

Discourse 42

*“V’Hayah Kee Tavo el HaAretz... -
It will be when you come to the land...”*

Delivered on Shabbat Parshat Ki Tavo,

18th of Elul, 5726

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

1.

The verse states,²⁵⁶⁶ “It will be when you come to the Land that *HaShem*-יהוה your God gives you as an inheritance, and you inherit it and dwell in it, you shall take from the first of every fruit of the ground etc.” The question about this is well known.²⁵⁶⁷ That is, the verse first states, “that *HaShem*-יהוה your God, **gives** you as an inheritance,” this being a matter of a gift (*Matanah*),” and the verse then states, “and you inherit it,” this being a matter of inheritance (*Yerushah*). That is, a gift (*Matanah*) and an inheritance (*Yerushah*) are two [different] matters.

In addition, we must also understand what the connection and relationship is between these three matters (that He “gives you as an inheritance, and you inherit it, and dwell in it”), which are introductory to the matter of the first fruits (*Bikkurim*) in the continuation of the Torah portion.

2.

This may be understood with a preface of the explanation in the discourse of the Tzemach Tzedek (this year being the

²⁵⁶⁶ Deuteronomy 26:1-2

²⁵⁶⁷ Also see the discourse by this title of the year 5672 (*Hemshech* 5672 Vol. 1, p. 112); 5675 (*Hemshech* 5672 Vol. 2, p. 1,122 and on).

hundredth-year anniversary of his passing and Hilulah), in Ohr HaTorah,²⁵⁶⁸ as well as in the discourse of the Rebbe Maharash, which was said one-hundred years ago on Shabbat Parshat Ki Tavo 5726,²⁵⁶⁹ (which appears to be founded on the discourse of the Tzemach Tzedek).

In it, he brings the teaching of the Midrash,²⁵⁷⁰ “Moshe gazed with Divine Inspiration (*Ru’ach HaKodesh*) and saw that the Holy Temple is destined to be destroyed, and that the first fruits will cease [being offered]. He therefore established that the Jewish people should pray three times daily.” Now, at first glance, it is not understood²⁵⁷¹ what relationship there is between the three prayers and the first fruits (*Bikkurim*).

3.

He continues in the discourse and states: However, it is written,²⁵⁷² “I saw your forefathers like ripe fruit on a fig tree in its beginning.” About this, our sages, of blessed memory, stated,²⁵⁷³ “Our forefathers... arose first in thought to be created, as it states, ‘I saw your forefathers like a ripe fruit (*K’Veekurah*-כבכורה) on a fig tree in its beginning.” That is, the matter of the first fruits (*Bikkurim*-בכורים) refers to our forefathers, and “there only are three who are called forefathers.”²⁵⁷⁴

²⁵⁶⁸ Ohr HaTorah, Ki Tavo p. 1,033 and on; p. 1,039 and on; Also see the discourse entitled “*Ki Tavo* – It shall be when you come to the land” of Shabbat Parshat Ki-Tavo 5725, translated in The Teachings of The Rebbe 5725, Vol. 2, Discourse 66, Ch. 3 and on; Also see the discourse entitled “*Ki Tavo*” of Shabbat Parshat Ki Tavo, 18th of Elul 5744.

²⁵⁶⁹ Sefer HaMaamarim 5726 p. 227 and on.

²⁵⁷⁰ Midrash Tanchuma, beginning of Ki Tavo

²⁵⁷¹ Megaleh Amukot, Ophan 185

²⁵⁷² Hosea 9:10

²⁵⁷³ Midrash Bereishit Rabba 1:4

²⁵⁷⁴ Talmud Bavli, Brachot 16b

To explain, in this there already is emphasis of the connection between the first fruits (*Bikkuruim*) (referring to our forefathers) and the three prayers. This is because the [three] prayers²⁵⁷⁵ were established by our forefathers.²⁵⁷⁶

He continues and explains that the first fruits (*Bikkurim*) precede everything, including even the Terumah.²⁵⁷⁷ [This is as also cited in Rashi on the verse,²⁵⁷⁸ “according to all the commandments You commanded me etc.” (recited in the declaration of the tithes), that, “I have given them according to their prescribed sequence, and did not give precedence to the Terumah over the first fruit (*Bikkurim*) etc.”]

