



## 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*.<sup>1</sup>

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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<sup>1</sup> 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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### Sunday -Thursday

10 minutes before *Mincha*  
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Melbourne, Australia

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## Next Week's Mishnayot...

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	שבת קודש
11 September ח' אלול	12 September ט' אלול	13 September י' אלול	14 September יא' אלול	15 September יב' אלול	16 September יג' אלול	17 September יד' אלול
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

