



Volume 13. Issue 8

Large Shichecha

Shechicha is the third gift of the poor. It refers to the individual bundles, forgotten on the field, that must be left for the poor. The *Mishnah* (6:6) taught that if a forgotten bundle was the size of two *se'ah* – a particularly large size – then it is not considered *shichecha*.

The *Bartenura* explains that when teaching the laws of *shechicha*, the *Torah* warns “do not go back to take it”. The *Bartenura* therefore understands that the law of *shichecha* only applies to a bundle that could be retrieved at once and carried on one’s shoulder. A bundle that is the size of two *seah* is too large, consequently *shichecha* does not apply.

The *Melech Shlomo* explains that there is an alternative explanation presented in the *Yerushalmi*. The *pasuk* states, “when you forget a bundle in the field”, when teaching the law of *shichecha*. The *Torah* is specifically referring to a bundle. Once we reach the volume of two *seah* it is no longer a bundle but rather a stack.

The *Melech Shlomo* raises two practical differences between these two explanations. The first is that we learnt in the previous *Mishnah* that while two forgotten bundles are considered *shechicha* a cluster of three is not. A cases where there are two ordinary bundles next to this large one would depend on how it is defined. If it is no longer considered a bundle but rather a stack, then the two ordinary bundles would be considered *shechicha*. Note, that this would be according to the opinion of *Beit Hillel* that rules that a forgotten bundle next to a stack would still be considered *shechicha* (6:2). According to *Beit Shammai*, who maintains that if a bundle was forgotten next to a stack it would save it from becoming a *shechicha* we have another cases that would be present a practical difference.¹ If a normal bundle was forgotten next to this

large one, then if it is considered a stack, according to *Beit Shammai* it would save it.

Both these opinions and the practical differences are presented in the *Yerushalmi*. The *Mishnah Rishona* however notes that the *Gemara* (*Bavli*, *Bava Batra* 72b) brings the opinion of *Rav Huna* that appears to be a third position. *Rav Huna* explains that a bundle the size of two *seah* has the status of a bundle (*omer*) and has the status of a stack (*g'dish*). *Rav Huna* explains that it is like a bundle, in that if two other bundles are forgotten along with it, they are not *shichecha*. It is like a stack in that if it is forgotten alone it is not *shichecha*. The *Mishnah Rishona* notes that this different to the *Yerushalmi*. According to the *Yerushalmi*, this large bundle is either defined as a bundle or a stack. According to *Rav Huna* however this bundle, despite being large, is still a bundle. It is only with respect to how we treat it if it is left on its own that we considered it like a stack, such that it is not considered *shichecha*. How can we understand this third position?

Rashi (*Devarim* 24:19) also cites “when you forget a bundle in the field” as the source for this law. In other words, *shichecha* applies when one forgot a bundle and not a stack. The *Mizrachi* however explains there that the *Chachamim* estimated that the size of a stack is no less than two *seah*. Since the *Torah* mentioned a bundle and not a stack, this would exclude a bundle of that same size. We can understand from the *Mizrachi* that the exclusion of the *Torah* was not a stack specifically, but rather the volume of a stack. Importantly, it is the volume equal to that of stack that is important and not classing the oversized bundle as a stack. This then explains the opinion of *Rav Huna*, that this bundle is not *shichecha* since it is “like” a stack in its volume. Nevertheless, it is still a bundle for the other laws of *shichecha* cited above.²

Yisrael Bankier

¹ This is according to one explanation of that *Mishnah* that follows the opinion of *R' Yehoshua* cited in the *Yerushalmi*.

² This would also explain more simply why the same volume applies to exempt *shechicha be'kama* (forgotten uncut section). It is the volume that is the focus and not defining it as a stack, which would be difficult in the case of uncut produce.

פאה ה' ג' – ו' ח'

- Explain the debate regarding watering one field prior to *leket* being collected. (ה' ג')
- If a wealthy person who during his travels ran out of money and was forced to eat from *leket*, *shichecha*, *peah* or *ma'aser ani* what should he do when gets home? (Explain the debate) (ה' ד')
- What must be done to enable the owner of a field to exchange regular produce with a poor person's produce (which were *matanot ani'im*)? (ה' ה')
- If a poor person is hired to reap a field, what are the two cases where may he take *leket*, *shichecha* and *peah*? Which of the two cases can he take *ma'aser ani*? (ה' ה')
- If a poor owner sells his field to another poor person can either of them now take the *matanot ani'im*? (ה' ו')
- Can a person hire someone a worker on the condition that his son collects the fallen ears of corn after him? (ה' ו')
- What *pasuk* does the *Mishnah* cite when describing one who prevents the poor from collecting *leket* as stealing? (ה' ו')
- If either the owner of the field or a worker (but not both) forgot sheafs in the field is it considered *shichecha*? (ה' ז')
- If a poor person hid a sheaf from the owner causing him to leave it behind, is it *shichecha*? (ה' ז')
- Is it considered *shichecha* if someone forgot a sheaf when: (ה' ח')
 - Collecting them to make other sheaf structures?
 - Collecting them to make piles?
 - Transferring the sheaves directly to the threshing floor?
 - Transferring the sheaves from piles to the threshing floor?
- Explain the debate regarding *hefker le'aniyim*? (ה' ט')
- Explain the debate regarding a forgotten sheaf that:
 - Is much larger than all the other sheafs. (ה' ט')
 - Is placed in a very specific location. (ה' י')
- In which specific cases would *Beit Hillel* agree that a forgotten sheaf is not considered *shichecha*? (ה' י')
- What is considered *roshei shurot*? (ה' י')
- What is the maximum number of forgotten sheaves that would be considered *shichecha*? (Include both opinions) What other *matanot ani'im* share this law? (ה' י')
- What is the limit on the size of a sheaf for it to be considered *shichecha*? Explain the debate regard two forgotten sheaves that add up to this size? (ה' י')
- What is the limit on the size of forgotten standing wheat for it to be considered *shichecha*? Is there a difference if there is an unusually small yield in the forgotten area? (ה' י')
- How much standing wheat is required to save nearby forgotten standing wheat or sheaves from becoming *shichecha*? (ה' י')
- Can sheaves save forgotten standing wheat or sheaves from becoming *shichecha*? (ה' י')

Melbourne, Australia

Sunday -Thursday

10 minutes before *Mincha*
Mizrachi Shul
 Melbourne, Australia

Friday & Shabbat

10 minutes before *Mincha*
Mizrachi Shul
 Melbourne, Australia

Efrat, Israel

Shiur in English

Sunday -Thursday

Rabbi Mordechai Scharf
 9:00am
Kollel Magen Avraham
 Reemon Neighbourhood

ONLINE SHIURIM

Rabbi Chaim Brown
www.shemayisrael.com/mishna/

Rabbi E. Kornfeld
Rabbi C. Brown
<http://www.dafyomi.co.il/calendars/myomi/myomi-thisweek.htm>

SHIUR
 ON KOL HALOSHON

Rabbi Moshe Meir Weiss
 In US dial: 718 906 6400
 Then select: 1 – 2 – 4

Next Week's Mishnayot...

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	שבת קודש
22 May י"ד אייר	23 May ט"ו אייר	24 May ט"ז אייר	25 May י"ז אייר	26 May י"ח אייר	27 May י"ט אייר	28 May כ' אייר
Peah 6:9-10	Peah 6:11-7:1	Peah 7:2-3	Peah 7:4-5	Peah 7:6-7	Peah 7:8-8:1	Peah 8:2-3

