

Discourse 33

*“Reisheet Areesoteichem... -
The first of your dough...”*

Delivered on Shabbat Parshat Shlach,
Shabbat Mevarchim Tammuz, 5728
By the grace of *HaShem*, blessed is He,

1.

The verse states,²⁰⁴² “The first of your dough you shall set aside as a portion.” In Yechezkel it is written,²⁰⁴³ “You shall give the first portion of your dough to the Priest, to bring blessing to rest upon your home.” Now, we must understand²⁰⁴⁴ what the relationship is between the *mitzvah* of Challah and the matter of “to bring blessing to rest upon your home,” in that this matter is specifically brought about through the *mitzvah* of Challah. We also must understand why the *mitzvah* of Challah is one of the first *mitzvot* that the Jewish people were commanded to do upon entering the Land, as the verse states,²⁰⁴⁵ “When you come to the land... you shall set aside a portion for *HaShem*-יהו"ה etc.”

²⁰⁴² Numbers 15:20

²⁰⁴³ Ezekiel 44:30

²⁰⁴⁴ Also see the discourse by the same title as this of the year 5627 (Sefer HaMaamarim 5727, p. 332 and on); 5629 (Sefer HaMaamarim 5629 p. 242); 5650 (Sefer HaMaamarim 5650 p. 368); 5729 (Sefer HaMaamarim 5729 p. 246).

²⁰⁴⁵ Numbers 15:18-19

This may be understood by prefacing with the general matter of entering the Land of Yisroel, which is called “Land-*Eretz*-ארץ” because “she ran with desire (*Ratzeta*-רצתה) to do the will of her Owner,”²⁰⁴⁶ and “Yisroel-אל ישראל” “because you have striven (*Sarita*-שרית) with God (*Elohi*”אלהי”m) and with man and have overcome,”²⁰⁴⁷ this being the matter of making “a dwelling place for *HaShem*-ה' יהו, blessed is He, in the lower worlds.”²⁰⁴⁸

Through doing so we return the world to its state and standing it was at the beginning of creation, in that “the world was created in a state of wholeness.”²⁰⁴⁹ At that time, Adam, the first man, was in the Garden of Eden, as it states,²⁰⁵⁰ “*HaShem* God-*Adona*”י' יהו *Elohi*”אלהי”m took the man and placed him in the Garden of Eden (*Gan Eden*-גן עדן) to work it and to guard it.”

However, through the sin of the tree of the knowledge of good and evil and the sins that followed afterwards, there was a descent in the world etc. Subsequently, at the giving of the Torah “their contamination departed.”²⁰⁵¹ Following this, it returned²⁰⁵² through the sin of the [golden] calf and the sin of the spies, at which time it was decreed that they remain in the desert for forty years and not enter into the Land.²⁰⁵³

²⁰⁴⁶ Midrash Bereishit Rabba 5:8 and the commentaries there.

²⁰⁴⁷ Genesis 32:29

²⁰⁴⁸ See Midrash Tanchuma, Bechukotai 3; Naso 16; Midrash Bereishit Rabba 3; Bamidbar Rabba 13:6; Tanya, Ch. 36, and elsewhere.

²⁰⁴⁹ See Midrash Bereishit Rabba 14:7; 12:6; 13:3 (and Yefe To'ar there).

²⁰⁵⁰ Genesis 2:15

²⁰⁵¹ Talmud Bavli, Shabbat 146a; Zohar I 52b

²⁰⁵² Zohar ibid.

²⁰⁵³ Numbers 14:29 and on

From this it is understood that the entrance into the Land is to return the world to its state and standing at the beginning of creation, before the sin. This is why immediately upon entering the Land they were commanded about the *mitzvah* of Challah.

