

Discourse 66

*“VeHayah Ki Tavo El HaAretz -
It shall be when you come to the land”*

Shabbat Parshat Ki-Tavo,
21st of Elul, 5725
By the grace of *HaShem*, blessed is He,

1.

The verse states,¹⁴⁸³ “It shall be when you come to the Land that *HaShem*-יהו"ה your God gives you as an inheritance, and you possess it and dwell in it.” The question about this in Chassidic discourses by the same title¹⁴⁸⁴ is well known. That is, the words “when you come” seem to indicate our service of *HaShem*-יהו"ה, blessed is He, from below, whereas the words, “that *HaShem*-יהו"ה your God gives you,” indicate a gift from Above.

The essential point of the explanation,¹⁴⁸⁵ is that the word “Land-*Aretz*-ארץ” is of the same root as the word “desire-*Ratzon*-רצון,” as in the teaching of our sages, of blessed memory,¹⁴⁸⁶ “Why was [the Land] called ‘*Aretz*-ארץ’? Because she ‘desired-*Ratzta*-רצתה’¹⁴⁸⁷ to do the will of her Owner,

¹⁴⁸³ Deuteronomy 26:1

¹⁴⁸⁴ See the beginning of the discourse entitled “*VeHayah Ki Tavo*” 5672 (*Hemshech* 5672 Vol. 1, p. 112); Also see Ohr HaTorah, Ki Tavo, Vol. 5, p. 2,061.

¹⁴⁸⁵ See the end of the discourse entitled “*VeHayah Ki Tavo*” 5672 (*Hemshech* 5672 *ibid.* p. 118).

¹⁴⁸⁶ Midrash Bereishit Rabba 5:8.

¹⁴⁸⁷ See Etz Yosef, Matnot Kehuna, and Maharzu to Bereishit Rabba *ibid.*

referring to the simple desire (*Ratzon Pashut*) in the soul of every Jew.

About this the verse states, “that *HaShem*-יהו"ה your God, **gives** you.” That is, a person must know that simple desire (*Ratzon Pashut*) does not come to be revealed by the power of man, but is granted from Above. However, to come to the simple desire (*Ratzon Pashut*), he must first serve *HaShem*-יהו"ה, blessed is He, according to reason and intellect. About this the verse states, “It shall be that when you come to the land (*Aretz*-ארץ),” this being desire (*Ratzon*-רצון) that accords to reason and intellect, by which he becomes receptive to the revelation of desire (*Ratzon*) that transcends reason and intellect, “that *HaShem*-יהו"ה your God gives you.”

Now, this can be connected to the known teaching of the Baal Shem Tov, (as relayed by his honorable holiness, the Rebbe Rashab, whose soul is in Eden), on Shabbat Parshat Tavo, the 18th of Elul of the year 5652 (after welcoming the Shabbat (*Kabbalat Shabbat*)).¹⁴⁸⁸

[He said as follows]: “‘It shall be when you enter the Land etc.’ The word ‘Land-*Aretz*-ארץ’ is a term of ‘running-*Merutzah*-מרוצה’ and a term of ‘desire-*Ratzon*-רצון,’ as stated in Midrash.¹⁴⁸⁹ When you come to the desire (*Ratzon*-רצון) that is a gift from Above and is the inheritance of every Jew, there then must be the service of *HaShem*-יהו"ה, blessed is He, of “and dwell in it-*v’Yashavta*-וישבת,’ meaning that it must be drawn down in a ‘settled way-*Hityashvut*-התיישבות.’”

¹⁴⁸⁸ Sefer HaSichot 5697 p. 191, cited in HaYom Yom for the 18th of Elul; Keter Shem Tov, Hosafot, Section 3.

¹⁴⁸⁹ Midrash Bereishit Rabba 5:8.

[The next verse continues],¹⁴⁹⁰ ‘You shall take... and put it in a basket (*Tene*-טנא),’ referring to drawing the lights (*Orot*) into vessels (*Keilim*) etc.” He then added (in the teaching that he said after the evening prayer (*Arvit*)), that to come to the desire (*Ratzon*-רצון) etc., this comes about through [the words], “You shall go to the place... to make His Name rest there.” This is the matter of self-sacrifice (*Mesirat Nefesh*) in publicizing Godliness in this place, through a blessing and a verse of Psalms.

