



## Maaser Sheni Etrog

During the week we have learnt about the *arabaat ha'minim* with many *Mishnayot* detailing attributes that would render the *minim* invalid. One case (3:5) is the *Etrog* of *maaser sheni*. Recall that the second tithe in the first, second, fourth and fifth years of the *shemita* cycle is taken to *Yerushalaim* and eaten there. The *Mishnah* explains that one should not use a *maaser sheni Etrog*. If one however does, it is valid.

The *Gemara* (35b) explains that the reason why that *Etrog* should not be used is the same one that applies to a *terumah Etrog*. When fruit is picked, it only becomes susceptible to *tumah* once it touches one of the seven liquids. Since they placed their *lulavim* in water, the *Etrog* ran a high risk of becoming susceptible to *tumah*. Given that the *Torah* warns us to keep *terumah* from becoming *tameh*, we want to avoid that outcome. The second opinion in the *Gemara* is because by handling the *Etrog* it would spoil, which should be avoided for both *terumah* and *maaser sheni*.

The *Gemara* explains that if however it was used, the *mitzvah* has been performed. The *Gemara* explains that this is because the reason that we invalidate an *Etrog* of *orlah* (produced in the first three years of the tree's planting) do not apply. With respect to *Orlah*, one reason it is invalid is because one is forbidden to eat it. Since the *Torah* states "*u'lekachtem lachem*" – you shall take them for yourselves – the *arbaat haminim* must be permissible for consumption. Since *maaser sheni* can be consumed in *Yerushalaim* this requirement is met. The second understanding for why an *Etrog* of *orlah* may not be used is because it has no monetary value. With respect to *maaser sheni* there is debate regarding its monetary definition. According to the *Chachamim*, it is considered *mamon hedyot* – the property of the owner. According to *R' Meir* however, it is considered *mamon gavo'ah* – the "property" of *shamayaim*. Consequently, according to the *Chachamim*, the *Etrog* of *maaser sheni* does have monetary value and would be valid.

The *Mishnah* only discussed the case where the *maaser sheni Etrog* was used in *Yerushalaim*. What would the law be if it was used outside *Yerushalaim*? The *Bartenura* explains that the *mitzvah* would not be fulfilled. Since the *Etrog* may not be consumed there, the requirement of *lachem* is not being met.

The *Tosfot Yom Tov* notes that there appears to be two reasons why the *Etrog* would not be fit for consumption. Either due to the location (as in our case) or an issue with the person. To explain, regarding a *terumah Etrog* its use is valid, even for a non-*Kohen*, since it is fit for consumption by a *kohen*. The *Tosfot Yom Tov* notes that the logic seems reversed. If we allow an *Etrog* that is fit for consumption for someone else, then surely an *Etrog* that one can consume in a different location should be permissible! He notes that that appears to be the position of the *Ran* who maintains that if a *maaser sheni Etrog* was used, it would be valid even outside *Yerushalaim*.<sup>1</sup>

According to the *Ran*, why then did the *Mishnah* focus only on the case where it was used in the city? The *Tosfot Yom Tov* explains that it is simply to stress that even though one can eat *maaser sheni* in *Yerushalaim*, the *Etrog* should still ideally not be used (for the reasons stated above). The *Tosfot R' Akiva Eiger* cites the *Ritva* who explains that it is because there is more of a reason assume that it should be invalid there. Since the owner can no longer transfer the *kedusha* on to money one might think it would no longer be considered his property. Consequently, the *Mishnah* was stressing that even there, the use would be valid.

The *Chidushei Mahariach* however defends *Rashi* and the *Bartenura's* position maintaining that the logic is not reversed. He explains that the requirement of "*lachem*" might simply be that someone can consume it and not necessarily the owner. With respect to *maaser sheni* outside *Yerushalaim* at that point in time, it cannot be consumed by anyone and is therefore invalid.<sup>2</sup>

**Yisrael Bankier**

<sup>1</sup> The *Tosfot Yom Tov* however notes that according to the *Ran* a *terumah Etrog* is only valid for a *Kohen*.

<sup>2</sup> He continues that the reason why the *Ran* maintains that it is valid is because outside *Yerushalaim* one could redeem the *maaser sheni*. *Rashi*

disagrees since redeeming *maaser sheni* on *yom tov* is forbidden. The *Ran* however maintains that since that prohibition is rabbinic and on a biblical level there is an avenue, it is still considered *lachem*.

## Revision Questions

סוכה ג' ג' – ד' – א'

- If the head of the *aravah* is severed, is it acceptable? (ג' ג')
- What is an *aravah* that is describe as *tzaftzafa* and is it acceptable? (ג' ג')
- Is an *aravah* acceptable if it lost some of its leaves? (ג' ג')
- How many of each of the four species must be taken? (include all opinions) (ד' ג')
- Is an *etrog* from an *ir hanidachat* acceptable? (ה' ג')
- Can an *etrog* of *orlah* be used? (ה' ג')
- Which of the following invalidates an *etrog*: (ו' ג')
  - A crack?
  - A hole (with nothing removed)?
  - The *oketz* being removed?
  - A small *chazazit*?
  - Being green in colour?
- What are the two opinions regarding the minimum size of an *etrog*? (ז' ג')
- What material may be used to bind a *lulav*? (ח' ג')
- What are the two opinions regarding when the *lulav* is shaken during *Hallel*? (ט' ג')
- When, during the day, can one fulfil the *mitzvah* of *lulav*? (י' ג')
- If someone is unable to read *hallel* and gets someone to read for them, how should they respond? (יא' ג')
- What must one be careful of when purchasing the four species during a *shmittah* year? (יב' ג')
- Initially, during which days of *Sukkot* was the *lulav* taken outside the *Beit Ha'Mikdash* and when did this change? (יג' ג')
- Can one fulfil the *mitzvah* of *lulav* with a borrowed *lulav*? (יד' ג')
- Would one be required to bring a *korban* if they carried their *lulav* in the public domain on the first day of *Sukkot* that coincided with *Shabbat* and why? (טו' ג')
- Can one return the *lulav* to water on *Shabbat*? (טז' ג')
- What difference does *R' Yehuda* place between *Shabbat* and *Yom Tov* regarding the previous question? (טז' ג')

## 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

*Yisrael Bankier*  
[mishnahyomit.com/shiurim](http://mishnahyomit.com/shiurim)

*Rabbi Chaim Brown*  
[www.shemayisrael.com/mishna/](http://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
15 October כ"ה תשרי	16 October כ"ו תשרי	17 October כ"ז תשרי	18 October כ"ח תשרי	19 October כ"ט תשרי	20 October ל' תשרי	21 October א' חשוון
Sukkah 4:2-3	Sukkah 4:4-5	Sukkah 4:6-7	Sukkah 4:8-9	Sukkah 4:10-5:1	Sukkah 5:2-3	Sukkah 5:4-5

