



Purchasing Terumah with Maaser Sheni Money

The *Mishnah* (3:2) teaches that one cannot purchase *terumah* with *maaser sheni* money “because it reduces its consumption”. *R’ Shimon* however permits the purchase. We shall try to understand the debate.

The *Bartenura* explains the *Chachamim*’s objection as follows. Since a *tevil yom* (one that has immersed in a *mikveh* and is waiting till nightfall to become completely *tahor*) and a *zar* (non-*kohen*) are forbidden from consuming *terumah*, using *maaser sheni* money to purchase *terumah* would restrict the number of people that can eat the *maaser sheni*. The *Tosfot R’ Akiva* adds that the purchase would also restrict the number of people that can consume the *terumah*. An *onen* (a mourner prior to burial) can eat *terumah* but not *maaser sheni*. Furthermore, *terumah* can be eaten anywhere while *maaser sheni* can only be consumed in *Yerushalaim*.

The *Bartenura* however explains that *R’ Shimon* is not bothered by this, since in general he maintains that one can do things that can “cause *kodshim* to become *pasul*”.

Indeed, the *Mishnah* continues that *R’ Shimon* argues that the *Chachamim* have no problem with using *maaser sheni* money to purchase a *korban shelamim*, even though the *korbal* could become *pasul* in several way (*pigul*, *notar*, *tameh*, etc). The *Chachamim* however respond that a *korban shelamim* is still permitted to everyone, unlike *terumah* that is only permitted to *kohanim*. Consequently, no conclusions can be drawn from the permit to purchase a *korban shelamim*, to whether one can purchase *terumah*. The *Tifferet Yisrael* add that even though parts of the *korban* cannot be consumed, this is no different to purchasing jugs of wine, which we learnt last week is permitted.

Interestingly, the *Yerushalmi* cites a *beraita*, that the issue is that one does not cause the *maaser sheni* to become *pasul*. *R’ Yonah* explains that *maaser sheni* not normally affected by a *tevil yom*. If however a *tevil yom* touched this *maaser*

sheni terumah, it would become *pasul* and one would not be able to consume it. This explaining aligns more directly with the issue of “causing *kodshim* to become *pasul*”.

The *Mareh Panim* understands that the *Mishnah* and *Beraita* argue regarding the reason behind the *Chachamim*. According to our *Mishnah* simply restricting the population that would have been able to eat the *maaser sheni* is a reason for concern, while the *Beraita* understands that that is not enough. It must be that purchasing the *terumah* could result in the *maaser sheni* becoming *pasul*.

The *Mareh Panim* continues that another discussion in the *Yerushalmi* in only understood according to the *Beraita*’s understanding. Another *Beraita* teaches that one cannot purchase *shemittah* produce with *maaser sheni* money. The concern is that once the time of *biur* arrives for the *shemittah* produce, if the owner did not render it *hefker* (ownerless) it would be forbidden, thus causing a loss to the *maaser sheni*. *R’ Yosi* explains that this law would also be part of the debate between the *Chachamim* and *R’ Shimon*. *R’ Yona* however disagrees. He explains that *R’ Shimon* allowed the purchase of *terumah* since *kohanim* are very particular and will ensure the *terumah* will not be come *tameh*. *Shemittah* produce is in the hands of everyone. Consequently, even *R’ Shimon* would agree it should not be purchased with *maaser sheni* money. The *Mareh Panim* explains that one can only understand this discussion if the issue is making the *maaser sheni terumah* invalid. In that case, whether the *kohanim* are fastidious can make a difference. If however the concern is simply reducing the audience that can eat *maaser sheni terumah*, it is more difficult to understand this discussion.¹

The *Mishnah Rishona* however explains that the concern in our *Mishnah*, is that with a restricted population that can eat the *maaser sheni terumah*, if there are not enough *kohanim* to eat the food, it will go to waste. The being the case, the restricted population is what might cause the *maaser sheni* to be wasted, thereby aligning the *Mishnah* and *Beraita*.

Yisrael Bankier

¹ From this discussion it would appear that *R’ Shimon* is concerned about bringing *kodshim* to become *pasul* in some cases. See the *Mareh Panim* who explains why this is still not the case.

Revision Questions

מעשר שני א': ז' – ג': ג'

- What must one do if they purchased land with *ma'aser sheni* money? (א': ז')
- Can one purchase a *korban chatat* with *ma'aser sheni* money? (א': ז')
- What must one use *ma'aser sheni* money to purchase? (א': ב')
- Explain the debate regarding using *ma'aser sheni* oil for rubbing on skin? (ב': ב')
- When can *ma'aser sheni tiltan* be eaten? (ג': ב')
- Explain the debate between *Beit Shammai* and *Beit Hillel* regarding *trumah tiltan*? (ג': ב')
- With respect to which law are we stricter with *carshinei ma'aser sheni* then *carshinei trumah*? (ב': ד')
- With respect to which law is *carshinei ma'aser sheni* treated differently to other *ma'aser sheni* produce? (ב': ד')
- Explain the four different opinions regarding the treatment of *carshinei trumah*? (ב': ד')
- What is the law regarding *ma'aser sheni* and regular coins that fell and mixed when: (ב': ה')
 - The money is picked up one by one?
 - The money is picked up all at once?
- How does one remedy a situation where a *ma'aser sheni* silver coin and a regular silver coin got mixed together? (ב': ו')
- There is a debate between *Hillel* and *Shammai* regarding redeeming *ma'aser sheni* money with a particular coin – what type of coin do they argue about? (ב': ז')
- Can someone exchange his *ma'aser sheni* copper coins for silver coins? (Include the opinions of *Beit Shammai* and *Beit Hillel*) (ב': ח')
- Can one exchange a combination of *ma'aser sheni* money and fruit for *ma'aser sheni* money? (ב': ח')
- Is there any restriction on the money exchange once one reaches *Yerushalaim*? (Explain all 6 opinions) (ב': ט')
- If one reaches *Yerushalaim* and one son is *tameh* while the other is *tahor*, is there a way they can all eat together? (ב': י')
- Can one ask someone to take their *ma'aser sheni* to *Yerushalaim* on condition that the messenger will eat a share of it? (א': ז')
- Can one by *trumah* produce with *ma'aser sheni* money? (ג': ב')
- If one person has *chulin* fruit in *Yerushalaim* and another has *ma'aser sheni* money and needs the money – can the *kedushah* be transferred to the fruit? (ג': ג')

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Next Week's Mishnayot...

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	שבת קודש
4 September ח' אלול	5 September ט' אלול	6 September י' אלול	7 September י"א אלול	8 September י"ב אלול	9 September י"ג אלול	10 September י"ד אלול
Maaser Sheni 3:4-5	Maaser Sheni 3:6-7	Maaser Sheni 3:8-9	Maaser Sheni 3:10-11	Maaser Sheni 3:12-13	Maaser Sheni 4:1-2	Maaser Sheni 4:3-4

