



ושמחת בכל " 26:11

הטוב אשר נתן לך ד' אלקיך

ולביתך, אתה והלוי והגר

אשר בקרבך

"You shall rejoice

with all the goodness that Hashem, your G-d, has given to you and to your household, you and the Levi and the convert who is in your midst." It says in the Yalkut Shimoni 892 – "ושמחת בכל הטוב – אין טוב אלא תורה" – One should be happy with all of his goodness, the word "goodness" refers to Torah. Therefore, Moshe warned Klal Yisroel, "עשר תעשר" – that they should take tithes. This Midrash is perplexing. Why does the Torah say, "ושמחת בכל הטוב" here in the Parshas Bikkurim, if טוב refers to Torah? The following Divrei Torah will expound on this topic and support the P'shat offered in the closing paragraph.

תחת אשר לא " 28:47 – באר משה

עבדת את ד' אלקיך בשמחה ובטוב לבב, מרב
"Because you did not serve Hashem, your G-d, amid gladness and goodness of heart, when everything was abundant." It says in the ספרי in Parshas Behaloscha on the Posuk in Bamidbar 10:10 "וביום " – "שמחתם – this refers to Shabbos Kodesh. The Bais Yosef in the Tur Orach Chaim 281 says – we say on Shabbos, ישמחו – במלכותך – Rabbeinu Avigdor explains that Shabbos is included in the days of joy, just as there is joy that one is to have on the Moadim. Shabbos is a Bechina of Malchus. That is why Chazal call Shabbos, "שבת המלכה" in the Gemara in Shabbos 119a, and the Rambam, in his golden language, calls Shabbos, "שבת המלך". Thus, Shabbos is a day of joy, ישמחו במלכותך, we rejoice with the Malchus of Hakodosh Boruch Hu – the joy is for His Malchus, and that we are Zoche to be His servants. Shabbos Kodesh is also an אות, a sign, and a testimony that Klal Yisroel give testimony that Hakodosh Boruch Hu created the world, as the Posuk in Shemos 31:17 says, "ביני ובין בני ישראל אות היא לעולם". The Mechilta in Parshas Ki Sisa says on the Posuk, "ושמרתם את השבת" that all who heed Shabbos are testifying as to Who created the world in six days, and rested on the seventh. Testifying that Hakodosh Boruch Hu created the

world, and being Mekabel Ol Malchus Shomayim is what one needs to do on Shabbos Kodesh. Any Mitzvah which involves being Mekabel Ol Malchus Shomayim, needs to have the aspect of Simcha, joy – a stress on the joy. Thus, Shabbos Kodesh, which is a stamp, a testimony to Hakodosh Boruch Hu creating the world, and a stress on being Mekabel Ol Malchus Shomayim, there is a unique emphasis of Simcha, – "ישמחו במלכותך". Malchus is about giving to others, and not being focused on oneself. Therefore, with Malchus comes ענוה, humility, to not be focused on oneself. One needs to revel in the Kedusha of Shabbos, and be content on Shabbos Kodesh.

ושמחת בכל הטוב " 26:11 – רש"י

אשר נתן לך ד' אלקיך ולביתך, אתה והלוי והגר
"You shall rejoice with all the goodness that Hashem, your G-d, has given to you and to your household, you and the Levi and the convert who is in your midst." The Chachomim learn from this Posuk that we do not recite the recitation over the Bikkurim, the first fruits, except at a time of joy. That time of joy is from Shavuot until Sukkos, for at that time a person gathers his produce and his fruits, as well as his wine and his oil. However, from Sukkos onward, he still may bring the Bikkurim, but he does not recite the accompanying recitation.

ושמחת " 26:11 – הכתב והקבלה

בכל הטוב אשר נתן לך ד' אלקיך ולביתך, אתה
"You shall rejoice with all the goodness that Hashem, your G-d, has given to you and to your household, you and the Levi and the convert who is in your midst." The celebration of bringing the Bikkurim should include activities which bring people joy. An example of this would be singing together, which is something which is done when people get together for joyous occasions.

