shall set aside a portion of dough (*Challah*) as an offering (*Terumah*), like the offering (*Terumah*) of the threshing floor, so shall you set it aside. From the first of your kneading give an offering (*Terumah*) to *HaShem*-יהו"ה, for your generations.” The *mitzvah* of *Challah* is that from every dough, after grinding and kneading, one must remove a portion (*Challah*) and give it to the Priest (*Kohen*). The Torah calls this portion (*Challah*) “*Terumah*-תרומה,” which also means “an elevation.”

Now, it states in Midrash,¹⁴⁵⁴ that the *mitzvah* of *Challah* was given to women as rectification for the sin of the tree of the knowledge of good and evil. For, since Chavah (Eve) ruined the most perfect portion (*Challah*)¹⁴⁵⁵ of the world,

¹⁴⁵³ Numbers 15:20-21

¹⁴⁵⁴ See Talmud Yerushalmi, Shabbat 2:6; Also see Midrash Bereishit Rabba 14:1

¹⁴⁵⁵ See Yefe To'ar and Etz Yosef to Midrash Bereishit Rabba 14:1 *ibid*.

namely, Adam, the first man, who was made perfect by the hand of the Holy One, blessed is He,¹⁴⁵⁶ and thus is called the most perfect portion of the world (*Challato Shel Olam*-חלתו של עולם), therefore, by women fulfilling the *mitzvah* of *Challah*, the sin is rectified.

From this we understand that the *mitzvah* of *Challah* is a general matter. This is because it rectifies the sin of the tree of the knowledge of good and evil, which brought about general destruction, in that, on account of it, Adam and his descendants after him were punished with death.¹⁴⁵⁷ It therefore is understood that the *mitzvah* of *Challah* is also a general matter, because every repair must be akin to the damage. Thus, since the *mitzvah* of *Challah* is rectification for the sin of the tree of the knowledge of good and evil, which was a general destruction, it thereby is understood that the *mitzvah* of *Challah* is also general.

Now, this may be understood¹⁴⁵⁸ by prefacing with an explanation of the teaching of our sages, of blessed memory, that,¹⁴⁵⁹ “If there is no flour (*Kemach*-קמח), there is no Torah.” The term “flour-*Kemach*-קמח” refers to the bread of the earth, whereas Torah is referred to as “bread-*Lechem*-לחם of the

¹⁴⁵⁶ See Midrash Bereishit Rabba 24:5

¹⁴⁵⁷ Talmud Bavli, Shabbat 55b; Also see Ramban and Rabbeinu Bachaye to Genesis 2:17

¹⁴⁵⁸ See the discourse entitled “*Reishit Arisoteichem*” 5627, 5629 (Sefer HaMaamarim 5627, p. 332 and on; Sefer HaMaamarim 5629, p. 242 and on), and with additional notes see the discourse entitled “*V’Hayah b’Achelchem*” 5650 (Sefer HaMaamarim 5650 p. 368 and on).

¹⁴⁵⁹ Mishnah Avot 3:17 (which is the chapter of Pirkei Avot that was studied on the Shabbat that this discourse was said).

heavens,”¹⁴⁶⁰ and specifically both are necessary, as stated,¹⁴⁶¹ “Torah study that is not combined with worldly occupation, will be neglected in the end,” and, “The study of Torah is excellent when combined with worldly occupation, for the toil of both causes sin to be forgotten.” In other words, in order to cause the sin of the tree of the knowledge of good and evil to be forgotten and rectified, there specifically must be both toil in Torah (*Lechem*-לֶחֶם) and toil in flour (*Kemach*-קֶמַח).

Now, the two matters of Torah and flour, as they are physically, is because in spirituality itself (meaning, Torah and *mitzvot*) there also are these two matters, that is, Torah study and the service of prayer. Torah is from Above to below, as in the verse,¹⁴⁶² “My tongue shall repeat Your word,” “like a person who repeats after the reader,”¹⁴⁶³ meaning that he is not an existence unto himself and merely receives a drawing down of influence from above. In contrast, prayer is from below to Above, as it states,¹⁴⁶⁴ “A ladder (*Sulam*-סֵלָם) was set upon the earth and its top reached the heavens,” which refers to serving *HaShem*-יהו"ה, blessed is He, through prayer, which is an ascent from below to Above.