The explanation is that the Terumah refers to the Torah. This is as stated in Zohar,²⁵⁷⁹ that the word Terumah-תרומה is “Torah *Mem*-מִ, תורה-מִ,” (in that the Torah-תורה was given in *Mem*-מ-40 days), whereas the first fruits (*Bikkurim*) refers to the Jewish people (as we find that the entire Jewish people are called the “first fruits-*Bikkurim*-בְּכֻרִים”),²⁵⁸⁰ which even precede the Torah.²⁵⁸¹ This is as the verse states,²⁵⁸² “Israel is holy to *HaShem*-יהוָה, the first of His crop.” That is, they even are higher than the Torah, which is called “His crop.”

[To further explain, even though Terumah is also called “first-*Reishit*-רֵאשִׁית,”²⁵⁸³ however it is called first with the [suffix] *Tav*-ת, indicating the feminine form. That is, the word “head-*Rosh*-רֹאשׁ” is in the masculine form, whereas the word “first-*Reishit*-רֵאשִׁית” is the feminine form and refers to the aspect of

²⁵⁷⁵ Also see Sefer HaMaamarim ibid. p. 228.

²⁵⁷⁶ Talmud Bavli, Brachot 26a-b

²⁵⁷⁷ Mishnah Terumot 3:7

²⁵⁷⁸ Deuteronomy 26:13

²⁵⁷⁹ Zohar III 179a

²⁵⁸⁰ Zohar II 121a; Zohar III 253a

²⁵⁸¹ Midrash Bereishit Rabba 1:4

²⁵⁸² Jeremiah 2:3

²⁵⁸³ Mishnah Terumot 3:7 ibid.

Wisdom-*Chochmah* ([as the verse states],²⁵⁸⁴ “The beginning of wisdom-*Reishit Chochmah*-רֵאשִׁית חֹכְמָה”) which receives from the aspect of the “head-*Rosh*-רֹאשׁ” etc.,²⁵⁸⁵ this being the aspect of the first fruit (*Bikkurim*).]²⁵⁸⁶

From this we can also understand the matter of the first fruit (*Bikkurim*) (which is higher than the Torah), as it is in our service of *HaShem*-יְהוָה, blessed is He. For, Torah is the matter of grasp and understanding, with reason and intellect, as the verse states,²⁵⁸⁷ “For it is your wisdom and understanding in the eyes of the nations.” This being so, the matter of the first fruit (*Bikkurim*) which transcends the Torah, is the matter of service of *HaShem*-יְהוָה, blessed is He, that transcends reason and intellect, this being the aspect of the desire of the heart (*Re’uta d’Leeba*), which also is the matter of repentance (*Teshuvah*).

To explain, even though the level of the first fruit (*Bikkurim*) transcends the Torah, nevertheless, the matter of the level of the first fruit (*Bikkurim*) which transcends Torah, is itself specifically revealed through Torah.

This is similar to the explanation²⁵⁸⁸ about repentance (*Teshuvah*), that even though it is greater in elevation than the Torah, since through it, there is repair of all blemishes caused in the Torah, nonetheless, the elevated level of repentance (*Teshuvah*), which transcends Torah, is itself specifically revealed through the Torah.

Now, all this is in regard to serving *HaShem*-יְהוָה, blessed is He, in a way of ascent from below to Above, in which the loftiest level of service in this, is the matter of the first fruit (*Bikkurim*), which is service of Him with the desire of the heart (*Re’uta*

²⁵⁸⁴ Psalms 111:10; Proverbs 4:27

²⁵⁸⁵ Torah Ohr, Yitro 70a

²⁵⁸⁶ Also see Hosafot to Ohr HaTorah, Pinchas p. 20.

²⁵⁸⁷ Deuteronomy 4:6

²⁵⁸⁸ See *Hemshech* 5672 Vol. 3, p. 1,408.

d'Leeba), as mentioned above. In addition, there is also the matter of drawing from Above to below.

