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Olives Under Supervision.

The early *mishnayot* of the ninth *perek* of *Mashechet Taharot* deal with the implications of liquids coming into contact with foods in the context of *tumah* and *tahara*. This situation is referenced in these early *mishnayot* using the specific example of olives. This is because olives ordinarily go through a number of processes prior to being pressed into oil and during these stages its juice will come into contact with the olives - resulting in questionable situations.

The fourth *Mishnah* states that an *am ha'aretz* who is completing the gathering of his olives should set aside one box and give it 'le'enei' (literally 'to the eyes') of the *kohen*. The simple explanation is that the *am ha'aretz* should give the box of olives to the *kohen* prior to the completion of the gathering process to satisfy his obligation of separating *terumah*. The *Mishnah* holds that even if the olives were excreting oil, the determinant for susceptibility to *tumah* is whether the owner is happy for the olives to be moistened. Prior to the completion of gathering, the owner does not care whether the olives are moistened and gets no benefit from the oil that has escaped. Therefore, by receiving the box of olives from the *am ha'aretz* prior to this point, the *kohen* can be ensured that the olives have not reached a point of susceptibility to *tumah*, and he will be able to maintain these olives in a state of *taharah*.

The *Siach Yitzchak* poses a question. How can one rely on the *am ha'aretz* in order to be sure that the olives received before the completion of the gathering process are *tahor*? After all, there exists the possibility, especially with an *am ha'aretz* involved, that the produce came into contact with other liquids prior to being received by the *kohen* which would render the produce *tameh*. The *Siach Yitzchak* answers (by citing a *Gemara* in *Chagigah* 22b) that although an *am ha'aretz* cannot attest to something being *tahor*, we do believe him if he says that an item is not susceptible to *tumah*. Therefore, if the *kohen* claims that the olives have not been rendered susceptible to *tumah*, we are able to believe him.

The *Mishna Achrona* has a slightly different version of this text and cites that the *am ha'aretz* put aside one box *in order* to complete the work it in front of the *kohen*. The implication of this is that the *am ha'aretz* must actually complete the process by placing the final box in the gathering place in front of the *kohen*, so that the *kohen* can keep guard over the olives and ensure they maintain their state of *taharah* from that point under this watch.

There is yet another *girsah* of this *Mishnah* (as cited in *Masechet Chagiga* 25a) which states that the *am ha'aretz* should provide the box of olives to an '*ani*' (i.e. a poor) *kohen*. According to the first explanation, this implies that since the *am ha'aretz* must give over one box of olives to a *kohen* prior to completion in any event it would be a *midah tova* for them to provide it to a poor *kohen* which would effectively fulfill their obligation for *terumah* as well as *g'milus chasadim*.

The *Rambam* provides another explanation why a poor *kohen* was explicitly mentioned in this context. He states that after the gathering season, it is assumed that all olives to be used for olive oil that belonged to an *am ha'aretz* would have been completed with the knowledge of the owner and come into contact with liquid (either from itself or other surrounding olives). It follows then, that a *kohen* would be unable to accept olive oil from an *am ha'aretz* after this point as all olive oil is assumed to be *tameh*. Therefore, the *Mishnah* states that the *am ha'aretz* should specifically take a box of olives and give it to a poor *kohen*. This box of olives does not have the assumption of *tumah*, as it was set aside and not used specifically for olive oil. It is also assumed that a rich *kohen* would not take olives as they would not bother to press it into olive oil, while a poor *kohen* would take whatever produce is available.

Interestingly the *Tosafot* (as cited in *Chagigah* 25a) is of the opinion that the *girsah* as quoted in the *Mishnah* (*le'enei*) is the correct interpretation of the *Mishnah* and states that those that have the other *girsah* (*l'ani*) are citing a corrupted version of the text.

Yehuda Gottlieb

Revision Questions

טהרות ט: בי – י: י

- Can olives become susceptible to *tumah* if the owner did not complete collecting olive for some reason out his control? (ט: בי)
- What is the law regarding freshly picked olives onto which *tameh* liquid fell? (ט: בי)
- Is the law in the previous question different if all work in collecting the olives was complete? (ג: ט)
- Explain the debate regarding the moisture that leaves such olives. (ג: ט)
- What is *R' Shimon's* version of the debate? (ג: ט)
- What are the three opinions regarding how an *am ha'aretz* should complete picking his olives in order to separate *trumah*? (ט: די)
- What is the law regarding olives that were left in a basket to soften? (Provide both cases.) (ט: ה)
- What is the law regarding olives that were placed on the roof for drying? (ט: ו)
- What is the law regarding such olives that were stored in the house in order to soften them prior to placing them on the roof? (ט: ו)
- Does the law change if they were in the house only while making space on the roof? (ט: ו)
- Explain the debate regarding a case when one takes olives from a vat for pressing when he has not finished collecting olives into that vat. (ט: ו)
- What is the law regarding a case where a *sheretz* is found:
 - On a grinding stone?
 - On the leaves on pressed olives? (ט: ח)
 - On clumps of olives above the main mass of olives in a vat?
 - On clumps above clumps above the mass?
 - Between the wall and the olives?
 - Burnt on top of the olives? (ט: ט)
- What is the law regarding the vat from which olives were being taken and placed on the roof if a *sheretz* is found amongst the olives on the roof? (ט: ט)
- What is the law if the *sheretz* was found in the vat? (ט: ט)
- Explain the debate regarding the case where the olive workers who were made *tahor* were locked in the press along with a *tameh kli*. (ט: יא)
- What is the law if *tameh* liquid was found spilt in an olive press in which the workers were treading? (ט: יב)
- Were the workers allowed to leave the press to relieve themselves? (ט: יב)
- Explain the debate regarding whether the workers would need to be supervised when immersing themselves and the *keilim* prior to work. (ט: יג)
- What is the scope of the decree that applies to picked grapes making them susceptible to *tumah*? (Include both opinions.) (ט: יד)
- Grapes picked and stored in which locations would immediately be susceptible to *tumah*? (ט: יד)
- What would be the law if one such grape (that was *tameh*) fell into many others? After how many more would the law be different? (ט: יד)
- What is the law if an *am ha'aretz* spat while he talked and there is a doubt whether the spittle reached the vat? (ט: יד)

Melbourne, Australia

Sunday -Thursday

10 minutes before *Mincha*
Mizrachi Shul
Melbourne, Australia

Friday & Shabbat

10 minutes before *Mincha*
Beit Ha'Roeh
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
25 October י"ב חשוון	26 October י"ג חשוון	27 October י"ד חשוון	28 October ט"ו חשוון	29 October ט"ז חשוון	30 October י"ז חשוון	31 October י"ח חשוון
Taharot 10:7-8	Mikvaot 1:1-2	Mikvaot 1:3-4	Mikvaot 1:5-6	Mikvaot 1:7-8	Mikvaot 2:1-2	Mikvaot 2:3-4

