



The Community

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Boruch Hashem

Rabbi Avrohom Lipszyc

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Rabbi's Article

It's Not About YOU!

In this week's Torah-portion in midst the verses concerning the holidays, we are taught (-Leviticus 20:22), "When you reap the harvest of your Land, you shall not completely remove the corner of your field during your harvesting, and you shall not gather up the gleanings of your harvest. [Rather,] you shall leave these for the poor person and for the stranger." Rashi (-[Link](#)) explains: "Scripture repeats it once again, [so that one who disobeys] transgresses two negative commands. Rabbi Avardimus¹ the son of Rabbi Joseph says: Why does Scripture place this in the very middle of [the laws regarding] the Festivals-with Passover and Atzereth (Shavuot) on one side and Rosh Hashanah, Yom Kippur, and the Festival [of Succoth] on the other? To teach you that whoever gives leket (gleanings), shicha (forgotten sheaves), and pe'ah (the corners), to the poor in the appropriate manner, is deemed as if he had built the Holy Temple and offered up his sacrifices within it."

Rashi originally isn't bothered by *where* this verse is placed, but rather, that it is already mentioned (-Leviticus 19:10), simply because the holidays here are being mentioned (-ibid 23:10) as agricultural factors as well ("When you come to the Land... and you reap its harvest, you shall bring to the kohen an omer of the beginning of your reaping"). It is only once Rashi explains the reason for the *repetition* of the commandments, that the *place* of the repetition becomes an issue: Being that the purpose of the repetition is *only* to teach us that the transgressor, "transgresses two negative commands," hence, it should be *specifically* placed only where it is connected to the main theme of the verses, while here the *main* theme of the verses are the holidays and their sacrificial offerings, and not their agricultural implications. Therefore, *now* Rashi goes on to explain this with the teaching of Rabbi Avardimus.

The question is, the original source of Rabbi Avardimus' teaching is in the *Torat Kohanim* (-[Link](#)), however, in the *Torat Kohanim* the wording is different. Why does Rashi change it?

Torat Kohanim states: "To teach that one who (i) gives leket, shikchah, peah, (ii) and the poor tithes -it is accounted to him as if the Temple (iii) existed and he offered up his sacrifices therein."

Rashi states: "To teach you that whoever gives leket, shicha, and pe'ah {(ii) omits the poor tithes}, to the poor in the (i) appropriate manner, is deemed as if he had (iii) built the Holy Temple and offered up his sacrifices within it."

The second and third differences are a direct outcome of the first difference. Concerning the giving of charity to the poor, there are two concepts: (i) That I remove from my possession that which I can obtain substance for my own life, and even more so, that which I worked hard on to obtain in the first place. (ii) The giving to the poor. The difference is, that if it is all about my removing from my possession that is the *mitzva*, then it makes no difference to me how it reaches the poor person. However, if the main focus is the giving to the poor, then in what manner I make it possible for the poor to receive it, makes all the difference!

Rashi who focuses specifically on the *giving to the poor*, and that it has to be, "in the appropriate manner," and we only find this by *leket, shicha, and pe'ah*, in which, Rashi explains that one has to completely be selfless, and remove himself (and any benefits/favors from the giving) from the giving, making it (not about you and *your* giving, but rather,) all about the poor receiving it: "Leave it before them and let them gather it up. And you shall not help one of them," therefore, Rashi omits the, 'poor-tithes (in which we don't have this selflessness).' Moreover, through such a selfless giving of putting an effort into the poor receiving it in the best manner, it is not just as if he *only* brought his sacrifices in it, but rather, "as if he had built the Holy Temple," for the entire nation, as well!

Hence, we now see that the two primary focuses of charity is (a) to selflessly remove our personal gain, and (b) to put in an effort in subdue our instincts, and through this we will, "built the Holy Temple!"

1. The typesetter of our print of Rashi, not hearing of Rabbi Avardimus, erroneously changed the name to the more famous Rabbi Avdimi.
2. Rashi quotes this in the name of Rav Avardimus, hence, we must say that Rashi had such a transcript. However, why did Rashi choose this less known manuscript, over the more accepted one?

This Week...

FRIDAY, MAY 13, 2022 ★ יב' אייר תשפ"ב

Shabbat Candle Lighting: North Miami: 7:40 PM · Mincha: 7:15 PM

SATURDAY, MAY 14, 2022 ★ יג' אייר תשפ"ב

TORAH READING: [Emor](#) (Leviticus 21:1-24:23) · HAFTORAH: [Ezekiel](#) 44:15-31

Shacharit: 9:30 AM · Mincha: 7:15 PM · Shabbat Ends: North Miami: 8:36 PM

SUNDAY, MAY 15, 2022 ★ יד' אייר תשפ"ב

[PESACH SHENI](#): A second chance at Passover. **Custom:** Eat Matzah · **Theme:** *It is never too late!*

THURSDAY, MAY 19, 2022 ★ יח' אייר תשפ"ב

[LAG B'OMER](#): *Yahrtzeit* of Rabbi Shimon Bar Yochai · *Be Happy!* · Study of the mystical teachings of Chassidism.