ושמחת בכל " 26:11 – אבן עזרא

הטוב אשר נתן לך ד' אלקיך ולביתך, אתה והלוי
"You shall rejoice with all the goodness that Hashem, your G-d, has given to you and to your household, you and the Levi and the convert who is in your midst." The Torah adds that in addition, that one

should be happy with his family, he should also be happy with the Levi and the Ger who reside within in his midst. This teaches us that a Yid must include the Leviyim and the needy in his celebration of his good fortune.

ושמחת בכל " 26:11 – ברך משה

הטוב אשר נתן לך ד' אלקיך ולביתך, אתה והלוי
"You shall rejoice with all the goodness that Hashem, your G-d, has given to you and to your household, you and the Levi and the convert who is in your midst." It says in the Yalkut Shimoni 892 – "ושמחת בכל הטוב – אין טוב אלא תורה" – One should be happy with all of his goodness, the word "goodness" refers to Torah. Therefore, Moshe warned Klal Yisroel, "עשר תעשר" – that they should take tithes. This Midrash is perplexing. Why does the Torah say, "ושמחת בכל הטוב" here in the Parshas Bikkurim, if טוב refers to Torah? What does rejoicing with the Torah have to do with Bikkurim? Additionally, what is the connection that Moshe Rabbeinu thus warned them to tithe all of their produce?

The Gemara in Bava Basra 21a says that initially, one who had a father would learn Torah from his father, and one who did not have a father, would not learn Torah. Chazal were Mesaken that there should be teachers to teach the children in Yerushalayim, as the Posuk says, "כי " – from Tziyon, "מציון תצא תורה" (Yerushalayim) Torah shall go forth. Tosfos says that because the children would be in Yerushalayim, they would see great Kedusha, the Kohanim toiling in their Avodas Hakodesh, and that would cause them to have more Kavanah, to have more Yiras Shomayim, and to learn Torah. This is why the ספרי Darshened that the Mitzvah of Ma'aser Sheni is great, for it brings one to learn Torah. One would remain in Yerushalayim until he finishes consuming all of his Ma'aser Sheni. One would see all the holy people of Yerushalayim busy with their Avodas Hashem with great Yiras Shomayim and Kedusha, and this would inspire them to perform their Avodah with great Yiras Shomayim and to toil in Torah. The Ba'al Haturim says on the words, "ולקחת מראשית כל פרי " – "האדמה" that it is a Remez to that which

it says in Meseches Sukkah 42a that a child when he knows how to speak, his father teaches him Torah. The Chasam Sofer says that, "ראשית דגנך" is Terumah, and the ראשית of that is Bikkurim. Klal Yisroel is the ראשית of all the nations of the world, as the Posuk in Yirmiyah 2:3 says, "קודש ישראל לד' ראשית תבואתו". The ראשית of that is the ראשית של בית תינוקות, the Cheder children, they are compared to the Bikkurim, which are the first of the first. The Torah instructs us at the end of the Parshah of Bikkurim, "ושמחת בכל הטוב" – that we should be joyous with all the goodness that we have received. The Torah is being Meramez to us that we should be joyous with the "fruits" – the "children" which we have received – that Hashem, your G-d gave to you. To this, the Midrash comes to add on, that when it says you should be joyous with your children, it refers specifically to Torah, as the word, "טוב" means Torah. The main joy that one has from his children is that which they are raised to learn Torah and have Yiras Shomayim. The Midrash concludes, and thus Moshe warned Klal Yisroel, to ensure that they tithe, for when they tithe, and the children are in Yerushalayim, it will have a profound effect upon them, and be Me'orer them to Yiras Shomayim and Limud HaTorah.

