בס"ד

RESHIMU EDITION · MAAMAR

וְהָיָה כִּי תָבוֹא אֶל הָאָרֶץ

Vehoyo Ki Sovoi el Ho'oretz

Shabbos Parshas Ki Sovoi, 18 Elul 5743 (1983)

ש"פ תבא, ח"י אלול, ה'תשמ"ג

Delivered by the Lubavitcher Rebbe
Rabbi Menachem Mendel Schneerson, of righteous memory

A reading edition. Flowing Hebrew, translation and elucidation, and a key point for each stage of the argument. No citation apparatus — for the full source apparatus, printed line numbers and deep-dive commentary, see the Full Elucidated Edition.

How to read this

This is the maamar וְהָיָה כִּי תָבוֹא אֶל הָאָרֶץ, delivered by the Rebbe on Shabbos Parshas Ki Sovoi, 18 Elul 5743. It is a **maamar**, and it moves the way a maamar moves: it reads the opening verse plainly, raises a difficulty, makes the difficulty worse on purpose, and only then turns inward — because by then there is nowhere else to stand.

Hebrew is on the **right**, English on the **left**, in short stages. **Bold roman is translation of the Hebrew words themselves.** *Lighter italic is elucidation — explanation and connective tissue the maamar assumes its listener already carries.*

Each stage closes with a **key point**: the one thing to walk away with. A one-page summary of the whole argument, and a dvar Torah for the Shabbos table, are at the back.

The Hebrew here is a hanachah bilti mugah — a transcription taken down by listeners, not reviewed by the Rebbe. It was transcribed for this edition from images of the printed source.

1

The Verse, and the Question It Leaves Open

> The maamar opens where the parshah opens, and it opens with a difficulty that is easy to walk past. The Torah introduces the mitzvah of bikkurim by attaching it to the moment of entering Eretz Yisroel. Why attach it there at all? A mitzvah could simply be legislated. Instead the verse builds a doorway in front of it and makes the mitzvah wait on the far side. Hold that question loosely — the maamar will sharpen it twice before answering it.

"And it shall be, when you come into the land which Havayah your G-d is giving you as an inheritance, and you shall take possession of it and dwell in it" — *the opening verse of our parshah. Four clauses, and by the end of the maamar not one of them will be decorative: the* **coming**, *the* **giving**, *the* **taking-possession**, *and the* **dwelling** *will each be doing work.* **and so on** — *the maamar cites the verse in the abbreviated form (וגו') usual in a spoken discourse, where the listener is assumed to carry the continuation in his head. Here the continuation is the whole bikkurim passage, so the abbreviation is not a shortcut but a pointer: read on.*

וְהָיָה כִּי תָבוֹא אֶל הָאָרֶץ אֲשֶׁר ה' אֱלֹקֶיךָ נוֹתֵן לְךָ נַחֲלָה וִירִשְׁתָּהּ וְיָשַׁבְתָּ בָּהּ גו',

And *the verse* **continues and sets out in the text the matter of the mitzvah of bikkurim** — *the first-ripened fruits of the seven species, which the farmer gathers, places in a basket, carries up to the Beis HaMikdash, and hands to the kohen while reciting a fixed declaration. Note that the Torah does not pause between the entry and the legislation; it runs straight from one into the other, which is itself the first hint that they are one subject and not two* — **which they were commanded regarding upon their coming into the land.** *The Hebrew is exact and worth slowing down on:* **בְּבוֹאָם** *in their coming — not after their conquering, not after their apportioning, not once life in the land had steadied. In their coming.* **And it must be understood** — *the standard opening move of a maamar: a* צריך להבין *is not a confession of confusion but the raising*

וּמַמְשִׁיךְ וּמְבָאֵר בַּכָּתוּב עִנְיַן מִצְוַת בִּכּוּרִים שֶׁנִּצְטַוּוּ בָּהּ בְּבוֹאָם לָאָרֶץ, וְצָרִיךְ לְהָבִין מַדּוּעַ תָּלָה הַכָּתוּב מִצְוָה זוֹ דַּוְקָא בִּבְיאָתָם לָאָרֶץ. וְיֵשׁ

of a question whose answer will turn out to be the whole teaching — **why the verse hung this mitzvah specifically upon their coming into the land.** *"Hung"* **(תָּלָה)** *is the operative verb. The verse does not merely mention the entry alongside the mitzvah; it suspends the mitzvah from the entry, so that the entry becomes the condition on which the obligation hangs. And* **דַּוְקָא** *— specifically, precisely, and not by way of some other marker — tells us the choice of condition is deliberate. Something about entering the land and something about bikkurim answer to each other.* **And there is** *more to add here, which the next lines will do: the question is about to get harder, not easier.*

KEY POINT

The Torah does not just put bikkurim *after* entering the land. It hangs the mitzvah *on* the entering. That choice is deliberate, and the whole maamar is an answer to why.

2

The Difficulty Sharpened: Fourteen Years

Now the maamar makes its own question worse. If the verse ties bikkurim to the moment of entry, halachah does not. By the Gemara's reckoning the obligation did not begin for fourteen years. So the verse has hung a mitzvah on a moment at which, in practice, nothing was owed.

לְהוֹסִיף בָּזֶה, שֶׁהֲרֵי אָמְרוּ רַבּוֹתֵינוּ זַ"ל בַּגְּמָרָא (וְהוּבָא בְּפֵירוּשׁ רַשִׁ"י עַל הַתּוֹרָה) שֶׁלֹּא נִתְחַיְּבוּ בְּמִצְוַת בִּכּוּרִים אֶלָּא לְאַחַר כִּיבּוּשׁ וַחֲלוּקָה,

There is more to add on this, *and what is added is not a second question but the same question with the ground removed from under it —* **for our Sages of blessed memory said in the Gemara** *— in Kiddushin, in the sugya that reads Scripture's unqualified "comings" as a family: wherever the Torah says "when you come" without further specification, it means after inheriting and after settling —* **(and it is brought in Rashi's commentary on the Torah)** *— the maamar notes this deliberately. A derivation buried in a Talmudic sugya is one thing; the same derivation set by Rashi directly onto our verse means the difficulty is not a specialist's puzzle but sits on the surface of the parshah, where any reader of the Chumash meets it —* **that they were not obligated in the mitzvah of bikkurim until after conquest and apportioning,** *that is: not until the land had been militarily taken and then divided among the tribes, each tribe settled in its own portion.*

