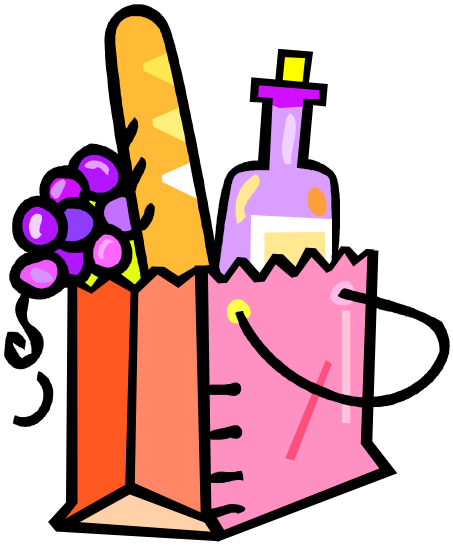
The Soncino Babylonian Talmud



TRUMOS

TRANSLATED INTO ENGLISH
WITH NOTES

Reformatted by Reuven Brauner, Raanana 5771
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Terumoth Chapter 1

MISHNAH 1. FIVE MAY NOT GIVE TERUMAH, AND IF THEY DO SO, THEIR TERUMAH IS NOT CONSIDERED VALID:[1] THE HERESH [DEAF MUTE], THE IMBECILE,[2] THE MINOR,[3] AND THE ONE WHO GIVES TERUMAH FROM THAT WHICH IS NOT HIS OWN. IF A GENTILE GAVE TERUMAH FROM THAT WHICH BELONGS TO AN ISRAELITE, EVEN IF IT WAS WITH HIS FULL CONSENT, HIS TERUMAH IS NOT VALID.

MISHNAH 2. A HERESH, WHO SPEAKS BUT CANNOT HEAR, MAY NOT GIVE TERUMAH,[4] BUT IF HE DOES SO, HIS TERUMAH IS VALID.[5] THE HERESH OF WHOM THE SAGES GENERALLY SPEAK IS ONE WHO NEITHER HEARS NOR SPEAKS.

MISHNAH 3. IF A MINOR HAS NOT YET PRODUCED TWO HAIRS [OF PUBERTY] R. JUDAH SAYS: HIS TERUMAH IS VALID. R. JOSE SAYS: IF HE HAS NOT ARRIVED AT THE AGE WHEN HIS VOWS ARE VALID, HIS TERUMAH IS NOT VALID, BUT AS SOON AS HIS VOWS BECOME VALID, HIS TERUMAH BECOMES VALID.[6]

MISHNAH 4. TERUMAH SHOULD NOT BE TAKEN FROM OLIVES FOR OIL, OR FROM GRAPES FOR WINE.[7] IF THIS IS DONE, BETH SHAMMAI SAY: THERE IS THEN TERUMAH OF [THE OLIVES OR GRAPES] THEMSELVES,[8] BUT BETH HILLEL SAY: THE [WHOLE] TERUMAH IS NOT VALID.[9]

MISHNAH 5. TERUMAH IS NOT TAKEN FROM 'GLEANINGS', FROM 'THE FORGOTTEN SHEAF', FROM PE'AH[10] OR FROM OWNERLESS PRODUCE.[11] [NEITHER IS IT TAKEN] FROM FIRST TITHE FROM WHICH ITS TERUMAH HAD ALREADY BEEN TAKEN,[12] NOR FROM SECOND TITHE AND DEDICATED PRODUCE THAT HAD NOT BEEN REDEEMED.[13] [NOR MAY IT BE TAKEN] FROM WHAT IS SUBJECT [TO TERUMAH] FOR THAT WHICH IS EXEMPT;[14] OR FROM THAT WHICH IS EXEMPT FOR THAT WHICH IS SUBJECT. ALSO, NOT FROM PRODUCE ALREADY PLUCKED [FROM THE SOIL] FOR THAT STILL ROOTED TO IT,[15] OR FROM THAT ROOTED [TO THE SOIL] FOR THAT ALREADY PLUCKED; ALSO, NOT FROM NEW PRODUCE[16] FOR OLD,[17] OR FROM OLD FOR NEW. ALSO NOT FROM FRUIT OF THE LAND[18] FOR FRUIT GROWN OUTSIDE THE LAND,[19] OR FROM THOSE GROWN WITH OUT THE LAND FOR THOSE GROWN IN THE LAND. [IN ALL THESE CASES] SHOULD THIS HAVE BEEN DONE, THE TERUMAH IS NOT VALID.

MISHNAH 6. FIVE MAY NOT GIVE TERUMAH, BUT IF THEY DO, THEIR TERUMAH IS VALID. HE THAT IS MUTE,[20] OR DRUNKEN,[21] OR NAKED,[22] OR BLIND,[21] OR HAS SUFFERED POLLUTION BY SEMEN;[23] THESE MAY NOT GIVE TERUMAH,[24] BUT IF THEY DO, THEIR TERUMAH IS VALID.[25]

MISHNAH 7. TERUMAH MAY NOT BE GIVEN ACCORDING TO MEASURE,[26] OR WEIGHT, OR NUMBER, THOUGH ONE MAY GIVE IT FROM THAT WHICH HAS ALREADY BEEN MEASURED,[27] WEIGHED OR COUNTED. TERUMAH MAY NOT BE GIVEN IN A BASKET OR A HAMPER OF A MEASURED CAPACITY,[28] BUT IF THEY BE ONLY [ABOUT A] HALF OR A THIRD FILLED, ONE MAY GIVE TERUMAH IN THEM. TERUMAH MAY NOT BE GIVEN IN [A VESSEL] CONTAINING A SE'AH, THOUGH IT BE ONLY A HALF FULL, FOR THIS HALF CONSTITUTES A KNOWN MEASURE.[29]

MISHNAH 8. OIL MAY NOT BE GIVEN AS TERUMAH FOR OLIVES DUE TO BE CRUSHED,[30] NOR MAY WINE FOR GRAPES DUE TO BE TRODDEN; IF, HOWEVER, ONE HAS DONE SO, HIS TERUMAH IS VALID,[31] BUT HE MUST GIVE TERUMAH ANEW.[32] THE FIRST TERUMAH RENDERS [PRODUCE INTO WHICH IT HAD FALLEN] MEDUMMA'[33] AND IS SUBJECT TO THE ADDED FIFTH,[34] BUT NOT THE SECOND.[35]

MISHNAH 9. TERUMAH MAY BE GIVEN FROM OIL FOR OLIVES DUE FOR PICKLING[36], OR FROM WINE FOR GRAPES

ABOUT TO BE MADE INTO RAISINS.[37] HE WHO GIVES TERUMAH FROM OIL FOR OLIVES INTENDED FOR EATING,[38] OR FROM [OTHER] OLIVES FOR OLIVES INTENDED FOR EATING, OR FOR WINE FOR GRAPES INTENDED FOR EATING, OF FROM [OTHER] GRAPES FOR GRAPES INTENDED FOR EATING, AND DECIDES AFTERWARDS TO PRESS THEM,[39] NEED NOT GIVE TERUMAH ANEW.[40]

***MISHNAH 10*. TERUMAH MAY NOT BE TAKEN FROM PRODUCE IN A FINISHED STATE[41] FOR PRODUCE IN AN UNFINISHED STATE,[42] OR FROM PRODUCE IN AN UNFINISHED STATE FOR PRODUCE IN A FINISHED STATE. NOR CAN IT BE TAKEN FROM PRODUCE IN AN UNFINISHED STATE FOR OTHER PRODUCE IN AN UNFINISHED STATE. IF, HOWEVER, TERUMAH HAD BEEN TAKEN, IT IS CONSIDERED VALID.[43]**

(1) And the produce remains forbidden to be eaten as tebel (v. Glos.)
(2) V. Hag. 3b for some signs of idiocy, to which Maim. adds other instances.
(3) A boy prior to the age of thirteen years and one day, and a girl of twelve years and one day.
(4) As he cannot hear the blessing to be made when giving the terumah; v. Ber. II, 3; Meg. II, 4.
(5) The omission of the blessing does not de facto affect the validity of the terumah, since he knows in whose honor the terumah is being given.
(6) The age for vows is twelve years and a day for a boy, and eleven years and a day for a girl, when they already know to whom the vow is made. Terumah and vows all belong to the same category, since they all depend on the spoken word.
(7) One who has olives and oil or grapes and wine subject to terumah, cannot take terumah from the olives or grapes to cover the amount of terumah due from both. From Num. XVIII, 27, it is inferred that terumah cannot be taken from produce still in the process of completion to cover also the terumah due from produce in a completed state. Hence olives or grapes cannot be classed together with oil or wine for purposes of terumah. Cf. infra I, 8.
(8) And separate terumah must again be given for the oil and the wine.
(9) Accordingly, he must give the whole terumah anew, for the olives or grapes separately, and the oil and wine separately.
(10) V. Pe'ah IV, 10 — 11, V. 7. Since they are dues belonging to the poor, they are exempt from terumah which can only be taken from produce of which one is the owner; but even the poor themselves cannot take terumah from these gifts for any other produce he may have, since these are originally exempt, v. infra.
(11) By renouncing all ownership before the process of completion of the produce had ended, the owner renders it exempt from terumah.
(12) I.e., the terumah of the tithe, even though the terumah gedolah had not been given. (If the Levite had obtained tithe from ears of corn, when fully grown, the produce is exempt from terumah gedolah).
(13) Since not having been redeemed, these are not his property but the property of the Sanctuary.
(14) E.g., not having yet reached a third of their full growth; cf. R.H. 13.
(15) Terumah could only be given from detached produce.
(16) Grown that year; Deut. XIV, 22.
(17) That grown last year; cf. ibid. XIV, 22.
(18) Palestine. Syria is here included.
(19) The general name for the lands of the Diaspora, where fruits are exempt from terumah, as they do not possess the desired Sanctity.
(20) He can hear, but cannot speak, and his disqualification is due to his inability to recite the blessing when taking the terumah.
(21) Being drunk or blind, he might take terumah from inferior produce and Num. XVIII, 29 explicitly tells us that it must be of the very best (מכל חלבו). The term DRUNKEN is applied to one who could not appear in the presence of a king (Bert.): but if the state of inebriation resembled that of Lot, his action was invalid even 'de facto'.
(22) Derived from Deut. XXIII, 15; no blessing may be recited before any nakedness.
(23) Before ritual ablution, he was debarred from reciting any blessing. Lest it be asked: Why does not the Mishnah include these five classes under the one category of all those unable to recite the requisite blessing? The answer is, that if even one man combined within himself all these five disqualifications, his action would be valid.
(24) The repetition to emphasize that on no account may they give terumah at the outset, relying on its validity after the act (Maim.).
(25) Important as the blessing over the terumah is, the non-recital thereof does not invalidate the terumah. The same is true of having taken terumah from inferior produce (infra II, 6).
(26) From Num. XVIII, 27 it was derived that terumah could only be given approximately. Since even 'the giving of one wheat exempts the whole pile', the amount given varied with the disposition of the giver and mattered not from the legal standpoint. The heave-offering of tithe had to be measured. The order followed in the Mishnah corresponds to that which was more usual. Only a minority gave it by counting.
(27) Prior to the giving of terumah, the untithed produce would often be measured or weighed.

(28) Though he had not measured the whole pile nor intended the basket to serve as a measure. This was to avoid the very semblance of wrong-doing. 'A thing forbidden for appearance sake, is forbidden even in the strictest privacy' (Bez. 9a).
(29) Unlike a basket nor hamper, it was usual to have in a se'ah measure indications marking the proportional capacity of measurement at different heights in the measure; hence it was forbidden even in a se'ah which has no such indications.
(30) For the oil to come. Terumah cannot be given from produce in a finished state, as oil, for oil that is still awaiting the final process — in these cases, the olives and the grapes.
(31) Having fulfilled the command of the Torah, if not according to Rabbinic interpretation.
(32) In order to lend strength to the ruling of the Rabbis, fresh terumah had to be taken after the olives and grapes had been turned into oil and wine respectively. It is not clear from our Mishnah whether even the second terumah (really a fine) must be given to the priest free, as his right due; or in view of his having fulfilled the Biblical command the first time, he may sell the second terumah to the priest; cf. infra V, 1.
(33) מדומע Lit., 'that which becomes demai',' (the priest's share of the produce, v. Ex. XXII, 28). If the hullin into which the terumah had fallen is less than 100 times the quantity of the amount that had fallen in, the whole produce becomes forbidden to non-priests and must be sold to priests with the exception of the value of the terumah therein, for which no money may be taken; (v. Glos.).
(34) V. Lev. V. 16.
(35) Since this second terumah was only imposed as a fine, it does not have the same sanctity as the first terumah, which fulfilled the injunction of the Torah. The reason why the same alternative is not given in supra I, 4 is because it would involve loss to the priest if terumah were allowed to be taken 'de facto' from olives for oil. In our Mishnah, no such loss is entailed, hence this second giving of terumah makes even the first valid.
(36) To preserve them, they were placed in salt or vinegar. Though the olives were still awaiting this final process, the Rabbis regarded them as finished products and terumah could, accordingly, be taken from oil on their behalf.
(37) When they would no longer be deemed grapes at all. The amount of terumah to be given from the oil and wine must be according to the quantity yielded after the olives had been preserved and the grapes converted into raisins.
(38) The best olives or grapes were eaten in their natural state.
(39) Instead of his original intention of eating them; cf. Demai III, 2.
(40) Having fulfilled his duty with the first giving of terumah, since both the grapes and olives were fit for food and were in a finished state.
(41) Lit., 'a thing, the work of which is finished'. After e.g., corn had been winnowed and shaped into a pile and taken into the house for food.
(42) E.g., not yet winnowed or stacked up. The priest had to be spared unnecessary trouble. From Num. XVIII, 29 it was inferred that both the produce from which terumah is taken and that for which it is taken must be in their finished stages; cf. Ma'as. I, 2.
(43) This cannot refer to olives and grapes, concerning which supra I, 4 declared the terumah invalid even 'de facto'; it must, therefore, refer to other kinds of fruit.

Terumoth Chapter 2

MISHNAH 1. **TERUMAH MAY NOT BE GIVEN FROM THE CLEAN FOR THE UNCLEAN,[1] BUT IF IT IS GIVEN, THE TERUMAH IS VALID.[2] IN TRUTH THEY HAVE SAID:[3] IF A CAKE OF PRESSED FIGS[4] HAD BECOME PARTLY DEFILED, TERUMAH MAY BE TAKEN FROM THE CLEAN PART FOR THAT PART WHICH HAD BECOME DEFILED. THE SAME APPLIES TO A BUNCH OF VEGETABLES,[5] OR A STACK OF GRAIN.[6] IF THERE WERE TWO CAKES [OF FIGS], TWO BUNCHES, TWO STACKS OF GRAIN, AND ONE OF THEM WAS DEFILED AND THE OTHER CLEAN, TERUMAH CANNOT BE GIVEN FROM ONE FOR THE OTHER. R. ELIEZER SAYS THAT ONE CAN GIVE TERUMAH FROM THAT WHICH IS CLEAN FOR THAT WHICH IS DEFILED.[7]**

MISHNAH 2. **TERUMAH MAY NOT BE GIVEN FROM UNCLEAN [PRODUCE] FOR THAT WHICH IS CLEAN;[8] AND IF IT IS GIVEN UNWITTINGLY,[9] THE TERUMAH IS VALID; IF INTENTIONALLY THE ACT IS VOID.[10] SO TOO, IF A LEVITE HAD [UNCLEAN] TITHE [FROM WHICH TERUMAH] HAD NOT BEEN GIVEN,[11] AND HE GAVE TERUMAH FROM THIS,[12] IF PERFORMED IN ERROR HIS ACTION IS VALID;[13] BUT IF INTENTIONALLY HIS ACT IS OF NO EFFECT.[14] R. JUDAH SAYS: IF HE KNEW OF IT AT THE OUTSET,[15] EVEN IF DONE IN ERROR, HIS ACTION IS OF NO EFFECT.**

MISHNAH 3. **HE WHO IMMERSES [UNCLEAN] VESSELS ON THE SABBATH[16] IN ERROR MAY USE THEM,[17] BUT IF DONE DELIBERATELY**

HE MAY NOT USE THEM.[18] HE WHO SEPARATES TITHES,[19] OR COOKS ON THE SABBATH, UNWITTINGLY, MAY EAT OF IT,[20] BUT IF INTENTIONALLY, HE MAY NOT EAT OF IT. HE WHO PLANTS ANYTHING ON THE SABBATH[21] IN ERROR CAN ALLOW IT TO REMAIN, BUT IF DELIBERATELY MUST UPROOT IT. BUT DURING THE SABBATICAL YEAR, WHETHER [IT WAS PLANTED] UNWITTINGLY OR DELIBERATELY[22] HE MUST UPROOT IT.

