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Salting for Maaserot

The beginning of the fourth *perek* lists several activities that are *koveah* for *maaserot*. Recall that this means, after that point, the produce is considered *tevel* and any consumption is prohibited prior to separated *maaserot*. One of those listed is *melicha* – salting.

The *Mishnah* later (4:3) records a debate related to *melicha*. The case is where one wishes take some olives that have been left in a vat to soften prior to pressing. The first opinion is that one may take, salt and eat one at a time. If however he salts a few and places them in front of him, then it would be *koveah*. *R' Eliezer* however maintains that if we are dealing with a person who is *tameh*, then it depends whether the vat itself is *tameh*. Only if it is *tahor*, which would mean that he would not return any of the remaining (now *tameh*) olives, would it be *koveah*. Otherwise, since he would return any leftover olives, then the salting would not be *koveah*.

The *Bartenura* explains that according to the *Chachamim*, salting is only *koveah* when we are *metzaref* (combine) a few together. The *Mishnah Rishona* notes that this makes *melicha* equivalent to a *chatzer* (courtyard) or *mechira* (sale). For all three, if the produce has not reached *gemar melacha* (finished being processed)¹, they are only *koveh* when one is *metzaref*. In other words, according to this understanding, our *Mishnah* is qualifying the statement in the earlier one, that for *melicha* to be *koveah* it requires *tziruf*. Indeed, this understanding appears to align with the *Yerushalmi* where it asks why in our *Mishnah* both *tziruf* and *melicha* are necessary. The *Yerushalmi* answers that “it is through this and through this” - implying that both are necessary.

The *Tifferet Yisrael* however explains that *Chachamim* differently. He explains that when the *Mishnah* teaches that *melicha* is *koveah*, that is when the foodstuff is left resting for some time in the salt – the purpose of which is to soften the food. The early *Mishnah* however is not referring to where one simply dips food into salt momentarily prior to eating, in order to flavour it. He explains that that is why our *Mishnah* does not use the terminology *metzaref* like it does elsewhere. Instead, the *Mishnah* explains that if one dips it into salt – *tovel* – then it is not *koveah*. The *Tifferet Yisrael* explains that this is because even if one dipped a number at a time, it would not be *koveah*. The *Mishnah* however continues that if however he salts – *malach* – a number and place them in front of him leaving them to rest for a few moments, then it would be *koveah* since this activity would constitute *melicha*. According to this understanding, the *Mishnah* is defining the act of *melicha* that was listed in the earlier *Mishnah*.

How do we understand the *Yerushalmi* based on this understanding? The *Tosfot Chadashim* cites an opinion that also differentiates in a similar way to the *Tifferet Yisrael*. Furthermore he would understand the *Yerushalmi* like that *Pnei Moshe* that when it states “it is through this and through this” to mean that either *tziruf* or *melicha* is *koveah*.² In other words, regarding *melicha* – proper salting – it would be *koveah* even one at a time. If however one only dipped these olives in salt, then since it is not considered *melicha* it would only be *koveah* when one is *metzaref*.³

Yisrael Bankier

¹ The *Chazon Ish* (*Maaserot* 4:11) explains that the reason that *melicha* is *koveah* even prior to *gemar melcha* is not because it has the capacity to be *koveah* prior to *gemar melcha*, but rather once a number are separated and salted it is considered as if they are separate from the rest of the pile and it is considered, for them, as if they have reached *gemar melacha*.

² See the *Pnei Moshe* inside for his reading of our *Mishnah*.

³ The *Tosfot Chadashim* continue that on this point *R' Eliezer* argues. In a case where one will return the remainder, then taking more than one at a time is not considered *metzaref*. The *Chachamim* in general agree with this point, as we learn in the next *Mishnah*. However, dipping in salt is an exception.

Revision Questions

מעשרות ג': ט' – ה': ו'

- What are the two opinions regarding the way one can eat grapes from a vine planted in a *chatzer* without separating *ma'asrot*? (ג': ט')
- How can one eat fruit from a fig tree without separating *ma'asrot* if: (ג': י')

 - The tree is planted in the field, yet its branches hang over into the *chatzer*.
 - The tree is planted in the *chatzer*, yet its branches hang over into the field.

- If a tree is planted on the border of Israel, yet its branches hang over the border what do is used to determine with one must separate *ma'asrot* from its fruit – the branches or the roots? (י': ג')
- If a tree is planted on the border of Jerusalem, yet its branches hang over the border what do is used to determine whether one can redeem the *ma'aser sheni* – the branches or the roots? (י': ג')
- What are the six things that are *kove'ah*?
- Which of the following processes are *kove'ah*: (ד': א')

 - Pickling?
 - Cooking?
 - Burying (in ripe produce)?

- When is squeezing olives *kove'ah*? (ד': א')
- Explain the debate regarding the status of fruit that have been set aside for *Shabbat*. (ד': ב')
- When is salting *kove'ah* for olives? (Include both opinions) (ד': ג')
- Explain the three-way debate regarding whether diluting wine is *kove'ah*? (ד': ד')
- Why is the intended purpose for planting coriander important? (ה': ה')
- What are *tmarov* and in what context are they raised in the *Mishnah*? (ד': ו')
- Which of the following is *kove'ah*? (ה': א')

 - Someone uproots a shoot to replant it in another field and in the process carries it through a *chatzer*.
 - One purchase fruit while it was still connected to the tree.
 - One picked fruit to give it to his friend as a present.

- Does one need to separate *ma'asrot* from radish that has been picked for the replanting? (ה': ב')
- Once fruit have reached the stage of *onat ma'asrot* is there any restriction on their sale? (ה': ג')
- If someone purchased *zagim* and then extracted its juice, what must be separated? (ה': ד')
- What are the different opinions regarding when, during a vegetables growth, a Jew can buy fruit from a non-Jew in *Surya* such that the Jew will not be required to separate *ma'asrot*? (ה': ה')
- What is *temed* and when must one separate *ma'asrot* from it? (ה': ו')

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

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mishnahyomit.com/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
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Next Week's Mishnayot...

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	שבת קודש
27 November כ"ז חשוון	28 November כ"ח חשוון	29 November כ"ט חשוון	30 November א' כסלו	1 December א' כסלו	2 December ב' כסלו	3 December ג' כסלו
Maaserot 5:7-8	Maaser Sheni 1:1-2	Maaser Sheni 1:3-4	Maaser Sheni 1:5-6	Maaser Sheni 1:7-2:1	Maaser Sheni 2:2-3	Maaser Sheni 2:4-5

