

Discourse 34

*“V’Hayah BaAchalchem MiLechem HaAretz –
It shall be that when you eat of the bread of the land”*

Shabbat Parshat Shelach, 28th of Sivan,

Shabbat Mevarchim Tammuz, 5722

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

1.

The verse states,¹⁰⁷⁴ “It shall be that when you will eat of the bread of the Land, you shall set aside a portion for *HaShem*-יהוה. As the first of your kneading, you shall set aside some dough (*Challah*) as an offering.” Now, we must understand¹⁰⁷⁵ why the verse states, “(It shall be that when you will eat) of the bread of the Land,” in that the Torah already informed us,¹⁰⁷⁶ “When you come to the Land to which I am bringing you,” meaning that the obligation to fulfill [the *mitzvah*] of separating the *Challah* did not begin until they arrived the Land.¹⁰⁷⁷ This being so, what is the Torah informing us by adding, “It shall be that when you will eat of the bread of the Land”?

We must also understand the meaning of the words, “You shall set aside a portion (*Tarimu Terumah*-תרִימו תְּרוּמָה) as

¹⁰⁷⁴ Numbers 15:19-20

¹⁰⁷⁵ Also see the beginning of the discourse entitled “*V’Hayah b’Achalchem*” 5733 (Sefer HaMaamarim 5733 p. 431).

¹⁰⁷⁶ Numbers 15:18

¹⁰⁷⁷ See Rashi to Numbers 15:18

an offering to *HaShem*-יהו"ה... you shall set aside a small portion (*Challah*) as an offering (*Tarimu Terumah*-תרימו-תרומה),” in which the verse repeats “You shall set aside a portion-*Tarimu Terumah*-תרימו תרומה.”

Now, it states in Sifri that,¹⁰⁷⁸ “the words, ‘You shall **set aside** a portion (*Tarimu Terumah*-תרימו תרומה)’ are speaking of the Great Terumah (*Terumah Gedolah*) [taken from one’s produce]. Perhaps it is speaking of the *Challah* offering? [This cannot be, for the verse] ‘you shall set aside a *Challah* as an offering,’ already speaks of the *Challah*. How then is ‘You shall set aside a portion (*Tarimu Terumah*) to *HaShem*-יהו"ה’ to be understood as referring to the Great Terumah (*Terumah Gedolah*) [taken from one’s produce]?”

Now, even though our sages, of blessed memory, expounded on these seemingly extra words as referring to the Great Terumah (*Terumah Gedolah*), nonetheless, according to the simple meaning, the entire verse only refers to the mitzvah of separating the *Challah*. That is, the *mitzvah* of the Great Terumah (*Terumah Gedolah*) is not discussed in this Torah portion, but only in the next Torah portion, along with all the other offerings given to the Priests (*Kohanim*).¹⁰⁷⁹ This being so, we must understand why in reference to the *Challah*, the verse repeats itself, saying “You shall set aside a portion (*Tarimu Terumah*-תרימו תרומה).”

We also must understand why the verse states, “It shall be that when you eat (*b’Achalchem*-באכלכם)... you shall set aside a portion.” Is not the obligation in doing the *mitzvah* of

¹⁰⁷⁸ Sifri Bamidbar 110

¹⁰⁷⁹ Numbers 18:12 and Rashi there.

Challah that it must be separated before eating? This being so, why does the verse state, “It shall be that **when you eat** (ב’*Achalchem*-באכלכם)... you shall set aside a portion” (as the Ramaz asks in the Torah portion of Eikev)?¹⁰⁸⁰

2.

This may be understood by prefacing with an explanation of the matter of bread (*Lechem*-לחם) in general, in that it has two aspects, “bread from the earth,”¹⁰⁸¹ and “bread from the heavens.”¹⁰⁸² These two aspects are present throughout the entire chaining down of the worlds (*Seder Hishtalshelut*), and are also present in our service of *HaShem*-יהו"ה, blessed is He, (which is the most primary of all matters, as our sages, of blessed memory taught,¹⁰⁸³ “I was created to serve my Owner”).

The explanation is that, as they are in the general totality of the chaining down of the worlds (*Seder Hishalshelut*), [these two] “bread from the earth” and “bread from the heavens,” are matters of the world of Chaos-*Tohu* and the world of Repair-*Tikkun*. “Bread from the earth” is rooted in the world of Chaos-*Tohu*, which precedes the world of Repair-*Tikkun*, and “bread from the heavens” is rooted in the world of Repair-*Tikkun*, which transcends the **root** of the world of Chaos-*Tohu*. For, as

¹⁰⁸⁰ 272a (cited in Ohr HaTorah, Shlach p. 537).