MISHNAH 4. TERUMAH MAY NOT BE GIVEN FROM ONE KIND FOR ANOTHER KIND,[23] AND IF ONE DOES SO, THE TERUMAH IS NOT VALID. ALL KINDS OF WHEAT[24] COUNT AS ONE,[25] ALL KINDS OF FRESH FIGS, DRIED FIGS AND FIG CAKES COUNT AS ONE,[26] AND TERUMAH CAN BE TAKEN FROM ONE FOR THE OTHER.[27] WHEREVER THERE IS A PRIEST, ONE MUST GIVE TERUMAH OF THE VERY BEST,[28] AND WHERE THERE BE NO PRIEST, TERUMAH MUST BE GIVEN OF THAT KIND WHICH KEEPS LONGEST.[29] R. JUDAH SAYS: AT ALL TIMES MUST IT BE GIVEN ONLY FROM THE VERY BEST.[30]

MISHNAH 5. A WHOLE ONION, THOUGH SMALL, SHOULD BE GIVEN AS TERUMAH RATHER THAN HALF OF A LARGE ONION.[31] R. JUDAH SAYS: NOT SO, BUT HALF OF A LARGE ONION.[32] SO TOO, R. JUDAH SAID: TERUMAH SHOULD BE GIVEN FROM TOWN ONIONS FOR THOSE OF THE VILLAGE,[33] BUT NOT FROM VILLAGE ONIONS FOR THOSE OF THE TOWN, SINCE THESE[34] ARE THE FOOD OF ITS PRINCIPAL CITIZENS.[35]

MISHNAH 6. TERUMAH MAY BE GIVEN FROM OLIVES [TO BE USED] FOR OIL FOR THOSE DUE TO BE PRESERVED,[36] BUT NOT FROM OLIVES DUE TO BE PRESERVED FOR OLIVES [TO BE USED] FOR OIL. [IT MAY BE GIVEN] FROM UNBOILED WINE FOR BOILED WINE, BUT NOT FROM BOILED WINE FOR UNBOILED WINE. THIS IS THE GENERAL RULE: ANY TWO THINGS WHICH TOGETHER INFRINGE THE LAW OF DIVERSE KINDS[37] CANNOT BE USED FOR TERUMAH FROM ONE FOR THE OTHER, EVEN IF THE KIND FROM WHICH IT IS GIVEN BE SUPERIOR TO THE ONE FOR WHICH IT IS GIVEN;[38] BUT IF THEY DO NOT CONSTITUTE DIVERSE KINDS, THEN ONE MAY GIVE TERUMAH FROM THE SUPERIOR KIND FOR THAT WHICH IS INFERIOR, BUT NOT FROM THE INFERIOR KIND FOR THAT WHICH IS SUPERIOR. IF ONE DOES GIVE TERUMAH FROM THE INFERIOR KIND FOR THAT WHICH IS SUPERIOR, HIS TERUMAH IS VALID,[39] EXCEPTING WHEN TARES[40] ARE GIVEN FOR WHEAT, SINCE THESE ARE NOT FOOD. CUCUMBERS AND SWEET MELONS[41] COUNT AS ONE KIND.[42] R. JUDAH SAYS: TWO KINDS.

(1) Being afraid that the unclean fruit defiles by contact the clean, he might take the terumah from produce that is not lying near by, contrary to the regulation; v. Hal. I, 9.
(2) Being only a precautionary measure, the fear was expressed at the outset only.
(3) באמת; v. Kil. II, 2.
(4) Though all the figs are closely pressed together, the presence of one that is unclean does not contaminate the others, because of the absence of any of the seven liquids (dew, water, wine, oil, blood, milk, and bees' honey) that render edibles susceptible to levitical uncleanness (Maksh. VI; 4; Tebul Yom II, 3). The figs are connected only by their own juice, and fruit-juice does not render food susceptible to defilement; cf. Lev. XI, 34.
(5) Not so tightly compressed into one mass as a cake of pressed figs.
(6) Not even tied together as the vegetables. Since each of these three instances is not similar, all the three are quoted.
(7) He does not fear lest he will contravene the rule mentioned in n. 1; cf. Hal. II, 8.
(8) Since defiled terumah had to be burnt, he would thus be robbing the priest of his due.
(9) Provided that it was at one time clean and subject to tithe, otherwise it could not be deemed terumah.
(10) A fresh terumah is necessary, as in supra I, 8. According to some, even the second terumah is of no effect if done with intention.
(11) The terumah of the tithe he had to give to the priest.
(12) To serve as terumah for other untithed produce in his possession; cf. Hal. IV, 6. The expression היה מפריש עליו והולך means that from the very first he had set aside this tithe for this purpose, discovering only later that it had been defiled.
(13) After his action, he discovered that it had been unclean.

(14) Since it could not be considered terumah when he separated it.
(15) He maintains that forgetfulness cannot be considered 'in error'.
(16) When it is forbidden, being considered the equivalent of repairing and thus constituting work.
(17) Even on the Sabbath day itself.
(18) He must wait till the termination of the Sabbath.
(19) An act considered as work since it qualifies the tebel to be eaten.
(20) When Sabbath terminates. The reason why the cases of tithe and cooking are cited together is because the words 'he may eat' can be applied to them both; otherwise, the instance of tithe would have been better bracketed with the case of vessel immersion.
(21) Planting is forbidden on the Sabbath.
(22) Though the average Israelite would not lightly break the Sabbath, he was suspected of treating the Seventh year lightly; hence no distinction is drawn here between the unwitting and deliberate transgression.
(23) E.g., from wheat for barley.
(24) Either reddish or white in hue; B.B. V, 6.
(25) For the purpose of terumah.
(26) The black and the white species are regarded of one kind.
(27) E.g., from fig cakes for fresh figs.
(28) The kind best to eat, i.e., fresh figs.
(29) Dried figs keep longer than fresh figs.
(30) Cf. Num. XVIII, 30.
(31) Whole onions keep longest, and where there is no priest, these are to be given preference.
(32) Since it is the best; v. supra 4.
(33) Those from the town are better and healthier to eat, though wild onions of the villages keep longest; cf Ned. 66a.
(34) Those of the town.
(35) Bert. renders: of royal courtiers. Village onions have a more pungent flavor and, being inferior, cannot be given as terumah for that of a superior kind.
(36) Being from a superior kind for an inferior kind. (Olives which were pickled in vinegar had not oil.) The same reason applies to the case of wine.
(37) V. Kil. I, 1 — 2.
(38) Even 'de facto', the terumah would not be valid.
(39) Since they are not of two kinds.
(40) Field-seed or vetch similar to wheat used as animal fodder and unfit for human food.
(41) An apple-shaped melon, probably the fruit-squash (Jast); v. Kil. I, 2.
(42) For terumah purposes.

Terumoth Chapter 3

MISHNAH 1. **IF ONE GAVE A CUCUMBER AS TERUMAH AND IT WAS FOUND TO BE BITTER, OR A MELON AND IT WAS FOUND TO BE ROTTEN, IT MAY BE CONSIDERED TERUMAH,[1] BUT HE MUST AGAIN GIVE TERUMAH.[2] IF ONE GAVE A JAR OF WINE AS TERUMAH AND IT WAS FOUND TO BE OF VINEGAR, IF PRIOR TO HIS ACT HE KNEW THAT IT WAS VINEGAR,[3] THE TERUMAH IS NOT VALID; BUT IF IT HAD TURNED SOUR AFTER HE HAD GIVEN IT AS TERUMAH, HIS ACTION IS VALID.[4] IN CASE OF DOUBT,[5] IT IS TERUMAH BUT HE MUST AGAIN GIVE TERUMAH.[6] THE FIRST DOES NOT OF ITSELF MAKE ANY OTHER PRODUCE[7] MEDUMMA', NOR IS IT SUBJECT TO THE LAW OF THE FIFTH.[8] THE SAME APPLIES TO THE SECOND [TERUMAH].[9]**

MISHNAH 2. **IF ONE OF THEM[10] FALLS INTO COMMON PRODUCE,[11] IT DOES NOT MAKE [THE MIXTURE] MEDUMMA'.[12] IF THE SECOND [PORTION OF TERUMAH] FALLS [THEN] INTO ANOTHER PLACE,[13] IT ALSO DOES NOT MAKE IT MEDUMMA'; BUT IF BOTH FALL INTO ONE PLACE,[14] THEY DO MAKE IT MEDUMMA', ACCORDING TO THE SIZE OF THE SMALLER OF THE TWO.[15]**

MISHNAH 3. **IF [TWO] PARTNERS TOOK TERUMAH, THE ONE AFTER THE OTHER,[16] R. AKIBA SAYS: THE TERUMAH OF THEM BOTH IS VALID;[17] BUT THE SAGES SAY: ONLY THE TERUMAH OF THE FIRST IS VALID.[18] R. JOSE SAYS:[19] IF THE FIRST GAVE THE PRESCRIBED AMOUNT,[20] THE TERUMAH OF THE SECOND IS NOT VALID, BUT HAD HE NOT GIVEN THE PRESCRIBED AMOUNT,[21] THE TERUMAH OF THE SECOND IS VALID.**

MISHNAH 4. **WHEN DO THESE WORDS APPLY?[22] ONLY IF THE ONE DID NOT CONFER WITH THE OTHER;[23] BUT IF A MAN SANCTIONS A MEMBER OF HIS HOUSEHOLD,[24] OR HIS SLAVE OR BOND-MAID TO GIVE TERUMAH FOR HIM, THIS TERUMAH IS VALID.[25] IF HE ANNULLED**

[THIS SANCTION],[26] THE TERUMAH IS RENDERED INVALID IF HE ANNULLED IT BEFORE THE TAKING OF THE TERUMAH, BUT IF HE ANNULLED IT AFTER THE TERUMAH HAD BEEN TAKEN, THE TERUMAH IS VALID. LABOURERS HAVE NO AUTHORITY TO GIVE TERUMAH,[27] SAVE THOSE WHO TREAD [GRAPES]. FOR THEY[28] DEFILE THE WINEPRESS IMMEDIATELY.[29]

***MISHNAH 5*. IF ONE SAYS: '[LET] THE TERUMAH OF THIS PILE BE WITHIN IT', OR, 'LET ITS TITHES BE WITHIN IT', OR, 'LET THE HEAVE-OFFERING OF TITHE BE WITHIN IT', R. SIMEON SAYS: HE HAS THEREBY DESIGNATED IT;[30] BUT THE SAGES SAY: NOT UNLESS HE SAID, LET IT BE TO THE NORTH OR SOUTH OF IT.[31] R. ELEAZAR HISMA SAYS: HE WHO SAYS, LET TERUMAH BE GIVEN FROM THIS FOR THIS SAME PILE', HAS THEREBY DESIGNATED IT.[32] R. ELIEZAR B. JACOB SAYS: IF HE SAYS, 'LET THE TENTH PART OF THIS TITHE BE THE HEAVE-OFFERING OF TITHE FOR THAT PILE', HE HAS THEREBY DESIGNATED IT.[33]**

***MISHNAH 6*. HE WHO GIVES TERUMAH BEFORE FIRST-FRUITS,[34] OR FIRST TITHE BEFORE TERUMAH,OR SECOND TITHE BEFORE FIRST TITHE, ALTHOUGH HE TRANSGRESSES A NEGATIVE COMMAND,[35] HIS ACTION IS VALID, FOR IT IS SAID: THOU SHALT NOT DELAY TO OFFER OF THE FULNESS OF THY HARVEST AND OF THE OUTFLOW OF THY PRESSES.[36]**

***MISHNAH 7*. WHENCE DO WE DERIVE THAT FIRST-FRUITS MUST PRECEDE TERUMAH, SEEING THAT THE ONE IS CALLED 'TERUMAH' AND 'THE FIRST AND THE OTHER IS CALLED 'TERUMAH' AND 'THE FIRST'?[37] FIRST-FRUITS TAKE PRECEDENCE SINCE THEY ARE THE FIRST FRUITS OF ALL PRODUCE,[38] AND TERUMAH COMES BEFORE THE FIRST TITHE ALSO, BECAUSE IT IS [CALLED] 'FIRST'. AND FIRST TITHE PRECEDES SECOND TITHE, BECAUSE IT INCLUDES THAT WHICH IS CALLED 'FIRST'.[39]**

***MISHNAH 8*. HE WHO INTENDS SAYING 'TERUMAH' AND SAYS 'TITHE', OR 'TITHE' AND HE SAYS 'TERUMAH'; OR 'BURNT-OFFERING' AND HE SAYS 'PEACE-OFFERING', OR 'PEACE-OFFERING' AND HE SAYS 'BURNT-OFFERING'; OR '[I VOW] THAT I WILL NOT ENTER THIS HOUSE' AND SAYS INSTEAD 'THAT HOUSE', OR, 'THAT I WILL NOT DERIVE ANY BENEFIT FROM THIS [MAN]' ,[40] AND SAYS INSTEAD 'FROM THAT [MAN]', HE HAS SAID NOTHING UNTIL HIS HEART AND MIND ARE AT ONE.**

***MISHNAH 9*. TERUMAH GIVEN BY A HEATHEN OR A SAMARITAN IS VALID; THEIR TITHES AND THEIR DEDICATIONS ARE ALSO VALID ACTS.[41] R. JUDAH SAYS: THE LAW OF THE VINEYARD IN THE FOURTH YEAR[42] IS NOT APPLICABLE TO A HEATHEN;[43] BUT THE SAGES SAY: IT IS. THE TERUMAH OF THE HEATHEN RENDERS [PRODUCE INTO WHICH IT FALLS] MEDUMMA' AND IS SUBJECT TO THE LAW OF THE FIFTH,[44] BUT R. SIMEON EXEMPTS IT.[45]**

