



Bishul for Terumah

With the beginning of the new *masechet* we learnt that there are two critical points in agricultural production relevant for *maaserot*. The first few *Mishnayot* discuss *onat maaserot* – the point in the development where it becomes edible. From that point, on a rabbinic level, one is only allowed to eat a snack from the food. Anything more fixed would require the separation of *terumot* and *maaserot*.

We also learnt about a second stage, *gemar melacha*. This is the point when all the work related to the produce has been completed. We learnt if that produce was going to be sold then it is *koveah* – establishes an obligation to separate *terumot* and *maaserot*. Otherwise, it is *koveah* when it is brought into the house. We will learn about other events and circumstance that are *koveah* of the coming week.

In one *Mishnah* (1:7) we focus on pressed olives in the production of oil. In short, one can still enjoy any oil (in a snack fashion) that has not made it to the collection pool at the base of the press. The reason being is that that oil has not yet reached the point of *gemar melacha*. The *Mishnah* however adds that there are limits regarding into what this oil may be added. On the one hand it can be smeared onto a hot wafer or into a serving dish, yet it cannot be added to a pot or pan, even if it has been removed from the fire.

The *Bartenura* explains that the reason is *bishul* (cooking) is *koveah*. As we mention, after that point, even a snack is prohibited without first separating *maaserot*. Consequently, a pot that was directly on the fire – a *kli rishon* – would be problematic since adding the oil would constitute *bishul*. The serving dish on the other hand is a *kli sheni* and adding the oil to that dish would not constitute *bishul*.

The *Tosfot Anshei Shem* however notes that the *Rambam* explains that once something is cooked it is no longer considered a snack. Since a more established form of eating is prohibited without first separating *maaserot* even prior to *gemar melacha* cooking the oil would be an issue.

The *Tosfot Anshei Shem* however cites the *Rambam* (*Maaserot* 3:3) who rules that cooking (literally ‘fire’) is only *koveah* after *gemar melacha*. According to the simple reading of our *Mishnah* however, it would appear that it is

koveah even prior to *gemar melacha* since that is the focus of our *Mishnah*.

The *Mishnah Rishona* suggests that this part of the *Mishnah* is not a continuation of the beginning that permits the consumption of the residual oil, but instead referring to the oil that has already reached *gemar melacha*. Indeed when the *Rambam* codifies this law (*Maaserot* 5:16) he simply refers to oil without stating that it was residual oil left in the upper parts of the press. Yet the *Mishnah Rishona* however rejects this suggestion based on a difficulty found in the *Yerushalmi* (see the *Mishnah Rishona* for more details).

The *Yad Avraham* however cites the *Torat Zerayim* who explains that there is difference whether it cannot be eaten now because cooking is no longer considered a snack (the *Rambam*’s explanation of our *Mishnah*) and whether it is *koveah*. It is true that according to both explanations a person is not allowed to eat from the food prior to separate *maaserot*. Yet if it is not *koveah* and the reason is simply because it is not considered a snack if eaten in this fashion, one would still be able to feed it to their animals. According to the *Rambam* since it is not *koveah* prior to the *gemar melacha*, and the restriction is only because that manner of consumption is not considered a snack, the cooked oil would be able to be fed to one’s animals.

The *Chazon Ish* however cites the later *Mishnah* (4:4, amongst other proofs) where we will learn that according to the *Chachamim* that if one drank wine over a press and diluted it with hot water specifically, then he would be required to separate *maaserot*. The *Rambam* there explains that this is because the heat (cooking) is *koveah*, implying that it is an issue even prior to *gemar melacha*.

The *Chazon Ish* (4:17) however suggests a different understanding of the position of the *Rambam*. When the *Rambam* rules (3:3) that *bishul* or *melicha* (salting) is *koveah* only regarding something that has reached *gemar melacha*, he is only excluding a case where it will be followed by another process. For example, salting olives prior to them being pressed. If however one is salting or cooking to eat them, then it is considered for these purposes *gemar melacha* and he would agree that it is *koveah*.

Yisrael Bankier

תרומות י"א: ג' – י'

- Does one need to take special precautions when cleaning out a barrel that contained *trumah* oil with the intention of replacing it with *chulin*? (י"א: ג')
- What is the minimum size of *trumah ma'aser* of *demai* that one has give to a *kohen*? (י"א: ח')
- What is the law regarding *trumah ma'aser* of *demai* that is smaller than this amount? (י"א: ח')
- Which *trumah* food can a *kohen* feed to his animals? (י"א: ט')
- When can a *Yisrael* who rents a *kohen's* animal feed it *trumah* and when can a *kohen* that rents a *Yisrael's* animal feed it *trumah*? (י"א: ט')
- Explain the debate regarding lighting *shemen sreifa* at a mourner's house or at a *simcha*? (י"א: י')
- In which other cases can a non-*kohen* light *shemen sreifa*? (י"א: י')

מעשרות א' – א' – ב' – ב'

- What are the three defining characteristic of produces from which *ma'asrot* must be separated? (א' – א')
- What is the second general rule that is mentioned in this *Mishnah*? (א' – א')
- At what point in time in the growth of the following products is one obligated to separate *ma'asrot*:
 - Figs and grapes?
 - Dates?
 - Pomegranates? (א' – ב')
 - Carobs?
 - Olives? (א' – ג')
 - Pumpkins and watermelons?
 - Apples? (א' – ד')
- To what does the *Mishnah* refer when it asks for the definition of the “*goren*” for *ma'asrot*? (א' – ה')
- When is the *goren* for:
 - Pumpkins?
 - Vegetables? (א' – ה')
 - Grain? (א' – ו')
 - Oil?
 - Wine? (א' – ז')
 - Pressed figs? (א' – ח')
- 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*? (א' – ב')
- Explain the debate regarding the status of a shop keepers shop. (א' – ב')

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
13 November י"ב חשוון	14 November י"ג חשוון	15 November י"ד חשוון	16 November ט"ו חשוון	17 November ט"ז חשוון	18 November י"ז חשוון	19 November י"ח חשוון
Maaserot 2:3-4	Maaserot 2:5-6	Maaserot 2:7-8	Maaserot 3:1-2	Maaserot 3:3-4	Maaserot 3:5-6	Maaserot 3:7-8

