



Annuling Tameh Terumah

The fifth *perek* continues the topic of mixtures of *terumah*. The second *Mishnah* discusses a case where *tameh terumah* mixed into one hundred parts *chulin* (regular produce). We have learnt that *terumah* is annulled if it is mixed into *chulin* that is one hundred times it. In that case, part of the mixture equal to the volume of *terumah* that was mixed in, is removed, and given to the *kohen*. In this case however the original *terumah* was *tameh*, which a *kohen* is not allowed to eat and would have been burnt. The *Mishnah* therefore records a debate regarding how the matter is resolved.

R' Eliezer maintains that the portion removed is burnt. *R' Eliezer* rules stringently that one must be concerned that that which was removed was the original *tameh terumah*. Interestingly, the *Gemara* (*Bechorot* 22b) reads that *R' Eliezer* maintains that that which is removed must be left to rot. The *Bartenura* explains that that is also the intention in our *Mishnah* as well. In other words, one is not allowed to derive any benefit from that portion as it is being burnt, out of concern that one would also eat that portion, assuming it is permitted due to *bitul*. Importantly, the *Gemara* adds that according to *R' Eliezer*, the remaining *chulin* must be eaten in a manner ensuring that it will not become *tameh*.

The *Chachamim* however disagree. They maintain that the removed *terumah* must be eaten in a way that it cannot become *tameh* – either ensuring that the mixture does not become susceptible to *tumah* or making small portions such that there is not enough *tumah* in one place to make it *tameh*. How do we understand the *Chachamim*? If the *terumah* is *batel*, and the replacement, which is treated as *terumah* can be eaten, it would seem that the *tumah* is also *batel*.

The *Gemara* explains that the *Chachamim* were concerned that the separated part would get mixed with other, slightly less *chulin* that was *tameh*. One would assume that the *tameh chulin* would be annulled in the majority of the mixture. However, since the original portion contained some *tameh terumah*, it would be “reawakened” such that the *tumah* parts are not in the minority and not annulled.

Importantly, *Rashi* understands that this explanation is important for both the opinions of *R' Eliezer* and the

Chachamim. It explains why, according to *R' Eliezer* the remainder must be eaten in a way it will not become *tameh*. Since he treats the separated *terumah* like the one that fell in, one could assume that none of the original *tameh terumah* remained. Similarly, it explains why the separated *terumah* according to the *Chachamim* is also treated in this way. *Rashi* explains that the *Chachamim* would maintain that even the remainder should also be consumed in this fashion. In summary, since that which is removed, according to *R' Eliezer*, is treated like the original *terumah*, and according to the *Chachamim* is given to the *kohen* to be consumed, one might mistakenly think that the issue with the original *tumah terumah* is resolved, and not realise that if further *tumah* was added, it could combine with the original *terumah tameah* that was mixed in. The careful treatment of the remainder according to *R' Eliezer* and the entire amount according to the *Chachamim* ensures that that mistake is not made.

The *Rambam* however rules that only the removed portion must be treated in the way. Furthermore, *R' Chaim Kanievsky ztzl* (*Beur Halacha* 14:13) notes that the *Rambam* teaches the case of *tahor terumah* that is mixed with *tameh terumah* in the same *halacha* to which the *gezeira* described in *Bechorot* would not apply. *R' Chaim* asserts that the *Rambam* understood that the *Gemara* only provided an explanation for *R' Eliezer* as to why the remainder must be eaten in a way that ensure it remains *tahor*. The concern is only really for *R' Eliezer* who treats the replacement like the original, that one might think that no *tumah* remains. How then do we understand the position of the *Chachamim*?

R' Chaim cites the *Shita Mekubetzet*, that the *Chachamim* did not completely dismiss the *terumah tameah*. *R' Chaim* notes that the *Chachamim* treated that which is removed as *terumah*. Granted that they did not treat it like the *terumah* that fell in, nevertheless a hint of the original *tameh terumah* remained. Indeed, the *kohen* is allowed to eat that separated *terumah* since one can assume that they are eating *tahor* food. Nevertheless, one needs to be concerned that the small *tumah* amount should not make the separated part *tameh*. This logic only applies to the part that is removed because it is treated as *terumah*. For the remained however, once it is annulled, it is completely annulled and there is no concern.

Revision Questions

תרומות ד': י"א – ו': ב'

- Explain the debate regarding a case where *trumah* falls on top of a pile, and the entire top section is consequently removed. (ד': י"א)
- If *trumah* fell and got mixed up with *chulin*, yet one is unsure which of the two piles the *trumah* fell into – can the two piles combined to annul the *trumah* if the piles are in two separate houses? (ד': י"ב)
- What did R' Akiva rule in the case where a bundle of 50-50 *chulin-trumah* became mixed with fifty bundles of *chulin*? (ד': י"ג)
- Define what is meant by the term *meduma*? (ה': א')
- What must be done with: (ה': א')
 - *Tameh, meduma* produce?
 - *Tahor, meduma* produce?
 - A mixture of *trumah* and *ma'aser rishon*?
 - A mixture of *trumah* and *ma'aser sheni*?
- What should one do if:
 - One part *tameh trumah* becomes mixed in with one hundred parts *chulin*? (Include both opinions) (ה': ב')
 - One part *tahor trumah* becomes mixed in with one hundred parts *chulin tameh*? (ה': ג')
 - One part *tameh trumah* becomes mixed in with one hundred parts *trumah tahor*? (ה': ד')
- Explain the debate regarding *trumah* that was separated from a mixture of 100 parts *chulin*, 1 part *trumah*, which then became mixed with *chulin*. (ה': ה')
- Explain the debate regarding a portion of *meduma* produce that becomes mixed with *chulin*. (ה': ו')
- What are the two other areas of *Halacha* where the *Chachamim's* approach is similar to theirs taken in the previous question? (ה': ז')
- What is the law regarding a particular pile of *chulin* that repeatedly has had *trumah* (less than 1/100th of its size) mixed into it, and subsequently *trumah* removed? (ה': ח')
- What is the law regarding a pile of *chulin* that had two pieces of *trumah* (1/100th of the size of the pile) fall into it one after the other? (ה': ט')
- What is the law regarding a mixture of *chulin* and *trumah* that has been processed and as a result, its volume has changed? (ה': י')
- If the ratio of *chulin* to *trumah* in a mixture was less than 100 to 1, and more *chulin* fell into the mixture such that the ratio increase to being more than 100 to 1, what is the status of this mixture? (ה': י"א)
- What is the law regarding a non-Kohen that ate *trumah* by mistake? (ו': א')
- What is the law regarding a *bat Israel* that ate *trumah* by mistake, and then married a Kohen? (ו': ב')

Shiurim

ONLINE SHIURIM

Yisrael Bankier
mishnahyomit.com/shiurim

Rabbi Reuven Spolter
mishnah.co

Rabbi Chaim Brown
www.shemayisrael.com/mishnah/

Rabbi E. Kornfeld
Rabbi C. Brown
<http://www.dafyomi.co.il/calendars/myomi/myomi-thisweek.htm>

APPS

Mishnah Yomit
mishnahyomit.com

All Mishnah
 Orthodox Union

Mishna Yomi
 Our Somayach, South Africa

Kehati

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
10 July י"א תמוז	11 July י"ב תמוז	12 July י"ג תמוז	13 July י"ד תמוז	14 July ט"ו תמוז	15 July ט"ז תמוז	16 July י"ז תמוז
Terumot 6:3-4	Terumot 6:5-6	Terumot 7:1-2	Terumot 7:3-4	Terumot 7:5-6	Terumot 7:7-8:1	Terumot 8:2-3