To explain, our sages, of blessed memory, stated (in Talmud Yerushalmi, Tractate Shabbat,²⁰⁵⁴ and in Midrash Tanchuma),²⁰⁵⁵ “Adam, the first man, was the Challah (the first dough) of the world. Just as a woman agitates her dough with water and then lifts her Challah, so likewise did the Holy One, blessed is He, do with Adam, the first man. This is as written,²⁰⁵⁶ “A mist ascended from the earth and watered the whole surface of the earth,” and then it [immediately] states,²⁰⁵⁷ “And *HaShem* God-*Adona*” *יְהוָה אֱלֹהֵינוּ*” *מֵעֹלָם*” formed the man of dust from the ground etc.”

However, upon the sin of the tree of the knowledge of good and evil, the Challah of the world became impure, and the rectification for this is through the *mitzvah* of Challah. This is why the *mitzvah* of Challah was given upon entering the Land, the matter of which is to return the world to its state and standing before the sin.

This also explains the matter of Challah according to [the method called] *Remez* (hint) (as all Torah matters can also be explained by way of *Remez* (hint)). That is, Tikkunei Zohar²⁰⁵⁸ states that [the word] Challah-חלה [divides into]

²⁰⁵⁴ Talmud Yerushlami, Shabbat 2:6

²⁰⁵⁵ Midrash Tanchuma, Noach 1

²⁰⁵⁶ Genesis 2:6

²⁰⁵⁷ Genesis 2:7

²⁰⁵⁸ Tikkunei Zohar, Tikkun 16 (31a)

“*Chal Hey*-ה' חל.” It thus²⁰⁵⁹ is like the difference between the [letters] *Chet*-ח and *Hey*-ה, [as in the words] “leaven-*Chametz*-חמץ” (with the [letter] *Chet*-ח) and “unleavened-*Matzah*-מצה” (with the [letter] *Hey*-ה).²⁰⁶⁰

“Leaven-*Chametz*-חמץ” indicates the evil inclination, as the verse states,²⁰⁶¹ “The schemer and the violent-*Chometz*-חומץ.”²⁰⁶² The matter of the “unleavened-*Matzah*-מצה” is related to the words “strife and quarrel-*Matzah u’Merivah*-מצה ומריבה.”²⁰⁶³ This is the matter of what our sages, of blessed memory, said,²⁰⁶⁴ “One should always incite his good inclination against his evil inclination etc.”

This is as stated in Talmud²⁰⁶⁵ on the letter *Hey*-ה, “Why is its leg suspended (in that the inner leg of the *Hey*-ה hangs in the air and is not attached to the roof of the letter)? Because if one repents, he is brought in (through the opening above the leg).” That is, repentance (*Teshuvah*) is the matter of the repair of sin, through which the world is brought to the state it was in at the beginning of creation.

This is also the matter of “*Chal Hey*-ה' חל,” in which the word “*Chal*-חל” is of the same root as “the mundane-*Chullin*-

²⁰⁵⁹ See the discourse by the same title as this of the year 5627 (Sefer HaMaamarim 5727, p. 332 and on); 5629 (Sefer HaMaamarim 5629 p. 242); 5650 (Sefer HaMaamarim 5650 p. 368); 5729 (Sefer HaMaamarim 5729 p. 246).

²⁰⁶⁰ See Zohar III 252a (Ra'aya Mehemna)

²⁰⁶¹ Psalms 71:4 – See Rashi there that the letter *Tzaddik*-צ of this word is interchangeable with the letter *Samech*-ס and is thus of the root “violence-*Chamas*-חמס,” which relates to evil and the evil inclination.

²⁰⁶² See the Tzafnat Pa'aneach commentary of Rabbi Yosef Gikatilla to the Pesach Haggadah, section on “*Hei Lachma Anya*.”

²⁰⁶³ See Zohar II 251b; Likkutei Torah, Tzav 13d; Also see Mishneh Torah, Hilchot Issurei Bi'ah 19:17

²⁰⁶⁴ Talmud Bavli, Brachot 5a

²⁰⁶⁵ Talmud Bavli, Menachot 29b (and Rashi there)

הולין,” referring to the matter of the shiny husk (*Kelipat Nogah*) and through the *mitzvah* of *Challah*-חלה we draw the *Hey*-ה into “*Chol*-חל,” meaning that we draw the holy into the mundane (*Chullin*-חולין), this being the general matter of the drawing down of Godliness into the world, as it was at the beginning of creation.

