

Discourse 42

*“UVaShanah HaChameesheet... -
And in the fifth year...”*

Delivered on Shabbat Parshat Kedoshim,

6th of Iyyar, 5725⁵³³

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

1.

The verse states,⁵³⁴ “And in the fifth year you may eat its fruits – so that it will increase its crop for you etc.” That is, this is the reward for [fulfilling the verse],⁵³⁵ “For three years they shall be forbidden to you, they shall not be eaten, and in the fourth⁵³⁶ year all its fruit shall be sanctified to praise *HaShem*-יהו”ה,” (in that they are not to be eaten outside the walls of Yerushalayim etc.)⁵³⁷ In other words, the intention and ultimate purpose of these *mitzvot* is the increase in the crop of the fifth year.⁵³⁸

⁵³³ This is the first of two discourses delivered at this gathering.

⁵³⁴ Leviticus 19:25

⁵³⁵ Leviticus 19:23-24

⁵³⁶ See Torat Kohanim and Rashi to Leviticus 19:25 that, “[The Torah says this because it has man’s evil inclination in mind: That one should not say], ‘Behold, for four years I must trouble with it [for nothing!]’ Scripture therefore states that the result of your obedience will be that it will give you its produce in larger quantities].”

⁵³⁷ Rashi to Leviticus 19:24

⁵³⁸ In regard to the coming sections (up to the middle of chapter four) see Likkutei Sichot Vol. 7, p. 134 and on (from this discourse).

From this it is understood (as it relates to the inner matters),⁵³⁹ that the fruits of the fifth year have a superiority, not only relative to the forbidden fruits of the [first] three years, in which they are forbidden (*Orlah*) (in that like all forbidden things, their vitality is from the three completely impure husks⁵⁴⁰ that can never be elevated)⁵⁴¹ but [they are superior] even relative to the fruits of the fourth year, though they (not only are permitted to be eaten, being that they are from the shiny husk (*Kelipat Nogah*) which can be elevated, but beyond this, they are) “sanctified to praise *HaShem*-יהו"ה.” It is because of the elevated superiority of the fruits of the fifth year that the ultimate *mitzvah* of “in the fourth year etc.”⁵⁴² is pronounced and emphasized by the fact that “in the fifth year... [it will increase its crop] etc.”

This is as explained by the Alter Rebbe in Likkutei Torah,⁵⁴³ that the fruits of the first three years [of a fruit tree] correspond to the three worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*) (from which it is possible for there to be a derivation of vitality from the impure husks

⁵³⁹ As opposed to the way of the simple meaning – See Likkutei Sichot there, note 3.

⁵⁴⁰ This is further elucidated by what the commentators there write (Ramban to Leviticus 19:23), “It is furthermore true that the fruit that comes from the tree when it is first planted, contains an abundance of moisture which attaches to and is harmful to the body, and is not good to eat it.”

⁵⁴¹ Tanya, [Likkutei Amarim], beginning of Ch. 37; Also see Likkutei Torah, Kedoshim 29c; (Also see later in the discourse) – citing Pardes Rimonim, Shaar 24, toward the end, “For three years they shall be forbidden to you etc., corresponds to the three completely impure husks.” [Also see Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Five (*Tiferet*).]

⁵⁴² See Torat Kohanim and Rashi to Leviticus 19:25 *ibid*.

⁵⁴³ Likkutei Torah, Kedoshim *ibid*. 30d

(*Shalosh Kelipot HaTmei'ot*)),⁵⁴⁴ and “the fourth year” corresponds to the world of Emanation (*Atzilut*). (This is because the four worlds of Emanation, Creation, Formation, and Action (*Atzilut, Briyah, Yetzirah, Asiyah*) correspond to the four letters of the Name *HaShem*-יהוה.)⁵⁴⁵ “The fifth year... so that it will increase its crop for you,” refers to the matter of the additional light and illumination that is drawn from the thorn of the letter *Yod*-י, which is higher than the *Yod*-י. This is as stated in *Likkutei Torah*,⁵⁴⁶ that this is the aspect of the Crown-*Keter*.

Now, we must better understand this, for how is it possible that when it comes to the fruits of the fourth year, one is obligated to eat them only in Yerushalayim and “they shall be sanctified to praise *HaShem*-יהוה,” whereas the fruits of the fifth year, which are on a loftier level than the fruits of the fourth year, do not have any sanctity and it is permissible to eat them everywhere, even in a state of impurity.

