

And his father is wealthy

ואבונה עשיר הוא -

OVERVIEW

The גמרא asks; if we maintain that a קטן has no זכיה לנפשיה, but rather he is זוכה for his father, how can we understand the ruling of ר' יוסי that even if the father is a sharecropper nevertheless his children can do the gleaning. The גמרא phrases the question; 'but the father is a rich man', and so they are gleaning for a rich man which is prohibited. One may have assumed that the father is a rich man since he owns part of the produce. However that does not necessarily make him a rich man; his percentage may be a very small amount. ואבונה עשיר הוא explains what is meant by תוספת.

עשיר explains that the term תוספות

לאו דוקא עשיר¹ אלא כלומר כיון שיש לו חלק בשדה חייב בלקט² –

Is not precise, but rather the גמרא means that since the father has a share in the produce of this field therefore the father is obligated in the מצוה of leaving over the לקט (and not taking it for himself).

כדדרשין לרבי אליעזר³ פרק קמא דגיטין (דף יב,א ושם) –

As the גמרא interprets the following פסוק according to ר"א in the first פרק of מסכת גיטין that the פסוק of –

לא תלקט לעני⁴ להזהיר עני על שלו –

לא תלקט לעני teaches us to warn the עני regarding his own [produce⁵] that he too must observe the laws of לקט, etc.

ולרבנן נמי⁶ או נפקא להו מקרא אחרינא או תרתי שמע מינה⁷:

¹ It is possible that the sharecropper is not an עשיר.

² The words ואבונה עשיר means that the sharecropper, since he owns part of the produce, cannot gather the לקט as if he were an עשיר.

³ This is the same אליעזר ר' which was brought previously in our גמרא on ט,ב, where אליעזר ר' argues with the רב regarding a (rich) person who gathered for a poor person. אליעזר ר' maintains that the poor person acquires it, while the חכמים maintain ראשון.

⁴ The ויקרא (אמור) כג,כב in פסוק reads: ולא תלקט לעני ולגר תעזב אותם. ובקצרכם וגו' לא תכלה פאת שדך וגו' ולקט קצירך לא תלקט לעני ולגר תעזב אותם. The רבנן interpret the juxtaposition of לא תלקט לעני and לא תלקט לעני וגו' (עני) to read that a (rich) person is not permitted to gather פאה (and the other עניים) for a poor person; לא תלקט לעני (this explains their ruling why the person cannot be זוכה for the עני). In response אליעזר ר' states that לא תלקט לעני teaches us that the עני is not permitted to take the מתנות עניים of his field for himself (but not that you cannot be זוכה for the עני).

⁵ See 'Thinking it over'.

⁶ תוספות explains that the רבנן also agree to this ruling of עני על שלו even though they use the פסוק of לא תלקט לעני for a different דרשה (see footnote # 4).

⁷ לא תלקט לעני can teach us both rules that an עשיר cannot be זוכה for an עני, and that an עני must leave over the מתנות עניים.

And the רבנן also agree to this rule of על שלו עני, להזהיר עני, and they **derive it** either from another פסוק or that two דרשות can be derived from this פסוק.

SUMMARY

All agree that the עני must leave over the מתנות עניים in a field in which he is a [part] owner.

THINKING IT OVER

Is the prohibition of not taking the מתנת עניים referring to the owner of the field or to the owner of the produce?⁸

⁸ See סוכ"ד אות תד (בד"ה והנה)