2.

Now, based on the well-known matter, that all matters in the world are also present in the Jewish people, the same is so regarding the *mitzvah* of *Challah*. This may be further understood by the explanation in Mussar books on the verse, “the first portion of your dough-*Arisoteichem*-עריסותיכם” is of the same root as the word “cradle-*Arisah*-עריסה,”²⁰⁶⁶ and refers to the time that one wakes up in the morning,²⁰⁶⁷ at which time his soul is only “in his nostrils,”²⁰⁶⁸ like a newborn baby. This is the reason for the specific word “*Arisah*-עריסה,” which means a baby’s cradle.

Thus, the meaning of the verse, “The first of your dough (*Arisoteichem*-עריסותיכם) you shall set aside as a portion,” is that it refers to the matter of reciting, “I thankfully submit before You etc.” (*Modeh Ani*) immediately upon waking up from sleep,²⁰⁶⁹ and then subsequently, through the matter of serving

²⁰⁶⁶ See Bava Batra 36a; Megaleh Amukot, Shlach (section beginning “*Al Derech HaEmet*”); Sefer HaMaamarim 5691 p. 17; p. 205

²⁰⁶⁷ See Sefer HaMaamarim 5738, p. 448, and elsewhere.

²⁰⁶⁸ See Isaiah 2:22; Also see Talmud Bavli, Brachot 14a; Likkutei Torah, Pinchas 79d; Sefer HaMaamarim 5689 p. 126 and on.

²⁰⁶⁹ See Shulchan Aruch of the Alter Rebbe, Orach Chayim, M”K 1:5; M”B 1:4; Siddur of the Alter Rebbe, section preceding “*Modeh Ani*.”

HaShem-יהו"ה, blessed is He, in prayer, through which one's soul spreads forth and illuminates in a revealed way. However, before this, it is forbidden to engage in any worldly matters.²⁰⁷⁰

The explanation is that the obligation of *Challah* applies to dough, which is made by mixing water with flour. About the matter of flour, our sages, of blessed memory, said,²⁰⁷¹ "If there is no flour, there is no Torah." The simple meaning is as our sages, of blessed memory, stated,²⁰⁷² "Excellent is the study of Torah when combined with worldly occupation... and study of Torah that is not combined with work, will come to be neglected in the end." In other words, besides Torah there also must be the matter of "flour," this being the matter of work (*Melachah*-מלאכה). Now, there are two meanings to this - "work-*Melachah*-מלאכה" in the literal and physical sense, and spiritual "work-*Melachah*-מלאכה," which is prayer, the matter of which is pleading for one's needs.²⁰⁷³

This is also why prayer is called "temporal life,"²⁰⁷⁴ since it is for the needs of one's temporal life, for healing, peace, and sustenance.²⁰⁷⁵ In contrast, Torah is called "eternal life,"²⁰⁷⁶ as it states,²⁰⁷⁷ "He has implanted eternal life within us." Therefore, one whose Torah study is his occupation is exempt from prayer,²⁰⁷⁸ since Torah is eternal life, whereas prayer is only temporal life.

²⁰⁷⁰ See Talmud Bavli, Brachot ibid.

²⁰⁷¹ Mishnah Avot 3:17 – the chapter that is learned on this Shabbat.

²⁰⁷² Mishnah Avot 2:2

²⁰⁷³ See Rambam, Mishneh Torah, Hilchot Tefilah 1:2

²⁰⁷⁴ Talmud Bavli, Shabbat 10a

²⁰⁷⁵ Rashi to Talmud Bavli, Shabbat 10a ibid.

²⁰⁷⁶ Shabbat 10a ibid.

