

# Benefiting from Tevel

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The prohibition of benefiting from tevel includes deriving any benefit from the destruction of the produce (the Rishonim disagree whether the injunction is biblical or rabbinic).

This prohibition includes: feeding tevel to animals (mine, someone else's, or ownerless), burning it to heat one's home, for lamp oil, or for medicinal purposes (lubricating skin with tevel oil, tevel herbal medicines, etc.), planting or sprouting.

Chazal prohibit selling tevel to a Jew; when there is a pressing need, however, it is permitted to sell such produce to someone who will certainly separate terumot and ma'aserot (Shulchan Aruch YD 331,117). Chazal also prohibit selling such produce to non-Jews for various reasons. Giving tevel as a gift is considered the same as selling.

We may not perform mitzvot with tevel, so a tevel etrog may not be used for the arba minim.

It is permissible to smell tevel fruit (as opposed to orlah fruit, which we may not smell) and make the blessing HANOTEIN REI'ACH TOV BAPEIROT - "He who gives a pleasant scent to fruit."

There are two approaches to the tevel prohibition: some maintain that the prohibition stems from the fact that terumot and ma'aserot are all mixed together in it. This makes the produce sacred and thus forbidden to eat or destroy. Others hold that it is an independent prohibition.

## **Clarification: Megilat Esther**

Two weeks ago (TT Yitro 1308) we cited Megilat Esther. The intention was a gloss on the Rambam's Sefer HaMitzvot by Rabbi Yitzchak Leon (Italy, 16th century); not the Book of Esther in Tanach.