



Peah in the Middle

Peah refers to the section of the field that must be left to the poor. While the first *Mishnah* teaches that on a biblical level there is no minimum, the second *Mishnah* teaches that the *Chachamim* required one sixtieth of the field.

The third *Mishnah* however discusses where *Peah* must be left. A simple reading of the *pasuk* would suggest that it must be at the end of one's field: "...you shall not complete your reaping to the corner of your field" (*Vayikra* 19:9). The way the *pasuk* is constructed however places the word "*likzor*" (to cut) at the end, which implies that a section can be defined as *peah* even if there is more of the field yet to be cut. This point is behind the debate in the third *Mishnah*.

The *Tana Kama* teaches that if *peah* is left near the beginning or middle alone, it is considered *peah* (*Bartenura*). *R' Shimon* however understands, that even if sections are left early in the process, one has not fulfilled their obligation of leaving *peah* unless they leave a section at the end "of the required size". Exactly what size that is, we shall discuss. It is important to understand that if the obligation of leaving *peah* was not fulfilled, then some of the cut wheat would need to be separated as *peah*. For completeness, *R' Yehuda* understands that for the earlier sections to be considered *peah*, it is sufficient to leave one stalk at the end of the field (which would satisfy the biblical obligation). While it is true that one could gift wheat to the poor in any case, if produce has the status of *peah* then it is exempt from *terumot* and *maaserot*, while a gift would not.

Let us return to the position of *R' Shimon*. The *Yerushalmi* asks whether the *peah* at the end needs to be for the entire field or only for "that which remains" and concludes that the latter is true. What is the meaning of "that which remains"?

The *Bartenura* explains, *R' Shimon* would require that the amount left at the end is enough to ensure that the total amount of *peah* left for the field is one sixtieth, including the sections that were left early, i.e., "that which remains" of the total sixtieth. It would appear then that the novelty of the *pasuk* is that the total amount of *peah* can be left piecemeal in the field, provided some is left at the end.

The *Bartenura* however continues that the *Rambam*, in his commentary to the *Mishnah*, understands that one sixtieth of the entire field would need to be left at the end. According

to this understanding, the basic demand of the *pasuk* is unchanged. One must leave *peah* at the end of the field. The novelty then is that anything left on the way, could also have the status of *peah*. How do we understand this explanation in light of the *Yerushalmi*. The *Bi'ur Gra* (*Yerushalmi*) explains that "that which remains" means that a sixtieth must be left at the end proportional to entire size of the field, excluding those sections that have been left as *peah*. In other words, since the earlier sections will adopt the status of *peah*, *peah* need not be left for it.

The *Tosfot Yom Tov* however notes that the *Rambam* provides a different understanding in the *Mishnah Torah* which he understands follows the *Yerushalmi*. The *Rambam* explains that the amount of *peah* that must be left at the end is equal to the one sixtieth of the size of the field that was harvested after the previous *peah* was left in the middle of the field. The *Derech Amuna* (2:107) adds that if the section that was left in the middle was not equal to the sixtieth of what harvested until that point, then an additional amount would need to be added at the end also. The *Mishnah Rishona* adds that even if a sixtieth for the entire field was left in the middle, one would still need to leave a sixtieth for the section harvested after that point. It would appear that according to this understanding, the *pasuk* is teaching that *peah* must be left at the end of the field. The novelty is that if one leaves *peah* in the middle of the field, it is considered as if the field is being split into multiple fields, with *peah* being left at the end of each one.

One practical difference between these two explanations may be found in the debate regarding whether the poor may start taking the *peah* from these early sections prior to the end of harvest. According to the *Mishnah Rishona*, they cannot. Everything is considered *peah* only once *peah* is left at the end. This would align with the second understanding that the full amount of *peah* must be left at the end, and only then do the early section attain the status of *peah*. The *Derech Emuna* (*Tziyon Halacha* 225) however cites the *Ridbaz* that the poor can take the *peah*, since those earlier sections have exempted that which preceded it. This clearly aligns with the final understanding that each early *peah* is consider like the end of the field of that had been harvested.

Yisrael Bankier

Revision Questions

פאה א' ב' – ג' 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? (א' ב')
- 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' א')
- 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' א')
 - 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' א')
- What are the four cases where a cut produce is exempt from leaving *peah*? (יד' א')
- How much *peah* must be left and who must leave it, in the following cases: (טו' א')
 - 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' א')

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Next Week's Mishnayot...

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	שבת קודש
30 January כ"ח שבט	31 January כ"ט שבט	1 February א' לי שבט	2 February א' אדר	3 February ב' אדר	4 February ג' אדר	5 February ד' אדר
Peah 3:2-3	Peah 3:4-5	Peah 3:6-7	Peah 3:8-4:1	Peah 4:2-3	Peah 4:4-5	Peah 4:6-7