²⁰⁷⁷ In the blessing after ascending to the Torah

²⁰⁷⁸ Talmud Bavli, Shabbat 11a

In other words, the matter of (life) being temporary is the matter of time, which is in the *Sefirah* of Kingship-*Malchut*, which is the root of the matter of time,²⁰⁷⁹ (and the root of the matter of space, for as known,²⁰⁸⁰ time and space are intertwined with each other). However, Torah is the aspect of *Zeir Anpin*, from which the *Sefirah* of Kingship-*Malchut* receives. Therefore, Torah exempts prayer, being that “one-hundred is included in two-hundred.”²⁰⁸¹

3.

However, we still must better understand why only one whose Torah study is his occupation is exempt from prayer. For, at first glance, since Torah is eternal life, therefore it has the power to exempt prayer (which is included in it, just as “one-hundred is included in two-hundred”) even for one for whom Torah is not his occupation.

That is, he too should be exempted from prayer through the study of the Torah. In other words, even though throughout the day there are times that he is engaged in worldly matters, nonetheless, at the very least, since right now he is engaged in Torah study, he should be exempted from prayer, being that it is included in the Torah.

²⁰⁷⁹ See Tanya, Shaar HaYichud VeHaEmunah translated as The Gate of Unity and Faith, Ch. 7 (82a).

²⁰⁸⁰ See Ginat Egoz of Rabbi Yosef Gikatilla, translated as HaShem Is One, Vol. 3 (The Letters of Creation, Part 2), The gate explaining the true meaning of the word “sphere-*Galgul*-גלגל” and what it is; Also see Tanya *ibid.*; Likkutei Torah, Zot HaBrachah 98a

²⁰⁸¹ Talmud Bavli, Bava Kamma 74a; Bava Batra 41b

However, the explanation is that even though the level of Torah is greater than prayer, nonetheless, there also is an element of superiority to prayer over Torah, in that it has the matter of constancy and the lack of change. This is because prayer is unlike Torah, in which there must be the matter of novelty, “to make progress in it [daily].”²⁰⁸² Rather, the opposite is true, that the words of the prayers are the same every day, (both the words of the daily prayers, and the words of the prayers of Shabbat and holidays etc.) In other words, the change and novelty is only in the sparks that are refined etc., whereas the prayer itself remains the same.

This is like the words,²⁰⁸³ “In His goodness, He renews the act of creation every day, constantly,” in that this aspect is constantly drawn forth. As known, all drawings forth that are constant are drawn from the aspect of “I *HaShem*-יהו"ה have not changed.”²⁰⁸⁴ Thus, because of the constancy of prayer which is drawn from the aspect of “I *HaShem*-יהו"ה have not changed,” therefore, even though Torah is higher than prayer, we nevertheless are also obligated to pray.

However, in regard to a person whose Torah study is his occupation, meaning that he does not stop studying Torah but studies constantly, he therefore also has the superiority of constancy (this being the superiority of prayer, as mentioned above) in the study of Torah (which is higher than prayer). He therefore is exempt from prayer. (All the above is as explained in the discourses of the Tzemach Tzedek²⁰⁸⁵ and the Rebbe

²⁰⁸² Zohar I 12b; See Torah Ohr, Mikeitz 39d

²⁰⁸³ In the “*Yotzer*” blessing.

²⁰⁸⁴ Malachi 3:6

²⁰⁸⁵ Ohr HaTorah, Va’etchanan p. 395 and on.

Maharash,²⁰⁸⁶ founded on the discourse of the Alter Rebbe in the Siddur, in Shaar HaKriyat Shema.)²⁰⁸⁷

4.

However, we still must understand the specific wording, “His Torah study is his profession” (*Torato Umanuto*-תורתו אומנותו), because to emphasize the constancy, it would have been more appropriate to use a term for “fixed practice-*Keviyut*-קביעות,” as in the teaching of the Mishnah,²⁰⁸⁸ “Make your Torah study a fixed practice-*Keva*-קבע (and your work secondary).”²⁰⁸⁹ Why then does it specifically use the word “profession-*Umanut*-אומנות”?

