



Planting Terumah

Most of the ninth *perek* discusses the ramifications of planting *terumah*. For example, we learnt (9:4) that if one planted *terumah*, then that which grows is considered *terumah*.

The *Gemara* (*Shabbat* 17b) explains that this law was one of the eighteen rabbinic decrees instituted in the attic of *Chananya ben Chizkiya ben Guryon* (see *Shabbat* 1:4). The *Gemara* initially suggested that the *gezeira* was motivated by a concern that an *Yisrael* (non-*Kohen*) would plant his *tahor terumah* instead of giving it to a *Kohen*. Once planted, that which grows is no longer considered *terumah*. Consequently, he might do so, in order that he could keep it. The *Gemara* however rejects this as being a concern since an *Yisrael* has other means of practically circumventing the requirement of giving *terumah*. Since on a biblical level there is no measure for the requirement of giving *terumah gedolah*, according to *Shmuel* it could be satisfied with separating a single kernel. The fact that the *Yisrael* did not take this step, means that we do not need to be concerned that he will replant the separated *terumah*.

Instead the *Gemara* explains that the basis of the *gezeira* was concern regarding *tameh terumah* in the hands of a *Kohen*. Since the *Kohen* is forbidden from consuming *terumah* that is *tameh*, he might want to instead keep it for planting since he can then consume the produce that grows. While waiting to plant the produce however, the *Kohen* may inadvertently eat it, which would be a serious violation.¹

The *Mishnah Rishona* notes that there was no concern that the *Kohen* might plant his *tahor terumah* to grow *chulin*. He explains that the *Chachamim* were not concerned that the *Kohen* would transgress a prohibition; *terumah* that is *tahor* is only meant for consumption. Consequently, there was no concern that the *Kohen* would plant *tahor terumah*. *Tameh terumah* on the other hand cannot be consumed and may therefore be planted. It was regarding that case therefore that the *Chachamim* were concerned.

Recall that the *Gemara* dismissed the concern that an *Yisrael* would plant *terumah gedolah* since if he wanted to avoid giving *terumah* he could designate one kernel instead. The *Tosfot* cite the *Riva* who asks that there is also *terumat maaser* that has a fixed amount for which one kernel would not suffice. Consequently, a concern that an *Yisrael* would plant *terumat maaser* should have been enough. The *Ri* answers that indeed, that concern was also a consideration when instituting the *gezeira*. Nevertheless the *Gemara* wanted to provide the basis for the *gezeira* that also covered *terumah gedolah* – in other words all types of *terumah*.

The *Tosfot Yeshanim* however cites the *Maharam*, who explains that since *terumat maaser* was separated from *maaser rishon* which was given to the *Levi*, and *maaser rishon* was only given to a *chaver* there was no concern that such a *Levi* would plant the *terumat maaser*. The *Tosfot HaRosh* adds that since the *Levi* did not toil in producing that food, he is also less likely to resist in giving the *terumah gedolah*. The *Sefat Emet* however objects, since an *Yisrael* can separate the *terumat maaser* himself (*Gittin* 32b). The *Ritva* however explains that an *Yisrael* separating *terumat maaser* is rare and would not be the basis of a *gezeira*.

The *Tosfot Yeshanim* also cites the *Riva* who provides a different explanation. Recall that when we learnt *Demai*, that while everyone separated *terumah gedolah*, there was a concern that not everyone separated the rest of the *maasrot*. Consequently, those that wanted to avoid giving *terumat maaser* would simply avoid separating it, rather than replanting it. The *Sefat Emet* finds this answer difficult since there is significant proportion – the *beinonim* – that we might suspect of stealing but would never eat *tevel* due to its severe punishment (*mita*). Consequently, these people might separate the *terumat maaser* to avoid the prohibition of *tevel*, yet replant it so they can keep it.

Yisrael Bankier

¹ The *Sefat Emet* notes that this appears to lend support for *Rashi*'s opinion that there is no *mitzvah* to specifically burn *tameh terumah*

otherwise the concern would simply be that the *Kohen* is not performing that *mitzvah*.

Revision Questions

תרומות ח' – י' – י"ד:

- Explain the debate regarding a barrel of *trumah* that is cracked and leaking where:
 - One only has *tameh* jugs available. (ח': י')
 - One can find *tahor* jugs at the cost of allowing most of the contents to leak into the bottom level. (ח': י')
- Explain the debate where a *nochri* threatens to contaminate all the loaves of *trumah* bread if he is not given one loaf to contaminate. (ח': 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*? (ב': ט')
 - *Ma'asrot* and *ma'aser ani*? (ג': ט')
 - The method in which one threshes the produces? (ג': ט')
- What is the status of: (ד': ט')
 - *Gidulei, gidulei trumah*?
 - *Gidulei tevel*? (Also ו': ט')
 - *Gidulei hekdesch*?
- What is the law regarding a mixture of patches where 1 patch is *trumah* and 150 are *chulin* where: (ה': ט')
 - 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? (ו': ט')
- What is the law regarding a mixture of *trumah* onions and *chulin* lentils that are cooked together? (ז': א')
- Concerning the previous question, does the law differ if the onion was cooked with anything else? (ז': א')
- Can a non-*kohen* drink water after *trumah* barley has soaked and tainted it? (ח': ב')
- Explain the debate regarding the status of fresh bread that was placed on the mouth of a barrel of *trumah* wine? (ג': י')
- What is the law regarding bread that was cooked in an oven that had *trumah* cumin burnt in it? (ד': י')

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Next Week's Mishnayot...

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	שבת קודש
30 October כ"ח תשרי	31 October כ"ט תשרי	1 November ל' תשרי	2 November א' חשוון	3 November ב' חשוון	4 November ג' חשוון	5 November ד' חשוון
Terumot 10:5-6	Terumot 10:7-8	Terumot 10:9-10	Terumot 10:11-12	Terumot 11:1-2	Terumot 11:3-4	Terumot 11:5-6