⁵⁴⁴ For, since they correspond to the three worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*) (and in the matter of the *Sefirot*, they are the aspects of Victory-*Netzach*, Majesty-*Hod*, and Foundation-*Yesod* (see *Likkutei Torah* *ibid.*) – there is no reason that they should be forbidden. It is for this reason that *Likkutei Torah* *ibid.* (29c) connects what is written by the Ramaz (to *Zohar* I 97b), that in the first three years Kingship-*Malchut* receives from the aspects of Victory-*Netzach*, Majesty-*Hod*, and Foundation-*Yesod* (which in the matter of the worlds, are the three worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*)) with the explanation of *Pardes Rimonim* cited in the previous note [8 in the original discourse].

⁵⁴⁵ *Likkutei Torah*, *Masei* 95a; Also see *Likkutei Sichot*, Vol. 6 p. 117.

⁵⁴⁶ *Likkutei Torah* *Kedoshim* *ibid.* 30d.

This may be understood by prefacing with the explanation in Likkutei Torah⁵⁴⁷ (as a preface⁵⁴⁸ to the matter of the three levels in the fruits) in explanation of the verse,⁵⁴⁹ “But You are Holy,⁵⁵⁰ enthroned upon the praises of Israel.” For, the Unlimited One, blessed is He, is elevated and exalted to no end beyond the existence of all the worlds, in that, in and of Himself, He is holy and separately transcendent etc., and the existence of all the worlds is only from the aspect of His Name. In other words, all His blessed qualities by which He brings all the worlds into being (beginning with His Name *HaShem*-יהוה as it means “He who brings into being-*Mehaveh*-מהוה”)⁵⁵¹ are just His Names, blessed is He.

It is for this reason that to draw forth the revelation of His qualities, blessed is He, being that, in and of Himself, He transcends these aspects, (since His Essential Self, blessed is He, “is not hinted in any letter, nor in the thorn of any letter

⁵⁴⁷ Likkutei Torah, Kedoshim ibid. 29b

⁵⁴⁸ It may be suggested that the intention in this is to hint at the answer to the question posed before at the end of chapter one, as will be discussed later in chapter four.

⁵⁴⁹ Psalms 22:4

⁵⁵⁰ It is worth noting that this [word “Holy One-*Kadosh*-קדוש”] bears a connection to the name of this week’s Torah portion, “You [shall be] Holy-*Kedoshim*-קדושים.” It is also noteworthy that at the end of this Torah portion in Likkutei Torah he writes, “one should acquire and engrave the [Mishnaic] Sidra of **Kodashim**-קדשים etc.” Similarly, at the end of the Torah portion it states [Leviticus 20:26], “You shall be holy to Me, for I *HaShem*-יהוה am holy, and I have separated you [from the peoples to be Mine] etc.”

⁵⁵¹ Pardes Rimmonim. Shaar 1 (Shaar Eser v’Lo Teisha), Ch. 9; Tanya, Shaar HaYichud VeHaEmunah, translated as The Gate of Unity and Being, beginning of Ch. 4.

whatsoever,”⁵⁵² and even more so, He transcends the matter of the names) is done through praising and lauding Him with those qualities. Through this, we draw forth the revelation of the names and qualities, even though, in and of Himself, “He is not of any of these attributes altogether etc.”⁵⁵³

This then, is the meaning of the verse, “But You are Holy, enthroned (*Yoshev*-יֹשֵׁב) upon the praises of Israel.” In other words, He Himself, blessed is He, is holy and transcendently separate. Thus, for Him to be drawn down to below, in which the drawing down is called by the name “sitting” (*Yeshivah*-יְשִׁיבָה) similar to the fact that when one sits his stature is lowered, this is brought about through the praises of Israel. That is, through the praise and lauding they bring about the revelation and drawing down etc.

This matter is explained at length⁵⁵⁴ in the discourse entitled “*V’Atah Kadosh Yoshev Tehilot Yisroel*” of his honorable holiness, my father-in-law, the Rebbe.⁵⁵⁵ In it he brings the story about the Baal Shem Tov, and the following are his words in the discourse:⁵⁵⁶

When the holy Baal Shem Tov was still a hidden mystic and would travel from city to city and from village to village, his holy practice was to ask every Jew [that he met], men and women, elderly and children, about their welfare, health... and

⁵⁵² See Zohar III 11a; 257b; Likkutei Torah, Pinchas 80b

⁵⁵³ Introduction to Tikkunei Zohar 17b.

