



Volume 7. Issue 8

Combinations that Qualify as *Shichecha*

Sheaves that are forgotten in the field are deemed *shichecha* and belong to the poor. The *Mishnah* (6:6) taught that if these sheaves are particularly large then they are no longer *shichecha*. The measure provided by the *Mishnah* is two *seah* (*satayim*)¹ and there are two reasons provided in the *Yerushalmi* for this quantity. The *pasuk* state: "...and you forget a bundle in your field, you shall not turn back and take it." One explanation is that when it is too large it is no longer a "bundle" but a haystack, while the other is that it would be too large for a person to simply "turn back and take it" and does therefore not fall under definition of *shichecha*. Importantly, this same measure also applies to forgotten uncut or standing produce to which the law of *shichecha* also applies.

The same *Mishnah* records a debate where two sheaves are forgotten together, whose total volume is *satayim*. The *Chachamim* maintain that they are *shichecha* - each sheaf is less than *satayim* - while *Rabban Gamliel* maintains that they can combine to make this minimum measure.²

A later *Mishnah* (6:9) records a similar debate. The case there is whether a *seah* of felled produce can combine with a *seah* of standing produce to save them both from being defined as *shichecha*. The first opinion is that they cannot combine, while *R' Yosi* maintains that they can as long as there is no "*reshut he'ani*" (e.g. *leket*) separating the two.

The *Yerushalmi* notes that the by *Mishnah* teaching that standing and cut wheat cannot combine, it implies that two large sheaves could combine to make *satayim*. The conclusion would then be that the first opinion in this *Mishnah* agrees with *R' Gamliel* from the previous one who champions this very point.

Based on this *Yerushalmi* the *Mishnah Rishona* raises a question on the *Rambam*. With respect to the first *Mishnah* he rules like the *Chachamim* that two large sheaves cannot combine to make *satayim* and if forgotten, would be considered *shichecha* (*Matanot Aniyim* 5:18). The *Rambam* however also rules explicitly regarding the second *Mishnah* like the first opinion, that standing and cut produce cannot combine (5:20). Surely including this ruling is unnecessary. If two cut sheaves cannot combine then certainly cut and standing produce cannot combine. Recall that according to the *Yerushalmi*, this *Mishnah* was need only according for the opinion of *Rabban Gamliel*.

The *Mishnah Rishona* explains that the two *Mishnayot* are different in another respect and that both *Mishnayot* are required to teach us about the opinion of the *Chachamim*. The first *Mishnah* refers to two sheaves – two bundles tied up separately. In that case, since the sheaves are clearly distinct the *Chachamim* maintain that they cannot combine. The second case however does not refer to a bundle of wheat and standing wheat. It refers to "*akurim*" – stalks that are scattered and unbound. Consequently, in that case it is still possible to bind them with the produce that is soon to be cut. In that case one might think that they can combine. Indeed that is the opinion of *R' Yosi* (provided *reshut he'ani* does not separate them). Therefore the *Rambam* had to teach that according to the *Chachamim*, in the second case as well, the standing and scattered wheat do not combine. The *Mishnah Rishona* explains that the *Rambam* preferred this understanding because the result is that first opinion in both *Mishnayot*, which are *stam* (author unstated), are the same opinion.

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¹ *Satayim* is 288 times the volume of a *beitzah*. How this translates to the metric system, whether the measure referred to in this *Mishnah* is a volume or weight and how it should be calculated is the subject of a number of debates. *Kehati* explains that this measure is approximately a 26 litre volume.

² The *Mishnah Rishona* explains that *Rabban Gamliel* must have a different rationale for the volume of *satayim* as neither of the above understandings seem to apply in this case – see inside for his suggestion. Also note that the debate is regarding only two sheaves, for if there were three then everyone would agree that it would not be *shichecha* (6:5).

Revision Questions

פאה ו' - א' - ג'

- Explain the debate regarding *hefker le'aniyim*? (א': ו')
- Explain the debate regarding a forgotten sheaf that:
 - Is much larger than all the other sheaves. (א': ו')
 - Is placed in a very specific location. (ב': ו')
- In which specific cases would *Beit Hillel* agree that a forgotten sheaf is not considered *shichecha*? (ג': ו')
- What is considered *roshei shurot*? (ד': ו')
- 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': ו')
- 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? (ו': ו')
- 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? (ז': ו')
- How much standing wheat is required to save nearby forgotten standing wheat or sheaves from becoming *shichecha*? (ח': ו')
- Can sheaves save forgotten standing wheat or sheaves from becoming *shichecha*? (ט': ו')
- Do standing and cut wheat or onions and garlic combine to the measure that exempts them from *shichecha*? Include *R' Yosi's* opinion. (י': ו')
- Produce that have particular uses are exempt from *shichecha* – what are these uses? (יא': ו')
- Explain the debate regarding whether produce that grows underground is exempt from *shichecha*. (יב': ו')
- Does *shichecha* apply to produce forgotten by a blind person? Produce that was cut at night? (יג': ו')
- What is the effect of making the following condition: I am reaping my field on the condition that I will take anything I forget? (יד': ו')
- What three qualities of an olive tree would exempt it from the law of *shichecha*? (טו': ו')
- Explain the opinion of *R' Yosi* with regards to *shichecha* and olive trees. (טז': ו')
- Explain the law of *sata'im* by olive trees. [Note: this *mishnah* is understood differently by the *Rishonim*] (יז': ו')
- Explain the debate regarding when olives left in the tree are considered *shichecha*. (יח': ו')
- What is *peret*? (יט': ו')
- Can someone place a basket under the vine when picking grapes? (כ': ו')

Local Shiurim

Sunday -Thursday

After *Ma'ariv*
Mizrachi Shul
 Melbourne, Australia

Friday & Shabbat

10 minutes before *Mincha*
Beit Ha'Roeh
 Melbourne, Australia

ONLINE SHIURIM

Rabbi Chaim Brown
www.shemayisrael.com/mishna/

Rav Meir Pogrow
613.org/mishnah.html

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

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 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
29 th August י"ט אלול	30 th August כ' אלול	31 st August כ"א אלול	1 st September כ"ב אלול	2 nd September כ"ג אלול	3 rd September כ"ד אלול	4 th September כ"ה אלול
Peah 7:4-5	Peah 7:6-7	Peah 7:8-8:1	Peah 8:2-3	Peah 8:4-5	Peah 8:6-7	Peah 8:8-9

