B"H

LIKKUTEI SICHOS

On the weekly Torah readings and holidays

Volume 34 | Ki Savo | Sichah 1

לקוטי שיחות
PROJECT LIKKUTEI SICHOS

WHEN GRATITUDE CAN'T WAIT

From the Talks of
The Lubavitcher Rebbe
Rabbi Menachem Mendel Schneerson

© Copyright by Sichos In English 2026 ~ 5786

General Editor:
Rabbi Meir Avtzon

SIE

Your feedback is appreciated — please share your thoughts at info@projectlikkuteisichos.org

1.

"Immediately" — But for What?

At the beginning of our *parshah*, the *Sifri* expounds the verse "And it will be (*vehayah*), when you come into the land": the word *vehayah*, {it teaches,} denotes "nothing but immediacy." On the face of it, this exposition means that the obligation of the *mitzvah* of first fruits (*bikkurim*) — the subject of this *parshah* — takes effect immediately upon the Jewish People's coming into the land.[1]

Yet (as the commentators[2] ask) there is seemingly a difficulty here: the verse continues explicitly, "and you possess it and settle in it" — indicating that one is not obligated in *bikkurim* until after taking possession of the land and settling it (that is, the conquest and division of the land[3]), as Rashi notes here, and as stated explicitly in tractate *Kiddushin*,[4] where all opinions agree that with regard to *bikkurim* the obligation took effect only after possession and settlement.[5]

Some commentators[6] understand the *Sifri*'s intent to be "that they will **come into the land** immediately" — that is, the "immediacy" of which the *Sifri* speaks refers not to the obligation to bring *bikkurim*, but to the tidings of the coming into the land: "immediately — you will come into the land."

[This interpretation also makes sense of the continuation of the *Sifri*'s expositions. After this exposition ("*Vehayah* denotes nothing but immediacy"), the *Sifri* continues: "When you come into the land — perform the *mitzvah* stated in this matter, in reward for which you will enter the land." {According to the understanding that the immediacy refers to their} entering into the land, the two expositions here are connected, each following from the other. That is: the novelty of this promise — "you will enter the land" — over the earlier

1) See Ibn Ezra here.

2) See *Sifri d'vei Rav* on the *Sifri* (which states there, "the Maharach wrote... that this reading should be omitted," but concludes, "it is a great stretch to delete all this from the texts"); *Zera Avraham*; Malbim; *Tzafnas Pane'ach* (of the Rogatchover) on the Torah; and others.

3) See below in the body, beginning of section 3, and the sources cited there.

4) 37b.

5) The Rebbe notes: *Sefer Bnei Yitzchak* reads the *Sifri* to mean that the *bikkurim* obligation begins immediately upon entering the land, "possession and settlement" being the reward for performing the *mitzvah* (*Kiddushin* 37b; *Mishmeres HaKodesh*); but the plain wording implies that the reward is the coming into the land itself. See note 7.

6) The Rebbe notes: *Zayis Ra'anan*, *Toldos Adam*, Malbim, and Ibn Ezra read the *Sifri* as "immediately after possession and settlement"; but its plain wording implies "immediately" upon coming into the land. Cf. Ramban here.

promises about coming into the land lies in this, that in the merit of performing (accepting)[7] "the *mitzvah* stated in this matter," they will enter the land **immediately**.[8]]

But this interpretation is seemingly problematic. This verse was spoken at the end of the forty years in the wilderness, when the time for Israel's entry into the land had genuinely arrived — as **clearly** stated earlier, that the decree had been for forty years alone. What, then, would be novel in telling them that they would come into the land immediately?[9]

[Granted, in the verse in *Parshas Bo* — "And it will come to pass, {*vehayah*} when the L-rd will bring you into the land [of the Canaanites]"[10] — where the *Mechilta d'Rashbi* likewise expounds, "*Vehayah* denotes nothing but immediacy": since this was said while Israel was still in Egypt, it is fitting to interpret *vehayah* as referring to the **tidings** that "they will come into the land immediately" (this being before the decree of the spies) {for at that stage there was no prior expectation of their arrival}. As the *Sifri* states:[11] "Had Israel merited, they would have entered the land in a single day, as it is said,[12] 'Today you are going out, in the month of spring.... And it will come to pass, when the L-rd your G-d will bring you into the land of the Canaanites' {— *vehayah,* inferring —} **immediately**."