This may be understood based on the explanation elsewhere²⁰⁹⁰ on the teaching of our sages, of blessed memory,²⁰⁹¹ “The Torah says, ‘I was the craftsman’s instrument (*Kli Umanuto*-כלי אומנותו) of the Holy One, blessed is He.’ [The way of the world is that when a king of flesh and blood builds a palace... he has blueprints and plans etc.], so likewise the Holy One, blessed is He, gazes into the Torah and creates the world.”

That is, this is the level of the Torah as it relates to the world, and not the level of the Torah as it is, in and of itself, in

²⁰⁸⁶ See the discourse by the same title as this of the year 5627 (Sefer HaMaamarim 5727, p. 332 and on); 5629 (Sefer HaMaamarim 5629 p. 242)

²⁰⁸⁷ In the discourse entitled “*LeHavin HaHefresh Bein Kriyat Shema L’Tefilah, u’Bein Tefilah L’Torah*” (73c and on).

²⁰⁸⁸ Avot 1:15

²⁰⁸⁹ Mishneh Torah, Hilchot Talmud Torah 3:7

²⁰⁹⁰ See Sefer HaMaamarim 5627 p. 295 and on

²⁰⁹¹ Midrash Bereishit Rabba 1:1

which it has no relation to the world altogether. This is as understood from the explanation in Iggeret HaKodesh,²⁰⁹² in the discourse entitled,²⁰⁹³ “Dovid, you call them songs?” Namely, that the level of the Torah to which all the worlds are nullified to even a single precise matter within it, is the aspect of the externality (*Chitzoniyut*) of the depth (*Omek*) of the thought etc.

However, the inner aspect (*Pnimiyyut*) of the depth (*Omek*), which is the inner aspect (*Pnimiyyut*) of the Torah, is utterly unified to the light of the Unlimited One, *HaShem*-יהו"ה, blessed is He etc., and relative to the Unlimited One, blessed is He, all the worlds are literally as absolute naught, sheer nothingness, and non-existent.

Therefore, Torah is not to be praised as being the vitalizing force of all the worlds, for they are considered as nothing. In its inner aspect (*Pnimiyyut*), Torah is only the heartfelt joy and delight of the King, the Holy One, blessed is He, who delights in it, as the verse states,²⁰⁹⁴ “I was with Him... as His delights etc.” However, this “is hidden from the eyes of all living beings.”²⁰⁹⁵

From this it is understood that even the matter of “His Torah study is his profession (*Umanuto*-אומנותו)” is the level of the Torah that has relation to the world, (“the craftsman’s instrument (*Kli Umanuto*-כלי אומנותו) of the Holy One, blessed is He” in creating the world). It is in regard to this aspect that it applies to say that one whose Torah study is his profession is

²⁰⁹² Tanya, Kuntres Acharon, 160b

²⁰⁹³ Talmud Bavli, Sotah 35a

²⁰⁹⁴ Proverbs 8:30

²⁰⁹⁵ Job 28:21

exempt from prayer, being that “one-hundred is included in two-hundred.”

That is, the matter of prayer, with which we plead for our worldly needs, is like one-hundred that is included in two-hundred, since even the Torah is on a level that relates to the world. In contrast, in regard to the level of the Torah that has no relation to the world altogether, it does not apply to say that it also includes the matter of prayer just as “one-hundred includes two-hundred,” since “one-hundred” and “two-hundred” are both in the same category, whereas prayer, the matter of which is pleading for worldly needs, and Torah study as it is on a level that has no relation to the world altogether, are two different matters unto themselves.

5.

Now, it should be added that based on what we stated, that “his Torah study is his profession” refers to a level of Torah that relates to the world, this answers the question raised about how one whose Torah study is his profession is exempt from prayer. For, at first glance, there is cause to wonder here, since it is a positive Torah *mitzvah* that a person should plead for his needs,²⁰⁹⁶ and this being so, how can it be that a person whose Torah study is his profession is exempted from this?

