



Eating Tameh Foods

The *Mishnah* (2:2) discusses the law regarding one that eats *tameh* food. According to *R' Eliezer*, whether one eats food that is *rishon*, *sheni* or *shelishi le'tumah*, that person becomes *tameh* at the same level as the *tameh* food he consumed. According to *R' Yehoshua* if one ate food that is *rishon* or *sheni* – then he becomes a *sheni le'tumah*. If he eats a food that is *shlishi* then he becomes a *sheni le'tumah*, but only with respect to *kodshim* and not *trumah*.

Based on our learning thus far, the fact that a person can become *tameh* for *tameh* food is surprising. Indeed, the *Gemara* (*Shabbat* 14a) explains that this *tumah* is rabbinic. It was introduced out of a concern that one might eat *tameh* food and drink *trumah* liquids at the same time and invalidate it. *Rashi* explains that allowing this to happen violates the *Torah* command to keep *trumah tahor* (*Bamidbar* 18:8). Consequently, the *Chachamim* decreed that anyone eating *tameh* food would become *tameh* so that people would not eat *tameh* food and *trumah* together.

The *Maharsha* questions *Rashi's* explanation of the *gezeira*. Why does he explain that the concern is a lapse in guarding the *teruma* from *tumah*? Surely the concern is that a person will be eating *tameh teruma* which is a (heavenly) capital offence (*mita b'dei shamayim*)!

The *Pnei Yehoshua* however responds that the *mita b'dei shamayim* is only for a *tameh* person that eats *tahor teruma*. Our case would be a *tahor* person that eats *tameh teruma*. As such it would be a *lav* (regular negative prohibition) or according to the *Rashba* there is no prohibition at all.

The *Tosfot R' Akiva Eiger* (*Shabbat* 1:4) notes that *Rashi* (*Bechorot* 14b, s.v. *challah*) does indeed explain that if one ate *tameh challah* it would be punishable with *mita b'dei shamayim*. He however agrees that such a position is difficult as it run counter to the *Gemara Yevamot* (73) that explains otherwise.

Nevertheless, *R' Akiva Eiger* explains that *Rashi's* explanation that the *gezeira* is built around the *mitzvah* of guarding *teruma* is answering another question. One might ask, granted that as a result of the *gezeira* the person would

become *tameh*, what does it really achieve? The primary concern is that one might forget that *tameh* food is in his mouth and drink *trumah* liquids. So if he forgets that *tameh* food is in his mouth then he also will not know that he is now *tameh* as a result of the *gezeira* and still drink the *tameh* liquid. Consequently, *Rashi* explains that since one is commanded to prevent *trumah* from becoming *tameh*, once the *gezeira* is in place that he is *tameh*, he will naturally begin separating from *terumah*. If he were *tahor* as prior to the *gezeira*, there is no reason to pause and *teruma* will continue to be accessible increasing the likelihood of error. *Rashi's* point is therefore not the reason for the *gezeira* but rather the basis of its efficacy.

The *Chatam Sofer* however answers that *Rashi* understands that *chazal* were not concerned that one would completely forget and swallow the *tameh teruma*. One could assume that he would realise when it is in his mouth and spit it out. Nevertheless, the *teruma* would still be *pasul*.

Given that the concern is that the *tameh* food will make the *terumah tameh* one would suspect that the amount of *tameh* food one would eat to fall under this *gezeira* would be a *k'beitza* (size of an egg). The reason is that this is the minimum size for *tameh* food such that it can cause other things to become *tameh*. Nevertheless, the *Bartenura* explains that the minimum amount is a half a *peras* – a larger amount (1.5 *beitza* according to the *Rambam* and 2 according to *Rashi*). Why?

The *Rash* and *Tosfot* explains that the reason for the larger size is that it is only with a larger amount that one is likely to accompany it with a drink. The *Mishnah Achrona* however asks that while that explains the measure of *tameh* foods, the measure of *tameh* liquids is a *reviit* where as in truth there is no minimum amount for *tameh* liquids to impart *tumah*. He suggests that these measures represent a minimum amount for a *keviat seudah* – establishing a meal. It is in that context that one is likely to eat and drink together and give rise to the concern of the *trumah* potentially becoming *tameh*.

