



Volume 1. Issue 43.

## The Message of Orlah

*Messechet Orlah*, which we began last Sunday, deals predominantly with the laws pertaining to fruit that grew in the first three years since a tree was planted. The word “*orlah*” means sealed up or closed off and fruits that have the *din* of *orlah* must be destroyed as it is forbidden derive any benefit from them. This is learnt from a *passuk* in *Vayikra* (19:23): “three years it shall be forbidden to you; it shall not be eaten”.

However, fruit does not automatically become permitted in the fourth year<sup>1</sup>. Although the laws of *orlah* only deal with the fruit that grows in the first three years, any fruit that grows in the fourth year fruit is called *neta reva'i* – the fruit of the fourth year – and, like *ma'aser sheni*, must be taken to Jerusalem and eaten there.

Many opinions have been offered as to what the reason is for the commandments of *orlah* and *neta reva'i*. The *Ramban*, in his commentary on the *Torah* (*Vayikra* 19:23) writes that the reason can be attributed to the simple agricultural nature of new fruit trees. According to the *Ramban*, most new fruit trees will not produce any fruit at all until the fourth year. However, what would happen if a fruit tree did in-fact produce some fruit?

The answer to this question is two fold. Firstly, we bring the fruit of the fourth year (*neta reva'i*) to Jerusalem in order to bring honour to Hashem and any fruit that grows beforehand is substandard and of poor quality – not the type of food that would bring honour to Hashem. Furthermore, the *Ramban* adds that a health consideration is behind this *mitzvah*. The fruit that grows in the first three years

is harmful to the body and therefore must not be eaten.

Other commentators explain that the *orlah* comes to teach us a moral lesson. By fulfilling the *mitzvah* of *orlah* we are training ourselves in patience and self-control; both of which are virtuous qualities that are vital for the proper fulfilment of numerous *mitzvot* and are essential parts of life.

Finally, the *Sefer Hachinuch* writes, in his explanation of *neta reva'i* (commandment 247), that after harvesting such beautiful fruits a person will be “stirred to praise the Eternal L-rd”. Furthermore, when Hashem sees that we dedicate first fruits of a new tree to Him, “the grace of Hashem and His blessing will rest upon us and our fruits will be blessed for Hashem delights in good for His human beings.”

The *Sefer Hachinuch* adds that due to the fact that a person is not only commanded to go to Jerusalem three times a year but also bring his first fruits, fruits of the fourth year, *ma'aser sheni* foods and animal tithes to Jerusalem, he will either make his home or the home of some of his children in that location. Therefore since Jerusalem is where the instructors of Torah and the main core of wisdom are found, he or his children will dedicate their lives to the study of Torah. We see from here that according to the *Sefer Hachinuch*, the ultimate message of *orlah* is to focus on Jerusalem and learn *Torah*.

**Ben-zion Hain**

<sup>1</sup> The ‘new year’ for *orlah* begins on the 1<sup>st</sup> of *Tishrei*. Therefore if a tree is planted 44 days beforehand (2 weeks for the roots to take hold and 30 days afterwards) it begins its second year at the beginning of *Tishrei*. However,

although the three years end two years and forty-four days after planting, the fruit is considered *orlah* until *Tu Bishvat* the following year. From *Tu Bishvat* the fruit is called *neta reva'i*.

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### Revision Questions

חלה ד: י"א

- Were the *bikurim* that *Ariston* brought from *Apamyia* accepted, and why?  
ערלה אי: א' – ב' ד:
- If one planted a tree with the intention that the branches will be used in construction, is the *tree* obligated in *orlah*? (א: א')
- Were trees that were planted in Israel after *Bnei Yisrael* entered the land, yet prior to the conquest, obligated in *orlah*? (א: ב')
- Explain the debate regarding whether a tree that is planted for the needs of the public is obligated in *orlah*? (א: ב')
- Which of the following trees is obligated in *orlah*: (א: ב')
  - A tree planted in the public domain?
  - A tree planted by a *nochri*?
  - A tree planted on a boat?
  - A tree that grew without any human assistance?
- When is an uprooted tree not obligated in *orlah*? (Include 2 cases). (א: ג-ד')
- Explain what a *breicha* is? (א: ה')
- How does one count the years of *orlah* for a *breicha*? (א: ה')
- What is the *orlah* status of an uprooted tree whose *breicha* is still attached? (א: ה')
- When does fruit on a *breicha* detached from its parent tree become *assur*? (א: ה')
- What can one do if shoots of *orlah* and *kil'ei kerem* get mixed up with ordinary shoots? (א: ו')
- Which of the following laws apply to dry branches of a vine: (א: ו')
  - *Orlah*?
  - *Reva'i*?
  - *Nazir*?
  - *Asheira*?
- Which of the above four laws applies to grape-kernels (*chartzanim*)? (א: ז')
- According to *R' Yosi* can one plant a shoot/branch of an *orlah* tree? (א: ט')
- What things become annulled in one part to 100? (א: ב')
- What things become annulled in one part to 200? (א: ב')
- Can *orlah* and *kil'ei kerem* combine to prohibit a mixture containing *chulin*? (א: ב')
- In a mixture, how can *trumah* combine with *chulin* to annulled *orlah*? (א: ב')
- In a mixture, how can *orlah* combine with *chulin* to annulled *kilayim*? (א: ג')
- What type of mixture containing *chulin* and *orlah* is never absolved irrespective of the ratio of *chulin* to *orlah*? (א: ד')

### Local Shiurim

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

**Monday -Thursday**  
Between mincha & ma'ariv  
Mizrachi Shul  
Avigdor Einat

**Friday & Shabbat**  
10 minutes before mincha  
Mizrachi Shul  
David Bankier

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- [613.org/mishnah.html](http://613.org/mishnah.html)
- [www.shemayisrael.com/mishna/](http://www.shemayisrael.com/mishna/)

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Do you have a serious *kashya*?

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To add another *mishnah yomit shiur* send an email to: [mishnahyomit@hotmail.com](mailto:mishnahyomit@hotmail.com)

### Next Week's Mishnahyot...

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	שבת קודש
31 <sup>st</sup> July כ"ד תמוז	1 <sup>st</sup> August כ"ה תמוז	2 <sup>nd</sup> August כ"ו תמוז	3 <sup>rd</sup> August כ"ז תמוז	4 <sup>th</sup> August כ"ח תמוז	5 <sup>th</sup> August כ"ט תמוז	6 <sup>th</sup> August א' אב
Orlah 2: 5-6	Orlah 2: 7-8	Orlah 2: 9-10	Orlah 2: 11-12	Orlah 2: 13-14	Orlah 2: 15-16	Orlah 2: 17-3:1

