

Discourse 28

*“V’Hayah b’Achalchem MiLechem HaAretz...
It shall be that when you will eat of the bread of the
Land...”*

Delivered on Shabbat Parshat Shlach,
Shabbat Mevarchim Tammuz, 5723
By the grace of *HaShem*, blessed is He,

1.

The verse states,¹¹⁵³ “It shall be that when you eat of the bread of the Land, you shall set aside a portion for *HaShem*-יהוה... From the first of your kneading you shall give a portion to *HaShem*-יהוה.” The question about the precise wording here is well known.¹¹⁵⁴ That is, why does the verse state, “[when you eat] of the bread of the Land,” given that the previous verse already stated,¹¹⁵⁵ “When you come to the Land [to which I bring you]”?

We also must understand why the verse states, “When you eat... you shall set aside a portion,” seeming to indicate that the portion is given at the time of eating. In other words, there first must be the eating and then the portion is given. However,

¹¹⁵³ Numbers 15:19-21

¹¹⁵⁴ See the discourse entitled “*v’Hayah b’Achalchem MiLechem HaAretz*” 5650 (Sefer HaMaamarim 5650 p. 368).

¹¹⁵⁵ Numbers 15:18

according to Torah law,¹¹⁵⁶ taking of the portion of *Challah* precedes the eating.¹¹⁵⁷ However, since it nonetheless states “when you eat... you shall set aside a portion,” it is understood that eating before taking the portion must also be fulfilled, as the verse indicates, and this must be understood as it relates to our service of *HaShem*-יהו"ה, blessed is He.

2.

Now, to understand this, we first must preface with the explanation in the preceding discourses,¹¹⁵⁸ about the matter of the “bread from the earth” and the “bread from the heavens.”¹¹⁵⁹ That is, the matter of “bread from the earth” refers to the Lower Unity (*Yichuda Tata'ah*) of *HaShem*-יהו"ה, blessed is He, this being the general matter of the toil in affecting refinements through all thirty-nine forms of labor that “the Tanna enumerates according to the sequence of preparing bread... plowing, sowing, etc.”¹¹⁶⁰

About this the verse states, “It shall be that when you eat of the bread of the Land, you shall set aside a portion for *HaShem*-יהו"ה.” In other words, the toil of the Lower Unity (*Yichuda Tata'ah*) of *HaShem*-יהו"ה, blessed is He, (“the bread of the earth”) is not sufficient [in and of itself], but there then

¹¹⁵⁶ See Mishneh Torah, Hilchot Bikurim 8:2 and on; Shulchan Aruch, Yoreh De'ah 327 and on.

¹¹⁵⁷ This is similar to the question of the Ramaz to Zohar III 272b, cited in Ohr HaTorah, Shlach p. 538.

¹¹⁵⁸ These discourses are missing from this year, 5723.

¹¹⁵⁹ See, however, the discourse by the same title as this of last year, 5722, translated in The Teachings of The Rebbe 5722, Vol. 2, Discourse 34 (Sefer HaMaamarim 5722, p. 292 and on).

¹¹⁶⁰ Talmud Bavli, Shabbat 74b

must be the elevation (“you shall set aside-*Tarimu*-תרימו” which also means “you shall elevate”) and bond with the Upper Unity (*Yichuda Ila’ah*) of *HaShem*-יהו"ה, blessed is He, this being the matter of separating a portion of *Challah* and giving it to the *Kohen* (Priest).

Now,¹¹⁶¹ the Alter Rebbe’s explanation about the consumption [of the offerings] by the priests (*Kohanim*) is well known,¹¹⁶² that through this [consumption] they affect atonement for the owners [of the sacrificial offering].¹¹⁶³ That is, the consumption of the priests (that is, the consumption by man) is higher than what the altar consumes.

This is because what is consumed on the altar by “the lion that consumes the sacrifices”¹¹⁶⁴ is the general matter of refining (*Birur*) the sparks, this being the aspect of the Lower Unity (*Yichuda Tata’ah*) of *HaShem*-יהו"ה, blessed is He. However, the consumption of the *Kohanim* (Priests) causes the drawing down of consumption by the Supernal Man, similar to the matter of “bread from the heavens,” this being the matter of the Upper Unity (*Yichuda Ila’ah*) of *HaShem*-יהו"ה, blessed is He.