(1) Since it was given unintentionally; besides even a bad cucumber is used for human food in emergency.
(2) A penalty for not tasting thereof prior to giving it away. Being only a Rabbinical prohibition, tasting thereof was first allowed.
(3) Wine and vinegar were regarded as of two different kinds.
(4) He cannot be held responsible after having discharged his obligation.
(5) Whether it had turned sour before or after his act.
(6) Both are given to the priest. Being a doubt concerning a Biblical prohibition, we adopt stringency and pronounce even the first portion as terumah. The priest, however, can have definite claim only to the second portion, which is smaller than the first, having been taken from a diminished pile, and consequently he can be asked to return the value of the first portion, on the principle that in case of doubt the claimant must bring proof of his claim.
(7) Should the first portion of terumah fall into common produce of less than a hundred times its quantity, it does not make the whole subject to terumah.
(8) A non-priest eating any of the two portions of terumah is not required to return its value, plus the

requisite Fifth, as in the case of having eaten that which was unquestionably terumah; cf. Lev. V, 16.
(9) For of each it can be said that the other is the real terumah, and this only common produce.
(10) This Mishnah elaborates the one previous.
(11) Heb. hullin, produce from which terumah has been taken, as opposed to untithed produce (tebel)
(12) Since neither of them can definitely be said to be terumah.
(13) Also common produce.
(14) That is into hullin less than a hundred times the amount of both.
(15) If there be a hundred times the amount of the second terumah, which is smaller, the hullin may be eaten after he had given to the priest the amount of the two portions that had fallen in.
(16) If from a pile of fifty se'ahs held in joint ownership, each took one se'ah as terumah, (1/50th being the amount usually given).
(17) Each of the two se'ahs can only be considered half terumah and half hullin, as each partner gave terumah without permission of the other. They then must give the two se'ahs to the priest, and the priest returns them the value of the price of one.
(18) They hold that the whole se'ah of the first is terumah, and that of the second hullin.
(19) Explaining the view of the sages.
(20) 1/50th of the whole produce.
(21) Giving either 1/40th or 1/60th.
(22) Referring to words of R. Akiba in the Mishnah preceding.
(23) The partners acting independently.
(24) Who has no proprietary rights in the pile. The slave here is 'a son of the Covenant' and, therefore, can act as a messenger.
(25) And even if the owner himself later gives terumah anew, his action is void, though he gives a larger amount than the messenger; cf. infra IV.
(26) After the departure of the messenger to perform his charge, he publicly renounces his first charge.
(27) Though they are responsible for its growth, it is not theirs to give away.
(28) The owners who are 'amme ha-arez; v. next note.
(29) The Mishnah refers to owners who are 'amme ha-arez (v. Glos.) who defile terumah with their touch, and to laborers who are haberim (associates) who, unlike their employers, were most scrupulous in observing the laws of purity and in setting apart tithes from produce. It was therefore the duty of 'associate' laborers to take terumah immediately they began treading, lest the owners, thinking that terumah had already been taken, might touch the grapes or olives and thus defile them. This is, therefore, a case where the owners tacitly give the laborers sanction to give terumah on their behalf in purity. Moreover, it was even allowed here to take terumah before the entire process was finished, contrary to the ruling of supra I, 8, in order to safeguard terumah being taken in purity, Tif. Yis.
(30) And cannot set aside terumah from any other pile.
(31) The designation must be more definite. Just to say 'within it' is not enough, as not sufficient distinction is made between that which is taken and that left. V. 'Er. 37b.
(32) Agreeing with R. Simeon that it is not necessary to have a discernible distinction between the portion given as terumah and the remainder.
(33) Differing from R. Simeon in that he insists that the tithe must be separated before the heave-offering of tithe can be taken or designated as such.
(34) Declaring: 'Let these fruits be terumah as soon as they are plucked'. The fruit is not yet fully ripe.
(35) V. n. 3.
(36) Ex. XXII, 28. 'Fullness' and 'harvest' are respectively interpreted as referring to first fruits and to terumah and First Tithe. The words 'thou shalt not delay' are also taken to enjoin against a variation of this order. Cf. Bez. 13b.
(37) Deut. XII, 6 refers to first-fruits as 'the terumah of your hands' (cf. Deut. XXVI, 4) and in Ex. XXIII, 19, we read 'the first of the first fruits of thy ground'; of terumah, too, both terms are used (Num. XVIII, 8; Deut. XVIII, 4).
(38) The word 'bikkurim' actually implies what is brought first.
(39) Since it contains the heave-offering of tithe to which applies as terumah the term, 'The first'.
(40) Since he wrongly specifies the man or thing intended for his ban.
(41) Only if the things tithed and dedicated are their very own.
(42) Lev. XIX, 23 — 25.
(43) In the fourth year of planting Jews could eat fruits from the vineyard of a gentile without redemption, R. Judah being of the opinion that the gentile can take 'possession' of land in Eretz Israel to exempt him from the law of the vineyard.
(44) If there be not in the produce a hundred times the quantity of the terumah that fell in.
(45) From the added Fifth, since it is not definitely terumah; R. Simeon, however, agrees that it does make other produce medumma'.

Terumoth Chapter 4

MISHNAH 1. **HE WHO SETS ASIDE ONLY PART OF TERUMAH AND TITHES,[1] MAY EXTRACT FROM THAT [HEAP] THE OTHER TERUMAH DUE,[2] BUT HE MAY NOT EXTRACT THEREFROM FOR PRODUCE ELSEWHERE.[3] R. MEIR SAYS: HE CAN ALSO TAKE THEREFROM TERUMAH AND TITHES[4] FOR PRODUCE ELSEWHERE.**

MISHNAH 2. IF ONE HAD HIS FRUIT IN THE STOREHOUSE,[5] AND GAVE A SE'AH TO A LEVITE,[6] AND A SE'AH TO A POOR MAN,[7] HE MAY SET ASIDE FROM THE STORE AS MANY AS EIGHT SE'AHS AND EAT THEM;[8] THIS IS THE OPINION OF R. MEIR. BUT THE SAGES SAY: HE MAY ONLY SET ASIDE ACCORDING TO PROPORTION.[9]

MISHNAH 3. [THIS IS] THE AMOUNT OF TERUMAH: THE BENEVOLENT[10] [GIVES] A FORTIETH; BETH SHAMMAI SAY, ONE THIRTIETH. THE AVERAGE MAN ONE FIFTIETH[11] AND THE NIGGARDLY MAN ONE SIXTIETH.[12] IF HE GAVE TERUMAH[13] AND DISCOVERED THAT IT WAS ONLY ONE SIXTIETH, HIS TERUMAH IS VALID AND HE NEED NOT GIVE IT ANEW. IF HE ADDS TO IT,[14] THEN IT IS LIABLE TO TITHES.[15] IF HE FOUND THAT IT WAS ONLY ONE SIXTY-FIRST IT IS VALID, BUT HE MUST GIVE TERUMAH ANEW ACCORDING TO HIS ESTABLISHED PRACTICE,[16] IN MEASURE, WEIGHT OR NUMBER.[17] R. JUDAH SAYS: EVEN IF IT BE NOT FROM PRODUCE CLOSE BY.[18]

MISHNAH 4. HE WHO SAYS TO HIS MESSENGER: 'GO AND GIVE TERUMAH [FOR ME]'. THEN [THE LATTER] MUST DO SO IN ACCORDANCE WITH THE MIND OF THE OWNER.[19] , IF HE DOES NOT KNOW THE MIND OF THE OWNER, HE GIVES ACCORDING TO THE AMOUNT OF THE AVERAGE MAN — ONE FIFTIETH. IF HE GAVE TEN PARTS LESS OR MORE,[20] THE TERUMAH IS VALID.[21] IF, HOWEVER, HIS INTENTION WAS TO ADD EVEN ONE PART MORE, HIS TERUMAH IS NOT VALID.[22]

MISHNAH 5. IF ONE WISHES TO GIVE MORE TERUMAH,[23] R. ELIEZER SAYS HE MAY GIVE UP TO A TENTH PART, AS IN THE CASE OF HEAVE-OFFERING OF TITHE.[24] [IF HE GAVE] MORE THAN THIS [MEASURE] HE MUST MAKE IT TERUMAH OF TITHE FOR OTHER PRODUCE.[25] R. ISHMAEL SAYS: TILL HALF BE SECULAR AND HALF TERUMAH.[26] R. TARFON AND R. AKIBA SAY: AS LONG AS HE RETAINS A PART AS HULLIN.[27]

MISHNAH 6. ON THREE OCCASIONS[28] DOES ONE MEASURE THE CONTENTS OF THE BASKET:[29] AT THE FULL TIME OF THE FIRST RIPE FRUITS,[30] AND OF THE LATE SUMMER FRUITS,[31] AND IN THE MIDDLE OF THE SUMMER.[32] HE WHO COUNTS [THE FRUITS] DESERVES PRAISE,[33] , HE WHO MEASURES THEM EVEN MORE PRAISE, BUT HE WHO WEIGHS THEM IS MOST MERITORIOUS.

MISHNAH 7. R. ELIEZER SAYS: TERUMAH IS NEUTRALIZED IN A HUNDRED AND ONE PARTS;[34] R. JOSHUA SAYS: IN JUST A LITTLE OVER A HUNDRED,[35] AND THIS 'LITTLE OVER' HAS NO DEFINITE MEASURE.[36] R. JOSE B. MESHULLAM SAYS: THIS 'LITTLE OVER' MUST BE A KAB TO A HUNDRED SE'AHS,[37] NAMELY A SIXTH [OF THE SE'AH][38] WHICH RENDERS THE WHOLE AS MEDUMMA'.

MISHNAH 8. R. JOSHUA SAYS: BLACK FIGS SERVE TO NEUTRALIZE WHITE ONES, AND WHITE ONES SERVE TO NEUTRALIZE BLACK ONES.[39] IN THE CASE OF CAKES OF FIGS, THE LARGE SERVE TO NEUTRALIZE THE SMALL, AND THE SMALL SERVE TO NEUTRALIZE THE LARGE.[40] ROUND CAKES OF FIGS SERVE TO NEUTRALIZE THOSE PRESSED IN SQUARE MOULDS,[41] AND THOSE PRESSED IN SQUARE MOULDS SERVE TO NEUTRALIZE THE ROUND ONES. R. ELIEZER PROHIBITS THIS. R. AKIBA SAYS: IF THE KIND WHICH FELL IN BE KNOWN,[42] THEN THE ONE KIND CANNOT NEUTRALIZE THE OTHER;[43] BUT IF THE KIND BE NOT KNOWN, THEN THE ONE KIND SERVES TO NEUTRALIZE THE OTHER.[44]

MISHNAH 9. FOR EXAMPLE?[45] IF THERE WERE FIFTY BLACK FIGS AND FIFTY WHITE ONES,[46] AND A BLACK ONE[47] FELL AMONG THEM, THE BLACK ONES ARE FORBIDDEN, BUT THE WHITE FIGS ARE PERMITTED; AND IF A WHITE FIG[47] FELL AMONG THEM, THE WHITE ONES ARE FORBIDDEN AND THE BLACK FIGS ARE PERMITTED. IF IT BE NOT KNOWN WHICH KIND FELL IN, THEN EACH KIND HELPS TO NEUTRALIZE THE OTHER.

IN THIS CASE, R. ELIEZER IS MORE STRINGENT AND R. JOSHUA MORE LENIENT.

MISHNAH 10. **BUT IN THIS INSTANCE [THAT FOLLOWS].[48] R. ELIEZER IS THE MORE LENIENT AND R. JOSHUA THE MORE STRINGENT. IF A LITRA[49] OF DRIED FIGS[47] WAS PRESSED INTO A JAR[50] AND IT IS NOT KNOWN INTO WHICH,[51] R. ELIEZER SAYS: THEY[52] ARE TO BE REGARDED AS IF THEY WERE SEPARATED,[53] SO THAT THOSE BELOW NEUTRALIZE THOSE ABOVE. R. JOSHUA MAINTAINS THAT NO NEUTRALIZATION CAN TAKE PLACE UNTIL THERE BE A HUNDRED JARS.[54]**

MISHNAH 11. **IF A SE'AH OF TERUMAH FELL ON TOP OF A PILE[55] AND HE SKIMMED IT OFF,[56] R. ELIEZER SAYS, IF THERE BE IN WHAT HE SKIMMED OFF[57] A HUNDRED SE'AHS, IT BECOMES NEUTRALIZED IN ONE HUNDRED AND ONE; BUT R. JOSHUA SAYS THAT IT DOES NOT BECOME NEUTRALIZED.[58] [BUT WHAT SHOULD HE DO?] IF A SE'AH OF TERUMAH FELL ON TOP OF A PILE OF GRAIN, IT MUST BE SKIMMED OFF WITH THE WHOLE OF THE TOP LAYER.[59] IF THIS BE SO, WHEREFORE THEN HAVE THEY SAID THAT TERUMAH BECOMES NEUTRALIZED IN ONE HUNDRED AND ONE PARTS?[60] [ONLY] WHEN IT BE NOT KNOWN WHETHER IT HAS BECOME MIXED UP OR WHERE IT HAS FALLEN.[61]**

MISHNAH 12. **IF INTO TWO BASKETS OR TWO PILES[62] A SE'AH OF TERUMAH FELL, AND IT IS NOT KNOWN INTO WHICH IT HAD FALLEN, THEY SERVE TO NEUTRALIZE EACH OTHER.[63] R. SIMEON SAYS: EVEN IF THEY BE IN TWO CITIES, THEY SERVE TO NEUTRALIZE THE TERUMAH.**

MISHNAH 13. **R. JOSE SAID: A CASE ONCE CAME BEFORE R. AKIBA CONCERNING FIFTY BUNDLES OF VEGETABLES INTO WHICH A LIKE BUNDLE HAD FALLEN,[64] HALF OF WHICH WAS TERUMAH, AND I RULED IN HIS PRESENCE THAT IT BECAME NEUTRALIZED, NOT BECAUSE TERUMAH CAN BE NEUTRALIZED IN FIFTY AND ONE, BUT SIMPLY BECAUSE THERE WERE ONE HUNDRED AND TWO HALVES THERE.[65]**

(1) Only one se'ah instead of the usual two from a pile containing a hundred se'ahs, with the result that a part is 'tithed' and a part still untithed.
(2) The other se'ah must be taken from that pile and we do not fear lest it be taken just from that part which is 'tithed' and thus have a case of terumah being taken from that which is methukan (v. Glos.) for that which is not.
(3) If he has another pile of a hundred se'ahs, he may not take two se'ahs from the pile already partly tithed. In the case of two piles the fear is expressed lest he take terumah from that which is tithed for that untithed.
(4) R. Meir follows his principle of bererah (v. Glos.) 'retrospective designation'; that is, the legal effect resulting from an actual selection or disposal of things previously undefined as to their purpose; here, since part of the pile is partly untithed, we assume that it is from that part that the terumah for the second pile is taken.
(5) Cf. Hag. II, 19.
(6) As first tithe.
(7) What in other years would be set apart as second tithe was, in the third and sixth years of the Sabbatical Cycle, given to the poor; v. Deut. XIV, 29. In reality. only 9/10ths of a se'ah is due to the poor man, as the pile had been diminished by a tenth after the Levite had received his due.
(8) The case dealt with is that of an 'am ha-arez who gives a se'ah each to a Levite and a poor man; should his workmen be 'associates' they may eat, on the strength of the two se'ahs thus set aside, eight se'ahs, on the assumption that the terumah gedolah had been set aside. For even an 'am ha-arez was not suspected of not taking terumah gedolah.
(9) I. e., the workman may eat only as much as he requires for one meal, since it is to be assumed that the owner gave tithe only in proportion of what his workman would need for one meal, and whatever he gave in excess to the Levite and poor man was to be considered a free gift. This is the interpretation of this obscure Mishnah according to the first version in Bert.
(10) Lit., 'a good eye'; cf. Ex. XXV, 2.
(11) Cf. Num. XXXI, 30.
(12) Cf. Ezek. XLV, 13.
(13) Namely, the generous or average man. Since terumah had to be given approximately, it was only natural to err in the amount.
(14) Till it becomes his usual gift.
(15) The amount added is not considered terumah and is subject to tithes.
(16) As much as he usually gives.
(17) This second terumah may be given by measure, etc. Cf supra I, 7.

