

Discourse 19

*“Ki Tavo ’u El Eretz Moshveteichem -
When you come to the Land of your dwellings”*

Delivered on Shabbat Parshat Shlach,
The 28th of Sivan, Shabbat Mevarchim Tammuz, 5712
By the grace of *HaShem*, blessed is He,

1.

It is written,¹⁴²⁷ “*HaShem*-יהו"ה spoke to Moshe, saying, ‘Speak to the Children of Israel and say to them: When you come to the land of your dwellings, which I am giving you, and you make a fire-offering to *HaShem*-יהו"ה – a burnt-offering or a feast-offering, to express a vow or as a freewill offering, or on your festivals, to produce a pleasing aroma to *HaShem*-יהו"ה, from the cattle or from the flock.’” (Rashi explains, “this is not a commandment, but rather, it means that when you arrive there and it arises in your heart to make a fire-offering to *HaShem*-יהו"ה, then,) “whoever brings his offering to *HaShem*-יהו"ה shall bring a meal-offering of one tenth [ephah] fine flour, mixed with a quarter-hin of oil; and a quarter-hin of wine for a libation, you shall prepare for the burnt-offering or the feast offering, for each sheep...”

This continuation refers to the obligation of libations (*Nesachim*). That is, the commandment is specifically

¹⁴²⁷ Numbers 15:1-4

regarding the libations (*Nesachim*), meaning that when you bring an offering, it is obligatory to bring the libations (*Nesachim*). However, this obligation of libations (*Nesachim*) is specifically, “when you come to the land of your dwellings,” and not in the desert.

For, as known, there are a number of differing opinions on this,¹⁴²⁸ as to whether or not they were commanded to bring the libations (*Nesachim*) in the desert, or whether or not the obligation was to bring the libations (*Nesachim*) together with the sacrifice, or if the obligation of the libations (*Nesachim*) was solely in accompaniment to the *Tamid* offering, but not the other offerings, or whether the obligation of libations (*Nesachim*) was only in accompaniment of communal sacrifices, but not the sacrifices of an individual. Albeit, the obligation of the libations (*Nesachim*) with *all* sacrifices, occurred upon their entry into the land of Israel, specifically after they acquired the inheritance (*Yerushah*) and dwelled there (*Yeshivah*). For, the verse does not simply state, “When you come to the land,” but specifically states, “When you come to the land of your dwellings.” We therefore must understand what the relationship between the libations (*Nesachim*) and the “land of your dwellings,” is.

2.

Now, to understand this, we first must preface with the explanation of the difference between the sacrificial offerings

¹⁴²⁸ Sifri to Numbers 15:2; Talmud Bavli, Zevachim 111a; Kiddushin 37b

(*Korbanot*) and the libations (*Nesachim*).¹⁴²⁹ (That is, within the sacrificial offerings themselves, we must understand the difference between the aspect of the sacrifices and the aspect of the libations.) For, according to the above, it is understood that the matter of the libations (*Nesachim*) relates specifically to “the land of your dwellings.”

The explanation is as follows: The sacrificial offerings are called by the term, “fire-*Aish*-אש.” This is as stated, “and you perform a fire-offering-*Isheh*-אשה to *HaShem*-יהוה,” (wherein the root of the term “*Isheh*-אשה” is “fire-*Aish*-אש”).¹⁴³⁰ Similarly, it is written,¹⁴³¹ “My offerings, My food for My fires-*LeIshay*-לאשי.” The matter of fire-*Aish*-אש is that its nature is to ascend from below to above. As known, this is the difference between the foundational element of fire and the other foundational elements,¹⁴³² such as the foundational element of water (*Mayim*), the nature of which is to descend and the foundational element of earth (*Aphar*), the nature of which is also to descend, and although the nature of the foundational element of air (*Ru'ach*) is not to descend, nonetheless, it's nature is also not to ascend, but to hover.¹⁴³³

¹⁴²⁹ For the continuing section – See Likkutei Torah, Shlach 40a and on, 41c and on; Maamarei Admor HaZaken al Maamarei Razal p. 28 and on; Ohr HaTorah Shlach Vol. 6, p. 1,792 and on; Ohr HaTorah al Maamarei Razal p. 3 and on; Maamarei Admor HaTzemach Tzeddek 5615 p. 163 and on, p. 273 and on; Discourse entitled “*Lehavin Inyan HaNesachim*” 5743 & 5747.