The explanation²⁵⁸⁹ is that in the *mitzvah* of the first fruit (*Bikkurim*) there are two matters. There is the bringing of the first fruits (*Bikkurim*) and there is the reading of the Torah portion of the first fruits. Bringing the first fruits is the matter of elevation and ascent from below to Above, in which we take the regular (*Chullin*) fruits and bring them to the Holy Temple to the priest (*Kohen*).

The substance of this in our service of *HaShem*-יהו"ה, blessed is He, is the elevation of the souls of the Jewish people (who are called the "first fruits" (*Bikkurim*)), meaning, the elevation of the soul that manifests in the body to its root and source etc. About this the verse states,²⁵⁹⁰ "You shall come to the priest (*Kohen*)," the "Great Priest" (*Kahana Rabba*),²⁵⁹¹ who is rooted in the aspect of "abundant kindness" (*Rav Chessed*),²⁵⁹² and "the priest (*Kohen*) shall take the basket from your hand, and lay it before the altar of *HaShem*-יהו"ה, your God."²⁵⁹³

About this our sages, of blessed memory, stated,²⁵⁹⁴ "Michael, the Great Priest (*Kahana Rabba*), offers the souls of the righteous *Tzaddikim* upon the altar," meaning, "to be subsumed in the body of the King,"²⁵⁹⁵ which is the greatest elevation from below to Above.

After this comes the reading of the Torah portion of the first fruits (*Bikkurim*), this being the matter of drawing Godliness

²⁵⁸⁹ In regard to the coming section see Ohr HaTorah *ibid.* p. 1,039 and on; Also see Sefer HaMaamarim 5627 p. 410 and on.

²⁵⁹⁰ Deuteronomy 26:3

²⁵⁹¹ See Targum Yonatan ben Uziel and Targum Yerushalmi to Deuteronomy 26:3 *ibid.*

²⁵⁹² Exodus 34:6; Psalms 86:15

²⁵⁹³ Deuteronomy 26:4

²⁵⁹⁴ See Talmud Bavli, Menachot 110a and Tosefot there; Zohar I 80a, 81a Zohar II 232b; Zohar III 33a

²⁵⁹⁵ Zohar I 217b

from Above to below. About this we say,²⁵⁹⁶ “*HaShem*-יהו"ה took us out of Egypt... and He brought us to this place... a land flowing with milk and honey,” this being the aspect of the sweetness and delight in *HaShem*'s-יהו"ה Godliness. This refers to the aspect of loving Him with delight (*Ahavah b'Taanugim*) that is drawn from Above in the aspect of a gift (*Matanah*) through the radiance from the root of the soul, which is drawn to illuminate in the soul that manifests in the body.

4.

Now, with the above in mind, we can also understand the relationship between the first fruits (*Bikkurim*) and prayer (as in the teaching of the Midrash mentioned in chapter two). This is because in prayer there also are the two matters of ascent (*Ha'ala'ah*) and drawing down (*Hamshachah*), just as in the *mitzvah* of the first fruits (*Bikkurim*). These are the matters of the *Shema* recital and the Amidah prayer, [which are two primary matters in prayer. With this we can answer²⁵⁹⁷ why we sometimes find²⁵⁹⁸ that the primary aspect of prayer is the recital of *Shema*, but we sometimes find²⁵⁹⁹ that the primary aspect of prayer is the Amidah].

That is, the recital of *Shema* is the matter of ascent and elevation (*Ha'ala'ah*).²⁶⁰⁰ This is because the matter of the *Shema* recital is to give up one's soul with self-sacrifice (*Mesirat Nefesh*) in [the recitation of] “*HaShem* is One-*HaShem Echad*-יהו"ה

²⁵⁹⁶ Deuteronomy 26:8-9

²⁵⁹⁷ Also see the discourse entitled “*Vayomer Lo Yehonatan*” 5722, translated in The Teachings of The Rebbe 5722, Vol. 1, Discourse 19 (Sefer HaMaamarim 5722 p. 144).

²⁵⁹⁸ Siddur Im Da"Ch 19a, 19c

²⁵⁹⁹ Likkutei Torah, Balak 71c

²⁶⁰⁰ See Torah Ohr, Bereishit 1d and elsewhere.

