

A First Fruits Pilgrimage Through Prospect Park with Rabbi Jason Gitlin

Source Sheet by Rabbi Jason Gitlin

Exodus 23:14-17

(14) Three times a year you shall hold a festival for Me: (15) You shall observe the Feast of Unleavened Bread—eating unleavened bread for seven days as I have commanded you—at the set time in the month of Abib, for in it you went forth from Egypt; and none shall appear before Me empty-handed; (16) and the Feast of the Harvest, of the first fruits of your work, of what you sow in the field; and the Feast of Ingathering at the end of the year, when you gather in the results of your work from the field. (17) Three times a year all your males shall appear before the Sovereign, the LORD.

Deuteronomy 26:1-2

(1) When you enter the land that the LORD your God is giving you as a heritage, and you possess it and settle in it, (2) you shall take some of every first fruit of the soil, which you harvest from the land that the LORD your God is giving you, put it in a basket and go to the place where the LORD your God will choose to establish His name.

Rashi on Deuteronomy 26:2:1

שמות כ"ג:י"ד-י"ז

(י"ד) שְׁלֹשׁ רִגְלִים תִּחַג לִי בַשָּׁנָה: (טו) אֶת־תִּחַג הַמִּצּוֹת תִּשְׁמֹר
שִׁבְעַת יָמִים תֹּאכַל מִצּוֹת כְּאֲשֶׁר צִוִּיתִךָ לְמוֹעֵד חֹדֶשׁ הָאָבִיב
כִּי־בו יֵצְאוּ מִמִּצְרַיִם וְלֹא־יֵרָאוּ פָנָי רִיקִם: (טז) וְתִחַג הַקִּצִּיר
בְּכוּרֵי מַעֲשֵׂיךָ אֲשֶׁר תִּזְרַע בַּשָּׂדֶה וְחַג הָאָסֹף בְּצֵאת הַשָּׁנָה
בְּאֶסְפוֹךָ אֶת־מַעֲשֵׂיךָ מִן־הַשָּׂדֶה: (יז) שְׁלֹשׁ פְּעָמִים בַּשָּׁנָה
יֵרָאֶה כָּל־זְכוּרֶךָ אֶל־פְּנֵי הָאֵדֶן | יְהוָה:

דברים כ"ו:א'-ב'

(א) וְהָיָה כִּי־תָבוֹא אֶל־הָאָרֶץ אֲשֶׁר יְהוָה אֱלֹהֶיךָ נָתַן לָךְ
נִחְלָה וַיְרַשְׁתָּהּ וַיִּשְׁבַּתָּ בָּהּ: (ב) וְלָקַחְתָּ מִרְאשֵׁית | כָּל־פְּרֵי
הָאֲדָמָה אֲשֶׁר תִּבְיֵא מֵאֶרֶץ אֲשֶׁר יְהוָה אֱלֹהֶיךָ נָתַן לָךְ
וְשַׂמְתָּ בַטֵּינָא וְהִלַּכְתָּ אֶל־הַמָּקוֹם אֲשֶׁר יִבְחַר יְהוָה אֱלֹהֶיךָ
לְשִׁכְּן שְׁמוֹ שָׁם:

רש"י על דברים כ"ו:ב'א'



מראשית [THEN THOU SHALT TAKE] OF THE FIRST [OF ALL THE FRUIT OF THE GROUND] — of the first fruits, but not all the first fruits, for not all fruits are subject to the duty of bringing to the Temple their first-fruits, only the seven chief kinds of products of Palestine alone, for there is mentioned here ארץ, “the land” (אשר תביא מארצך) and it states there (Deuteronomy 8:8) “a land (ארץ) of wheat, and barley, etc.”, (thus suggesting an analogy — that the fruits of the land referred to here are those enumerated there). What is it that Scripture is speaking of there? Of the seven products through which the land of Israel is distinguished! So, too, here it speaks only of the distinguished products of the land of Israel which are seven species only (Sifrei Devarim 297:4; Menachot 84b).

Deuteronomy 8:7-10

(7) For the LORD your God is bringing you into a good land, a land with streams and springs and fountains issuing from plain and hill; (8) a land of wheat and barley, of vines, figs, and pomegranates, a land of olive trees and honey; (9) a land where you may eat food without stint, where you will lack nothing; a land whose rocks are iron and from whose hills you can mine copper. (10) When you have eaten your fill, give thanks to the LORD your God for the good land which He has given you.

