

## דילמא משהי ליה גביה ואתי בידי תקלה –

Perhaps it will linger by him so it will come to a mishap

### Overview

The reason why גידולי תרומה תרומה is because we are concerned that he may keep תרומה by him and it will result in a תקלה that he will eat it.<sup>1</sup> There is a dispute between רש"י and תוספות as to the interpretation of this reason.

פירש בקונטרס<sup>2</sup> ולכך<sup>3</sup> גזרו דאפילו יזרענה דהוי טמאה<sup>4</sup> -

רש"י explained, so therefore they decreed that even if he plants it, it will still remain טמאה; this is the meaning of תרומה תרומה (that it remains טמאה) –

תוספות asks:

וקשה לרבינו יצחק דאמר בהדיא בפרק כל שעה<sup>5</sup> (פסחים דף לד,א ושם) שתילי תרומה טמאה -  
And the ר"י has a difficulty with פרש"י for the גמרא (citing a משנה) states explicitly in - תרומה טמאה 'the shoots of תרומה'; פרק כל שעה in

טהורים מלטמא ואסורין מלאכול פירוש לזרים כדמפרש התם אלמא לכהנים שרי -  
Are טהורים from being מטמא others and are forbidden to be eaten'; meaning that it is forbidden to be eaten by כהנים, as רבה explained there; it is evident that for גידולי תרומה טמאה פרש"י that contradicts פרש"י that גידולי תרומה is permitted to be eaten. This contradicts פרש"י that גידולי תרומה are אסור to eaten (by כהנים).

תרומה טמאה ביד כהן גזירה תוספות explains the

ויש לומר כיון דאין נאכלין לזרים משום ריוח פורתא שמטהרין<sup>6</sup> לא משהי גביה -  
And one can say; since כהן cannot eat the תרומה טמאה, the כהן will not retain

<sup>1</sup> תרומה טמאה may not be eaten and needs to be burnt.

<sup>2</sup> ד"ה משום.

<sup>3</sup> The כהן may be hesitant to burn this תרומה טמאה, and will decide to plant it instead, and eat the produce, which is טהור מה"ת. However we are concerned that until he plants it, he may accidentally eat it.

<sup>4</sup> Now he will not wait to plant it since the גידולי תרומה will also be טמא. Therefore he will burn it immediately and this will prevent any תקלה.

<sup>5</sup> This is actually (also) a משנה in מ"ז. See 'Thinking it over'.

<sup>6</sup> תרומה is generally much cheaper than חולין (for there is a very small market for it). The כהן has two choices what to do with his תרומה טמאה, he can use it as fuel (which has a certain monetary value), or he can plant it and harvest it (with all the accompanying difficulties involved), and eat it. This may be worthwhile for him if it is considered חולין, but not if it is תרומה, even though it may have a somewhat greater monetary value than burning it. The difference however is so small that it is not worth for the כהן to do so. [In addition he could use this land to plant חולין, which is more profitable.] This is accomplished by making the injunction that גידולי תרומה תרומה, so even though it is טהור, but the כהן will not retain it for this small profit. However if גידולי תרומה were חולין (which is more expensive than תרומה), the כהן may possibly retain it for planting (and accidentally eat it).

**in his possession** this תרומה טמא in order to plant it, **since there is only a small profit in making** the תרומה to become טהור.

anticipates a difficulty:

והא דהכא חיישינן לתקלה ובסוף פרק קמא דפסחים<sup>7</sup> (דף כ,ב) אמרי בית הלל תעשה זילוף -  
תרומה by תקלה, **And this issue that here in our גמרא we are concerned for a**  
**however in the end of the first פרק of פסחים**, we find that **rule, 'use it as a spray'**; so we are not concerned for תקלה, however here we are concerned for תקלה –

replies:

איכא למימר דהכא מודו בית הלל דפעמים שצריך להשהות שנה שלימה עד זמן זריעה:  
**We can say that here by the תרומה food, ב"ה admit** that we are concerned for תקלה,  
**for occasionally it may be necessary to wait an entire year until the planting time,** therefore we are concerned for תקלה, but by the spraying, the wine will be gone in a short time, therefore there we are not concerned for תקלה.

### Summary

according to גידולי תרומה טמא remains רש"י according to תוספות it becomes תהורה. The longer the תרומה is held the greater the חשש of תקלה.

### Thinking it over

אסורים of משנה רבא interprets the פסחים in גמרא from רש"י on תוספות asks to mean באכילה<sup>8</sup>. However in the מסקנא there in פסחים it turns out that אסורה אף לכהנים, so what is תוספות question on רש"י?<sup>9</sup>

<sup>7</sup> The גמרא there cites a ברייתא regarding a barrel of תרומה wine which became טמא. The ב"ה maintain that it should be spilt out (out of concern that if it will be kept, it may be eaten); however ב"ה maintain it can be used as a spray (they would spray the wine for a pleasant aroma), for we are not concerned that it may be eaten.

<sup>8</sup> See (by) footnote # 5.

<sup>9</sup> See מהרש"א הארוך וכו'.