¹⁴³⁰ See Rashi to Leviticus 1:9

¹⁴³¹ Numbers 28:2; See Likkutei Torah Pinchas 77d

¹⁴³² Midrash Bamidbar Rabba 14:12; Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Volume 2, section entitled “The Three Letters *Yud-Hey-Vav*-יוד-הי-וואו”; Likkutei Torah Shir HaShirim 4d

¹⁴³³ See Maamarei Admor HaZaken 5569 p. 226 and on; *Hemshech “Mayim Rabim”* 5636 Ch. 105 and on.

In contrast, the nature of fire (*Aish*) is to ascend. That is, the matter of ascent, from below to above, as it is in physicality, is specifically found in the foundational element of fire (*Aish*). This is why the sacrificial offerings (*Korbanot*) are called, “fire-*Aish*-אש,” since the matter of sacrifices is ascent from below to above. This is true of all of the sacrifices (*Korbanot*), as it states, “When you perform a fire-offering (*Isheh*-אשה) – a burnt-offering (*Olah*) or a feast-offering (*Zevach*).” In other words, this matter does not apply only to the burnt-offering (*Olah*) which is entirely burned up for *HaShem*-יהוה, but it even applies to the feast-offering (*Zevach*), which is not entirely burned up. Nevertheless, it too is called a fire-offering (*Isheh*-אשה) to *HaShem*-יהוה, blessed is He, which is the matter of ascent.

Now, just as the sacrifices (*Korbanot*) themselves are called, “fire-*Aish*-אש,” as it states, “and you perform a fire-offering-*Isheh*-אשה to *HaShem*-יהוה,” so likewise, the level above that is affected by the sacrifices (*Korbanot*), is also called, “fire-*Aish*-אש.” This is as stated,¹⁴³⁴ “My offerings, My food for My fires-*Lelshay*-לאשי,” (which means “The fire that is Mine-*Aish Sheliy*-אש שלי”). This refers to the angelic beings in general, but it particularly refers to the angels called, “fiery angels-*Seraphim*-שרפים,” since their motion is in a state of constant ascent.¹⁴³⁵

¹⁴³⁴ Numbers 28:2; See Likkutei Torah Pinchas 77d

¹⁴³⁵ See Likkutei Torah Pinchas *ibid.*; Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Volume 2, section entitled “The Three Letters *Yud-Hey-Vav*-יוד-הי-וואו” and “The World of Intellect-*Olam HaSechel*, The World of Substance-*Olam HaChomer* and The World of Composition-*Olam HaHarkavah*”;

Now, in the angelic beings themselves, who are generally called, “the standing ones-*Omdim*-עומדים,” as in the well-known explanation¹⁴³⁶ of the verse,¹⁴³⁷ “I will grant you to walk amongst these standing ones.” However, there are different levels amongst them. For example, the holy animal angels – the *Chayot* – are in a state of “running” (*Ratzo*) and “returning” (*Shov*), as it states,¹⁴³⁸ “And the *Chayot*-חיות were running and returning.” The fiery angels – the *Seraphim* – are in a state of standing, as it states,¹⁴³⁹ “The *Seraphim* angels stood above [to serve] Him.”

The explanation¹⁴⁴⁰ is that the *Chayot* angels are in the world of Formation-*Yetzirah*, wherein there is an illumination of the emotive attributes of the Unlimited One, blessed is He. The illumination of the light of the intellect there, is just the aspect of intellect as it relates to emotions (*Midot*), and not intellect as it is essentially, in and of itself. Now, since emotions are the matter of arousal (*Hitpa'alut*), which is a matter of change, they therefore undergo the changes of “running” (*Ratzo*) and “returning” (*Shov*), and are not in a state of “standing” (*Amidah*). However, such is not the case with the fiery *Seraphim* angels, who are in a constant state of “standing” (*Amidah*), that is, they undergo no change. This is because they are in the world of Creation-*Briyah*, wherein there is an illumination of the wisdom-*Chochmah*,

¹⁴³⁶ See Likkutei Torah, Vayeishev 30a and on, and elsewhere.

¹⁴³⁷ Zachariah 3:7

¹⁴³⁸ Ezekiel 1:14; See Torah Ohr Yitro 73d and on; Ohr HaTorah Yitro p. 978 and on, and elsewhere.