Now, Torah and prayer are spiritual matters, but from them there is a drawing down of the matters of Torah and flour (*Kemach*-קֶמַח), in the physical too. For, flour-*Kemach*-קֶמַח

¹⁴⁶⁰ Exodus 16:4; Also see Zohar II 61b

¹⁴⁶¹ Mishnah Avot 2:2

¹⁴⁶² Psalms 119:172

¹⁴⁶³ See Talmud Bavli, Sukkah 38b; Torah Ohr, Yitro 67b; Likkutei Torah, Shir HaShirim 44b, and elsewhere.

¹⁴⁶⁴ Genesis 28:12

refers to the bread of the earth (*Lechem Min HaAretz*- לחם מן הארץ), which is akin to prayer, in that prayer is an ascent from below to Above. Therefore, just as in man's service of *HaShem*-יהו"ה, blessed is He, there also must be the service of prayer, and Torah study by itself is inadequate, this is likewise so physically. That is, the study of Torah must specifically be combined with a worldly occupation, as our sages, of blessed memory, stated,¹⁴⁶⁵ "Many have acted in accordance to the way of Rabbi Yishmael and were successful." [That is, his engagement in worldly occupation is also in accordance to Torah. This is as stated in the beginning of the second paragraph of the *Shema* recital,¹⁴⁶⁶ "It shall be that if you listen to My commandments etc.," and only afterwards, the next verse continues, "that you may gather your grain etc." In other words, a person must also be engaged in the ways of the world, and specifically combine Torah with worldly occupation.]

Spiritually, this refers to Torah study and prayer, which in the service of *HaShem*-יהו"ה, blessed is He, are the matters of "running" (*Ratzo*) and "returning" (*Shov*). In general, this is also the difference between the first and second paragraphs of the *Shema* recital. The first paragraph is,¹⁴⁶⁷ "And you shall love *HaShem*-יהו"ה your God, with all your heart and with all your soul etc.," and is the matter serving *HaShem*-יהו"ה, blessed is He, in a way of "running" (*Ratzo*). In contrast, the second paragraph states, "And it shall be that if you listen to My

¹⁴⁶⁵ See Talmud Bavli, Brachot 35b

¹⁴⁶⁶ Deuteronomy 11:13-14

¹⁴⁶⁷ Deuteronomy 6:5

commandments etc.,” which is the matter of serving *HaShem*-יהו"ה, blessed is He, in a way of “returning” (*Shov*).

2.

Now, to understand this, we first must preface with what was explained in the previous discourses¹⁴⁶⁸ about the teaching of Zohar that,¹⁴⁶⁹ “There are three knots¹⁴⁷⁰ that are bound to each other. Israel are bound to the Torah, and the Torah is bound to the Holy One, blessed is He.” It was explained that the Jewish people become bound to the Holy One, blessed is He, through Torah and that the term “bonding” (*Hitkashroot*-התקשרות) specifically indicates a bond between two separate things. This being so, it is not understood how the term “bonding” (*Hitkashroot*-התקשרות) applies to Torah, being that,¹⁴⁷¹ “the Torah and the Holy One, blessed is He, are entirely one.”

This is especially so when considering the explanation of the difference between Torah and *mitzvot*. Namely, that the union of the *mitzvot* with the Holy One, blessed is He, is similar to the teaching, “He and His organs are one,” which is akin to the union between the soul and the organs of the body. In

¹⁴⁶⁸ See the two preceding discourses, “*Anochi HaShem*-יהו"ה *Elokecha* - I am *HaShem*-יהו"ה, your God,” and “*Eehoo v'Chayohee Chad* – Him and His life force are one,” of the second day of Shavuot of this year, 5716, Discourse 21 & 22.

¹⁴⁶⁹ Zohar III 73a

¹⁴⁷⁰ See Sefer HaMaamarim 5657 p. 28 in the glosses; Sefer HaMaamarim 5700 p. 61 and the note of the Rebbe there.

¹⁴⁷¹ Tanya, Likkutei Amarim Ch. 4, and Ch. 23 citing Zohar; See Zohar I 24a, Zohar II 60a; Tikkunei Zohar, Tikkun 6; Likkutei Torah, Nitzavim 46a; Sefer HaMaamarim 5700, p. 66 and elsewhere.

contrast, the union of Torah with the Holy One, blessed is He, is like the teaching, “He and His life force are one,” which is like the union of the soul (*Neshamah*) with the brain in the head. That is, “The Torah and the Holy One, blessed is He, are entirely one.” This being so, how is it applicable to use a term of “bonding” (*Hitkashroot*-התקשרות) in relation to Torah?