(18) The condition governing the first taking of terumah.
(19) Finding out first what amount he usually gave.
(20) Mistaking in each case the usual practice of the owner.
(21) On the plea of the messenger that since some people do give these amounts, he had judged his sender in that light.
(22) The sine qua non of a messenger is that he must fulfill the wishes of the one who sent him to the most minute particular, and since he knows how much his sender gave, he had no right to add to it; cf. Me'il. VI, 4.
(23) Even more than 1/40th, the most generous measure.
(24) Which is also known by the name of terumah.
(25) The surplus cannot be deemed as terumah, but as produce from which terumah has been taken but not the tithe with which terumah is mixed up. It can consequently be sold to a Levite who can use it only as terumah of tithe for other produce.
(26) One may even declare half his pile terumah, leaving only half as hullin.
(27) He may separate most of his pile as terumah; v. Hal. I, 9.
(28) When the fruits vary in size.
(29) In which the tithes are usually taken. Terumah gedolah was given approximately, yet consideration must be taken as to the size of the fruits.
(30) Being large, the basket will not contain so many.
(31) Of these, since they are parched and shriveled, there will be more in the basket.
(32) When the fruits are midway in quality between the first-ripe and late summer fruits.
(33) With reference to tithes only. Terumah gedolah is to be given approximately, since the amount fixed is only a Rabbinical injunction, the Torah requiring only one grain. Tithes had to be properly measured; cf. Aboth. I. 16.
(34) If into a hundred se'ahs of hullin there falls one of terumah, making a hundred and one se'ahs in all, one se'ah is taken out and given to the priest and the rest is permissible to the Israelite, though the se'ah of terumah may still be in the pile.
(35) Even if the se'ah of terumah falls into a pile of hullin of just over ninety-nine se'ahs, a little more than a hundred se'ahs in all, the terumah is neutralized.
(36) Even if it be the most trifling over a hundred, then terumah is negatived.
(37) A kab equals 1/6th of a se'ah. The whole mixture including the se'ah of terumah must then be at least a hundred se'ahs plus one kab.
(38) I.e., of terumah that fell into ninety-nine se'ahs and a kab of hullin.
(39) If a white or black fig of terumah falls into a basket containing fifty of each kind so that it is impossible to discern which is terumah and which is hullin, the two kinds combine to neutralize the fig of terumah. He must, however, first give to the priest a fig of the same kind that fell in before all the figs of hullin are permitted to him.
(40) Similarly, a large or small cake of figs of terumah falling into a pile containing fifty of each kind, is neutralized, and all the figs may be eaten after having given to the priest a cake of figs similar to the kind that fell in.
(41) Cf. Pe'ah III, 1, where the word is used of a garden-bed three handbreadths in width.
(42) What its color, size or shape was.
(43) Since he can only eat those figs of hullin that are of a different kind to that of the terumah which fell in.
(44) The whole pile being in a state of doubt, one kind serves to neutralize the other. The ruling adopted is that of R. Akiba.
(45) Elucidating the opinion of R. Akiba in the Mishnah preceding.
(46) Of hullin.
(47) Of terumah.
(48) V. Infra n. 8.
(49) Latin libra. The figs used to be pressed into round shapes of a pound in weight.
(50) Near a lot of others each containing a hundred litras of figs of hullin.
(51) There is definitely a litra of terumah on top of one of the vessels, but of which one it is unknown.
(52) The litra of dried figs that fell in.
(53) And not as pressed together into one solid mass; accordingly a doubt rests on each fig of the vessel, even on those at the bottom, if it be of the litra that fell in. Hence all help to neutralize the terumah. But R. Eliezer will admit that this only applies when the figs in the vessel are of the same kind that fell in, but in the case of white figs that fell into black ones, or those of a different shape into those of another, no neutralization can take place, since the terumah is easily discernible.
(54) In order to neutralize the top layer of figs in the jars. Should there be less than this number, the top layers in all the jars are prohibited, and subject to the law of terumah.
(55) In a barn stacked with grain.
(56) Together with much other grain of hullin.
(57) By skimming the entire top layer, it is clear that he does not intend including the bottom layer at all for the purpose of neutralization, for though the grain can be said to have become mixed with the whole stack, yet it is apparently only the top layer which is his concern.
(58) On the ground that it is suspiciously like an attempt to nullify terumah deliberately. (V. however, Bert.)
(59) This agrees with R. Joshua that no neutralization can take place, but the whole top layer must be removed.
(60) Since the remedy lies in the removal of the top layer, then in which case is the principle of one hundred and one applied?

(61) Either when the terumah is not definitely present or if he had forgotten or was unaware from the outset where it had fallen.
(62) In each basket being at least fifty se'ahs of hullin.
(63) I.e., they combine with each other to effect neutralization. This is achieved by extracting one se'ah from any of the two baskets, or even half a se'ah from each.
(64) Similar in all respects to the others, but consisting half of terumah and half of hullin. It is immaterial whether he knew which half was terumah or whether he had originally just declared half of the bundle terumah, without precisely specifying which that half was.
(65) For together with the half of the bundle that fell in, there are one hundred and one parts of hullin, and one part of terumah; hence the half bundle of terumah cannot render the whole a mixture of terumah.

Terumoth Chapter 5

MISHNAH 1. IF A SE'AH OF UNCLEAN TERUMAH FELL INTO LESS THAN A HUNDRED OF HULLIN,[1] OR FIRST TITHE, OR SECOND TITHE, OR DEDICATED PROPERTY,[2] WHETHER THESE WERE UNCLEAN OR CLEAN, THEY MUST ALL BE LEFT TO ROT.[3] IF, HOWEVER, THAT SE AH WAS CLEAN,[4] [THE ADMIXTURE] MUST BE SOLD TO PRIESTS AT THE PRICE OF TERUMAH,[5] EXCLUDING THE VALUE OF THAT SE'AH ITSELF.[6] IF IT FELL INTO FIRST TITHE,[7] THE WHOLE IS PRONOUNCED AS HEAVE-OFFERING OF TITHE;[8] AND IF IT FELL INTO SECOND TITHE OR DEDICATED PROPERTY, THEY MUST BE REDEEMED.[9] IF THE HULLIN[10] WAS UNCLEAN, IT MAY BE EATEN IN THE FORM OF DRIED CRUSTS,[11] OR PARCHED CORN,[12] OR KNEADED WITH FRUIT JUICE,[13] OR DIVIDED INTO PIECES OF DOUGH SO THAT THE CONTENTS OF ONE EGG BE NOT IN ANY ONE PLACE.[14]

***MISHNAH 2*. IF A SE'AH OF UNCLEAN TERUMAH FELL INTO A HUNDRED OF CLEAN HULLIN,[15] R. ELIEZER SAYS: A SE'AH MUST BE TAKEN OUT AND BURNT,[16] ON THE ASSUMPTION THAT THE SE'AH TAKEN OUT IS THE ONE THAT FELL IN. BUT THE SAGES SAY: IT is NEUTRALIZED AND EATEN[17] AS DRIED CRUSTS, PARCHED CORN, OR WHEN KNEADED WITH FRUIT-JUICE, OR DIVIDED INTO PIECES OF DOUGH SO THAT THE CONTENTS OF ONE EGG BE NOT FOUND IN ANY ONE PLACE.[18]**

***MISHNAH 3*. IF A SE'AH OF CLEAN TERUMAH FELL INTO A HUNDRED OF UNCLEAN HULLIN, IT BECOMES NEUTRALIZED[19] AND MAY BE EATEN IN THE FORM OF DRY CRUSTS, OR PARCHED CORN, OR KNEADED WITH FRUIT-JUICE, OR DIVIDED INTO PIECES OF DOUGH SO THAT THE CONTENTS OF ONE EGG BE NOT FOUND IN ANY ONE PLACE.**

***MISHNAH 4*. IF A SE'AH OF UNCLEAN TERUMAH FELL INTO ONE HUNDRED SE'AHS OF CLEAN TERUMAH, BETH SHAMMAI PROHIBIT[20] [THE WHOLE], BUT BETH HILLEL PERMIT IT. SAID BETH HILLEL TO BETH SHAMMAI: SEEING THAT CLEAN [TERUMAH] IS FORBIDDEN TO NON-PRIESTS AND UNCLEAN [TERUMAH IS FORBIDDEN] TO PRIESTS, THEN JUST AS CLEAN [TERUMAH] BECOMES NEUTRALIZED,[21] SO SHOULD UNCLEAN [TERUMAH] BE NEUTRALIZED.[22] BETH SHAMMAI ANSWERED THEM: CERTAINLY NOT; JUST BECAUSE HULLIN WHICH IS TREATED MORE LENIENTLY [IN THAT IT IS PERMITTED TO NON-PRIESTS], NEUTRALIZES CLEAN [TERUMAH], [SHALL] TERUMAH [WHICH IS FAR MORE STRINGENT IN THAT IT IS FORBIDDEN TO NON-PRIESTS] ALSO NEUTRALIZE THAT WHICH IS UNCLEAN? AFTER THEY HAD AGREED,[23] R. ELIEZER SAID: IT SHOULD BE TAKEN OUT AND BURNT, BUT THE SAGES SAID: IT IS REGARDED, ON ACCOUNT OF ITS PAUCITY, AS NON-EXISTENT.[24]**

***MISHNAH 5*. IF A SE'AH OF TERUMAH FELL INTO A HUNDRED [OF HULLIN] AND WAS LIFTED OUT AND FELL INTO [HULLIN] ELSEWHERE, R. ELIEZER SAYS: THE WHOLE IS RENDERED MEDUMMA'[25] AS THOUGH UNDOUBTED TERUMAH [HAD FALLEN IN].[26] BUT THE SAGES SAY: IT IS RENDERED MEDUMMA' ONLY ACCORDING TO PROPORTION.[27]**

MISHNAH 6. IF A SE'AH OF TERUMAH FELL INTO LESS THAN A HUNDRED [OF HULLIN], RENDERING THE WHOLE MEDUMMA, AND PART OF THIS ADMIXTURE FELL AFTERWARDS INTO ANOTHER PLACE,[28] R. ELIEZER SAYS: IT RENDERS THIS AGAIN MEDUMMA. AS THOUGH UNDOUBTED TERUMAH [HAD FALLEN IN][29] ; BUT THE SAGES SAY THAT THE [FIRST] MIXTURE CAN AFFECT THE [SECOND] MIXTURE ONLY ACCORDING TO THE PROPORTION.[30] [SIMILARLY], THAT WHICH IS LEAVENED [WITH TERUMAH] CAN RENDER OTHER DOUGH LEAVENED [AS WITH TERUMAH], ONLY ACCORDING TO THE PROPORTION;[31] AND DRAWN WATER CAN DISQUALIFY THE RITUAL BATH ALSO ONLY ACCORDING TO THE PROPORTION.[32]

MISHNAH 7. IF A SE'AH OF TERUMAH FELL INTO A HUNDRED [OF HULLIN] AND [A SE'AH] IS LIFTED OUT,[33] AND THERE FELL IN ANOTHER AND IS LIFTED OUT AND ANOTHER FELL IN,[34] THE HULLIN IS PERMISSIBLE AS LONG AS THE AMOUNT OF TERUMAH DOES NOT EXCEED THAT OF THE HULLIN.[35]

MISHNAH 8. IF A SE'AH OF TERUMAH FELL INTO A HUNDRED [OF HULLIN], AND BEFORE HE COULD TAKE IT OUT, ANOTHER FELL IN, THE WHOLE BECOMES FORBIDDEN.[36] R. SIMEON PERMITS IT.[37]

MISHNAH 9. IF A SE'AH OF TERUMAH FELL INTO A HUNDRED [OF HULLIN], AND THEY WERE GROUND TOGETHER AND REDUCED IN BULK, [IT IS ASSUMED THAT] JUST AS THE HULLIN BECAME LESS SO THE TERUMAH BECAME LESS, AND THE WHOLE IS PERMISSIBLE.[38] IF A SE'AH OF TERUMAH FELL INTO LESS THAN A HUNDRED [OF HULLIN] AND THEY WERE GROUND TOGETHER AND INCREASED IN BULK, [IT IS ASSUMED THAT] JUST AS THE HULLIN BECAME MORE, SO DID THE TERUMAH BECOME MORE,[39] AND IT IS FORBIDDEN. IF IT IS KNOWN THAT THE WHEAT OF HULLIN WAS BETTER THAN THE TERUMAH, IT IS PERMITTED.[40] IF A SE'AH OF TERUMAH FELL INTO LESS THAN A HUNDRED [OF HULLIN], AND MORE HULLIN FELL THEREIN LATER,[41] IF [THE OCCURRENCE WAS] ACCIDENTAL IT IS PERMISSIBLE,[42] BUT IF INTENTIONAL IT IS FORBIDDEN.[43]

(1) Had there been the prescribed hundred se'ahs, even unclean terumah, though forbidden to priests, would have been neutralized.
(2) For sacred Temple use, either for sacrifice purchase or for Temple repair.
(3) Since even a priest cannot eat it. It must not be burnt, like other terumah, lest he come to eat thereof.
(4) And, of course, also the hullin into which it had fallen.
(5) Which is less than that of hullin since only priests can be the purchasers, and since it cannot be eaten by them when they are unclean.
(6) Which must be given free to the priest, its rightful owner.
(7) From which the Levite had to give heave-offering of tithe to the priest.
(8) And must be sold to the priest, with the exception of the value of the terumah and the heave-offering of tithe therein, which already belong to the priest.
(9) The redemption money to be enjoyed in Jerusalem.
(10) Into which it had fallen.
(11) It can only be enjoyed in these forms. Each crust must be less than half an egg in size and must be eaten without any liquid, so it be not susceptible to uncleanness.
(12) If roasted in fire in its dry state, it will not be susceptible to defilement.
(13) Which is not of those seven liquids that render food susceptible to uncleanness (v. Maksh. VI, 4). Once the terumah becomes susceptible, it can no longer be eaten by the priest.
(14) The amount fixed in Toh. III, 4 for foods to be susceptible to uncleanness. Unclean terumah cannot be eaten even in these forms.
(15) Thus becoming neutralized. The reference is to hullin that had not been rendered susceptible by means of liquids to uncleanness.
(16) As is the law regarding all terumah that had become defiled. Since prior to burning it had become neutralized, there is no fear lest he may eat thereof. No benefit, however, must be derived from the actual burning.
(17) I.e., the whole mixture, v. Rashi Bek. 22b.
(18) V notes to preceding Mishnah. One se'ah, however, must actually be burnt or given to a priest, since its very retention would give the appearance of 'robbing the tribe'. For other interpretations v. Tif. Yis.

(19) Even R. Eliezer, who maintained above that the se'ah taken out as terumah must be burnt, will here admit that it may be eaten, for, when taken out, it resumes its status of clean terumah. Yet, despite this admission, he insists that it can be enjoyed only in the manner here prescribed, arguing that when he ruled that 'the se'ah which is taken out may be the one that fell in', it was meant as a stringent measure and not as a tendency to leniency.
(20) Maintaining that terumah failing into other terumah is not neutralized even in one hundred and one parts.
(21) By falling into a hundred parts of clean hullin.
(22) The instance cited in our Mishnah.
(23) Beth Shammai agreed to the view of Beth Hillel — said to be the only admission of such a kind. The counter-argument of Beth Hillel, omitted from the Mishnah, must have been this: If clean terumah (which non-priests must not eat on penalty of death) is neutralized, then surely unclean terumah, which the priest is debarred from eating only by a positive command, ought certainly to be neutralized!
(24) The admixture pronounced clean and there is no need for even one se'ah to be taken out and burnt, since the whole has been neutralized.
(25) V. Glos.
(26) In accordance with his principle (supra V, 2) that the se'ah taken out is assumed to be the very one that fell in; hence though neutralized the first time, it is treated as terumah once again and requires a hundred se'ahs of hullin to neutralize it.
(27) After it had been neutralized, only one 1/100th part thereof is actually terumah, and accordingly it becomes nullified in one se'ah of hullin the second time, and only that proportion need be separated as terumah to make the second admixture permissible.
(28) Into other hullin.
(29) True to his principle of supra V, 2.
(30) Of terumah in the mixture that fell in. An illustration: If a se'ah of terumah fell into fifty of hullin, rendering the whole medumma', and a se'ah of the medumma' afterwards fell into other hullin, it only requires two se'ahs, to counteract the terumah in the se'ah which fell in a second time, to neutralize it.
(31) Dough leavened with terumah is forbidden to non-priests ('Orlah II, 4).
(32) A mikweh has to contain forty se'ahs of undrawn water, and if the slightest amount be lacking of this quantity and three logs of drawn water from a vessel were poured therein, it becomes ritually disqualified. If some water of this disqualified mikweh afterwards fell into another mikweh, likewise defective in the prescribed quantity, it only disqualifies according to the proportion of drawn water in the quantity now poured in.
(33) In order to make the hullin by which it was neutralized permissible.
(34) Into the same hullin, a se'ah of terumah keeps falling in and a se'ah is taken out.
(35) As long as over fifty se'ahs of terumah have not fallen in one after another.
(36) To a non-priest; it is as if the two had fallen in together, with no hundred to neutralize it.
(37) On this principle that since it was about to be removed, we deem it as already removed.
(38) And there is still the prescribed quantity in the hullin to neutralize the terumah. (The wheat becomes less in grinding if worms had got in and had taken out the flour).
(39) Since both are ground together.
(40) It being now obvious that the hullin had become more, and therefore possesses now the amount to neutralize the terumah.
(41) Making the hullin one hundred and one se'ahs.
(42) He must remove, however, the se'ah that fell in.
(43) An intentional act implies a disregard of an injunction. The admixture is then treated as medumma'.

