

מִצְוַת
לֹא תִעָשֶׂה
#135

There is no posuk that clearly teaches us this mitzvah, but we learn it from a Gezeira Shava, that the Torah speaks about this with the same words as a different part of Torah.

A man who didn't have a *bris* is not allowed to eat *Terumah*.

(Even though it doesn't say this mitzvah clearly in the Torah, we understand it because the Torah uses the same words when it talks about the Korban Pesach, where it DOES say clearly that a person without a *bris* can't eat it.)

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#136

We learn this mitzvah from Parshas Emor: (ויקרא כביב)

אִישׁ אִישׁ מִזֶּרַע אֱהֲרֹן
וְהוּא צְרוּעַ אוֹ זָב בְּקִדְשִׁים
לֹא יֵאכַל עַד אֲשֶׁר יִטְהַר

A *kohen* who is *tamei* is not allowed to eat *Terumah*.

Rambam: Hilchos Terumos

PEREK YUD

What happens if a person ate *Terumah* by mistake when he wasn't allowed to? Usually the *halacha* is that he has to pay back for what he ate, PLUS an extra fifth. We also learn about the *halachos* of what happens if someone stole *Terumah*.

PEREK YUD-ALEF

Terumah is holy, so we can't just do whatever we want with it. We need to eat it or use it in a *kavodike* way. For example, we shouldn't make a food into a drink.

PEREK YUD-BEIS

We are careful not to make *Terumah* *tamei*.

Terumah that is *tomei* has to be burned. If we're not sure if it's *tomei*, we can't eat it, but it's not *kavodik* to burn it in case it is really *tahor*! So we leave it alone until it becomes *tomei*, and then burn it.

Terumah should be given with *kavod*. *Kohanim* go to the place where the produce is stored to get the *terumah*, but don't help pick it or gather it.