אהד,²⁶⁰¹ to the point of coming to love Him “with all your more” (*Bechol Me’odecha*-בכל מאדך),²⁶⁰² this being the matter of serving Him with the desire of the heart (*Re’uta d’Leeba*),²⁶⁰³ (this being the ultimate fulfillment and perfection of the matter of the first fruits (*Bikkurim*), as mentioned above).

In contrast, the Amidah is the matter of drawing down from Above to below.²⁶⁰⁴ This is the matter of [the blessings], “Blessed are You *HaShem*-יהוה,” to draw down the revelation of the Name *HaShem*-יהוה in all the particulars of the eighteen blessings of the prayer.²⁶⁰⁵ That is, the state of [being like] “a servant standing before his Master”²⁶⁰⁶ should be drawn into him in all the particulars of the supplications for his needs etc.

We thus find that the recital of *Shema* and the Amidah prayer are similar to the bringing the first fruits (*Bikkurim*) and the reading of the Torah portion of the first fruits (*Bikkurim*), these being the matters of elevation (*Ha’ala’ah*) and drawing down (*Hamshachah*).

5.

Based on this, we can explain why in the introduction to the *mitzvah* of the first fruits (*Bikkurim*) the verse states, “that *HaShem*-יהוה your God, gives you as an inheritance, and you inherit it, and dwell in it.” The explanation is that the word “inheritance-*Nachalah*-נחלה” also means an inheritance, except that it is like the verse,²⁶⁰⁷ “The current (*Nachalah*-נחלה) would have surged over our souls,” in that the inheritance (*Nachalah*-

²⁶⁰¹ See Zohar II 119a; Zohar III ibid.

²⁶⁰² Deuteronomy 6:5

²⁶⁰³ See the discourse entitled “*Lech Lecha*” 5666.

²⁶⁰⁴ See Torah Ohr, Bereishit 1d and elsewhere.

²⁶⁰⁵ Zohar I 26a; See Torat Chayim, Tzetzaveh 350b

²⁶⁰⁶ See Talmud Bavli, Shabbat 10a

²⁶⁰⁷ Psalms 124:4

נחלה) and drawing down only comes in a transcendent encompassing (*Makif*) state alone.²⁶⁰⁸ In other words, the [aspect indicated by] “inheritance-*Nachalah*-נחלה” is only in the transcendent encompassing aspect (*Makif*).²⁶⁰⁹

More specifically, in the transcendent encompassing aspect (*Makif*) itself, there are two levels. There is the externality (*Chitzoniyut*) of the encompassing aspect (*Makif*) and there is the innerness (*Pnimiyyut*) of the encompassing aspect (*Makif*). The matter of the precedence of the Jewish people (who are called “the first fruit” (*Bikkurim*), as mentioned in chapter three), specifically stems from the innerness (*Pnimiyyut*) of the encompassing aspect (*Makif*).²⁶¹⁰ This is because from the externality (*Chitzoniyut*) of the encompassing aspect (*Makif*) there is the argument that Esav is the firstborn, [and] “his argument is [presented] first.”²⁶¹¹ However, from the perspective of the innerness (*Pnimiyyut*) of the encompassing aspect (*Makif*) Yaakov is the firstborn.

This may be better understood based the explanation in the above-mentioned discourse,²⁶¹² that in truth, Yaakov took the birthright rightfully. This is as Rashi explains on the verse,²⁶¹³ “After that his brother emerged,” stating, “Yaakov was conceived from the first drop... Go and learn from a tube with a narrow opening – put in two stones one after the other. The one that goes in first will come out last etc.” In other words, Esav’s precedence over Yaakov is only in how they actually came out.

The same is so in the worlds, in regard to the worlds of Chaos-*Tohu* and Repair-*Tikkun*, which are the aspects of *Nekudim* and *Berudim*. That is, in the actual coming into being, the world

²⁶⁰⁸ Likkutei Torah, Drushei Rosh HaShanah 62b

²⁶⁰⁹ Also see the end of the discourse entitled “v’Hayah Ki Tavo” 5672 (*Hemshech* 5672 Vol. 1 p. 118); 5675 (*Hemshech* 5672 Vol. 2, p. 1,131).