שֶׁבַע שֶׁכָּבְשׁוּ וְשֶׁבַע שֶׁחִלְּקוּ, וְאִם־כֵּן מַדּוּעַ תָּלָה הַכָּתוּב הַמִּצְוָה בַּבִּיאָה לָאָרֶץ. וְגַם לְפִי מַה שֶּׁכָּתוּב בִּסְפְרֵי אֵין וְהָיָה אֶלָּא מִיָּד, הַיְינוּ

seven that they conquered and seven that they apportioned *— fourteen years in total, the figure derived from Kalev's reckoning of forty-five years and confirmed in the Gemara's account of the Mishkan's fourteen years at Gilgal.* **And if so, why did the verse hang the mitzvah upon the coming into the land?** *The question is now much harder than it was at line 5. Then it was: why choose the*

entry as the marker? Now it is: why choose a marker at which the obligation demonstrably did not yet exist? The verse has attached the mitzvah to a moment fourteen years before anyone owed it. **And also according to what is written in the Sifri** *— the maamar now turns to the one source that seems to rescue the plain reading, and will show that it does not —* **“אֵין וְהָיָה אֶלָּא מִיָּד” — the word ‘and it shall be’ means nothing other than immediately,”** *a general rule of midrashic reading: the formula* והיה *signals immediacy, and the Sifri applies it to our verse together with the striking gloss “perform this mitzvah, for in its merit you are entering the land” — making the mitzvah not the consequence of the entry but its purpose —* **that is,** *as the next lines spell out, that the obligation begins at the moment of arrival.*

KEY POINT

Halachah says: fourteen years. The verse says: as you walk in. The Sifri says: you walk in *because of* the mitzvah. Three statements that cannot all be about baskets of fruit.

3

Even “Immediately” Is Not Immediate

The maamar now closes the escape route it just opened. Grant the Sifri its “immediately” — it still cannot mean literally immediately, because bikkurim has a destination, and the destination did not yet exist.

שֶׁחִיּוּב הַמִּצְוָה הוּא מִיָּד בְּבוֹאָם לָאָרֶץ, מִכָּל־ מָקוֹם מוּבָן שֶׁאֵין זֶה מִיָּד מַמָּשׁ, שֶׁהֲרֵי צְרִיכָה לִהְיוֹת הַבָּאַת בִּכּוּרִים אֶל הַמָּקוֹם אֲשֶׁר יִבְחַר ה׳, דִּבְשְׁבִיל זֶה צָרִיךְ שֶׁיִּהְיֶה בִּנְיַן הַמִּשְׁכָּן וְכוּ׳.

that the obligation of the mitzvah is immediate upon their coming into the land — nevertheless it is understood that this is not literally immediate, *and the reason is structural rather than circumstantial:* **for the bringing of bikkurim must be to “the place which Havayah will choose,”** *and a place that is chosen is a place that must first be designated, revealed, and built. The fruits of bikkurim are not discharged by an act performed at home; the mitzvah is constituted by an act of carrying to a location —* **for which reason there must be the building of the Mishkan, and so on.** *So the chain is long even on the Sifri’s own terms: arrive, conquer, apportion, establish the chosen place, erect the Mishkan, plant, wait for first ripening, gather, travel, hand to a kohen. “Immediately” has become the name for a process of years. The maamar has now blocked both readings: on the Gemara’s account the mitzvah waits fourteen years; on the Sifri’s account it is immediate but cannot be. Neither reading lets the verse mean what it says.*

וְלִכְאוֹרָה יֵשׁ מִצְוֹת שֶׁחִיּוּבָן חָל לִפְנֵי־זֶה, תֵּכֶף מַמָּשׁ בִּכְנִיסָתָם לָאָרֶץ. וּכְגוֹן מִצְוַת חַלָּה,

And seemingly there are mitzvos whose obligation takes effect before this, literally at the moment of their entry into the land. *This is the turn that makes the difficulty final. Until now one might have made peace with the verse by supposing that no mitzvah could*

possibly bind at the instant of arrival — that "in their coming" is simply the Torah's way of naming a new era, and that nothing more should be read into it. That defence now fails, because there is at least one mitzvah that did bind at that instant — **such as the mitzvah of challah,** *the portion separated from dough. Which means the Torah had an available example of genuine immediacy and did not use the language of immediacy for it in the same way — while for bikkurim, which was not immediate, it did. The oddity is not that the Torah spoke loosely. It is that the Torah spoke precisely, about the wrong mitzvah.*

KEY POINT

Bikkurim has a destination, so it could not have been immediate. Challah has no destination, so it was. The Torah gave the language of immediacy to the one that could not use it.

4

Challah as the Counter-Case, and the Forced Conclusion

The comparison with challah is not an aside. It isolates exactly what bikkurim has that challah lacks — and it is that surplus, the upward carrying, that the rest of the maamar will explain.

שֶׁהַחִיּוּב הָיָה מִיָּד בְּבוֹאָם לָאָרֶץ, וְיֵשׁ אוֹמְרִים שֶׁהַחִיּוּב הוּא אֲפִילּוּ עַל עִיסָּה שֶׁמְּצָאוּהָ כְּשֶׁנִּכְנְסוּ לָאָרֶץ.

וּבְפַשְׁטוּת הֶרֵי בְּמִצְוַת חַלָּה יֵשׁ

that the obligation was immediate upon their coming into the land, and there are those who say that the obligation applies even to dough that they found when they entered the land. *This second view, in the Yerushalmi, is stronger than the first and is cited precisely because it is stronger. Not only did new dough become obligated — dough kneaded by others before the Jewish people arrived, standing there already made, became obligated the moment they walked in. There is no waiting period at all, not even the length of a kneading. Challah's immediacy is total.*

חִיּוּב הַפְרָשַׁת חַלָּה הַמַּתִּיר אֶת הָעִיסָּה גַּם לִפְנֵי מְסִירָתָהּ לְגָבוֹהַּ כו', דִּלֹּא כְּבִיכּוּרִים שֶׁהַמִּצְוָה

And in plain terms, in the mitzvah of challah there is the obligation of separating challah, which permits the dough even before its handing over to the Most High, and so on — *and here is the precise structural difference the maamar has been driving at. In challah, the act of separation is itself the whole mitzvah in its operative respect: the moment the portion is lifted out, the remaining dough is permitted to anyone, even a non-kohen, even though the separated piece has not yet gone anywhere. Nowadays, with no Beis HaMikdash standing, it goes nowhere at all — it is burned. And the dough is still permitted. The mitzvah's effect does not wait on delivery —* **unlike bikkurim, where the mitzvah**

is to bring them to the place which Havayah will choose, and so on. *In bikkurim the delivery is not the mitzvah's aftermath; it is*

