



Holy Mixtures

The second *perak* of *Masechet Orlah* deals with prohibited items that become mixed with those that are permitted. Toward the end of the *perak*, the *Mishnah* discusses prohibited items that individually do not have the required minimum *shiur*, yet do so when joined together with other items. This subject is debated when the two prohibited items do not have the same classification of *issur* – eg. *terumah* and *kilayei ha'kerem*. In these cases the *Chachamim* rule that the mixture is permissible for *kohanim*, yet *assur* for non-*kohanim*. This is because *kohanim* are able to eat *terumah* and the mixture does not have the required minimum *shiur* to prohibit *kilayim*. Non-*kohanim* however, are not allowed to eat food of either of these categories – so therefore they join to prohibit the mixture. *R' Shimon* however permits all people, *kohanim* and non *kohanim* alike, to eat of these mixtures. This is because *R' Shimon* holds that *issurim* of two different categories do not join together to prohibit a mixture¹.

The *Mishnah* (2:16) then brings a case of a mixture of *chullin*, *kodshei kodshim*, *piggul* and *notar*. Most *mefarshim* explain this *Mishnah* as following the same formula as the previous *mishnayot*. The *Tanna Kamma* holds that the mixture is prohibited to non-*kohanim*, yet permissible for *kohanim*. This is because *kohanim* are able to eat *kodshei kodshim*, and the required minimum *shiur* for prohibition is not satisfied by the remaining combination of *piggul* and *notar* alone. Understanding the *Mishnah* in this way, *R' Shimon* then counters the *Tanna Kamma* and states that the mixture is permissible for all people to eat as even *kodshei kodshim*, *piggul* and *notar* are not of the same category of *issur*, and therefore do not combine to prohibit the mixture .

The *Rambam* however, views this *Mishna* as disconnected to the previous ones, and introduces a novel idea. The *Rambam* classifies the *issurim* of *notar* and *piggul* as prohibited for both *kohanim* and non-*kohanim*, however, his *chiddush* is that these prohibitions are more *chamur* for a non-*kohen* than for a *kohen*. The logic behind this is that *piggul* and *notar* were at one point permitted for a *kohen* to eat. This was at the time when it was at the *kodshei kodshim* stage. On the other hand, these *piggul* and *notar* items were always prohibited to non-*kohanim* – because a non-*kohen* is also prohibited to partake of *kodshei kodshim*.

The *Rambam* interprets the *Mishnah* as referring to a case where one cooked *chullin* food with pieces of *kodshei kodshim*, *piggul* and *notar* together – and then removed these three pieces of *issur*. The *Tanna Kamma* holds that the remaining meat is *assur* to non-*kohanim* because of the *kodshei kodshim*, *piggul* and *notar* that were cooked with them. However, it is *mutar* for *kohanim*, because the prohibition of *piggul* and *notar* is not as *chamur* for them (and they are able to eat of *kodshei kodshim*). *R' Shimon* disagrees and states that there are no levels of severity to differentiate between *kohanim* and non-*kohanim* vis-a-vis *piggul* and *notar*, ie. there is a uniform prohibition that applies to all. The case of the *Mishnah* is referring to a specific case where it is *batel b'shishim* (in a case of *min b'mino*) or the *issur* does not impart flavour (in a case of *min b'shaino mino*) and with the added fact that the pieces of meat removed are recognisable as those that are forbidden (ie. original pieces of *kodshei kodshim*, *piggul* and *notar*). In this situation, *R' Shimon* maintains that the mixture is permitted for both *kohanim* and non-*kohanim* alike.

Yehuda Gottlieb

¹ The *Mishnah Rishona* (2:16) explains *R' Shimon's* need to bring this case is that as one may have thought that since *piggul*, *notar* and *zarut* (eating of *kodshei kodshim* by non-*kohen*) all apply to

korbanot than it is considered one category of *issur* and should join together to prohibit the mixture. Therefore, *R' Shimon* teaches us that even here the *issurim* are considered as separate categories.

Revision Questions

ערלה ב' : י"ג - ג' : ט"ו

- What case relating to *tum'ah ve'tahara* is discussed in the *Mishnah* that is argued in a similar manner to the previous question? (ב' : 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? (ב' : י"ד)
- Describe the case involving *tavlin* that is similar to the previous question. (ב' : ט"ו)
- Describe the case involving *notar*, *pigul* and *kodshei kodshim* that is similar to the previous question. (ב' : ט"ו)
- Who may eat from a mixture contain meat that is *chulin*, *kodshei kalim* and *kodshei kodshim* where there is enough *chulin* to annul the *kodshei kalim* or *kodshei kodshim* but not both? (ב' : י"ז)
- What must be done with clothing that has been dyed using dye that was made from *orlah*? (ג' : א')
- The *Mishnah* discussed a case where someone dyed a thread using the peel of *orlah* fruit and then wove it into a garment, yet could not identify where this thread was used in the garment. What must be done with the garment? (ג' : ב')
- What was the length of the thread that was discussed in the previous question? (ג' : ב')
- What other *issurim* share the same ruling (as the first question) for the same minimum length of the thread and which *issurim* have no minimum length? (ג' : ג')
- What must be done with food that was cooked with *orlah* peels? (ג' : ד')
- What must be done with food that was cooked with *orlah* peels that became mixed up with other cooked foods? (ג' : ד')
- What must be done with bread that was baked in an oven in which *orlah* peels were burnt? (ג' : ה')
- What must be done with bread that was baked in an oven in which *orlah* peels were burnt that then became mixed up with other bread? (ג' : ה')
- What must be done with *tiltan* that had *tiltan kil'ei kerem* mixed in with it? (ג' : ו')
- Explain the reasoning of *R' Meir* and the *Chachamim's* opinions in the above cases. (ג' : ז')
- The *Chachamim* listed six things that do not become absolved (ג' : ז'); what condition is added on the six things? (ג' : ח')
- How is *safek orlah* treated in Israel, *Surya* and outside Israel? (ג' : ט')
- Does the *issur* of *chadash* apply to produce outside of Israel? (ג' : ט')

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Bikurim 1:1-2	Bikurim 1:3-4	Bikurim 1:5-6	Bikurim 1:7-8	Bikurim 1:9-10	Bikurim 1:11-2:1	Bikurim 2:2-3