¹⁴³⁹ Isaiah 6:2

¹⁴⁴⁰ See Sefer HaMaamarim 5678 p. 185 and on.

understanding-*Binah*, and knowledge-*Da'at* of the Unlimited One, blessed is He. This is like the teaching,¹⁴⁴¹ “The supernal mother (*Imma Ila'ah-Binah* of *Atzilut*) nests in the throne” (referring to the world of Creation-*Briyah*). They therefore are in a constant state of “standing” (*Amidah*), meaning that they always are consumed in their utter nullification to *HaShem*-יהוה, blessed is He, with no change.

Now, although we also find that it states about the *Chayot* angels,¹⁴⁴² “When they stood, they would release their wings,” nonetheless, this “standing” (*Amidah*) is due to a revelation of the aspect of, “the firmament above.”¹⁴⁴³ This is to say that when they receive illumination from the world of Creation-*Briyah*, wherein there is an illumination of the wisdom-*Chochmah*, understanding-*Binah*, and knowledge-*Da'at* of the Unlimited One, blessed is He, then they too, come to be in a state of, “standing” (*Amidah*). However, since in and of themselves, they are not in the world within which there is an illumination of the wisdom-*Chochmah*, understanding-*Binah*, and knowledge-*Da'at* of the Unlimited One, blessed is He, they therefore are not in a state of “standing” (*Amidah*), but instead undergo the changes of “running” (*Ratzo*) and “returning” (*Shov*).

Thus, when the verse states,¹⁴⁴⁴ “My offerings, My food for My fires-*LeIshay*-לֵאשִׁי,” it refers to the angelic beings

¹⁴⁴¹ Tikkunei Zohar, Tikkun 6 (23a).

¹⁴⁴² Ezekiel 1:24-25

¹⁴⁴³ Ibid. 1:25; Also see Torah Ohr and Ohr HaTorah ibid.; Torat Chayim Beshalach 164c.

¹⁴⁴⁴ Numbers 28:2; See Likkutei Torah Pinchas 77d

in general, but in particular to the fiery angels called, *Seraphim*, who are in a state of constant ascent. We thus find that the general matter of the sacrificial offerings (*Korbanot*), both the sacrifices themselves, as well as the level that the sacrifices affect above, are a matter of fire-*Aish*-אש, which is the matter of ascension, meaning to exit and transcend the constraints of the vessels (*Keilim*).

Now, this ascent is to the Name *HaShem*-יהו"ה, blessed is He. This is as stated, “a fire-offering to *HaShem*-יהו"ה.” The matter of the Name *HaShem*-יהו"ה, is that it transcends and preexists all worlds.¹⁴⁴⁵ This matter is indicated by the twelve letter name – הו"ה והי"ה ויהי"ה – He is and He was and He will be, which is the expansion and explanation of His four letter Name *HaShem*-יהו"ה, blessed is He.¹⁴⁴⁶ From the ascent of all of the levels, until the aspect of the Name *HaShem*-יהו"ה, there is an ascent to He who transcends the four letters of the Name *HaShem*-יהו"ה, blessed is He, which is the ascent to the aspect of the mystery of the Unlimited One Himself, blessed is He. This accords with the teaching,¹⁴⁴⁷ “The mystery of sacrifice ascends to the mystery of the Unlimited One (*Ein Sof*).”

¹⁴⁴⁵ Pirke d'Rabbi Eliezer, Ch. 3; Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, The Gate of Intrinsic Being; Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 10-11.

¹⁴⁴⁶ Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, The Gate of Intrinsic Being; Zohar III 257b (Ra'aya Mehemna); Pardes Rimmonim, Shaar 1 (Shaar Eser vLo Teisha) Ch. 9; Tanya Shaar HaYichud vHaEmunah Ch. 7 (82a).

¹⁴⁴⁷ Zohar II 239a; Zohar III 26b; Also see the discourse entitled “*Bati Legani* – I have come to My garden” of this year 5712 (Discourse 8), Ch. 2.