⁵⁵⁴ As are various matters that were explained in Likkutei Torah in short form but explained at greater length in the discourses that followed afterwards (sometimes even in Likkutei Torah itself), and in other places.

⁵⁵⁵ Printed in Sefer HaMaamarim Yiddish p. 138 and on.

⁵⁵⁶ As it is translated into Hebrew, and then subsequently translated into English.

livelihood. He would rejoice greatly in hearing the heartfelt responses of these Jews, men, women, and children, who would answer with many terms of praise, such as “Blessed is *HaShem-Baruch HaShem*-ברוך השם,” or, “Praise to *HaShem*, may He be blessed-*Shevach LeHaShem Yitbarach*-שבח להשם יתברך” etc.

Now, it once happened that the Rebbe, the Baal Shem Tov, came to a certain settlement, and conducted himself in his usual manner of serving *HaShem*-יהו"ה, blessed is He, by bringing merit to the Jewish people, men, women, and children, with the great merit of giving praise to the Holy Name of the Holy One, blessed is He. In that settlement there was a [recluse] elderly Jew who was a very great Torah scholar that had separated himself from all worldly matters. For over a Jubilee, fifty-years, he sat day and night studying the Holy Torah with great separation and holiness. All his days he would fast and [study] while wrapped in his Tallit and Tefillin, until the late hour of the afternoon prayers (Minchah) and would only taste a morsel of bread with water after the evening prayers (Maariv).

When the Rebbe, the Baal Shem Tov, entered the room where this Torah genius had sequestered himself, which was a [small] room in a corner of the synagogue, he asked the Torah genius about his welfare, about his health, and whether he sufficiently had all his needs. However, the Torah genius did not at all respond to the words of the Rebbe, who was dressed in the garb of a simple villager. The Rebbe repeated his questions several times, until finally, the Torah genius became very angry and indicated with his hand toward the door, that he should leave.

The Rebbe, the Baal Shem Tov, then said to the Torah genius, “Rabbi, why do you deprive the Holy One, blessed is He, of His livelihood etc.?”⁵⁵⁷ When the Torah genius heard these words, he became bewildered, [wondering] who this village Jew is, who speaks in such a way, that “so to speak” we must provide for the livelihood of the Holy One, blessed is He, and the like.

Sensing the thoughts of the Torah Genius, the Rebbe, the Baal Shem Tov, said to him, “The Jewish people dwell by the sustenance that *HaShem*-יהו"ה, blessed is He, provides them with. However, by what sustenance is the Holy One, blessed is He, sustained? About this King Dovid says in Psalms, ‘But You are Holy,’ and thus by what sustenance do You dwell? [The Psalms continues], ‘enthroned upon the praises of Israel,’ meaning that the Holy One, blessed is He, dwells upon the praises of the Jewish people who praise Him for the health and livelihood that He provides them with. It is because of the praises by which the Jewish people praise *HaShem*-יהו"ה that He gives them children, health, and abundant sustenance!

3.

Now, we must better understand this. For, though it is true that “You are Holy,” [in that, in and of Himself, He is holy and transcendently removed from the worlds], for Him to be “enthroned-*Yoshev*-יושב” [meaning, to be drawn down to

⁵⁵⁷ See the Ch. 2 of the aforementioned discourse in explanation of the teaching of our sages, of blessed memory, (Shir HaShirim Rabbaa 1:9 toward the end), “My beloved-*Ra'ayati*-רעיתי – [means] “My benefactor-*Mefarnesati*-מפרנסתי.”

below, in which this drawing down is called “sitting-*Yeshivah*-ישיבה,” like one who sits and lowers his stature, as mentioned above] there necessary must be the service of Him by the Jewish people.