But in our *parshah* — in Moshe's words at the end of the forty years — how can it be said[13] that he comes to **introduce** (and promise them) something already clear and obvious to them: that "they will come into the land immediately"?]

2.

Preface or Precept?

One might resolve this as follows: According to the *Sifri*'s exposition, this verse — "And it will be, when you come into the land... and you possess it and settle in it" — is not a preface to the *mitzvah* of first fruits (*bikkurim*) stated in the following verses, but a

7) The Rebbe notes: the actual performance came only after entering the land; cf. the *Sifri* on *Parshas Re'eh* (11:29): "take upon yourself the *mitzvah*... in reward for your coming and taking possession."

8) The Rebbe notes: although *vehayah* often denotes a later time, here it connotes "immediately," since *vehayah* is an expression of joy (*Bereishis Rabbah* 42:3) — the joy here being the immediate coming into the land. But cf. *Toras Kohanim*, *Vayikra* 5:5 and *Behar* 25:29.

9) It would seem forced to say that at the end of the fortieth year they were concerned lest sin cause their entry into the land to be delayed. See Rashi, *Parshas Matos* 31:3, and *Parshas Va'eschanan* 3:28.

10) 13:5; and likewise ibid., 11.

11) Beginning of *Parshas Devarim* (1:2).

12) *Bo*, ibid., 4–5.

13) The Rebbe notes: the *Sifri*'s "immediacy" in *Parshas Re'eh* may refer to the blessings pronounced on Mount Eival immediately upon entering the land (*Yehoshua* 8:30ff.) — as against R. Yishmael's view (*Yerushalmi Sotah* 7:3) that they came only after the fourteen years of conquest and division.

commandment in its **own right**, concerning the conquest of the land and its division.[14] For although the Jewish People had already been commanded, in *Parshas Masei*,[15] "You shall clear out the land... and settle in it... and you shall apportion it as an inheritance," the commandment is nonetheless repeated here once again. {Why the need to repeat the commandment?} This is the *Sifri*'s intent in "*Vehayah* denotes nothing but immediacy": {the verse here is urging that} this obligation of conquest (and division) takes effect and begins **immediately** upon their coming into the land, and it may not be deferred to a later time.[16]

On this basis, a further point in the verses here is illuminated. If the entire intent of the verse were merely to state that "they were not obligated in *bikkurim* until they conquered the land and divided it,"[17] it would be difficult to understand why the verse needed to preface this with the lengthy account of coming to and conquering the land: "And it will be, when you **come** into the land which the L-rd your G-d gives you for an inheritance, and you **possess** it." Seemingly, it should have mentioned only the settling (division) of the land — it being self-understood that this follows the coming and the conquest. {Especially that} this is comparable to the earlier verse in *Parshas Re'eh*,[18] "And you shall cross the Jordan and settle in the land" (which Rashi explains[19] to mean, "that you will have **apportioned** it, so that every man will recognize his portion and [the territory of] his tribe"); there, no mention is made of the (coming to and)[20] conquest of the land. So too at the end of the previous *parshah* — "And it will be, when the L-rd your G-d grants you respite from all your enemies around [you]." {In each of these places the Torah states only the settling, leaving the coming and the conquest to be understood on their own.}

On the basis of the above explanation, however, the difficulty is readily resolved: the conquest and division of the land in the verse here are not (merely) a condition of the *mitzvah* of *bikkurim*, but a separate commandment concerning the conquest and division — that "you possess it and settle in it," {immediately}.

---

14) The Rebbe notes: one might ask whether the parallel verse regarding the king (*Parshas Shoftim* 17:14) is likewise a command in its own right; but there it merely opens the matter of "I will set a king over myself," unlike here, where it stands as an independent verse.

15) 33:52ff.

