



The Community

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Boruch Hashem

Rabbi Avrohom Lipszyc

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Rabbi's Article

"Amping It Up"

This week's Torah-portion begins with the rewards for (-Leviticus 26:3), "If you follow My statutes and observe My commandments and perform them," with the emphasis being (-Rashi, ibid), "It means that you must toil in the study of Torah." Among them is, "I will turn towards you, and I will make you fruitful and I will increase you," upon which Rashi comments, "I will turn away from all My affairs to pay your reward. To what may this be compared? To a king who hired some workers... As taught in Torat Kohanim¹." The reason why Rashi comments at all here, is simply because this statement of reward should have been placed in the beginning of listing the rewards, that G-d would do so in a fashion of, "turn away from all My affairs to..." For this reason, Rashi does not just explain what the words mean, but goes on with a metaphor of a king (G-d) hiring workers, and among them being a worker who works beyond just a regular worker, and how his payment is different, both quantitatively ("I will make you fruitful," "-being fruitful and multiplying" -Rashi) and qualitatively ("And I will increase you," "-dignity of stature" -Rashi). And with this Rashi is telling us that there is the first state of serving G-d, which brings all the blessings up to this verse. However, the verses are now speaking of that one worker who works for the king beyond the level of just a regular worker, and hence, his reward is on the whole different level of, "I will turn away from all My affairs to pay your reward."

And to understand this, Rashi emphasizes that we are speaking of a king, and hence, the question, for regular works of the kingdom, why does the king need to hire and give reward²?! For the regular duties a subject is obligated to his king, he gets no reward. Hence, we are speaking here of above and beyond the obligatory duties, for which the king does give a reward. And even among these workers, there are the regular workers (-Maimonides, Laws of Kings, Chapter 8, Law 11), "The pious among the gentiles," who, "will merit a share..." And then there is the one worker, the Jews who, "toil in the study of Torah (included therein is toiling in observance of mitzvot)," who's reward is not in the category of G-d taking care of His, "affairs," but rather, G-d is, "turn away from all My affairs," and is hereby giving His, "I will," His very essence! And this relationship and oneness with His essence is the ultimate reward for when one toils in the service of G-d.

When one toils, one is stepping out of his normal affairs, so too, all of creation, including the rewards of ordinary service to G-d, are all within the ray and revelation of G-d's Light, and hence, is not Him (G-d's Essence), but His attending to his affairs. However, when one serves G-d in a level of toil, in which he is --stepping out of his boundaries of norm and giving, and instead is-- reaching in and giving his essence in his service to G-d, then G-d responds with the reward being G-d turning away from a relationship of just G-d's affairs, and brings into the relationship His "I" essence.

However, being that we are now speaking of the ultimate relationship of fusing with the, "I," essence of G-d, (a) why does the verse go on to list more physical rewards, and (b) how can you call this a reward, which in itself denotes that it is but another one of the affairs that G-d needs to attend to?

The answers are:

- (a) Precisely as we are speaking here of the Essence of G-d, in which, spiritual and physical are equal, without the Essence being limited to expressing itself only in the spiritual, hence, the rewards are also physical.
- (b) Even within the toilers there are two standards. If a person toils in his service with G-d because he wants to have an Essence relationship, he is still stuck in the I want, lacking in giving his essence into his toiling. Hence, he is experiencing only a reward of G-d's essence. However, the one who toils with no ulterior motive, but to serve G-d, he experiences the true Essence relationship with G-d.

1. "Only one of whom worked for him for a long time, while all the others did not. When they presented themselves to receive payment, the king quickly paid the others a small amount, while to the one who had worked long, he said, 'They worked merely a little for me, but with you, I must now turn my attention to calculate the substantial amount that I owe you.' Likewise, G-d will quickly pay the nations the small amount He owes them for their little good deeds, and then He will turn His attention, as it were, to the Jewish people, to calculate their great reward." -Torat Kohanim

2. See Samuel I, (-8:11): "This will be the manner of the king who will reign over you; he will take your sons, and appoint them..."

This Week...

FRIDAY, MAY 27, 2022 ★ כו' אייר תשפ"ב

Shabbat Candle Lighting: North Miami: 7:48 PM · Mincha: 7:15 PM

SATURDAY, MAY 28, 2022 ★ כז' אייר תשפ"ב

TORAH READING: TORAH READING: [Bechukotai](#) (Levit. 26:3-27:34) · HAFTORAH: [Jeremiah](#) 16:19-17:14
[Blessing of new month](#) · [Shabbat Chazak](#) · Shacharit: 9:30 AM · Shabbat Ends: North Miami: 8:45 PM

TUESDAY, MAY 31, 2022 ★ א' סיון תשפ"ב

ROSH CHODESH (SIVAN): Recite *hallel* · Resolve to add this month in Torah-study, prayer, and charity.