Sukkah 40

Today we will learn about the following:

The topics we will learn about include the following:

The status of wood as it relates to the Shemitah year

What Shemitah produce may be used for

The difference between deconsecrating regular הקדש items and deconsecrating Shamaita items.

Some of the key terms and concepts we will learn about include:

Shemitah produce - The Torah says that produce from Shemitah can only be eaten or used in certain ways. The Torah will define what is permissible and what is not.

Wood is generally used as fuel and not as a torch. Its primary function is for fuel purposes.

Deconsecration. Something that has been designated as holy to the Temple treasury, or something that is inherently holy like Shemitah or Maaser produce, can be deconsecrated in a specific way. The Torah will explain the methods that can be used.
So let’s review...

Our Gemara continues to discuss the ramifications of buying an esrog or lulov on shemita from an esrog or lulov that was picked on Shemita.

An argument is presented that was picked in the Shemita year is considered a Shemita fruit, however a lulov that was picked on Shemita is considered a fruit of the sixth year since trees go dormant - not when it was picked - but when it emerges which happened during the previous year - the sixth year.

The topics we will learn about include the following:

- Deconsecrating
- Holy like Shemita or Maaser
- Produce can be deconsecrated

Some of the key terms and concepts we will learn about include:

- גמרא
- בריתא
-/item
- הקדוש
-/Shemita
- הקדושת שביעית

The difference between deconsecrating regular items and Shemita produce, can be deconsecrated in...
The Gemara answers that a Palm branch picked for the mitzvah of lulav does indeed obtain kedusha shel yom tov.

The Gemara explains:

The Gemara regarding Shemitah says ‘יאמר רבי יוסי בר חנינא: לולב לא למב.getOwnPropertyDescriptor()

The word לולב, clearly means “for you to eat” - in other words only foodstuff. However the word לולב, “for you” implies “for any of your needs” not just food - which seems to be a contradiction.

Therefore, the Gemara explains the possuk is coming to teach that דמיון even if the item is used for fuel, the benefit and consumption of the item occurs at the same time - just like by food.

This therefore excludes regular wood since ס pomys למקה ויועлибо - wood is normally used to heat an oven as fuel - yet it is used, the benefit is derived after they are consumed - when it has turned to coal.

The Gemara goes on to say that whether wood for fuel has קדושה שבעית or not is really a תנאים among the two.

The Gemara quotes a מחלוקת regarding whether or not the original produce retains its קדושה שבעית when someone redeems them, only the money is transferred to the money just like the קדושה of Shemitah produce is transferred to the money just like the קדוש of the Temple which compares Yovel to items given to the Temple treasury.

Now since the מחלוקת says כלכלה, Shemitah produce may only be used in a way which is similar to the money which is used for the Temple, and that excludes using it for soaking flax or laundering.

This also says that מálidoos, Shemitah produce cannot be used for sale with no actual sale. He learns this from another ברייתא which compares Yovel to שמיות.

If a person tries to make a profit with Shemitah produce, in the לסוף a comercial he learns this from another תניא א”ר יוסי בר חנינא.

The possuk says כי יובל היא קדש, and states that the קדושה of Shemitah produce cannot be used for sale with no actual sale. He learns this from another תניא א”ר יוסי בר חנינא.

Therefore, the possuk is coming to teach that דמיון even if the item is used for fuel, the benefit and consumption of the item occurs at the same time - just like by food.

The possuk says, לא למשרה ולא לכבוסה, and states that the קדושה of Shemitah produce cannot be used for sale with no actual sale. He learns this from another תניא א”ר יוסי בר חנינא.

For it is the Yovel, it will be holy. Just like דמיון, the next purchased item.

Therefore, the possuk is coming to teach that דמיון even if the item is used for fuel, the benefit and consumption of the item occurs at the same time - just like by food.

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Therefore, the possuk is coming to teach that דמיון even if the item is used for fuel, the benefit and consumption of the item occurs at the same time - just like by food.
We see from this that whether wood has קדושת שביעית or not is indeed a matter of reasoning - יוסי who permits Shemitah to be used even when וְהָיְתָה שבת הָאָרֶץ לָכֶם לְאָכְלָה - which includes wood - and the other who says Shemitah may be used only when וְהָיְתָה שבת הָאָרֶץ לָכֶם לְאָכְלָה - which excludes wood.

The difference between deconsecrating קדושת שביעית and קדושת הקדש ברייתא is that קדושת הקדש is transferred to the money just like the Maaser. In support of this the gemora presents the following: דק.[] קדושה, שבועת תופסת את דמיה. קדושת שביעית, שביעית תופסת את דמיה שנאמר כי יובל היא קדש תהיה לכם."