2.

However, we must understand the connection and relationship between all the above and the matter of the first fruits (*Bikkurim*) discussed in the continuation of the verse,¹⁴⁹¹ “You shall take of the first of every fruit of the land etc.” We also must understand the connection and relationship of the first fruits (*Bikkurim*) to what is stated in the continuation of the Torah portion,¹⁴⁹² “This day, *HaShem*-יהוה your God, commands you to do these decrees... and you shall keep and do them with all your heart etc.” As explained in Likkutei Torah,¹⁴⁹³ this verse is connected to the portion before it, which concludes with the words,¹⁴⁹⁴ “A land flowing with milk and honey.”

¹⁴⁹⁰ Deuteronomy 26:2

¹⁴⁹¹ Deuteronomy 26:2 *ibid.*

¹⁴⁹² Deuteronomy 26:16

¹⁴⁹³ Likkutei Torah, Ki Tavo 41c

¹⁴⁹⁴ Deuteronomy 26:15

[This is why the first letters of the words (*Roshei Teivot*), “and honey. This day *HaShem* - *u’Devash*. *HaYom HaZeh HaShem*-יהו"ה היום הזה,” forms one of the permutations of the Name *HaShem*-יהו"ה,¹⁴⁹⁵ in which the *Vav*-ו, which is part of the first verse, is connected to the verse that follows it, since it all is one matter.]

This is because, before entering the Land, a covenant was established in regard to accepting the Torah, besides the covenant that *HaShem*-יהו"ה established with them at Chorev. This is the meaning of the words, “This day (*HaYom HaZeh*-היום הזה) etc.,” (without specifying which day, since this passage is connected to the passage before it etc.), meaning, at the time that they came into the Land.

He continues and explains that just as there is this aspect in the World (*Olam*), so it is in the Year (*Shanah*), this being Rosh HaShanah, which is why this Torah portion is read before Rosh HaShanah. That is, “This day (*HaYom HaZeh*-היום הזה)” refers to [the day of] Rosh HaShanah, and every year before Rosh HaShanah, a covenant must be established anew in regard to accepting the Torah, being that on Rosh HaShanah there is the aspect of “[*HaShem*-יהו"ה your God] commands you to do these decrees etc.”

3.

This may be better understood by prefacing with the explanation in Ohr HaTorah, (that was just published before

¹⁴⁹⁵ Introduction to Tikkunei Zohar (9b), cited in Pardes Rimonim, Shaar 21 (Shaar Pratei HaShemot), Ch. 14.

Shabbat),¹⁴⁹⁶ in the discourse entitled, “*VeHayah Ki Tavo*.”¹⁴⁹⁷ There he brings the teaching of the Midrash,¹⁴⁹⁸ “Moshe saw with Divine Inspiration (*Ru'ach HaKodesh*) that the Holy Temple was destined to be destroyed, and that [the offering of] the first-fruits (*Bikkurim*) would cease. He stood up and established that the Jewish people pray three times every day etc.” We therefore must understand (as asked by the Megaleh Amukot)¹⁴⁹⁹ what the relationship is between the three [daily] prayers and the first fruits (*Bikkurim*-ביכורים).

In the discourse he explains that it is written,¹⁵⁰⁰ “Like the first fruit (*KiVekurah*-כבכורה on a fig tree in its beginning I saw your forefathers,” about which our sages, of blessed memory, stated¹⁵⁰¹ that before the creation of the world, our forefathers arose in thought to be created. This is the meaning of the verse,¹⁵⁰² “Your forefathers dwelt over-*b'ever*-בעבר the river (*Nahar*-נהר),” meaning,¹⁵⁰³ above the aspect of the “river (*Nahar*-נהר) [that] goes forth from Eden etc.,”¹⁵⁰⁴ meaning, higher than the chaining down of the worlds (*Seder Hishtalshelut*). The same is so of all the Jewish people, who are

¹⁴⁹⁶ The date of publication in the introduction is the 5th of Menachem-Av, the morning of the 6th of Menachem-Av 5725.