16) See Rashi, Radak, and others on *Yehoshua* 11:18 (and note *Likkutei Sichos* vol. 14, p. 83; this is not the place [to elaborate]). And note the interpretation of *Zayis Ra'anan* on the *Sifri*'s exposition here: "what you take possession of, you shall conquer and settle." But the commentators on the *Sifri* interpreted it differently.

17) The wording of Rashi at the beginning of our *parshah*.

18) 12:10.

19) s.v. "And you shall cross"; and there, s.v. "and He will give you rest": after conquest, division, and rest, etc.

20) Only "and you shall cross the Jordan" is stated.

[This does not contradict the words of the Gemara[21] that the verse comes to teach that they were not obligated in *bikkurim* until after possession and settlement (and so too **Rashi** explains on the verse: "This teaches that they were not obligated in *bikkurim* until they conquered the land and divided it"). For that is derived from the juxtaposition of the commandments and their sequence: from the verse's repeating the commandment of the conquest and division of the land here, prior to the commandment of *bikkurim*, we derive that one is not obligated in *bikkurim* until after fulfilling the *mitzvah* of conquering and dividing the land.]

However, it is difficult to interpret the *Sifri* this way.[22] The *Sifri*'s next exposition reads, "perform the *mitzvah* stated in this matter"[23] — and this wording implies that our verse itself {the one about coming to and conquering the land} is not a command at all, but only "**the matter**" {the general setting}. The command is solely the *mitzvah* "stated in [that] matter" {i.e., the one spelled out} in the verses that **follow** — namely, the *mitzvah* of *bikkurim*. {In other words, for the *Sifri* "and you possess it and settle in it" is not itself a command to conquer the land, but merely the frame within which the command of bikkurim is then given — so it cannot be read as a standalone command.}

3.

Each Man, His Own Portion

The {*Sifri*'s explanation of *vehayah* as "immediately"} may be understood as follows:

The phrase "When you come... and you possess it and settle in it" — that the obligation takes effect only "after possession and settlement" — can be understood in two ways:

a) After the possession and settlement of the Jewish People **as a whole**. This is how Rashi explains it in the Talmud[24] — that "after possession and settlement" means after the fourteen years of conquest and division (and as Rashi explains on the Torah here, that "they were not obligated in *bikkurim* until they conquered **the land** and divided it").

---

21) *Kiddushin* 37b.

22) But it may be said that according to the plain meaning of Scripture this is so, and therefore Rashi did not undertake to resolve this question (raised in the body) — why the preface "And it will be, when you come... and you possess it" is stated here.

23) As is precisely noted by *Sifri d'vei Rav* and *Toldos Adam* here (who interpret "the *mitzvah* stated in this matter" as the *mitzvah* of remembering Amalek at the end of the previous *parshah*; see *Baal HaTurim* here).

24) *Kiddushin* 37a, s.v. *aval chadash*, s.v. *lelamedcha*, s.v. *vaharei Shabbos*.

b) Each and every *individual*: as soon as he conquered (acquired) his own portion, he became obligated in this *mitzvah*.

Now, the *Yerushalmi* states explicitly[25] that they were not obligated in the *mitzvos* dependent on the land "until after fourteen years — the seven years they conquered and the seven they divided... until the time they had **acquired all of it**"; we do not say that each portion, as it is acquired one after another, becomes obligated on its own.[26] (And the *Yerushalmi* likewise cites[27] the *Beraisa* of Rabi Yishmael — "every 'coming' {to the land} stated in the Torah refers to [the period] after {the first} fourteen years: the seven of conquest and the seven of division."[28]) This corresponds to the first of the two readings above — {the communal one}.