Sforno on Deuteronomy 26:2

(1) מראשית כל פרי האדמה אשר תביא מארצך, the choicest of each category. [the word ראשית is not understood as “first.” Ed] We find the term ראשית שמנים used in this sense in Amos 6,6 וראשית שמנים, “they anoint themselves with the choicest oils.” In verse 1 of the same chapter we read נקובי ראשית הגויים, “the ones known as the choicest of the nations.” These “choicest” fruit are the seven types of produce for which the Land of Israel is famous, and this is why we have been commanded already in Exodus

מראשית. ולא כל ראשית, שאין כל הפרות חיבים בבפורים אלא שבעת המינין בלבד, נאמר כאן “ארץ” ונאמר להלן (דברים ח’) “ארץ חטה ושעורה וגו’”, מה להלן משבעת המינים שנשתבחה בהן ארץ ישראל, אף כאן שבח ארץ ישראל שהן שבעת מינין (ספרי; מנחות פ”ד):

דברים ח’:ז’-י’

(ז) כִּי יְהוָה אֱלֹהֶיךָ מְבִיאֲךָ אֶל-אֶרֶץ טוֹבָה אֶרֶץ גַּחְלֵי מַיִם עֵינַת וְתַהֲלֹמֹת יִצְאִים בַּבִּקְעָה וּבְהָרִ: (ח) אֶרֶץ חֹטָה וְשִׁעֲרָה וְגִפְן וְתַאֲנָה וְרִמּוֹן אֶרֶץ-זֵית שֶׁמֶן וְדֹבֶשׁ: (ט) אֶרֶץ אֲשֶׁר לֹא בְּמִסְכַּנֹּת תֹּאכְלֶנָּה לֶחֶם לֹא-תִחַסֵּר כָּל בָּהּ אֶרֶץ אֲשֶׁר אֲבָנֶיהָ בְּרֹזֶל וּמְהַרְרֶיהָ תַחְצֹב נְחֹשֶׁת: (י) וְאָכַלְתָּ וְשִׁבַּעְתָּ וּבֵרַכְתָּ אֶת-יְהוָה אֱלֹהֶיךָ עַל-הָאָרֶץ הַטֹּבָה אֲשֶׁר נָתַן-לְךָ:

ספורנו על דברים כ”ו:ב’

(א) מראשית כל פרי האדמה אשר תביא מארצך. המשובחים שבכל פירותיה כמו וראשית שמנים ימשחו נקובי ראשית הגוים. והמשובחים הם ז’ מינין שנשתבחה בהם ארץ ישראל כמו שבא בקבלה. וזה באור מה שצוה למעלה כאמרו ראשית בכורי אדמתך תביא. וביאר שבאמרו ראשית בכורי אדמתך היתה הכונה שתביא



23,19 to offer samples of these in the Temple. The gift known as **ביכורים** is not literally the fist ripe produce of each of these seven species, but the ones that grow on the best soil the farmer has so that it is truly also his choicest. The seven categories of produce have been enumerated in Deut. 8,8-9.

Bava Batra 81a

The Gemara asks: **But isn't it written: "Which you shall bring in from your land"** (Deuteronomy 26:2)? This verse indicates that the fruit must be the produce of your land, not land that belongs to another. The Gemara answers: **That** verse serves to **exclude** land that is **outside of Eretz** Yisrael, which is not the land of the Jewish people. It does not exclude land that does not belong to that specific individual.

Bikkurim Celebrations in Modern Israel, from Learning with the National Library of Israel

The early settlements in modern Israel transformed the traditional *Bikkurim* ceremony into a secular agricultural celebration – first fruit ceremonies to rejoice the end of the harvest festival (another term for Shavuot). The first fruits in the *kibbutzim*, in contrast to the time of the Temple, are not only the seven species but all kinds of fruits, vegetables, livestock, and even the babies born in the past year. The ceremonies feature colourful performances of songs and dances and processions of decorated agricultural tools and machinery, farm produce, and young children.

Mishnah Bikkurim 3:1

(1) How does one set aside bikkurim? A man goes down into his field, he sees a fig that ripened, or a cluster of grapes that ripened, or a pomegranate that ripened, he ties a reed-rope around it and says: "Let these be bikkurim." Rabbi Shimon says: even so, he must again designate them as bikkurim after they have been plucked from the soil.

