



Gmar Melecha in Hafrashat Terumah

If one has two piles of untithed produce, one can separate more *terumot* or *maaserot* from one pile to satisfy the requirements of the other. The *Mishnayot* towards the end of the first *perek* of *terumot* discuss the limits on this process, e.g., they must be both be the same type and both *tevel*. One case the *Mishnah* (1:9) discusses is that one can take *terumah* from oil for olives intended pickling or wine for grapes intended for producing raisins.

The *Tosfot Anshei Shem* notes that it would seem we are dealing with already pickled olives and raisins, that have reached *gmar melacha* (all work complete). The reason is that the end of the *Mishnah* rules that ideally one can only separate from produce that has reached *gmar melacha* for other produce that has also reached that stage. Furthermore, since the *Mishnah* in *Maaserot* (1:9) teaches that *gmar melacha* for raisins is only once they have been formed into a pile, it must be dealing with raisins at that stage. He suggests that that is indeed the understanding of the *Rambam*.

The *Yerushalmi* however understands that the *Mishnah* is referring to olives that will be used for pickling and grapes that will be used for producing raisins. Consequently, the *Gemara* questions why one can separate from the wine for these grapes, since one should not ideally separate from something that has reached *gmar melacha* for something that has not.

The *Gemara* cites *R' Yitzchak ben Elazar* who explains that the source for this rule that one should only separate from produce that has reached *gmar melacha* for other produce that has also reached that stage is the following *pasuk*: "Your gift shall be reckoned for you like grain from the threshing-floor and like the ripeness of the vat". In other words, we learn that the one must separate from products for other products that have all "reached the vat" – *gmar melacha*. Importantly, the *pasuk* list specific cases. The *Pnei Moshe* explains that the *pasuk* only excludes those things explicitly mentioned in the *pasuk*, with our case left out.

If we understand the *Gemara* like the *Pnei Moshe*, that the *Torah* only excluded specific cases, it is difficult to understand why the *Mishnah* (1:8) lists those specific cases

and then later (1:10) teaches this law as a general rule. (See the *Radbaz*, *Maaser* 5:18 who poses a similar question.)

R' Chaim however in his commentary explains that the *pasuk* excludes grapes that will be used for pickling which are "considered as if they have reached *gmar melacha* in this respect".

Importantly, what we derive from *R' Chaim's* understanding is that the term *gmar melacha* has different meanings in different contexts. Using the example of raisins, for *terumot* and *maaserot*, they reached *gmar melacha* once the raisins have finished drying and have been formed into a pile. *Gmar melacha* in that context – *keviut* - is the point after which one can no longer eat from that food in a snack fashion without separating *terumot* and *maaserot* – all the required work has been performed. Here however, the term *gmar melacha* has a different meaning and a more subtle understanding. How so?

The *Chazon Ish* (*Maaserot* 3:23) suggests that perhaps what we learn from the *pasuk* is that when separating from one pile for another, the *Torah* excludes only items that lack a substantial physical process, e.g., grapes that require pressing. Consequently, despite forming a pile being considered substantial with respect to the obligation of *keviut* for *terumot* and *maaserot*, it is not substantial for this law to prevent one from separating from wine for raisins. That said, he continues that if the *hafrasha* is performed prior to the grapes turning into raisins, as we have been explaining, then this explanation would be insufficient since it should also be considered lacking a substantial change in the grape itself.

Along a similar line to the *Chazon Ish*, perhaps for *hafrasha*, the *Torah* excludes not food that lack a substantial change, but food that lack a substantial change requiring human involvement – grapes that need to be pressed, grain that needs to be threshed. Since for these grapes it is a matter of leaving them to dry, they are considered "complete" for this law.

Revision Questions

תרומות א' ח: ג' – ה'

- What is the law regarding one who separates *trumah* from olives that will be used for producing oil for *tevel* oil? (ח: א)
- Can one separate *trumah* from olives that will be pickled for *tevel* oil? (ט: א)
- What is the law regarding the previous case, if after the person separates *trumah*, he decides to use the remaining olives to produce oil? (ט: א)
- What is the general rule outlined in the last *Mishnah* of the first *perek*? (י: א)
- Can one separate from *tahor* produce for *tameh* produce? (א: ב)
- Describe the cases mentioned regarding cakes of dried figs, where one can act in the manner described in the previous question, and where one cannot. (א: ב)
- What is the law regarding one who separates *trumah gedolah* from *tameh* produce for *tahor* produce? (Include the opinion of R' Yehudah) (ב: ב)
- What other case shares the above described law? (ב: ב)
- What is law regarding one who:
 - *Tovels* his *keilim* on *Shabbat*?
 - Cooks on *Shabbat*?
 - Plants on *Shabbat*?
 - Plants during the *Shmittah* year?
 Include the rulings for both *shogeg* and *meizid*. (ב: ג)
- Ideally one should not separate *trumah* from one species for another. What is the law if someone nevertheless does so? (ד: ב)
- Ideally, how should one select which produce shall be *trumah* where: (ד: ב)
 - There is a *kohen* present?
 - There is no *kohen* present?
- If one has the choice, which of the following should one choose to be *trumah*:
 - A small complete onion or half a larger onion? (ה: ב)
 - Olives that will be used for making oil or olives that will be used for pickling? (ו: ב)
 - Normal or cooked wine? (ו: ב)
- What is the general rule described in the *mishnah* regarding the way one selects his *trumah*? (ו: ב)
- What should one do in the case where one finds that the wine he separated for *trumah* has become vinegar, yet he is unsure whether it changed prior to separating *trumah*? (ז: א)
- In a case of *safek trumah* where another *safek trumah* is separated, what is the law if: (ז: ב)
 - One of the *safek trumot* became mixed up with one pile of *chulin* and the other *safek trumah* with another?
 - Both of the *safek trumot* fell into the same pile of *chulin*?
- What is the law regarding a case where two partners separate *trumah* separately, one after the other? (Include all three opinions) (ז: ג)
- The opinion of R' Akiva described in the previous question only applies in a specific case – what is it? (ז: ד)
- If the owner gave someone permission to separate *trumah*, yet renounces the permission just prior to the person separating *trumah*, what is the law regarding the separated *trumah*? (ז: ד)
- What is the law regarding a case where one proclaims that the *trumot* and *ma'asrot* for a particular batch is contained within the batch? (ז: ה)

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| Terumot 3:6-7 | Terumot 3:8-9 | Terumot 4:1-2 | Terumot 4:3-4 | Terumot 4:5-6 | Terumot 4:7-8 | Terumot 4:9-10 |