On this basis we can explain the view and intent of the *Sifri* here, "*Vehayah* denotes nothing but immediacy." According to the *Sifri*,[29] the verse introduces a novel point: *bikkurim* **differs** from the many other *mitzvos* dependent on the land. Its obligation does not begin [only] at the close of the fourteen years of the conquest and division of all Israel; rather, each and every individual became obligated in *bikkurim* **immediately** after he conquered his own portion — **his** personal possession and settlement.[30]

[This also sheds light on the wording of the *Tanna d'vei Rabi Yishmael*:[31]

> *Since instances of coming to Eretz Yisrael are mentioned in the Torah {in connection with several mitzvos} without specifying {precisely when the Jewish People are considered to have arrived there}, and the verse specified, in* **one** *of its references, that it applies only after possession and settlement {of Eretz Yisrael} (in the mitzvah of appointing a king: "When you come to the land... and you possess it and settle it, and you say, 'I will set a king over myself'"[32] — Rashi[33]) — [so too, wherever {coming to the land is mentioned without qualification, it means} after possession and settlement].*

{At first glance this seems puzzling:} Scripture specifies by *bikkurim* too {that it applies only} "after possession and settlement" (indeed, the Gemara states that, according

25) *Shevi'is*, beginning of ch. 6. See *Tosefta Menachos*, end of ch. 6; *Kiddushin* 40b and Rashi there, s.v. *gadol*.

26) The wording of the *Yerushalmi* there — regarding the conquest [in the days] of Ezra.

27) *Challah* 2:1; *Orlah* 1:2; *Sotah* 7:3.

28) Whereas in the *Bavli* (*Kiddushin* 37b) and *Sifri Shelach* (15:2) only "after possession and settlement" is stated (following the wording of the verse, "and you possess it and settle").

29) But not according to the Talmud (*Kiddushin* there), where it is explicit that, according to one opinion, "king" and *bikkurim* are two verses that come as one. See further in the body.

30) See *Likkutei Sichos* vol. 9 there (pp. 154ff.).

31) *Kiddushin*, and *Sifri Shelach*, cited in note 28.

32) *Parshas Shoftim* 17:14.

33) The wording of Rashi, *Kiddushin* there.

to one opinion, "king" and *bikkurim* are two verses that come as one) — so what does the *Tanna d'vei Rabi Yishmael* mean by "Scripture specified regarding [only] **one** of them"?[34] {If both verses state the same condition, why single out just one?}

In light of the above explanation of the *Sifri*, it may be explained that the *Tanna d'vei Rabi Yishmael* and the *Sifri*'s exposition arrive at one and the same point. *Bikkurim* differs from the other *mitzvos* dependent on the land (which became obligatory only after the fourteen years of conquest and division): with *bikkurim*, the Torah placed the obligation upon each and every individual "immediately" (as soon as he recognizes his own portion). {Since bikkurim's "possession and settlement" is therefore an individual condition — not the communal fourteen-year one — it cannot convey the communal rule that *mitzvos* dependent on the land apply only after fourteen years.} And so the novelty is precisely that "Scripture specified {the communal rule, 'after possession and settlement,'} in only **one** of them" — the passage of the king — "after possession and settlement" (that is, after the {communal} conquest and division), etc.]

4.

The Duty Precedes the Deed

This explanation, however, does not yet suffice to settle the **wording** of the *Sifri*. For the simple meaning of "'And it will be, when you come' — *vehayah* denotes nothing but **immediacy**" is that the Jewish People became obligated in *bikkurim* **immediately upon coming into the land**. Yet according to the explanation given above — that the obligation takes effect upon each individual only once he recognizes his own portion — it emerges that the obligation would not take effect until after the seven years of conquest and the beginning of the (years of) division (since only then is he able to recognize his portion). {On that reading, "immediately" is not literally true at all: the obligation would begin some seven years after the entry, not upon it.}

The resolution to this is as follows:

When we said above, in the *Sifri*'s view, that the condition of "possession and settlement" for *bikkurim* is a law pertaining to each and every individual — such that the moment he recognizes his portion he becomes obligated in *bikkurim*, unlike the other *mitzvos* dependent on the land, in which they were not obligated "until the time they had acquired all of it" — {the point is not merely that} the distinction lies between an individual

34) In the plain sense this is not a difficulty, for it may be said that the phrase serves to emphasize that [king and *bikkurim*] are *not* two verses that come as one (as the Gemara there indicates in its analysis of why both are needed).

obligation and one that depends on the community. Rather, {it runs deeper:} it is a distinction in the very nature of this condition of "possession and settlement."

