



Volume 1. Issue 6.

Reward for Mitzvot

The following are things whose profits one enjoys in this world while the capital is given to them in the world to come: parental respect, acts of kindness, bringing about peace between one person and another - and the study of Torah is equal to them all.

Peah 1:1

There is a principal in the *Gemara* that there is no reward in this world for the fulfilment of a *Mitzvah* (*Kiddushin* 39b). The above *Mishnah* seems to directly contradict that principal. What unique element links these acts together and elevates them beyond the realm of this fundamental notion?

A story is told of some students of the Chofetz Chaim who approached their Rebbe. They were very poor and had come to offer a desperate solution. "We are willing to forego on a small amount of the reward for our *Mitzvot* in the next world. Let Hashem give some reward in this world to alleviate our difficult predicament."

The Chofetz Chaim answered them with a parable. When one is buying an \$8 item, one would be expected to receive change for a \$10 bill. For a \$7 item, one could break a \$20. To give a \$50 bill to pay for a \$2 item would raise an eyebrow. A \$100 bill for a 50 cent item one would probably be refused. Imagine trying to use a \$10,000,000 check to pay for a piece of chewing-gum. No finite currency could possibly suffice for the eternal reward of *Mitzvot* – an act of connection between man and Hashem.

If this is true, how is it that our *Mishnah* lists several acts for which there exists a reward in this world? It is possible to suggest the following solution. Every *mitzvah* has two basic components to it: the *Mitzvah* act, and the impact and repercussions of the *Mitzvah* performance. The act is raw and physical. It is performed with a body of flesh and bones that in

many ways is no more than that of a monkey. Yet, using this G-d given tool, like throwing a pebble into a lake that creates rings of concentric circles that seem to ripple forever, the source is completely finite and yet the repercussions are infinite.

Despite this, there is no reward even for the physical act itself, because since the act is divinely ordained even the physical act is elevated to a level that is beyond world payment. This being true, the question remains: why are these acts singled out for payment in this world?

Upon closer analysis, one finds that all the *Mitzvot* listed seem to be *bein adam l'chaveiro* – relating to interpersonal relationships – except, of course, for Talmud Torah which is beyond the scope of all the others combined. One could ask, why is it that mere acts of kindness or respect are worthy of such great reward? Don't most civilized human beings and even members of the animal kingdom treat each other with kindness, dignity and respect? Even the secular world, based on Judaic tradition, has set up systems of conflict resolution. Why then are these interpersonal *Mitzvot* so special? Furthermore, what is the relationship between these interpersonal *Mitzvot* and *Talmud Torah*? The answer is that the only reason that these *Mitzvot* *bein odom l'chaveiro* are unique is because "*Talmud Torah k'neged kulam*". Talmud Torah is not merely an additional item on a list of acts destined for earthly reward that happens to have a greater value than the others. Torah is the *ratzon Hashem*, the will of G-d that becomes actualised through the performance of *Mitzvot*. Torah is what qualifies and shapes the interpersonal *Mitzvot*, more so than other *Mitzvot* that are only performed because of Divine will. It is only the learning of *Torah* that can infuse and transform these everyday acts from mundane expressions of kindness, respect and conflict resolution, into bursts of G-dliness that literally illuminate the world.

Adam Korbl

Revision Questions

פאה א' – ג' ה'

- Until when is *peah* exempt from *trumot* and *ma'asrot*? What are the five laws brought that have the same cut-off point? (א' י')
- What are the seven things that divide a field such that each side is independently obligated to leave *peah*? (א' י')
- According to *R' Yehudah* how wide must an irrigation channel be in order that it divides a field? (ב' י')
- Under what conditions is a hill not considered a halachic division? (ב' י')
- What is considered a halachic division in the case of trees? (ב' י')
How do carob trees differ from the above ruling? (ד' י')
- Are the following cases defined as a single field or two: (ה' י')
 - A field that contains one type of produce but is harvested at different times.
 - A field that contains two types of produce and is harvested at the same time.
 - A field containing two species of wheat harvested, at the same time, And at two different times.
What is the source of this law? (ה' י')
- What are the four cases where a cut produce is exempt from leaving *peah*? (ב' י')
- How much *peah* must be left and who must leave it, in the following cases: (ב' י')
 - Bandits reaped half the field then the owner reaped the remaining half.
 - The owner reaped half then sold half.
 - The owner reaped half and sanctified the rest. Someone then redeem that portion.
- Explain the debate about beds of grain amongst olive trees. (א' י')
- What has happened to a field that is described as *menamer*? Explain the debate about such a field. (ב' י')
- Does one need to leave separate *peot* when picking some produce for sale and keeping the rest for other purposes? (ג' י')
- What is the difference between *medel* and *machlic* and what is the difference with respect to *peah*? (ג' י')
- Explain the two arguments regarding onions and *peah*. (ד' י')
- What is the law regarding inheritors and people who purchase trees in partnership? When do they leave *peah* together and when do they leave *peah* independently? (ה' י')
- What is the law regarding someone who purchased trees laden with fruit with the respect to leaving *peah*? (ה' י')

Local Shiurim

Sunday -Thursday

Between mincha & ma'ariv

Mizrachi Shul

David Bankier

9:50pm (after ma'ariv)

Beit Midrash -

Naftali Herc

Yehuda Gottlieb

Friday & Shabbat

10 minutes before mincha

Mizrachi Shul

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To add another mishnah yomit shiur send an email to: mishnahyomit@hotmail.com

Next Week's Mishnayot...

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	שבת קודש
14 th Nov. א' כסלו	15 th Nov. ב' כסלו	16 th Nov. ג' כסלו	17 th Nov. ד' כסלו	18 th Nov. ה' כסלו	19 th Nov. ו' כסלו	20 th Nov. ז' כסלו
Peah 3: 6-7	Peah 3:8- 4:1	Peah 4: 2-3	Peah 4: 4-5	Peah 4: 6-7	Peah 4: 8-9	Peah 4: 10-11