Terumoth Chapter 6

MISHNAH 1. ONE WHO EATS TERUMAH UNWITTINGLY MUST REPAY ITS VALUE PLUS A FIFTH,[1] WHETHER HE EATS OR DRINKS IT, OR ANOINTS HIMSELF WITH IT,[2] OR WHETHER THE TERUMAH IS CLEAN OR UNCLEAN; HE MUST PAY ITS FIFTH, AND A FIFTH OF THAT FIFTH.[3] THE REPAYMENT MUST NOT BE IN TERUMAH BUT IN HULLIN,[4] DULY TITHED, WHICH BECOMES TERUMAH, AND WHATEVER MAY BE REPAID IN ITS PLACE ALSO BECOMES TERUMAH.[5] IF THE PRIEST WISHES TO FOREGO [THE FINE], HE CANNOT DO SO.[6]

MISHNAH 2. **IF THE DAUGHTER OF AN ISRAELITE ATE TERUMAH[7] AND AFTERWARDS MARRIED A PRIEST,[8] IF THE TERUMAH SHE HAD EATEN HAD NOT YET BEEN ACQUIRED BY ANOTHER PRIEST SHE CAN REPAY TO HERSELF THE VALUE AND THE FIFTH;[9] BUT IF A PRIEST HAD ALREADY ACQUIRED THE TERUMAH SHE HAD EATEN, SHE MUST REPAY THE VALUE TO THE OWNERS,[10] BUT THE FIFTH TO HERSELF; BECAUSE IT HAD BEEN SAID THAT HE WHO EATS TERUMAH UNWITTINGLY, MUST PAY THE VALUE TO THE OWNERS AND THE FIFTH TO WHOMSOEVER[11] HE DESIRES.**

MISHNAH 3. IF ONE GIVES HIS WORKMEN OR HIS GUESTS TERUMAH TO EAT HE MUST REPAY THE VALUE THEREOF,[12] WHILST THEY MUST PAY THE FIFTH;[13] SO R. MEIR. BUT THE SAGES SAY: THEY MUST PAY BOTH THE VALUE AND THE FIFTH, WHILST HE MUST PAY THEM FOR THE PRICE OF THEIR MEAL.[14]

MISHNAH 4. IF ONE STEALS TERUMAH BUT DID NOT EAT IT, HE MUST RETURN TWOFOLD AT THE PRICE OF THE TERUMAH.[15] IF HE HAD EATEN IT, HE MUST PAY TWICE THE VALUE PLUS A FIFTH: ONE VALUE AND A FIFTH FROM HULLIN,[16] AND THE OTHER VALUE AT THE PRICE OF TERUMAH.[17] IF ONE STEALS THE TERUMAH OF DEDICATED PROPERTY[18] AND ATE IT, HE MUST REPAY TWO FIFTHS,[19] IN ADDITION TO THE VALUE, FOR TO DEDICATED THINGS [THE LAW OF] TWOFOLD RESTITUTION DOES NOT APPLY.[20]

MISHNAH 5. THIS REPAYMENT[21] CANNOT BE MADE FROM GLEANINGS, AND THE FORGOTTEN SHEAF, FROM PE'AH OR OWNERLESS PROPERTY;[22] NOR FROM FIRST TITHE FROM WHICH TERUMAH HAS BEEN TAKEN, OR FROM SECOND TITHE[23] OR DEDICATED PRODUCE[24] WHICH HAVE BEEN REDEEMED, FOR ONE DEDICATED THING CANNOT REDEEM ANOTHER WHICH HAS BEEN DEDICATED. SO R. MEIR; BUT THE SAGES PERMIT [PAYMENT] WITH THESE.[25]

MISHNAH 6. R. ELIEZER SAYS: REPAYMENT MAY BE MADE FROM ONE KIND FOR THAT OF ANOTHER,[26] PROVIDED THAT IT IS FROM A SUPERIOR FOR THAT OF AN INFERIOR KIND.[27] R. AKIBA SAYS: REPAYMENT CAN BE MADE ONLY FROM THE SAME KIND. HENCE IF A MAN ATE CUCUMBERS GROWN A YEAR BEFORE THE SEVENTH YEAR, HE MUST WAIT FOR THOSE GROWN AFTER THE TERMINATION OF THE SEVENTH YEAR AND REPAY WITH THEM.[28] THE SAME SOURCE WHICH CAUSES R. ELIEZER TO BE LENIENT CAUSES R. AKIBA TO ADOPT A STRINGENT RULING; FOR IT IS WRITTEN: AND HE SHALL GIVE UNTO THE PRIEST THE HOLY THING,[29] [IMPLYING,] WHATEVER IS LIABLE TO BECOME 'HOLY'. SO. R ELIEZER. BUT R. AKIBA SAYS: 'AND HE SHALL GIVE UNTO THE PRIEST THE HOLY THING', [MEANING] THE SAME KIND OF HOLY THING WHICH HE HAD EATEN.

(1) V. Lev. XXII, 14. This Fifth amounts to a quarter of the value of the terumah he ate. Thus if the terumah was valued at one denar, he must pay a denar and a quarter. All fifths mentioned in the Torah are computed thus.
(2) Drinking wine of terumah is like eating terumah, and anointing oneself with oil of terumah like drinking it; cf. Shab. IX, 4.
(3) If he further unwittingly eats of the Fifth he had brought, he must bring yet another fifth of this Fifth.
(4) Since a debt must be repaid from one's own possessions, he cannot do so from terumah, which belongs to the priest. Even terumah which he inherits and may sell cannot be brought as compensation.
(5) If he ate the hullin which he had repaid for eating terumah, the second repayment, too, becomes terumah.
(6) The priest has no power to renounce a due ordained by the Torah.
(7) Before giving it to the priest, she ate of it in error. The term 'Israelite' in this connection denotes one who is not a priest.
(8) Prior to bringing the required compensation of the value plus a Fifth. Being now the wife of a priest, she could eat terumah herself (Lev. XXII, 11).
(9) For she is now like any other priest.
(10) Here, to the priest who had already acquired the terumah.
(11) Any priest.
(12) Lit., 'the principal'.
(13) As an atonement for having eaten terumah unwittingly, but he must pay the whole value for having 'robbed the tribe' The case is of one who is unaware that he is giving them terumah to eat. The Fifth is only paid by him who actually derives benefit from the terumah (supra VI, 1). and not by him who causes it to be eaten. This is derived from Lev. XXII, 14, 'and if a man eat of the holy thing', which excludes one who causes damage to it.
(14) He intended to give them. According to R. Meir, he has to pay them the value of the terumah they ate in their meal, which is cheaper in price; but according to the Sages, the full value of what they had eaten, as though it was hullin. For though they had eaten the meal, their enjoyment of it had been impaired when they learnt that they had eaten terumah.

(15) V. Ex. XXII, 3.
(16) Which becomes terumah automatically.
(17) As the twofold restitution.
(18) Which the priest had dedicated for Temple repairs.
(19) One fifth for the terumah he ate, and the other because he had enjoyed consecrated property; Lev. V, 16.
(20) Ex. XXII, 8; the word 'to his neighbor' excludes property which has been 'dedicated'.
(21) To the priest for eating terumah unwittingly.
(22) These, being once exempt from all tithes and dues (supra I, 5), cannot become terumah even when now acquired by him. Cf. Pe'ah IV passim.
(23) Being of the opinion that Second Tithe is also 'dedicated' produce.
(24) Also exempt from terumah (supra I, 5), hence even after their redemption, no repayment can be made with them.
(25) With tithes and dedicated produce that have been redeemed.
(26) If he had eaten figs of terumah, he can repay with dates, but those offered must be of a superior kind to those eaten.
(27) Must be of the same amount as those eaten, but of better value and more sought after by purchasers.
(28) Those now left of the sixth year are no longer fit to be eaten, owing to having become hard, whilst from those grown in the Sabbatical year no benefit whatsoever may be derived (Sheb. VII, 3). Repayment, which must be of the same kind can, therefore, only be made with those grown after the Seventh year.
(29) Lev. XXII, 14.

Terumoth Chapter 7

MISHNAH 1. **HE WHO EATS TERUMAH OF SET PURPOSE[1] MUST REPAY ITS VALUE,[2] BUT NOT THE FIFTH,[3] AND THE REPAYMENT REMAINS HULLIN.[4] [ACCORDINGLY,] IF THE PRIEST WISHES TO REMIT THIS, HE CAN.**

MISHNAH 2. **IF THE DAUGHTER OF A PRIEST MARRIED AN ISRAELITE[5] AND AFTERWARDS ATE TERUMAH, SHE MUST REPAY THE VALUE BUT NOT THE FIFTH;[6] AND HER DEATH-PENALTY [FOR ADULTERY] IS BY BURNING.[7] IF SHE MARRIED ANY OF THOSE DISQUALIFIED,[8] SHE MUST PAY BACK BOTH THE VALUE AND THE FIFTH, AND HER DEATH-PENALTY [FOR ADULTERY] IS BY STRANGLING; SO SAYS R. MEIR. BUT THE SAGES SAY: IN EITHER CASE, SHE REPAYS THE VALUE BUT NOT THE FIFTH, AND THE DEATH PENALTY IS BY BURNING.**

MISHNAH 3. **[AN ISRAELITE] WHO FEEDS [WITH TERUMAH] HIS SMALL SONS, OR HIS SLAVES WHETHER THEY ARE OF AGE OR MINORS,[9] OR WHO EATS TERUMAH FROM OUTSIDE THE LAND,[10] OR LESS THAN AN OLIVE'S BULK OF TERUMAH,[11] MUST REPAY THE VALUE THEREOF, BUT NOT THE FIFTH; AND THE REPAYMENT REMAINS HULLIN. [HENCE] IF THE PRIEST DESIRES TO FOREGO [THE RESTITUTION], HE MAY DO SO.**

MISHNAH 4. **THIS IS THE GENERAL PRINCIPLE: WHENSOEVER ONE HAS TO REPAY BOTH THE VALUE AND THE FIFTH, THE REPAYMENT BECOMES TERUMAH, AND IF THE PRIEST DESIRES TO REMIT, HE CANNOT REMIT REPAYMENT; BUT WHENSOEVER ONE HAS TO REPAY THE VALUE ONLY AND NOT THE FIFTH, THE REPAYMENT REMAINS HULLIN, AND IF THE PRIEST WISHES TO REMIT HE CAN REMIT.**

MISHNAH 5. **IF THERE WERE TWO BASKETS, ONE OF TERUMAH AND ONE OF HULLIN, AND A SE'AH OF TERUMAH FELL INTO ONE OF THEM, BUT IT IS NOT KNOWN INTO WHICH, I ASSUME THAT IT HAD FALLEN INTO THAT OF THE TERUMAH.[12] IF IT IS NOT KNOWN WHICH WAS OF TERUMAH AND WHICH OF HULLIN,[13] AND HE EATS FROM ONE OF THEM, HE IS EXEMPT,[14] AND THE SECOND BASKET IS TREATED AS TERUMAH AND SUBJECT TO THE LAW OF 'DOUGH-OFFERING', SO R. MEIR;[15] BUT R. JOSE EXEMPTS IT.[16] IF ANOTHER MAN EATS OF THE SECOND BASKET HE IS EXEMPT,[17] BUT IF ONE MAN ATE OF BOTH, HE MUST REPAY THE VALUE OF THE SMALLER OF THE TWO.[18]**

MISHNAH 6. **IF ONE OF THESE [BASKETS] FELL INTO HULLIN, IT DOES NOT RENDER IT MEDUMMA',[19] BUT THE SECOND IS TREATED AS TERUMAH AND SUBJECT TO THE LAW OF HALLAH, SO R. MEIR. R. JOSE EXEMPTS IT.[20] IF THE SECOND FALLS**

ELSEWHERE [INTO HULLIN]. IT DOES NOT RENDER IT MEDUMMA'. IF BOTH OF THEM FALL INTO ONE PLACE, THEY RENDER IT MEDUMMA' ACCORDING TO [THE PROPORTION] OF THE SMALLER OF THE TWO.[21]

MISHNAH 7. **IF HE USED ONE OF THESE [BASKETS] AS SEED, HE IS EXEMPT,[22] AND THE SECOND IS TREATED AS IF IT WERE TERUMAH AND SUBJECT TO THE LAW OF HALLAH: SO R. MEIR; BUT R. JOSE EXEMPTS IT. IF ANOTHER PERSON USES THE SECOND AS SEED, THEN HE IS EXEMPT. IF ONE MAN SOWS BOTH AS SEED, IF IT IS OF A KIND WHOSE SEED ROTS [IN THE GROUND][23] IT IS PERMISSIBLE, BUT IF IT IS OF THE KIND WHOSE SEED DOES NOT ROT,[24] IT IS PROHIBITED.**

(1) But did not receive legal warning by witnesses (התראה); for had he been so warned prior to committing the offence, he would have received flogging (מלקות) and be exempt from the monetary fine, the lesser penalty being merged in the greater offence. The willful offender without such warning, incurred the penalty of death (heavenly) which did not, however, exempt him from repayment.
(2) Having robbed a priest.
(3) Which was brought as atonement only in the case of him who ate terumah unwittingly.
(4) The repayment becomes terumah only when this restitution was made for an unintentional act; v. supra VI, 1.
(5) Thus forfeiting her right to terumah; Lev. XXII, 12.
(6) Which was only paid by one totally alien to priesthood. Besides she may qualify again to eat terumah on her return to her father's household after her husband's death (Lev. XXII, 13). Since sanctity of priestly stock clings to her, she is not deemed totally a stranger to terumah.
(7) Like all daughters of a priest, v. Lev. XXI, 9. Though irrelevant to our main issue, it is cited here en passant.
(8) From marrying into the priesthood, e.g., a חלל one who is profane (Lev. XXI, 7), or a Nathin, a descendant of the Gibeonites, or a ממזר, a bastard. By marrying any of these, she severs all connection with the priesthood and is deemed the daughter of an Israelite.
(9) Not having property of their own, the owner must pay the value for them, but not the Fifth, which is only paid by him who actually eats of the terumah. The case here is of one who feeds them on terumah unintentionally.
(10) Regarded as terumah only by an injunction of the Rabbis; cf. Yad. IV, 3.
(11) The minimum standard for culpability.
(12) And the basket of hullin is absolutely permissible, even if there be not therein a hundred to neutralize it. This leniency is due to the fact that terumah these days is only a Rabbinical injunction.
(13) In this case, the above hypothetical argument cannot be applied.
(14) From the value of the terumah and its Fifth, since he can claim that he had eaten of the hullin.
(15) Doubt cannot exempt it from obligations that fall upon hullin; cf. Hal. 1, 3.
(16) From hallah, since it may contain an admixture of terumah.
(17) The proviso here is that they must come independently to enquire about their own position, for we can then argue that each one had eaten of the pile of hullin, an argument hardly tenable if both come together. The exemptions refer only to the Fifth; cf. Toh. V, 5.
(18) In all cases of doubt we inflict the smaller penalty on the plea that it is upon him who claims to bring proof.
(19) On the plea that it might have been the hullin which fell in.
(20) Each of the two instances are necessary; the first to emphasize the view of R. Jose, though the terumah is still actually there; and the present to emphasize the view of R. Meir who subjects the admixture to the law of hallah.
(21) And if there be a hundred to neutralize this smaller of the two, the admixture is permitted.
(22) I.e., what will grow therefrom will be hullin and he must not plow up the seed, as is the case where one sows undoubted terumah; cf. infra IX, 1. But where there is the slightest doubt, leniency is advised.
(23) Like seed of wheat and barley. In this case it is regarded as what grows from medumma' and hence permissible; cf. infra IX, 6.
(24) Like seed of garlic and onion. It is regarded as the growth of terumah, and hence prohibited.

