

## "And now, behold I have brought the first of the fruit of the land which you have given me, Hashem." (26:10)

*Chazal* interpret the word *v,guw and now,*" as meaning "immediately". Behold, with obvious joy I immediately come to share my fruits with Hashem. Is there any doubt that he is offering his fruits to Hashem? What *chiddush*, new idea, is he stating by emphasizing his prior ownership of the fruit? *Horav Yosef N. Kornitzer, z.l.*, explains that clearly everything belongs to Hashem. Indeed, nothing which we give Hashem is ours; it really belongs to Him. Consequently, what portion of our own belongings do we personally possess in *mitzvah* performance?

He offers the following response. We do not have possession of the actual *mitzvah*. There is, however, a specific essential component of each *mitzvah* which is inherently ours. This is our sensitive involvement in its performance. The alacrity, joy and enthusiasm one applies to his *mitzvah* performance is his part of the *mitzvah*. The *tefillin*, *tzedakah* money, and *matzos* belong to Hashem, but the emotion, fervor, and excitement belong to man.

This is man's confession to Hashem. And now I come to You, Hashem, with Your fruit which I am bringing. The joy inherent in my offering gives me license for its possession.