



Volume 7. Issue 30

## Guarding Teruma

The *Mishnah* provides three opinions regarding how one deals with *teruma* whose purity is in doubt. *R' Eliezer* maintains that the *teruma* should continue to be guarded from *tumah* and moved or sealed to ensure its protection. *R' Yehoshua* takes the opposite stance and, while agreeing that one cannot actively make the *teruma tameh*, one can or should<sup>2</sup> place it in an open area such that it will definitely become *tameh*. *Rabban Gamliel* however understands that the *teruma's* location should not be changed whether it is currently in a protected or open area.

The *Gemara* in *Bechorot* (33b-34a) looks at the debate between the two extreme opinions: *R' Eliezer* and *R' Yehoshua*. The obligation to guard *teruma* is learnt from the following *pasuk*: “*Hashem* spoke to *Aharon*: and I – behold! I have given you (*lecha*) the safeguard of my heave-offerings (*trumotai*)...” (*Bamidbar* 18:8). The *Gemara* explains that *R' Eliezer* understands that since *terumotai* is a plural word, the obligation of guarding *teruma* applies to both *tahor* and *talui* (doubtful) *teruma*. *R' Yehoshua* however understand that only the *teruma* that is fitting for you (*lecha*) requires active safekeeping. Since, in our case, the *teruma* cannot be consumed, no protection is required. The *Gemara* concludes that *R' Eliezer* could respond that this doubtful *teruma* may not be lost indefinitely, as *Eliyahu* might come and clarify the matter.

How do we understand the intermediate position of *Rabban Gamliel*, that the status quo must be maintained? The *Bartenura* explains that while he does not require *shimur* (protection), one cannot cause the *teruma* to become *tameh* – even indirectly. Importantly, the *Bartenura* also explains that *Halacha* accords with the position of *Rabban Gamliel*.

The *Tosfot R' Akiva Eiger* points us in the direction of *Masechet Challah* (3:2). The *Mishnah* there rules that if

there is a doubt regarding the purity of dough that requires the removal of *challah*, one must continue preserving its purity and not make it *tameh*. The *Bartenura* explains that *challah* is like *teruma* and “*teruma teluiya* (*teruma* whose purity is in doubt) requires protection.” The *Tosfot Yom Tov* notes that this explanation seems to align with *R' Eliezer* in our *Mishnah*. Since the *Bartenura* rules like *Rabban Gamliel*, his explanation should have been that one must maintain the dough's purity because “it is forbidden to indirectly cause *teruma teluiya* to become *tameh*.”

With great caution, perhaps we may offer an answer. *Rabbeinu Gershon* (*Bechorot* 33b) explains that *Rabban Gamliel* agrees with *R' Eliezer* as he too is concerned that *Eliyahu* might come and clarify the matter. If that is the case, the why does *Rabbeinu Gershon* not completely agree with *R' Eliezer* and require quality *shemira*?

Recall that another law is learnt from the above *pasuk*. The *Gemara* in *Shabbat* (10a) teaches that we learn that one can get benefit when burning *tameh teruma*. The two *terumot* referred in the *pasuk* from which a *kohen* can get benefit are *tahor* and *tameh teruma*.<sup>3</sup> Note however that even though the *pasuk* teaches that the *kohen* can get benefit from both *tameh* and *tahor teruma*, the means of benefit are very different in both cases.

Perhaps here too there are two types *shemira*. The first, classic form required for *tahor teruma*, takes measures to protect it and to make sure it does not become *tameh*. The second is to ensure that you do not cause the *teruma* to be *tameh*. Perhaps *Rabban Gamliel* does require “*shmira*” for *teruma teluiya*, but only this lower form; what the *Bartenura* is referring to in *Masechet Challah*.<sup>4</sup>

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<sup>1</sup> Ordinarily a doubtful case of *tumah* that occurs in the public domain is treated as definitely *tahor*, while in the private domain it is treated definitely as *tameh*. The *Bartenura* explains that this case is where there are two barrels of *teruma* and a *sheretz* touched one of them and it is not know which one. In that case the *Torah* does not make both barrels *tameh*. Consequently the debate is regarding both these barrels. See the *Tosfot Yom Tov* for more details.

<sup>2</sup> The *Tifferet Yisrael* understands that *R' Yehoshua* maintains that one should do, so that one does not make a mistake and consume the questionable *teruma*.

<sup>3</sup> The *Tosfot* explain that both law can be learnt from the same *pasuk* as the word *terumotai* (which is in plural) reflects back on both the words *mishmeret* (guarding, ie, our law) and *lecha* (the source for gaining benefit from *teruma*). See also *Torah Temima* on this *pasuk*.

<sup>4</sup> Support for this suggestion can be found in *Rashi* (*Niddah* 6a) when he explains the *Mishnah* in *Challah*: “... it is forbidden to cause the challah to be *tameh* is it is written, ‘... I have given you the safeguard of my heave-offering’ and it is expound in *Bechorot*, two *trumot* are imply, *tahora* and *taluiya* and the *pasuk* states: guard it.”

**Revision Questions**

תרומות ח' – ט' – ט"ג

- Explain the debate between *R' Eliezer* and *R' Yehoshua* regarding the case described in the previous questions where the *kohen* has the *trumah* in his mouth. (ח': ב')
- In what cases does *R' Eliezer* agree with *R' Yehoshua*? (ח': ב')
- This debate between *R' Eliezer* and *R' Yehoshua* carries over to other areas of *halacha* – which two cases are described in the *Mishnah*? (ח': ג')
- What are the three liquids that become forbidden if they are left uncovered and why? (ח': ד')
- Explain the debate regarding the amount of water that can become forbidden as a result of being uncovered. (ח': ה')
- What other foods can become forbidden for the same reason that some liquids can be become forbidden if left uncovered? (ח': ו')
- Explain the debate regarding *mashmeret ya'yin*. (ח': ז')
- 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* oil 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 out. (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*: (ח': ט"א')
  - Accidentally?
  - Deliberately?
- Regarding the previous question, does the law differ after the plant has grown one third of its height? (ח': ט"א')
- What is special about produce that grows from planted *trumah* with respect to:
  - *Leket, peah* and *shichecha*? (ח': ט"ב')
  - *Ma'asrot* and *ma'aser ani*? (ח': ט"ג')
  - The method in which one threshes the produces? (ח': ט"ג')

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**Melbourne, Australia**

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After *Ma'ariv*

Mizrachi Shul

Melbourne, Australia

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10 minutes before *Mincha*

Beit Ha'Roeh

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**Next Week's Mishnayot...**

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	שבת קודש
30 <sup>th</sup> January כ"ה שבט	31 <sup>st</sup> January כ"ו שבט	1 <sup>st</sup> February כ"ז שבט	2 <sup>nd</sup> February כ"ח שבט	3 <sup>rd</sup> February כ"ט שבט	4 <sup>th</sup> February ל' שבט	5 <sup>th</sup> February א' אדר א'
Terumot 9:4-5	Terumot 9:6-7	Terumot 10:1-2	Terumot 10:3-4	Terumot 10:5-6	Terumot 10:7-8	Terumot 10:9-10

