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## Shabbos and Chatzer in Ma'asrot

Since beginning the *mesechet* it has been learnt that once food has reached a particular stage in its development one can no longer consume it in a fixed manner before separating *ma'asrot* – e.g. for grain, this stage is when it is a third grown (1:2-4). One can however eat the food as a light snack until he takes this food into his house. After this point one is obligated to separate *ma'asrot* prior to consuming the food (1:5). Three other activities or events can also change the status of the produce in this manner.<sup>1</sup> They include selling the produce, taking the produce into one's courtyard (“*chatzer*” 3:1) and Shabbos (*Trumot* 8:3). The final change in status is referred to as “*kove'ah*”. We have already seen that if one intends to sell the produce, since it could be sold at any moment, its status changes after the last process is complete – “*negmerah melachot*” – e.g. smoothing the pile (1:6-8, 2:1).

We have also learnt that a *chatzer* is only *kove'ah* for produce that is completely processed (3:1). The *Gemarah* (*Beitzah* 34b) however ask whether *Shabbos* shares that same character as a *chatzer* or whether it is also *kove'ah* from products that are incompletely processed. *Rav Nachman* explains that *Shabbos* does indeed *kove'ah* for any produce whether or not its processes are complete – a position which is proven to be consistent with *R' Eliezer*.

The *Gemarah* continues and clarifies the opinion of *R' Eliezer* explaining that if someone was eating a snack and it become *Shabbos* he cannot complete the snack during *Shabbos* without separating *ma'asrot*. Nevertheless, he can continue the snack after *Shabbos*.

What is the logic behind the difference in the way *Shabbos* and a *chatzer* is *kove'ah*? The *Gemarah* brought the following *passuk* when explaining that *Shabbos* is also *kove'ah* for incomplete goods:

“... and call the Shabbat delight (*oneg*)”  
(*Isaiah* 28:13).

*Rashi* explains that since the consumption of food is referred to as *oneg* they can never be defined as a snack.

Using *Rashi*'s explanation, one could explain that a *chatzer* is similar to a house in that it represents the point after

which the food, the object, is now defined as definitely *tevel*. Yet in the case of a *chatzer* this object must be ready for the transition, i.e. all its processes complete. *Shabbos* on the other hand does not cause a change in the status of the food, rather it alters the relationship that one has with food during the day. On *Shabbos* no consumption can be defined as a snack which means that *ma'asrot* must be removed prior to consumption. After *Shabbos*, nothing has affectively changed with the product; therefore one can eat the product as a snack.<sup>2</sup>

One can identify this understanding from the words of the *Rambam*. The *Rambam* specifically rules like *R' Eliezer* (*Ma'asrot* 5:23) where he writes that if someone is eating food as a snack and *Shabbos* comes in “he must not complete” – referring to the person eating the food. However when discussing a *chatzer*, the *Rambam* writes that “once the produce enters the courtyard it is *nikve'uh*”.

The *Gemarah* however concludes with a statement from *R' Yochanan* that *Shabbos*, *chatzer*, sales and [separation of] *trumah* are only *kove'ah* for products whose processes are complete. This conclusion, which effectively equates *Shabbos* and *chatzer*, led the *Tosfot* and *Ba'al Hameor* to argue that the *Gemarah* rules against the opinion of *R' Eliezer*. How then does *Rashi* and *Rambam* rule like *R' Eliezer*?

The *Rashba* writes that the closing statement means that *Shabbos* does not permanently *kove'ah* and the produce may be eaten after *Shabbos*. Nevertheless one could not eat this produce during *Shabbos* – consistent with the opinion of *R' Eliezer*.

One can still ask how does one explain how the final statement seemed to equate *Shabbos* and *chatzer*? One could suggest that they are indeed the same in that neither has an affect on the object to change its status if its processes are incomplete. Nevertheless, *Shabbos* is still different that it negates the possibility of eating the food in the form of a snack.

**David Bankier**

<sup>1</sup> According to the *Tosfot Ha'Rid* these are all rabbinic enactments.

<sup>2</sup> Note: this is provided that one did not set aside the food specifically for consumption on *Shabbos*. (See *Rashi Beitzah* (34b), *Ma'asrot* 4:1). In such

a case, since the food has been set aside for a fixed meal, the status of the object changes.

### Revision Questions

מעשרות ב' - א' - ג' ו'

- If an *Am Ha'Aretz* gave someone fruit as a gift and he takes them home, when does he treat the produce as definite *tevel* and when does he treat it as *demai*? (ב' א')
- Explain the debate regarding the status of a shop keepers shop. (ב' ב')
- Explain the debates regarding the point in time during a traders journey that his produce become obligated to remove *ma'asrot*: (ב' ג')
  - If the seller is taking his stock to sell in another city.
  - If the seller is an ordinary travelling salesman.
- Explain the debate regard the status of produce that has had *trumah gedolah* separated from it prior to the produce's *g'mar Melacha*. (ב' ד')
- Regarding the previous question, what product is the exception within the *Chachamim*'s opinion? (ב' ד')
- If someone buys fruit from someone while they were picking them from the tree, does he need to separate *ma'asrot*? (ה' ה')
- If someone buys fruit while they are still connected to the tree, does he need to separate *ma'asrot* before eating the fruit: (ו' ו')
  - If he did not specify which fruit he would be taking?
  - If he specified the fruit he was buying?
- Under what condition is a field worker (employee) required to separate *ma'asrot* prior to eating the fruit? (ז' ז')
- If a field worker is working with one type of fruit can he: (ח' ח')
  - Eat from another type without separating *ma'asrot*?
  - Exchange it with a worker working with another type of fruit and eat it without separating *ma'asrot*?
- Can anyone eat from figs (without separating *ma'asrot*) that have been carried through the courtyard of a house and place in area set aside for drying? Under what circumstances can the workers eat these figs? (ט' ט')
- When can a general field worker (not involved in working directly with fruit) eat fruit with out separating *ma'asrot*? (2 cases) (י' י')
- When can a general field worker (working directly with fruit) eat fruit with out separating *ma'asrot*? (י' י')
- When can one who finds dried figs in the street, eat them without separating *ma'asrot*? (י"ד י"ד')
- What type of *chatzer* is *kove'ah*? (include all opinions) (ה' ה')
- Are roofs *kove'ah*? (ו' ו')
- Is a porch *kove'ah*? (ו' ו')

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**Sunday**  
Between mincha and ma'ariv  
Mizrachi Shul  
David Bankier

**Monday -Thursday**  
Between mincha & ma'ariv  
Mizrachi Shul  
Ben-zion Hain

9:45pm  
Beit Midrash:  
Naftali Herc  
David Bankier

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10 minutes before mincha  
Mizrachi Shul  
David Bankier

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### Next Week's Mishnahyot...

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	שבת קודש
29 <sup>th</sup> May כ' אייר	30 <sup>th</sup> May כ"א אייר	31 <sup>st</sup> May כ"ב אייר	1 <sup>st</sup> June כ"ג אייר	2 <sup>nd</sup> June כ"ד אייר	3 <sup>rd</sup> June כ"ה אייר	4 <sup>th</sup> June כ"ו אייר
Ma'asrot 3: 7-8	Ma'asrot 3: 9-10	Ma'asrot 4: 1-2	Ma'asrot 4: 3-4	Ma'asrot 4: 5-6	Ma'asrot 5: 1-2	Ma'asrot 5: 3-4

