



Apple Bread

The tenth *perek* discusses mixtures of *terumah* and regular food, and whether they are forbidden to a non-*kohen*. The second *Mishnah* discusses dough that was leavened with crushed *terumah* apples. The *Mishnah* rules that the bread is forbidden to non-*kohanim*. We shall try to understand this law.

The *Yerushalmi* cites a *beraita* where *R' Yossi* disagrees, arguing the dough is permitted. The *Gemara* continues trying to understand the debate. The *Gemara* explains that the debate is only when the apple juice was used. If however the whole apple was used then everyone would agree that it is permitted. *R' Chaim* explains that in that case, only the *reiaich* (scent) of the apple would be impacting the dough, and we rule *reicha lav milta* – scent is insignificant. Why then does *R' Yosi* still argue in the case where a crushed apple is used? The *Gemara* explains that *R' Yossi* is consistent with his opinion in *Gemara Shabbat*. The *Yerushalmi* understands that *R' Yossi* argues with the *Chachamim* that, that if one can wrap an egg in a cloth that was heated by fire. The reason is that it is not a fully effective means of cooking. Similarly in our case too, since the crushed apple does not cause good leavening, the dough is permitted. There are several issues to address with this *Gemara*.

The *Tosfot Chadashim* asks that we learn latter (11:2) that while a non-*kohen* is not allowed to drink *terumah* apple wine, if they do, they would not be liable to pay the extra *chomesh* normally paid by a non-*kohen* that ate *terumah*. The reason is that the juice is not considered a *mashke* but rather *ze'ah* – the apple's "moisture". That being the case, the use of apple juice in our case should not be prohibited to a non-*kohen*. Yet, the *Yerushalmi* teaches that the ruling in our *Mishnah* is only if the juice is used. The

Tosfot Chadashim therefore suggest that perhaps the text in the *Yerushalmi* should be the opposite and it is only if the apple itself is used that the dough would be prohibited.

The *Mishnah Rishona* however maintains the text of the *Yerushalmi* as we have it. He explains that when the *Yerushalmi* explained that the debate is when the apple is juiced, it means, as explained in our *Mishnah*, where the apple is crushed – perhaps in puree form – but not as a strained juice. The (other) case where they all agree is where the apple is whole as explained above.

The *Mishnah Rishona* also draws another important conclusion from the *Yerushalmi* regarding *chimutz* (leavening). He explains that the issue with *chimutz* is not because it imparts a flavour; *chimutz* does not impart a discernible flavour. If it did, then we would not be able to understand why there would be any room for debate between *R' Yossi* and the *Chachamim*. The *Mishnah Rishona* therefore explains since *chimutz* affects a substantial change in the entire dough, it is considered as if it imparted a flavour.

With the explanation of the *Mishnah Rishona*, we can now understand the debate between *R' Yossi* and the *Chachamim*. For the dough to be forbidden to a non-*kohen* in this context, the key factor is whether we defined what occurred as *chimutz*. According to the *Chachamim*, since it affected a change, regardless of the quality, the dough is prohibited. For *R' Yossi* however, just like with *Shabbat* where the definition of a *melacha* is dependent on the quality of the act, the quality of the leavening here is important. Since the use of apples does not affect a complete leavening, it is not defined as *chimutz* and the dough is permitted.

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Revision Questions

תרומות ט' – י' :י"ב

- What is the law regarding replanted *tameh trumah* seedlings? When can a *kohen* eat from its fruit? (ט': רי)
- What is the law regarding a mixture of *trumah* onions and *chulin* lentils that are cooked together? (א': יי)
- Concerning the previous question, does the law differ if the onion was cooked with anything else? (א': יי)
- Can a non-*kohen* drink water after *trumah* barley has soaked and tainted it? (ב': יי)
- Explain the debate regarding the status of fresh bread that was placed on the mouth of a barrel of *trumah* wine? (ג': יי)
- What is the law regarding bread that was cooked in an oven that had *trumah* cumin burnt in it? (ד': יי)
- If *tiltan* is mixed with *chulin* wine, when determining whether it is *noten ta'am*, when does one consider the seed alone, and when does one consider both the seed and the branches? (ה': יי)
- How should one treat *tiltan* that is: (ו': יי)
 - *Kil'ei kerem*?
 - *Tevel*?
- In what case would it be permissible for a non-*kohen* to eat *chulin* olives that have been pickled with *trumah* olives? (ז': יי)
- Explain the debate regarding a pickled mixture of kosher and non-kosher fish? (ח': יי)
- What is the status of brine from non-kosher *chagavim*? (ט': יי)
- What is the general rule regard pickled mixtures of *trumah* and *chulin* vegetables? (י': יי)
- Which foods do the following *Tana'im* treat stringently and why: (יא': יי)
 - *R' Yosi*?
 - *R' Shimon*?
 - *R' Yehuda*?
 - *R' Yochanan ben Nuri*?
- What is special about eggs? (יב': יי)

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31 July ג' אב	1 August ד' אב	2 August ה' אב	3 August ו' אב	4 August ז' אב	5 August ח' אב	6 August ט' אב
Terumot 11:1-2	Terumot 11:3-4	Terumot 11:5-6	Terumot 11:7-8	Terumot 11:9-10	Maaserot 1:1-2	Maaserot 1:3-4