Nonetheless, at first glance, seemingly we can also accomplish this through the study of Torah,⁵⁵⁸ [as also understood from the Talmud⁵⁵⁹ on the verse,⁵⁶⁰ “The earth feared and was silent,” that, at first it feared, but in the end (when the Jewish people accepted the Torah) it was silent, [because through Torah, Godliness is drawn into the world]. This being so, why did the Baal Shem Tov tell the Torah genius who had studied Torah day and night for a Jubilee⁵⁶¹ of years, “Why do you deprive the Holy One, blessed is He, of His livelihood etc.?” This question is further exacerbated by the fact that the Baal Shem Tov said this to him while he was engaged in the study of Torah.

Now, even if we were to say that the matter of “You are Holy” specifically comes about through “the praises of Israel,” the Baal Shem Tov could have roused the Torah genius to praise the Holy One, blessed is He, through the fact that he studies Torah in seclusion and holiness. Why then was it necessary to ask him about physical matters (such as his health etc.)?

⁵⁵⁸ See Likkutei Torah, Behar 40a and on that the matter of “My beloved-*Ra'ayati*-רעיתי” (mentioned in the prior note [23 in the original discourse]) is brought about through the Torah – [about which it states (Proverbs 9:5)] “go and **partake of My bread.**”

⁵⁵⁹ Talmud Bavli, Shabbat 88a

⁵⁶⁰ Psalms 76:9

⁵⁶¹ [A Jubilee (*Yovel*-יובל)] is called an [entire] “world” (Tanna d’Bei Eliyahu Rabba, Ch. 6; Mechilta and Rashi to Exodus 21:6, and see Rabbeinu Bachaye and Tzioni there).

However, the explanation is that *HaShem*’s יהו"ה ultimate intention in the creation was for there be a dwelling place for the Holy One, blessed is He, in the lower worlds.⁵⁶² That is, it is from lowly things that the dwelling place is made for the Holy One, blessed is He.

Moreover, this dwelling is [primarily] made through the work of man in the lower worlds, meaning, not so much through the study of Torah, nor through praising the Holy One, blessed is He, about the study of Torah. This is because the study of Torah primarily relates to those who are “high” amongst the Jewish people, this being [a matter of] the Godly soul. It rather is made through praising the Holy One, blessed is He, in regard to health and livelihood, these being matters that relate to the body and the vitalization of the soul.⁵⁶³

In other words, when the Jewish people recognize and sense that (even) their physical needs come from the Holy One, blessed is He, and praise Him about this, through this they make a dwelling place for the Holy One, blessed is He, in the lower worlds.

Thus, when the Baal Shem Tov saw that the Torah genius was sitting in a secluded room, isolated from all worldly matters, and not engaging with his body, his animalistic soul, and his portion in the world at large, that is, the lower worlds, (being that he only ate the minimum required to sustain himself, but did not engage in refining his body, his animalistic soul, and

⁵⁶² See Midrash Tanchuma, Naso 16; Bechukotai 3; Bereishit Rabba, end of Ch. 3; Bamidbar Rabba 13:6; Tanya, Likkutei Amarim, beginning of Ch. 36.

⁵⁶³ See Tanya, Ch. 37 (48b)

his portion in the world at large), he said to him, “Why do you not give the Holy One, blessed is He, His livelihood?”⁵⁶⁴

[In other words, he instructed him] to fulfill the desire of the Holy One, blessed is He, that there should be a dwelling place for Himself in the lower worlds. This is why the Baal Shem Tov told him that the Holy One, blessed is He, sits enthroned upon the praises of the Jewish people, who praise Him about the health and livelihood that He, blessed is He, gives them.

4.

Based on the above, we can also understand why the ultimate elevation is not the fruits of the fourth year, which are holy and eaten within the walls [of Yerushalayim], but rather the fruits of the fifth year⁵⁶⁵ which are eaten everywhere and

⁵⁶⁴ This is similar – with degrees of separation to no end – to sustenance (food) in the most literal sense. That is, with the absence of food, the soul separates from the body. This is similarly so when it comes to the matter of “My benefactor-*Mefarnasati*-מפרנסתי” as it is Above* (see the preceding note [23 in the original discourse]). That is, it is upon this that the matter of the desire of the Holy One, blessed is He, in the lower worlds, hinges. This is as our sages, of blessed memory, stated, “Just as the Holy One, blessed is He, fills the whole world, so does the soul fill the body.” (Talmud Bavli, Brachot 10a; See Vayikra Rabba, end of Ch. 4 (and elsewhere), in reverse order (as is brought in various places: This soul fills the body, and the Holy One, blessed is He, fills the world etc.)) [* In an additional note this matter is brought in explanation of the words of the Baal Shem Tov (see Sefer HaMaamarim Yiddish ibid. “He will cause Him to starve, Heaven forbid, so that He will leave the world.”)]

