

Gaze down from Your holy abode, from the heavens, and bless Your people Yisrael. (26:15)

After the individual who brings *Bikurim*, first fruits, recites the *Vidui*, confession, he asks Hashem to bless him. Rashi explains this entreaty to mean, "We have done what You decreed upon us; now You do what behooves You." This seems like an insolent way to address Hashem. Have we ever had a circumstance in which Hashem has not fulfilled His promise? Another question that seems to bother the commentators concerns the *Maaser*, when the person implies that he has done everything that Hashem has demanded of him. If he has done everything possible, why is he saying *Vidui*? We recite *Vidui* for an omission of a *mitzvah* or for committing an *aveirah*.

Horav Meir Shapiro, zl, offers a novel interpretation for this *pasuk*. When the person says, "I have not forgotten," he is implying, "I have not forgotten that I have not transgressed any of Your *mitzvos*." He arrogantly proclaims that he has been strict in observing Hashem's *mitzvos*. He praises himself, proclaiming his own greatness.

Horav Zeev Weinberger, Shlita, comments that the confession is indeed for the *mitzvos* that he has performed - without the proper enthusiasm. All too often, we "*klop al cheit*" for the *aveiros* we have committed, ignoring those *mitzvos* that we have performed perfunctorily. Performing *mitzvos* because we are required to, carrying out Hashem's command complacently, is not sufficient. This attitude indicates a deficit in our relationship with Hashem.