

Then you shall call out and say (26:5)...Then you shall say before Hashem, your G-d. (26:13)

Notably, the tenor of the declaration for the *Bikkurim* is much louder than the sound of the *Viduy*, confession which accompanies the *Masser*. *Chazal* (*Sotah 32b*) teach, “A person should say his own praise in a soft voice and that which is to his discredit in a loud voice.” Concerning the *maaser*, tithe, confession, when one declares that he acted appropriately, he speaks softly. Conversely, when one brings *Bikkurim*, when he details the hardships which the *Jewish* people have endured, he calls out loudly. Simply, this means that, when one is blessed with good fortune, he should be thankful, but not call attention to himself. When one has suffered and continues to experience challenges, however, declaring his hardship may encourage prayer on his behalf. Furthermore, when one does not hide from his challenges, it is easier to overcome them. Some of us refuse to acknowledge adversity, and, as a result, become victims to it.

HoRav Eliyahu Chaim Meisel, z”l, Rav of Lodz, devoted much of his time to *chesed* endeavors. He took the plight of all those who were in need seriously, and he did everything within his power to rewrite their plight. This meant serious fund-raising, which occupied much of his time. *Rav Eliyahu Chaim* once approached one of the community’s members for a sizable donation. The man responded that he was doing poorly, his investments showing a poor return. In short, he was unable to help at the time. A few months then passed, and word reached the *Rav* that *Baruch Hashem*, things had turned around, and the man’s fortune had returned. The *Rav* paid another visit to the man who, when asked how he was doing, his response was, “So, so,” downplaying his return to wealth status.

When the *Rav* compared the previous tone of his voice (when he lost his money—loud) to the present, he said, “I now understand *Chazal*. When a person brings *Bikkurim*, his gift is no indication of his material assets; a few first fruits represent it all. Thus, he declares loudly, “I have brought my gift.” When a person brings *maaser*, which represents one tenth of his holdings, he can no longer conceal his true worth. Thus, he quietly says, “So, so,” in order not to call attention to his present ability to share his abundance with those in need!!