

Peah

- Which *mitzvot* have no fixed measure? (א: א)
- What is the minimum proportion of a field that one must set aside for *peah*? What are the three criteria that one uses to determine how much more to leave beyond this minimal amount? (ב: א)
- Explain the three-way debate regarding where in the field one must leave *peah*? (ג: א)
- What are the characteristics of a field that has the obligation of leaving *peah*? (ד: א)
- Name the fruit trees that have all the above characteristics. (ה: א)
- Until when is *peah* exempt from *trumot* and *ma'asrot*? What are the five laws brought that have the same cut-off point? (ו: א)
- What are the seven things that divide a field such that each side is independently obligated to leave *peah*? (ז: ב)
- According to R' Yehudah how wide must an irrigation channel be in order that it divides a field? (ח: ב)
- Under what conditions is a hill not considered a halachic division? (ט: ב)
- What is considered a halachic division in the case of trees? (י: ב)
 - How do carob trees differ from the above ruling? (יא: ב)
- Are the following cases defined as a single field or two: (יב: ב)
 - 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? (יג: ב)
- What are the four cases where a cut produce is exempt from leaving *peah*? (יד: ב)
- How much *peah* must be left and who must leave it, in the following cases: (טו: ב)
 - 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. (טז: ג)
- What has happened to a field that is described as *menamer*? Explain the debate about such a field. (יז: ג)
- Does one need to leave separate *peot* when picking some produce for sale and keeping the rest for other purposes? (יח: ג)
- What is the difference between *medel* and *machlik* and what is the difference with respect to *peah*? (יט: ג)
- Explain the two arguments regarding onions and *peah*. (כ: ג)
- 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? (כא: ג)
- What is the law regarding someone who purchased trees laden with fruit with the respect to leaving *peah*? (כב: ג)
- What are the different opinions of the minimum size of a field that has the obligation of *peah*? (כג: ג)
- What are laws are still applicable (aside from *peah* according to R' Akiva) even for the smallest possible sized field (*kol she'hu*)? (כד: ג)