²⁶¹⁰ See *Hemshech* 5672 Vol. 3 p.1,415 and on.

²⁶¹¹ See Zohar I 179a and on.

²⁶¹² Ohr HaTorah ibid. p. 1,036; p. 1,042; Sefer HaMaamarim 5626 p. 231

²⁶¹³ Genesis 25:26

of Chaos-*Tohu* precedes the world of Repair-*Tikkun*. However, from the perspective of the root of Yaakov, he is the true firstborn.

This also is why it is in Yaakov's power to refine and inherit Esav, this being the matter of refining the sparks of the world of Chaos-*Tohu* that fell with the shattering [of the vessels] (*Shevirat HaKeilim*) etc. For, through this we inherit the lights of the world of Chaos-*Tohu*. This is because of the root of Yaakov, which is an aspect that transcends the worlds of Chaos-*Tohu* and Repair-*Tikkun*.

About this the verse states,²⁶¹⁴ "He took my birthright and see, now he took away my blessing." My birthright (*Bechorati*- בכורתי) refers to the fact that the lights of the world of Chaos-*Tohu* also illuminate in the vessels (*Keilim*) of the world of Repair-*Tikkun*. My blessing (*Birchati*-ברכתי) refers to the matter of drawing down additional [influence] and an abundance of lights from the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, who transcends the worlds of Chaos-*Tohu* and Repair-*Tikkun*. All this is due to the innerness (*Pnimityut*) of the transcendent encompassing aspect (*Makif*), in which Yaakov is first, as explained above.

This likewise is the matter of the first fruits (*Bikkurim*-ביכורים).²⁶¹⁵ For, when we take the choicest fruits²⁶¹⁶ and bring them up to the Holy Temple, there then is the argument of Esav, "He took my birthright and see, now he took away my blessing." This is because in the blessing of Esav it states,²⁶¹⁷ "The fatness of the earth shall be your dwelling."

The response is that it is in the power of Yaakov to refine "the fatness of the earth" of Esav because of Yaakov's root in the aspect that transcends the worlds of Chaos-*Tohu* and Repair-

²⁶¹⁴ Genesis 27:36

²⁶¹⁵ Also see Hosafot to Ohr HaTorah, Pinchas p. 21

²⁶¹⁶ See Talmud Bavli, Menachot 84b and Rashi (beginning with the words "*MeiArtzecha*"); Mishneh Torah, Hilchot Bikkurim 2:3

²⁶¹⁷ Genesis 27:39

Tikkun, which we reach through the matter of the first fruits (*Bikkurim*-ביכורים) in the spiritual service of *HaShem*-יהו"ה, blessed is He, this being the matter of elevating the soul to its root and source etc., (as explained in chapter three).

This then, is why the preface to the matter of the first fruits (*Bikkurim*) is that “It will be when you come to the land that *HaShem*-יהו"ה your God gives you as an inheritance (*Nachalah*-נחלה) and you inherit it (ו'Yerishtah-וירשתה),” this being the matter of inheritance (*Yerushah*-ירושה) in a way of an “inheritance” (*Nachalah*-נחלה) indicated by the verse, “The current (*Nachalah*-נחלה) would have surged over (*Al*-על) our souls,” meaning, the encompassing aspect (*Makif*), up to and including the inner aspect (*Pnimityut*) of the encompassing aspect (*Makif*), in which Yaakov precedes. From there is the granting of empowerment for the matter of the first fruits (*Bikkurim*), including that “a Heavenly Proclamation (*Bat Kol*) blesses him, ‘You have brought the first fruits today – you will be privileged to do so next year too.’”²⁶¹⁸

6.

Now, we can add to the explanation of the difference between inheritance-*Nachalah*-נחלה” and “inheritance-*Yerushah*-ירושה,” that these are particular levels in the matter of affecting refinements (*Birurim*). To preface, the general matter of entering into the land, its conquest and division (only after which they became obligated in [bringing] the first fruits (*Bikkurim*), meaning, after they conquered the land and divided it,²⁶¹⁹ seven years conquering it and seven years dividing it),²⁶²⁰ came after the preparation of going through “the awesome wilderness – of snake,

²⁶¹⁸ Rashi to Deuteronomy 26:16

²⁶¹⁹ Rashi to Deuteronomy 26:1

²⁶²⁰ Talmud Bavli, Zevachim 118b

fiery serpent, and scorpion etc.,”²⁶²¹ this being the general matter of the refinement of the external husks (*Kelipot*) etc.²⁶²² Now, since all matters that are present in the preparation are also present in the toil that comes after the preparation, therefore, the matter of the conquest and inheritance of the land is also connected to the matter of affecting refinements (*Birurim*).

