



## Terumah and Sakana

The *Mishnah* (8:4) rules that if one left *terumah* wine uncovered it must be poured away. Normally, one must take care of *terumah* and not waste it. Nevertheless, the *Bartenura* explains that since the *Chachamim* forbade drinking uncovered wine out of concern and the snake drank from the wine and left some residual venom, there is no prohibition against pouring it away. We shall try to understand this law.

The *Rash Sirilio* notes that it cannot be used even for *ziluf* (for pouring on one's flour to settle the dust). The *Chachamim* were even concerned that if one walked barefoot on that floor the venom might penetrate the skin.

The *Mishnah Achrona* notes that later we find that there is a debate regarding *terumah* where there is a doubt if it became *tameh*. Even though a *kohen* is similarly not allowed to drink the *terumah* wine out of concern that it might be *tameh*, *R' Eliezer* maintains that one must still protect that *terumah* from becoming *tameh*. Why is this case different? One might think that in that case, *R' Eliezer* is concerned that *Eliyahu HaNavi* will come and clarify that the *terumah* was *tahor*. Yet the same argument can be made in this case also; perhaps *Eliyahu HaNavi* will come and clarify that the wine was untouched despite being left uncovered. The *Mishnah Achrona* therefore explains that *R' Eliezer* would agree in this case that the wine should be poured away since "*chamira sakanta me'issura*" – the *Chachamim* treated issues of danger more strictly than other prohibitions.

The *Yerushalmi* also addresses another difference between *tameh* and *sakana* (danger). There is another case of *sakana* where one found food that had perforations in it. Once again, the concern is that they were made by a snake, which left venom. The *Yerushalmi* (3:1) teaches that if one separated *terumah* and discovered after that it had perforations then it is still *terumah*, but *terumah* would need to be separated again. The *Gemara* explains that this is only if we are not sure when the perforations occurred. If however we know the vegetable was perforated prior to designating it *terumah*, then it is not considered *terumah*. The *Gemara* asks that we learn that if designated *tameh* produce as *terumah* for *tahor*

produce, then if it was done by mistake, it is considered *terumah*. Why is this case different? If it is perforated, and not edible, is it not considered *terumah* where as if it is *tameh*, which is likewise inedible, it is considered *terumah*. The *Gemara* explains that when the *terumah* is *tameh*, the *terumah* is still edible; a prohibition is preventing its consumption. In the case of *sakana* it is considered "like dust". The *Rash Sirilio* explains that since there is a concern of *sakana* it is not even considered food. One can therefore understand that due the severity of *sakana*, the *Chachamim* did not simply prohibit one for eating the food, but no longer defined it as food.

That conclusion however, might not be accurate. *R' Chaim (Beur Halacha Terumot 12:13)* notes that we find that if the *terumah* was separated properly and then only after found perforated, it would still be considered *terumah*. The proof is that in the case where it was found uncovered later, even though one needs to separate *terumah* again since we do not know when it was perforated, the first *terumah* is still forbidden to a non-*kohen*. We do not say that it is considered now like dust and no longer considered food. Why is that the case?

*R' Chaim* sites the *Chazon Ish* who explains that if *terumah* is no longer fit for human consumption, but still fit for animal consumption, it is still considered *terumah*. Since cats would be able to eat such food in this case and not be affected by it, it is still fit for animal consumption and considered *terumah*. In other words, since it was originally *terumah* and is still fit for animal consumption, it is continues to be defined as *terumah* and prohibited to a non-*kohen*. One is allowed to burn it immediately (and not search for a cat to consume it) due to the severity of the danger. It would seem then if one had a cat, they should feed it to the cat rather than wasting the *terumah*. Nevertheless *R' Chaim* cites the *Chazon Ish* that understands from this discussion the once *terumah* is no longer fit for human consumption there is no prohibition in burning it. What then does the *Gemara* mean that it is "like dust"? That is only with respect to the prohibition against burning *terumah*.

*Yisrael Bankier*

**Revision Questions**

תרומות ח' ד' – ט' ה'

- 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' ג')
- Explain the debate regarding *mashmeret ya'yin*? (ח' ו')
- 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* 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*: (ט' א')
  - Accidentally?
  - Deliberately?
- Regarding the previous question, does the law differ after the plant has grown one third of its height? (ט' א')
- What is special about produce that grows from planted *trumah* with respect to:
  - *Leket, peah* and *shichecha*? (ט' ב')
  - *Ma'asrot* and *ma'aser ani*? (ט' ג')
  - The method in which one threshes the produces? (ט' ג')
- What is the status of: (ט' ד')
  - *Gidulei, gidulei trumah*?
  - *Gidulei tevel*? (Also ח' ו')
  - *Gidulei hekdesh*?
- What is the law regarding a mixture of patches where 1 patch is *trumah* and 150 are *chulin* where: (ט' ה')
  - The planted seed degrades?
  - The planted seed endures?

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Terumot 9:6-7	Terumot 10:1-2	Terumot 10:3-4	Terumot 10:5-6	Terumot 10:7-8	Terumot 10:9-10	Terumot 10:11-12