In answer to this question, it was explained that there are two levels in Torah, the revealed Torah and the concealed Torah. It was explained that the term “bonding” (*Hitkashroot*-התקשרות) applies to the revealed part of Torah, since it is a separate existence. This goes without saying about Torah as it descended below to this world, where it manifests in physical matters. However, it also is true of Torah as it is studied in the Garden of Eden (*Gan Eden*). This is because the study of Torah laws (*Halachot*) in the Garden of Eden (*Gan Eden*) nevertheless relates to the service of *HaShem*-יהו"ה, blessed is He, by novel created beings. This being so, it too already has an element of independent and separate existence. Moreover, this is even true of Torah as it is in the world of Emanation (*Atzilut*). This is because the study of the Torah in the world of Emanation (*Atzilut*) is about *HaShem*'s-יהו"ה titles and the *Sefirot*, which are garments (*Levushim*). Therefore, even as Torah is in the world of Emanation (*Atzilut*) it also is in a state of separate and independent existence, and is included as part and parcel of the revealed parts of Torah. Thus, the term “bonding” (*Hitkashroot*) applies there as well. Thus, when it states

that,¹⁴⁷² “The Torah and the Holy One, blessed is He, are entirely one,” it refers to the concealed and inner aspect (*Pnimiyyut*) of Torah, which transcends the world of Emanation (*Atzilut*).

However, because of two reasons, this explanation is still not adequate. On the one hand, it cannot be said that the term “bonding” (*Hitkashroot*-התקשרות) only applies to the revealed aspects of Torah. This is because it states in Zohar, “There are three levels, Israel, the Torah, and the Holy One, blessed is He, which are bound (*Mitkashrin*-מתקשרין) to each other, and they each are level upon level, having a concealed aspect and a revealed aspect. The concealed aspect of the Jewish people bonds (*Mitkasher*-מתקשר) with the concealed aspect of the Torah, and the concealed aspect of the Torah bonds (*Mitkasher*-מתקשר) with the concealed aspect of the Holy One, blessed is He.” We thus see that the term “bonding” (*Kesher*-קשר) is even used in relation to the concealed aspect of Torah.

Furthermore, it cannot be said that the intention is solely for the concealed part of the revealed, meaning, the inner explanations of the revealed parts of Torah, which refers to the study of Torah laws (*Halachot*) as they are learned in the Garden of Eden (*Gan Eden*) and in the world of Emanation (*Atzilut*). For, since they stated that the concealed part of Torah bonds (*Mitkasher*-מתקשר) to the concealed part of the Holy One,

¹⁴⁷² Tanya, Likkutei Amarim Ch. 4, and Ch. 23 citing Zohar; See Zohar I 24a, Zohar II 60a; Tikkunei Zohar, Tikkun 6; Likkutei Torah, Nitzavim 46a; Sefer HaMaamarim 5700, p. 66 and elsewhere.

blessed is He, therefore, since it is understood that the concealed part of the Holy One, blessed is He, refers to the highest and most lofty of all levels, so likewise, the concealed part of Torah also must refer to the highest and loftiest level of Torah, namely, the level of Torah that even transcends the world of Emanation (*Atzilut*).

The opposite is also true, that when it states that, “The Torah and the Holy One, blessed is He, are entirely one,” the intended meaning is not just in reference to the concealed aspects of the Torah, but also to the revealed aspects of the Torah. For, by the very fact that there is a distinction between “His life force” and “His organs,” in which “His organs” refers to the *mitzvot*, whereas “His life force” refers to Torah, it is understood that all levels of Torah are included in the category of “His life force.” If this was not so, it would be necessary to divide the Torah itself into these two categories as well, and state that the inner aspects of Torah are like “His life force,” whereas the revealed aspects of Torah are like “His organs.” However, since we do not make such a distinction within Torah itself, but only between Torah and *mitzvot*, it is self-understood that all levels of Torah are in the category of “His life force,” including the revealed aspects of the Torah as they manifest in this world.

This is further supported by the explanation in Tanya,¹⁴⁷³ that when a person grasps and understands a certain matter in Torah, his intellect is both invested in Torah and

¹⁴⁷³ Tanya, Likkutei Amarim, Ch. 4-5

encompassed by it, and simultaneously, the Torah is invested and encompassed by his intellect. We thus see that even in aspects of Torah as they come into the grasp of man, the teaching, “The Torah and the Holy One, blessed is He, are entirely one,” still applies.

