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Zevachim Daf 76

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Daf Notes is currently being dedicated to the neshamot of

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May the studying of the Daf Notes be a zechus for their neshamot and may their souls find peace in Gan Eden and be bound up in the Bond of life

Shortening its Time

It was taught before Rav: One cannot purchase *terumah* with money that has holiness of *shemittah*, because this causes the *terumah* to be eaten for less time (*as shemittah must be burned when the zman bi’ur arrives*).

The Rabbis said before Rava: This is unlike Rabbi Shimon, as Rabbi Shimon says that the *shelamim* could be brought, despite the fact that it will have to be eaten for less time!?

Rava answered: This could even be according to Rabbi Shimon. Rabbi Shimon only issued his ruling in a case where the animals were already intermingled. However, he would not allow people from the outset purchase *terumah* with *shemittah* money.

Abaye asked on Rava from the following *Mishna*: And in all these (*offerings that the meat is eaten*), the *Kohanim* may deviate in their mode of eating, and eat them roasted, overcooked, or cooked; and they may season them with spices of *chullin* or *terumah*; these are the words of Rabbi Shimon. [*Evidently, Rabbi Shimon is not concerned about shortening the amount of time that the terumah may be eaten!?*]

Rava responds: Leave the *terumah* of spices, as it is only Rabbinical.

Abaye asked from another *Mishna*: You may not purchase *terumah* with *ma’aser sheini* money, because you reduce its consumption; but Rabbi Shimon permits it?

Thereupon, Rava was silent.

When Abaye came before Rav Yosef, he said to him: Why did you not challenge him from the following *Mishna*: You may not cook *shemittah* vegetables in oil of *terumah*, in order not to bring *terumah* to the place of invalidation (*for the oil absorbed in the shemittah vegetables will have to be destroyed before these vegetables are no longer available in the fields; this will cause a loss to the terumah*); but Rabbi Shimon permits it.?

Abaye answered him: Did I not refute him from the law regarding spices, and he answered me, “Leave the *terumah* of spices, as it is only Rabbinical”? So here too he would answer me: Leave the *terumah* of vegetables, as it is only Rabbinical.

Rav Yosef objects: If so, the *Mishna* should have taught the reverse, as follows: vegetables of *terumah* with *shemittah* oil!? [*Since it stated oil of terumah, it is evidently dealing with Biblical terumah!?*]

Abaye replies: And did I not raise the objection to him (*from our Mishna, where the korbanos became intermingled*), and he answered me that Rabbi Shimon permitted it because they were already mixed together?

So here too, he would answer me that they were already mixed together!?

Rav Yosef asked him: If they were already mixed together, what is the reason of the Rabbis (to prohibit its cooking)?

Abaye answers: It is analogous to an *asham* offering and a *shelamim* (that are intermingled, and the Rabbis nevertheless, do not allow any invalidation; so too with the *terumah* and *shemittah*).

Rav Yosef objects: How can the two cases be compared? In the *Mishna's* case there exists a remedy, viz., in grazing (and that is why the Rabbis ruled that they cannot be offered), whereas here (by the *terumah* oil), there is no remedy in grazing. It can only be compared to (the next case of our *Mishna*, where) one piece (of a *korban*) became intermingled with other pieces, where, since there is no remedy, they are eaten according to the laws of the more stringent of them.

Ravina challenged this: How can you compare these cases? When a piece becomes intermingled with other pieces, there is no remedy at all; whereas here (by the *terumah* oil), there is a remedy, viz., in squeezing out (the oil from the vegetable)!? [That is why the Rabbis prohibit them to be cooked together.]

The *Gemora* explains Rav Yosef's opinion: How can it be squeezed out? If we squeeze it real well, the *shemittah* produce will become spoiled (which is forbidden to do), and if we merely squeeze it a little, the *terumah* oil will still remain mixed up.

Abaye asked on Rava from the following *braisa*: Rabbi Shimon said [concerning one who is uncertain if he is obligated in the *metzora* sacrifices for he was a confirmed *metzora* who has now recovered, or was he merely

confined and he is not required in any sacrifices]: On the next morning he brings his *asham* offering together with the *log* of oil and stipulates, "If this is a *metzora's* offering, this is his (my) *asham* and this is its *log*, but if not, then this *asham* should be a donated *shelamim*." That *asham* must be slaughtered in the north (like an *asham*), and requires sprinkling of its blood on the thumbs (like a *metzora's* *asham*), and *semichah*, libations and the waving of the breast and the thigh (like a *shelamim*); and it is eaten one day and one night (like an *asham*). [Evidently, Rabbi Shimon is not concerned about shortening the amount of time that the *korban* may be eaten!?!]

The *Gemora* answers: A person's remedy is different (in order for him to become *tahor*).

The *Gemora* asks on Rabbi Shimon's ruling: We have explained it regarding the *asham*, but what is done with the *log* of oil?

The *Gemora* answers: He says that the oil should be for a donation.

The *Gemora* asks: But if he is not a *metzora*, the oil would require a *kemitzah* (where the *Kohen* removes a *komeitz* of oil and offers it on the altar)!?

The *Gemora* answers: A *kemitzah* is performed with it.

The *Gemora* asks: But if he is a *metzora*, there is a requirement that it should be sprinkled seven times (towards the Holy of Holies)!?

The *Gemora* answers: The sprinklings are performed with it.

The *Gemora* asks: But since a *kemitzah* was done with it, it is deficient (by the time of the sprinkling)!?



The *Gemora* answers: It was taught in a *Mishna* that he may bring a little more oil and fill it up to a *log* again.

The *Gemora* asks: But if he is not a *metzora*, the *komeitz* needs to be burned on the altar!?

The *Gemora* answers: It was burned on the altar.

The *Gemora* asks: When was it burned? It could not have been burned after the seven sprinklings, for it would become a remainder which was diminished between the *kemitzah* and the burning, and the law is that you may then not burn the *komeitz* on its account; and it could not have been burned before the seven sprinklings, for there is a principle that every offering where a portion has been placed on the fire of the altar is subject to the prohibition of "You shall not make burn any remaining portion"!?

Rav Yehudah the son of Rabbi Shimon ben Pazi said: The *Kohen* brings it up on the altar for the sake of wood (*as if it was fuel for the fire*), for it was taught in a *braisa*: Rabbi Eliezer said: For a pleasing aroma you may not offer upon the altar (*something that may be eaten*); but you may offer up for the sake of wood. (75b – 77a)

Imrei Yosher prohibits this as well; however, he does rule that it would be permitted for any other *mitzvah*, such as the studying of Torah. That is not regarded as destroying the oil at all.

It cannot be said that it should be forbidden to light the Chanukah lights with it because you are diminishing the usage benefit out of the oil, for now it becomes unfit to be used for any other benefit besides the publicizing of the miracle of Chanukah; for if this logic would be correct, it would be forbidden to mix oil from *shemittah* with a milk product, for now it cannot be used for meat. Or perhaps it should be forbidden to use the oil for garlic or onions, for then it becomes unfit to be used for any other food. Evidently, these things are permitted, for that is its normal usage; using the oil for one thing will naturally render it unfit to be used for other things.

INSIGHTS TO THE DAF

Shemittah Oil for Chanukah Lights

It is brought in the name of the *Ridvaz* that it is forbidden to use the oil of *shemittah* for the lights of Chanukah. This is because it is forbidden to make usage of the lights of the Menorah, and the torah says concerning produce of *shemittah* that it should be eaten and not destroyed.