



Orlah Annulling Orlah Understanding Neta Revai

The *Mishnah* (2:3) teaches that prohibited foods can annul one another. To explain, if a prohibited food falls into other food, then if there is enough of the permitted food in the mixture, the prohibited item is annulled, and the mixture permitted. Exactly how much is required depends on the *issur* (prohibition). The *Mishnah* teaches that if two prohibited items fall into a mixture, one after the other, then one of the *issurim* can combine with the permitted contents to annul the other. The cases the *Mishnah* provides are *orlah* can combine to annul *kilayim*, *kilayim* can combine to annul *orlah* and *orlah* can combine to annul *orlah*. We shall try to understand the final case.

The *Barternura* explains that in the final case of *olrah* combining to annul *orlah*, one of the two is *neta revai*. Recall that *neta revai* is fruit in the fourth year of the trees planting that is treated much like *maaser sheni*; it must be taken to *yerushalaim* and consumed there. The *Bartenura* argues that this must be the case since the two items that fell in must be two different prohibitions, since parts of one *issur* cannot annul itself. The reason why it is referred to as *orlah* since “it comes for *orlah*”. A simple understanding is that the fruit on that tree, in the previous year were *orlah*. A further proof that this must be the case is that the *Mishnah* did not also mention *kilayim* as being able to combine to annul *kilayim*. The *Rosh* also explains the *Mishnah* in this way.

It is important to understand that the *Rosh* and *Bartenura* understand, that if the two *issurim* were indeed both *orlah*, then even if the first *olrah* that fell in and was *batel*, it would be “reawakened” and combine with the second *orlah* after the second fell in and therefore not be *batel*. Interestingly the *Rambam* who understands that both

issurim mentioned in the *Mishnah* are indeed *orlah*, would argue on this point. In other words, once the first *issur* is *batel*, and the person is aware it occurred, it can combine with the permitted products to annul the second *issur* – of the same type – that subsequently was mixed.

Returning to the *Bartenura*, the *Chazon Ish* (*Orlah* 4:4) notes that it is clear for the continuation in the *Mishnah* that the *issurim* mentioned in the *Mishnah* are only annulled in a ratio of one to two hundred. *Neta Revai* however is treated like *maaser sheni*. The *Gemara* explains (*Bava Metzia* 53a) that for *maaser sheni*, if there is a way of resolving the problem (e.g., redeeming the *neta revai*) then it is never *batel*. If not, then it is annulled if it is in the minority. It is therefore difficult to understand that the *Mishnah* is referring to *neta revai* considering that it requires two hundred to annul it.

The *Derech Emuna* (*Maaser Sheni* 9:1) however explains that there are two ways to understand the prohibition of *neta revai*. One way is to understand that *neta reva* is an independent prohibition. Alternatively, one can understand that it is part of the *mitzvah* of *orlah* that really continues for four year. It is simply that the fourth year is afforded some leniencies; it is consumed in *Yerushalaim* or that it can be redeemed, and the money used to purchase food in *Yerushalaim*. The *Derech Emuna* explains that the *Rosh* (and *Bartenura*) maintain this second understanding. Consequently, since the *neta revai* is part of the prohibition of *orlah*, two hundred times the quantity of *neta reva* would be required to annul it much like the prohibition of *orlah*. Nonetheless, it is still considered a different “*shem*” such that they can annul one another as explained in our *Mishnah*.

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Revision Questions

ערלה בי: א' - י"ד

- What things become annulled in one part to 100? (בי: א')
- What things become annulled in one part to 200? (בי: א')
- Can *orlah* and *kil'ei kerem* combine to prohibit a mixture containing *chulin*? (בי: ב')
- In a mixture, how can *trumah* combine with *chulin* to annulled *orlah*? (בי: ב')
- In a mixture, how can *orlah* combine with *chulin* to annulled *kilayim*? (בי: ג')
- What type of mixture containing *chulin* and *orlah* is never absolved irrespective of the ratio of *chulin* to *orlah*? (בי: ד')
- What did *Dostai* testify that *Shammai* held? (בי: ה')
- Last week we learnt that if a forbidden product adds a distinct flavour when mixed with an ordinary product it prohibits the entire mixture. When is the rule applied:
 - Only in a stringent manner? (בי: ו')
 - In both a stringent and lenient manner? (בי: ז')
- What is the law regarding dough, into which *chulin* leaven (enough to leaven the dough) got mixed in, followed by *trumah* leaven (enough to leaven the dough)? (בי: ח')
- What is the law regarding dough, into which *chulin* leaven (enough to leaven the dough) got mixed in and caused it to leave, followed by *trumah* leaven (enough to leaven the dough)? (בי: ט')
- Can different spices, each prohibited by the same prohibition, combine to prohibit a mixture? (בי: י')
- Can the same spices, each from prohibited by different prohibitions, combine to prohibit a mixture? (בי: י')
- What is the law regarding dough, into which *chulin* and *trumah* leaven became mixed and leavened the dough, yet each of which on their own were not enough to leaven the dough? (בי: י"א')
- There are two opinions about the previous question. *Yo'ezer Ish HaBira* explained that *Rabban Gamliel HaZaken* held like which of the two opinions? (בי: י"ב')
- What case relating to *tum'ah ve'tahara* is discussed in the *Mishnah* that is argued in a similar manner to the previous question? (בי: י"ג')
- If leaven that was *trumah* and leaven that was *kil'ei kerem* got mixed with and together leavened the dough, yet each on their own was enough to leaven the dough, can anyone eat from the dough? (בי: י"ד')

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Next Week's Mishnayot...

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	שבת קודש
23 October כ"ח תשרי	24 October כ"ט תשרי	25 October י' תשרי	26 October א' חשוון	27 October ב' חשוון	28 October ג' חשוון	29 October ד' חשוון
Orlah 2:15-16	Orlah 2:17-3:1	Orlah 3:2-3	Orlah 3:4-5	Orlah 3:6-7	Orlah 3:8-9	Bikurim 1:1-2