Therefore, the *Challah* portion given from the “bread of the earth,” and its consumption by the *Kohen* (Priest), which caused a drawing down of the consumption by the Supernal Man, is an ascent from the aspect of the Lower Unity (*Yichuda*

¹¹⁶¹ Also see the end of the discourse entitled “*Reishit Arisoteichem*” 5629 (Sefer HaMaamarim 5629 p. 249 and on).

¹¹⁶² See the discourse entitled “*Ki Hoo Yevarech HaZevach*” 5565 (Maamarei Admor HaZaken 5565 Vol. 1 p. 162 and on).

¹¹⁶³ Talmud Bavli, Pesachim 59b; Yevamot 90a; Mishneh Torah, Hilchot Maaseh HaKorbanot 10:1

¹¹⁶⁴ See Zohar I 6b; Zohar II 278a; Zohar III 17a and elsewhere.

Tata'ah) to become included and subsumed in the Upper Unity (*Yichuda Ila'ah*) of *HaShem*-יהו"ה, blessed is He. (This is also known from the statement in Kuntres Etz HaChayim,¹¹⁶⁵ that there must be a bond between the Lower Unity (*Yichuda Tata'ah*) and the Upper Unity (*Yichuda Ila'ah*) of *HaShem*-יהו"ה, blessed is He.)¹¹⁶⁶

More specifically, the elevation of the *Challah* portion is a matter of ascent from below to Above, this being the elevation of the feminine waters (*Ha'ala'at Mayim Nukvin*). In contrast, the consumption of the Kohanim (Priests) (which causes the consumption by the Supernal Man, meaning that a drawing down of beneficence is caused from the Essential Self of the limitless light of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה, blessed is He, into the Supernal Man, by which there automatically is caused to also be a drawing down to below, within the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*) is a matter of drawing down from Above to below, this being the drawing down of the masculine waters (*Hamshachat Mayim Dechurim*). This itself is the order of the toil in serving *HaShem*-יהו"ה, blessed is He. That is, through the elevation and ascent from below to Above, a drawing down from Above to below is also caused.

¹¹⁶⁵ Kuntres Etz HaChayim, Ch. 7-8

¹¹⁶⁶ Also see the Mittler Rebbe's introduction to *Imrei Binah*, translated in *The Gateway to Understanding*, in the name of his saintly father, the Alter Rebbe.

The explanation is that the *mitzvah* of [separating the] *Challah* is one of the three *mitzvot* that were given to women, these being *mitzvot* regarding *Niddah* (the menstrual cycle), *Challah* (separating a portion of dough for the Kohen), and kindling the Shabbat lights (*Ner*). This is because Chavah caused ruination and death to Adam, the first man, who was “the blood of the earth,” “the *Challah* portion of the earth,” and “the light of the earth.” This is rectified through these three *mitzvot* given to women.¹¹⁶⁷

The explanation is that the *mitzvah* of *Niddah* (laws relating to the menstrual cycle), which relates to blood, is the matter of the toil of affecting refinements (*Avodat HaBirurim*). This is because blood comes about through [the body] refining the food. That is, the dross [in the food] is excreted, whereas its choice elements become blood, and the choice elements of the blood are even more refined to become the fetus. This is as our sages, of blessed memory, stated,¹¹⁶⁸ “The mother emits the reddish seed from which the flesh etc., is formed.” Similarly, later, when [the infant] suckles [from his mother’s breasts], her “blood spoils to become milk.”¹¹⁶⁹

[The likeness to this during the exodus from Egypt and the giving of the Torah, is that about the exodus from Egypt, the

¹¹⁶⁷ Talmud Bavli, Shabbat 31b and on and Rashi there; Talmud Yerushalmi Shabbat 2:6; Midrash Bereishit Rabba 14:1; 17:8; Midrash Tanchuma, Noach.