הבכורים ממבחר פירות אדמתך והם ז' המינים שנשתבחה בהם:

בבא בתרא פ"א א

והא כתיב אשר תביא מארצך ההוא למעוטי חוצה לארץ

משנה ביכורים ג'א'

(א) כיצד מפרישין הבכורים. יורד אדם בתוך שדהו ורואה תאנה שבכרה, אשכול שבפר, רמון שבפר, קושרו בגמי, ואומר, הרי אלו בכורים. רבי שמעון אומר, אף על פי כן חוזר וקורא אותם בכורים מאחר שיתלשו מן הקרקע:



The Seven Species

The Kabbalist (Jewish mystic) Rabbi Isaac Luria attributed the spiritual energies of each fruit to one of the seven lower *sefirot* (spiritual emanations) that we count during each week of the Omer. *The Seven Species* BY REBBETZIN CHANA B SIEGELBAUM

Wheat corresponds to *chesed* (kindness), first of the 7 lower sefirot.

תהילים קמ"ז:י"ד

(י) הַשָּׁמַיִם יִשְׂבְּעוּךָ שְׁלוֹם חֶלֶב חֲטִיִּים יִשְׂבְּעֶךָ:

Psalms 147:14

(14) God endows your realm with well-being, and satisfies you with choice wheat.

(Heb. חטה *hittah*) required care as a crop and wheat products were frequently considered food for the wealthy. Like barley, wheat is sown at the beginning of winter but develops more slowly and ripens about 2 months after the barley crop. Hence, after the counting of the barley *Omer* for 7 weeks during and following Passover, the first fruits of the wheat crop are offered around the time of Shavuot. *Wheat*, **Encyclopedia Judaica** (2nd ed.) (Jehuda Feliks), *Flora*, **Anchor Bible Dictionary** (Irene Jacob & Walter Jacob), **What Did the Ancient Israelites Eat?** (Nathan MacDonald) at 19-21.

Barley corresponds to *gevura* (restraint)

Its characteristic is contraction, reduction, and setting boundaries.

Shabbat 140b:9

ואמר רב חסדא: האי מאן דאפשר ליה למיכל נהמא דשערי ואכל דחיטי קעבר משום "בל תשחית". ואמר רב פפא: האי מאן דאפשר למישתי שיכרא ושתתי חמרא — עובר משום "בל תשחית". ולא מילתא היא "בל תשחית" דגופא עדיף



And Rav Hisda also said: One who is able to eat barley bread and nevertheless eats wheat bread violates the prohibition against wanton destruction. One who wastes resources is comparable to one who destroys items of value. **And Rav Pappa said: One who is able to drink beer and nevertheless drinks wine violates the prohibition against wanton destruction.** The Gemara comments: **And this is not a correct matter, as the prohibition against destruction of one's body takes precedence...**

Of the cereals, Barley (Heb. שְׁעֵרָה, *se'orah*) ripens first and rabbinic tradition maintains the *Omer* was comprised of barley (Men. 84b) since barley ripened during the Passover season. Barley bread and porridge was often thought of as the food of the poor or of those living in marginal agricultural areas. Barley was also used to make beer and as animal fodder. **Encyclopedia Judaica** (2nd ed.)(Jehuda Feliks), *Flora*, **Anchor Bible Dictionary** (Irene Jacob & Walter Jacob); **What Did the Ancient Israelites Eat?** (Nathan MacDonald) at 19-21.

**Grapes correspond to *tiferet* (beauty).
balance between different and sometimes contrary components**

Grapes (Heb. עֵנָב, *anav*) the fruit of the grape vine, were consumed fresh or dried into raisins or currents. Grapes were also pressed to produce juice that was used to make wine or vinegar. Wine was an important drink in the ancient world since it could be stored over long periods and carried by travelers over extended distances without spoilage. Where potable water could not be found, wine often served as a substitute for water. As a result of its multiple uses, vines, along with olives, were second only to cereals in their agricultural importance. In the Hebrew Bible, the vine is often used as a metaphor for Israel and a symbol of peace and prosperity. *Vine*, **Encyclopedia Judaica** (2nd ed.)(Jehuda Feliks), *Flora*, **Anchor Bible Dictionary** (Irene Jacob & Walter Jacob)

Figs correspond to *netzach* (endurance)