In other words, the sacrifices themselves ascend to the aspect of the Name *HaShem*-יהו"ה, blessed is He. However, through the ascent of all the levels and their exit and transcendence from the constraints of the vessels (*Keilim*), an ascent to the mystery of the Unlimited One Himself, blessed is He, is caused. This is what is hinted at by the specific term that, “the mystery-*Raza*-רזא, of sacrifice ascends to the mystery-*Raza*-רזא of the Unlimited One (*Ein Sof*).” That is, it is specifically the “mystery-*Raza*-רזא of sacrifice” that ascends to “the mystery-*Raza*-רזא of the Unlimited One,” blessed is He.¹⁴⁴⁸

3.

Now, the matter of the libations (*Nesachim*) is the matter of drawing (*Hamshachah*) specifically to below. That is, it is the opposite of sacrifices, the matter of which is ascent (*Ha'ala'ah*). That is, the sacrifices (*Korbanot*) are the matter of ascent to the loftiest of heights, until the mystery of the Unlimited One Himself, blessed is He, and in contrast, the libations (*Nesachim*) are the matter of drawing down to below, specifically to the lowest of places. For, the libations (*Nesachin*) that they would pour upon the altar would descend

¹⁴⁴⁸ It is noteworthy that the (fire, which is) light-*Ohr*-אור-207 shares the same numerical value as the mystery-*Raz*-רז-207 which ascends to the Unlimited One-*Ein Sof*-אין סוף-207, the Master of the World-*Adon Olam*-אדון עולם-207, blessed is He. (See Siddur Tefilah of the ShaLa”H, Shaar HaShamayim; Sefer HaMaamarim 5703, discourse entitled “*Adon Olam*.”)

in the drainpipes, about which it states,¹⁴⁴⁹ “The drainpipes are hollow and descend to the depths-*Tehom*-תְּהוֹם.” The “depths-*Tehom*-תְּהוֹם,” refers to the lowest of places,¹⁴⁵⁰ the place of the lower waters that descended with the utterance,¹⁴⁵¹ “Let there be a firmament in the midst of the waters, and let it separate between water and water.” This is as stated in Midrash,¹⁴⁵² that at first the world was covered with waters mingled with waters. Then, through the utterance, “Let there be a firmament in the midst of the waters,” the upper waters ascended above and the lower waters descended to the depths-*Tehom*-תְּהוֹם below. Thus, it indicates the drawing down (*Hamshachah*) to below, specifically to the lowest of places.

In other words, not only do they not ascend from below to above, but on the contrary, they do not even remain in their place, but rather, descend below. Beyond this, they do not merely descend to the next level down, to which they have some relation, but rather, they are drawn down to the lowest of places, the place of the lower waters, the place about which it says,¹⁴⁵³ “The lower waters shed tears and cry, ‘We yearn to be before the King.’”

Through this, we understand the necessity of the matter of libations (*Nesachim*) with the sacrifices (*Korbanot*). For, the sacrifices (*Korbanot*) are an ascent from below to above, which is not *HaShem*’s-יהו"ה ultimate Supernal intention.

¹⁴⁴⁹ Talmud Bavli, Sukkah 49a

¹⁴⁵⁰ See Likkutei Torah Shlach 41c

¹⁴⁵¹ Genesis 1:6

¹⁴⁵² Midrash Bereishit Rabba 5:2-4

¹⁴⁵³ Tikkunei Zohar, Tikkun 5 (19b); Tosefot HaRosh Bereishit 1:7; Rabbeinu Bachaye Leviticus 2:13.

Rather, His ultimate intention is specifically for the drawing down (*Hamshachah*) to below. This is as stated,¹⁴⁵⁴ “He did not create it for emptiness-*Tohu*, (but rather) He fashioned it to be settled in.” It thus is necessary for there to be the matter of libations (*Nesachim*), the substance of which is the drawing down (*Hamshachah*) from above to below. For, it is specifically through this, that *HaShem*’s יהו"ה Supernal intent in creation is fulfilled.

This is similar to what we find in the matter of the Tablets (*Luchot*), about which it states,¹⁴⁵⁵ “The Tablets were God’s handiwork, and the script was the script of God, engraved-*Charut*-חָרוּת on the Tablets.” Our sages, of blessed memory, stated,¹⁴⁵⁶ “Do not read ‘engraved-*Charut*-חָרוּת,’ but rather read, ‘freedom-*Cheirut*-חֵירוּת,” referring to, “freedom from the evil inclination, freedom from the angel of death and freedom from enslavement.”¹⁴⁵⁷ We thus see that the matter of freedom was not affected or actualized through the speech of the Ten Commandments, about which it states,¹⁴⁵⁸ “One thing God has spoken, these two have I heard.” Rather, it was specifically brought about through the written form of the Ten Commandments on the **physical** Tablets (*Luchot*). This is because *HaShem*’s יהו"ה Supernal intent is specifically for the drawing down to below (*Hamshachah*).