הִיא לַהֲבִיאָם אֶל הַמָּקוֹם אֲשֶׁר יִבְחַר ה' גו'. וּלְפִי זֶה דּוֹרֵשׁ בֵּיאוּר בְּיוֹתֵר מַדּוּעַ מוּדְגָּשׁ בַּכָּתוּב שֶׁתֵּיכֶף בְּבוֹאָם לָאָרֶץ נִצְטַוּוּ בְּמִצְוַת בִּכּוּרִים דַּוְקָא. וּבְהֶכְרֵח לוֹמַר, שֶׁיֵּשׁ בָּזֶה עִנְיָן רוּחָנִי,

the mitzvah. Separation alone accomplishes nothing. **And accordingly this demands explanation all the more:** *the difficulty has now been inverted into its sharpest form. The mitzvah with no destination bound immediately; the mitzvah that is nothing but a journey to a destination is the one the Torah attached to the moment of arrival —* **why is it emphasised in the verse that immediately upon their coming into the land they were commanded specifically in the mitzvah of bikkurim.** *Note* **מודגש** *— emphasised. The maamar is no longer asking why the Torah mentioned this; it is asking why the Torah stressed it. And now the conclusion is not a preference among readings but a compulsion:* **And it must perforce be said that there is in this a spiritual matter, —** **בְּהֶכְרֵח** *by force. The maamar does not say the spiritual reading is deeper or more beautiful. It says the plain reading has been exhausted and there is nowhere else to stand. This is the hinge of the discourse: everything before line 26 is pressure, and everything after it is release.*

KEY POINT

Separation finishes where it happens. Bringing has to go somewhere. Only a mitzvah that *goes somewhere* can be the counterpart of prayer.

5

Bikkurim in Ruchniyus — and the Midrash That Names It

Having established that bikkurim has a spiritual content, the maamar draws the consequence that matters for us: a mitzvah's spiritual content is not suspended when its physical performance is impossible. Then it names what that content is, by way of a Midrash about Moshe Rabbeinu.

מִצְוַת בִּיכּוּרִים בְּרוּחָנִיּוּת, שֶׁעִנְיַן בִּיאַת הָאָרֶץ תָּלוּי בָּהּ. וּבְמֵילָּא אַף בִּזְמַן כָּזֶה שֶׁעֲדַיִן לֹא הִתְחַיְּבוּ בְּמִצְוָה זוֹ בְּפוֹעַל, יֶשְׁנוֹ עִנְיָן זֶה בְּרוּחָנִיּוּת.

the mitzvah of bikkurim in its spiritual dimension, upon which the matter of coming into the land depends. *Read the dependency carefully, because it reverses the plain order. In the plain reading, entering the land makes bikkurim possible. In the spiritual reading, the spiritual bikkurim is what the entering depends on — which is exactly the Sifri's "in its merit you are entering the land." The mitzvah is the cause and the entry the effect.* **And consequently, even in a time such as this, when they have not yet become obligated in this mitzvah in actual practice, this matter exists in its spiritual dimension.** *This is the sentence for which the whole first half of the maamar was built, and it reaches much further than the fourteen years. The Rebbe is speaking in 5743, with no Beis HaMikdash and no bikkurim brought for nineteen centuries. If the spiritual content of the mitzvah was operative during the fourteen years before the obligation began, it is operative now,*

during the exile, when the obligation has lapsed. The mitzvah has not gone silent. Only its outer act has.

וְיוּבָן זֶה עַל־פִּי מַה דְּאִיתָא בַּמִּ דְרָש, צָפָה מֹשֶׁה רַבֵּינוּ עָלָיו־הַשָּׁלוֹם בְּרוּחַ הַקּוֹדֶשׁ וְרָאָה שֶׁבֵּית הַמִּ קְדָּשׁ עָתִיד לִיחָרֵב וְהַבִּיכּוּרִים עֲתִידִין לִפָּסֵק, עָמַד וְהִתְקִין לְיִשְׂרָאֵל שֶׁיִּהְיוּ

And this will be understood on the basis of what is brought in the Midrash: *Tanchuma at the opening of our parshah* — **Moshe Rabbeinu, peace be upon him, foresaw with the spirit of holiness and saw that the Beis HaMikdash was destined to be destroyed and the bikkurim destined to cease — he arose and instituted for Israel that they should be** *the Midrash's language is worth pausing on twice. First:* **צָפָה** *— he looked out ahead, prophetically, at a loss that would not fall in his lifetime or for many centuries after. Second:* **עָמַד וְהִתְקִין** *— he arose and enacted. This is not consolation offered to a future generation; it is legislation drafted in advance of a bereavement, so that when the loss came the thing lost would already have been provided for.*

KEY POINT

Moshe saw a mitzvah that would one day become impossible — and legislated its replacement in advance. That replacement is the Amidah you daven three times a day.

6

Tefillah Is the Spiritual Bikkurim

The Midrash has supplied the identification. The maamar now states it as a thesis, and then asks the obvious objection: if prayer replaces the offerings in general, why single out bikkurim? The answer, from the Tzemach Tzedek, will occupy the rest of the maamar.