¹¹⁶⁸ Talmud Bavli, Niddah 31a

¹¹⁶⁹ Talmud Bavli, Niddah 9a; See Torah Ohr, Va’era 55c and on; Torat Chayim ibid. 97a and on (64d and on).

verse states,¹¹⁷⁰ “By your blood you shall live.” That is, it is like blood made from the refinement of the food, after the waste matter is excreted out, this being the evil that remained in Egypt etc.

The giving of the Torah, at which time “their contamination ceased,”¹¹⁷¹ is like the matter of “the blood spoiling and becoming milk.”] This causes the repair of the *Nefesh* level of the soul.¹¹⁷² About this the sages stated,¹¹⁷³ “[When you were formed] I placed a quarter (*Rev’it*) [of a log] of blood in you” (which one’s life depends on),¹¹⁷⁴ as the verse states,¹¹⁷⁵ “For the blood is the soul-*Nefesh*.”

Now, the *mitzvah* of *Challah* (separating a portion of dough for the Kohen) causes the repair of the *Ru’ach* level of the soul. About this our sages, of blessed memory, said,¹¹⁷⁶ “Adam, the first man, was the pure *Challah* of the world, as the verse states,¹¹⁷⁷ ‘And *HaShem* God-*HaShem Elohi”m*-יהוה-ים formed the man from the dust (*Afar*-עפר) of the earth (*HaAdamah*-האדמה),’ meaning,¹¹⁷⁸ ‘From the choicest dust of the earth that is under the altar, as the verse states,¹¹⁷⁹ ‘You shall make an altar of earth (*Adamah*-אדמה) for Me.’” This was the dust (*Afar*-עפר) that would be the floor of the Tabernacle,¹¹⁸⁰

¹¹⁷⁰ Ezekiel 16:6

¹¹⁷¹ Talmud Bavli, Shabbat 146a; Zohar I 52b

¹¹⁷² See Chiddushei Aggadot of the Maharsha to Talmud Bavli, Shabbat 31b *ibid.*, and on.

¹¹⁷³ Talmud Bavli, Shabbat 31b

¹¹⁷⁴ See Rashi to Talmud Bavli, Shabbat 31b *ibid.*

¹¹⁷⁵ See Deuteronomy 12:23

¹¹⁷⁶ Talmud Yerushalmi, Shabbat 2:6 *ibid.*

¹¹⁷⁷ Genesis 2:7

¹¹⁷⁸ See Korban HaEidah to Talmud Yerushalmi 2:6 *ibid.*

¹¹⁷⁹ Exodus 20:21

¹¹⁸⁰ See Numbers 5:17 and Kli Yakar there.

and is the matter of the spirit (*Ru'ach*-רוח) of purity that was instilled in him, as the verse states,¹¹⁸¹ “The spirit (*Ru'ach*-רוח) of man ascends on high.”

The *mitzvah* of kindling the Shabbat lights (*Ner*-נר) causes the repair of the *Neshamah* level of the soul.¹¹⁸² About this our sages, of blessed memory, said,¹¹⁸³ “The soul (*Neshamah*-נשמה) that I placed within you is called a ‘flame-*Ner*-נר,’” as the verse states,¹¹⁸⁴ “The soul of man (*Nishmat Adam*-נשמת אדם) is the flame (*Ner*-נר) of *HaShem*-יהוה,” specifying the *Neshamah*-נשמה [level of the soul].

Now, the matter of these three *mitzvot* that correspond to the *Nefesh*, *Ru'ach*, and *Neshamah* [levels of the soul] is similar to the three aspects of repentance (*Teshuvah*) mentioned in the verse,¹¹⁸⁵ “Turn from evil, and do good, seek peace and pursue it.”

That is, the *mitzvah* of *Niddah* (laws pertaining to the menstrual blood) is the matter of “Turn from evil” (*Sur MeiRa-*סור מרע). The *mitzvah* of *Challah* (separating a portion of dough for the Kohen) is the matter of “do good” (*Aseih Tov*-עשה טוב). The words “seek peace” (*Bakeish Shalom*-בקש שלום) refer to studying Torah, which is the matter of kindling the flame (*Ner*-נר), as in the verse,¹¹⁸⁶ “For a *mitzvah* is a flame (*Ner*-נר) and Torah is light (*Ohr*-אור).”