From this we understand, that these two seemingly contradictory terms – “bonding” (*Hitkashroot*-התקשרות) and “they are entirely one” (*Kula Chad*-כולא חד), both refer to the very same level. That is, all the levels of Torah include both matters; the matter of “bonding” (*Hitkashroot*-התקשרות) with the Holy One, blessed is He, and the matter that, “they are entirely one” (*Kula Chad*-כולא חד) with the Holy One, blessed is He. It therefore must be stated that these two matters are not in contradiction to each other.

3.

The explanation¹⁴⁷⁴ may be understood from the verse,¹⁴⁷⁵ “His locks (*Taltalim*-תלתלים) are curly and black as a raven.” Our sages, of blessed memory, explained that this verse¹⁴⁷⁶ refers to Torah, and that, “From the thorns of the letters of Torah, mounds and mounds (*Tilei Tilim*-תילי תילים) of Torah laws are expounded.” That is, Torah is called by the term “hairs” (*Sa'arot*-שערות). The Zohar¹⁴⁷⁷ states that this refers to

¹⁴⁷⁴ See *Hemshech* 5672 Vol. 1 p. 371 and on.

¹⁴⁷⁵ Song of Songs 5:11

¹⁴⁷⁶ Talmud Bavli, Eruvin 21b; Midrash Shir HaShirim Rabba 5:11; Zohar II 116a; Zohar III 140a

¹⁴⁷⁷ Zohar III 136a (Idra Rabba); Also see Likkutei Torah, Shir HaShirim 9b.

the hidden reasons of Torah, meaning that not only the revealed aspects of the Torah are called “hairs” (*Sa’arot*-שערות), but even the inner aspects of Torah are called “hairs” (*Sa’arot*-שערות).

This is likewise understood from the verse,¹⁴⁷⁸ “The braids of your head (*Rosheich*-ראשך) are like purple.” The difference between these two verses is that they refer to two aspects of Torah. The simple explanation of these verses is that when it states, “His locks are curly etc.,” it is in the masculine form and refers to the Groom, whereas when it states, “The braids of your head are like purple,” it is in the feminine form and refers to the Bride. This is also the case in regard to their spiritual meaning. The verse, “His locks are curly etc.,” refers to the aspect of *Zeir Anpin*, whereas the verse, “The braids of your head are like purple” refers to the aspect of Kingship-*Malchut*.

As these aspects are within Torah itself, the words “the braids of your head are like purple” refer to the revealed part of Torah, which is called “The tree of the knowledge of good and evil.”¹⁴⁷⁹ For, just as it states about the aspect of Kingship-*Malchut* that,¹⁴⁸⁰ “Her feet go down to death,” meaning that she manifests within the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*), it is likewise so of this aspect of Torah, which is called the Tree of the knowledge of good and evil, in that Torah manifests in physical matters etc. In contrast, the words “His locks are curly etc.,” refers to the inner aspects

¹⁴⁷⁸ Song of Songs 7:6

¹⁴⁷⁹ Zohar III 124b (Ra’aya Mehmna)

¹⁴⁸⁰ Proverbs 5:5; See Ohr HaTorah, Na”Ch Vol. 1 p. 564 and on.

of the Torah, which is called, “The Tree of Life,” in that it does not manifest in physical matters. For example, this is like the study of the Torah in the Garden of Eden (*Gan Eden*), in which the study is about *HaShem*’s יהו"ה Godliness and the spiritual aspects of creation. Nevertheless, even in relation to this aspect of Torah, which is called, The Tree of Life, the term “hairs” (*Sa’arot*-שערות) is used, indicating that even this is only the aspect of “hairs” (*Sa’arot*-שערות) and nothing more.

4.

Now, this matter may be understood from hairs (*Sa’arot*-שערות) as they are in man below, which derive their vitality from the brain (*Mo’ach*-מוח) that is in the skull (*Gulgolet*-גולגלת). Now, although the hairs derive their vitality from the brain, nevertheless, it is drawn to them through the separating bone of the skull. This is why hair can be cut without feeling pain. In contrast, if any other limbs of the body are cut, there is pain. The reason is because, in all the other organs of the body, the vitality is revealed. For, since the vitality of all the other organs is drawn to them in a direct manner, without a separation, the vitality is therefore revealed in them. In contrast, the hairs (*Sa’arot*-שערות) are unlike the other organs, but are secondary, as our sages, of blessed memory, stated,¹⁴⁸¹ “The hairs are secondary to the flesh.” Thus, no pain is felt when one’s hair is cut, since their vitality is hidden within them.