מִתְפַּלֵּל לְיַן ג׳ פְּעָמִים בְּכָל יוֹם כו׳. וְהַיְינוּ, דְּעִנְיַן הַבִּיכּוּרִים בַּעֲבוֹדָה רוּחָנִית הוּא עִנְיַן עֲבוֹדַת הַתְּפִלָּה. דִּבְכְלָלוּת אָמְרוּ רַבּוֹתֵינוּ זַ״ל תְּפִלּוֹת בִּמְקוֹם קָרְבָּנוֹת תִּקְנוּם, אַךְ בִּפְרָטִיּוּת יוֹתֵר,

praying three times each day, and so on. And this is to say that the matter of bikkurim in spiritual service is the matter of the service of prayer. *The thesis, stated flatly. Bikkurim, considered as an inner avodah rather than as an agricultural obligation, is prayer — not merely resembles it, but is it —* **for in general terms our Sages of blessed memory said "prayers were instituted in place of the offerings,"** *and this general principle has real halachic teeth, as the Alter Rebbe sets out at length: because prayer stands in place of a korban, one must pray standing as the service was performed standing, keep a fixed place as each offering had its fixed place, allow no partition between oneself and the wall as an obstruction between vessel and offering disqualifies, and wear garments designated for prayer in the manner of the kohen's garments —* **but in greater particularity,** *and here the maamar tightens the lens —*

בְּקָרְבָּנוֹת גּוּפָא, הִנֵּה עִנְיַן הַתְּפִלּוֹת הוּא כְּנֶגֶד עִנְיַן הַבִּיכּוּרִים. וּבֵיאוּר הָעִנְיָן הוּא, עַל־פִּי מַה שֶּׁמְּ בָאֵר כ״ק

within the offerings themselves, the matter of the prayers corresponds to the matter of the bikkurim. *This is the claim that needs defending. Prayer replaces the korbanos as a class; but among the various offerings and gifts, it is bikkurim that it answers to*

אַדְמוּ"ר הַ'צֶּמַח צֶדֶק' בְּ'אוֹר הַתּוֹרָה', דְּבְמִצְוַת הַבִּיכּוּרִים יֵשׁ ב' דְּבָרִים, הַפְּרָשַׁת וְהֲבָאַת הַבִּכּוּרִים, וּקְרִיאַת פָּרָשַׁת בִּיכּוּרִים כְּמוֹ שֶׁכָּתוּב וְעָנִיתָ וְאָמַרְתָּ גו'.

specifically. Why should that be? — **And the explanation of the matter is on the basis of what is explained by his honour, our master, the Tzemach Tzedek, in Ohr HaTorah:** *the third Rebbe of Lubavitch, whose Ohr HaTorah is the great running exposition of the Chumash in Chassidus —* **that in the mitzvah of bikkurim there are two things: the separating and bringing of the bikkurim, and the reading of the passage of bikkurim, as it is written "and you shall call out and say,"** *and so on. Everything from here to the end of the maamar unfolds from this single observation. The mitzvah is not one act but two acts of opposite direction — a carrying up, and a speaking out — and the reason prayer corresponds to bikkurim rather than to any other offering is that prayer is also two motions and not one.*

KEY POINT

Bikkurim has two commanded acts: carrying the fruit up, and declaring aloud what was given down. That double structure is why prayer corresponds to bikkurim and not to any other offering.

7

The Two Motions: Bringing Up and Reading Out

Here is the conceptual heart of the maamar. The two acts of bikkurim are identified with the two directions of all divine service — העלאה, elevation from below upward, and המשכה, drawing down from above downward.

דְּהַהֶפְרֵשׁ בֵּין ב' עִנְיָנִים אֵלּוּ הוּא, דְּעִנְיַן הֲבָאַת הַבִּיכּוּרִים תּוֹכְנוֹ הַהַעֲלָאָה מִלְּמַטָּה לְמַעְלָה, כִּי

For the difference between these two matters is this: the matter of the bringing of the bikkurim — its content is the elevation from below to above, — **הַהַעֲלָאָה מִלְּמַטָּה לְמַעְלָה** *and the word* **תּוֹכְנוֹ** *— its content — is deliberate: not that the bringing symbolises elevation, but that elevation is what the bringing consists of. The physical act is the shape of the spiritual movement, not a picture of it —* **for**

מַפְרִישׁ אֶת כָּל הַבִּיכּוּרִים מִכָּל הַפֵּירוֹת וּמַעֲלֶה אוֹתָם אֶל הַמָּקוֹם אֲשֶׁר יִבְחַר ה' גו'. וְעִנְיַן

he separates all the bikkurim from all the fruits and raises them up to the place which Havayah will choose, and so on. *Both halves of the sentence matter. First* **מִכָּל הַפֵּירוֹת** *— from all the fruits: the bikkurim are taken from within the ordinary crop, the product of the man's own ploughing, sowing, watering and waiting. Nothing has been imported from elsewhere. Second* **וּמַעֲלֶה אוֹתָם** *— and raises them: the man does the lifting. This is the signature of* ***haala'ah****: something belonging to the lower world, worked on by a lower-world effort, moved upward by that effort — with the result that a plain fig becomes the object of a mitzvah. And this is why the mitzvah could not be discharged at home. A separation would have changed the fruit's status; only a carrying moves it.*

And the matter of the reading of the passage, and so on, is the drawing down from above to below, *the opposite vector —* **for the content of reading is to publicise in a loud voice the greatness of the kindnesses of Havayah with the Jewish people, and so on — "an Aramean sought to destroy my father,"** *and onward through the descent to Egypt, the affliction, the crying out, the outstretched arm, and the bringing to this land —* **and His kindnesses with him in particular,** *which is the turn from the national to the personal: having recited what was done for the people, the farmer continues "and now, behold, I have brought the first of the fruit of the ground which You, Havayah, have given me" — his field, his season, his crop, named as a gift received rather than a yield earned. That is the* ***hamshachah****: the man is no longer lifting anything: he is testifying that everything he holds came down to him* **— and the reading**

קְרִיאַת הַפָּרָשָׁה כו' הוּא הַהַמְשָׁכָה מִלְמַעְלָה לְמַטָּה, כִּי עִנְיָנָהּ שֶׁל קְרִיאָה הוּא לְפַרְסֵם בְּקוֹל רָם אֶת גּוֹדֶל חַסְדֵי ה' עִם בְּנֵי יִשְׂרָאֵל וְכו', אֲרַמִּי אוֹבֵד אָבִי גו', וַחֲסָדָיו עִמּוֹ בִּפְרָט, וְהַקְּרִיאָה

> KEY POINT
>
> Carrying the basket up is *haala'ah*: I lift what is mine. Declaring aloud in the courtyard is *hamshachah*: I announce that none of it was mine.