¹⁴⁵⁴ Isaiah 45:18

¹⁴⁵⁵ Exodus 32:16

¹⁴⁵⁶ Mishnah Avot 6:2

¹⁴⁵⁷ See Midrash Shmot Rabba 32:1 & 41:7; Zohar I 32b and elsewhere.

¹⁴⁵⁸ Psalms 62:12; Talmud Bavli, Makkot 24a and Rashi there, that this refers to the first two commandments that the Jewish people heard directly from the Almighty One, blessed is He.

With the above in mind, we may also understand what our sages, of blessed memory, stated,¹⁴⁵⁹ “One who recites the *Shema* without donning *Tefillin* (phylacteries), it is as if he has offered a burnt-offering (*Olah*) without a meal-offering (*Mincha*), or a peace-offering (*Zevach*) without the libations (*Nesachim*).” That is, since, “one who recites the *Shema* without donning *Tefillin* is like one who bears false testimony against himself,”¹⁴⁶⁰ it is understood that sacrifices (*Korbanot*) that are offered without libations (*Nesachim*) are also like false testimony.

To further explain, the sacrifices (*Korbanot*) were offered in the Holy Temple and in the Tabernacle (*Mishkan*), which is called,¹⁴⁶¹ “The Tabernacle of Testimony-*Mishkan HaEidut* מִשְׁכַּן הָעֵדוּת.” The reason is because it is a testimony that יהוה, blessed is He, (the *Shechinah*) dwells within the Jewish people.¹⁴⁶² Now, since the matter of testimony to the Jewish people is specifically as they are below, as souls manifest within bodies, therefore, in regard to the matter of sacrifices (*Korbanot*) without libations (*Nesachim*), meaning, an ascent to above without a drawing down to below, it is false testimony. Therefore, the libations (*Nesachim*) are critically necessary, which is the matter of drawing down to below,

¹⁴⁵⁹ Talmud Bavli, Brachot 14b; Also see Likkutei Torah, Shlach 40a and on, 41c and on; Maamarei Admor HaZaken al Maamarei Razal p. 28 and on; Ohr HaTorah Shlach Vol. 6, p. 1,792 and on; Ohr HaTorah al Maamarei Razal p. 3 and on; Maamarei Admor HaTzemach Tzedek 5615 p. 163 and on, p. 273 and on; Discourse entitled “*Lehavin Inyan HaNesachim*” 5743 & 5747. Sefer HaMaamarim 5633 Vol. 2, p. 540; 5644 p. 266b and on; 5698 p. 56 and on.

¹⁴⁶⁰ Talmud Bavli, Brachot 14b *ibid*.

¹⁴⁶¹ Exodus 38:21

¹⁴⁶² See Rashi to Exodus 38:21 citing Midrash Tanchuma, Pekudei 6

since it is specifically through the drawing down (*Hamshachah*) that *HaShem*'s יהו"ה Supernal intent is fulfilled.

4.

Now, the explanation of how this relates to man's service of *HaShem*-יהו"ה, blessed is He, may be understood through the aforementioned teaching of our sages, of blessed memory. That is, "One who recites the *Shema* without donning *Tefillin*, it is as if he has offered a burnt-offering (*Olah*) without the meal-offering (*Mincha*), or a peace-offering (*Zevach*) without the libations (*Nesachim*).¹⁴⁶³ We see that the *Shema* recital is compared to the peace-offering (*Zevach*), and that the *Tefillin* are compared to the libations (*Nesachim*).

The explanation is that the recital of *Shema* is the matter of ascent (*Ha'ala'ah*). This is because the primary aspect of the *Shema* recital is its first verse,¹⁴⁶³ "Listen Israel, *HaShem*-יהו"ה our God, *HaShem* is One-יהו"ה אחד." During the first generation after the exodus from Egypt, the recital of the first verse alone, was sufficient in attaining this level of ascent. However, in subsequent generations, when they realized that it was no longer possible for them to come to it immediately, through the recital of *Shema* alone, they established that the blessings of the *Shema* should precede

¹⁴⁶³ Deuteronomy 6:4; See Shulchan Aruch and Shulchan Aruch of the Alter Rebbe, Orach Chayim, end of Siman 65; Torah Ohr Terumah 80b, and elsewhere.

