

## Orlah

- If one planted a tree with the intention that the branches will be used in construction, is the tree obligated in *orlah*? (א:א)
- Were trees that were planted in Israel after *Bnei Yisrael* entered the land, yet prior to the conquest, obligated in *orlah*? (ב:א)
- Explain the debate regarding whether a tree that is planted for the needs of the public is obligated in *orlah*? (ב:א)
- Which of the following trees is obligated in *orlah*: (ב:א)
  - A tree planted in the public domain?
  - A tree planted by a *nochri*?
  - A tree planted on a boat?
  - A tree that grew without any human assistance?
- When is an uprooted tree not obligated in *orlah*? (Include 2 cases). (א:ג-ד)
- Explain what a *breicha* is? (א:ה)
- How does one count the years of *orlah* for a *breicha*? (א:ה)
- What is the *orlah* status of an uprooted tree whose *breicha* is still attached? (א:ה)
- When does fruit on a *breicha* detached from its parent tree become *assur*? (א:ה)
- What can one do if shoots of *orlah* and *kil'ei kerem* get mixed up with ordinary shoots? : (א:ו)
- Which of the following laws apply to dry branches of a vine: (א:ז)
  - *Orlah*?
  - *Reva'i*?
  - *Nazir*?
  - *Asheira*?
- Which of the above four laws applies to grape-kernels (*chartzanim*)? (א:ח)
- According to *R' Yosi* can one plant a shoot/branch of an *orlah* tree? (א:ט)
- What things become annulled in one part to 100? (א:ב)
- What things become annulled in one part to 200? (א:ב)
- Can *orlah* and *kil'ei kerem* combine to prohibit a mixture containing *chulin*? (ב:ב)
- In a mixture, how can *trumah* combine with *chulin* to annulled *orlah*? (ב:ב)
- In a mixture, how can *orlah* combine with *chulin* to annulled *kilayim*? (ב:ג)
- What type of mixture containing *chulin* and *orlah* is never absolved irrespective of the ratio of *chulin* to *orlah*? (ב:ד)
- What did *Dostai* testify that *Shammai* held? (ב: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? (ב:ו)
  - In both a stringent and lenient manner? (ב: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)? (ב: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)? (ב:ט)
- Can different spices, each prohibited by the same prohibition, combine to prohibit a mixture? (ב: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)
- Describe the case involving *tavlin* that is similar to the previous question. (בי: ט"ו)
- Describe the case involving *notar*, *pigul* and *kodshei kodshim* that is similar to the previous question. (בי: 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? (בי: י"ז)
- What must be done with clothing that has be dyed using dye that was made from *orlah*? (גי: 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? (גי: ב')
- What was the length of the thread that was discussed in the previous question? (גי: 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? (גי: ג')
- What must be done with food that was cooked with *orlah* peels? (גי: ד')
- What must be done with food that was cooked with *orlah* peels that became mixed up with other cooked foods? (גי: ד')
- What must be done with bread that was baked in an oven in which *orlah* peels were burnt? (גי: 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? (גי: ה')
- What must be done with *tiltan* that had *tiltan kil'ei kerem* mixed in with it? (גי: ו')
- Explain the reasoning of *R' Meir* and the *Chachamim's* opinions in the above cases. (גי: ו')
- The *Chachamim* listed six things that do not become absolved (גי: ו'); what condition is added on the six things? (גי: ח')
- How is *safek orlah* treated in Israel, *Surya* and outside Israel? (גי: ט')
- Does the *issur* of *chadash* apply to produce outside of Israel? (גי: ט')