{To explain:} In most — indeed, almost all — of the *mitzvos* dependent on the land, the taking-effect of the obligation depends on the conquest and division of the land; that is, the conquest and division are what *cause* these *mitzvos* to become obligatory (whether because, until then, the sanctity of the land is still lacking in its full measure[35] — and it is that sanctity which brings about the obligation of these land-dependent *mitzvos* — or because the obligation of the land-dependent *mitzvos* depends on the acquisition of the *entire* land[36]).

With *bikkurim*, by contrast, the **taking-effect** of the obligation depends on the **coming** into the land *alone*.[37] The condition "and you possess it and settle in it" (does not **cause** the obligation to take effect; rather) it serves only "to remove a lion crouching upon it"[38] (i.e., to clear away an obstacle), for the actual **fulfillment** of this *mitzvah* is possible only when the field is his and in his possession[39] — as he declares,[40] "I have brought the first of the fruit of the ground which You, O L-rd, **have given to me**" — and that is possible only after *his own* possession and settlement, once he has a clearly defined portion in the land.[41] {So the owner's possession bears on *when the mitzvah can be performed*, not on when the obligation itself arises.}

And this is the *Sifri*'s intent in "'**And it will be**, when you come' — *vehayah* denotes nothing but immediacy": from the words "And it will be, when you come" we learn that the *bikkurim* **obligation** takes effect immediately upon coming into the land — as with the *mitzvah* of *challah*, in which they became obligated **at once**, "when you **come** into the land."[42] The difference is only this: *challah*, which is separated from the dough, can be fulfilled "immediately" upon **truly** coming into the land — as soon as one has dough; whereas *bikkurim*, which must come from "the first of the fruit of the **ground** which You,

35) For there are several levels to it — [culminating] in [the level attained] when all its inhabitants dwell upon it (*Arachin* 32b).

36) See on this *Likkutei Sichos* vol. 15, p. 105, and the notes there; and sources cited there.

37) Note the view of the Rashba (in *Tosafos*, s.v. *hahu — Bava Basra* 81a) that *bikkurim* is not reckoned a *mitzvah* dependent on the land (a land-obligation), for "the obligation depends not on the produce but on the person... it is a personal obligation."

38) Cf. *Eruvin* 78b; *Shevuos* 22b.

39) See Rambam, *Hilchos Bikkurim* 2:10ff.

40) Our *parshah*, 26:10.

41) See also *Nachalas Yaakov*, *Be'er Mayim Chaim* (by the brother of the Maharal), and *Devek Tov*, beginning of our *parshah*.

42) *Shelach* 15:18; *Sifri* and Rashi there. The Rebbe notes: from the wording of the *Sifri* there — that Scripture "varied its expression," using "when you come" in all the "comings" of the Torah — it would seem that "when you come" does not denote "immediately," unlike the *Sifri* here and in *Parshas Re'eh* (see note 13) and the *Mechilta d'Rashbi* cited in section 1.

O L-rd, **have given to me**," cannot be carried out in **practice** until after "you possess it and settle in it," when the field's owner comes to **recognize** the land as his own defined portion within **it**.

5.

First Fruits at the First Conquest

Moreover, one may take this a step further: according to the *Sifri*, there was in fact a possibility of fulfilling the *mitzvah* of *bikkurim* in **practice** "immediately" (upon coming into the land) — **literally so**, at the **very outset** of the conquest.

For the ***Sifri*** itself states[43] that what Moshe said to Yisro[44] — "And it shall be, if you go with us... we will bestow good upon you" — means that his sons would be given "the fertile tract of Jericho" (until the *Beis HaBechirah* would be built): "and they (the sons of Yisro) ate of it for four hundred and forty years" (the number of years from Israel's first entry into the land until the building of the *Beis HaBechirah*). It emerges, then, that the fertile tract of Jericho — which had been promised to the Jewish People, and with which they did good to Yisro, giving it over to Yisro (that is, to his sons)[45] — was handed over **in practice** immediately upon their entering the land, at the conquest of Jericho.

This calls for investigation. The fertile tract of Jericho was not included in the *mitzvah* of division (that is, the apportioning by lot: "the land shall be apportioned by lot"[46]), for from the very outset — at the time of the conquest — it was already a **defined** portion belonging to Yisro's sons. When, then, did the obligation of *bikkurim* take effect for it?