¹¹⁸¹ Ecclesiastes 3:21

¹¹⁸² See Chiddushei Aggadot of the Maharsha to Talmud Bavli, Shabbat 31b *ibid.*, and on.

¹¹⁸³ Talmud Bavli, Shabbat 32a and Rashi there.

¹¹⁸⁴ Proverbs 20:27

¹¹⁸⁵ Psalms 34:15; See Likkutei Torah, Balak 73b and on.

¹¹⁸⁶ Proverbs 6:23

Now, even in the *mitzvah* of *Challah* itself, there is a likeness to all three matters. For, our sages, of blessed memory, stated,¹¹⁸⁷ “Just as a woman kneads her dough with water and then takes of its *Challah*, so did the Holy One, blessed is He, do with Adam, the first man, as the verse states,¹¹⁸⁸ ‘A mist ascended from the earth and watered the whole surface of the soil,’ and it then continues, ‘And *HaShem* God-*HaShem Elohi*”מֵאֵלֶּיּוֹהִי” formed the man from the dust of the earth etc.””

However, all the above is solely in regard to the creation of the body of Adam, the first man. That is, when he first was created, he was a clump of earth, as the verse states,¹¹⁸⁹ “Your eyes saw my unshapen clod,” after which it states,¹¹⁹⁰ “And He blew the soul of life into his nostrils.” This matter is also related to the *mitzvah* of *Challah*-חלה, because when read backward, the first letters (*Roshei Teivot*) of the [continuing] words, “and the man became a living being-*HaAdam L’Nefesh Chayah*-האדם לנפש חיה” form the acronym “*Challah*-חלה.”¹¹⁹¹

More specifically, there are three matters in this. The first is the mixture of flour and water (“kneading her dough with water”), which is like the unification of the dust (*Afar*-עפר) and the water (*Mayim*-מים). This is the matter of the union (*Yichud*) of *Zeir Anpin* and *Nukvah* of the world of Emanation (*Atzilut*),

¹¹⁸⁷ Midrash Tanchuma Noach 1:4

¹¹⁸⁸ Genesis 2:6-7

¹¹⁸⁹ Psalms 139:16; Talmud Bavli, Sanhedrin 38a; Also see Torah Ohr, Bereishit 3d and on.

¹¹⁹⁰ Genesis 2:7

¹¹⁹¹ Matnat Kehunah to Bereishit Rabba ibid. Also see Baal HaTurim to Genesis 2:7; Maamar Me’ah Kesita of Rabbi Menachem Azaria de Fano, Siman 45.

which causes the “birth” of the general totality of the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*).

The second matter is separating and elevating the *Challah*, which is the matter of elevation and ascent from the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*) to be in a state of the nullification of the “something” (*Bittul HaYesh*) to *HaShem*-יהו"ה, blessed is He, this being the matter of the ascent of the vessels (*Keilim*).

The third matter is as the verse states, “And He blew the soul of life (*Nishmat Chayim*-נשמת חיים) into his nostrils etc.” In this *Neshamah*-נשמה aspect of the soul, there is a drawing down from the aspects of the father-*Abba* and the mother-*Imma* (Wisdom-*Chochmah* and Understanding-*Binah*) and *Atika Kadisha* (the Crown-*Keter*). This drawing down comes after the separation and elevation of the *Challah*, which is the matter of the ascent of the vessels (*Keilim*). That is, through the vessels (*Keilim*) there is a drawing down of the light (*Ohr*) that transcends the aspect of the vessels (*Keilim*).

This is also the explanation of the three matters present in the *mitzvah* of *Challah* in the literal sense. The first is “when you eat of the bread of the Land,” referring to the toil of affecting refinements (*Avodat HaBirurim*) in worldly matters, that is, in permissible things, (rather than the three completely impure husks of *Kelipah*), the primary aspect of which is the matter of “turning from evil” (*Sur MeiRa*-סור מרע).

The second matter is, “you shall elevate (*Tarimu*-תרימו) a portion for *HaShem*-יהו"ה,” which is the matter of separating and elevating the *Challah*, this being the matter of “do good” (*Aseih Tov*-עשה טוב). The third is drawing down from Above to

below, brought about after the elevation of the *Challah* from below to Above. This comes through the consumption of the *Kohen* (Priest), similar to the drawing down brought about by the study of Torah, which is the matter of “seek peace” (*Bakeish Shalom*-בקש שלום).