⁵⁶⁵ This may be further elucidated by what is taught regarding the fourth-year produce (*Neta Rivai*) (the legal status of which is like the second tithe (*Ma’aser Sheni*) – Talmud Bavli, Kiddushin 54b) that one may not buy the higher sanctity (*Kodshei Kodoshim*, [i.e., Terumah]) with the money [through which it is redeemed] (Mishnah Ma’aser Sheni 2:3). It goes without saying that one may not buy the higher sanctity (*Kodshei Kodoshim*) items for the Holy Temple – [even though it is] the primary dwelling of the Holy One, blessed is He, in the lower worlds (Leviticus 16:2

even in a state of impurity. For, through this the Jewish people know that even the fruits that are not holy depend on the blessings of *HaShem*-יהו"ה, blessed is He. [For, when with his eyes of flesh a person sees the matter of the increase ("it shall increase") in the crop that the Holy One, blessed is He, gives him], he certainly will automatically praise and laud the Holy One, blessed is He, about this.⁵⁶⁶

Thus, the matter of "to praise *HaShem*-יהו"ה" in this matter, is "the praises of Israel" that cause the matter of "You are Holy" to "dwell." That is, "You-*Atah*-אתה" refers to the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He,⁵⁶⁷ to "sit enthroned-*Yoshev*-ישב" (and be drawn down to below) in the dwelling place in the lower worlds.

This then, is the meaning of [the verse], "And in the fifth year you may eat its fruits – so that it will increase its crop for you." In other words, this is an increase even in relation to the fourth year in which "all its fruit shall be sanctified to praise *HaShem*-יהו"ה." For, even though the fruits of the fourth year are on a loftier level - the aspect of the world of Emanation (*Atzilut*) - nevertheless, the world of Emanation (*Atzilut*) is also

and Rashi there; Tanya, Ch. 53 (and see Tur and Shulchan Aruch, Orach Chayim 94) and elsewhere).

⁵⁶⁶ This is understood as an a priori from the obligation to bless the Holy One, blessed is He, "who creates... and their deficiencies" [the "*Boreh Nefashot*" blessing]. (See Tur and Beit Yosef ([and] Shulchan Aruch of the Alter Rebbe) in Orach Chayim 207). This is further illuminated by the teaching of our sages, that **for each and every breath** that a person breathes he must praise the Creator (Midrash Bereishit Rabba 14:9).

⁵⁶⁷ See the discourse entitled "*Tefillin d'Marei Alma*" 5653, toward the end (Sefer HaMaamarim 5653 p. 260); "*Chochmot BaChutz Taronah*" 5694 (in Sefer HaMaamarim, Kuntreisim Vol. 2), Ch. 2, and elsewhere.

a world,⁵⁶⁸ this being the matter of measure and limitation. Thus, to draw down this aspect there must be the matter of praises. However, this matter of praise is connected to spiritual matters, which is why this praise is specifically in Yerushalayim. Thus, this matter is comparable to the drawing down brought about through the study of Torah.

In contrast, the matter of the fruits of the fifth year is that of increase etc., in that there is an increase in the light that transcends limitation, this being the holiness of the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, which is drawn below (without limitations, similar to the consumption of the fruits in any place, and even in a state of impurity), through the praises of the Jewish people specifically about physical matters.⁵⁶⁹

5.

We should add in explanation of the words, “so that it will increase its crop for you,” that the increase is also in the crop of the fourth year. That is, even in the drawing forth through Torah, perfection is caused in it through the matter of “the praise of Israel” specifically in regard to physical matters. The explanation is that our sages, of blessed memory, stated,⁵⁷⁰ “One who says that he only has Torah, does not even have

⁵⁶⁸ See Sefer HaMaamarim 5710 p. 112.

⁵⁶⁹ Also see the discourse entitled “*HaShamayim Keese*” 5736, Ch. 7 (Torat Menachem, Sefer HaMaamarim Iyyar, p. 242 and on).