According to the view of the Talmud etc. — that one is obligated in *bikkurim* only after the fourteen years of conquest and division (since it must be "until the time they had acquired **all of it**," and we do not say "each portion, as it is acquired one by one, becomes obligated") — the same would apply to the fertile tract of Jericho (even though it was not included in the division of the land that followed the seven years of conquest).

But according to what was explained above in the *Sifri*'s view — that the onset of the *bikkurim* obligation depends on the **coming** into the land, and that the condition of

43) On the verse *Behaalos'cha* 10:32. So too in the *Sifri*, *Parshas Re'eh* (12:5) and *Parshas Berachah* (33:12); and elsewhere.

44) *Behaalos'cha* there.

45) The Rebbe notes: the *Sifri*'s opening wording ("when Israel were dividing the land... they gave it") suggests the fertile tract was granted only at the division — like Chevron, promised to Kalev yet given only when the division began (*Yehoshua* 14:9ff.). But its continuation ("they ate of it for four hundred and forty years"; cited in Rashi, *Shoftim* 1:16), and *Sifri Zuta* (*Behaalos'cha*), indicate it was given immediately, as in the body.

46) *Pinchas* 26:55.

"possession and settlement" for *bikkurim* serves only to ensure that the *bikkurim* come from "the first of the fruit of the ground which You, O L-rd, have given to **me**" — it stands to reason that in this case (the fertile tract of Jericho), where their portion (that of Yisro's sons) was already defined, they became obligated in *bikkurim* as soon as they conquered and settled there.

On this basis it emerges that the words of the *Sifri* — "*Vehayah* denotes nothing but immediacy" — are **literally as they sound**: that immediately upon coming into the land there was a *bikkurim* obligation.[47] For the beginning of the conquest of the land was the conquest of Jericho and the fertile tract was **given** to Yisro's sons at once, thus they became obligated in *bikkurim* immediately.[48]

6.

Thanks on Waking, Thanks in Prayer

Our Sages laid down a general principle regarding the disputes in the Torah:[49] "both these [views] and those [views] are the words of the living G-d." It has been explained a number of times that the meaning is this: not only is every view a part of our Torah as far as its **study** is concerned, but more than that — every view has a place in a person's actual **conduct**. For the fact that the halachah is decided in accordance with one view pertains to conduct in deed, in its literal sense; but with regard to (those *mitzvos* that stand "in place of" others — as the prayers stand in place of the sacrifices — and with regard to) the *spiritual* dimension of the *mitzvos*, there is a place for all the views.

So it is in our case: the two views regarding the *mitzvah* of *bikkurim* — whether its obligation began only after the fourteen years of conquest and division, or "immediately" upon coming into the land — both carry substance and a Torah-lesson: guidance for a person's conduct and deeds. Something similar applies here to the *mitzvah* of *challah* in its most **literal** sense[50] — which, like *bikkurim*, is "the **first** (of your dough)."

47) The Rebbe notes: though the trees would require the three years of *orlah*, (a) the *bikkurim* obligation applies also to wheat and the like, which are not subject to *orlah*; and (b) the Mishnah (*Orlah* 1:2) exempts produce found already planted when the forefathers entered the land — as in the verse "vineyards and olive trees which you did not plant" (*Va'eschanan* 6:11) — so it could be eaten at once.

48) And according to what is stated in the *Tosefta*, *Bikkurim* (1:3; *Yerushalmi* there 1:4; see *Tosafos* s.v. *lema'utei*, *Bava Basra* 81a), that "the descendants of the Kenite, the father-in-law of Moshe, bring [*bikkurim*] and recite [the declaration]" — the recitation of the *bikkurim* passage, too, was applicable "immediately."

49) *Eruvin* 13b; and sources cited there.

50) In which they became obligated immediately (as above, end of section 4) — like the view of the *Sifri* regarding *bikkurim*.

