



Volume 1. Issue 31.

Kedoshim Tihyu

The *Mishnah* in *Terumot* (8:11-12) brings two cases which are similar in their logic, and yet have slightly different outcomes. The *Mishnah* (11) deals with a case of a non-Jew who threatens to make an entire pile of *trumah* bread *tameh* if he is not given one loaf to make *temah*. A dispute arises between *Rabbi Yehoshua* and *Rabbi Eliezer* whether one should allow all the loaves to become *tameh*, or leave one aside for him to make *tameh*.

The next *Mishnah* states “and so too with women, [in a case where] non-Jews say: give us one of you to defile and if not we will defile all of you, they should all become defiled rather than give them one soul from Yisrael.”

The *Yerushalmi*, as well as the *Rambam* raise a third case where non-Jews surround a city and demand one person’s life otherwise all the people in the city will be killed. In such a case one may not give over anyone in the city. The situation is qualified to state that if they are requesting someone who is liable for death, he may be handed over (although this is not the ruling with regards to the women).

Tosfot Yom Tov here points us to a *Mishnah* in *Ohalot* (perek 7) where the life of the mother is not saved if the baby has already exited the womb, since we “do not push off one soul for another soul”. Each soul of every Jew is significant and there is no way of objectively choosing between them.

Taking these points we have to understand the common thread between the three cases that causes us to lump these decisions into one group. Once something becomes *trumah* (and even more so when the object is a human being) it ceases to be normal

and raises itself to become a significant object in its own right and different from all ordinary things. The fact that it becomes important in its own right means that it is not possible to pick between each one since each one is important. This holds true for human beings as well as objects that have been sanctified to *Hashem*.

This, however still does not explain the differences between the rulings, although with some simple logical deduction used by the *Kesef Mishneh* it becomes clear. Once *trumah* becomes *tameh* it can never return to its *tahor* status and therefore, according to *Rabbi Yehoshua*, can only be placed before the non-Jew but not given directly to him. We cannot select a particular women since despite that fact if she were defiled she can still continue to live a virtuous life, we have no right to decide which one is the ‘most worthy’ of being sent out to the non-Jews (under normal circumstances, see the *Kesef Mishneh* for exceptions). Finally, when dealing with matters of life and death, the decision is final and consequently comparable to the case of *trumah*. Yet, we are also dealing with humans, and therefore some of the stringencies of the second case must be adopted. Nevertheless, extending the principles set out in the second case one can understand why the *Rambam* ruled that one can hand over a person that is sentenced to death.

The significance that exists in every one of us and in every object, whether it be land or a holy object, is one that sets us apart for a special goal. While we may not know what direction this will take us we must continue in the path that makes us unique, as is written in this week’s *parsha*, *Kedoshim Tihyu* – “You shall be holy for I, God am holy”.

Yaron Gottlieb

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יחזקאל זליג בן ישראל ע"ה

Revision Questions

תרומות ח' - י' - י"ב

- What should one do with a barrel of *trumah* wine if there is a doubt as to its purity? (Include all three opinions) (ח': ח')
- Explain the debate/ruling regarding a multilayer wine press where the top level contains *trumah*, the bottom level contains *tameh chulin* and the top level cracks and is beginning to leak towards the bottom level where:
 - One only has *tameh* jugs available. (ח': ט')
 - One can find *tahor* jugs at the cost of allowing most of the contents to leak into the bottom level. (ח': ט')
- Explain the debate regarding a barrel of *trumah* that is cracked and leaking where:
 - One only has *tameh* jugs available. (י': ח')
 - One can find *tahor* jugs at the cost of allowing most of the contents to leak into the bottom level. (י': ח')
- Explain the debate where a *nochri* threatens to contaminate all the loaves of *trumah* bread if he is not given one loaf to contaminate. (א"י: א')
- What is law regarding *goyim* who threaten to defile a group of women if one woman is not handed over? (ח': י"ב)
- What is the law regarding one who plants *trumah*: (א': ט')
 - Accidentally?
 - Deliberately?
- Regarding the previous question, does the law differ after the plant has grown one third of its height? (א': ט')
- What is special about produce that grows from planted *trumah* with respect to:
 - *Leket, peah* and *shichecha*? (ט': ב')
 - *Ma'asrot* and *ma'aser ani*? (ט': ג')
 - The method in which one threshes the produces? (ג': י')
- What is the status of: (ט': ד')
 - *Gidulei, gidulei trumah*?
 - *Gidulei tevel*? (Also י': ט')
 - *Gidulei hekadesh*?
- What is the law regarding a mixture of patches where 1 patch is *trumah* and 150 are *chulin* where: (ט': ה')
 - The planted seed degrades?
 - The planted seed endures?
- What is the law regarding replanted *tameh trumah* seedlings? When can a *kohen* eat from its fruit? (י': ט')
- What is the law regarding a mixture of *trumah* onions and *chulin* lentils that are cooked together? (א': י')
- Concerning the previous question, does the law differ if the onion was cooked with anything else? (א': י')
- Can a non-*kohen* drink water after *trumah* barley has soaked and tainted it? (י': ב')

Local Shiurim

Sunday

Between mincha and ma'ariv
Mizrachi Shul
David Bankier

Monday -Thursday

Between mincha & ma'ariv
Mizrachi Shul
Ben-zion Hain

9:45pm
Beit Midrash:
Naftali Herc
David Bankier

Friday & Shabbat

10 minutes before mincha
Mizrachi Shul
David Bankier

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Next Week's Mishnahyot...

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	שבת קודש
8 st May כ"ט ניסן	9 nd May ל' ניסן	10 rd May א' אייר	11 th May ב' אייר	12 th May ג' אייר	13 th May ד' אייר	14 th May ה' אייר
Trumot 10: 3-4	Trumot 10: 5-6	Trumot 10:7-8	Trumot 10: 9-10	Trumot 10: 11-12	Trumot 11: 1-2	Trumot 11: 3-4

