



## Separating Terumah Tameh for Tahor

The beginning of *masechet Terumot* discusses separating *terumah gedolah* – the first gift removed from produce and given to the *kohanim*. Specifically, the *Mishnah* begins by discussing who is able to separate *terumah* and the manner in which it must be done. Many of the *Mishnayot* discuss separating *terumah* from one pile or type of produce to satisfy the requirements of another. One case discussed (2:2) is separating *terumah* from a *tameh* pile of produce for a *tahor* one. The *Mishnah* forbids such practice. If one nonetheless does so, the *Mishnah* explains that if it was a mistake (*be'shogeg*), e.g. he did not know it was *tameh*, then it is considered *terumah*. If however he acted deliberately, then “he has done nothing”. We shall try to understand this law.

The *Bartenura* explains that we must understand that in this *Mishnah* the produce was *tameh* after the point it became obligated in separating *maasrot*. If however it became *tameh* prior to that point, then even if it was *be'shogeg* that separation would be ineffective. This is because on a biblical level, *terumah* separated from such produce would not be considered *terumah* and one cannot separate from something that is exempt from *terumah* for *tevel* produce.

The *Mishnah Rishona* directs us to *Pesachim* (33a) that learns this from the *pasuk*: “The first of your grain, wine, and oil... shall you give to him.” (*Devarim* 18:4). The *Gemara* understands that you must give it to him, but not to “his fire”. In other words, *terumah* is meant to be given to the *Kohen* for his consumption. Since *tameh terumah* can only be burnt, it is not included in this *pasuk*. The *Gemara* understands that this exclusion only applies if the *terumah* did not have a “*shaat kosher*”, meaning that it was never able to have become *tahor terumah*.

How do we understand the rule of our *Mishnah* that is against separating *terumah tameh* for *tahor*?

The *Tosfot* (*Yevamot* 89a) first cite the *Rivan* that cites the above *pasuk* as the source. The *Tosfot* reject this based on the *Gemara* cited above which explains that the cases derived from the *pasuk* would not be *terumah* at all, even *be'shogeg*.

The *Tosfot* therefore brings three answers. First they cite *Rashi* who explains that the *Chachamim* forbade it since it would result in a loss for the *Kohen*. Had the person separated from the *tahor* pile, the *Kohen* would have received edible produce. Since however the requirement was separated from *tameh* produce, the *Kohen* can only burn it and therefore loses out. Consequently, the *Chachamim* ideally prevented such practice.

Second they suggest that perhaps the *Chachamim* instituted a *gezeira* including these cases where there was a *shaat kosher* because of the issue with cases where there was no *shaat kosher*. In other words, due to the potential for confusion between these two cases, the *Chachamim* prohibited both.

Finally, they cite the *Ri* who explains that the *pasuk* requires that one ideally select the best of the produce to be *terumah*. As we have already learnt, this is the requirement of separating “*mi tov al ha'rah*”. Separating from *tameh* for *tahor* would be acting against this instruction. They continue, that even though when one separates from bad for good, even deliberately, it is effective<sup>1</sup>, this case is worse. Unlike the lower quality produce, *tameh* produce cannot be consumed at all. The *Tosfot* cite the *Mishnah* in the beginning of the third *perek* as another case treated in the same way based on this logic. There, the *Mishnah* discusses a case where one separated a cucumber as *terumah* and later discovered it was spoiled. There, the *Chachamim* require him to separate *terumah* again. The same logic applies – even though it was technically *mi rah al ha'tov*, since it not edible, the *Chachamim* require him to separate *terumah* again.

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<sup>1</sup> The fact that it is still effective is source in *Temurah* (5a) based on the *pasuk*: “You shall not bear a sin because of it when you raise up its best from it...” (*Bamidbar* 18:32). The fact that one would bear a sin implies that the *Terumah* is effective.

## Revision Questions

שביעית י' ט'

- What is the *Chachamim's* attitude to one that pays back a debt after *Shmittah*? (י' ט')
- What other two cases mentioned in the *Mishnah* elicit the same response from the *Chachamim*? (י' ט')

תרומות א' א' – ב' ג'

- Which five people are unable to separate *trumah* and why? (א' א')
- In general, what is implied by the term *cheresh*? (ב' א')
- Explain the debate between *R' Yehuda* and *R' Yosi* regarding the minimum age of one who can separate *trumah*? (ג' א')
- If someone has wine and grapes which are both *tevel* can one separate *trumah* from the grapes alone, or does he have to do it for both the wine a grapes? (ד' א')
- What is the law regarding the separated *trumah* in the previous question? (ד' א')
- Can one separate *trumah* from: (ה' א')
- *Leket, peah* or *shichecha* for regular *tevel* produce?
- Ownerless produces for *tevel* produce?
- Produce that does not require *trumot* to be separate for *tevel* produce?
- *Tevel* produce for produce that does not require *trumot* to be separated?
- What are the three other cases listed in the *Mishnah* that share the same laws as described in the previous question? (ה' א')
- Which five people should ideally not separate *trumah*, yet if they did, that which was separated is indeed *trumah*? (ו' א')
- In what manner should one separate *trumah gedolah*? (ז' א')
- What is the law regarding one who separates *trumah* from olives that will be used for producing oil for *tevel* oil? (ח א')
- Can one separate *trumah* from olives that will be pickled for *tevel* oil? (ט א')
- What is the law regarding the previous case, if after the person separates *trumah*, he decides to use the remaining olives to produce oil? (ט א')
- What is the general rule outlined in the last *Mishnah* of the first *perek*? (י א')
- Can one separate from *tahor* produce for *tameh* produce? (א' ב')
- Describe the cases mentioned regarding cakes of dried figs, where one can act in the manner described in the previous question, and where one cannot. (א' ב')
- What is the law regarding one who separates *trumah gedolah* from *tameh* produce for *tahor* produce? (Include the opinion of *R' Yehudah*) (ב' א')
- What other case shares the above described law? (ב' א')
- What is law regarding one who:
- *Tovels* his *keilim* on *Shabbat*?
- Cooks on *Shabbat*?
- Plants on *Shabbat*?
- Plants during the *Shmittah* year?
- Include the rulings for both *shogeg* and *meizid*. (ג' א')

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## Next Week's Mishnayot...

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	שבת קודש
25 September כ"ב אלול	26 September כ"ג אלול	27 September כ"ד אלול	28 September כ"ה אלול	29 September כ"ו אלול	30 September כ"ז אלול	1 October כ"ח אלול
Terumot 2:4-5	Terumot 2:6-3:1	Terumot 3:2-3	Terumot 3:4-5	Terumot 3:6-7	Terumot 3:8-9	Terumot 4:1-2