However, the explanation is that in addition to the fact that one whose Torah study is his profession is exempt from prayer, nonetheless, from time to time, he too must pray, as

²⁰⁹⁶ Mishneh Torah, Hilchot Tefillah *ibid*.

Rabbeinu Yonah stated,²⁰⁹⁷ that Rabbi Shimon bar Yochai would pray on a yearly basis, and we also find in Talmud²⁰⁹⁸ about Rabbi Shimon bar Yochai and his son Rabbi Elazar, that “at the time of prayer... they would pray.” (Even though Tosefot²⁰⁹⁹ explains that “they would pray-*Matzli*-מצלי” here refers to reciting the *Shema*, nevertheless, the simple meaning of “they would pray-*Matzli*-מצלי” is “prayer-*Tefillah*-תפילה”),²¹⁰⁰ and in addition, even the engagement in Torah study itself is in a way that it also is connected with the world (as mentioned before).

In other words, through the study of Torah there also is a drawing down of man’s needs in worldly matters, just as it is through pleading for his needs in prayer. The difference is only that the drawing brought about through prayer is from below to Above, whereas the drawing brought about through Torah is from Above to below.²¹⁰¹

This is why we also find with Rabbi Shimon bar Yochai, whose Torah study was his profession,²¹⁰² that he brought the rainfall through speaking Torah. This is as stated in Zohar,²¹⁰³ “One time the world was in need of rain, so they came before Rabbi Shimon bar Yochai... He began and said,²¹⁰⁴ ‘How good and how pleasant is the dwelling of brothers, also in unity,’” and through him expounding in Torah, the rains descended.

²⁰⁹⁷ Rabbinu Yona to Rif on Talmud Bavli, Brachot 8a

²⁰⁹⁸ Talmud Bavli, Shabbat 33b

²⁰⁹⁹ Tosefot entitled “*Kegon Rashbi*” to Shabbat 11a

²¹⁰⁰ Also see Likkutei Sichot, Vol. 17 p. 357 in the glosses to note 17.

²¹⁰¹ See Likkutei Torah, Va’etchanan 4a and on; Ohr HaTorah, Vayikra p. 254 and on; Sefer HaMaamarim 5627 p. 292 and on.

²¹⁰² Talmud Bavli, Shabbat 11a *ibid*.

²¹⁰³ Zohar III 59b

²¹⁰⁴ Psalms 133:1

About this, it is explained²¹⁰⁵ that the reason that the act of bringing the rain was specifically through reciting Torah on this verse, was because this verse relates to the descent of the rains. This is because “the dwelling of brothers, also in unity” refers to the union (*Yichud*) of *Zeir Anpin* and Kingship-*Malchut*, this being the root of the descent of the rains, from which the rains are drawn to actually descend.

We thus find that even for one whose Torah study is his profession, there must be study of Torah in a way that also is connected to worldly matters, for through this the needs of the world will be satisfied (in regard to rain and similar matters) just as it is through prayer.

The general explanation is that even a person whose primary occupation is the study of Torah, “his Torah study is his profession,” it must be in a way that he thereby also affects refinement in worldly matters etc. With this in mind, we can also understand why we find that “Rav Yehudah was completely occupied in the order of *Nezikin* (damages).”²¹⁰⁶ At first glance, given that Rabbi Yehudah’s Torah study was his profession,²¹⁰⁷ what difference does it make what section of Torah he was occupied in studying?

Rather, the explanation is that this emphasizes that even for a person whose Torah study is his profession, his study of the Torah must be in a way that it relates to the world. This is because Torah is the matter of “separating between the holy and

²¹⁰⁵ See *Ohr HaTorah*, *Vayikra* ibid.; *Sefer HaMaamarim* 5627 ibid. (p. 298); Also see the discourse entitled “*Hinei Mah Tov uMah Na'im*” 5722, translated in *The Teachings of The Rebbe* 5722, Vol. 2, Discourse 29.