4.

The explanation is that our sages, of blessed memory, stated,¹¹⁹² “If there is no bread, there is no Torah.” In other words,¹¹⁹³ studying Torah does not negate being engaged in physical worldly matters (“bread”). This is like Rabbi Yishmael’s statement,¹¹⁹⁴ “Of what [necessity] is the verse,¹¹⁹⁵ ‘And you shall gather your grain’? Being that the verse states,¹¹⁹⁶ ‘This Torah shall **not depart** from your mouths,’ I might have thought that this is to be understood [literally], as written. The verse therefore states, ‘And you shall gather your grain,’ which means, ‘Assume the way of the world in regard to them.’” As the Talmud concludes there, “Many have acted according to the view of Rabbi Yishmael and were successful.”

However, engaging in worldly matters (“bread”) must come after engaging in prayer (*Tefillah*), the matter of which is pleading for one’s needs. This causes the elevation of all worldly matters, (similar to the elevation brought about by

¹¹⁹² Mishnah Avot 3:17

¹¹⁹³ Also see the discourse entitled “*Reishit Arisoteichem*” of the years 5627, 5629, 5650, 5728, and 5729.

¹¹⁹⁴ Talmud Bavli, Brachot 35b

¹¹⁹⁵ Deuteronomy 11:14

¹¹⁹⁶ Joshua 1:8

elevating the *Challah*). There then is caused to be a drawing down from Above to below, through the study of Torah.

The explanation is that, as known, the difference between prayer (*Tefillah*) and Torah study, is that prayer is an ascent from below to Above. This is because¹¹⁹⁷ the primary matter of prayer (*Tefillah*) is to come to arousal and excitement in one's soul in ascending to *HaShem*-יהו"ה, blessed is He, and adhering to Him. For this to be, the entire matter of contemplating (*Hitbonenut*) and grasping His Godliness must be, which will bring him to a state of "running" (*Ratzo*) to *HaShem*'s-יהו"ה Godliness.

In other words, even though the grasp itself, is in an aspect of revelation of light (*Ohr*) within his soul, in a way that it is settled within him (*Hityashvut*), which causes the cooling of the spirit etc., nonetheless, its ultimate intent is to thereby come to a state of a "running" (*Ratzo*) desire to adhere to *HaShem*'s-יהו"ה Godliness, with excitement like flames of fire, with yearning and thirst etc.

This is why the primary aspect of the contemplation (*Hitbonenut*) is specifically the delving of the concentration (*Ha'amakat HaDa'at*-העמקת הדעת).¹¹⁹⁸ This is as the verse states,¹¹⁹⁹ "You shall know (וידעת *Yada'ata*) this day [and set it upon your heart] etc.," and,¹²⁰⁰ "Know (*Da*-דע) the God of

¹¹⁹⁷ See the discourse entitled "*Ner Chanukah*" 5675 (*Hemshech* 5672 Vol. 2, p. 785 and on).

¹¹⁹⁸ See *Shaar HaYichud* of the Mittler Rebbe, translated as *The Gate of Unity*, Ch. 1 and the notes and explanations there; Also see *Listen Israel*, a translation of Rabbi Hillel Paritcher's commentary to *Shaar HaYichud*, Ch. 1.

¹¹⁹⁹ Deuteronomy 4:39

¹²⁰⁰ Chronicles I 28:9

your father.” This means that one must bind his mind¹²⁰¹ and concentrate on the matter (*Da'at*-דעת) until he comes to sense it, and it specifically is then, that his heart will be roused.

For, as known, comprehension alone does not arouse the heart, but only the aspect of Knowledge-*Da'at*, which is the feeling for it. Moreover, the primary matter is not the feeling of the intellect and comprehension, but the sense and feeling of the Godliness within it, by which he is caused to be roused with love and a “running” (*Ratzo*) desire etc.