8

The Ladder: Both Motions in Prayer

Now the identification closes. Prayer has both motions, and the verse that proves it is Yaakov's ladder — a single structure on which traffic runs in two directions.

must be in a loud voice, as it is written "I declare this day to Havayah your G-d," *and so on — the volume is legislated, not incidental. And now the maamar cashes in the whole analysis —* **And with this it is understood why the prayers were instituted in place of the offerings,**

צְרִיכָה לִהְיוֹת בְּקוֹל רָם כְּמוֹ שֶׁכָּתוּב הִגַּדְתִּי הַיּוֹם לַהֲוָיָ' אֱלֹקֶיךָ גו'. וּבָזֶה מוּבָן מַדּוּעַ

for in the matter of prayer too these two matters are present. *The correspondence is now exact and not merely thematic: bikkurim has an ascent and a descent; prayer has an ascent and a descent; therefore prayer is what bikkurim was —* **For prayer is "a ladder set upon the ground whose head reaches the heavens,"** *the verse from Yaakov's dream, and the choice of image is exact in three ways. A ladder is planted in the earth, so the ascent begins where the person actually stands. A ladder reaches heaven, so the ascent is not partial. And a ladder is used in both directions — in Yaakov's dream the angels were both ascending and descending upon it — which is the whole point being made —* **that is,**

הַתְּפִלּוֹת בְּמִקּוֹם קָרְבָּנוֹת תְּקָנוּם, כִּי גַּם בְּעִנְיַן הַתְּפִלָּה יֶשְׁנָם ב' עִנְיָנִים אֵלּוּ. דְּהַתְּפִלָּה הִיא סוּלָּם מוּצָּב אַרְצָה וְרֹאשׁוֹ מַגִּיעַ הַשָּׁמָיְמָה, הַיְינוּ

שֶׁהִיא סוּלָּם שֶׁעַל־יָדוֹ עוֹלוֹת הַתְּפִלּוֹת לְמַעְלָה מַעְלָה, עִנְיַן הַהַעֲלָאָה מִלְּמַטָּה, וְאַחַר־כָּךְ הֲרֵי

that it is a ladder by means of which the prayers rise up higher and higher — the matter of elevation from below, *this is the first motion, and it is the one a person feels: contemplation, the labour of the heart, words that begin in the mouth of someone standing on the ground. "Higher and higher"* **(לְמַעְלָה מַעְלָה)** *— not to a fixed ceiling; the ascent is open-ended —* **and afterwards**

עַל־יְדֵי סוּלָּם הַתְּפִלָּה יוֹרְדוֹת הַהַמְשָׁכוֹת שֶׁעַל־יְדֵי הַתְּפִלָּה מֵהַשָּׁמַיִם לָאָרֶץ, לְמַלֵּא אֶת כָּל צָרְכֵי הָאָדָם הַמִּתְפַּלֵּל.

by means of the ladder of prayer there descend the drawings-down which come about through prayer, from the heavens to the earth, to fill all the needs of the person who prays. *Three things to notice, each of them consequential. First, the descent travels* **by means of the ladder** *— the same structure, not a second channel: the very prayer that went up is the road the answer comes down. Second, the descent is* **because of the prayers***, so it is not an unrelated act of generosity but the response the ascent called for. Third, and most striking in a discourse of this altitude, what descends is* **all the needs of the person who prays** *— the sustenance, the health, the success, the plain requests of a plain life. The maamar does not spiritualise the answer away. The ladder that reached the heavens comes back down to the ground it was standing on.*

THE TWO MOTIONS, IN BIKKURIM AND IN PRAYER

	BIKKURIM	PRAYER
↑ העלאה BELOW → ABOVE	Separating the first fruits from all his produce and **carrying them up** to the place which Havayah will choose. His field, his labour, his basket.	The **ascent of the prayers** — contemplation and the work of the heart, from the highest faculties of the soul, rising higher and higher.
↓ המשכה ABOVE → BELOW	**Reading the passage aloud** — publicising in a loud voice that an Aramean sought to destroy my father, and that this ground was given to me.	The **drawing down**, by means of the same ladder and because of the prayers, to fill all the needs of the person praying.
DESTINATION	Not discharged by separation. The fruit must arrive.	Not discharged by intention. The answer must arrive — in thought, speech and action as they plainly are.

KEY POINT

One ladder, two directions. The prayer that went up is the road the answer comes down.

From the Choicest

A second feature of bikkurim now becomes explicable: the fruits must be the best. The maamar applies the same requirement to prayer — and to both of its directions.

And with this a further matter is also understood: that the bikkurim must be "from the first of the fruit of the ground," *and* **מֵרֵאשִׁית** *is not only chronological. It is not merely whatever ripened earliest, but* — **that is, from the choicest and most praised portion, and so on,** *first in quality and not only first in the calendar* — **and as**

וּבָזֶה יוּבָן גַּם עוֹד עִנְיָן, דְּהִנֵּה הַבִּכּוּרִים צְרִיכִים לִהְיוֹת מֵרֵאשִׁית פְּרִי הָאֲדָמָה, דְּהַיְינוּ מֵהַחֵלֶק הַמּוּבְחָר וְהַמְשׁוּבָּח וְכוּ', וּכְמוֹ

the Rambam wrote, that we derive from what is written "all choicest fat is for Havayah" that everything which is for Havayah must be from the good and the most praised, and so on; *and the Rambam extends the principle far past the altar: one who wishes to gain merit and subdue his own inclination should bring from the most desirable of whatever he is bringing. A house of prayer should be finer than his own house. If he feeds the hungry, from the best of his table; if he clothes the naked, from his finest garments. The principle is not about sacrificial law; it is about the grammar of anything given upward* — **and so it is also in the matter of prayer**

שֶׁכָּתַב הָרַמְבַּ"ם דְּיָלְפִינַן מִמַּה שֶׁכָּתוּב כָּל חֵלֶב לַהַוָי', שֶׁכָּל דָּבָר שֶׁהוּא לַהַוָי צָרִיךְ לִהְיוֹת מִן הַטּוֹב וְהַמְשׁוּבָּח וְכוּ', וְכֵן הוּא גַּם בְּעִנְיַן הַתְּפִלָּה

and in both of the aforementioned matters within it. *Both directions, and the maamar takes them in turn.* **For prayer itself is from the most exalted portion of the soul of man, as is understood from this: that at the time of prayer a person contemplates and knows before Whom he stands** *— the halachic requirement recorded in Berachos, and the maamar reads it as a statement about which faculties prayer engages. To know before Whom one is standing is not an item of information; it is an act of the deepest reach of the mind, and it draws the heart after it* — **which brings it about that his prayer will be**

וּבִכְלַל הָעִנְיָנִים הַנַּ"ל שֶׁבָּהּ. דְּהַתְּפִלָּה עַצְמָהּ הִיא מֵהַחֵלֶק הֲכִי נַעֲלֶה שֶׁבְּנֶפֶשׁ הָאָדָם, כַּמּוּבָן מִזֶּה שֶׁבְּעֵת הַתְּפִלָּה הֲרֵי הָאָדָם מִתְבּוֹנֵן וְיוֹדֵעַ לִפְנֵי מִי הוּא עוֹמֵד, שֶׁזֶּה מֵבִיא שֶׁתְּפִלָּתוֹ תִּהְיֶה

KEY POINT

Whatever goes to Havayah goes from the best. In prayer that means the top of the mind and the depth of the heart — and it is *knowing before Whom you stand* that gets you there.