ושמחת בכל "26:11 – ברכ משה הטוב אשר נתן לך ד' אליקך ולביתך, אתה והלוי והגר אשר בקרבך – "You shall rejoice with all the goodness that Hashem, your G-d, has given to you and to your household, you and the Levi and the convert who is in your midst." It says in the Yalkut Shimoni 892 – "ושמחת בכל הטוב – אין טוב אלא תורה" – One should be happy with all of his goodness, the word "goodness" refers to Torah. Therefore, Moshe warned Klal Yisroel, "עשר תעשר" – that they should take tithes. The Rambam in Hilchos Teshuva 9:1 says that it is known that the reward for Mitzvos will be given in Olam Habah, why does the Torah tell us of reward for certain Mitzvos – like it will say that if you listen you will get certain Brochos, and if not...? That which the Torah states reward, is speaking about

reward in this world. The Torah tells us that if one will perform Mitzvos with joy, and will do so pleasantly, then the Torah tells us that we will be granted goodness in this world, which will allow us to perform the Mitzvos, and continue to learn Torah. Meaning, that the things which could potentially hold one back from performing the Mitzvos and learning Torah will be removed from the person, so that he can focus on Ruchniyos matters. One will not have hunger, health issues, money issues, etc... so that he does not have to tend to those matters, and instead will have health and wealth, so that he can put all of his efforts into his Ruchniyos. It says in the Posuk, "לא עברתי" – it says in Meseches Horiyos 13a that one who eats from food that a mouse ate from will cause him to forget his Torah. It also says in Devorim Rabbah 3:3 that one who does not give Ma'aser properly, mice will come and eat from his grain. This is what the Posuk is telling us – "לא עברתי ממצותך" – if you do not transgress from the Mitzvos – if you give Ma'aser as you are supposed, then, "לא שכחתי" – you will not forget your Torah learning, for mice will not eat your grain. When the Posuk says, "ושמחת בכל הטוב", it means that one should be happy with all the goodness that Hakodosh Boruch Hu gives us in this world. The question of the Rambam then needs to be answered, for if reward is in the next world, then what goodness is the Posuk here referring to? The Midrash is coming to answer this question and says that "טוב" – the good that the Torah is speaking about is the Torah Hakdosha. The goodness that Hakodosh Boruch Hu gives in this world is not reward for Mitzvos, rather is given in order that one should be able to learn Torah and perform Mitzvos with peace of mind. The Midrash ends by telling us that Moshe Rabbeinu warned Klal Yisroel to ensure that they give Ma'aser, for if they don't, they will forget their Torah, the entire purpose of their receiving the goodness in the first place. When Klal Yisroel seek to continuously elevate their Limud HaTorah and their performance of Mitzvos, then they will receive much

goodness from Hakodosh Boruch Hu so that they continue their Avodas Hashem unhindered.

Nesiv Avodah 5 – נתיבות עולם

אמר הקב"ה: "Devorim Rabbah 7:2 – אם הלכת להתפלל בתוך בית הכנסת, אל תעמוד על הפתח החיצון להתפלל שם, אלא הוי מתכוין Hakodosh Boruch Hu said: If you have gone to Daven inside the Bais Haknesses, do not stand at the outer doorway to Daven there, rather be sure to enter the door within the door." The Posuk says in Mishlei "אשרי אדם שמע לי לשקד על" – דלתותי – praised is the one who listens to Me and hastens to My doors – My doors – 2 doors. One who goes into the second door, goes all the way inside, he reaches the level of "life." It is only called "inside" if one goes through two doors, while if one only goes through one door, he is not called outside, but he is also not inside.

Now we can understand what Bikkurim has to do with טוב, the Torah Hakdosha. There is something called the first of the first. Klal Yisroel are the first, and the children of Klal Yisroel are the first of the first. The true goodness in this world is when one is Zoche to have children go on the proper path of Torah. We must be grateful to Hakodosh Boruch Hu for the children of Klal Yisroel – through whom the Torah is passed on from generation to generation. The true goodness in this world is that we should be able to toil in the Torah Hakdosha. The Midrash is telling us that the goodness that we will receive, the goodness that we need to thank Hakodosh Boruch Hu for, is the goodness that we received in order that we could learn more Torah.

Hakodosh Boruch Hu gives us goodness, so that we need to worry less about matters of Olam Hazeh and can put more focus on Olam Habah. We should not be content with going through the first door – being somewhere in the vicinity of Hakodosh Boruch Hu. We need to strive to go through that second door. To be truly connected to Hakodosh Boruch Hu, a true closeness. May we be Zoche to truly come close to Hakodosh Boruch Hu, and be Zoche to have a כתיבה וחתימה טובה.