Shema. Later, when they realized that even this was insufficient, they established that the recital of the verses of song (*Psukei D'Zimra*) should precede the blessings of *Shema*. Nowadays, even this is inadequate, and it therefore is necessary that prayer be preceded by contemplation (*Hitbonenut*). However, the ultimate intention in all this, is to arrive at the matter of the *Shema* recital.

In other words, through contemplation (*Hitbonenut*) of *HaShem's* יהוה's greatness, blessed is He, through the appreciation of His creation of the world, in the verses of song (*Psukei D'Zimra*), one affects an external engraving in himself.¹⁴⁶⁴ Then, when during the blessings of the *Shema*, he contemplates the root of his Godly soul¹⁴⁶⁵ and animalistic soul (for at its root, even the animalistic soul is sublimated to Godliness), then all this affects his Godly soul and animalistic soul, so that both recite the *Shema* together.

Now, the term *Shema*-שמע itself, means to “summon” and “gather,” as in the verse,¹⁴⁶⁶ “Saul summoned-*Vayishama*-וישמע all the people etc.”¹⁴⁶⁷ Thus, it refers to the summoning of all of one’s powers and senses. The ability for this is indicated by the next word of the *Shema* recital, “Israel,” which refers to the root of the Jewish people, as it states,¹⁴⁶⁸ “Israel arose first in thought.” Thought is something that

¹⁴⁶⁴ See Likkutei Torah, Bechukotai 47d

¹⁴⁶⁵ See Torat Chaim Va'era 111b (76d in the new print).

¹⁴⁶⁶ Samuel I 15:4

¹⁴⁶⁷ See Maamarei Admor HaZaken 5563 Vol. 2, p. 677; Ohr HaTorah Eikev p. 479; Also see Kuntres Inyan Tefilah of the Mittler Rebbe, translated as Praying With Passion.

¹⁴⁶⁸ Midrash Bereishit Rabba 1:4

relates to oneself and is removed from his fellow. Therefore, even as the soul descends below, it possesses the ability to summon and gather all its powers and senses together, and affect a felt (and internalized) recognition that, “*HaShem*-יהו"ה is our God.” That is, it is *HaShem*-יהו"ה Himself; He who is and was and will be – הו"ה והי"ה ויהי"ה - and who utterly transcends the chaining down of the worlds, who is our God, our strength and our vitality, without the intermediary of His title God-*Elohi*”מ-אלהי"ם.

All this is possible because, “the Jewish people arose first in thought,” and even regarding the aspect of the vessels (*Keilim*), their root is in the inner aspect of the vessels (*Keilim*)¹⁴⁶⁹ (Which is not so regarding the angelic beings, who are rooted in the externality of the vessels.) The inner aspect of the vessel is entirely unified with the light that is manifest within it. (This is not the case regarding the externality of the vessel, which is not unified with the light manifest within it.) Thus, it is *HaShem*-יהו"ה who is our God, without any intermediaries whatsoever. This is the meaning of the concluding words of the *Shema*, “*HaShem* is One-*HaShem Echad*-יהו"ה אחד,” that one’s entire desire is solely for *HaShem* is One-*HaShem Echad*-יהו"ה אחד, blessed is He.

All this affects him in that he comes to,¹⁴⁷⁰ “Love *HaShem*-יהו"ה your God with all your heart and with all your

¹⁴⁶⁹ See Etz Chayim, Shaar 28 (Shaar Halbburim), Ch. 1; Shaar 40 (Shaar Pnimityut vChitzoniyut) Drush 10; Pri Etz Chaim, introduction to Shaar HaShabbat, Ch. 5; Shaar HaShabbat Ch. 10; Likkutei Torah Re’eh 26d; Drushim L’Yom HaKippurim 70c, and elsewhere.