Yisrael Bankier

Revision Questions

תורהט: יא ז-: ג'ג

- What is the law if two piece of dough stuck together and then one came into contact with a *sheretz*?)יא: ז(
- What is the law if they were then separated?)יא: ז(
- How does the law change in the previous two questions if they became stuck together only after one touched a *sheretz*?)יא: ח(
- In what case could a *sheretz* that touches *kodesh* bread cause all *kodesh* bread touching it (in a chain fashion) to be *tameh*?)יא: ט(
- In what case would the law be the same for *trumah* bread?)יא: ט(
- What is the law regarding a pot of cooking *trumah* vegetables where one (which is *tahor*) touches a leaf that hangs outside the pot?)יא: יב(
- How does the law differ if the leaf was wet?)יא: יב(
- How does the law differ if the person was *tameh met*?)יא: יב(
- Describe the case of doubt involving a *tevul yom* that relates to the previous questions and what is the law in that case?)יא: יב(
- Explain the debate regarding one that eats *tameh* food that is *rishon le'tumah*.)יא: יב(
- What is the law regarding what has the ability to attract and transmit *tumah* for food that is *rishon*? *Sheni*? *Sh'lishi*?)יא: יב(
- Describe the levels of *tumah* that apply to *trumah*.)יא: יב(
- Describe the levels of *tumah* that apply to *kodesh*.)יא: יב(
- What is the lowest level of *tumah* that can cause *chulin* liquid to become *tameh*?)יא: יב(
- What is the lowest level of *tumah* that can cause *kodesh* liquid to become *tameh*?)יא: יב(
- What is the law if *trumah* that is *sh'lishi* comes into contact with *kodesh*? (Consider both cases.))יא: יב(
- On which points does *R' Elazar* argue regarding the levels of *tumah*?)יא: יב(
- What is the law regarding one that eats *sheni* food and then presses olives?)יא: יב(
- Explain the debate regarding the levels of *tumah* for *chulin* that is kept under the sanctity of *kodesh*.)יא: יב(
- What is the law regarding *tameh* milk that congeals?)יא: יב(
- What is the law if that milk then becomes fluid again? (Consider both cases.))יא: יב(
- Which liquids do not share the same law as the previous two questions?)יא: יב(
- If a mass of *tameh* olives fell into an oven, when would the oven become *tameh*?)יא: יב(
- When would oil that was pressed from olives by a person who is *tameh met* not be *tameh*?)יא: יב(
- How would the law change if the person was a *zav*?)יא: יב(
- What other case shares the same law as the previous question?)יא: יב(

Local Shiurim

Melbourne, Australia

Sunday -Thursday

10 minutes before *Mincha*
Mizrachi Shul
 Melbourne, Australia

Friday & Shabbat

10 minutes before *Mincha*
Beit Ha'Roeh
 Melbourne, Australia

Efrat, Israel

Shiur in English

Sunday -Thursday

Rabbi Mordechai Scharf
 9:00am
Kollel Magen Avraham
 Reemon Neighbourhood

ONLINE SHIURIM

Rabbi Chaim Brown
www.shemayisrael.com/mishna/

Rav Meir Pogrow
613.org/mishnah.html

Rabbi E. Kornfeld
Rabbi C. Brown
<http://www.dafyomi.co.il/calendar/myomi/myomi-thisweek.htm>

SHIUR ON KOL HALOSHON

Rabbi Moshe Meir Weiss
 In US dial: 718 906 6400
 Then select: 1 – 2 – 4

Next Week's Mishnayot...

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	שדוק תבש
20 September ירשת ז'	21 September ירשת ח'	22 September ירשת ט'	23 September ירשת י'	24 September ירשת י"א	25 September ירשת י"ב	26 September ירשת י"ג
Taharot 3:4-5	Taharot 3:6-7	Taharot 3:8-4:1	Taharot 4:2-3	Taharot 4:4-5	Taharot 4:6-7	Taharot 4:8-9