¹⁰⁸¹ As per the liturgy of the blessing recited over “bread from the earth-*Lechem Min HaAretz*” לחם מן הארץ-*Min HaAretz*.

¹⁰⁸² Exodus 17:4 – “bread from the heaven-*Lechem Min HaShamayim*” לחם מן השמים.

¹⁰⁸³ Mishnah Kiddushin 4:14; Talmud Bavli, Kiddushin 82b

known,¹⁰⁸⁴ the world of Chaos-*Tohu* was constructed for the sake of destroying it, and its destruction is for the sake of constructing the world of Repair-*Tikkun*. For, as these matters are the root, (meaning, in that which transcends both the shattering and the repair), the world of Repair-*Tikkun* precedes the world of Chaos-*Tohu*.

The explanation is that inherent in the “bread from the earth” is the matter of the toil of refining (*Avodat HaBirurim*), meaning, refining the sparks of the world of Chaos-*Tohu* that fell into physical things. Through doing so, we refine and elevate them to their root in the world of Chaos-*Tohu*. This causes a very great elevation.

For, the fact that the world of Chaos-*Tohu* preceded the world of Repair-*Tikkun* is not just that this one is first and that one comes after, such as in cause and an effect. Rather, it precedes in superiority and level. That is, the lights of the world of Chaos-*Tohu* are much higher than the lights of the world of Repair-*Tikkun*. For, as known,¹⁰⁸⁵ in the world of Chaos-*Tohu* the lights (*Orot*) were abundant, but the vessels (*Keilim*) were few. In contrast, in the world of Repair-*Tikkun* the lights (*Orot*) are few, but the vessels (*Keilim*) are abundant.

However, through our toil in affecting refinements (*Avodat HaBirurim*) we elevate the sparks to their root in the world of Chaos-*Tohu*, which are much higher lights. Moreover,

¹⁰⁸⁴ See Maamarei Admor HaZaken 5563 Vol. 2 p. 728; Maamarei Admor HaEmtza'ee, Devarim Vol. 2, p. 585 and on; Sefer HaMaamarim 5663 p. 53 and on, and elsewhere.

¹⁰⁸⁵ See Etz Chayim, Shaar HaKlallim Ch. 1-2; Shaar 10 (Shaar HaTikkun) Ch. 5; Shaar 11 (Shaar HaMelachim) Ch. 1, Ch. 5; Torat Chayim, Bereishit 9a and on; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 20 & Ch. 45, and elsewhere.

we thereby affect a drawing down of the higher lights (*Orot*) of the world of Chaos-*Tohu* into the abundant vessels (*Keilim*) of the world of Repair-*Tikkun*.

This is *HaShem* 's יהו"ה's ultimate Supernal intent in the toil, to affect the bond and drawing down of the abundant lights (*Orot*) of the world of Chaos-*Tohu* into the broad vessels (*Keilim*) of the world of Repair-*Tikkun*. This is because the root of the world of Repair-*Tikkun* is higher than the world of Chaos-*Tohu*, this being the matter of “bread from heaven” which, in general, transcends the matter of undergoing refinements (*Birurim*) etc.

3.

To explain this in greater detail, in the matter of refinements (*Birurim*), there are two ways that they are caused. There is refinement (*Birur*) from Above to below, and refinement from below to Above. The refinement from Above to below is refinement caused by a revelation of light from Above, even before the time for man's toil from below comes about.

This is the refinement (*Birur*) brought about by *HaShem* 's יהו"ה's Name of *Ma "H*-מ"ה-45 [י"ד ה"א וא"ו ה"א] of the world of Repair-*Tikkun*, which brings the refinement about, and by which the general refinement (*Birur*) of the worlds of Emanation, Creation, Formation, and Action (*Atzilut*, *Briyah*, *Yetzirah*, and *Asiyah*) is caused.¹⁰⁸⁶

¹⁰⁸⁶ See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 34 and Ch. 46.

Now, the order of this refinement (*Birur*) is that at first the best sparks of that which fell in the shattering of the vessels (*Shevirat HaKeilim*) of the world of Chaos-*Tohu* are refined. That is, these sparks can come to be included in the world of Emanation (*Atzilut*), (according to how it arose in *HaShem's*-יהו"ה Supernal will, how the world of Emanation should be).

What remained, meaning the dross that was not fitting to become included in the world of Emanation (*Atzilut*), then fell to the world of Creation (*Briyah*), (this being the external husk (*Kelipah*) juxtaposed to the world of Emanation-*Atzilut*¹⁰⁸⁷ and positioned in the world of Creation-*Briyah*).