Terumoth Chapter 8

MISHNAH 1. **IF A WOMAN WAS EATING TERUMAH,[1] AND THEY CAME AND SAID TO HER: 'THY HUSBAND IS DEAD', OR 'HE HAS DIVORCED THEE';[2] OR, IF A SLAVE WAS EATING TERUMAH,[3] AND THEY CAME AND SAID TO HIM: 'THY MASTER IS DEAD',[4] OR 'HE HAS SOLD THEE TO AN ISRAELITE', OR 'HE HAS GIVEN THEE AWAY AS GIFT', OR 'HE HAS EMANCIPATED THEE'; SO, TOO, IF A PRIEST WAS EATING TERUMAH AND IT BECAME KNOWN THAT HE WAS THE SON**

OF A DIVORCED WOMAN[5] OR OF ONE THAT HAD GIVEN HALIZAH,[6] R. ELIEZER SAYS: THEY MUST REPAY BOTH THE VALUE AND THE FIFTH;[7] BUT R. JOSHUA EXEMPTS THEM.[8] IF [A PRIEST] WAS STANDING AND SACRIFICING ON THE ALTAR AND IT BECAME KNOWN THAT HE WAS THE SON OF A DIVORCED WOMAN OR OF ONE WHO HAD GIVEN HALIZAH, R. ELIEZER SAYS: ALL THE SACRIFICES HE HAD OFFERED ON THE ALTAR ARE RITUALLY DISQUALIFIED; BUT R. JOSHUA PRONOUNCES THEM VALID.[9] IF IT, HOWEVER, BECAME KNOWN THAT HE POSSESSED A BLEMISH, HIS MINISTRATION IS INVALID.[10]

***MISHNAH 2*. IN ALL THE ABOVE CASES,[11] IF TERUMAH WAS STILL IN THEIR MOUTH,[12] R. ELIEZER SAYS: THEY MAY SWALLOW IT;[13] BUT R. JOSHUA SAYS: THEY MUST SPIT IT OUT. [IF IT WAS SAID TO HIM]. 'THOU ART BECOME UNCLEAN',[14] OR THAT 'THE TERUMAH IS DEFILED', R. ELIEZER SAYS: HE MAY SWALLOW IT; BUT R. JOSHUA SAYS: HE MUST SPIT IT OUT. [IF IT WAS SAID TO HIM], 'THOU HAST BEEN UNCLEAN'[15] OR THAT THE TERUMAH WAS DEFILED', OR IT HAD BECOME KNOWN THAT IT WAS UNTITHED, OR THAT IT WAS FIRST TITHE FROM WHICH TERUMAH HAD NOT YET BEEN TAKEN, OR SECOND TITHE OR DEDICATED PRODUCE THAT HAD NOT BEEN REDEEMED, OR IF HE TASTED THE TASTE OF A BUG IN HIS MOUTH,[16] HE MUST SPIT IT OUT.**

***MISHNAH 3*. IF HE WAS EATING A BUNCH OF GRAPES,[17] AND HE ENTERED FROM THE GARDEN INTO THE COURTYARD,[18] R. ELIEZER SAYS: HE MAY FINISH EATING;[19] BUT R. JOSHUA SAYS: HE MAY NOT FINISH.[20] IF DUSK SET IN AT THE EVE OF SABBATH,[21] R. ELIEZER SAYS: HE MAY FINISH EATING;[22] BUT R. JOSHUA SAYS: HE MAY NOT FINISH.[23]**

***MISHNAH 4*. IF WINE OF TERUMAH HAD REMAINED UNCOVERED,[24] IT MUST BE POURED OUT;[25] AND THERE IS LESS NEED TO SAY THIS IN THE CASE OF HULLIN.[26] THREE KINDS OF LIQUIDS ARE FORBIDDEN ON ACCOUNT OF BEING UNCOVERED: WATER, WINE AND MILK, BUT ALL OTHER DRINKS ARE PERMITTED. HOW LONG SHOULD THEY REMAIN UNCOVERED FOR THEM TO BECOME PROHIBITED? THE TIME IT TAKES THE SERPENT[27] TO CREEP OUT FROM A PLACE NEAR BY AND DRINK.[28]**

***MISHNAH 5*. THE AMOUNT OF WATER THAT MAY REMAIN UNCOVERED[29] MUST BE SUFFICIENT TO NEGATIVE THE POISON THEREIN. R. JOSHUA SAYS: IN VESSELS [IT IS FORBIDDEN] WHATEVER BE THE QUANTITY, BUT FOR WATER ON THE GROUND, IT MUST BE FORTY SE'AHS.[30]**

***MISHNAH 6*. FIGS, GRAPES, CUCUMBERS, PUMPKINS, WATER-MELONS OR SWEET MELONS THAT HAVE BEEN BITTEN,[31] EVEN IF THERE IS AS MUCH AS A TALENT,[32] WHETHER THEY BE LARGE OR SMALL,[33] PLUCKED OR STILL ATTACHED TO THE SOIL, THEY ARE FORBIDDEN AS LONG AS THERE IS JUICE IN THEM.[34] [A BEAST] BITTEN BY A SERPENT[35] IS FORBIDDEN ON ACCOUNT OF THE DANGER TO LIFE.[36]**

***MISHNAH 7*. A WINE-FILTER, USED AS A COVER, RENDERS [THE WINE BENEATH ALSO] FORBIDDEN THROUGH BEING UNCOVERED;[37] BUT R. NEHEMIAH PERMITS IT.[38]**

***MISHNAH 8*. IF A DOUBT OF IMPURITY ARISES CONCERNING A JAR OF TERUMAH,[39] R. ELIEZER SAYS: IF IT HAD BEEN HITHERTO DEPOSITED IN AN EXPOSED PLACE,[40] HE MUST NOW PLACE IT IN A HIDDEN PLACE;[41] AND IF IT HAD FORMERLY BEEN UNCOVERED, IT MUST NOW BE COVERED.[42] BUT R. JOSHUA MAINTAINS THAT IF IT HAD BEEN IN A HIDDEN PLACE, HE MUST[43] NOW DEPOSIT IT IN AN EXPOSED PLACE; AND IF IT HAD FORMERLY BEEN COVERED UP, HE MUST[43] NOW UNCOVER IT.[44] R. GAMALIEL SAYS: LET HIM NOT DO ANYTHING NEW TO IT.[45]**

***MISHNAH 9*. IF A JAR [OF TERUMAH] WAS BROKEN IN THE UPPER PART OF THE WINE-**

PRESS,[46] AND THE LOWER PART WAS UNCLEAN,[47] BOTH R. ELIEZER AND R. JOSHUA AGREE THAT IF ONE CAN SAVE AT LEAST A REBI'ITH[48] THEREOF IN CLEANNESS HE SHOULD SAVE IT;[49] BUT IF NOT,[50] R. ELIEZER SAYS: LET IT FLOW DOWN AND BECOME UNCLEAN OF ITS OWN ACCORD,[51] AND LET HIM NOT MAKE IT UNCLEAN WITH HIS OWN HANDS.[52]

***MISHNAH 10*. SIMILARLY, IF A JAR OF OIL [OF TERUMAH] WAS UPSET, BOTH R. ELIEZER AND R. JOSHUA AGREE THAT IF HE CAN SAVE THEREOF AT LEAST A REBI'ITH IN CLEANNESS HE SHOULD SAVE IT; BUT IF NOT, R. ELIEZER SAYS: LET IT FLOW AWAY AND BE ABSORBED [IN THE GROUND] AND LET HIM NOT GATHER IT UP WITH HIS OWN HANDS.[53]**

***MISHNAH 11*. CONCERNING BOTH CASES,[54] R. JOSHUA SAID: 'THIS IS NOT THE KIND OF TERUMAH OVER WHICH I AM CAUTIONED LEST I DEFILE IT, BUT LEST I EAT OF IT.' OF WHICH [WAS IT CAUTIONED] 'THAT THOU MUST NOT DEFILE IT'? IF ONE WAS PASSING FROM PLACE TO PLACE WITH LOAVES OF TERUMAH IN HIS HAND AND A GENTILE SAID TO HIM: 'GIVE ME ONE OF THESE AND I WILL MAKE IT UNCLEAN; FOR IF NOT, I WILL DEFILE THEM ALL', LET HIM DEFILE THEM ALL, AND NOT GIVE HIM DELIBERATELY ONE TO DEFILE. BUT R. JOSHUA SAYS: HE SHOULD PLACE ONE OF THEM ON A ROCK.[55]**

***MISHNAH 12*. SIMILARLY,[56] IF GENTILES SAY TO WOMEN: 'GIVE US ONE OF YOU THAT WE MAY DEFILE HER,[57] AND IF NOT, WE WILL DEFILE YOU ALL', THEN LET THEM ALL BE DEFILED RATHER THAN HAND OVER TO THEM ONE SOUL FROM ISRAEL.[58]**

(1) The daughter of an Israelite married to a priest, unless she is divorced or widowed, may eat terumah. The mother of a priest's son may also eat terumah, v. supra VII, 2.
(2) I.e., he had delivered the bill of divorce to your messenger at the place appointed for him to receive it (T.J.).
(3) Lev. XXII, 11 permits non-Hebrew slaves of priests to eat terumah; Hebrew slaves, not being the 'possession' of their masters, cannot eat terumah.
(4) 'And a non-priestly relative of his has now inherited thee', such as his daughter or the son of his daughter who married an Israelite.
(5) And, therefore, deprived of all the rights and privileges of the priesthood: Lev. XXI, 7 and cf. supra VII, I.
(6) The ceremony of taking off the levir's shoe by his childless sister-in-law on his refusing to contract with her the levitical marriage; Deut. XXV, 7 — 9.
(7) As in all cases of an Israelite eating terumah unwittingly, and as if these never had connection with the priesthood.
(8) On the grounds that these are cases not of mere unwitting transgression (שוגג) but of pure accident. V. Yeb 34a.
(9) He holds that even the work of one unfit for priesthood, owing to illegitimacy, is acceptable to God.
(10) Even R. Joshua agrees to this.
(11) Enumerated in the previous Mishnah; v. however, n. 4.
(12) When word came that their right of eating terumah had ceased.
(13) In the case of the son of a divorced woman or one who had performed halizah, since he never had the right to eat terumah, R. Eliezer will admit that the terumah must be spewed out (Bert.).
(14) The defilement coming after he had begun to eat the terumah legally.
(15) Before eating the terumah, similar to the son of a divorced woman or haluzah, who never possessed the privilege of eating terumah.
(16) In such cases, he need have no qualms for wasting terumah by spitting it out. In these cases, R. Eliezer agrees with R. Joshua.
(17) It was permissible to take a casual snack from the produce prior to tithing.
(18) Once produce enters the owner's domain, it becomes subject to tithes and even a casual meal is now disallowed; Ma'as. I, 5.
(19) I.e., he returns to the garden where he may finish that which he had begun to eat legally; should he want more to eat, he must take tithe first.
(20) Before he has taken tithe; even in the garden. without first tithing what he had begun to eat.
(21) When it is forbidden to tithe (Shab. II, 7) and he had not yet finished his casual meal in the garden. The Sabbath converts even the casual meal into a fixed one.
(22) After its termination (Bert.)
(23) Even on the termination of the Sabbath, without first tithing it.
(24) The danger being lest a serpent had drunk of it and deposited therein some of its venom, a fear more real than imaginary in Talmudic times.
(25) Without the slightest qualms of wasting terumah; the saving of one's life being more

important than a prohibition. The wine may not be given to cattle to drink, lest the poison which may not affect them may affect those who will afterwards eat of their flesh.
(26) In which case no qualms exist about waste.
(27) Lit., 'the creeping thing'.
(28) That place may even be the vessel containing the liquid itself; namely, as long as it takes the serpent to crawl out from the crevice in the handle of the vessel, sip of its contents and creep back.
(29) And be used for drinking.
(30) The coldness of the ground helps to neutralize poison.
(31) Lit., 'hollowed', probably by snakes.
(32) Cf. R. H. 15. I.e., even though the fruit on the trees are many so that a serpent cannot be supposed to have gnawed them all, Tif. Yis. The phrase is obscure.
(33) This probably refers to the holes.
(34) The juice in the fruit helps to circulate the venom; if the fruit is, however, very dry, the affected part can be cut out and thrown away and the rest eaten.
(35) An animal bitten by a serpent and afterwards slaughtered must not be eaten, not because it is trefah, but because of danger to life.
(36) Cf. Hul. 49a.
(37) The poison can easily percolate into the wine through the tiny holes of the strainer.
(38) Maintaining that since it is the nature of poison to swim on the surface, it would be easily discernible were it in the strainer.
(39) The instance is of two jars, each containing terumah and left in private grounds one of which had come into contact with a dead serpent, but which it was is uncertain. Being in private territory, all doubts of impurity are unclean; whereas in public grounds it would have been deemed pure; cf. Nazir 57a.
(40) Lit., 'filth', 'dirt'. A place to which all and sundry can have access, for being an open place, uncleanness can easily come.
(41) Since it is terumah and only a doubt has arisen as to its uncleanness, it must be further protected from uncleanness, and cannot be laid open to contamination deliberately. Even terumah suspected of uncleanness must be protected.
(42) So that no serpent may now have access to it.
(43) Or 'may' v. Rashi; Pes. 15a.
(44) Once a doubt has arisen, it no longer requires the protection due to the sacred nature of terumah. When it has definitely become unclean, the wine of terumah may be used for aromatic sprinkling, but not when only a doubt exists concerning its nature. R. Joshua's intention is not leniency, but in order to make the wine forbidden definitely.
(45) But allow it to remain in the position it was before doubt arose, not being required to guard it any more closely, or deliberately to allow it to become defiled.
(46) The vat consisted of two parts, one above the other, so that when the grapes were trodden above, the wine flowed down below.
(47) Containing wine of hullin that had become unclean and less than a hundred to neutralize the clean wine of terumah now about to fall in.
(48) A quarter of a log.
(49) In clean vessels; for it is more important to save the terumah from becoming unclean than to save the hullin below from becoming through an admixture of terumah forbidden both to priest and to Israelite. If it be not possible to save terumah in clean vessels then he must save the hullin.
(50) No clean vessels being at hand.
(51) With the hullin becoming forbidden as a result.
(52) By saving the terumah in unclean vessels in order to save the hullin.
(53) Lit., 'absorb it with his hands'. Had the jar been merely broken, as in the case of the wine, R. Joshua would agree with R. Eliezer that he may not save it in unclean vessels, since there would not be much loss in allowing the oil to flow down in the lower part of the vat, for the hullin oil even when containing an admixture of terumah that has become unclean may still be used for burning purposes.
(54) In the case of terumah whose defilement is in doubt (supra 8) and in the case of the two previous Mishnahs where the terumah is in danger of being lost.
(55) And on no account defile the loaves with his own hands and also not give it from hand to hand.
(56) Irrelevant to our main theme, but indirectly connected with the preceding Mishnah.
(57) By forcibly cohabiting with her.
(58) The general principle is that no person may be sacrificed for the saving of others. If, however, they specify one woman in particular, then she may be given over in order to prevent the others from impurity; but if they specify any one man for slaughter, he must not be handed over unless he had been legally condemned to death as a result of some crime. But some maintain that even if he had not been condemned to death owing to some crime, he may be handed over to them if specified by name, in order to save the others (Tif. Yis.).