More specifically, [our daily] prayers (*Tefillah*) begin with the verses of song (*Pesukei d'Zimra*), (after being preceded by acknowledgement (*Hoda'ah*) and acceptance of the yoke of *HaShem*'s יהו"ה Kingship, with the recital of “I gratefully acknowledge-*Modeh Ani*,” and “Submit to *HaShem-Hodu LaHaShem*-לִיהו"ה etc.”), this being the matter of arousing the emotions (*Midot*) through contemplating (*Hitbonenut*) of the creation of something from nothing (*Yesh MeAyin*). In this, the arousal of the emotions is greater than the grasp.¹²⁰²

This primarily stems from the wondrousness (*Hafla'ah*) of the matter of novel being coming into existence. This is because, in essence, the novel creation of something from nothing transcends grasp, and is solely in the capacity of the

¹²⁰¹ See Tanya, Likkutei Amarim, Ch. 3 – Knowledge-*Da'at*-דעת is of the root utilized in the verse (Genesis 4:1), “Adam knew (*Yada*-ידע) Chavah,” meaning that it is a term that indicates connection and bonding, in that one bonds his attention and interest (*Da'at*-דעת) etc. Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 35.

¹²⁰² Also see *Hemshech* 5672 Vol. 1, p. 619 and on.

Creator, *HaShem*-יהו"ה, blessed is He. Thus, the primary aspect in this, is its wondrousness (*Hafla'ah*) etc.

(Additionally, even in the matters of "How abundant are Your works, *HaShem*-יהו"ה,"¹²⁰³ and, "How great are Your works, *HaShem*-יהו"ה,"¹²⁰⁴ which indeed come in a way of actual tangible grasp, nevertheless, the grasp itself is such that the more one ascends in grasp, the more he knows that there are much higher matters that transcend his grasp.)

Therefore, the nullification (*Bittul*) caused in the animalistic soul through the verses of song (*Pesukei d'Zimra*-פסוקי דזמרה," [which is of the root], "To cut down the mighty-*LeZamer Areetzeem*-לזמר עריצים,"¹²⁰⁵ is the aspect of an external engraving,¹²⁰⁶ which is only the aspect of elevated removal [from his previous state], meaning that he ascends to an even higher level, as a result of which, he does not have such a strong relation to materiality etc.

After this, there are the blessings of the *Shema* and the recital of *Shema* itself, these being the matter of contemplating and grasping the Godliness of "*HaShem* is One-*HaShem Echad*-יהו"ה אחד,"¹²⁰⁷ and "Blessed is the Name of His glorious kingship forever and ever." In this, the primary matter is grasping with the intellect. However, even so, the intention in this is also to arouse the heart. This is as the verse states,¹²⁰⁸

¹²⁰³ Psalms 104:24

¹²⁰⁴ Psalms 92:6

¹²⁰⁵ Isaiah 25:5; Also see Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate One (*Malchut*).

¹²⁰⁶ See Likkutei Torah, Bechukotai 47d

¹²⁰⁷ Deuteronomy 6:4; Also see Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, The Gate of Intrinsic Being (*Shaar HaHavayah*) and on.

¹²⁰⁸ Deuteronomy 6:5

“And you shall love *HaShem*-יהו"ה your God with all your heart etc.,” until one comes to love Him “with all your being (*Bechol Me'odecha*-בכל מאדך).”

Thus, since prayer is entirely the matter of ascent from below to Above, it therefore must specifically be in a way of order and gradation. This is why prayer is called a “ladder” (*Sulam*-סלם),¹²⁰⁹ in that first one ascends to the lower levels, and then ascends the rungs of the ladder to the highest levels of *HaShem*'s-יהו"ה Godliness, and the ascent cannot be by way of skipping etc. However, after the ascent by way of order and gradation etc., during the twelve middle blessings of the Amidah prayer, in which a person pleads for his needs, the drawing down (*Hamshachah*) brought about by the ascent (*Ha'ala'ah*) is caused.

Now, the primary matter of drawing down from Above, is not what man draws down through his own toil, such as the drawing down of the Amidah prayer, brought about through the ascent. It rather is what is granted [as a gift] from Above to [be able to] draw down the revelation of *HaShem*'s-יהו"ה Godliness through Torah.