It then underwent a second refinement of that which became included in the world of Creation (*Briyah*), and the remaining dross fell to the world of Formation (*Yetzirah*). It then underwent a third refinement of that which became included in the world of Formation (*Yetzirah*), and the remaining dross fell to the world of Action (*Asiyah*).

From this it is understood that in the difference between one refinement and the next refinement, there are two matters. The first matter is that the level of the sparks refined in the first refinement is much higher. In contrast, the level of the sparks refined in the next refinement are lower. The second matter is that the dross that remains from the first refinement, is very refined compared to the dross that remains from the next refinement, which is much coarser.

This is why the external husk (*Kelipah*) of the world of Emanation (*Atzilut*) is a very refined husk (*Kelipah Dakah*).

¹⁰⁸⁷ See Likkutei Torah, Tazriya 23b and on, and elsewhere.

For, as known,¹⁰⁸⁸ the external husk (*Kelipah*) of the world of Emanation (*Atzilut*) only has the six directions, which in man are like the six emotions (*Midot*).

In contrast, the external husk (*Kelipah*) of the world of Creation (*Briyah*), has the additional aspects of Wisdom-*Chochmah* and Understanding-*Binah* of the external husks (*Kelipah*), meaning the matter of intellect [of the external husks].

Now, the intellectual qualities of Wisdom-*Chochmah*, Understanding-*Binah*, and Knowledge-*Da'at* of the external husks (*Kelipah*) are much worse and much more difficult to correct than the emotions (*Midot*) of the external husks (*Kelipah*), as explained in Tanya.¹⁰⁸⁹ This is as known about the matter of the three lands of the Kenite, the Kenizite, and the Kadmonite,¹⁰⁹⁰ which correspond to the three intellectual faculties (*Mochin*) [of the external husks of *Kelipah*], which will only be refined in the coming future.

In other words, currently it only is possible to refine of the emotions (*Midot*), this being the matter of conquering the land of the seven nations. Only in the coming future will it also be possible to refine the intellectual faculties (*Mochin*) [of the external husks of *Kelipah*].

Now, after the refinement of that which became included in the world of Creation (*Briyah*), the remaining dross

¹⁰⁸⁸ See Etz Chayim, Shaar 36 (Shaar Miyut HaYare'ach), Ch. 3; Shaar 48 (Shaar HaKelipot) Ch. 3; Maamarei Admor HaEmtza'ee, Devarim Vol. 4 p. 1,491 and on.

¹⁰⁸⁹ Tanya, Likkutei Amarim, Ch. 8

¹⁰⁹⁰ See Genesis 15:19 and Rashi there; Sifri to Deuteronomy 12:20; Rashi to Deuteronomy 19:8 and elsewhere.

that fell into the world of Formation (*Yetzirah*) is even more coarse. For, as known, the external husk (*Kelipah*) of the world of Formation (*Yetzirah*) (not only has the emotions (*Midot*) and the intellect (*Mochin*), but) even has the aspect of desire (*Ratzon*), this being the encompassing light (*Makif*) of the external husks (*Kelipah*), which is even more difficult to refine, as explained in Likkutei Torah.¹⁰⁹¹

Now, the external husk (*Kelipah*) of the world of Action (*Asiyah*) is even more coarse, in that it is the aspect of the Ancient One-*Atik* of the external husks (*Kelipah*), this being the most difficult external husk (*Kelipah*) to refine of all, the matter of which is explained in the Chassidic teaching entitled “*Ta’ar HaSechirah*” of the Tzemach Tzeddek.¹⁰⁹²

Now, all the above, refers to the refinement from Above to below, brought about by the light from Above, even before man’s toil below. That is, this refinement occurs in the four worlds of Emanation, Creation, Formation, and Action (*Atzilut*, *Briyah*, *Yetzirah*, and *Asiyah*) each according to its level.

That is, the world of Emanation (*Atzilut*) [is all good] as the verse states, “Evil shall not dwell with You,”¹⁰⁹³ the world of Creation (*Briyah*) is mostly good, [the world of Formation (*Yetzirah*) is half good], until finally, the world of Action (*Asiyah*) is mostly evil.¹⁰⁹⁴ This is why this world, and everything in it, is called “the world of the external husks”

¹⁰⁹¹ See the explanation of the discourse entitled “*BaYom HaZeh Yechaper*” in Likkutei Torah, Acharei 22b

¹⁰⁹² Ohr HaTorah, Na”Ch Vol. 2 p. 783-784

¹⁰⁹³ Psalms 5:5; Likkutei Torah Bamidbar 3c; See the citations in the next note.