Terumoth Chapter 9

MISHNAH 1. **HE WHO PLANTS TERUMAH, IF UNWITTINGLY, MAY UPROOT IT;[1] IF OF SET PURPOSE, HE MUST ALLOW IT TO REMAIN.[2] IF IT HAD ALREADY GROWN A THIRD OF ITS FULL SIZE, WHETHER HE HAD PLANTED IT UNWITTINGLY OR INTENTIONALLY, HE MUST ALLOW IT TO REMAIN;[3] BUT IN THE CASE OF FLAX, EVEN WHEN PLANTED INTENTIONALLY[4] HE MUST UPROOT IT.**

MISHNAH 2. AND IT[5] IS SUBJECT TO GLEANINGS, THE FORGOTTEN SHEAF AND PE'AH.[6] POOR ISRAELITES AND POOR PRIESTS MAY GLEAN THEM, BUT THE POOR ISRAELITES MUST SELL THEIRS TO PRIESTS FOR THE PRICE OF TERUMAH[7] AND THE MONEY BECOMES THEIRS. R. TARFON SAYS: ONLY POOR PRIESTS MAY GLEAN THEM, LEST [THE OTHERS] FORGET AND PUT IT INTO THEIR MOUTHS.[8] WHEREUPON R. AKIBA SAID TO HIM: IF THAT BE SO, THEN ONLY THOSE WHO ARE CLEAN SHOULD BE ALLOWED TO GLEAN.[9]

MISHNAH 3. AND IT[10] IS ALSO SUBJECT TO TITHES[11] AND POOR MAN'S TITHE. BOTH ISRAELITES AND PRIESTS THAT ARE POOR MAY ACCEPT THEM, BUT THE POOR ISRAELITES MUST SELL THAT WHICH IS THEIRS TO THE PRIEST FOR THE PRICE OF TERUMAH AND THE MONEY BELONGS TO THEM.[12] HE WHO THRESHES THE GRAIN[13] IS TO BE PRAISED;[14] BUT HE WHO TREADS IT,[15] WHAT SHOULD HE DO?[16] HE MUST SUSPEND BAGS[17] FROM THE NECK OF THE ANIMAL AND PLACE THEREIN FODDER OF THE SAME KIND, WITH THE RESULT THAT HE WILL NEITHER MUZZLE[18] THE ANIMAL NOR CAUSE IT TO EAT TERUMAH.[19]

MISHNAH 4. WHAT GROWS FROM TERUMAH IS TERUMAH,[20] BUT THAT WHICH [FIRST] GREW OUT FROM IT IS HULLIN. AS FOR UNTITHED PRODUCE,[21] FIRST TITHE,[22] THE AFTER-GROWTH OF THE SABBATICAL YEAR,[23] TERUMAH GROWN OUTSIDE THE LAND,[24] THE ADMIXTURE OF HULLIN WITH TERUMAH,[25] THE FIRST-FRUITS[26] — WHAT GROWS FROM THEM IS REGARDED AS HULLIN. WHAT GROWS FROM DEDICATED PRODUCE AND SECOND TITHE IS HULLIN AND IS TO BE REDEEMED [AT ITS VALUE][27] AT THE TIME WHEN IT WAS SOWN.

MISHNAH 5. IF A HUNDRED ROWS WERE PLANTED WITH TERUMAH SEEDS AND ONE WITH HULLIN,[28] THEY ALL ARE PERMITTED, IF THEY ARE OF A KIND WHOSE SEED PERISHES IN THE SOIL;[29] BUT IF THEY ARE OF A KIND WHOSE SEED DOES NOT PERISH IN THE SOIL, THEN EVEN IF THERE BE A HUNDRED [ROWS] OF HULLIN AND ONE OF TERUMAH, THEY ALL ARE PROHIBITED.

MISHNAH 6. AS FOR UNTITHED PRODUCE, [30] WHAT GROWS FROM IT IS PERMISSIBLE IF OF A KIND WHOSE SEED PERISHES [IN THE SOIL]; BUT IF OF A KIND WHOSE SEED DOES NOT PERISH, THEN EVEN WHAT GROWS FROM WHAT [LATER] GREW OUT OF IT IS FORBIDDEN. WHICH IS THE KIND WHOSE SEED DOES NOT PERISH?[31] ANYTHING LIKE ARUM,[32] GARLIC AND ONIONS. R. JUDAH SAYS: ONIONS [IN THIS RESPECT] ARE LIKE BARLEY.[33]

MISHNAH 7. HE WHO WEEDS[34] LEEK-PLANTS[35] FOR A GENTILE,[36] THOUGH THE PRODUCE STILL BE UNTITHED,[37] MAY SNATCH THEREFROM A CASUAL MEAL.[38] PLANTINGS OF TERUMAH[39] WHICH HAD BECOME UNCLEAN AND WERE RE-PLANTED, BECOME CLEAN INSOFAR THAT THEY DO NOT CAUSE DEFILEMENT,[40] BUT THEY MUST NOT BE EATEN[41] UNTIL THE EDIBLE PART [OF THE STALK] HAS BEEN LOPPED OFF.[42] R. JUDAH SAYS: HE MUST [BEFORE EATING] LOP OFF A SECOND TIME THAT WHICH GREW ON THE EDIBLE PART.[43]

(1) By plowing the soil and tearing out the roots, so that the produce does not grow and be forbidden as terumah.
(2) As a penalty, the produce will be forbidden to him. He must not plow it up, as it would appear as if he is willfully destroying terumah.
(3) For having attained this size, it is already fit for food and it would appear as if he is destroying terumah deliberately.
(4) And even after it had reached a third of its full size. The reason for this additional stringency in the case of flax is lest he derive benefit from the stalks on the plea that only the seeds are forbidden as terumah, but not the stalks; whereas the main part about flax is just the stalks and not the seed.
(5) What grows from the terumah seeds.
(6) Cf. supra VI, 5 and Pe'ah IV, 10. These Poor Man's dues are imposed since the terumah here is only a Rabbinic ordinance.

(7) Though what grows from terumah is forbidden to strangers, the sanctity of the terumah does not descend upon the money value thereof.
(8) Arguing that since they are allowed to glean the terumah, they may unwittingly eat of it.
(9) Since a priest who had become unclean must not eat terumah. To this challenge, R. Tarfon's rejoinder no doubt was that a priest who is unclean is very careful not to eat terumah Cf. Pes. 33a, 40a.
(10) What grows from terumah seeds.
(11) Including terumah, in the third and sixth year of the Sabbatical cycle.
(12) The fear expressed by R. Tarfon in the previous Mishnah does not apply here, since not being preoccupied as at the time of gleaning, the poor Israelites will be careful not to eat the terumah.
(13) Smiting the ears of corn with flails.
(14) Because he need not muzzle the oxen in order to prevent them from eating of terumah, forbidden to animals not belonging to priests.
(15) Employing oxen to do the threshing for him.
(16) To avoid them eating terumah. Muzzling during threshing is forbidden in Deut. XXV, 4.
(17) Containing fodder of hullin of the same kind which he is treading.
(18) For it still eats of the same kind which it is threshing.
(19) The fodder in the bags containing hullin.
(20) Being one of the eighteen decrees of the Rabbis to prevent priests in possession of terumah that had become unclean, from keeping it till seedtime and then sowing it in order to eat the products Shab. 17a.
(21) Since most of the grain is hullin, only when the seed is entirely terumah is what grows from it also deemed terumah.
(22) Only a tenth being terumah, the rest being hullin.
(23) That which falls from ears of corn at harvest time and grows again of its own accord in the Sabbatical year. This after-growth is dated from the sixth year. Being an infrequent occurrence, occurring once in seven years, it was not held necessary to impose this added stricture regarding what grows from it.
(24) Eretz Israel. Since it was not so usual to import terumah from places outside Palestine, no additional stricture was imposed.
(25) Since most of it is hullin, as in the case of untithed produce and First Tithe.
(26) Brought only of the seven kinds mentioned in Deut. VIII, 8: (wheat, barley, grapes, figs, pomegranates, olives and honey dates) and they are not of such frequent occurrence to warrant the restriction upon what grows from terumah.
(27) I.e., the value of the seeds actually sown.
(28) And it be not known which this is.
(29) leniency was always followed in cases in connection with what grows from terumah, and thus one row of hullin makes all that grows from the hundred rows of terumah permitted, though no neutralization takes place in anything still attached to the soil.
(30) V. supra Mishnah 4, which our Mishnah explains. One may partake a casual meal of what grows from tebel, as long as it does not reach the stage when it is liable to tithes.
(31) So that what grows of it, even in the second grade, is forbidden.
(32) V. Pe'ah VI, 10.
(33) Whose seed perishes. Barley is cited because its seeds perish very quickly. Bert. explains R. Judah's statement thus: 'Only seeds of onions as large as barley do not perish, but those smaller than barley do perish'.
(34) Removing weeds interfering with growth.
(35) Species of onions whose seeds do not rot.
(36) In a field belonging to a non-Jew.
(37) A non-Jew cannot acquire land in Eretz Israel in order to exempt its produce from tithes.
(38) During his labors.
(39) שתילין. Seedlings ready for planting.
(40) Because rooted to the soil, they do not receive defilement and are not yet regarded as food.
(41) Being products of terumah, supra IX, 4.
(42) Leaving only the root. That which grows afterwards is permitted; v. Pes. 34a.
(43) Only that which grows a third time on the spot twice lopped off is permitted.

Terumoth Chapter 10

***MISHNAH 1*. IF AN ONION [OF TERUMAH] WAS PLACED INTO LENTILS[1] AND THE ONION WAS WHOLE, [THE LENTILS] ARE PERMISSIBLE;[2] BUT IF [THE ONION] HAD BEEN CUT UP, [IT IS FORBIDDEN[3] IF THE ONION] IMPARTS A FLAVOUR. IN THE CASE OF OTHER DISHES,[4] WHETHER THE ONION IS WHOLE OR CUT UP [IT IS FORBIDDEN] IF IT IMPARTS A FLAVOUR. R. JUDAH PERMITS[5] IT IN THE CASE OF PICKLED FISH,[6] BECAUSE THERE IT IS USED ONLY TO REMOVE THE UNPLEASANT FLAVOUR.**

***MISHNAH 2*. IF AN APPLE [OF TERUMAH] WAS CHOPPED AND PLACED INTO DOUGH [OF HULLIN] SO THAT IT LEAVENED IT,[7] [THE DOUGH] IS FORBIDDEN.[8] IF BARLEY [OF TERUMAH] FELL INTO A CISTERN OF WATER, THOUGH [THE BARLEY] DETERIORATE IT, THE WATERS ARE PERMISSIBLE.[9]**

MISHNAH 3. IF ONE TAKES OFF WARM BREAD[10] FROM THE OVEN[11] AND PLACES IT OVER AN OPEN BARREL OF WINE OF TERUMAH,[12] R. MEIR SAYS: IT IS FORBIDDEN;[13] BUT R. JUDAH[14] PERMITS IT. R. JOSE PERMITS THE BREAD IF IT IS OF WHEAT BUT NOT OF BARLEY, BECAUSE BARLEY ABSORBS.[15]

MISHNAH 4. IF AN OVEN WAS HEATED WITH CUMMIN[16] OF TERUMAH AND BREAD WAS BAKED THEREIN, THE BREAD IS PERMITTED, BECAUSE IT IS THE SMELL BUT NOT THE FLAVOUR OF THE CUMMIN [THAT IS CONVEYED THEREI N].[17]

MISHNAH 5. IF FENUGREEK[18] FELL INTO A WINE-VAT AND IT WAS TERUMAH OR SECOND TITHE, AND IF THERE IS IN THE SEED ALONE WITHOUT THE STALK SUFFICIENT TO IMPART A FLAVOUR[19] [IT IS FORBIDDEN].[20] BUT IN THE CASE OF SEVENTH YEAR[21] PRODUCE, OR MIXED SEEDS IN VINEYARDS,[22] OR DEDICATED PRODUCE, [IT IS FORBIDDEN] IF IN BOTH SEED AND STALK THERE IS SUFFICIENT TO IMPART A FLAVOUR.

MISHNAH 6. IF ONE HAD BUNCHES OF FENUGREEK OF MIXED SEEDS OF THE VINEYARD, THEY MUST BE BURNT.[23] IF HE HAD BUNCHES OF FENUGREEK OF UNTITHED PRODUCE, HE MUST BEAT THEM AND CALCULATE[24] THE AMOUNT OFSEED WITHIN THEM AND SET ASIDE [TERUMAH] FROM THE SEED, BUT NOT FROM THE STALKS.[25] BUT IF HE DID SET ASIDE [THE TERUMAH ALSO FROM THE STALKS][26] HE MUST NOT SAY: 'I WILL BEAT OUT [THE SEED] AND TAKE THE STALKS AND GIVE ONLY THE SEED', BUT HE MUST GIVE THE STALKS TOGETHER WITH THE SEED.[27]

MISHNAH 7. IF OLIVES OF HULLIN WERE PICKLED TOGETHER[28] WITH OLIVES OF TERUMAH, WHETHER IT WAS A CASE WHERE CRUSHED [OLIVES] OF HULLIN [WERE PICKLED TOGETHER] WITH CRUSHED [OLIVES] OF TERUMAH, OR CRUSHED [OLIVES] OF HULLIN WITH WHOLE [OLIVES] OF TERUMAH,[29] OR WITH JUICE OF TERUMAH,[30] THEY ARE FORBIDDEN. BUT IF WHOLE [OLIVES] OF HULLIN WERE PICKLED WITH CRUSHED [OLIVES] OF TERUMAH, THEY ARE PERMITTED.[31]

MISHNAH 8. IF UNCLEAN FISH WAS PICKLED WITH CLEAN FISH THE BRINE THEREOF IS FORBIDDEN IF IN A BARREL OF TWO SE'AHS THE UNCLEAN FISH WEIGHS TEN ZUZ[32] IN JUDEAN MEASURE, WHICH IS FIVE SELA'S IN GALILEAN MEASURE.[33] R. JUDAH SAYS: IT NEEDS BE A QUARTER [OF A LOG] IN TWO SE'AHS;[34] R. JOSE SAYS: ONE-SIXTEENTH THEREOF.[35]

MISHNAH 9. IF UNCLEAN LOCUSTS WERE PICKLED TOGETHER WITH CLEAN ONES, THEY DO NOT MAKE THE BRINE FORBIDDEN.[36] R. ZADOK TESTIFIED THAT THE BRINE OF UNCLEAN LOCUSTS[37] IS CLEAN.[38]

MISHNAH 10. WHATSOEVER [VEGETABLES] ARE PICKLED TOGETHER[39] ARE PERMITTED, SAVE [WHEN PICKLED] WITH LEEKS.[40] LEEKS OF HULLIN [PICKLED] WITH THOSE OF TERUMAH, OR OTHER VEGETABLES OF HULLIN WITH LEEKS OF TERUMAH ARE FORBIDDEN,[41] BUT LEEKS OF HULLIN WITH VEGETABLES OF TERUMAH ARE PERMITTED.

MISHNAH 11. R. JOSE SAYS: WHATSOEVER IS STEWED WITH BEET[42] BECOMES FORBIDDEN, BECAUSE THE LATTER IMPARTS A FLAVOUR. R. SIMEON SAYS: CABBAGE FROM A FIELD ARTIFICIALLY IRRIGATED [THAT IS STEWED] WITH CABBAGE[43] FROM A FIELD WATERED BY RAIN, IS FORBIDDEN BECAUSE IT ABSORBS.[44] R. AKIBA SAYS:[45] ALL THINGS COOKED TOGETHER[46] ARE PERMITTED, EXCEPT THOSE WITH MEAT.[47] R. JOHANAN B. NURI SAYS: LIVER RENDERS OTHER THINGS FORBIDDEN,[48] BUT DOES NOT ITSELF BECOME FORBIDDEN,[49] BECAUSE IT EXUDES AND DOES NOT ABSORB.[50] MISHNAH 12. IF AN EGG IS BOILED[51] WITH

FORBIDDEN SPICES[52] EVEN ITS YOLK IS FORBIDDEN, BECAUSE IT ABSORBS.[53] THE WATER IN WHICH TERUMAH HAS BEEN STEWED OR PICKLED IS FORBIDDEN TO NON-PRIESTS.

