

26 KI TAVO' 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.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."

⁴The priest shall take the basket from your hand and set it down in front of the altar of the LORD your God.

⁵You 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 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^a 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.

¹²When you have set aside in full the tenth part of your yield—in the third year, the year

a. I.e., the basket of v. 4.

כו כי תבוא והיה פִּי־תבוא אֶל־הָאָרֶץ אֲשֶׁר יְהוָה אֱלֹהֶיךָ נָתַן לָךְ נַחֲלָה וירשתה וישבת בה:² ולקחת מראשית | כל־פרי האדמה אשר תביא מארצך אשר יהוה אֱלֹהֶיךָ נָתַן לָךְ ושמת בַּסֵּבֶל והלכת אל־הַמָּקוֹם אֲשֶׁר יבחר יְהוָה אֱלֹהֶיךָ לְשֵׁפֶן שְׁמוֹ שָׁם:³ ובאת אל־הַכֹּהֵן אֲשֶׁר יהיה בַּיָּמִים הָהֵם ואמרת אליו הגִּדְתִּי הַיּוֹם לַיהוָה אֱלֹהֶיךָ כִּי־באתי אֶל־הָאָרֶץ אֲשֶׁר נִשְׁבַּע יְהוָה לַאֲבוֹתֵינוּ לָתֵת לָנוּ:⁴ ולקח הַכֹּהֵן הַטָּנָא מִיָּדְךָ וְהֵנִיחוּ לִפְנֵי מִזְבֵּחַ יְהוָה אֱלֹהֶיךָ:⁵ וענית ואמרת לִפְנֵי | יְהוָה אֱלֹהֶיךָ אֲרָמִי אָבִי ויֵרַד מִצְרַיִםָּה ויגר שָׁם בְּמִתִּי מֵעֵט וַיְהִי־שָׁם לִגְוִי גָדוֹל עֲצוּם וְרָב:⁶ ויָרַעוּ אֶתְנוּ הַמִּצְרַיִם ויענונו ויתנו עלינו עֲבָדָה קָשָׁה:⁷ ונִצַּעַק אֶל־יְהוָה אֱלֹהֵי אֲבוֹתֵינוּ וישמע יְהוָה אֶת־קִלְנוּ וירא אֶת־עֲנִינוּ ואת־עֲמַלְנוּ ואת־לַחֲצֵנוּ:⁸ ויוצֵאֵנוּ יְהוָה מִמִּצְרַיִם בְּיַד חֹזֶק וּבְזֶרַע נְטוּיָה וּבְמַרְא גָדֹל וּבְאֹתוֹת וּבְמִפְתִּיִם:⁹ ויבֵאֵנוּ אֶל־הַמָּקוֹם הַזֶּה ויתֵן־לָנוּ אֶת־הָאָרֶץ הַזֹּאת אֲרֶץ זָבַת חֶלֶב וּדְבָשׁ:¹⁰ ועָתָה הִנֵּה הבאתי אֶת־רֵאשִׁית פְּרִי האדמה אשר־נָתַתָּה לִי יְהוָה וְהֵנַחְתּוּ לִפְנֵי יְהוָה אֱלֹהֶיךָ וְהִשְׁתַּחֲוִיתָ לִפְנֵי יְהוָה אֱלֹהֶיךָ:¹¹ ושמת בְּכָל־הַטּוֹב אֲשֶׁר נָתַן־לָךְ יְהוָה אֱלֹהֶיךָ וּלְבֵיתְךָ אֹתָהּ וְהִלּוִי וְהִגַּר אֲשֶׁר בְּקִרְבְּךָ:¹² כי תכלה לַעֲשׂוֹת אֶת־כָּל־מַעֲשֵׂי תבואתך בַּשָּׁנָה הַשְּׁלִישִׁת שָׁנַת הַמַּעֲשֵׂר

Not only are both forms of energy thus accorded an equal degree of importance in the scheme of life, but they are by implication declared to be interdependent. We do not have a special festival to commemorate the Exodus and another one to celebrate the barley harvest, a special festival to remind us of the giving of the Torah and another one to signalize the wheat harvest, or one to recall Israel's journeyings in the Wilderness and an additional one for the purpose of thanking God for the vintage and the fruits which have been gathered in.

The twofold aspect of life is stressed in each of the three great Pilgrimage Festivals, as if to indicate that the normal manner of reckoning with God in the world is to realize that we should serve Him by making the benefits derived from the external world a means to the growth of the human spirit. That is to say, that the function of religion is to cultivate such appreciation of the material blessings that fall to our lot as would evoke from us a sense of moral responsibility for the use to which we put them. This function of religion Judaism was the first to announce to the world, though to this day it has not yet succeeded in having its own adherents fully conscious of all that is implied in such a conception of religion.

Tosefta Sanhedrin 2:2

The rabbis taught: For the following three things a leap year is made: because of the late arrival of spring; of the unripeness of tree-products; and for the late arrival of Thkhupha (the equinox). When two of the three things occur, the year is made intercalary; but not if one of them. And when one of the reasons is spring, all rejoiced.

It would be a mistake, however, to conclude that the Jews in their zeal for history relegated nature to a secondary position in the economy of the spiritual life. The Jewish calendar is deliberately so arranged as to make sure that Pesah will always fall in the spring or as near it as possible. Counting the months, as the Jews do, by the circuits of the moon, the month of *Nisan* during which Pesah comes due would shift from season to season in the course of a few years. This is prevented by the addition of an intercalary month, *Adar Sheni*. The reason it is important to have Pesah in the spring season is that Pesah is intended not only to commemorate the historic event of Israel's Exodus from Egypt, but also to celebrate the reaping of the first harvest of the year. This shows that in the Jewish festivals both nature and history are given their due share of recognition. *Both the creative powers in the physical world and the spiritual forces in the human world that make for personal and social redemption are treated as manifestations of the divine.*