¹⁰⁹⁴ See Etz Chayim, Shaar 43 (Shaar Tziyur Olamot), Hakdamah L’Drush; Shaar HaYichud of the Mittler Rebbe translated as The Gate of Unity, Ch. 54, and elsewhere.

(*Olam HaKelipot*) and is called the side opposite holiness (*Sitra Acharah*) and the wicked dominate in it, as stated in Tanya¹⁰⁹⁵ citing Etz Chayim.¹⁰⁹⁶

However, after this, man must toil in affecting refinements (*Birurim*) from below to above. In this, the order is that he first must remove the coarsest dross. That is, he must discard the coarsest dross which is impossible to refine. About this the verse states,¹⁰⁹⁷ “You will cast all their sins into the depths of the sea.” The good then ascends to the world of Formation (*Yetzirah*), where there then must be a further refinement, until there ultimately is ascent to the world of Emanation (*Atzilut*) and beyond.

That is, through our toil in affecting refinements (*Birurim*) from below to above, additional light and illumination is even caused in the world of Emanation (*Atzilut*). This is because even the world of Emanation (*Atzilut*) is a limited world, and thus, through our toil in refining and elevating the sparks which fell from the abundant lights (*Orot*) of the world of Chaos-*Tohu*, we bring about additional light and illumination in the world of Emanation (*Atzilut*), and certainly in the worlds of Creation, Formation, and Action (*Briyah*, *Yetzirah*, and *Asiyah*).

¹⁰⁹⁵ Tanya, Likkutei Amarim, Ch. 6 (10b and on); Ch. 24 (30a)

¹⁰⁹⁶ Etz Chayim, Shaar 42 (Shaar Drushei ABY”A) Ch. 4

¹⁰⁹⁷ Micah 7:19

4.

Now, in our toil itself, there are two ways of [affecting refinement (*Birur*)]. There is refinement (*Birur*) from above to below and refinement (*Birur*) from below to Above, these being toil stemming from the soul and toil stemming from the body. That is, the [Godly] soul's toil with the body is through manifesting in the animalistic soul. For, in regard to the toil of the [Godly] soul, as it is, in and of itself, since "the spirit of man ascends on high,"¹⁰⁹⁸ its toil is to reveal light (*Ohr*), which brings the refinement (*Birur*) automatically, this being the matter of refinement (*Birur*) from above to below.

In contrast, the toil stemming from the body is in a way that the [Godly] soul manifests within the animalistic soul, in that "the spirit of beast descends below," through which it can refine and purify the body in an inner way. For this to be, the refinement of the body must specifically by way of inner manifestation (*Hitlabshut*).

The explanation is that the beginning of our toil and its primary matter, is to refine the physical body, through which the refinement of the general totality of the chaining down (*Hishtalshelut*) comes about. This is analogous to [the strengthening of] a building, which is specifically strengthened from its base.¹⁰⁹⁹

In order to affect the body to become completely refined and purified, this must specifically be brought about through the

¹⁰⁹⁸ Ecclesiastes 3:21

¹⁰⁹⁹ See Torah Ohr, Bereishit 4a

manifestation (*Hitlabshut*) [of the Godly soul] within the animalistic soul.

This is like the explanation elsewhere¹¹⁰⁰ about the superiority of the refinement of *HaShem*'s-יהו"ה Name of *Ba"N*-ב"ן-52 [י"ד ה"ה ו"ו ה"ה], over the refinement of His Name of *Ma"H*-מ"ה-45 [י"ד ה"ה ו"ו ה"ה], and that the complete perfection of the refinement and purification is specifically in the name of *Ba"N*-ב"ן-52 [י"ד ה"ה ו"ו ה"ה]. As known, proof of this is the matter of Moshe and Eliyahu, both of whom were souls of the Name of *Ma"H*-מ"ה-45 [י"ד ה"ה ו"ו ה"ה], except that Moshe was the aspect of *Ma"H*-מ"ה-45 of *Ma"H*-מ"ה-45, whereas Eliyahu was the aspect of *Ba"N*-ב"ן-52 of *Ma"H*-מ"ה-45.

Because of this, Eliyahu affected the refinement of his physical body, so much so, that he [physically] ascended to the heavens in the whirlwind.¹¹⁰¹ In contrast, about Moshe the verse states,¹¹⁰² "He buried him in the valley." This is because the true matter of refinement and purification specifically comes through the manifestation (*Hitlabshut*) of the Name of *Ba"N*-ב"ן-52 [י"ד ה"ה ו"ו ה"ה].

