

Giving & Building

In Parshas Emor about the Yomim Tovim we are taught,
After speaking about Shavuos and the Korbanos that were brought,
The Mitzuos of Peah and Leket the Torah does repeat,
Which applies when harvesting barley or wheat.

When the harvest of your land, you reap,
The corner of your field for the poor you should keep.
And if while harvesting there falls a stalk or two of grain,
For the poor on the ground it should remain.

Ibn Ezra says that these Mitzuos are written here,
Because for wheat, Shavuos is the harvesting time of the year.
The repetition is a call to action,
At the time of our obligation.

The Ramban and others say that the Torah repeats these Mitzuos twice,
To teach us that if a person harvested his field for the Omer sacrifice,
Although he is giving his field for Hashem, he doesn't get an exemption,
From leaving Peah and Leket for a poor person.

Rashi's goal is to stick to the simple meaning,
But he doesn't use the Ibn Ezra's teaching,
Because Rashi holds that once the Torah teaches us something true,
It doesn't repeat it when it is time for the action to do.

Rashi doesn't use the Ramban and the other commentaries opinion,
Because it doesn't fit with the simple explanation.
If a Halacha about the Omer sacrifice is the discussion,
Then in the Omer section it should have been written.

Rashi says that the reason for the repetition,
Is to give a double punishment for this transgression.
The Mitzuos of Peah and Leket are very important it is clear,
But why must they be repeated specifically here?

Rashi quotes Toras Kohanim to address this difficulty,
"Said Rabbi Avardimas, the son of Rabbi Yossi,
Why did the Torah, discuss these commandments in the middle,
Of discussing the Mitzuos of each festival?"

Pesach and Shavuos preceding,
And the Mitzuos of Rosh Hashanah, Yom Kippur and Sukkos following?
To teach us that whoever gives Leket, Shikcha and Peah properly,
It is as if he built the Beis Hamikdash and offered sacrifices there," ends Rashi.

The focus of this section is the Yom Tou Korbanos, is Rashi's view,
Therefore he lists Yamim Tovim that don't pertain to harvesting too.
The connection between Korbanos and Peah and Leket is not hard to find,
For both we must sacrifice from what we own to serve Hashem and be kind.

Let us take a peek,
Into why leaving Peah, Shichecha and Leket is so unique,
1. Not only does he give something away,
That won't be returned on another day.

2. But he is giving away something for which he did toil,
Spending days sweating while planting in the soil.
Since he put in so much toil and energy,
It is as if he built the Bais Hamikdash physically.

3. He leaves the grain for the poor,
 Before he even brings his own grain to his door.
 4. Peah, Leket and Shichecha, must be given in a way that is proper,
 Poor people receive it without any benefit to the giver.

"For the poor and the convert you shall leave them," we already know,
 It is repeated to emphasize how far from his nature the giver must go.
 When a person gives Tzedakah it makes him feel good and gives him a lift,
 Here he cannot enjoy helping the poor collect his gift.

5. When giving Tzedakah, Halacha says usually,
 That the poor of your city take priority over the poor from another city,
 Because that is what makes sense according to human nature,
 But with Peah, Shichecha and Leket, priority can be given to a foreigner.

When a person is able to take themselves out of the picture,
 And truly be present to help another,
 To building the Bais Hamikdash it does compare,
 Because about the other they truly care.

Building the Bais Hamikdash is intended for the benefit of every Jew,
 While offering personal sacrifices is just about you.
 Why does building the great Beis Hamikdash measure,
 To doing such small Mitzuos without pleasure?

Because we like to gain something from everything that we do,
 We want to feel like we are needed and wanted too.
 To shift away from our identity isn't easy,
 It takes hard work and sweat to put aside the "me".

When giving Tzedakah, generally speaking,
 Rabbi Avardimas was passionate about the ruling,
 That on poor people in your own city you should take pity,
 Before providing for people in a further away city.

Therefore, Rashi writes the author, Rabbi Avardimas's name specifically,
 To teach us that giving Peah and Leket properly,
 Is a great novelty because it is contrary,
 To how a person would act naturally.

When to change his nature a person does labor,
 And he is even able to do his enemy a favor,
 Then no longer will it be considered **as if** he built the Bais Hamikdash Hashlishi,
 But the third Bais Hamikdash we will actually see!

