



Adapted from the sefer **חמין במוצאי שבת** and **חדוותא דזעיר אנפין** collections of maamarim given by the Tolner Rebbe shlita at Seuda Shlishis and Melave Malka

Seuda Shlishis Ki Savo
(חדוותא דזעיר אנפין עמ' רל"ב)

In our *Parsha* the *halachos* of *bikurim* are introduced as follows:
(במדבר כ"ו.)

And it will be when you come to the land that Hashem your G-d gives to you as an inheritance, and you will inherit it and settle it.

Chazal (קידושין ל"ז: הובא ברש"י כאן) learn from this *pasuk* that the obligation to bring *bikurim* only began after the land was conquered and divided, וירשתה וישבת בה.

We know that the process of dividing the land among the *shevatim* took seven years, as we learn in *Maseches Zevachim* (קי"ח:) "The *Ohel Moed* was in Gilgal for fourteen years, seven years of conquest, and seven of distribution.

In other words, the *pasuk* teaches us that if part of *Am Yisrael* received their portion of land during the first of the seven years, and have already harvested their fruit, they can't bring *bikurim* until everyone has received their portion of land.

Initially, it's hard to understand this restriction. The *Sefer Hachinuch* explains the *mitzva* of *bikurim* as follows;

"The root of the *mitzva* is that we raise up the matter of *Hashem Yisbarach* above our *simcha*, remembering and knowing that all *bracha* in



[1]

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the world comes from Him, *Baruch Hu*. Therefore, we are commanded to bring to those who serve in his house the first of the fruits that ripen on the trees. Then, in the merit of this memory, *Kabbalas Malchuso*, and declaring before Him our thanks and recognition that these fruits, and all other goodness that we have received come from Him, we will be worthy of *bracha* and our fruits will be blessed”

Why then, should those Jews who have received their designated land, and experienced the *bracha* of harvesting their fruit, wait until the end of the seven years to express their gratitude? The basis of the *Mitzva* is that a person must remember that everything he has comes from *Hashem Yisbarach* and not as a result of *כחי ועוצם ידי* - “my strength and the power of my hand”. If so, it would seem obvious that from the moment that any Jew has the ability to bring *bikurim*, he should immediately make his way to the *Mishkan* which was in Gilgal during those years. Why should he wait until, after seven years, the last Jew has finally settled his portion of *Eretz Yisrael*.

It seems that the Torah is teaching us a very important lesson in the ways of *Avodas Hashem*.

At that time, the spiritual level of each and every Jew was so elevated that if even one of their brethren hadn't yet received and settled his portion of the land, they weren't capable of suitably rejoicing with his *bikurim*.

We must remember that the *mitzva* of *bikurim* must be performed with *simcha*. As Rashi comments on the *pasuk* later on in the *parsha* (כ"ו:י"א)

וְשִׂמְחָתָּ בְּכֹל הַטּוֹב - And you shall rejoice in all of the goodness.

“From here they said that the *pesukim* of *Parshas Bikurim* is only read at a time of *simcha*, from *Atzeres* (*Shavuot*) until *Sukkos*.”



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The *Rambam* brings this down as the *halacha* in his *Hilchos Bikurim* (ג"ד:י"א).

The *Rambam* also *paskens*;

“And from where do we know that *bikurim* are forbidden to an *onen* (someone in the first stage of *aveilus*)? For it says in the Torah וְשִׂמְחָת בְּכָל הַטּוֹב, implying that he must eat the *bikurim* in a state of *simcha* and not in a state of *aninus*)”

We also find a great *chidush* in the *Sefer Hadar Zekeinim* (written by *Baalei Ha'Tosfos*) on the *pasuk* וְשִׂמְחָת בְּכָל הַטּוֹב

“And they said that one who has not seen the *simcha* of *bikurim* has never seen *simcha* in all his days.”

Therefore, during those seven years, even someone who cared so little about his fellow Jews, that he rejoiced fully despite the fact that one of his brethren has no house field or vineyard, Hashem doesn't want his *bikurim* .

This is why the *Torah* emphasized that as long as the entire nation has not yet settled their land, we must not bring our *bikurim* to the *Mishkan*. Prior to that, the requisite *simcha* should be unattainable. Hashem has no desire for the thanks and *simcha* of any Jew while there are still Jews who haven't yet received their portion.

This *halacha* teaches us the *madreiga* that every Jew should strive to reach. We should emulate the Jews of that generation who were unable to experience complete *simcha* as long as even one Jew in Eretz Yisrael, (whom they may have never met in their lives) did not receive their *chelek*.

We find a similar theme in the *avoda* of *Rosh Hashana*. In *Maseches Rosh Hashana* (ל"ב:) we find;



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It seems clear that he bases this statement on the lesson that his father the *Sfas Emes* (ר"ה תרנ"ד) taught in the name of his grandfather the *Chidushei Ha'Rim zy"a*.

“And my master, my grandfather said that on *Rosh Hashana* we must be *tov ayin* even to the nations. He brought a hint to this from the *Gemara* (ר"ה כ"ה).

‘Go to one who has *ayin tov* to sanctify the new moon, for *kiddush ha'chodesh v'hashana* depend on *tov ayin*’.”

The *mitzva* of *bikurim* teaches us that it isn't appropriate for a Jew to rejoice and praise while another Jew is unhappy. Not only should he limit his joy, but he should also try to empathize with that Jew, and when he feels that Jew's pain, to *daven* for him, even to the extent of weakening himself.

In this way, the *Parsha* of *bikurim* prepares us for *Rosh Hashana*. We must internalize this lesson to the extent that if we hear that a Jew is suffering, it won't be possible for us to rejoice completely. We should immediately hear our inner voice saying, “How can I rejoice, sing and praise when at this very moment another Jew is suffering.”

When each person in *Am Yisrael* feels the pain and suffering of his fellow Jew, and all of us attune our hearts to each other as one.

בְּיָדַי יַעֲזֹר הַשֵּׁם יִתְבָּרַךְ עָלֵינוּ, שָׁנָה טוֹבָה וּמְתוּקָה, וְנִכְתֵּב וְנִחְתָּם כָּלֵנוּ לְחַיִּים טוֹבִים
אֲרָכִים וּלְשָׁלוֹם, אָמֵן כֵּן יְהִי רָצוֹן



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