In other words, even though the matter of refinements (*Birurim*) generally comes specifically from the Name of *Ma"H*-מ"ה-45 [י"ד ה"ה ו"ו ה"ה], in that it causes the refinements, nonetheless, for the refinements to be inner and internalized (*b'Pnimityut*), this specifically comes about through

¹¹⁰⁰ See *Hemshech* 5672 *ibid.* p. 1,065; *Sefer HaMaamarim* 5705 p. 215 and on; Also see *Hemshech* 5666 p. 157 and on; *Sefer HaMaamarim* 5698 p. 252 and on; 5708 p. 210 and on, and elsewhere.

¹¹⁰¹ Kings II 2:11; See the discourse entitled "Nigleh Kvod HaShem – The glory of *HaShem* will be revealed," of this year 5722, Discourse 28.

¹¹⁰² Deuteronomy 34:6

the manifestation (*Hitlabshut*) of the Name of Ba"ן-ב"ן-52 [י"ד ה"ה ו"ו ה"ה].

Now, the general difference between the two above-mentioned ways of toiling, (that is, refining from above to below and refining from below to above), is the difference between toiling in the study of Torah, and toiling in prayer (*Tefillah*).¹¹⁰³ For, as known, Torah is the matter of revelation from above, and as our sages, of blessed memory, said,¹¹⁰⁴ “The words of the Torah do not contract ritual impurity,” being that they do not come to a state of inner manifestation (*Hitlabshut*). In contrast, the toil of prayer (*Tefillah*) stems from below.

Similarly, in Torah itself, this is the difference between the Written Torah and the Oral Torah.¹¹⁰⁵ That is, the Written Torah (*Torah SheB’Khtav*) entirely transcends the matter of refinements (*Birurim*) etc. In contrast, this is not so of the Oral Torah (*Torah SheBaal Peh*) about which the verse states,¹¹⁰⁶ “He has made me dwell in darkness – this refers to Talmud Bavli.”

In general, this also is the difference between the revealed parts of Torah and the inner aspect of Torah (*Pnimiyyut HaTorah*).¹¹⁰⁷ That is, the revealed parts of Torah is the matter

¹¹⁰³ Also see *Hemshech* 5666 p. 334 and on; p. 384 and on.

¹¹⁰⁴ Talmud Bavli, Brachot 22a

¹¹⁰⁵ Siddur Im Da"Ch 107c, and at length in Torat Chayim, Beshalach 304a and on; *Hemshech* 5666 *ibid*.

¹¹⁰⁶ Lamentations 3:6; Talmud Bavli, Sanhedrin 24a; See Shaarei Orah of the Mittler Rebbe, Shaar HaChanukah, discourse entitled “*b’Chaf Hey b’Kislev*” Ch. 54 and on; *Hemshech* 5666 p. 90 and on, and elsewhere.

¹¹⁰⁷ See Zohar II 183b; Maamarei Admor HaZaken, Hanachot HaRav Pinchas p. 77-78; 5568 Vol. 1, p. 40; Discourse entitled “*Vaya’ancha Vayareevecha*” 5635 (Sefer HaMaamarim 5635 Vol. 2 p. 410); Discourse by the same title 5675 (*Hemshech* 5672 Vol. 2 p. 1,099 and on); 5723 Ch. 2 (Torat Menachem, Sefer HaMaamarim Menachem-Av p. 183).

of the “labor with mortar (*Chomer*-חומר)¹¹⁰⁸ and bricks (*Leveinim*-לבנים)¹¹⁰⁹ etc.”¹¹¹⁰ In contrast, in the inner aspect (*Pnimiyyut*) of the Torah, “there are no questions there... and no disputes.”¹¹¹¹

This is also the difference between the “bread from the heavens” and the “bread from the earth.” That is, the “bread from the heavens” is revelation from above to below, this being the Manna that came down from heaven for the Jewish people when they were in the desert. In contrast, when they reached the “settled land,” the Manna stopped descending,¹¹¹² and the matter of “bread from the earth” began. This comes about through man’s toil in all the particulars, such as plowing, sowing etc., which “the Tanna enumerates according to the sequence of preparing bread,”¹¹¹³ this being the matter of toiling to affect refinements (*Birurim*) by way of inner manifestation (*Hitlabshut*) from below to above.

¹¹⁰⁸ That is, with the method of exegesis called “*Kal VaChomer*-קל וחומר.” See the thirteen principles of exegesis of Rabbi Yishmael in the introduction to Sifra (recited at the beginning of the morning prayers). The first method is “*Kal VaChomer*-קל וחומר” which refers to the Torah study method of deriving a conclusion from a minor premise or more lenient condition as compared to a major premise or stricter condition, and vice versa. Also see the Introduction to Talmud Study by Rabbi Shmuel HaNagid (printed at the back of Tractate Brachot).