This is not brought about by the arousal of the feminine waters (*Ha'ala'at Mayim Nukvin*), but stems from the will and desire of the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה, blessed is He, who desired to be drawn down to manifest and be unified with the Wisdom-*Chochmah* of the Torah.

¹²⁰⁹ Genesis 28:12; Zohar I 266b; Zohar III 306b; Tikkunei Zohar, Tikkun 45 (83a).

However, this too is in a way that the Wisdom-*Chochmah* is not in the category of being a vessel for the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem* יהו"ה Himself, blessed is He. This is because “no thought whatsoever can grasp Him.”¹²¹⁰ Therefore, His manifestation within Wisdom-*Chochmah* also is not the aspect of actual grasp within a vessel (*Kli*) in the most literal sense.

That is, it is not in a way that the vessel (*Kli*) grasps the light (*Ohr*), bringing it to be like its own being, as it is with all lights and vessels, in which the vessel (*Kli*) gives form and image to the light (*Ohr*) to be like the being of the vessel (*Kli*). Rather, the light (*Ohr*) itself makes itself into the aspect of Wisdom-*Chochmah*, and in reality, this is the aspect of light (*Ohr*) without a vessel (*Kli*). (For, as known,¹²¹¹ in Wisdom-*Chochmah*, even the vessel (*Kli*) is called “His life force-*Chayohee* חיוהי,”) except that the light (*Ohr*) measures [and limits] itself in such a way, to be within the aspect and level of Wisdom-*Chochmah* and grasp.

This is why whatever stems from the chaining down (*Hishtalshelut*) of the vessels (*Keilim*) has no affect on the light (*Ohr*) of the Torah, just as no undesirable matter can have any hold on Torah whatsoever. This is as our sages, of blessed memory, stated,¹²¹² “The words of Torah do not contract ritual impurity.” Our sages, of blessed memory, similarly stated,¹²¹³

¹²¹⁰ Introduction to Tikkunei Zohar 17a

¹²¹¹ See Likkutei Torah, Matot 87d

¹²¹² Talmud Bavli, Brachot 22a

¹²¹³ Talmud Bavli, Sukkah 52b; Kiddushin 30b

“If this scoundrel (the evil inclination) accosts you, drag him to the study hall. If he is [like] a stone, he will be dissolved etc.”

As the Alter Rebbe points out about this,¹²¹⁴ even if one’s soul is stopped up and is as hard as stone, Torah is capable of dissolving it. That is, because of the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה, blessed is He, who manifests in the Wisdom-*Chochmah* of Torah, there thereby is a complete nullification of all undesirable matters,¹²¹⁵ “as wax melts before fire.”

All this is because Torah is the aspect of drawing down from Above to below, through which the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He, is drawn down in every place, even all the way down.

This is also the general matter of “bread from the heavens.”¹²¹⁶ For, as the Alter Rebbe explained¹²¹⁷ about the matter of the Manna, even when it descended below, it remained in the existence of the “crystal dew” (*Tala d’Bedolcha*) etc.¹²¹⁸ It therefore is drawn down and descends (not only for the righteous-*Tzaddikim*, but) even for the wicked-*Resha'im*,¹²¹⁹ in a way that even for them, it becomes their own blood and flesh etc.¹²²⁰

¹²¹⁴ Likkutei Torah, Ha’azinu 75d

¹²¹⁵ Psalms 68:3; Also see Tanya, Likkutei Amarim, Ch. 19.

¹²¹⁶ Exodus 16:4

¹²¹⁷ Torah Ohr, Vayakhel 89a-b

¹²¹⁸ Zohar I 225b; Zohar II 136b; Zohar III 49a, 128b

¹²¹⁹ See Talmud Bavli, Yoma 75a

¹²²⁰ Also see Likkutei Sichot Vol. 4, p. 1,035 and on.

Now, since Torah is the aspect of drawing down from Above to below, it therefore is much greater in level than prayer (*Tefillah*), which is the aspect of ascent from below to Above. This is also why Torah is called “eternal life” (*Chayei Olam*),¹²²¹ indicating its eternality and limitlessness, being that it is the aspect of drawing down from Above to below.