¹⁴⁷⁰ Deuteronomy 6:5

soul.” Similarly, this also is drawn into the second paragraph of the *Shema* recital. That is, even if a person is in a state and standing in which he has some relation to worldly matters, as indicated by the words,¹⁴⁷¹ “that you may gather your grain, your wine, and your oil etc.,” still and all, he senses and feels that the possibility of,¹⁴⁷² “lest your heart be turned away” is equal to, “you turn astray and serve other gods.” This is to say that even if his heart merely turns away from Godliness, for him, it is the same as if, “you turn astray and serve other gods.”¹⁴⁷³

This is because before reciting the *Shema*, a person is in the state indicated by the verse,¹⁴⁷⁴ “A man’s way is upright in his own eyes,” and it could be that he indeed is truly upright. However, after he arrives at the recognition and sense of true reality, that *HaShem* is One-*HaShem Echad* יהוה אחד, he realizes that he is like, “one who dares to make gestures in the presence of the King.”¹⁴⁷⁵ Therefore, the matter of, “lest your heart be turned away,” and the matter of, “you turn astray and serve other gods,” are literally the same for him. In other words, before the recital of *Shema*, when he was not yet in the presence of the King, these matters of, “lest your heart be turned away,” and, “you turn astray and serve other gods,” are indeed two different matters. However, once he comes to the recognition and feeling that *HaShem* is One-*HaShem Echad*-

¹⁴⁷¹ Deuteronomy 11:14

¹⁴⁷² Deuteronomy 11:16

¹⁴⁷³ See Likkutei Torah Shlach 41a and on; Tzavaat HaRivash translated as The Way of the Baal Shem Tov, Section 76.

¹⁴⁷⁴ Proverbs 21:2

¹⁴⁷⁵ Talmud Bavli, Chagigah 5b

יהו"ה אחד, he automatically is roused with the feeling of, “you shall love *HaShem*-יהו"ה your God, with all your heart and with all your soul and with all your being,” in which case, there no longer is any difference for him between, “lest your heart be turned away” and “you turn astray and serve other gods.”

We thus find that the general matter of the *Shema* recital is the matter of ascent and elevation, transcending and exiting the limitations of one's vessels. It therefore is compared to the matter of sacrifices (*Korbanot*), which also is the matter of ascension and elevation (*Ha'ala'ah*).

In contrast, *Tefillin* is the matter of drawing down to below (*Hamshachah*). This is because the *Tefillin* consist of the very same verses that are recited in speech (and thought) during the recital of *Shema*, but are even drawn down into physical letters written with physical ink on physical parchment. This is the matter of drawing the matter of *HaShem* is One-*HaShem Echad*-יהו"ה אחד down below, which is *HaShem's*-יהו"ה ultimate Supernal intent.

Similarly, it is for this very reason that after the ascent of the *Shema* recital, we pray the *Amidah* prayer and request that *HaShem*-יהו"ה bless us with healing and sustenance etc. That is, the matter of the *Amidah* prayer is that we recite, “May it be desirable before You,” requesting that a new desire be drawn forth to heal the sick and to bless the sustenance of the year etc., all of which are matters of drawing down Godliness below, specifically to manifest within actual physicality. This is likewise why our sages, of blessed

memory, stated,¹⁴⁷⁶ “The entire Torah is equated to the *Tefillin*,” which (also) includes all the commandments-*mitzvot* of the Torah.¹⁴⁷⁷ This is because *HaShem*’s-יהו"ה ultimate intent in all the commandments-*mitzvot*, is specifically that they be drawn down below.

5.

This then, explains the verse, “When you come to the land of your dwellings.” That is, the obligation of the libations (*Nesachim*) was specifically initiated after entering the land of Israel and after having acquired the inheritance (*Yerushah*) and dwelling there (*Yeshivah*). In contrast, in the desert, they only had the matter of sacrifices (*Korbanot*). This is because the desert is the opposite of a place of settlement and dwelling, that is, it is the opposite of drawing down (*Hamshachah*), because a desert is,¹⁴⁷⁸ “a parched land with no water in it.” Thus, the matter of water (which descends from above to below)¹⁴⁷⁹ is the matter of drawing down (*Hamshachah*), whereas the desert is the matter of ascent (*Ha’ala’ah*).

This also was the argument of the spies, who did not want to enter the land. They said,¹⁴⁸⁰ “it is a land that devours

¹⁴⁷⁶ Talmud Bavli, Kiddushin 35a

¹⁴⁷⁷ See Likkutei Sichot Vol. 9 p. 79, note 3.