⁵⁷⁰ Talmud Bavli, Yevamot 109b

Torah.” There rather must be Torah together with acts of lovingkindness.⁵⁷¹

In other words, for there to be the true matter of Torah, this is what the Jewish people actualize through their toil in increasing light in the Torah by connecting the Torah to the Holy One, blessed is He,⁵⁷² which is specifically [brought about] through acts of lovingkindness, this being the matter of the drawing down to below in physical matters. It is through this that he also bestows kindness to the Torah, in that he draws additional light into it.

This is also emphasized by the general matter of specifically giving the Torah below. That is, this is not due to the spirituality in the Torah, being that as the Torah is above, it is of the utmost spirituality. This is why the angels argued,⁵⁷³ “Set Your glory over the heavens.” However, even so, the Torah was specifically given below, [since], “Did you descend to Egypt etc.?”⁵⁷⁴

In other words, this is because it specifically is below where a drawing forth of the Essential Self of *HaShem*-יהו"ה, blessed is He, is caused (who is higher than all revelations etc.) this being the meaning of the desire of Holy One, blessed is He, for a dwelling place for Himself in the lower worlds.

The novelty in this is (not in the matter of revelations, since even the matter of revelations is much greater in the upper worlds, which is why they are called upper. Rather, the novelty of the lower worlds is that) it is there where the dwelling place

⁵⁷¹ See Sefer HaMaaamarim 5708 p. 266 and the notes of the Rebbe there.

⁵⁷² See Likkutei Torah, Shlach 47c; 51a and elsewhere.

⁵⁷³ Psalms 9:2; Talmud Bavli, Shabbat 88b

⁵⁷⁴ Talmud Bavli, Shabbat 88b *ibid*.

for His Essential Self, blessed is He, is made.⁵⁷⁵ This is why specifically through giving the Torah below, it is possible for there to be a bond between the Torah and the Holy One, blessed is He.

Moreover, the matter of drawing down to below (through acts of lovingkindness) is relevant (not only to the perfection of the Torah, but also) to the entire matter of Torah. This is as understood from the simple meaning of the teaching of our sages, of blessed memory, that “whosoever says I only have Torah, does not even have Torah,” meaning that he lacks (not only the perfection of the matter of Torah, which is the bond with the Holy One, blessed is He, but even) the matter of Torah in general.

The explanation is that, when it comes to Torah as it is in and of itself, since it is the wisdom and will of the Holy One, blessed is He, it has no relation to created beings. It only is that the Holy One, blessed is He “chose us from amongst all the nations and gave us His Torah,”⁵⁷⁶ for which reason “they first must make the blessing over the Torah.”⁵⁷⁷ This is because specifically through this, the study of Torah will be according to the intention of the Giver of the Torah, meaning that the study of Torah will specifically be accompanied by acts of lovingkindness.

⁵⁷⁵ See Tanya, Likkutei Amarim, Ch. 36; Sefer HaMaamarim 5678 p. 112 and on; Discourse entitled “*Bati LeGani*” 5711, Ch. 4 (Torat Menachem, Sefer HaMaamarim Bati LeGani Vol. 1, p. 9 and on; translated in The Teachings of The Rebbe 5711, Discourse 1).

⁵⁷⁶ See the liturgy of the blessings over the Torah.

⁵⁷⁷ Talmud Bavli, Nedarim 81a; Bava Metziya 85a and on; See Rabbeinu Nissim to Nedarim there; Bayit Chadash (Ba”Ch) to Orach Chayim 47 (section entitled “*uMah SheKatav d’Amar*”).

In contrast, this is not so of whoever says, “I only have Torah,” in which case “he does not even have Torah,” being that this is not according to the intention of the Giver of the Torah. That is, it is impossible to take His Torah in such a way, since it transcends the parameters of the created beings.

It is with the above in mind that we can understand why the Baal Shem Tov stopped the recluse in the middle of his studies in order to affect the matter of praise in him, even though Torah study is greater than all the *mitzvot*.⁵⁷⁸ For, without this praise, there also is caused to be a lacking in the Torah that he studies for itself, (besides the lacking in the perfection of the Torah). This is because the intention of the Giver of the Torah is (not to study it in seclusion, which Above is present in an even loftier way, but rather), [the intention is] to study Torah in a state of “did you descent to Egypt etc.,” meaning that there specifically must be Torah [study] together with acts of lovingkindness.

6.