¹⁴⁹⁷ P. 1,033 and on – To elucidate, this discourse was also copied word for word in Sefer HaMaamarim 5626 (p. 227 and on), and [though] it was certainly said by the Rebbe Maharash with variations and additions, it appears that he commanded that it be copied word for word from the discourse of the Tzemach Tzedek in Ohr HaTorah.

¹⁴⁹⁸ Midrash Tanchuma, beginning of Ki Tavo

¹⁴⁹⁹ Megaleh Amukot, Ophan 185

¹⁵⁰⁰ Hosea 9:10

¹⁵⁰¹ Midrash Bereishit Rabba 1:4

¹⁵⁰² Joshua 24:2

¹⁵⁰³ See Likkutei Torah, Bechukotai 47a

¹⁵⁰⁴ Genesis 2:10

called the “first fruits” (*Bikkurim*-ביכורים). This because the Jewish people also arose in thought before the creation of the world.¹⁵⁰⁵

Now, the first fruits (*Bikkurim*) take precedence over the Terumah,¹⁵⁰⁶ in that the Terumah refers to the Torah, which is called “first-*Reishit*-ראשית,” as the verse states [in reference to the Torah],¹⁵⁰⁷ “*HaShem*-יהו"ה acquired me as the beginning of His way.” This is also as Midrash states,¹⁵⁰⁸ ““Let them take (ו'יקחו-*Yikchu*) for Me a portion (*Terumah*),”¹⁵⁰⁹ this is the meaning of what is written,¹⁵¹⁰ ‘For I have given you a good teaching (*Lekach*-לקח), [do not forsake] My Torah.’”

Additionally, the word “portion-*Terumah*-תרומה is “*Torah Mem*-מ'תורה,”¹⁵¹¹ meaning, the Torah that was given over forty days. This also explains why the “portion-*Terumah*-תרומה,” is [a quantity of] “two out of one hundred-*Trei MiMe'ah*-ממאה,”¹⁵¹² this being the matter of “In the beginning-*Bereishit*-בראשית,”¹⁵¹³ meaning “Two beginnings-*Beit Reishit*-ראשית-ב',”¹⁵¹⁴ these being the Upper Wisdom (*Chochmah Ila'ah*) and the Lower Wisdom (*Chochmah Tata'ah*), the Written Torah (*Torah SheB'Khtav*) and the Oral Torah (*Torah SheBaal Peh*). (Elsewhere it is explained that this is the matter of the drawing down of the aspect of *HaShem*'s-

¹⁵⁰⁵ Midrash Bereishit Rabba 1:4

¹⁵⁰⁶ Mishnah Terumot 3:7

¹⁵⁰⁷ Proverbs 8:22

¹⁵⁰⁸ See Midrash Shemot Rabba 33:1

¹⁵⁰⁹ Exodus 25:2

¹⁵¹⁰ Proverbs 4:2

¹⁵¹¹ Zohar III 179a (Ra'aya Mehemna)

¹⁵¹² Mishnah Terumot 4:3; Zohar II 200a; Zohar III ibid. 188b

¹⁵¹³ Genesis 1:1

¹⁵¹⁴ Rashi to Genesis 1:1

יהו"ה light that surrounds and transcends all worlds (*Sovev Kol Almin*) into His light that fills and permeates all worlds (*Memaleh Kol Almin*).¹⁵¹⁵

Now, the first fruits (*Bikkurim*), which refer to the Jewish people, precedes the Terumah, which refers to the Torah. This is because the thought of the Jewish people even preceded the Torah.¹⁵¹⁶ This is why they are called,¹⁵¹⁷ “The first (*Reishit*-ראשית) of His crop.”