¹¹⁰⁹ That is, with “the refinement of the law-*Libun Hilcheta*-ליבון הלכתא.”

¹¹¹⁰ Exodus 1:14; See Zohar III 153a (Ra’aya Mehemna), cited and explained in Torah Ohr, Torat Chayim, and Ohr HaTorah to the beginning of the Torah portion of Shemot. Also see the discourse entitled “*Zachor* – Remember what Amalek did to you,” 5718, translated in The Teachings of The Rebbe 5718, Vol. 1, Discourse 15, Ch. 9.

¹¹¹¹ Zohar III 124b (Ra’aya Mehemna); Cited and explained in Tanya, Iggeret HaKodesh, Epistle 26.

¹¹¹² Exodus 16:35

¹¹¹³ Talmud Bavli, Shabbat 74b

The explanation of the order of the toil in affecting refinements (*Birurim*) from below to above, is related to the “bread from the earth,” in that its order “is enumerated according to the sequence of preparing bread,” these being, “plowing, sowing, reaping, gather, threshing, winnowing etc.,”¹¹¹⁴ all of which are present in our toil in serving *HaShem*-יהו"ה, blessed is He, [from below to above].

To explain,¹¹¹⁵ plowing is the matter of “softening of the earth.”¹¹¹⁶ In our service of *HaShem*-יהו"ה, blessed is He, this is nullification (*Bittul*) to Him in general, which is preparatory to the actual toil of serving Him. The beginning of the [actual] toil is sowing, in which one sows a seed in the earth and it decomposes there. As this is in our service of *HaShem*-יהו"ה, blessed is He, this is the bitterness (*Merirut*) that comes through contemplating (*Hitbonenut*) *HaShem*'s-יהו"ה greatness, blessed is He. That is, simply being embittered is not enough, but the embitterment (*Merirut*) must specifically stem from [contemplating] *HaShem*'s-יהו"ה Godliness, blessed is He.

This is like the explanation (in chapter four), that the refinement primarily stems from *HaShem*'s-יהו"ה name of *Ma"H*-מ"ה-45 [יא"ד ה"א וא"י ה"א], which is why simply being embittered is not enough, but the embitterment (*Merirut*) must

¹¹¹⁴ Mishnah Shabbat 7:2; Talmud Bavli, Shabbat 73a

¹¹¹⁵ See *Hemshech* 5672 *ibid.* p. 1,067; Also see Likkutei Torah, Behar 40b and on, and elsewhere.

¹¹¹⁶ Talmud Bavli, Mo'ed Katan 2b

specifically stem from contemplating of *HaShem*'s-יהו"ה Godliness.¹¹¹⁷

That is, one must contemplate *HaShem*'s-יהו"ה greatness, blessed is He; that *HaShem*-יהו"ה is the aspect of *Ma" H*-מ"ה [י"ד ה"א וא"ו ה"א], that He was and He is and He will be (*Hayah v'Hoveh v'Yihyeh*-יהי"ה והי"ה ויהי"ה) as one,¹¹¹⁸ and that relative to Him there is absolutely no change etc. Through contemplating this one comes to be greatly embittered (*Merirut*) in his soul.

Still and all, one must be cautious not to come to have a sense of self and own existence stemming from the self-nullification (*Bittul*) itself. It is to this end that the next toil comes, this being the toil of reaping, in which [the plant] is completely uprooted from where it grew. As this is in our toil of serving *HaShem*-יהו"ה, blessed is He, this is the self-nullification (*Bittul*) to *HaShem*-יהו"ה, blessed is He, of the *Amidah* prayer, in which one's ego, sense of self and sense of independent existence etc., are completely uprooted.¹¹¹⁹

After this comes the toil of gathering. For, as known¹¹²⁰ about the verse,¹¹²¹ "Behold, we were binding sheaves (*MeAlmim Alumim*-מאלמים אלמים) in the middle of the field," that after reaping is complete, many stalks are gathered and tied

¹¹¹⁷ See Mishneh Torah, Hilchot Yesodei HaTorah 2:2

¹¹¹⁸ Zohar III 257b; Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, The Gate of Intrinsic Being (*Shaar HaHavayah*) and on; Pardes Rimonim, Shaar 1 (Shaar Esser v'Lo Teisha), Ch. 9; Tanya, Shaar HaYichud VeHaEmunah, translated as The Gate of Unity and Faith, Ch. 7 (82a).