The explanation is as follows: The essential content of the *mitzvah* of *bikkurim* is the praise and thanksgiving that the one bringing the *bikkurim* offers to the Holy One, blessed be He, for the good bestowed upon him. {He states:} "And the L-rd brought us out of Egypt... and brought us to this place, and gave us this land... I have brought... which You, O L-rd, have given to me."[51] And this entails "(bringing) and reciting" — the "reciting" being an integral part of the *mitzvah* by **Torah law** (as Rashi explains,[52] that a person must show he is not "ungrateful").

On this basis it may be said that the two views on when the *bikkurim* obligation begins correspond to two modes of thanksgiving to the Holy One, blessed be He, that a person must offer each and every day:

a) The thanksgiving offered immediately at the start of the day. The very moment a person awakens from sleep (even before washing his hands) he declares, "I **offer thanks** before You... that You have restored my soul within me," etc.[53]

b) The thanksgiving offered during prayer — beginning with the thanksgiving at the very start of the prayers, "Give thanks to the L-rd, call out in His Name," and then several times over the course of the prayers, and likewise in the *Amidah* — "We give thanks to You" — through to the conclusion of the prayers, and indeed to their very end (in the custom that has been accepted and is now observed by all Jewish People)[54]: the recitation of the verse,[55] "Surely the righteous shall **give thanks** to Your Name."

These are two distinct modes of thanksgiving:

The first thanksgiving a person performs — recited the moment he awakens — does not come about through contemplation and an intellectual conclusion regarding the greatness and immensity of the good done for him in the restoration of his soul. For he has only just **this moment** (— in the language of the *Sifri* regarding *bikkurim*) awoken from his sleep; he has not even washed his hands (all the more so since, ideally, a person should not so much as reflect on words of Torah while still lying on his bed, before washing his hands[56]); he is not yet in any state for intellectual contemplation. Rather, this thanksgiving

51) Our *parshah*, 26:8–10.

52) There, 26:3.

53) *Seder HaYom*, at its beginning — cited in *Ba'er Heitev*, *Orach Chaim* 1:5. *Shulchan Aruch HaRav*, *Orach Chaim* 1:5 (in the first edition; in the later edition, 1:6). Siddur of the Alter Rebbe, at its beginning.

54) As cited in the order of prayers of the Rambam (in the *Mishneh Torah*). So too in the *Bach* and *Taz* (*Orach Chaim*, siman 132); Responsa of the Maharshal, siman 64; and so it is in many siddurim (including the Siddur of the Alter Rebbe). See in detail *Likkutei Sichos* vol. 25, pp. 375ff.

55) *Tehillim* 140:14.

56) *Shulchan Aruch HaRav*, later edition, there, end of 1:6.

is, in essence, the product of the simple faith planted in the heart of every Jew: in his pure faith he recognizes that his waking each day is because the Holy One, blessed be He, Himself restores his soul to him.

This is why the **halachah** states, **plainly**,[57] that "when he awakens at the end of his sleep, he recites, while still upon his bed: 'My G-d, the soul You placed within me...'; 'I offer thanks before You...'" — he gives thanks, in **actual** speech, for the good done for him in the restoration of his soul.

The thanksgiving of prayer, by contrast, comes about specifically through intellectual contemplation — like every form of arousal at prayer, which is achieved through contemplation. So the *Mishnah* and *Shulchan Aruch* rule[58] that before praying a person is obligated to reflect — "he should consider the exaltedness of G-d and the lowliness of man" — and likewise through the various contemplations during prayer; and it is as a result of this that he comes to give thanks to Hashem.

And this is the distinction between the two views cited above (regarding the *bikkurim* obligation by Torah law):

According to the *Sifri* — "*Vehayah* denotes nothing but **immediacy**" — the thanksgiving of *bikkurim* is akin to the thanksgiving of *Modeh Ani*, recited "**immediately** upon waking from sleep"; so too the thanksgiving of *bikkurim* must come "**immediately**," upon Israel's entry into the land.