This is as we previously explained,²⁶²³ that there are various ways in the matter of affecting refinements (*Birurim*). That is, there is refinement (*Birur*) that is connected to the matter of dross. In this itself, there are two ways, from below to above, this being the matter of separating the dross from the food, and from above to below, this being the matter of separating the food from the dross.

There then is an even higher way in the matter of refinements (*Birurim*) that is not connected to the matter of dross altogether. Instead, this is the refinement of food from food, like the verse,²⁶²⁴ “And you will eat the eaten (*Achaltem Achol*-אכלתם אכול) etc.,” this being the matter of the refinement (*Birur*) of the day of Shabbat.

[This is similarly so of the holidays (*Yom Tov*), even though, more specifically, there is a difference between the holidays (*Yom Tov*) and Shabbat.²⁶²⁵ This is because on the holidays, there is the labor [in the preparation of food] “for what must be eaten for any person,”²⁶²⁶ and there also is the matter of

²⁶²¹ Deuteronomy 8:16

²⁶²² See Likkutei Torah, Naso 20a and elsewhere.

²⁶²³ In the discourse entitled “*Mi Manah* – Who has counted the dust of Yaakov” of the 12th of Tammuz of this year, 5726, Discourse 35, Ch. 4 and on (Sefer HaMaamarim 5726, p. 259 and on), and in the discourse entitled “*Vayedaber Moshe el Roshei HaMatot* – Moshe spoke to the heads of the tribes,” Discourse 38, Ch. 4 (Sefer HaMaamarim 5726 *ibid.* p. 283).

²⁶²⁴ Joel 2:26

²⁶²⁵ See Torah Ohr, Chayei Sarah 15d; Siddur Im Da”Ch 203c and on.

²⁶²⁶ Exodus 12:16

[the verse],²⁶²⁷ “The dung of your festivals.” In contrast, this is not so of Shabbat, in which even the labor of preparing food is forbidden, and “it does not say ‘The dung of your Shabbats.’”²⁶²⁸

Now, in the worlds in general, it is in regard to the worlds of Creation, Formation, and Action (*Briyah*, *Yetzirah*, and *Asiyah*) about which the verse states,²⁶²⁹ “From there it divided,” that this is in a way of separating the dross from the food or separating the food from the dross. However, in the world of Emanation (*Atzilut*), in which there is no admixture of dross, as the verse states,²⁶³⁰ “Evil shall not dwell with You,” it is in a way of separating food from food.

Now, this is also the difference between an “inheritance-*Yerushah*-ירושה” and “inheritance-*Nachalah*-נחלה.” That is, “inheritance-*Yerushah*-ירושה” is the refinement of the worlds of Creation, Formation, and Action (*Briyah*, *Yetzirah*, *Asiyah*) in a way of separating the dross from the food or separating the food from the dross. In contrast, “inheritance-*Nachalah*-נחלה” is the refinement of the world of Emanation (*Atzilut*), in a way of separating food from food.²⁶³¹

Now, in addition, there is an even higher level, which is higher than the matter of refinements altogether (including separating food from food). It rather is only the matter of ascents from level to level etc., [up to and including the level in which even the matter of ascents is not applicable etc. For, as known, this is the difference between the two time periods of the coming future.]²⁶³²

²⁶²⁷ Malachi 2:3

²⁶²⁸ Zohar II 88b

²⁶²⁹ Genesis 2:10; See Torah Ohr, Bereishit 3a; Va’era 57a, and elsewhere.

²⁶³⁰ Psalms 5:5; Likkutei Torah, Bamidbar 3c and on; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 54, and elsewhere.