²¹⁰⁶ *Talmud Bavli*, *Brachot* 20a

²¹⁰⁷ See *Rosh* to *Ketubot* 17a

the mundane, and between the impure and the pure,”²¹⁰⁸ as primarily emphasized in the study of the order of Nezikin (damages).²¹⁰⁹ This then, is why “Rav Yehudah was completely occupied in the order of Nezikin (damages).”

6.

This then, is the matter of “flour,” as our sages, of blessed memory, taught, “If there is no flour, there is no Torah,” and, “Study of Torah that is not combined with work will be neglected in the end.” In other words, Torah study must be in a way that it also is drawn forth in the world, both through work in the literal sense, as well as through spiritual work, which is the matter of laboring in prayer.

To also explain based on the words of his honorable holiness, my father-in-law, the Rebbe,²¹¹⁰ on the teaching of the Rav, the Tzaddik, Rabbi Levi Yitzchak of Berditchev, in explanation of the teaching, “Study of Torah that is not combined with work will come to be neglected in the end.” [He explained] that “work-*Melachah*-מלאכה” here refers to being engaged in loving one’s fellow Jew (*Ahavat Yisroel*) [because this is the inner content of the very first *mitzvah* of Torah, [the *mitzvah*] to “be fruitful and multiply,”²¹¹¹ as it is spiritually, that is, that we must make another Jew.]²¹¹²

²¹⁰⁸ Leviticus 10:10; See Sefer HaMaamarim 5629 p. 247

²¹⁰⁹ See Ohr HaTorah, Vayikra p. 255 and on; *Hemshech* 5672 Vol. 2, p. 1,064

²¹¹⁰ Sefer HaSichot, Kayitz 5700 p. 115

²¹¹¹ Genesis 1:28

²¹¹² See Sefer HaSichot 5691 p. 262

The occupation of loving one's fellow Jew is also connected to the toil of serving *HaShem*-יהו"ה, blessed is He, in prayer. This is as understood from the saying of the Alter Rebbe,²¹¹³ that the love of one's fellow Jew, [the *mitzvah* of],²¹¹⁴ "You shall love your fellow as yourself," is the receptacle for love of *HaShem*-יהו"ה, blessed is He, [the *mitzvah* of],²¹¹⁵ "You shall love *HaShem*-יהו"ה your God," (according to both explanations - ["You shall love-ו' *Ahavta*-בְּתוֹךְ"] as a term in the form of a command, and "You shall love," as a term in the form of a promise).²¹¹⁶ This is the substance of service of *HaShem*-יהו"ה, blessed is He, through the labor of prayer, as in the teaching,²¹¹⁷ "There is no labor like a labor of love."

This then, is the matter of the *mitzvah* of Challah that the children of Israel were commanded upon entering the Land. For, through it we repair the ruination brought about by the sin of the tree of the knowledge of good and evil to "the Challah of the world," and we return the world to its state and standing before the sin. This is the preparation for entering the land – and as in the words of Rashi on the verse,²¹¹⁸ "When you will come to the land of your dwelling places etc.," that, "He brought them the good tidings that they would enter the land," – through our righteous Moshiach, who will come and redeem us and take us upright to our land, speedily and in the most literal sense!

²¹¹³ See Sefer HaSichot 5689 p. 56; Igrot Kodesh of the Rebbe Rayatz, Vol. 2, p. 134 and on; Vol. 3 p. 426; Discourse entitled "*Bereishit*" 5691 (Sefer HaMaamarim 5691 p. 93 and on).

²¹¹⁴ Leviticus 19:18

²¹¹⁵ Deuteronomy 6:4

²¹¹⁶ Torah Ohr, Tisa 86c-d

²¹¹⁷ See Zohar II 55b; Zohar III 267a; Likkutei Torah, Shlach 42c

²¹¹⁸ Numbers 15:2