(1) Of hullin, cooked but dry. Lit., 'it is permissible'. T.J., basing itself on the word in the sing., says that the case here is of an onion of hullin placed into lentils of terumah, and that the onion is permissible though mixed with terumah.
(2) Even to non-priests; for a whole onion does not impart to the entire dish the pungency imparted by an onion sliced up; and similarly, if the lentils had been of terumah and the onion of hullin, the onion does not absorb from them or their juice any of their taste, unless they have been cooked together.
(3) To non-priests.
(4) Not of lentils, like garlic or leeks of hullin into which an onion of terumah has been placed.
(5) The use of terumah in a dish of hullin.
(6) Small fish pickled in brine, of unsavory flavor. When the onion, whose sole purpose here was to absorb the unpleasant flavor of the fish, has been removed, the fish may be eaten. R. Judah will admit that if the onion had been sliced up or crushed with the fish, the dish would be forbidden.
(7) With its pungent flavor; 'Orlah II, 4.
(8) To all non-priests, because the dough had been flavored with terumah.
(9) According to the principle that any flavor which has a deteriorating effect is permissible.
(10) Of hullin.
(11) In ancient ovens, bread was stuck to the sides of the oven during baking and it required great skill to remove the bread.
(12) Warm bread quickly absorbs the flavor of wine in the barrel below.
(13) Because the flavor is as forbidden as the substance itself.
(14) Being of the opinion that smell is of no consequence; v. Pes. 76b.
(15) Its tendency is to absorb moisture of the wine.
(16) An umbelliferous plant like fennel.
(17) Agreeing with the opinion of R. Judah in the preceding Mishnah.
(18) A leguminous plant with seeds, used in farriery. Its fruit and stalk taste alike: Kil. II, 5.
(19) The flavor of terumah itself making the wine forbidden. Only the seed is forbidden in the case of terumah and second tithe and though stalks have the same taste as seed, yet they were not considered holy enough to be counted as terumah.
(20) If it flavors the second tithe, it must not be eaten outside Jerusalem without redemption, and in Jerusalem it must be eaten with the sanctity due to tithes.
(21) When even the stalks of fenugreek are forbidden, because they have the same taste as the fruit.
(22) Lev. XIX, 19; Deut. XXII, 9 — 11. The prohibition applies to stalks as well as to the seed.
(23) Like all other products of kil'ayim, since even the stalks are forbidden; v. Deut. XXII, 9.
(24) For all terumah had to be given approximately.
(25) Though the taste of both stalk and seed is similar the stalks are not subject to terumah.
(26) I.e., he set aside terumah from seed and stalk before beating them out.
(27) Once terumah had been pronounced in regard to the stalks, they belong to the priest, and especially since they have the same taste as the seeds.
(28) In salt water.
(29) Once the olives of hullin are crushed they absorb the taste of those of terumah that are whole.
(30) Water in which terumah olives had been pickled.
(31) Because whole olives only emit flavor, but do not absorb that of the olives of terumah.
(32) Or 1/960th of the whole contents of the barrel. A se'ah == 24 logs == 48 litras == 4,800 zuzim. If the unclean fish is less than this prescribed amount the brine is permitted. Brine, on account of its pungency, requires a greater amount than 60 to neutralize it.
(33) Judean measures being double those of Galilee.
(34) The brine of the unclean fish must be 1/192nd of the contents of the barrel before we declare it forbidden. (The se'ah == 6 kabs == 24 logs; 2 se'ahs == 48 logs, and a quarter of a log is, therefore, 1/192nd of two se'ahs). Though R. Judah is of opinion that the admixture of a prohibited matter in another of a like kind is not neutralized even in a thousand, he is more lenient in the case of brine, since it is only the perspiration of the fish and is only forbidden on Rabbinical authority.
(35) Only when the brine of the unclean fish is 1/16th part of the contents of the barrel is all the brine forbidden.
(36) This leniency is due to the fact that they have no blood, but only perspiration.
(37) Forbidden in Lev. XI, 20.
(38) I.e., it may be eaten; v. 'Ed. VII, 2.
(39) Those of terumah with hullin.
(40) A species of onions like leek, garlic and onions, that are very sharp in taste and pungent in smell.
(41) On account of their pungency, which pervades everything.
(42) Of terumah or kil'ayim. Beet, unlike other vegetables (which, in the opinion of R. Jose, as distinct from the Tanna of the preceding Mishnah, are permitted when stewed together) impart a sharp flavor.
(43) Of terumah or kil'ayim.

(44) The former being by nature dry and always ready for moisture, will easily absorb flavor of cabbage of terumah.
(45) Var. lec.: R. Judah.
(46) Even when one is permitted and the other is not; for one does not absorb from the other to the extent of rendering it prohibited; Tif. Yis.
(47) That is when forbidden meat is cooked together with permissible meat. It is the nature of meat to exude and to absorb.
(48) If it be the liver of an animal declared to be trefah.
(49) Permissible liver does not become forbidden if cooked with things forbidden; v. Hul. 110a.
(50) While it is engaged in exuding its own juice, it does not absorb the juices of other flesh.
(51) Var. lec.: 'that had been spiced'.
(52) Of 'orlah, terumah or kil'ayim.
(53) The shell of the egg being thin, the yolk absorbs the spices. The white of the egg, being outside, certainly becomes forbidden.

Terumoth Chapter 11

MISHNAH 1. **ONE MUST NOT PUT INTO FISH-BRINE[1] A CAKE OF PRESSED FIGS OR DRIED FIGS,[2] SINCE IT SPOILS THEM;[3] BUT ONE MAY PLACE WINE OF TERUMAH] INTO FISH BRINE.[4] ONE MUST NOT PERFUME THE OIL,[5] BUT IT MAY BE MADE INTO HONIED WINE.[6] WINE OF TERUMAH MUST NOT BE BOILED, BECAUSE THAT MAKES IT DECREASE.[7] R. JUDAH PERMITS THIS, BECAUSE IT IMPROVES IT.[8]**

MISHNAH 2. **[IF A NON- PRIEST DRANK] HONEY OF DATES, WINE OF APPLES,[9] VINEGAR FROM WINTER GRAPES,[10] AND ALL OTHER KINDS OF FRUIT JUICE OF TERUMAH,[11] R. ELIEZER DECLARES HIM LIABLE TO REPAY THEIR VALUE AND THE FIFTH;[12] BUT R. JOSHUA EXEMPTS FROM THE FIFTH.[13] R. ELIEZER DECLARES [THESE] SUSCEPTIBLE TO UNCLEANNESS AS LIQUIDS.[14] R. JOSHUA, HOWEVER, SAYS: THE SAGES HAVE NOT ENUMERATED SEVEN LIQUIDS[15] AS THOSE THAT COUNT SPICES,[16] BUT HAVE EXPRESSLY STATED: SEVEN LIQUIDS MAKE THINGS SUSCEPTIBLE TO DEFILEMENT, WHEREAS ALL OTHER LIQUIDS ARE NOT SUSCEPTIBLE.[17]**

MISHNAH 3. **ONE MUST NOT MAKE DATES INTO HONEY,[18] APPLES INTO WINE, WINTER-GRAPES INTO VINEGAR, OR CHANGE ANY OTHER KIND OF FRUIT THAT IS TERUMAH OR SECOND TITHE FROM THEIR NATURAL STATE, WITH THE SOLE EXCEPTION OF OLIVES AND GRAPES.[19] ONE DOES NOT ADMINISTER THE FORTY LASHES[20] ON ACCOUNT OF 'ORLAH EXCEPT WITH THE PRODUCT OF OLIVES AND GRAPES.[21] LIQUIDS CANNOT BE BROUGHT AS FIRST FRUITS, EXCEPT THE PRODUCT OF OLIVES AND GRAPES, AND NO FRUIT JUICE IS SUSCEPTIBLE TO UNCLEANNESS AS LIQUIDS EXCEPT THE PRODUCT OF OLIVES AND GRAPES. NO FRUIT JUICE IS BROUGHT ON THE ALTAR, EXCEPT THAT WHICH PROCEEDS FROM OLIVES AND GRAPES.[22]**

MISHNAH 4. **THE STALKS[23] OF FRESH FIGS AND DRIED FIGS, ACORNS[24] AND CAROBS OF TERUMAH ARE FORBIDDEN TO NON-PRIESTS.[25]**

MISHNAH 5. **KERNELS OF TERUMAH[26] ARE FORBIDDEN[27] WHEN IN THE POSSESSION OF A PRIEST, BUT PERMITTED WHEN HE CASTS THEM AWAY. SIMILARLY, THE BONES OF HOLY OFFERINGS[28] ARE FORBIDDEN WHEN [THE PRIEST HAS THEM] IN HIS POSSESSION, BUT PERMITTED WHEN HE CASTS THEM AWAY.[29] COARSE BRAN IS PERMITTED,[30] BUT FINE BRAN IS FORBIDDEN IF IT IS OF NEW WHEAT, AND PERMITTED IF IT IS OF OLD WHEAT.[31] ONE MAY ADOPT IN TERUMAH THE PRACTICE FOLLOWED IN HULLIN.[32] HE WHO SIFTS[33] A KAB OR TWO [OF FINE FLOUR] FROM A SE'AH OF WHEAT, MUST NOT ABANDON THE REST, BUT DEPOSIT IT IN SOME HIDDEN PLACE.[34]**

MISHNAH 6. **IF A STORE-CHAMBER WAS CLEARED OF WHEAT OF TERUMAH, ONE NEED NOT SIT DOWN AND COLLECT EACH GRAIN, BUT SWEEP IT ALL UP IN HIS USUAL MANNER[35] AND THEN DEPOSIT HULLIN THEREIN.**

MISHNAH 7. SIMILARLY, IF A JAR OF OIL[36] IS UPSET, HE NEED NOT SIT DOWN AND SCOOP IT UP [WITH HIS FINGERS],[37] BUT DEAL WITH IT AS HE WOULD IN A CASE OF HULLIN.

MISHNAH 8. HE WHO POURS OUT[38] FROM JAR TO JAR AND ALLOWS THREE DROPS TO DRIP,[39] MAY PLACE HULLIN THEREIN.[40] BUT IF HE INCLINES THE JAR [ON ITS SIDE] IN ORDER TO DRAIN IT,[41] IT IS TERUMAH. HOW MUCH TERUMAH OF TITHE OF DEM'AI[42] MUST THERE BE FOR HIM TO TAKE IT TO THE PRIEST?[43] ONE EIGHTH OF AN EIGHTH.[44]

MISHNAH 9. VETCHES[45] OF TERUMAH MAY BE GIVEN[46] TO CATTLE, BEASTS OR FOWLS.[47] IF AN ISRAELITE HIRED A COW FROM A PRIEST, HE MAY GIVE IT VETCHES OF TERUMAH[48] TO EAT, BUT IF A PRIEST HIRED A COW FROM AN ISRAELITE, THOUGH THE RESPONSIBILITY OF FEEDING IT IS HIS,[49] HE MUST NOT FEED IT WITH VETCHES OF TERUMAH. IF AN ISRAELITE UNDERTAKES THE CARE OF A COW FROM A PRIEST,[50] HE MUST NOT FEED IT WITH VETCHES OF TERUMAH[51] BUT IF A PRIEST UNDERTAKES THE CARE OF A COW FROM AN ISRAELITE, HE MAY FEED IT ON VETCHES OF TERUMAH.[52]

MISHNAH 10. ONE MAY KINDLE OIL THAT HAS TO BE BURNT[53] IN SYNAGOGUES, HOUSES OF STUDY, DARK ALLEYS, AND FOR SICK PEOPLE WHEN A PRIEST IS NEAR.[54] IF THE DAUGHTER OF AN ISRAELITE MARRIED TO A PRIEST REGULARLY GOES TO HER FATHER'S HOUSE, HER FATHER MAY KINDLE [SUCH OIL] IN HER PRESENCE. IT MAY ALSO BE KINDLED AT A BANQUETING HOUSE[55] BUT NOT IN A HOUSE OF MOURNING;[56] SO R. JUDAH. R. JOSE SAYS: [IT MAY BE KINDLED] IN THE HOUSE OF MOURNING, BUT NOT IN THE BANQUETING HOUSE.[57] R. MEIR FORBIDS IT IN BOTH PLACES[58] BUT R. SIMEON PERMITS IT IN EITHER CASE.[59]

(1) Latin muria or muries, a kind of salted pickle, containing fish hash and occasionally wine; also salt water in which chopped fish or locusts have been pickled.
(2) Of terumah.
(3) After the brine they had absorbed is squeezed out, the figs were thrown away.
(4) Wine was often put into the brine in order to deodorize it.
(5) Of terumah with spices of hullin, since the oil of terumah is thus absorbed by the spices and later wasted by being thrown away. Moreover, the oil is rendered unfit for food, and used only for anointing purposes, thus causing damage to terumah.
(6) I.e., wine of terumah may be mixed with water, honey and spices to make it into a sweet-honeyed wine; 'A.Z. 30a.
(7) And terumah must not suffer damage either by reduction in quantity, or by making it fit for less people to drink, boiled wine not being agreeable to many.
(8) Unboiled wine may taste better, but turns sour more quickly than boiled wine.
(9) Cider.
(10) Being very sour, they were usually converted into vinegar.
(11) Except wine and oil.
(12) As in all cases of a non-priest eating terumah.
(13) He does not consider these as liquid of terumah, but simply as exudation of the fruit.
(14) Lev. XI, 34, 38.
(15) Water, dew, wine, oil, honey, milk, blood (Maksh. VI, 4). These become unclean themselves and make other foods susceptible to defilement. R. Joshua, therefore, debars those mentioned in our Mishnah, which R. Eliezer includes.
(16) That are not at all precise in the enumeration of their wares.
(17) Even they themselves contract no defilement.
(18) Once the fruit is converted from its original state into a liquid, some loss is incurred to the terumah by reducing it in quantity or value.
(19) Which are more usually made into oil and wine than eaten as olives and grapes; hence, it cannot be said that fruits of terumah have in any way been altered from their natural state.
(20) In reality thirty-nine, forty being a round number.
(21) The juice of any other fruit of 'orlah not being considered as a liquid for which the penalty is administered.
(22) Oil for meal-offerings and wine for libations.
(23) By which the fruit is attached to the tree.
(24) כליסים 'Word of dubious meaning. According to Maim.: a species of fig; Hash; a kind of pea or bean. Others think it is the fruit of the carob-tree.
(25) Being considered as part of the actual fruit.
(26) Those that are soft and left with some sap.
(27) To be eaten by a non-priest.
(28) That contain marrow and can yet be enjoyed.

(29) Thus showing that he has no further use for them. If the kernels and the bones cannot be enjoyed at all any more, they are permitted to non-priests even whilst still in possession of the priest.
(30) Being almost useless as food.
(31) When the bran is new (within thirty days of being cut), much of the flour clings to the bran even after being ground, but old wheat is dry and grinds so well that little flour is left in the bran.
(32) That is, he may extract from terumah also the fine flour and cast away the coarse bran without scruples of wasting terumah.
(33) A se'ah has six kabs, and after extracting the kab or two of fine flour, the rest was thrown away as refuse.
(34) Since some of it is still edible in cases of emergency, non-priests may not eat thereof, for the name of terumah still adheres to it. (In other cases, food only used in cases of emergency is not deemed food at all, but being terumah added strictures have been imposed.)
(35) That is with a broom, and even if a few grains of terumah are left, it matters not, since he has no intention of willfully destroying the terumah.
(36) Of terumah.
(37) Cf. Shab. 143b.
(38) Wine and oil of terumah.
(39) After emptying a bottle.
(40) Regardless of some drops that may still be in the first jar.
(41) After the dripping of the three drops.
(42) V. Glos.
(43) A question somewhat irrelevant here, but cited in consequence of the reference to small grains and drops of terumah about which one need not bother. Note that the question only concerns doubtful terumah, for in a case of definite and clean terumah, even smallest particles must not be wasted.
(44) Of a log, that is 1/64th of a log. Less than that may be wasted.
(45) A species of bean rarely used as human food, serving mostly as fodder for animals, but since man eats of it in cases of emergency, terumah must be taken therefrom.
(46) By the priest.
(47) If these are his own. Of terumah, only that which man could not eat, was given to animals.
(48) Since the cow belongs to a priest, he might just as well give the vetches to her as to any other priest.
(49) Hiring not constituting a sale, the cow is still the property of the Israelite.
(50) Lit., 'values'; he undertakes to tend it and to share in its increased value after he had fattened it. Thus, if the cow was now worth 20 dollars and he improved it to be worth 30 dollars, he would share half of the 10 dollars with the priest.
(51) By this arrangement, the cow actually becomes the property of the Israelite and not of the priest; v. Lev, XXII, 11.
(52) Since it becomes his own possession.
(53) Oil of terumah which becomes unclean must be burnt.
(54) Since a priest himself may enter these places and derive benefit from the kindled oil. Only in the case of the sick should the priest be near; he is sure to enter the other places sooner or later (T.J.).
(55) Since a priest may enter there; nor need one fear lest the guests will carry the lamp into a chamber where the priest is not present, for they will not risk soiling the festive garments in which they are attired.
(56) In the house of mourning, where no festive garments are worn, the fear referred to in the preceding note is entertained.
(57) On the contrary, argues R. Jose. In a house of mourning, all sit quietly and will not think of removing the lamp to a room where the priest is not there, but the merriment of the banqueting chamber may prompt them to do so, regardless of soiling their clothes.
(58) Applying the arguments of both R. Judah and R. Jose, and adopting the stringent ruling of each.
(59) Adopting the lenient ruling of both and having no fear that the lamp will be shifted to a place in which no priest is present.