

Ki Savo

THE WEISS EDITION

Light points

FROM THE TEACHINGS OF
THE LUBAVITCHER REBBE ON THE
WEEKLY TORAH PORTION

Lightpoints
לזיכרון ולעילוי נשמת
הרה"ח הרה"ת
הר"ר ישע'י זושא
ב"ר אברהם דוד ע"ה ווילהעלם
גלב"ע ביום ד' שבט ה'תשפ"ב
תנצב"ה

לזכות
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לרגל הכנסו לעול המצוות בשעט"מ
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♦
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♦
נדפס ע"י בני משפחתה שיחיו

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כי תבוא *Ki Savo*

26:1-2 | כו:א-ב

וְהָיָה כִּי תָבֹא אֶל הָאָרֶץ אֲשֶׁר ה' אֱלֹהֶיךָ נָתַן לְךָ נַחֲלָה
וְיָרַשְׁתָּהּ וְיָשַׁבְתָּ בָּהּ וְלָקַחְתָּ מִרְאשִׁית כָּל פְּרִי הָאָדָמָה

*It will be, when you come into the land which Hashem,
your G-d, gives you for an inheritance, and you possess
it and settle in it, that you shall take of the first of all the
fruit of the ground...*

Your Happiness is My Happiness

The Torah instructs us in the mitzvah of Bikkurim—the obligation to bring the first-ripened fruits of each year's crop to the Beis Hamikdash, whereby we declare our gratitude to G-d for all He has done for us. The Torah emphasizes, however, that observance of this mitzvah is to begin only once Bnei Yisrael have conquered and divided the entire Land of Israel.¹

Ultimately, it took seven years to conquer the Land and another seven until every family received their portion, but during

¹ Rashi, Devarim 26:1.

all that time, even those who had already received and begun settling their land were not required to bring Bikkurim.

Why were the individuals who were already settled not obligated to bring Bikkurim until everyone else was settled as well? Since bringing Bikkurim expresses our gratitude for the Land of Israel and its fruit, it would seem that the requirement to bring Bikkurim should have begun for each person individually, as soon as he received his portion of land and began to benefit from it.

But unlike other offerings of thanksgiving, the Bikkurim express our gratitude specifically for the gifts that G-d gives us *in the fullest measure*. We thus find that Bikkurim are offered only from the Seven Species with which the Land of Israel is exceptionally blessed; “standard” fruits or vegetables do not warrant this unique offering. In the same vein, the declaration that accompanies the offering of Bikkurim is said only at times of joy,² and only once a year,³ since the joy that we express in the offering of Bikkurim must be complete on every level.

The offering of Bikkurim was therefore not possible until every Jewish family had received a portion of the Land. Until that was complete, even those families who had already established themselves could not possibly feel entirely happy and blessed, knowing that some of their fellow Jews were still unsettled. For a Jew’s blessings and happiness are complete only when he knows that G-d has granted happiness to his fellow Jew as well.

—*Likkutei Sichos*, vol. 9, pp. 154–156

2. Rashi, *ibid.* 26:11.

3. Rashi, *ibid.* 26:3.

 26:3 | כו:ג

וּבָאתָ אֶל הַכֹּהֵן אֲשֶׁר יִהְיֶה בַּיָּמִים הָהֵם
 וְאָמַרְתָּ אֵלָיו הִגַּדְתִּי הַיּוֹם לַה' אֱלֹהֶיךָ כִּי בָאתִי אֶל
 הָאָרֶץ אֲשֶׁר נִשְׁבַּע ה' לַאֲבוֹתֵינוּ לָתֶת לָנוּ

*You shall come to the Kohen who will be in those days,
 and say to him, "I extol today Hashem, your G-d, for I
 have come to the land that G-d swore to our forefathers
 to give to us."*

Earn your Keep

We are commanded to bring Bikkurim, the first-ripened fruits of the year, to the Beis Hamikdash, to express our gratitude to G-d for all He has done for us. The Torah instructs that before presenting the Bikkurim, the one offering must declare, "I extol today Hashem, your G-d, for I have come to the land that G-d swore to our forefathers to give to us."

The person offering the Bikkurim states, "I extol *today*... for I have come to the Land," even if he has lived in the Land of Israel his entire life. In fact, even if hundreds of years have passed since his ancestors arrived in the Land!

In doing so, the person offering the Bikkurim acknowledges that residence in the Land of Israel is unlike that of any other land. The Torah warns us, "Let the land not vomit you out for having defiled it, as it vomited out the nation that preceded you."⁴ This means that a person must continuously earn his stay in the Land of Israel: each day of one's residence in the Holy Land must be granted by G-d.

4. Vayikra 18:28.

The person can therefore truly say, “I declare today... that I have come to the Land,” for his residence in the Land of Israel today is not due simply to his arrival there a few years back, or his ancestors’ arrival in the Land of Israel hundreds of years ago. It is something he has merited on this very day.⁵

—*Likkutei Sichos*, vol. 19, p. 521

5. Moreover, if not for G-d’s promise to our ancestors, our merits alone would be insufficient to earn our stay. Hence, “I have come to the Land that G-d swore *to our forefathers* to give to us.”

 כו:ה | 26:5

וַיֵּרֶד מִצְרַיִם וַיָּגֶר שָׁם

He went down to Egypt and sojourned there...

