



## פרשת אחרי מות-קדושים

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**A**mong the seventy-five Mitzvos in Parshas Kedoshim, according to the count of the Sefer Hachinuch, are the Mitzvos of לקט, שכחה ופאה; which amount to eight in total. The Chinuch gives us a little insight into these Mitzvos to help us somewhat understand them better, and explains that Hashem wants His Chosen People to wear the crown of all the cherished מדות טובות. They should have a נפש ברכה ורוח נדיבה, a giving spirit to be able to share some of the blessings that Hashem gave them. Those acts will provide – even for the soul – וגם נפשו בטוב תלין - great satisfaction. The Chinuch continues, to totally clear out your fields without considering the plight of the poor, whose survival depends on the generosity of others indicates רוע רעה, a heartless self-indulgence and may result in a nasty future, since Hashem treats us with מדה כנגד מדה.

Let us move ahead to Parsha Emor, where the Mitzvah is repeated again (23:22), where Chazal, quoted by Rashi, understand the repetition of פאה to teach that by failing to leave over that section of the field you have violated TWO לאוין. Rashi continues and quotes a תורת כהנים that notes the unexpected position of this second לאו, in the midst of the Parsha detailing all of our Yamim Tovim and their Korbanos. It begins with (Shabbos) Pesach and Shavuos, interrupts with פאה, and continues with Rosh Hashana, Yom Kippur and Sukkos, prompting Chazal to teach that לקט שכחה ופאה כל הנותן לקט שכחה והקריב עליו כראוי מעלין עליו כאילו בנה בית המקדש והקריב עליו קרבנותיו בתוכו. Wow! Fulfilling these Mitzvos

of לקט שכחה ופאה is equivalent to building the Bais Hamikdash and offering all the Korbanos on the Mizbaeich – what a Mitzvah! But we still wonder how and why these Mitzvos are superior to the everyday Mitzvah of Tzedaka, helping out the poor without specifically being a farmer. Regular Tzedaka brings Beracha, many Berachos, but we don't find anything close to what Chazal ascribe to לקט שכחה ופאה.

I have a friend, a great Talmid Chacham, named Rav Zelig Prag Shlita who said a wondrous Vort here. Regular Tzedaka is when you stick your hand into your pocket, take out your money and give it away. Peah is where you abandon your field and allow complete strangers to treat it as if IS THEIRS – YOU BECOME OIS-BALLEIBOS OF YOUR OWN FIELD – it is Hefker, and you cannot even help the עני take the produce (Peah 5:6). He takes your produce as if it HIS, and this aspect is what elevates Peah above regular Tzedaka.

This idea allows us insight as to why the Mitzvah of Peah is positioned in Parshas Emor as well. We all need to be reminded about who the real Baalebos is in our world. He is the one in charge of our health – רופא כל בשר, our nourishment – we say הילדים אשר, our children – we say חנן אלוקים את עבדיך; the list is endless. The time of year when good Yidden have this in the forefront of their minds is before the ימים נוראים, when we don't feel so secure anymore. The lesson of לקט שכחה ופאה is the proper preparation for these Holy





Days, and that may be the reason why it precedes them in the Parshah.

Let's move on even further ahead to Megilas Rus. Naomi and Rus finally return to Eretz Yisroel, shattered and impoverished. The people of Bais Lechem barely recognize them and wonder in astonishment (2:2) הזאת נעמי ? Rav Yehoshua Bachrach (in his book Mother of Royalty) supposes that they did not get a warm welcome and were not offered any help due to Noamis abandoning them during the famine – see Rashi in the beginning of Rus. The words of the Medrash (Rus Rabba 1:4) are שהפיל לבן של ישראל, they discouraged and broke the hearts of Yisroel. Naomi then sends Rus to gather the לקט שכחה ופאה and wanders until she finds Boaz's field. (See Rokeach 2:3 that ותלך is the same letters as ונתא, indicating that she would become his כלה.) There, Boaz tries to make sure that she gets the food that she needs. Rashi (2:16) says that Boaz went as far as to tell his workers to pretend as if they had forgotten some stalks (Halachically questionable if they were even in fact שכחה). It would seem that Boaz wanted to ensure her ability to take the food without being hassled at all. He went out of his way to make her feel that she is just as much a Baaleibos of the field as he. That is the מעלה עליונה of these Mitzvos.

It is worthwhile to learn and ponder the message of Chazal on what Rus said. The Pasuk (2:19) says שם האיש אשר עשיתי עמו היום בועז, the name of the man that I did a Chesed for today was Boaz. Chazal derive from here, בעל הבית עושה עם, the poor recipient does

more for the giver than the giver does for the poor recipient. We need to remind ourselves – about regular Tzedaka – who is really doing who the favor. Sometimes I need to bring someone who is Nebach collecting for a serious need to members of the community. The “REAL” Gutteh Yiden THANK ME for bringing them. They live by this Chazal. We should all be Zocheh.

Among those who are מצפים לישועה

אמני דאנפיה  
חיים טובים לזיתן

