



# The Community

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Boruch Hashem

Rabbi Avrohom Lipszyc

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## Rabbi's Article

### Neighbors

From the verse (-Deuteronomy 6:18), "And you shall do what is proper and good in the eyes of the Lord," we learn (-Baba Metzia 108a) the laws of *Borders*, concerning buying a field, that the buyer must remove himself and give it to who owns the field bordering on this one. This law is upon the buyer, and not the seller, and therefore, (i) the sale is complete, and the buyer needs to not give it to the neighbor, and (ii) "a seller sold a field to a gentile, this purchase is not subject to the law of one whose field borders the field of his neighbor." However, let us look deeper into this law of *One Who Borders*: (i) Is it but an obligation of good behavior upon the buyer, (and only if he doesn't fulfill the obligation will the court step in and force him to), (Rashi's (-Link) opinion) Or (ii) is it (-Nimukei Yoseph, ibid (-Link)), "As if he (neighbor) has a bit of an acquisition in the very land (of his neighbor's field)," which then would (a) connect some of the obligation on the seller, and (b) would have the court immediately involved due to the Law of Acquisitions (Maimonides' (-Link) opinion). In other words, Rashi holds that the relationship of neighbors is but external, and hence, speaks only of good behavior, while Maimonides holds that it is deeper and essential, and hence, deals with an already existing acquisition among neighbors (hence, the law has some connection with the seller).

In greater measure, the soul of these opinions reflect itself in the entire Torah concept of neighbors, as it reflects itself within all of creation, which the *Book of Formation* (-Link) categorizes as (i) *World* (place), (ii) *Year* (time), and (iii) *Soul* (mankind):

- (i) *World* (place): As defined above concerning the laws of neighbors.
- (ii) *Year* (time): One is obligated (biblically) to add on time to before and after Yom Kippur, to Shabbat and Holidays. Our different opinions in the relationship of neighbors will define whether one may make *Kiddush* (-Link) in the *add on* time before Shabbat or Holiday. If the *neighbor relationship* is only external (Rashi), then although this time is connected to Shabbat or Holiday, it doesn't become Shabbat, to be able to do the *Kiddush*. However, if the neighbor has an internal-relationship on the *neighbor*, than one may make *Kiddush* in the "neighbor" time of Shabbat and holidays.
- (iii) *Soul* (mankind): Here the Rebbe makes a *siyum* (-Link) on tractate Sukkot: "(The family) of Bilga always divides (the showbread (-Link)) in the south, (while all other Kohain watches divide it in the north)... The Sages taught: There was an incident involving Miriam, (the daughter of a member of the) Bilga (watch), who apostatized and went and married a soldier (serving in the army) of the Greek kings... when the Sages heard about this they fixed the ring (of the Bilga watch in place, rendering it nonfunctional), and sealed its niche... do we penalize the (entire watch of Bilga) because of his daughter? Abaye said: Yes... Woe unto the wicked, woe unto his neighbor. Good for the righteous, good for his neighbor, [as it is stated (-Isaiah 3:10): 'Say you of the righteous (singular) that it shall be good for him, for they (plural; including neighbors) shall eat the fruit of their (the righteous' internal-effect of change upon his neighbors) doings.'" (Rashi didn't have this verse in his transcript of the Talmud, and instead gives the reasoning: For the measurement of goodness is greater (than the measurement of evil).)

Now, because Rashi defines the relationship of *neighbors* as external, and the *neighbor* does not have an inner-transformation to evil, hence, he defines *ring* as the ring in which the animal's head is placed for slaughtering, and *niche* as the locker they had for their slaughtering knives. Meaning, slaughtering the sacrifice is permissible by a woman (were she to use a long knife, reaching in from the *Women's Courtyard* (-Link)). Hence, the watch was only punished with that which *Miriam herself* could have done. Maimonides, who sees a deep inner-effect of neighbors upon each other, defines *ring* as the ring on which the carcass was hung to be skinned, and *niche* as the locker in which the priestly garments (-Link) were kept, both being permissible only by a male *kohain*, nothing to do with Miriam, other than, that she so deeply effected her entire family with her evil, rendering they themselves punishable concerning their own duties in the Holy Temple.

This is also why Rashi cannot extrapolate the "Good for the righteous, good for his neighbor," from the verse, for it talks of an inner-effect of the righteous on his neighbor, and Rashi speaks only of the external-relationship between them. Nevertheless, Rashi emphasizes that "greater than," telling us that even in the sinner himself, the sin is but external, and hence, effects the neighbor only externally. However, the Jew's goodness is internal, and hence, the effect of the righteous on the neighbor is, "greater than," and is internal.

### This Week...

FRIDAY, AUGUST 12, 2022 \* טו' מנחם אב תשפ"ב

Tu (15 of) B'Av: Day of Love and Rebirth · Reach out to someone and put a smile on their face

Shabbat Candle Lighting: North Miami: 7:41 PM · Mincha: 7:45 PM

SATURDAY, AUGUST 13, 2022 \* טז' מנחם אב תשפ"ב

TORAH READING: Va'eschanan (Deuteronomy 3:23-7:11) · HAFTORAH: Isaiah 40:1-26

Shabbat Nachamu (of Comfort) · Shacharit: 9:30 AM · Shabbat Ends: North Miami: 8:34 PM

WEDNESDAY, AUGUST 17, 2022 \* כ' מנחם אב תשפ"ב

Yahrtzeit: Rabbi Levi Yitzchok Schneerson (1878-1944), father of the Rebbe, of blessed memory.