²⁶³¹ See the end of the discourse entitled “v’Hayah Ki Tavo” 5675.

²⁶³² See *Hemshech* 5666 p. 140; Likkutei Sichot, Vol. 14 p. 182 and on.

As this matter is in the general totality of the worlds, is that even the separating of food from food, which applies in the world of Emanation (*Atzilut*), is only in the aspect of the vessels (*Keilim*) [of Emanation-*Atzilut*]. This refers to the refinement and ascent of the vessels (*Keilim*), in that they are made to be fitting to receive the aspect of light (*Ohr*) that transcends the light that manifests in the vessels (*Keilim*).

However, in the lights (*Orot*) [themselves] the matter of refinements (*Birurim*) does not apply.²⁶³³ This is because refinement (*Birurim*) only applies where there is the existence of a “something” (*Yesh*) etc., even if only, at the very least, in a refined way, this being the matter of the vessels (*Keilim*). In contrast, in the light (*Ohr*) the matter of refinement (*Birur*) does not apply, but only ascent from level to level etc.

In our service of *HaShem*-יהו"ה, blessed is He, this refers to the matter of loving *HaShem*-יהו"ה with delight in Him (*Ahavah b'Taanugim*) stemming from the essential self of the Godly soul that delights in the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה, blessed is He. This is the meaning of “and [you] dwell in it,” referring to the matter of drawing down the aspect of the *HaShem*’s-יהו"ה Supernal pleasure (*Taanug*) etc.²⁶³⁴

This is the meaning of the verse,²⁶³⁵ “He perceived no iniquity in Yaakov, and saw no toil in Yisroel etc.” The explanation is as elucidated in Likkutei Torah,²⁶³⁶ that in the aspect of Yaakov, [who is called],²⁶³⁷ “My servant Yaakov,” it applies for there to be a matter of “iniquity-*Aven*-און,” as in the verse,²⁶³⁸

²⁶³³ See the beginning of the discourse entitled “*Re’eh Anochi*” and the beginning of the discourse entitled “*Atem Nitzavim*” 5675

²⁶³⁴ See the end of the discourse entitled “*v’Hayah Ki Tavo*” 5675.

²⁶³⁵ Numbers 23:21

²⁶³⁶ Likkutei Torah, Balak 71d and on

²⁶³⁷ Isaiah 44:1

²⁶³⁸ Isaiah 55:7

“[Let] the iniquitous man (*Ish Aven*-אִישׁ אָוֶן) [leave] his thoughts,” and it only is that “He perceived no iniquity (*Aven*-אָוֶן) in Yaakov.” Nonetheless, there still is the matter of the labor and toil in the work of affecting refinements (*Birurim*), in separating the dross etc. This is why the verse²⁶³⁹ must state,²⁶⁴⁰ “Do not fear, My servant Yaakov.” That is, he should not fear descending and engaging in the toil of affecting refinements (*Birurim*) etc.

However, higher than this is the matter of “[He] saw no toil in Yisroel.” That is, in the aspect of Yisroel-יִשְׂרָאֵל, which is the matter of “the song of God-*Shir E*”-שִׁיר אֱלֹהִים,” the matter of iniquity (*Aven*-אָוֶן) is altogether not applicable, and it only is applicable for there to be a matter of “toil-*Amal*”-עֲמָל there. But, even so, “[He] saw no toil (*Amal*-עֲמָל) in Yisroel.” This refers to the day of Shabbat, at which time it is unnecessary for there to be the toil of separating and affecting refinements that relate to dross, but it only is in the way [indicated by the verse], “And you will eat the eaten (*Achaltem Achol*-אָכַלְתֶּם אָכֹל etc.,” referring to separating food from food.

However, there is an even higher matter, as stated at the [conclusion of the] verse,²⁶⁴¹ “[*HaShem*-ה' his God is with him] and the friendship (*Teru'at*-תְּרוּעַת) of the King is in him.” Now, the word “*Teru'at*-תְּרוּעַת” has two meanings.²⁶⁴² The first is that it means “breaking-*Shevirah*”-שִׁבְרָה,” as in the verse,²⁶⁴³ “You will smash them (*Tero'eim*-תְּרוּעִים) with an iron rod,” this being the matter of repentance (*Teshuvah*).²⁶⁴⁴ The second is that it means love and endearment (*Rei'ut*-רֵיעוּת), meaning that “the friendship (*Teru'at*-תְּרוּעַת) of the King is in him.” That is, he comes to be in a state and standing of friendship with the King, such that he unites

²⁶³⁹ See Torat Menachem, Sefer HaMaamarim Tishrei p. 239, note 24.