¹⁴⁸¹ Talmud Bavli, Eruvin 4b

We thus find that the matter of hairs (*Sa'arot*-שערות) is that they have vitality within them, but that it is hidden.

The same is likewise true of Torah, which is called, “hairs” (*Sa'arot*-שערות). This is because, though there indeed is pleasure and vitality in Torah, it nevertheless is hidden pleasure and vitality, as we observe in the revealed aspects of Torah as they manifest below, that even though Torah comes into our understanding and comprehension, nevertheless, this only occurs once we grasp the knowledge of various foundations and principals in our intellects, and only once we know these foundations, does it becomes applicable to begin understanding and comprehending Torah.

For example, when person learns the Torah laws (*Halachot*) of the four domains that pertain to Shabbat observance, even though he grasps various reasons and deep matters of intellect, his grasp and comprehension is only after first knowing the underlying principles of these four domains; the private domain (*Reshut HaYachid*), the public domain (*Reshut HaRabim*), the intermediate domain (*Karmelit*) and the exempt domain (*Makom Patur*). These principles, as to why the private domain (*Reshut HaYachid*) is such, and why the public domain (*Reshut HaRabim*) is such etc., are not grasped on our own. Only once the knowledge of these principles is understood, does it then become applicable to come to have intellectual insight into the intellectual depth of these matters.

The same applies to all Torah laws (*Halachot*). That is, our grasp and comprehension only comes after knowing the principles, foundations, and primary axioms, which themselves

are not intellectual constructs of comprehension. This is because these underlying axioms and principles transcend intellect, but are the matter of the pleasure and vitality of Torah, which is foundational to all grasp and comprehension. However, the fundamental principles themselves do not come into the realm of grasp and comprehension, since the pleasure and vitality is concealed in them. They are therefore compared to hair (*Sa'arot*-שערות), in that the pleasure and vitality is concealed.

The same is true of the inner aspects of Torah, such as the study of Torah laws (*Halachot*) in the Garden of Eden (*Gan Eden*), in which the souls sit and delight in the radiance of the Indwelling Presence of *HaShem*-יהו"ה, blessed is He, [the *Shechinah*].¹⁴⁸² This refers to the radiance of their Torah and service of *HaShem*-יהו"ה, blessed is He, that they fulfilled in this world. However, here there also are these two aspects, namely, that which is in the realm of understanding and comprehension, and the pleasure which transcends grasp and comprehension, which is foundational to the grasp, but nonetheless is hidden and concealed.

This is so even higher, at the very root of the drawing forth of Torah. It too is called, "hair" (*Sa'arot*-שערות), in that the pleasure of it is hidden. To explain, the verse states,¹⁴⁸³ "The hair of His head was like clean wool." This verse refers to the hair of the head. However, there also is the matter of the

¹⁴⁸² Talmud Bavli, Brachot 17a

¹⁴⁸³ Daniel 7:9

thirteen fixtures of the beard (*Yud Gimel Tikkunei Dikna*), which is the hair of the beard.

The difference between them may be understood by the difference between the hair of the head and the hair of the beard, as it is below in man. That is, upon birth, the hair of the head is immediately present, in that a baby is born with hair on his head. In contrast, the hair of the beard specifically comes with maturation. In other words, the hair of the head indicates immature brains and intellect (*Mochin d’Katnut*), whereas the hair of the beard indicates the maturation of the brain and intellect (*Mochin d’Gadlut*). For, as explained before, the hairs derive their vitality from the brain, only that in this itself, the hairs of the head derive their vitality from the aspect of the immature brains and intellect (*Mochin d’Katnut*), whereas the hairs of the beard derive their vitality from the aspect of the mature brains and intellect (*Mochin d’Gadlut*). Nevertheless, the vitality in the hair of the beard is also hidden and concealed.

The same applies to the root from which Torah is drawn. That is, the Torah is drawn from the aspects of the Ancient One (*Atik*), and the Long Patient One (*Arich*), which are the two general aspects of the crown-*Keter*, which is the matter of pleasure (*Ta’anug*). That is, the pleasure of Torah, as it is drawn from the crown-*Keter*, is also a matter of “hair” (*Sa’arot*-שערות), and there are two aspects in it; immature (*Katnut*) and mature (*Gadlut*). Nevertheless, in general, it is the matter of “hair” (*Sa’arot*), in that the pleasure and vitality is hidden and concealed.