In contrast, this is not so of prayer (*Tefillah*). For, since prayer is the aspect of ascent from below to Above, there therefore are changes in it, according to our toil and service. This is why prayer is called “temporal life” (*Chayei Sha'ah*),¹²²² (including the explanation that the word “temporal-*Sha'ah*-שעה” also means “to turn” [to *HaShem*-יהו"ה, blessed is He]).¹²²³

Yet, even so, our sages, of blessed memory, stated, “If there is no bread, there is no Torah,” and that a person whose Torah study is not his vocation must set aside “eternal life” (*Chayei Olam*) and engage in “temporal life” (*Chayei Sha'ah*).¹²²⁴ In other words, he cannot suffice himself with Torah study alone, but must also engage in prayer (*Tefillah*).

The reason is because there also is an element of superiority to prayer (*Tefillah*), that through it, there is the drawing down of the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה, blessed is He, in a

¹²²¹ Talmud Bavli, Shabbat 10a, 33b

¹²²² Talmud Bavli, Shabbat 10a, 33b *ibid.*

¹²²³ See Sefer HaMaamarim 5693 p. 541

¹²²⁴ Talmud Bavli, Shabbat 10a, 33b *ibid.*

revealed way, to [actually] heal the sick and bless the years etc.¹²²⁵

In this, it is superior to Torah. For, even though [Torah] is limitless, nonetheless, the limitlessness of Torah is not openly revealed to the one who studies it, (except for one whose study of Torah is his vocation, like Rabbi Shimon bar Yochai, who possessed both elements of superiority in the [the study of] Torah itself). Therefore, for there to be the revelation of its limitlessness in the person who studies it, this specifically comes about through prayer (*Tefillah*).

Beyond this, through prayer there comes to even be a revelation of the limitlessness of Torah for the person who studies it.¹²²⁶ In other words, prayer even brings elevation to the study of Torah. For, as known,¹²²⁷ there is elevation in Torah study that follows prayer, in comparison to Torah study that precedes prayer, as in the teaching of Abba Binyamin,¹²²⁸ “that my prayer be adjacent to my bed.”

6.

This then, is the meaning of the verse,¹²²⁹ “When you come to the Land to which I bring you... It shall be that when you eat of the bread of the Land, you shall elevate a portion for *HaShem*-יהוה.” That is, the order of coming to the Land-*Eretz*-

¹²²⁵ See Tanya, Kuntres Acharon, discourse entitled “*Lehavin Mah SheKatuv b'Pri Etz Chayim*” (155a).

¹²²⁶ Similarly, see the discourse entitled “*Amar Rabbi Acha, Yafeh Sichatan*” 5747.

¹²²⁷ See Likkutei Torah, Zot HaBrachah 96b

¹²²⁸ Talmud Bavli, Brachot 5b

¹²²⁹ Numbers 15:18-21

ארץ, which is called “Land-*Eretz*-ארץ” because “She desired-*Ratzeta*-רצתה to do the will of her Maker,”¹²³⁰ is that there first must be the matter of “when you eat of the bread of the land,” done through the toil of plowing and sowing etc., this being the general matter of toil in affecting refinements (*Avodat HaBirurim*), in order to excrete the dross and waste to the outside etc. (This is similar to the *mitzvah* of *Niddah*, which relates to the blood, as explained in chapter three.) In the human soul, this refers to the toil in serving *HaShem*-יהו"ה, blessed is He, by way of self-restraint (*Itkafiya*) etc.

After this, there must be the matter indicated by the words, “You shall elevate a portion for *HaShem*-יהו"ה,” referring to the matter of ascent to the aspect of the Upper Unity (*Yichuda Ila'ah*) of *HaShem*-יהו"ה, blessed is He, this being the matter of serving Him in prayer (*Tefillah*), which causes ascent to the aspect of the Upper Unity (*Yichuda Ila'ah*) of *HaShem*-יהו"ה, blessed is He. After this there is the consumption by the *Kohen* (Priest), this being the matter of drawing down from Above to below, which is the matter of [studying] Torah.¹²³¹

¹²³⁰ Midrash Bereishit Rabba 5:8

¹²³¹ The conclusion of this discourse is missing.