²⁶⁴⁰ Isaiah 44:2; Jeremiah 30:10

²⁶⁴¹ Numbers 23:21 *ibid*.

²⁶⁴² Likkutei Torah Balak *ibid*. 72b; Also see Ohr HaTorah, Balak p. 990.

²⁶⁴³ Psalms 2:9

²⁶⁴⁴ See Sefer HaMaamarim 5691 p. 7

with the King in a way that they literally become as one, and it is understood that it then is entirely inapplicable for there to even be a matter of toil (*Amal*-עמל).

[This is because even one who “makes gestures in the presence of the King,” even if he does so for the king, nonetheless, since such a deed is in a way that there is another being besides the being of the King, it is considered to be a rebellion against the Kingdom.]²⁶⁴⁵ Rather, there only is a matter of endearment and friendship, because of the revelation of *HaShem*’s יהו"ה Supernal pleasure (*Taanug*) which causes him to delight over *HaShem*-יהו"ה.

This matter comes about through the “*Teru’ah*-תרועה” in its simple meaning, which is the matter of the sounding of the Shofar on Rosh HaShanah. (This is also why this verse, “He perceived no [iniquity]... the friendship (*Teru’at*-תרועת) of the King is in him,” is one of the ten verses we recite on Rosh HaShanah.)²⁶⁴⁶ This is to the point that this already begins from Rosh Chodesh Elul,²⁶⁴⁷ at which time there is an illumination of the thirteen attributes of mercy.²⁶⁴⁸

This is as the Alter Rebbe²⁶⁴⁹ explained with the analogy of the king, that before his arrival in the city, the people of the city go out to greet him and receive his face in the field. At that time, whosoever desires to go out and greet his face is granted permission to do so.

[That is, every single one has the power and the ability to greet the face of the King, except that this must be through his own effort, to go out and greet His face. Nonetheless, through the effort, whosoever desires to do so, including those “who dwell in

²⁶⁴⁵ See Talmud Bavli, Chagigah 5b

²⁶⁴⁶ See Talmud Bavli, Rosh HaShanah 32b

²⁶⁴⁷ Tur, Orach Chayim 581:1

²⁶⁴⁸ Siddur of the Arizal of Rabbi Shabtai of Rashkov, beginning of Seder Kavanot Rosh Chodesh Elul, and elsewhere.

²⁶⁴⁹ Likkutei Torah, Re’eh 32a and on

houses of clay,”²⁶⁵⁰ and are found in the field, have the ability to receive the revelations and the drawings forth of the month of Elul.

The reason is because in their essence, they truly are “city dwellers,” as in the precise wording of the Alter Rebbe in the analogy, that “the people of the **city** go out... and welcome His face in the field.” That is, in essence, they [truly] are “city dwellers.”²⁶⁵¹ He then “receives them all with a pleasant face and shows everyone a happy face.”

He concludes, “the same is likewise so, that by way of analogy, during the month of Elul we go out and greet the light of His face, blessed is He, in the field. For, the verse states,²⁶⁵² “May *HaShem*-יהוה illuminate His face to you,” this being the matter of the radiance of the thirteen attributes of mercy, so that they will be “face to face etc.”²⁶⁵³ and,²⁶⁵⁴ “In the light of the King’s countenance is life.”²⁶⁵⁵

²⁶⁵⁰ Job 4:19

²⁶⁵¹ Also see the discourse entitled “*Ani LeDodi*” 5735

²⁶⁵² Numbers 6:25

²⁶⁵³ See Deuteronomy 5:4; Proverbs 27:19

²⁶⁵⁴ Proverbs 16:15; Likkutei Torah Balak ibid.

²⁶⁵⁵ The conclusion of this discourse is missing.