



Volume 12. Issue 49

## Hesech Daat from Eating Terumah

A *Kohen* must be *tahor* in order to eat *terumah*. The *Mishnah* (7:8) discusses a case where a *kohen* that was *tahor*, no longer intended to eat any more *terumah*. *R' Yehuda* reasons that he is still *tahor* since people who are not careful with the laws of *tumah* are aware that he is and will continue to avoid him. The *Chachamim* however disagree. Why?

The *Tosfot Yom Tov* maintains that in our *Mishnah* the *Kohen* is no longer concerned about becoming *tameh* – there has been a *hesech daat* (diversion of attention) from becoming *tameh*. Since he is no longer careful we can no longer presume that he is *tahor*.

The *Mishnah* in *Chagigah* (3:3) however appears to contradict our *Mishnah*. That *Mishnah* rules that an *onen* (a mourner on the day of death) and *mechusar kippurim* (a person requiring a *korban* to complete his *tahara*) is required to immerse in a *mikveh* in order to partake of *kodesh*, but not for *terumah*. Since an *onen* cannot eat *terumah*, that *Mishnah* appears to contradict our *Mishnah* that rules that we assume he is *tameh*.

The *Tosfot Yom Tov* explains that the *Mishnah* in *Chagigah* concerns an *onen* that has had *hesech daat* from eating *kodesh*, but is nevertheless still conscious of remaining *tahor*. Unlike *terumah*, a stringency is applied to *kodesh*, that since he is no longer eating *kodesh* we are concerned that the person became *tameh* due to a lapse in concentration. That *Mishnah* would simply be another example where we find the *Chachamim* applied a higher standard for *kodesh* than *terumah*.

The *Tifferet Yisrael* however explains that it is in our *Mishnah* where the *kohen* no longer wants to eat *terumah* - the *hesech daat* is from eating *terumah* but not from becoming *tameh*. The *Tifferet Yisrael* explains that we are nevertheless concerned that there might be a lapse in consciousness in maintaining his state of purity. Even though other people may avoid contact with him, as *R' Yehuda* argued, he may however not be as careful.<sup>1</sup>

The *Mishnah Achrona* agrees with the *Tifferet Yisrael* on this point and cites the *Rambam*, that there is difference between this case and whether the person was definitely no longer conscious in maintaining his state of purity. If there is a *hesech daat* from eating *terumah* he could simply immerse in a *mikveh* and immediately eat *terumah* where as if there is a *hesech daat* from becoming *tameh* he would also be required to wait until nightfall after immersion (in the same manner as one that was definitely *tameh*).

The *Mishnah Achrona* therefore argues with the *Tosfot Yom Tov*. He points out that according to the *Rambam*, even the intention to longer eat *terumah* is enough to require immersion in a *mikveh*. The *Mishnah Achrona* explains that even if the person is completely certain that he has not become *tameh*, the very act of *hesech daat* from eating *terumah* is enough to invalidate him for eating *terumah* until he has immersed in a *mikveh*. Note, that this is different to the *Tifferet Yisrael* cited above that explains that the reason is because we are concerned he may have become *tameh*.

Recall that the *Tifferet Yisrael* understands that our *Mishnah* concerns a person that had *hesech daat* from simply eating *terumah*. How then does he explain the *Mishnah* in *Chagigah* that rules that an *onen*, who is not allowed to eat *terumah*, is not required to immerse in a *mikveh* to eat *terumah* once he is allowed?

The *Tifferet Yisrael* explains that in *Chagigah* there was no *hesech daat* at all. The *onen* continued to be careful with *tumah* and fully intended to continue eating both *kodesh* and *terumah* when allowed. Nevertheless, since the *onen* was not allowed to eat *kodesh* a stringency is applied in that case requiring his *tevila*. For *terumah*, since it is an external prohibition preventing him from eating *terumah*, as long as there is no *hesech daat*, he may eat *terumah* without immersion as soon as the prohibition lift.<sup>2</sup>

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<sup>1</sup> Note that the logic the *Tosfot Yom Tov* applied to *kodesh* in the *Mishnah* in *Chagigah* is similar to the logic the *Tifferet Yisrael*'s applied to *terumah* in our *Mishnah*.

<sup>2</sup> The *Tifferet Yisrael* cites the case of an adult *Kohen* that had a *brit millah* as another case where as soon as the prohibition lifts he may from *terumah* immediately.

## Revision Questions

טהרות ז' – ט' א'

- What is the law regarding the contents of a house into which tax collectors have entered? (ז': ר')
- What difference does it make if a *goi* was amongst the collectors? (ז': ר')
- What is the law regarding the contents of a house that has been robbed? (ז': ר')
- What is the law regarding one's utensils that he left in a bathhouse locker? (ז': ר')
- What is the law regarding a *kohen's* utensils that he left at the press from one seasons to the next? (ז': ר')
- Explain the debate regarding a *kohen* who abandoned his intention of eating more *trumah*. (ז': ח')
- Regarding the previous question, with respect to what is there consensus? (ז': ח')
- Regarding which people and cases do *R' Akiva* and the *Chachamim* argue? (ז': ט')
- Explain the debate regard a case where a *chaver* leaves his utensils in a *chatzer* shared with an *am ha'aretz*. (ז': ח')
- With respect to which *tumah* is one concerned if he entrusted a utensil with an *am ha'aretz*? (ז': ב')
- When does that law change? (ז': ב')
- What is *R' Yosi's* opinion regarding the previous two questions? (ז': ב')
- What is the general rule regarding when an item that is lost then found is considered *tameh*? (ז': ג')
- What is the law regarding clothes that are laid out in *reshut ha'rabim*? (ז': ג')
- How does the law change if the clothes were in *reshut ha'yachid*? (ז': ג')
- What is the law regarding one's bucket that fell in the well in the property of an *am ha'aretz* and was left unattended while the *chaver* went to get rope to retrieve it? (ז': ג')
- Explain the debate regarding a case where one left their house then returned finding it unlocked. (ז': ד')
- In which cases similar to the previous one, is there no debate? (ז': ד')
- What is the law regarding a *chaver's* house if an *am ha'aretz* entered to collect their child? (ז': ה')
- In what state does food become susceptible to *tumah*? (ז': ח')
- When does animal food become susceptible to *tumah*? (ז': ח')
- To what can the back of *keilim* that became *tameh* transfer *tumah*? (ז': ח')
- What are the opinions regarding whether parts of *tameh* dough can combine to make the minimum *shiur* in order to make the liquid in which they sat *tameh*? (ז': ח')
- What are the opinions regarding the previous question if the trough is slanted? (ז': ח')
- What are the three cases where liquids do not combine to transfer *tumah*? (ז': ט')
- For what else do they not combine? (ז': ט')
- When do olives become susceptible to *tumah*? (ז': ט')

## 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/](http://www.shemayisrael.com/mishna/)

*Rav Meir Pogrow*  
[613.org/mishnah.html](http://613.org/mishnah.html)

*Rabbi E. Kornfeld*  
*Rabbi C. Brown*  
<http://www.dafyomi.co.il/calendars/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	שבת קודש
18 October ה' חשוון	19 October ו' חשוון	20 October ז' חשוון	21 October ח' חשוון	22 October ט' חשוון	23 October י' חשוון	24 October יא' חשוון
Taharot 9:2-3	Taharot 9:4-5	Taharot 9:6-7	Taharot 9:8-9	Taharot 10:1-2	Taharot 10:3-4	Taharot 10:5-6