The Descent, in Full Perfection: From the Yud to the Final Hei

> The maamar now traces the downward motion all the way to the bottom. What descends is not a portion but a fullness, and it does not stop at the spiritual worlds — it arrives in a person's ordinary thought, speech and action.

בַּמּוּבְחָר וּמְשׁוּבָּח שֶׁבְּכֹחוֹתָיו. וְעַל־דֶּרֶךְ־זֶה הִיא הַהַמְשָׁכָה מִלְּמַעְלָה לְמַטָּה, שֶׁהִיא בְּתַכְלִית הַשְּׁלֵימוּת, כִּי הַקָּבָ"ה נוֹתֵן מִיָּדוֹ הַמְּלֵאָה הַפְּתוּחָה הַקְּדוֹשָׁה וְהָרְחָבָה, וְנִמְשָׁךְ עַל־יְדֵי

from the choicest and most praised of his faculties. And in the same way is the drawing down from above to below, which is in ultimate completeness, — **בְּתַכְלִית הַשְּׁלֵימוּת** *in ultimate completeness, which is the exact counterpart on the descending side of* **מובחר** *on the ascending side* — **for the Holy One, blessed be He, gives from His hand which is full, open, holy and generous,** *the four descriptions taken from the third blessing of Birkas HaMazon, which we say at every meal and which the maamar now reads as a technical specification: not one adjective but four, and shortly they will be mapped* — **and it is drawn down by means of**

שֵׁם הַוָ"ה (וְכַמּ בּוֹאָר בְּמָקוֹם אַחֵר שֶׁד' עִנְיָנִים אֵלּוּ (הַמְּלֵאָה הַפְּתוּחָה הַקְּדוֹשָׁה וְהָרְחָבָה) הֵם כְּנֶגֶד ד' אוֹתִיּוֹת דְּשֵׁם הַוָ"ה), מִן הַי"ד שֶׁבְּשֵׁם

the Name Havayah — (and as is explained elsewhere, that these four matters (full, open, holy and generous) correspond to the four letters of the Name Havayah) — *so the fullness of what descends is not a quantity but a structure: the four qualities of the giving hand are the four letters of the Name through which the giving passes. The parenthesis is the Rebbe's own, and it converts a familiar liturgical phrase into a map* — **from the yud in the Name**

הַוָ"ה עַד לַה' אַחֲרוֹנָה, שֶׁהִיא נִמְשֶׁכֶת מֵעוֹלָם הָאֲצִילוּת לְג' עוֹלָמוֹת בְּרִיאָה־יְצִירָה־עֲשִׂיָה,

Havayah down to the final hei, which is drawn down from the world of Atzilus to the three worlds Beriah-Yetzirah-Asiyah, *this is the* ***seder hishtalshelus****, the ordered chain of descent. The yud is the highest and most concentrated point, the final hei the lowest and most extended; that the descent runs from one to the other and not from some midpoint is the whole meaning of "in ultimate completeness." And it does not halt at the boundary of Atzilus, where a created and separate sense of self has not yet begun, but continues into the three worlds where it has —*

בָּרָאתִיו יְצַרְתִּיו אַף עֲשִׂיתִיו, וְג' הָעִנְיָנִים דְּמַחֲשָׁבָה דְּבּוּר וּמַעֲשֶׂה, וְעַד לְמַחֲשָׁבָה דְּבּוּר וּמַעֲשֶׂה כְּפְשׁוּטָם שֶׁל הָאָדָם הָעוֹבֵד.

"I created him, I formed him, indeed I made him" — *Yeshaya's three verbs, read as the three worlds: created, Beriah; formed, Yetzirah; made, Asiyah* — **and the three matters of thought, speech and action, and further, down to thought, speech and action as they plainly are, of the person who serves.** *Follow the last step carefully, because it is the maamar's destination and it is easy to slide past. First the three worlds. Then the soul's three garments — thought, speech, action — which are their counterpart within a person. And then* **כְּפְשׁוּטָם** *as they plainly are: the actual thoughts a man thinks, the actual words he says to other people, the actual things he does with his hands. The descent that began at the*

yud of the Name arrives there. This is where the ladder's lower end is planted, and it is the same ground from which the ascent began.

בְּתַכְלִית הַשְּׁלֵימוּת — THE DESCENT IN ULTIMATE COMPLETENESS

THE GIVING HAND	THE NAME	WORLDS	IN THE PERSON
המלאה full	י yud the point	אצילות beside; no separate self	the root of the soul
הפתוחה open	ה hei breadth	בריאה "I created him"	thought
הקדושה holy	ו vav the line downward	יצירה "I formed him"	speech
והרחבה generous, wide	ה final hei breadth at the bottom	עשייה "indeed I made him"	action
כְּפְשׁוּטָם — THE PLAIN THOUGHT, SPEECH AND ACTION OF THE PERSON SERVING			

KEY POINT

Completeness is measured downward. What comes from the yud of the Name has to arrive in what you actually think, actually say, and actually do today.