This is also the meaning of the verse,¹⁴⁸⁴ “I was with Him as His *Amon*-אֲמון, I was then His delight day by day, playing before Him at all times, playing in the inhabited areas of His earth, My delights are with the sons of man.” This verse enumerates five levels in Torah.

The words, “I was with Him (*Etzlo*-אֶצְלוֹ) as His *Amon*-אֲמון,” refers to Torah as it is with Him (*Etzlo*-אֶצְלוֹ), about which Midrash states,¹⁴⁸⁵ “*Amon*-אֲמון means hidden-*Mutzna*-מוֹצְנֵה, *Amon*-אֲמון means covered-*Mechusah*-מְכוּסָה.” That is, it is wondrously beyond and is thus hidden and covered, since it utterly transcends time and change. In other words, as Torah is with *HaShem*-יהו"ה, blessed is He, it is utterly beyond time, even the loftiest aspects of time.

The verse continues, “I was then His delight day by day (*Yom Yom*-יּוֹם יּוֹם),” about which our sages, of blessed memory, taught,¹⁴⁸⁶ “The Torah preceded the world by two thousand years.” That is, this aspect already has some relation to time, although it itself still transcends time.

The verse continues, “Playing before Him at **all** times,” corresponding to the twenty-eight kinds of time (mentioned in Ecclesiastes).¹⁴⁸⁷

¹⁴⁸⁴ Proverbs 8:30-31

¹⁴⁸⁵ Midrash Bereishit Rabba 1:1

¹⁴⁸⁶ See Midrash Tehillim 90:4; Bereishit Rabba 8:2; Tanchuma Vayeishev 4; Zohar II 49a

¹⁴⁸⁷ Ecclesiastes 3:2; Also see Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 2 (The Letters of Creation), section entitled “The seven

The verse then states, “Playing in the inhabited areas of His earth.” This refers to Torah as it already is drawn into the chaining down of the worlds (*Seder Hishtalshelut*).

The verse then concludes, “My delights are with the sons of man.” This refers to Torah as it was given to man below, and even lower, to “the sons of man (*Bnei Adam*- בני אדם).”

Now, there is an aspect of pleasure (*Ta'anug*) in each of these levels of Torah, as indicated by the words, “delight” (*Sha'ashu'im*-שעשועים) and “playfulness” (*Sechok*-שחוק). That is, even in the level indicated by the words, “My delights are with the sons of man,” the term “My delights” (*Sha'ashu'ay*-שעשועי) is used. At the same time, the opposite is also true, that even the loftiest aspect of Torah has a certain element of separate existence. For, even about the words, “I was with Him as His *Amon*-אמן,” our sages, of blessed memory, taught,¹⁴⁸⁸ “Do not read it as *Amon*-אמן but read it as, Craftsman-*Uman*-אומן. The Torah is saying, ‘I was the craftsman’s tool (*Klee Umanuto*-כלי אומנתו) of the Holy One, blessed is He.’” In other words, even this aspect already has some relation to novel creation.

This then, is the matter of the “hair” (*Sa'arot*-שערות) of Torah. That is, on the one hand, the hair itself is in a state of separate existence, in that, in its revealed form it does not appear to have any vitality, but on the other hand, it does have

letters בג"ד כפר"ת correspond to the seven days of the week – Time and its measurement.”

¹⁴⁸⁸ Midrash Bereishit Rabba 1:1

a hidden vitality. The same is true of Torah. Even as it is drawn down below to “the sons of man,” nevertheless, “My delights (*Sha’ashu’ay*-שעשועי)” are present within it. This then, is why the Torah was specifically given below, because *HaShem*’s-יהו"ה Supernal intent is that through their service of *HaShem*-יהו"ה, blessed is He, the “sons of man” will reveal the delight of Torah.

6.

With the above in mind, we can understand the two statements associated with Torah; namely, that Torah is “bonded” (*Hitkashroot*-התקשרות) to the Holy One, blessed is He, and that “The Torah and the Holy One, blessed is He, are entirely one” (*Kula Chad*-כולא חד). These two statements include Torah in all its aspects, from the beginning of all levels to the end of all levels. Moreover, they are not in contradiction to each other. That is, from the perspective of the tangible existence of Torah, the term “bonding” (*Hitkashroot*-התקשרות) with the Holy One, blessed is He, is applicable. On the other hand, from the perspective of the inner pleasure and vitality within it, “The Torah and the Holy One, blessed is He, are entirely one (*Kula Chad*-כולא חד).”

