



Kavush

Much of the tenth *perek* of *masechet Terumah* deals with combinations of *chulin* and *terumah*. The *Mishnayot* assess whether there is a transfer of taste from the *terumah* ingredients to the *chulin* ones, which would thereby render the *chulin* ingredients forbidden for a non-Kohen to consume. The tenth *Mishnah* explains when dealing with vegetables that are pickled (*kavush*), the *chulin* ones remain permitted unless the *terumah* vegetables were *chasit*. *Chasit* refers to those sharp vegetables - onion, garlic and leek.

The *Tosfot Yom Tov* finds this *Mishnah* difficult. He cites several *Mishnayot* we have learnt that imply that *kavush* affects a transfer of taste. For example, we learnt (*Sheviit* 7:7) that if a rose from the *shemittah* year was soaked in oil produced from olives from the eighth year, then the oil is also affected by the laws of *biur* that apply to the rose.

He first cites the *Rash* who quotes *R' Yochanan* in the *Yerushalmi* that argues *kavush* is considered cooking. Consequently, references in this *perek* to *kavush* must be instead understood to be referring to *shaluk*. The difficulty then is that we are forced to say that in this context, *shaluk* must refer to a very light form of cooking, even though *shaluk* generally means thoroughly cooked.

The *Tosfot Yom Tov* also finds it difficult that these *Mishnayot* do not appear in the *Gemara* (*Chulin* 97) as proof in the debate between *Shmuel* and *R' Yochanan* whether *kavush* is equivalent to cooking. Finally, the *Rambam* cites the ruling found in our *Mishnah* unchanged while ruling the *kavush* is like cooking.

The *Mishnah Rishona* cites the *Nodeh BeYehuda* who explains that *chazal* understood that there are several things that are unaffected by *kavush* – with our *Mishnah* referring vegetables. Consequently, our *Mishnah* has no bearing on the debate in *Chulin* because the debate there was referring

to that food stuff affected by *kavush* and the argument was focused on the extent of that effect. When codified in *halacha* however, since we no longer know what is and what is not impacted by *kavush*, the rule is simply that *kavush* is like cooking.

The *Mishnah Rishona* however finds this difficult since there are some principles that are clear from the *Mishnayot* that could have been codified. One example is our *Mishnah* where all vegetables (excluding *chasit*) are not affected. Furthermore, the *Mishnah* appears to suggest that that *charif* (sharp) ingredients are potent in imparting a flavour on the other items, but not drawing the flavour out from them. This however is the opposite of what we find cited in *halacha* where *charif* food have a greater capacity to draw out flavour but is no better in imparting flavour (the *Mishnah Rishona* cites numerous examples). The *Mishnah Rishona* therefore concludes that laws applying to *terumah* are different to those that apply to other *issurim* and are learnt *mi'pi kabbalah*.

The *Tosfot Chadashim* however suggests that in the *Gemara* when *R' Yochanan* argues that *kavush* is not like cooking he is arguing that it is not equivalent to cooking. Nevertheless, it still effects a transfer in taste like roasting.¹ Consequently there is no contradiction. In *Sheviit* when dealing with a biblical prohibition the *Mishnah* simply taught that it is prohibited, even though *kavush* is only like roasting. In our *Mishnayot* however we are dealing with *vegetables* that a *terumah*, which is rabbinic. Furthermore, according to this line of reasoning, since it is like roasting, the transfer of taste would be *kdei klipah* (a thin layer deep). Since it would be difficult to peel every leaf and we are considering a rabinnic prohibition, the *klipah* is considered annulled.

Yisrael Bankier

¹ Consequently there is no contradiction between the *Bavli* and *Yerushalmi* since *R' Yochanan*, as expressed in the *Yerushalmi*, maintains that *kavush ke'roteach*.

Revision Questions

תרומות י: ג' – י"א: ג'

- How should one treat *tiltan* that is: (י: ג')
- *Kil'ei kerem?*
- *Tevel?*
- In what case would it be permissible for a non-*kohen* to eat *chulin* olives that have been pickled with *trumah* olives? (י: ג')
- Explain the debate regarding a pickled mixture of kosher and non-kosher fish? (י: ח')
- What is the status of brine from non-kosher *chagavim*? (י: ט')
- What is the general rule regard pickled mixtures of *trumah* and *chulin* vegetables? (י: י')
- Which foods do the following *Tana'im* treat stringently and why: (י: י"א')
- *R' Yosi?*
- *R' Shimon?*
- *R' Yehuda?*
- *R' Yochanan ben Nuri?*
- What is special about eggs? (י: י"ב')
- Which *trumah* products are forbidden to be mixed in fish brine and which are permissible? (י"א: א')
- Explain the debate regarding the status of fruit juices made from *trumah* fruit? (י"א: ב')
- Can fruit juices become *tameh*? (י"א: ב')
- In general one cannot change the form of *trumah* produce (eg, in to a juice or jam) – what are the two exceptions? (י"א: ג')
- In which other (four) areas of *halacha* are these two things also exceptions? (י"א: ג')
- Can a non-*kohen* get benefit from the stalks of *trumah* dates? (י"א: ד')
- What indicates whether a seed for a *trumah* fruit is permissible for a non-*kohen*? (י"א: ה')
- What *kohen*-specific food other than *trumah* shares the above described law? (י"א: ה')
- Does one need to take special precautions when cleaning out a store room that contained *trumah* produce with the intention of replacing it with *chulin*? (י"א: 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

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
In US dial: 718 906 6400
Then select: 1 – 2 – 4

Next Week's Mishnayot...

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	שבת קודש
6 November ה' חשון	7 November ו' חשון	8 November ז' חשון	9 November ח' חשון	10 November ט' חשון	11 November י' חשון	12 November י"א חשון
Terumot 11:7-8	Terumot 11:9-10	Maaserot 1:1-2	Maaserot 1:3-4	Maaserot 1:5-6	Maaserot 1:7-8	Maaserot 2:1-2