11

וְזֶהוּ — The Verse Read Back, with the Baal Shem Tov

The maamar now returns to the opening verse and reads its clauses in order as the two motions it has established. This is the וזהו — the moment a maamar says: *and this is what the verse was saying all along.*

וְזֶהוּ וְהָיָה כִּי תָבוֹא אֶל הָאָרֶץ אֲשֶׁר ה' אֱלֹקֶיךָ נוֹתֵן לְךָ נַחֲלָה וִירִשְׁתָּהּ וְיָשַׁבְתָּ בָּהּ, וִידוּעָה תּוֹרַת הַבַּעַל־שֵׁם־טוֹב עַל הַפָּסוּק,

And this is *the meaning of* **"and it shall be, when you come into the land which Havayah your G-d is giving you as an inheritance, and you shall take possession of it and dwell in it"** *— the same words as line 1, now to be read with everything the maamar has built —* **and the teaching of the Baal Shem Tov on the verse is well known,**

שֶׁוְּהָיָה כִּי תָבוֹא אֶל הָאָרֶץ, הִנֵּה אֶרֶץ יֵשׁ בָּהּ ב' פֵּירוּשִׁים, לָשׁוֹן מְרוּצָה וּמִלָּשׁוֹן שֶׁרָצְתָה לַעֲשׂוֹת רְצוֹן קוֹנָהּ, שֶׁזֶּהוּ בְּחִינַת הַהַעֲלָאָה מִלְּמַטָּה לְמַעְלָה. וְזֶה נִמְשָׁךְ אַחַר־כָּךְ בְּאוֹפֶן שֶׁל

that "and it shall be when you come into the land" — behold, "אֶרֶץ" has two interpretations in it: an expression of "running" (מְרוּצָה, *from* רץ, *to run — the land is named for haste, for motion),* **and from the expression "that she desired to do the will of her Maker"** *— the midrashic reading in which* ארצ *is heard as* רצון, *will and desire; the earth is called* ארץ *because she wanted to carry out her Maker's will —* **which is the aspect of the elevation from below to above.** *Both readings give the same vector. Running is motion out of where one is; desire is reaching for what one lacks. And the*

maamar's own note is worth registering: the vision of the Merkavah uses רצוא ושוב *— running and returning — where the running is a cleaving upward so intense it verges on expiry, and the returning is the descent back into vessels. The two motions are already inside the word* ארץ *—* **And this is drawn down afterwards in a manner of**

settling — "and you shall dwell in it" — and to the point that lights are drawn down into vessels, *and here the verse's third and fourth clauses do their work. First* **וְיָשַׁבְתָּ בָּהּ** *and you shall dwell: the opposite of running. Running belongs to what is still lacking; dwelling is what happens when a thing has been received and absorbed and is at rest. So the verse itself records the sequence — first the ascent of desire, then the settled descent —* **and as** *the verse* **continues, "and you shall place them in a basket," which in plain terms**

הִתְיַשְּׁבוּת, וְיָשַׁבְתָּ בָּהּ, וְעַד שֶׁנִּמְשָׁךְ אוֹרוֹת בְּכֵלִים,

וּכְמוֹ שֶׁמַּמְשִׁיךְ וְשַׂמְתָּ בַּטֶּנֶא, שֶׁבִּפְשַׁטּוּת

are the vessels; and in particular according to what is known, that "טֶּנֶא" is an acronym for טְעָמִים נְקוּדוֹת אוֹתִיּוֹת — cantillation marks, vowels, letters — which is the aspect of drawing down from above to below. *The reading is from the Maggid of Mezritch, and it closes the maamar's argument at the level of the verse's own vocabulary. A basket is a container: the plainest possible image of a vessel that holds. And the three components of the written word are exactly the apparatus by which something too high to be grasped becomes graspable: the notes carry the melody and the sense, the vowels give the consonants voice, the letters hold the whole so it can be read. The wisdom that was above descends through them into a form a human mind can receive. The fruits went up in a basket; the light comes down in one.*

הֵם הַכֵּלִים, וּבִפְרָט עַל־פִּי הַיָּדוּעַ שֶׁטֶּנֶא רָאשֵׁי־ תֵּבוֹת טְעָמִים נְקוּדוֹת אוֹתִיּוֹת, שֶׁהוּא בְּחִינַת הַמְשָׁכָה מִלְּמַעְלָה לְמַטָּה.

KEY POINT

ארץ = running, wanting: that is you reaching up. וישבת בה = settling: that is the answer coming down and *staying*. And the basket you carried up is the same basket it comes down in.

12

וְיִהְיֶ֣ה־רָצ֔וֹן — The Closing Request

A maamar closes by turning what it has explained into a request. Here the request is that the verse be fulfilled כפשוטו — in its plain sense — and the maamar returns, deliberately, to the two words it began with: והיה and מיד.

And may it be His will that this bring the greatest of blessings, when the matter of "when you come into the land" is fulfilled in its plain sense *— and* **כִּפְשׁוּטוֹ** *is the operative word, and it is the same principle that governed line 83. The maamar has spent a hundred lines on the inner dimension of coming into the land; it does*

וִיהִי־רָצוֹן שֶׁזֶּה יָבִיא אֶת הַבְּרָכָה הַכִּי גְּדוֹלָה, כַּאֲשֶׁר יְקוּיַם עִנְיַן כִּי תָבוֹא אֶל הָאָרֶץ כִּפְשׁוּטוֹ, בִּבְיאַת מָשִׁיחַ

צַדִּיקֵנוּ יָבוֹא וְיִגְאָלֵנוּ וְיוֹלִיכֵנוּ קוֹמְמִיּוּת לְאַרְצֵנוּ וּבַעֲגָלָא דִּידַן, וּבִפְרָט עַל־יְדֵי מִצְוַת הַתְּפִלָּה שֶׁכְּנֶגֶד

not conclude that the inner dimension is what the verse really meant instead. It asks for the plain one — **with the coming of Moshiach our righteous one; he will come and redeem us and lead us upright to our land, and speedily in our days, —** **וּבַעֲגָלָא דִּידַן** *speedily in our own time —* **and in particular by means of the mitzvah of prayer, which corresponds to**

בִּיכּוּרִים, אֲשֶׁר עַל מִצְוַת הַבִּיכּוּרִים אָמְרוּ עֲשֵׂה מִצְוָה זוֹ שֶׁבִּשְׁבִילָהּ תִּכָּנֵס לָאָרֶץ, וּבְאוֹפֶן כְּפֵירוּשׁ הַסִּפְרִי, וְהָיָה כִּי תָבוֹא מִיָּד, וְכִלְשׁוֹן הָרַמְבַּ"ם הִבְטִיחָה תּוֹרָה שֶׁסּוֹף יִשְׂרָאֵל לַעֲשׂוֹת תְּשׁוּבָה כו' וּמִיָּד הֵן נִגְאָלִין, מִיָּד מַמָּ"ש, עַל־פִּי

bikkurim — concerning which mitzvah of bikkurim they said "perform this mitzvah, for in its merit you will enter the land" *the Sifri from line 11, now returning as the answer rather than the difficulty. If the mitzvah is the merit by which one enters, and if prayer is that mitzvah in its spiritual dimension, then prayer is the merit by which we enter now —* **and in the manner of the Sifri's explanation: "and it shall be when you come" — immediately;** *the second word from the opening also returns —* **and in the language of the Rambam, "the Torah has promised that Israel will in the end do teshuvah, and so on, and immediately they are redeemed" — immediately, literally, according to halachah,** *and this is the maamar's last and hardest insistence. It does not soften* מיד *into "soon." It presses it in the opposite direction:* **מִיָּד מַמָּ"ש, עַל־פִּי הֲלָכָה** *— immediately in the literal sense, and by the measure halachah itself uses for immediacy, eighteen or twenty-four minutes. Not an era. A quantity of minutes.*