Michah 4:1-4

In the days to come, The Mount of the LORD's House shall stand Firm above the mountains; And it shall tower above the hills. The peoples shall gaze on it with joy, And the many nations shall go and shall say: "Come, Let us go up to the Mount of the LORD, To the House of the God of Jacob; That He may instruct us in His ways, And that we may walk in His paths." For instruction shall come forth from Zion, The word of the LORD from Jerusalem. Thus He will judge among the many peoples, And arbitrate for the multitude of nations, However distant; And they shall beat their swords into plowshares And their spears into pruning hooks. Nation shall not take up Sword against nation; They shall never again know war; **But every man shall sit Under his grapevine or fig tree With no one to disturb him.** For it was the LORD of Hosts who spoke.

וְהָיָה | בְּאַחֲרֵית הַיָּמִים יְהִי הַר בֵּית־יְהוָה נָכוֹן בְּרֹאשׁ הַהָרִים וְנִשָּׂא הוּא מִגְבְּעוֹת וְנִהְרָו עָלָיו עַמִּים: בּוֹהֲלִים גּוֹיִם רַבִּים וְאָמְרוּ לָכֵן | וְנִעְלָה אֱלֹהֵי־רִיבֵיהֶן וְאֱלֹהֵי־בֵית אֱלֹהֵי יַעֲקֹב וַיִּרְגְּלוּ מִדְרָכָיו וַיִּנְלָכָה בְּאַרְחֻתָיו כִּי מִצִּיּוֹן תֵּצֵא תוֹרָה וְדִבְרֵי־יְהוָה מִירוּשָׁלַם: גּוֹשְׁפֹט בֵּין עַמִּים רַבִּים וְהוֹכִיחַ לְגוֹיִם עֲצָמִים עַד־רְחֹק וְכִתְלוּ חֲרֻבְתֵיהֶם לְאַתִּים וְחֲנִיתֵיהֶם לְמִזְמוֹת לֹא־יִשָּׂאוּ גּוֹי אֶל־גּוֹי תִּרְבַּב וְלֹא־יִלְמְדוּן עוֹד מִלְחָמָה: דּוֹיִשְׁבוּ אִישׁ תַּחַת גַּפְנוֹ וְתַחַת תְּאֲנָתוֹ וְאֵין מִחְרִיד כִּי־פִי יְהוָה צְבָאוֹת דָּבַר

Pomegranate corresponds to *hod*, majesty and glory, and have crowns.

Mishneh Torah, Tefillin, Mezuzah and the Torah Scroll 10:4

וְכֵן רְמוּנֵי כֶסֶף וְזָהָב וְכִיּוֹצֵא בָהֶן שְׁעוּשֵׁין לְסֵפֶר תוֹרָה לְנוֹי תְּשֻׁמֵי־שֵׁי קִדְשָׁה הֵן וְאִסוּר לְהוֹצִיאָן לְחַל אֶלָּא אִם כֵּן מְכַר אוֹתָן לְקִנּוֹת בְּדַמְיָהֶן סֵפֶר תוֹרָה אוֹ קֶמֶשׁ

...Golden and silver pomegranates and other such ornaments, made for the embellishment of a scroll of the law are subsidiaries of that which is sacred; and it is forbidden to part with them to be used for secular purposes, unless they were sold with the intention to purchase with their proceeds a scroll of the law or a book of the Pentateuch.

Olives corresponds to *yesod* (foundation)

An evergreen tree, the olive tree also produces shoots that sprout from its roots and ensure its continuity if the main trunk dies or is cut down. For this reason, the olive tree also symbolizes longevity. Due to its great longevity, an olive tree can produce fruit for many centuries. The olive symbolizes continuity and the transmission of life and knowledge from one generation to another. **Encyclopedia Judaica** (2nd ed.)(Jehuda Feliks), *Flora*, **Anchor Bible Dictionary** (Irene Jacob & Walter Jacob).

דברים כ"ד:כ'

(כ) כִּי תַחַבֵּט זֵיתָךְ לֹא תִפְאֵר אַחֲרָיֶךָ לַגֵּר לִיתוֹם וְלֹאֲלִמְנָה יִהְיֶה: (ס)

Deuteronomy 24:20

(20) When you beat down the fruit of your olive trees, do not go over them again; that shall go to the stranger, the fatherless, and the widow.