7.

With the above in mind, we can also understand why a person whose Torah study is his sole occupation is exempt from

prayer.¹⁴⁸⁹ At first glance, this is not understood. By the fact that they said this, we must say that the study of Torah possesses and actualizes whatever is brought about through prayer. This being so, it would seem that even a person whose Torah study is not his occupation, should be exempt from prayer as long as he is engaged in learning, since through his Torah study he accomplishes whatever prayer accomplishes. The reason the sages give, that such a person must pause for prayer, is because, since Torah study is not his sole occupation, he will pause and be idle from Torah study anyways,¹⁴⁹⁰ is still not understood. For, although he will stop and be idle from Torah study, this will only take place later, whereas at this moment, he indeed is studying Torah. This being so, why must he pause to pray if he can bring about the same effect as prayer, by continuing to study?

However, this may be understood based on the explanation about Torah study and prayer, in the discourse¹⁴⁹¹ entitled “*Reishit Arisoteichem* – The first of your kneading.” It explains that both forms of service of *HaShem*-יהוה, blessed is He, are necessary, since each has an element of superiority to it.

To elucidate, Torah is a drawing down from above to below, whereas prayer is an ascent from below to above. This

¹⁴⁸⁹ Talmud Bavli, Shabbat 11a

¹⁴⁹⁰ Tanya, Ch. 23

¹⁴⁹¹ See the discourse entitled “*Reishit Arisoteichem*” 5627, 5629 (Sefer HaMaamarim 5627, p. 332 and on; Sefer HaMaamarim 5629, p. 242 and on), and with additional notes see the discourse entitled “*V’Hayah b’Achelchem*” 5650 (Sefer HaMaamarim 5650 p. 368 and on).

is why Torah is called “eternal life” (*Chayei Olam*), whereas prayer is called “temporal life” (*Chayei Sha’ah*).¹⁴⁹² However, the words “*Chayei Olam*-עולם-חיי” also means “the life of the world,” meaning that Torah draws life and vitality to the world. Similarly, the words “*Chayei Sha’ah*-שעה-חיי” indicates that prayer is a matter of “turning,” since the term “*Sha’ah*-שעה” can also be read as “*She’eh*-שעה” which means “to turn.” That is, in prayer, a person turns from below to above, and elevates all his matters to *HaShem*-יהו"ה above, blessed is He.

Now, there is an aspect of superiority in both matters. The superior aspect of Torah is that it is a drawing down from above to below. In contrast, the superior aspect of prayer is that through the ascent from below to above, which is something novel, a person draws down a novel light and illumination of *HaShem*'s-יהו"ה Godliness.

It is for this reason that a person whose Torah study is his sole occupation is exempt from prayer. For, the fact that this is his occupation, means that, for him, the study of Torah is constant and without change. It is explained in various places that every constant matter that does not change, is related to and drawn from the aspect indicated by the verse,¹⁴⁹³ “I *HaShem*-יהו"ה have not changed.” We thus find that through his Torah study, a person who’s sole occupation is Torah study, draws the novel light and illumination of *HaShem*'s-יהו"ה Godliness which normally is drawn through prayer, namely, the aspect of “I *HaShem*-יהו"ה have not changed.”

¹⁴⁹² Talmud Bavli, Shabbat 10a

¹⁴⁹³ Malachi 3:6

Now, such a person indeed has a revelation of the pleasure aspect of Torah, as previously explained. For, at the giving of the Torah, the pleasure of the Torah was also given, as known, that in the coming future, everything will come to be revealed, but as known, there will not be another giving of the Torah.¹⁴⁹⁴ This is because everything was already given when the Torah was given, only that some aspects are still hidden. Nevertheless, Megaleh Amukot explains that when Torah was given, our teacher Moshe, indeed drew down the pleasure of Torah to singular individuals (*Yechidei Segulah*) so that the pleasure of Torah is revealed in them. That is, it is revealed in those whose study of Torah is their sole occupation, and therefore they are exempt from prayer.

However, in the coming future this will be revealed in every single Jew. This is the meaning of the teaching,¹⁴⁹⁵ that in the coming world (*Olam HaBa*) there will be neither eating nor drinking. That is, there will be the matter of simple pleasure (*Ta'anug Pashut*) in *HaShem*'s יהו"ה Godliness, blessed is He, unadulterated by an admixture of anything else.¹⁴⁹⁶

However, a person whose Torah study is not his sole occupation must serve *HaShem* יהו"ה, blessed is He, through Torah, as well as prayer. That is, he must have both the matter of “running” (*Ratzo*) and the matter of “returning” (*Shov*), just

¹⁴⁹⁴ Sefer HaMaamarim 5647 p. 87; 5656 p. 356; *Hemshech* 5666 p. 23, p. 546; *Hemshech* 5672 Vol. 1, p. 366; Sefer HaMaamarim 5679 p. 291; 5685 p. 199; 5709 p. 57 and elsewhere.