¹⁴⁷⁸ Psalms 63:2; Deuteronomy 8:15

¹⁴⁷⁹ Talmud Bavli, Taanit 7a

¹⁴⁸⁰ Numbers 13:32

its inhabitants,” for they specifically desired to remain only in a state of ascension (*Ha’ala’ah*).

Thus, because the desert is the aspect of ascent (*Ha’ala’ah*), there therefore was no aspect of libations (*Nesachim*) there, which is the matter of drawing down (*Hamshachah*). However, upon their arrival in the land and after having acquired the inheritance (*Yerushah*) and dwelling there (*Yeshivah*), to the point that it became, “the land of your dwellings,” referring to the service of *HaShem*-יהו"ה, blessed is He, of every particular Jew, it then was necessary for there to be the matter of libations (*Nesachim*).

The general explanation of the matter, is that in order for there to be the matter of drawing down (*Hamshachah*), there must first be the matter of ascent (*Ha’ala’ah*). It is for this reason that the Jewish people were first in the desert, which is the matter of ascent (*Ha’ala’ah*). Nevertheless, that is not *HaShem*-יהו"ה's Supernal and ultimate intent. Rather, His ultimate intent is specifically the matter of drawing down (*Hamshachah*), which occurred upon their entry into the Land.

It is about this that the verse states,¹⁴⁸¹ “For I desire burnt-offerings.” This is explained further in the discourses¹⁴⁸² of his honorable holiness, my father-in-law, the Rebbe, that the aspect of desire (indicated by the word, “I desire-*Chafatzti*-הפצתי”) is the inner aspect of desire,¹⁴⁸³ which

¹⁴⁸¹ Hosea 6:6

¹⁴⁸² Sefer HaMaamarim 5698 p. 233; 5709 p. 32; Torat Menachem, Sefer HaMaamarim Adar, p. 3 and on.

¹⁴⁸³ See Likkutei Torah, Shir HaShirim 28d; Shaalot UTeshuvot HaTzemach Tzedek, Even HaEzer Vol. 2, 263.

transcends regular desire (*Ratzon*), that is, the externality of the desire. Thus, the meaning of the words, “For I desire kindness,” is that the inner aspect of *HaShem*’s יהו"ה ultimate desire and intent, is specifically for kindness, which is the matter of drawing down from Above to below, rather than “sacrifice,” which is the matter of ascent from below to Above.

In other words, although, at first, the matter of ascent (*Ha'ala'ah*) is necessary, nevertheless, it is not the desire, since it is not *HaShem*’s יהו"ה Supernal and ultimate intent.¹⁴⁸⁴ Rather, His ultimate intent is kindness-*Chessed*, which is the matter of drawing down (*Hamshachah*) from Above to below, and specifically to the lowest of the low, that there is nothing lower than it. This is the truest expression of kindness. That is, when the drawing forth is only to someone who is comparable to him, this is not kindness in its truest form. Rather, it is specifically when the drawing down is to all levels, all the way to the lowest of the low, that it is true kindness. This was evident in the actions of our forefather Avraham,¹⁴⁸⁵ “the man of kindness,” who bestowed his kindness even to Arabs.¹⁴⁸⁶

The verse thus states, “For I desire kindness,” since this is the ultimate purpose of *HaShem*’s יהו"ה Supernal intent. This is why the Jewish people did not remain in the desert, but

¹⁴⁸⁴ See Likkutei Torah, Shlach 42a

¹⁴⁸⁵ See Orhot Tzaddikim, Shaar 17; Ohr HaTorah Veyeira 90a and on; Sefer HaMaamarim 5689 p. 132; Sefer HaErechim Chabad (Vol. 1), section on Avraham, Ch. 3.

¹⁴⁸⁶ Talmud Bavli, Bava Metziya 86b

entered the land, and upon their entry, specifically after inheriting and settling in it, they became obligated in the libations (*Nesachim*). For, *HaShem's* יהו"ה ultimate purpose and Supernal intent is,¹⁴⁸⁷ “to make a dwelling place for the Holy One, blessed is He, Himself, in the lower worlds,” literally!

¹⁴⁸⁷ Midrash Tanchuma Bechukotai 3; Naso 16; Bereishit Rabba 3; Bamidbar Rabba 13:6; Tanya Ch. 36 and elsewhere.