Don't Make Yourself Too Comfortable

The Passover Haggadah elaborates on this verse, and asserts that Yaakov descended to Egypt against his will: “He went down to Egypt’—forced by Divine decree.”

This statement is somewhat perplexing. Yaakov, as we know, was devoted to G-d with all his being. If he knew that G-d desired he move to Egypt, how could he hesitate to oblige? Moreover, G-d had assured him, “I will go down with you to Egypt, and I will bring you up—you will also ascend.”⁶ This made it clear that the descent to Egypt was only temporary, and that the heights he would reach because of it would be extraordinary. With a future so promising, Yaakov should have been thrilled to make the trip! Why does the Haggadah say that he felt forced?

Although Yaakov was happy to do G-d’s bidding, his descent to the debased environment of Egypt was a constant source of angst. Despite the benefit that his move would ultimately yield, Yaakov never made peace with the enormous spiritual risk it posed to him and his family. Even if its impact would be temporary, he was perpetually uncomfortable, “reluctant” as it were, to be in the Egyptian environment. It was this discomfort, however, that ensured that his children

6. Bereishis 46:4.

were not entirely consumed by their surroundings, and the purpose of their exile was ultimately realized.

We, too, are destined by Divine Providence to be at times in situations and environments that are devoid of holiness. Like our ancestor Yaakov, we must recognize the Divine mission that we have been assigned, and happily devote ourselves to infusing our surroundings with holiness and meaning. Nevertheless, in order to successfully elevate our surroundings while ensuring that the environment does not negatively influence *us*, we must keep in mind that such surroundings constitutes a “descent to Egypt,” a place where a Jew is inherently uncomfortable, and only because Divine decree has compelled us to be.

—*Likkutei Sichos*, vol. 4, pp. 1218–1220

 26:7 | כו:ז

וַנִּצְעַק אֶל ה' אֱלֹהֵינוּ וַיִּשְׁמַע ה' אֶת קוֹלֵנוּ
וַיֵּרָא אֶת עֲנִינוּ וְאֶת עֲמָלֵנוּ וְאֶת לַחֲצֵנוּ

So we cried out to Hashem, G-d of our fathers, and G-d heard our voice and saw our affliction, our toil, and our oppression.

Raising Children: The Hardest Job of All

The offering of Bikkurim, the first-ripened fruits of the year that we bring to the Beis Hamikdash, is accompanied by a proclamation thanking G-d for His kindness that has brought us to this day. We mention in particular that He heard our voices when we were slaves in Egypt, and saved us from “our affliction, toil and oppression.”

Commenting on this verse, the Sifri states: “Our toil”—these are the sons, as it is written, ‘Every son that is born you shall cast into the river, and every daughter you shall keep alive,’”⁸ meaning that the words “our toil” allude in particular to the suffering we endured in Egypt with regard to our children.

It is worth noting that the Sifri demonstrates that there was a particularly evil decree targeting the Jewish children, but does not provide proof or explain how the words “our toil” allude specifically to children.

The Sifri’s omission of any proof that “our toil” refers to our children indicates that such proof is superfluous. For it is

8. Shemos 1:22.

self-evident that raising children to grow on the proper path takes hard work—not only “effort,” but also what the Torah deems “toil,” difficult labor. It therefore goes without saying that our “toil” is our children.

The same is true with regard to educating and nurturing students, whom the Torah likewise refers to as “your children.”⁹ You have not fulfilled your most basic duties as an educator until you have invested yourself to the point of “toil.”

—*Likkutei Sichos*, vol. 1, pp. 113–114

9. See Devarim 6:7 and Rashi ad loc.

לעילוי נשמת
מרת חנה בת ר' חנינה משולם ע"ה
לייזער

גלב"ע ביום כ"א אלול ה'תשס"ו
תנצב"ה



נדפס ע"י בני משפחתה שיחיו

לעילוי נשמת
מרת שרה רחל רות בת ר' אברהם ע"ה
משען

נפטרה כ"ה אלול
תנצב"ה



נדפס ע"י בני משפחתה שיחיו

לעילוי נשמת
הור"ח ר' שבתי נח ב"ר משה ע"ה
גארדאן
גלב"ע כ"ב אלול ה'תשס"ד
תנצב"ה

♦

לזכות
הילד שבתי נח שי'
בן הרה"ת ר' פנחס וזוגתו מרת פרומא טשארנא שיחיו
גאנזבורג
לרגל הכנסו בביתו של אאע"ה
ביום כ"ח מנחם אב ה'תשפ"ה

ולזכות הרך הנולד שי'
בן הרה"ת ר' מנחם מענדל וזוגתו מרת גאלדא שיחיו
גארדאן
לרגל הולדתו ביום ב' אלול ה'תשפ"ה
יה"ר שיזכו הוריהם לגדלם לתורה, לחופה ולמעשים טובים
מתוך בריאות, נחת והרחבה

♦

ולזכות מרת פריידא בת הענא ובני משפחתה שיחיו
להצלחה רבה בכל המצטרך בגשמיות וברוחניות מתוך בריאות
הנכונה ושמחה אמיתית

♦

נדפס ע"י הרה"ת ר' יוסף יצחק וזוגתו מרת רחל מאטל שיחיו
גארדאן

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