According to the Talmud etc., by contrast — that they were not obligated in *bikkurim* until after the fourteen years of conquest and division — the thanksgiving of *bikkurim* is akin to the thanksgiving in the later course and conclusion of prayer, "Surely the righteous shall give thanks to Your Name," offered after all the contemplation of prayer and its preliminaries, when the thanksgiving to Hashem flows from a deep recognition of His kindnesses and is therefore of the utmost completeness. So too with *bikkurim*: specifically after the conquest and division of the entire land have been completed, the thanksgiving to Hashem for the gift of the land is expressed through fruits of the finest quality — a state of ultimate completeness.[59]

57) Rambam, *Hilchos Tefillah* 7:3, and similarly in the *Tur*, *Shulchan Aruch*, and Siddur. Note that the text of *Modeh Ani* is included within this blessing [*Elokai Neshamah*], and it may be said to have been drawn from it, since it is recited immediately "when he awakens."

58) *Orach Chaim*, siman 98:1, in the Rema — from the Mishnah, *Berachos*, beginning of ch. 5 (with Rashi and *Talmidei Rabbeinu Yonah* there). *Shulchan Aruch HaRav* there.

59) See *Likkutei Sichos* vol. 9, pp. 155ff.

7.

Faith Kindled, Faith Rooted

In many years — as in the present year, 5747 (when this Sichah was first printed) — *Parshas Ki Savo* is read on the eighteenth of *Elul*, *Chai Elul*: the birthday of the Baal Shem Tov, founder of the general teachings of *Chassidus*, and the birthday of the Alter Rebbe, founder of the teachings of Chabad *Chassidus*.[60]

It may be said that the two views above — which correspond to the two modes of thanksgiving, as explained — allude to the two modes of influence that the Baal Shem Tov and the Alter Rebbe had upon the Jewish People:

The primary emphasis of the general teachings of *Chassidus* (those of the Baal Shem Tov) is to awaken the power of **faith** within the Jewish People. As related in the talks of our Rebbeim, concerning the Baal Shem Tov's devoted efforts and his involvement with Jewish children — educating them to answer "Amen, yehei shmei rabba" {the Kaddish response proclaiming G-d's great Name} and the like — and likewise his involvement with simple folk, bringing them to declare "Baruch Hashem" ("Blessed be G-d") and the like: all of this awakens and reveals within them the power of faith. This is akin to the all-embracing thanksgiving of *Modeh Ani* at the start of the day, and its counterpart — the thanksgiving that comes "immediately," "when you come into the land."[61]

The emphasis of the Alter Rebbe in the teachings of **Chabad** *Chassidus*, by contrast, is that every single Jew is obligated to apprehend, understand, and know the greatness of G-d to the fullest extent of his ability (as elaborated at length in Chabad *Chassidus*, in a way that **each person** can grasp according to his own measure) — and not to suffice with faith alone.[62]

This corresponds to the thanksgiving that comes "after possession and settlement" — **settlement** (*yishuv*) being an expression of settledness (*hisyashvus*)[63]. For when a person contemplates the greatness of G-d with his intellect, this causes faith to become firmly **fixed** and **settled** within him. This will ultimately climax in the full measure of "possession and settlement": the conquest and division of the *entire* land. Within the person himself, this is faith permeating every faculty of his soul, so that his thanksgiving to Hashem attains the

60) *Sefer HaSichos 5703*, p. 141; and elsewhere.

61) Note also *Likkutei Sichos* there (vol. 9), pp. 160ff.; vol. 19, p. 249.

62) See Rambam, *Hilchos Teshuvah* 10:5, regarding women and the like — that the halachah is to teach them to serve [G-d] out of love: "this secret is disclosed to them little by little, and they are habituated to it gently, until they grasp it, know it, and serve Him out of love."

63) In accordance with the teaching of the Baal Shem Tov (*HaYom Yom*, 18 *Elul*).

utmost completeness — "Surely the righteous shall give thanks to Your Name; the upright shall **dwell** {*yeishvu*} in Your presence" (in a manner of settledness[64] and permanence[65]).

From Sichos delivered on Shabbos Parshas Ki Savo (Chai Elul), 5743 and 5744 (1983 and 1984).

64) See at length *Likkutei Sichos* vol. 25 there.

65) Until it becomes — all the more so than the knowledge of any matter of Torah — "a wondrous union, without parallel... they become altogether one," etc. (*Tanya*, ch. 5 (9b)).