¹⁴⁹⁵ Talmud Bavli, Brachot 17a

¹⁴⁹⁶ See Sefer HaMaamarim 5750 p. 367; *Hemshech* 5666 p. 105 and on and elsewhere.

as physically this is manifest in the matters of flour (*Kemach*) and Torah study. That is, specifically “the toil in both causes sin to be forgotten”¹⁴⁹⁷ (as explained before).

8.

With the above in mind, we can understand the *mitzvah* of *Challah*. That is, the *mitzvah* to separate the *Challah* is specifically after the grinding (*Techinah*-טחינה) and kneading (*Leeshah*-לישה). The matter of grinding (*Techinah*-טחינה) means that he grinds the flour into very fine particles. In our service of *HaShem*-יהו"ה, blessed is He, this refers to coming to have “a broken and contrite heart.”¹⁴⁹⁸ Then, after the matter of “grinding” (*Techinah*-טחינה), in that he turns himself into particles, there then must be the matter of “kneading” (*Leeshah*-לישה). “Kneading” (*Leeshah*-לישה) takes place through the addition of water, referring to Torah, which is compared to water, in that it descends from a high place to a low place.¹⁴⁹⁹ In other words, both forms of service of *HaShem*-יהו"ה, blessed is He, must be; Torah study and prayer. However, this refers to the study of Torah that precedes prayer.

After this, a portion of the dough (*Challah*) must be separated and given to the *Kohen* (priest). In this, there also are the two aspects of “running” (*Ratzo*) and “returning” (*Shov*). That is, the giving of a portion of the dough (*Challah*) to the

¹⁴⁹⁷ Mishnah Avot 2:2

¹⁴⁹⁸ Psalms 51:19

¹⁴⁹⁹ See Talmud Bavli, Taanit 7a

Kohen (priest) is the matter of “running” (*Ratzo*), which is from below to above. Then, the consumption of the *Challah* by the *Kohen* (priest) is a matter of drawing from above to below, as known.

This is why Torah is called “*Terumah*-תרומה,” which has two meanings.¹⁵⁰⁰ The first is that “*Terumah*-תרומה” means “to elevate,” which is the matter of ascent from below to above. “*Terumah*-תרומה” also means “to separate,”¹⁵⁰¹ which is the matter of drawing from above to below.

This is like the explanation of the verse,¹⁵⁰² “I will exalt You, my God, the King,” to which there are two meanings.¹⁵⁰³ The first meaning of, “I will exalt You (*Aromeemcha*-אָרומעמך)” is that I will elevate and exalt the aspect indicated by “my God, the King.” The second meaning is that I will draw down the aspect of *HaShem*’s-יהו"ה exaltedness (*Romemut*-רוממות) into the aspect indicated by “my God, the King,” that is, into the *Sefirah* of *HaShem*’s-יהו"ה Kingship-*Malchut*. In Torah, this refers to the matter of the tree of the knowledge of good and evil. In this, there must be both aspects of serving *HaShem*-יהו"ה, blessed is He; that of ascent (*Ha'ala'ah*) and that of drawing down (*Hamshachah*).

Then, after the drawing down of *HaShem*’s-יהו"ה exaltedness in Torah, there is the continuation of the verse, “I will bless Your Name forever and ever (*L'Olam Va'ed*-לעולם ועד),” so that it also is drawn down and revealed to the world

¹⁵⁰⁰ See Ohr HaTorah, *Terumah* p. 1,355 and on.

¹⁵⁰¹ See Rashi to Exodus 25:2

¹⁵⁰² Psalms 145:1

¹⁵⁰³ See Torah Ohr, *Mikeitz* 40c

(*Olam*-לעולם) at large, so that it will be as in the coming future, about which it states,¹⁵⁰⁴ “The glory of *HaShem*-יהו"ה will be revealed, and all flesh (meaning, even physical flesh) as one shall see that the mouth of *HaShem*-יהו"ה has spoken!”

¹⁵⁰⁴ Isaiah 40:5 *ibid.*