

רקח מרקחת
פרשת אמור תשע"ג

This week's פרשה discusses the מועדים and the קרבן מוספים. Smack in the middle, there is a פסוק (כג:כב) that instructs us to give שכחה ופאה לקט. ליקט, שש"י brings חז"ל that ask why this is inserted here, in between the דיני ימים טובים. The answer given is לעני כראוי מעלין עליו. What is the פשט in this tremendous שכר?

As it says in בזכות צדקה will come גאולה. Therefore אמר עולא אין ישראל נפדה אלא בצדקה, שנאמר (ישעיה א) ציון במשפט תפדה ושביה בצדקה. שבת קלט. Someone who gives לקט שכחה ופאה כראוי is deserving of the גאולה שלמה. Granted the גאולה hasn't yet come; that's only because the world as a whole isn't yet ראוי. But when ה' makes the חשבון of the שכר that this person is deserving of, he won't lose on account of others that aren't yet up to par. As far as his שכר is concerned it is כאילו בנה בית המקדש והקריב עליו קרבנותיו בתוכו.

Let's take this idea a little further. A person could potentially feel small as he looks around and takes note that he is sharing the globe with 1 billion (whoa!) Hindus, and 1.6 billion (oy vey!) Muslims. Will it make such an impact if I do a couple more מצוות or make other positive changes in my life? The rest of the planet will anyways continue doing whatever they've been doing until now.

נברא אדם יחידי... לפיכך כל אחד ואחד חייב לומר בשבילי נברא העולם. In סנהדרין ל"ז there is a משנה that says בריאת אדם, at the time he was created, was the only person in the world. This shows that העולם is כדאי for one person. The Alter of Kelm says further that it is כדאי for ה' to create the universe and sustain it for 6,000 years, in order that one yid should say one time ברוך הוא וברוך. And 1,000 שמו don't equal a single אמן. And 1,000 אמן don't equal 1 יהא. And 1,000 יהא don't equal one word of תורה. And 1,000 תורה יהא שמה רבה.

It comes out, that the vastness of the world is actually a lesson in the weight that the individual carries. This entire universe is all כדאי for one person, and even a single action of one person.

One idea of ספירת העומר is to show the importance of our time. One of my Rebbeim from Telshe Chicago, R' Shmuel Gluck, often says during ספירה, "Count the days, make the days count." Perhaps we can add, that ספירת העומר is a חיוב on each individual to count. As it says וספרתם לכם - וספרתם לכם (unlike ספירת יובלות which only בית דין counts.) This shows that each day of even one person is worthy of being counted.

To wrap it up, a person certainly must try to affect the world positively in whatever ways he can. But in addition to that, one should never underestimate the cosmic value of one more representative of ה' and His תורה, one more לשכינה in this world.