With the above in mind, we can also explain the difference between the fruits of the fourth year and the fruits of the fifth year, regarding the Torah itself, in that this is similar to the difference between the study of the Torah and the blessings of the Torah. For, when it comes to the aspect of revelations, the study of Torah (which according to all opinions is a Biblical obligation) is loftier than the blessings of the Torah (in which there are opinions that this is only obligatory by Rabbinic

⁵⁷⁸ Hilchot Talmud Torah of the Alter Rebbe 4:3

ordinance.⁵⁷⁹ Even according to the ruling of the Alter Rebbe in Shulchan Aruch,⁵⁸⁰ that the blessings over the Torah are Biblical, this nevertheless does not reach the level of Torah study [itself]) in that, “the study of Torah is equal to them all.”⁵⁸¹

On the other hand, there is measure and limitation in the study of Torah. For, even though it neither has measure Above nor below, to the point that it is possible to fulfill one’s obligation [to study Torah] with a single verse in the morning and a single verse in the evening,⁵⁸² there nevertheless is the measure of the verse etc. In contrast, when it comes to the blessing of the Torah there are no measures, just as there are no measures to the praises by the Jewish people. That is, this matter can be rendered through many words, a single word, half a word, or even through a mere hint, so long as through it there is caused to be praise of the Holy One, blessed is He.

This is like the difference between the letter *Yod*-^ו and the thorn of the letter *Yod*-^י. When it comes to the letter *Yod*-^י, even though it is a mere point, it has limitation, in that it is in the form of a point, possessing the thorn above and the thorn below at the very least. In contrast, the thorn of the *Yod*-^ו has no measures or limitations whatsoever.

We thus find that the difference between the study of the Torah and the blessings of the Torah, is like the difference

⁵⁷⁹ See Encyclopedia Talmudit, beginning of the section on Birchat HaTorah. Also see the Sichah talk of Shabbat Parshat Vayeishev 5716 (Torat Menachem, Vol. 15 p. 300 and on); Likkutei Sichot, Vol. 14 p. 148 in the notes there.

⁵⁸⁰ Shulchan Aruch of the Alter Rebbe, Orach Chayim 47:1 – See Likkutei Sichot *ibid.* note 7.

⁵⁸¹ Mishnah Pe’ah 1:1

⁵⁸² See Hilchot Talmud Torah of the Alter Rebbe 3:4

between the fruits of the fourth year and the fruits of the fifth year. That is, the fruits of the fourth year are revealed as being holy but have measure and limitation, in that they must specifically be eaten in Yerushalayim etc. In contrast, this is not so of the fruits of the fifth year, in that even though they are not revealed as being holy, they nevertheless transcend measure and limitation, and are eaten everywhere, even in a state of impurity, as the verse states,⁵⁸³ “that dwells with them amidst their impurity.”

7.

Now, even though there is a great elevation of the service of *HaShem*-יהו"ה, blessed is He, of the fifth year, nevertheless, there first must be the service of the fourth year etc., [indicated by the words] “sanctified to praise *HaShem*-יהו"ה.” For, if a person immediately begins by eating the mundane fruits etc., it is liable to happen that (even though he sees the increase in the produce, nevertheless) he does not praise *HaShem*-יהו"ה for this etc. This is like the prohibition of eating before praying.⁵⁸⁴

However, all this is only in regard to the actual order of the service of *HaShem*-יהו"ה, blessed is He, in that the service of the fourth year precedes the service of the fifth year. Nevertheless, in regard to the intention, the order is reversed, similar to [the requirement to] say the blessings of the Torah first. For, without this it is impossible to begin studying Torah

⁵⁸³ Leviticus 16:16

⁵⁸⁴ See Likkutei Torah, Tzav 8a and elsewhere.

(in that “even Torah he does not have”). In other words, in order that the consumption of the fruits of the fourth year in Yerushalayim will be as it should be, in the first instance there must be the state and standing of being prepared to depart from Yerushalayim to all places, even to outside of the Holy Land, [to a place in which] “its clod [of earth] is impure and its air is impure,”⁵⁸⁵ in order to fulfill *HaShem* יהו"ה's Supernal will and make a dwelling place for the Holy One, blessed is He, in the lower worlds.

⁵⁸⁵ See Talmud Bavli, Shabbat 15b; Mishneh Torah, Hilchot Tumat Meit 11:1