Nonetheless, the matter of “Israel arose in thought,” (which is why they are called the “first fruits” (*Bikkurim*)), is because of the root and source of the soul. However, upon its manifestation in the body, it descends with the descent of the levels etc. Thus, in order that even upon its descent to below there will be a revelation within it from its root and source, this is brought about through the matter of prayer, which is called “a ladder set earthward, and its head reaches heavenward.”¹⁵¹⁸ This is the meaning of the word “prayer-*Tefillah*-תפלה,” which is a term of “bonding,”¹⁵¹⁹ in that it refers to the bonding and the adhesion of the soul to its root. (This is [during] the state of ultimate nullification (*Bittul*) of the Amidah prayer, after being preceded by the verses of song (*Pesukei d’Zimra*) etc.)

This likewise is the matter of three prayers every day, corresponding to our three forefathers (in that “the prayers were

¹⁵¹⁵ See Torah Ohr, Vayakhel 89d

¹⁵¹⁶ Midrash Bereishit Rabba 1:4x

¹⁵¹⁷ Jeremiah 2:3; See Rashi to Genesis 1:1 *ibid*.

¹⁵¹⁸ Genesis 28:12; Zohar I 266b; Zohar III 306b; Tikkunei Zohar, Tikkun 45 (83a).

¹⁵¹⁹ Torah Ohr, Terumah 79d; Sefer HaMaamarim 5709 p. 79 and see the note of the Rebbe there.

established by our forefathers”),¹⁵²⁰ this being the aspect of “Your forefathers dwelt over the river (*Nahar*-נהר),” (as explained before). This also is the connection between the first fruits (*Bikkurim*) and prayer (*Tefilah*) (as mentioned before citing the words of the Midrash, that the prayers take the place of the first fruits (*Bikkurim*)), since it is through prayer that the soul rises to its root and source, the aspect of the “first fruits” (*Bikkurim*).

Now, it is through the ascent of the soul to its root and source that the drawing down to below is also caused, this being the matter of the [continuation],¹⁵²¹ “I have declared-*Heegadeti*-הגדתי etc.,” which is a term that denotes a “drawing down-*Hamshachah*-המשכה,”¹⁵²² until it is drawn down below in a way that it can be touched with one’s hands etc.

4.

This is also the connection to the continuation of the verse,¹⁵²³ “This day, *HaShem*-יהו"ה your God commands you to do these decrees... and you shall keep and do them with all your heart etc.” For, as explained in *Likkutei Torah*,¹⁵²⁴ “with all your heart-*Bechol Levavecha*-בכל לבבך” refers to two hearts,¹⁵²⁵ the innerness of the heart (*Pnimityut HaLev*) and the externality

¹⁵²⁰ Talmud Bavli, Brachot 26b

¹⁵²¹ Deuteronomy 26:3

¹⁵²² See Maamarei Admor HaZaken 5562 Vol. 1, p. 29; Sefer HaMaamarim 5640, Vol. 1, p. 255; Ohr HaTorah, Vayechi 358a; Nitzavim p. 1,257, and elsewhere. [Also see the verse (Daniel 7:10), “A river of fire streamed forth (*Nageid*-נגד).”]

¹⁵²³ Deuteronomy 26:16

¹⁵²⁴ *Likkutei Torah* ibid. 42b

¹⁵²⁵ Also see Rashi to Deuteronomy 6:5

of the heart (*Chitzoniyut HaLev*). This is as he explains there¹⁵²⁶ with the analogy of the son in relation to his father, that there are two aspects of his love for him. When he is together at home with his father, then his love for him is with the innerness of the heart (*Pnimityut HaLev*), but this is not so when he is distant etc.

In general, this is the difference between the root and source of the soul as it is Above, relative to its descent to below to manifest in the body, these being the two aspects of concealment and revelation.

There he explains¹⁵²⁷ the matter of the covenant of Rosh HaShanah, that it is the matter of the bond of the inner point of the heart (after the removal of the “foreskin” of the heart), at which point even the externality of his heart will be revealed to be for *HaShem*-יהו"ה etc.¹⁵²⁸

¹⁵²⁶ Likkutei Torah ibid. 41d

¹⁵²⁷ Likkutei Torah ibid. 42a

¹⁵²⁸ The conclusion of this discourse is missing.