תהילים נ"ב:י'

(י) וְאֲנִי | כְּזֵיתַת רֵעֵנוּ בְּבַיִת אֱלֹהִים בְּטַחְתִּי בְּחֶסֶד־אֱלֹהִים עוֹלָם וָעֶד:

Psalms 52:10

(10) But I am like a thriving olive tree in God's house; I trust in the faithfulness of God forever and ever.

תהילים קכ"ח:ג'

(ג) אֶשְׂתַּדֵּךְ | כַּגִּפְנוֹ פְרִיָּהּ בִּירְפָתִי בִיתְךָ בְּנִידֶךָ כִּשְׂתֵּלֵי זֵיתִים סָבִיב לְשִׁלְחָנְךָ:

Psalms 128:3

(3) Your wife shall be like a fruitful vine within your house; your sons, like olive saplings around your table.

Dates Honey correspond to *malchut* (kingdom)

The quality that links the Eternal Sovereign to the “real” world. *Malchut* is perhaps more familiarly known as the *Shekhinah*, the Divine Presence, God's immanent aspect, the way in which we experience the Divine.

Mishnah Bikkurim 3:3

(3) Those who lived near [Jerusalem] would bring fresh figs and grapes, while those who lived far away would bring dried figs and raisins. An ox would go in front of them, his horns bedecked with gold and with an olive-crown on its head. The

משנה ביכורים ג':ג'

(ג) הַקְרוּבִים מְבִיאִים הַתְּאֵנִים וְהָעֵנָבִים, וְהַרְחֻקִים מְבִיאִים גְרוּגְרוֹת וְצִמוּקִים. וְהַשׁוֹר הוֹלֵךְ לִפְנֵיהֶם, וְקַרְנָיו מְצֻפּוֹת זָהָב, וְעֵטְרַת שֵׁל זֵית בְּרֹאשׁוֹ. הַחֲלִיל מְכָה לִפְנֵיהֶם, עַד



flute would play before them until they would draw close to Jerusalem. When they drew close to Jerusalem they would send messengers in advance, and they would adorn their bikkurim. The governors and chiefs and treasurers [of the Temple] would go out to greet them, and according to the rank of the entrants they would go forth. All the skilled artisans of Jerusalem would stand up before them and greet them saying, “Our brothers, men of such and such a place, we welcome you in peace.”

Mishneh Torah, First Fruits and other Gifts to Priests Outside the Sanctuary 3:11

(11) Originally, anyone who could recite the prescribed biblical passage recited it; and if anyone could not recite it, he was assisted in reciting it. But when those illiterates refrained from bringing their first fruits, that they might not be put to shame, it was ordained by the court that both those that knew and those that did not know should be made to repeat the words [after the priest].

Deuteronomy 26:3-11

(3) You shall go to the priest in charge at that time and say to him, “I acknowledge this day before the LORD your God that I have entered the land that the LORD swore to our fathers to assign us.” (4) The priest shall take the basket from your hand and set it down in front of the altar of the LORD your God. (5) You shall then recite as follows before the LORD your God: “My father was a fugitive Aramean. He went down to Egypt with meager numbers and sojourned there; but there he became a great and very populous nation. (6) The Egyptians dealt harshly with us and oppressed us; they imposed heavy labor upon us. (7) We cried to the LORD, the God of our fathers, and the LORD heard our plea and saw our plight, our misery, and our oppression. (8) The LORD freed us from Egypt by a mighty

שְׁמַגִּיעִים קְרוֹב לִירוּשָׁלַיִם. הִגִּיעוּ קְרוֹב לִירוּשָׁלַיִם, שָׁלְחוּ
לְפָנֵיהֶם, וְעָטְרוּ אֶת בְּכוֹרֵיהֶם. הַפְּחוֹת, הַסִּגְנִים וְהַגְּזָבְרִים
יוֹצְאִים לְקִרְאָתָם. לְפִי כְבוֹד הַנְּכֻנָּסִים הָיוּ יוֹצְאִים. וְכָל בְּעָלֵי
אֲמָנוֹת שְׁבִירוּשָׁלַיִם עוֹמְדִים לְפָנֵיהֶם וְשׂוֹאֲלִין בְּשִׁלּוֹמָם,
אֲחִינוּ אֲנָשֵׁי הַמָּקוֹם פְּלוֹנִי, בְּאֵתָם לְשָׁלוֹם:

משנה תורה, הלכות ביכורים ושאר מתנות כהונה שבגבולין ג'י"א

(יא) בְּרֵאשׁוֹנָה כָּל מִי שֶׁהָיָה יוֹדֵעַ לְקִרְוֹת קוֹרָא וְכָל מִי
שֶׁאִינוּ יוֹדֵעַ לְקִרְוֹת מְקַרֵּין אוֹתוֹ. נִמְנָעוּ אֵלּוּ שֶׁאִין יוֹדְעִין
לְקִרְוֹת מְלֵהָבִיא כְּדִי שְׁלֹא יִפְלָמוּ. הִתְקִינוּ בֵּית דִּין שֶׁהָיָה
מְקַרֵּין אֶת מִי שֶׁהוּא יוֹדֵעַ כְּמִי שֶׁאִינוּ יוֹדְעִ:

דברים כ"ו:ג'-י"א

(ג) וּבֹאֵת אֶל־הַפֶּהוּן אֲשֶׁר יִהְיֶה בַּיָּמִים הָהֵם וְאָמַרְתָּ אֵלָיו
הַגְּדַמְתִּי הַיּוֹם לַיהוָה אֱלֹהֶיךָ כִּי־בָאתִי אֶל־הָאָרֶץ אֲשֶׁר נִשְׁבַּע
יְהוָה לְאַבְרָהָם לֵאמֹר לְנֹכְחִי (ד) וְלָקַח הַפֶּהוּן הַטָּנָא מִיָּדְךָ וְהִנִּיחֹ
לְפָנֶיךָ מִזְבַּח יְהוָה אֱלֹהֶיךָ: (ה) וְעָנִיתָ וְאָמַרְתָּ לְפָנֶיךָ | יְהוָה
אֱלֹהֶיךָ אֲרַמְלִי אֲבָד אָבִי וַיֵּרַד מִצְרַיִמָּה וַיִּגְרֶם שָׁם בְּמִתֵּי מֵעַט
וַיְהִי־שָׁם לְגוֹי גָדוֹל עָצוּם וָרֹב: (ו) וַיִּרְעוּ אֲתָנּוּ הַמִּצְרַיִם
וַיַּעֲנוּנוּ וַיִּתְּנוּ עָלֵינוּ עֲבָדָה קָשָׁה: (ז) וַנִּצְעַק אֶל־יְהוָה אֱלֹהֵינוּ
אֲבֹתֵינוּ וַיִּשְׁמַע יְהוָה אֶת־קוֹלֵנוּ וַיִּרְא אֶת־עֲנִינוּ וְאֶת־עֲמָלָנוּ
וְאֶת־לְחַצְנוּ: (ח) וַיּוֹצֵאֵנוּ יְהוָה מִמִּצְרַיִם בְּיַד חֲזָקָה וּבְזֶרַע
נְטוּיָה וּבְמַרְא גָדֹל וּבְאֵתוֹת וּבְמִפְתֵּיִם: (ט) וַיְבַאֵנוּ אֶל־הַמָּקוֹם



hand, by an outstretched arm and awesome power, and by signs and portents. (9) He brought us to this place and gave us this land, a land flowing with milk and honey. (10) Wherefore I now bring the first fruits of the soil which You, O LORD, have given me.” You shall leave it before the LORD your God and bow low before the LORD your God. (11) And you shall enjoy, together with the Levite and the stranger in your midst, all the bounty that the LORD your God has bestowed upon you and your household.

הַיְהוָה וַיִּתְּנוּ־לָנוּ אֶת־הָאָרֶץ הַזֹּאת אֶרֶץ זָבַת חֶלֶב וּדְבַשׁ: (י)
 וְעַתָּה הִנֵּה הֵבֵאתִי אֶת־רֵאשִׁית פְּרֵי הָאֲדָמָה אֲשֶׁר־נָתַתָּה לִּי
 יְהוָה וְהִנְחֹתוּ לִפְנֵי יְהוָה אֱלֹהֶיךָ וְהִשְׁתַּחֲוִיתָ לִפְנֵי יְהוָה
 אֱלֹהֶיךָ: (יא) וְשָׂמַחְתָּ בְּכָל־הַטּוֹב אֲשֶׁר נָתַן־לְךָ יְהוָה אֱלֹהֶיךָ
 וּלְבֵיתְךָ אַתָּה וְהַלְוִי וְהַגֵּר אֲשֶׁר בְּקִרְבְּךָ: (ס)



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