

## Trumah Impurity

Ref: *Sefer Zeraim, Hilchot Trumot, Chapters 12–15*

### 🕒 Reminder:

Pack on Impurity of Foods



It is forbidden to allow *trumah* to contract ritual impurity in *Eretz Yisrael*.



It is allowed to contract impurity in Diaspora because here it is only *Derabanan* to separate *trumah*.

Pure *trumah* should be eaten (or used in other ways as previously specified and impure *trumah* should be burnt (used for kindling).

Impure liquids unfit for fuel, should be buried.

If there is a doubt about purity, it should be neither eaten nor burnt but left aside until it becomes definitely impure, and then burnt.

If *trumah* mixed with ordinary it will only become nullified at **1 in 101**. If there is 100 times more *trumah* than ordinary, then the mixture is kosher.

### 🕒 Reminder:

Measures of Prohibition in Foods

*Sefer Kedushah, Hilchot Maachalot Assurot, Chapter 14–16*



Israelite may choose which Priests he wants to distribute to. We do not entrust *trumah* to an unlearned Priest. (Because he might decide to eat it while he's impure.)

Priest should not take *trumah* by himself, except with the knowledge of the owner.

The Priests can go out to the granaries where the Israelite will hand out their portions, but he may not help the Israelite in order to receive it.

There are **10** individuals to whom *trumah* is not given in the granaries even though they may partake of it.

#### MIXING TRUMAH AND ORDINARY PRODUCE

### 🕒 Reminder:

*Chibur* – Transfer of Impurity in Mixtures of Food (more remote connectives to food)

*Sefer Taharah Hilchot Tumat Ochalin, Chapter 8.*

Pack on Impurity of Foods.



If *trumah* becomes mixed with a substance of the same type (therefore same flavour) it becomes nullified  $\frac{1}{100}$  i.e. **mixture is 101 x the size of the original quantity.**

Why 100. Because *trumat maaser* is  $\frac{1}{100}$  of entire crop, and it causes the entire crop to become sanctified. (See *Sefer Kedushah, Maachalot Assurot 15:16*)

If one *seah* of *trumah* falls into 100 *seah* of ordinary produce and becomes mixed together, then 1 *seah* should be separated for Priests and rest becomes permissible for ordinary use.

If 1 *seah* of *trumah* fell into less than 100 *seah* of produce, the entire mixture becomes *meduma* (mixed and therefore forbidden to non-Priests). It should be sold to a Priest excluding the 1 *seah* of *trumah*. (I.e. Priest need not pay for the 1 *seah*.)

Laws of more complicated mixtures. I.e. when some of first mixture falls into a second produce.

More complex mixtures including mixtures of *trumah* with other *maasrot*, *bikurim*, etc.

When definite *trumah* is present in a mixture, it is forbidden if less than **100x**.

When doubtful *trumah* is present in a mixture it is forbidden only up to **50x**. If **1 in 51** and then one unknown item was lost, rest is permitted to non-Priest.

When there is a doubt whether produce is impure *trumah*, it is forbidden – because doubtful impure *trumah* is *Deoraita*. When there is a doubt whether it is *meduma*, it is permitted – because doubtful impure *meduma* is *Derabanan*.

Exceptions

A sealed barrel of wine follows the principle ‘*Davar shebaminyan lo batel*’ (An object sold by number is never considered insignificant.) This is because each one is considered to be important.

Therefore all the barrels will become *meduma* even if one *trumah* sealed barrel gets lost in several thousand ordinary sealed barrels.- **1 in several thousands**

However if the barrels are open, they no longer have this importance and the rule of  $\frac{1}{101}$  applies.

Leavening agents or spices (because they significantly affect the mixture) cause whole mixture to be forbidden **no matter how small the amount** mixed in. So again the  $\frac{1}{101}$  rule does not apply.

With regard to general flavour, if *trumah* becomes mixed with a substance of a different type, the mixture becomes forbidden if the *trumah* imparts its flavour to the mixture.

However, if the substance spoils the flavour then the mixture does not become prohibited.

Scents on the other hand do not affect the mixture to make it forbidden.

An additional *brachah* is said over *trumah* foods ‘...*leechol trumah*’

*Trumah*, *trumat maaser*, *challah*, *bikurim* are all termed *trumah*. Therefore the laws regarding partaking of these and the laws of nullification of mixtures of  $\frac{1}{101}$  are the same for all of them.