

פרשת כי תבוא

ואמרת אליו הגדתי היום לה' אלוקיך [כוג]

The מפרשים note that the word הגדתי is in the past tense, I have related. It would seem that the correct way for the Torah to write it should have been, "I will tell", in future tense, since he has not yet spoken. The רמב"ן explains that the word הגדתי does not refer to what he is about to say, rather it refers to the הליכה, the trip that he made to bring the ביכורים up to ירושלים. By merely bringing the first fruits of his labor, he is conveying שבח והודאה, praise and recognition for the ברכה that Hashem has bestowed on him. When he comes to the בית המקדש to bring his ביכורים, he raises his voice and makes an announcement. רש"י tells us that he says to the Kohen that he is מכיר טוב, appreciative, of Hashem for all the kindness He has done for us starting from אבינו יעקב. This also seems unusual. Why does he need to mention all this if his actions themselves demonstrate his feelings of הכרת הטוב. What more is necessary?

Rav Yeruchem Levovitz זצ"ל (דעת תורה) explains, that there are different levels and ways through which we can serve Hashem. We can serve through מחשבה, with our heart, through speech and through action. Each of these ways is unique in עבודת ה'. Here too, although the actual bringing of ביכורים shows that he has a strong feeling of הכרת הטוב, when he voices that feeling through speech, he is expressing his הכרת הטוב in a whole new dimension.

The concept of הכרת הטוב plays a fundamental role in Yiddishkeit. So much so, that the whole world stands upon it. As פ' בראשית brings in רש"י, the world was created in the זכות of ביכורים. Someone with a strong sense of הכרת הטוב, will come to serve Hashem with greater devotion. When we realize the great חסדים and kindness that ה' does for us when we don't even deserve them, it is only natural that we come closer to Him in Torah and מצוות.

Have a good Shabbos.

Rabbi Yitzchok Davis

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