הֲלָכָה, וְאָז יִהְיֶה שְׁלֵימוּת הַתּוֹרָה וּשְׁלֵימוּת הָעָם וּשְׁלֵימוּת הָאָרֶץ, וְתִהְיֶה הֲבָאַת בִּיכּוּרִים בְּבֵית הַמִּקְדָּשׁ הַשְּׁלִישִׁי, מִקְדָּשׁ אד' כּוֹנְנוּ יָדֶיךָ, בִּמְהֵרָה בְּיָמֵינוּ מַמָּ"ש.

and then there will be the completeness of the Torah, the completeness of the people and the completeness of the land, *the three* שלימות*, and the ordering is not casual — Torah, people, land: the same descent from what is highest through those who receive it to the place in which it is lived —* **and the bringing of bikkurim will take place in the third Beis HaMikdash — "the Sanctuary, Havayah, which Your hands established" —** *and* **כּוֹנְנוּ יָדֶיךָ***, Your hands established, refers to the third Mikdash, which will be built from Above. So the maamar ends where it began, on the same verse and the same mitzvah, with one difference: the bikkurim are being brought —* **speedily in our days, literally.** ממש*. The last word of the maamar is the word it has been defending for a hundred lines: that a drawing-down which is* בתכלית השלימות *does not stop above, and neither does this one.*

KEY POINT

The mitzvah in whose merit we enter the land is available right now — three times a day. And the maamar's last word is *mamash*: literally.

The whole argument, on one page

1. The parshah does not merely place bikkurim after entering the land. It hangs the mitzvah *on* the entering, and does so דווקא.
2. But halachically bikkurim began only fourteen years later, after conquest and apportioning. And even the Sifri's "immediately" cannot be literal, because bikkurim must be brought to a chosen place, and the place had to be built.
3. Meanwhile challah *did* bind at the instant of entry — even, some say, on dough found already made. Because challah works by separation, and separation permits the dough on the spot. Bikkurim works by bringing, and a bringing needs somewhere to arrive.
4. So the Torah gave the language of immediacy to the mitzvah that could not be immediate. Therefore — by force, not by preference — bikkurim has a spiritual content, and that content was operative at the moment of entry. Which means it is operative now, in exile, when the act cannot be done.
5. What is that content? The Midrash says Moshe foresaw the churban and the cessation of the bikkurim, and instituted three daily prayers. Bikkurim in avodah is prayer.
6. And the Tzemach Tzedek shows why prayer answers to bikkurim in particular and not to the offerings in general: bikkurim is two acts. Carrying the fruit up is העלאה — my produce, my labour, moving from below to above. Declaring aloud in the courtyard that an Aramean sought to destroy my father and that this ground was given to me is המשכה — publishing downward what came from above.
7. Prayer is both, and the verse for it is Yaakov's ladder: set on the ground, reaching heaven, with traffic in both directions. The prayer that went up is the road the answer comes down.
8. Both directions must be from the choicest — the ascent from the highest faculties of the soul, reached by knowing before Whom one stands; the descent from a hand full, open, holy and generous, through the Name from yud to final hei, from Atzilus into the three worlds, and down into a person's plain thought, speech and action.
9. Read the opening verse back: ארץ is running and the desire to do the Maker's will — the ascent. וישבת בה is settling — lights within vessels. ושמת בטנא names the vessel: טנא, טעמים נקודות אותיות.
10. And therefore: the mitzvah in whose merit one enters the land is available today, three times a day. כפשוטו, in a third Mikdash, with the bikkurim brought — מיד ממש, by the measure halachah uses for immediacy.

At the Shabbos Table

A five-minute version, for saying over.

The question

Our parshah opens: *and it shall be, when you come into the land…* and moves straight into the mitzvah of bikkurim — the first fruits, carried up to Yerushalayim. Why attach bikkurim to *walking in*? Rashi himself tells us they were not obligated in bikkurim until they had conquered and divided the land: fourteen years.

It gets harder

The Sifri says והיה always means *immediately* — and adds something remarkable: *do this mitzvah, for in its merit you are entering the land.* The mitzvah is not the reward for arriving. It is the reason you arrive. Except that bikkurim cannot be immediate at all: it has to be brought to "the place which Hashem will choose," and that place had to be built.

The comparison that settles it

Challah *did* apply from the first moment — some say even to dough they found already kneaded. Why the difference? Because challah works by separation: lift out the portion, and the rest of the dough is permitted on the spot, even today, when the portion just gets burned. Bikkurim works by *bringing*. Separate the fruit and leave it in your kitchen and you have done nothing.

So what is bikkurim, really?

The Torah gave the language of immediacy to the mitzvah that could not be immediate. So the mitzvah must be doing something that *was* available the moment they walked in. The Midrash tells us what: Moshe saw prophetically that the Mikdash would fall and the bikkurim would stop — and he stood up and instituted three prayers a day. Bikkurim, as an avodah, is davening.

Why davening and not any other korban

The Tzemach Tzedek notices that bikkurim is not one act but two. You carry the fruit up — your field, your season, your work — from below to above. And then you stand still and say out loud, in the courtyard, *an Aramean sought to destroy my father… and here is the fruit of the ground which You gave me.* Not one word of it is about your achievement. That is the opposite direction: bringing down, out loud, what came from above. Davening is exactly those two motions. "A ladder set on the ground and its head reaching heaven" — with angels going up *and down*. The tefillah goes up; and then, down the same ladder, comes everything the person actually needed.

The line to take home

Bikkurim had to be from the best of the crop — and taken *first*, before the harvest was enjoyed. That is why davening sits where it sits in the day, and why it asks for the top of your mind and not the leftovers of your attention. And the Sifri's line comes back at the end as the answer: *do this mitzvah, for in its merit you will enter the land.* The mitzvah in whose merit we come into the land is available to every one of us, three times a day.

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