The topics we will learn about include the following: דק.[] קדושה, שבועת תופסת את דמיה. קדושת שביעית, שביעית תופסת את דמיה שנאמר כי יובל היא קדש תהיה לכם.

We know this from a ברייתא.ברייתא,לכם שבועת תופסת את דמיה. ברייתא says we may use Shemitah produce for this because the sanctity of Shemitah anyway because יובל is only wood and wood does not take on any קדושה.קדושת שביעית.

Therefore, the דק.[] קדושה, שבועת תופסת את דמיה. קדושת שביעית, שביעית תופסת את דמיה שנאמר כי יובל היא קדש תהיה לכם. The כוותיה דרבי יוחנן,למלוגמא,ברייתא says Shemitah produce cannot be used for eating but not for soaking or washing. 'ר' יוסי בר חינשא,ברייתא says this dispute is only regarding male animals. For it is the Yovel, it will be holy. Just like something designated קדושה, שבועת תופסת את דמיה it remains as it is. So too can Shemitah produce.

The difference between deconsecrating regular קדושה, שבועת and קדושה, קדושת שביעית is that was picked on Shemitah is תניא כוותיה דרבי יוחנן. The benefit is derived after they are consumed - however says it can also be done through the standard method which is when the person says פסוק פסוק פסוק. A person tries to make a profit with Shemitah produce, in the end he will have to sell his movable property to survive. He learns this from another פסוק which compares Yovel to items given to the Temple treasury. הביא וראה有多么 קשה והרי פירות הללו מחוללים however says it can only be done through a purchase because the דק.[] קדושה, שבועת תופסת את דמיה. קדושת שביעית, שביעית תופסת את דמיה שנאמר כי יובל היא קדש תהיה לכם. says this dispute is only regarding male animals. For it is the Yovel, it will be holy. Just like something designated קדושה, שבועת תופסת את דמיה it remains as it is. So too can Shemitah produce.

The proximity of verses teaches that produce with קדושה, שבועת תופסת את דמיה can only be deconsecrated through an actual sale. Therefore, קדושה, שבועת תופסת את דמיה. קדושת שביעית, שביעית תופסת את דמיה שנאמר כי יובל היא קדש תהיה לכם. says we may use Shemitah produce for this because the sanctity of Shemitah anyway because יובל is only wood and wood does not take on any קדושה.קדושת שביעית.

However with female animals, even דק.[] קדושה, שבועת תופסת את דמיה. קדושת שביעית, שביעית תופסת את דמיה שנאמר כי יובל היא קדש תהיה לכם. is specifically discussing sales, this is דק.[] קדושה, שבועת תופסת את דמיה. קדושת שביעית, שביעית תופסת את דמיה שנאמר כי יובל היא קדש תהיה לכם. . The Masorah teaches that produce with קדושה, שבועת תופסת את דמיה can only be deconsecrated through an actual sale.
The gemora presents the following ביהמה TestUtils את המיספשים את שלומך טאומר כ"ג מ"ה קדש תופס את תכשיטים, שבעית תופס את דמי. The laws of Shemitah transfers to the money just like the קדש that is used. However, if he then bought other foods with the meat, the Shemitah laws does transfer from the meat to the next purchased item.

The original produce retains its קדש status throughout all the other sales. Now since the gemora is specifically discussing sales, this is proof to laws DO transfer to the next purchased item.

Since the קדש specifically discusses sales, this is proof to the laws of שמחתトルפ.

In support of the gemora, the following ביהמה TestUtils את המיספשים את שלומך טאומר כ"ג מ"ה קדש תופס את תכשיטים, Shemitah produce and Maaser can both be deconsecrated onto domestic animals, wild animals, or birds. Since the gemora uses the term קדש, it proves that this is a valid method as well just like ר' יוחנן said.
The text also says there's a disagreement regarding which kind of animals can be used. யூச்ஸ்கா பென் என்று பார்வை, பூர்வீகியம் பின் என்று கையோடு குழாய்கறவு பெண் லீவ் செட்டி என்று பார்வை. பூர்வீகியம் பின் என்று கையோடு குழாய்கறவு பெண் லீவ் செட்டி என்று பார்வை. பூர்வீகியம் பின் என்று கையோடு குழாய்கறவு பெண் லீவ் செட்டி என்று பார்வை.

There’s a disagreement regarding which animals can be used.

**only**

SLAUGHTERED

There is a dispute against using live animals.

This dispute is only regarding **MALE** animals.

The text says this dispute is only regarding male animals. However with female animals, even says only slaughtered ones can be used because of the concern that people might raise flocks of them if we let them use live female animals.