



Cooking Shemittah Vegetables with Terumah Oil

The *Mishnah* (8:7) taught that one is not allowed to cook *shemittah* vegetables with *terumah* oil since it would cause “it” to become *pasul*. In other words, it appears that combining the two together would potentially result in causing one of these ingredients to become invalid. Exactly which ingredient the *Mishnah* is concerned about is the subject of debate.

The *Bartenura* explains that the concern is that the mixture may become *tameh*. If that were the case, the *terumah* can no longer be consumed and must be burnt. Consequently, the mixture prevents the *shemittah* vegetables from being consumed, causing them to be burnt alongside the *terumah*. Therefore, the concern according to the *Bartenura* is the mixture causing the *Shemittah* produce to become *pasul*.¹

The *Mishnah Rishona* however notes, that even if the mixture did not become *tameh* it would still pose a problem. Prior to cooking, the vegetables could have been consumed by everyone. Once it is cooked with the *terumah* oil, only *kohanim* may eat the mixture. He directs us to the *Mishnah* in *Maaser Sheni* (3:2) where it forbids one to purchase *terumah* food with *maaser sheni* money as it restricts the number of people that may eat the food purchased with *maaser sheni* money.

Rashi (*Zevachim* 75b) however explains that the concern is regarding to the loss that would be caused to the *terumah* oil. Prior to the mixing, there was no time limit placed on the consumption of the *terumah*. Once however it is cooked with the *shemittah* vegetables, the mixture must be consumed by time of *biur* (see last week’s article). The *Tosfot* adds that even though (as we will learn) at the time of *biur* three meals worth are given to each of the household member, the excess must be removed.

The *Mishnah Rishona* however asks that even with respect to the excess, once they are removed from the house and

declared ownerless, the owner can reclaim the produce. Consequently, the life of the *terumah* oil is not reduced as a result of the mixture. The *Mishnah Rishona* therefore suggests that perhaps since at the time of *biur* it must be declared *hefker* even for animals to eat, it is considered as if it is reducing its time for (human) consumption.

What would be the law in the reverse case? Could one cook *terumah* vegetables in *shemittah* oil?

The *Tosfot R’ Akiva Eiger* writes that it would be permissible. Firstly, *terumah* for vegetables is rabbinic. Consequently, there would be no concern of causing the *terumah* to be *pasul* as a result of the mixture. Secondly, the addition of the oil improves the *terumah* which would justify reducing its life. He cites the *Tosfot* (75b, *Zevachim*) that provides this rationale to explain why one can make *terumah chametz* despite the fact that it will need to be burnt if left till *Pesach*. Note that this explanation only works with the understanding that the concern is regarding the *terumah*.

The *Tifferet Yisrael* provides another reason why it would be permitted. He explains that once the time of *biur* arrives the *terumah* vegetables will be not be affected. This is because the *shemittah* oil is absorbed and considered as if it is removed (as we learnt previously 7:7). Nevertheless, the *Tifferet Yisrael* maintains that even this reverse case would be prohibited. Despite the fact that the absorbed oil is considered “removed”, nevertheless the law that *shemittah* produce is for consumption must not be destroyed still applies. Consequently, we must be concerned that one who is *tameh* might touch the mixture resulting in it needing to be destroyed, due to the vegetables being *terumah*, thereby causing the *shemittah* oil to be wasted. Note that the *Tifferet Yisrael* appears to combined both concerns, reducing the life of both the *terumah* and *shemittah* produce, in his answer.

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¹ One might suggest that a support for this understanding, that the issue of *shelo yevieno lidei pesul* is reducing the life of the *shemittah* produce, from the continuation of the *Mishnah*. See the *Rambam* commentary where he continues by explaining why *kedushat sheviit* attaches itself to the money or items that the *shemittah* produce was exchanged for. The derivation of this law is

based on *shemittah* produce being referred to as “*kodesh*”. This is important as the *Bartenura* understands that our debate is based on whether one may cause “*kodesh*” to become *pasul* – *le’havi kodshim lebeit ha’pasul*.

Revision Questions

שביעית ח' א' – ט' ג'

- Can one use *shmittah* produce that is gathered solely for food to make plaster casts? (ח' א')
- What are the restrictions placed on a product that is not ordinarily gathered for food, yet one collects them intending to consume them? (ח' א')
- Can one burn *shmittah* wood if it can also be used as a spice? (ח' א')
- What laws does *shmittah* produce share with *ma'aser sheni*? In what respect are we more lenient with the *shmittah* produce? (ח' ב')
- In certain rare situations, one can sell *shmittah* produce – what are the restrictions placed in the manner of the sale? (ח' ג')
- If a person paid his worker to retrieve *shmittah* vegetables, in what situation does the money have the status of *demei shvi'it*? (ח' ד')
- If someone purchased bread on credit, can he use *demei shvi'it* to pay the baker? (ח' ד')
- Can one use *demei shvi'it* to pay a well-digger? (ח' ה')
- Are there any restrictions on the way one can process *shmittah* food? (ח' ו')
- Can one cook *shmittah* vegetables in *trumah* oil? (ח' ז')
- If one sold a *shmittah* apple, and used the money to purchase meat, then exchanged the meat for fish, then exchanged the fish for wine – which of the above listed items has *kedushat shvi'it*? (ח' ז')
- Can one use *d'mei shvi'it* to purchase land? (ח' ח')
- What should one do if they purchased a non-kosher animal with *d'mei shvi'it*? (ח' ח')
- Can one use *d'mei shvi'it* to purchase *kinei yoldof*? (ח' ח')
- What should one do if they used *shmittah* oil to treat leather? (ח' ט')
- What did the *Chachachim* relate to *R' Akiva* about how *R' Eliezer* regarded one who ate *pat cutim*? (ח' ט')
- Can one use *shmittah* straw to heat a bath? (ח' י')
- Into how many areas is Israel divided for the laws of *biur*? (ח' י')
- What are the names of the three major areas? (ח' י')
- Why are the definitions of these areas important? (ח' י')
- Into how many areas does *R' Shimon* divide Israel? (ח' י')
- What is different about the way olives and dates are treated with respect to the laws of *biur*? (ח' י')

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Next Week's Mishnayot...

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	שבת קודש
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Sheviit 9:4-5	Sheviit 9:6-7	Sheviit 9:8-9	Sheviit 10:1-2	Sheviit 10:3-4	Sheviit 10:5-6	Sheviit 10:7-8