¹¹¹⁹ On the simplest level, during the *Amidah* prayer one is supplicating to *HaShem*, blessed is He, for his needs, thus inherently acknowledging that he is not an independent being, but is entirely dependent upon *HaShem*, blessed is He.

¹¹²⁰ Torah Ohr, Vayeishev 28a

¹¹²¹ Genesis 37:7

into a single bundle, called a “sheave-*Alumah*-אלומה,” referring to the matter of elevating the sparks etc.

The word “sheaves-*Alumim*-אלמים” is of the root “mute-*Eelem*-אלם,”¹¹²² in that although one has a mouth, he is silent, this being the matter of self-nullification (*Bittul*). In other words, even after the self-nullification (*Bittul*) of the *Amidah* prayer, there must be a further self-nullification (*Bittul*), this being the matter of gathering and inter-inclusion, indicated by the words “binding sheaves (*MeAlmim Alumim*-מאלמים אלמים).”

However, all the above is the first refinement (*Birur Rishon*). However, as known,¹¹²³ the first refinement (*Birur Rishon*) is not enough, and there must be a second refinement (*Birur Sheini*). Thus, after all this, for [the stalks] to be edible to man, they must undergo a change of form. These are the matters of grinding and kneading.

That is, grinding affects a change in being. This is as the Alter Rebbe wrote in *Shulchan Aruch*,¹¹²⁴ in explaining the difference between grinding (*Tochen*), which is an *Av Melachah* (a primary category of labor), as opposed to finely chopping, which only is a subcategory (*Toldah*), that is, grinding (*Tochen*) causes a complete change of the original form of the thing being ground.

The toil of changing it concludes by kneading (*Lishah*) it with water, at which point, the obligation to fulfill *HaShem's*-יהו"ה *mitzvah* to separate the *Challah* as an offering to Him, comes upon it. This is as our sages, of blessed memory,

¹¹²² See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, *The Gate of His Title (Shaar HaKinuy)*.

¹¹²³ *Totsah Oht Vayeishev* *ibid.* 28b

¹¹²⁴ *Shulchan Aruch*, *Orach Chayim*, *Siman* 321

taught,¹¹²⁵ “When the woman agitates her dough in water, she uplifts her *Challah*.” As this relates to our service of *HaShem*-יהו"ה, blessed is He, this is love of Him, which is drawn like water and is the primary aspect of our toil, as in the teaching,¹¹²⁶ “There is no labor like the labor of love.” (For, as known, even love of *HaShem*-יהו"ה, blessed is He, like flames of fire, is primarily the matter of love (*Ahavah*), which in general, is included in the matter of water.) This causes a change of being, and it then becomes edible to man, referring to the aspect of the Supernal Man (*Adam HaElyon*) upon the Throne.

6.

With the above in mind, we can understand the verse,¹¹²⁷ “It shall be that when you will eat of the bread of the Land, you shall set aside a portion for *HaShem*-יהו"ה etc.” This is because the matter of eating, which causes the bond between the soul and body, is higher than both.¹¹²⁸ This is what causes the refinement (*Birur*) of the “bread from the earth,” which is the matter of refining the sparks of the world of *Chaos-Tohu*, and the matter of refining *HaShem*'s-יהו"ה Name of *Ba"ן*-ב"ן-52 [י"ד ה"ה ו"ו ה"ה], until there is elevation and uplifting, as in “You shall uplift an elevation (*Tarimu Terumah*-תרִּימוּ תְּרוּמָה) to *HaShem*-יהו"ה.” That is, the revelation of His Name of *Ma"ן*-

¹¹²⁵ Talmud Yerushalmi, Shabbat 2:6; Midrash Bereishit Rabba 14:1; See Mishnah Challah 3:1; Mishneh Torah, Hilchot Bikkurim Im Shaar Matnot Kehunah 8:2, 8:4.

¹¹²⁶ See Zohar II 55b; Zohar III 267a; Likkutei Torah, Shlach 42c and elsewhere.

¹¹²⁷ Numbers 15:19-20

¹¹²⁸ See Likkutei Torah, Tzav 13b and on.

ה"ה-45 [י"ד ה"א וא"ו ה"א] of the world of Repair-*Tikkun* should be in it, the root of which is higher than the world of Chaos-*Tohu*, this being the “bread of the heavens.”