- There are three cases listed in the *Mishnayot* where if a person gives his entire property to someone there is a significant halachic difference if he excluded a small section of his property from the gift. What are these three cases? (ג': יח-יז)
- When is *peah* left connected to the ground for the poor to take and when is the owner required to cut and distribute the produce to the poor? (ד': א)
- What would the law be if in the former case, a majority of the poor requested that the owner distribute the produce (and visa versa)? (ד': א-ב)
- What is the law regarding a poor person who tries to conceal some of the standing *peah* so that he can take it? (ד': ג)
- Are there any restrictions on how the *peah* can be cut by the poor? If so, what are they and why? (ד': ד)
- What are the three times of the day when *peah* is given? (ד': ה)
- Explain the debate between *Rabban Gamliel* and *R' Akiva* regarding why these times were established. (ד': ה)
- What was different about how *Beit Namer* left *peah*? (ד': ה)
- Is a non-Jew who converts to Judaism after harvesting his field obligated to leave *peah*, *leket* or *shichecha*? (ד': ו)
- In what situation would someone who sanctified their field and then redeemed it from *hekdesh* be exempt from leaving *peah*? (ד': ו)
- In what situation would someone who sanctified their fruit and then redeemed it from *hekdesh* be exempt from taking *ma'asrot*? (ד': ז)
- Explain the debate about whether a wealthy person can be *zoche peah* for a poor person. (ד': ט)
- When is one exempt from taking *ma'asrot* from the *leket*, *shichecha* and *peah* of a non-Jew? (ד': ט)
- What is *leket* (be specific)? Explain the debate about *rosh ha'yad* and *rosh ha'magal*. (ד': י)
- Is it *leket* if the owner drops the produce as a result of being pricked by a thorn? (ד': י)
- When does produce found in ant holes belong to the owner? When does it belong to the poor (and how much)? (ד': יא)
- What is the law regarding:
 - A pile of produce placed in a location from which *leket* has not yet been collected? (ה': א)
 - A case where the wind has scattered the collected produce over an area from which *leket* has not been collected? (ה': א)
 - A case where one ear of corn which is *leket* gets mixed up in a pile of corn? (ה': ב)
- When would a single standing ear of corn belong to the owner of the field and when would it belong to the poor? (ה': ב)
- 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? (י: ה')
- What *pasuk* does the *Mishnah* cite when describing one who prevents the poor from collecting *leket* as stealing? (י: ה')
- If either the owner of the field or a worker (but not both) forgot sheafs in the field is it considered *shichecha*? (י: ה')
- If a poor person hid a sheaf from the owner causing him to leave it behind, is it *shichecha*? (י: ה')
- Is it considered *shichecha* if someone forgot a sheaf when: (יח: ה')
 - 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*? (יא: י')
- Explain the debate regarding a forgotten sheaf that:
 - Is much larger than all the other sheafs. (יא: י')
 - Is placed in a very specific location. (יב: י')
- In which specific cases would *Beit Hillel* agree that a forgotten sheaf is not considered *shichecha*? (יג: י')
- What is considered *roshei shurot*? (יד: 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? (יז: 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? (יז: 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? (יז: י')
- How much standing wheat is required to save nearby forgotten standing wheat or sheaves from becoming *shichecha*? (יח: י')
- Can sheaves save forgotten standing wheat or sheaves from becoming *shichecha*? (יח: י')
- Do standing and cut wheat or onions and garlic combine to the measure that exempts them from *shichecha*? Include *R' Yosi's* opinion. (יט: י')
- Produce that have particular uses are exempt from *shichecha* – what are these uses? (י: י')
- Explain the debate regarding whether produce that grows underground are exempt from *shichecha*? (י: י')
- Does *shichecha* apply to produce forgotten by a blind person, or produce that was cut at night? (יא: י')
- What is the effect of making the following condition: I am reaping my field on the condition that I will take anything I forget? (יא: י')
- What three qualities of an olive tree would exempt it from the law of *shichecha*? (יב: י')
- Explain the opinion of *R' Yosi* with regards to *shichecha* and olive trees. (יב: י')
- Explain the law of *sata'im* by olive trees? [Note: this *mishnah* is understood differently by the *Rishonim*] (יב: י')
- Explain the debate regarding when olives left in the tree are considered *shichecha*? (יב: י')
- What is *peret*? (יג: י')
- Can someone place a basket under the vine when picking grapes? (יג: י')
- What is *olelot*? (יד: י')
- Explain the debate regarding the restrictions on where one can prune his vine? (יד: י')
- What is *kerem reva'i*? To what other law is it similar? (יד: י')

- *Beit Shammai* and *Beit Hillel* argue whether a number of laws also apply to *kerem reva'i* – what are they? (י:יג)
- What is the law regarding a vineyard that contains only clusters of *olelot*? (י:יז)
- If someone sanctifies their vineyard, are the poor still able to take *olelot*? (י:יז)
- What type of vines are *aris* and *rogliyot* and when does *shichecha* apply? (י:יז)
- When are the general public allowed to take: (י:יח)
 - *Leket*?
 - *Peret* and *olelot*?
- *Matanot ani'im* from olive trees?
- When does one believe a poor person (*am ha'aretz*) who claims the produces he is selling is *leket*, *peah*, *shichecha*, *ma'aser ani*? Why is this important? (י:יב)
- Does one believe a *levi* who claims he is selling *ma'aser rishon*? (י:יב)
- With respect to the first question – does it make a difference what he is trying to sell? (י:יח)
- With respect to vegetables – when do we believe the poor person? (י:יד)
- When distributing *ma'aser ani* to the poor directly from the threshing floor, what is the minimum quantity that one must give each poor person? (give the general rule) (י:יח)
- What should one do if he does not have that amount to give to everyone? (י:יח)
- What does the *gabbai tz'daka* provide for a poor person: (י:יז)
 - Travelling through the city?
 - Staying overnight?
 - Staying for over Shabbat?
- What is the financial status of one who can take from the *tamchui Kuppah*? (י:יז)
- What is the financial status of one who can take the *matanot ani'im*? How do pledges, *ketubah* and property enter into the calculations? (י:יח)
- Regarding the previous question, does it make a difference if someone had less than that amount but was trading and supporting himself on that sum of money? (י:יט)
- What does the *Mishnah* say about one who:
 - Takes the *tz'daka* when he does not need to?
 - Does not take *tz'daka* when he needs to?
 - Judges truthfully?
 - Accepts bribes?
 - Pretends to be disabled?