This is the matter of affecting a bond between the “bread from the earth” and the “bread from the heavens.” As this is in our service of *HaShem*-יהו"ה, blessed is He, this is the matter of affecting the bond between the Upper Unity (*Yichuda Ila'ah*) of *HaShem*-יהו"ה and His Lower Unity (*Yichuda Tata'ah*).¹¹²⁹ For, as explained in *Kuntres Etz HaChayim*,¹¹³⁰ even those who for whatever reasons are only involved in the toil of serving *HaShem*-יהו"ה, blessed is He, in the Lower Unity (*Yichuda Tata'ah*), there also must be a drawing down of His Upper Unity (*Yichuda Ila'ah*) in them, and specifically through this, their toil in the Lower Unity (*Yichuda Tata'ah*) will be as it should be.

This is explained in the Siddur, in Shaar Birkhat HaMazon,¹¹³¹ and in the Chassidic teaching entitled,¹¹³² “*Ki Hoo Yevarech et HaZevach v'Acharei Chen Yochlu HaKru'eem.*”¹¹³³ That is, our sages, of blessed memory, stated,¹¹³⁴ “As long as the Holy Temple was standing, the Altar atoned for the Jewish people, however, now one’s table atones [for his transgressions].”

¹¹²⁹ See Siddur Im Divrei Elohi”m Chayim, Shaar Birkhat HaMazon 109a and on; Ohr HaTorah, Shlach p. 534 and on.

¹¹³⁰ *Kuntres Etz HaChayim*, Ch. 7

¹¹³¹ Siddur Im Divrei Elohi”m Chayim, Shaar Birkhat HaMazon 114c and on.

¹¹³² Maamarei Admor HaZaken 5565 Vol. 1, p. 162 and on; Also see Sefer HaMitzvot of the Tzemach Tzedek 91b and on; Sefer HaMaamarim 5663 p. 55 and on.

¹¹³³ Samuel I 9:13 – “For he must first bless the sacrifice and only afterwards do the invited guests eat.”

¹¹³⁴ Talmud Bavli, Brachot 55a

What this seems to indicate is that though there indeed is a comparison between the Altar and one's table, they are two separate matters. This is explained based on the known difference between that which is consumed by the Altar and that which is consumed by the Priests (*Kohanim*). (For, the consumption of the Priests (*Kohanim*) also affects the matter of atonement, as our sages, of blessed memory, stated,¹¹³⁵ "The Priests (*Kohanim*) eat, and the owners attain atonement.")

That is, [it is explained that] the consumption of [the sacrifices upon] the Altar is the matter of refining Kingship-*Malchut*, being that offering of an animal is the matter of "slaughtering one's evil inclination etc.,"¹¹³⁶ this being the refinement (*Birur*) of the body through manifestation in the animalistic soul. This matter ascends to the aspect of Kingship-*Malchut*. In contrast, man's consumption is a higher matter than the consumption of [the sacrifices upon] the altar, this being the matter of the consumption of the aspect of *Zeir Anpin*, who is the "Supernal Man (*Adam HaElyon*) upon the Throne." This then, is also why "one's table atones [for his transgressions]." For, here the intention in this teaching is that it refers to the consumption of the "Supernal Man (*Adam HaElyon*) upon the Throne," which is higher than the consumption of the Altar.

This likewise is so of the portion of *Challah* given to the Priests (*Kohanim*),¹¹³⁷ about which the verse states, "It shall be that when you will eat of the bread of the Land, you shall set

¹¹³⁵ Talmud Bavli, Pesachim 59b

¹¹³⁶ See Talmud Bavli, Sanhedrin 43b

¹¹³⁷ Also see Ohr HaTorah ibid. p. 538

aside a portion for *HaShem*-יהו"ה.” That is, as explained before, this refers to the matter of affecting the bond between the Upper Unity (*Yichuda Ila'ah*) of *HaShem*-יהו"ה and His Lower Unity (*Yichuda Tata'ah*), so that even when serving *HaShem*-יהו"ה, blessed is He, in the way of the Lower Unity (*Yichuda Tata'ah*), there is the sense of the self-nullification (*Bittul*) to Him of the Upper Unity (*Yichuda Ila'ah*).¹¹³⁸ This also is why it states “You shall uplift an elevation (*Tarimu Terumah*-תרִימו תְּרוּמָה)” twice, in that it refers to the matter of prayer (*Tefillah*) as well as the matter of Torah study, as also explained in the Chassidic teachings of the years 5627¹¹³⁹ and 5629.¹¹⁴⁰

¹¹³⁸ Also see the end of the discourse entitled “*v'Hayah b'Achalchem*” 5650 (Sefer HaMaamarim 5650, p. 376).

¹¹³⁹ See the discourse entitled “*Reishit Arisoteichem*” 5627 (Sefer HaMaamarim 5627 p. 332 and on); 5629 (Sefer HaMaamarim 5629 p. 242 and on).

¹¹⁴⁰ The conclusion of this discourse is missing.