Annulling *Terumah*

During the course of the week we have begun learning about mixtures involving *terumah*. If *terumah* was mixed with less than one hundred parts *chullin* (regular produce) then the mixture is *meduma*. The entire mixture is sold to a *Kohen* and the (cheaper) price of *terumah* excluding the *terumah* component in the mixture. If however there is one-hundred parts *chulin* to the *terumah* in mixture then the *terumah* is *batel* (annulled). An amount equal to the *terumah* that fell in is nevertheless removed and given to a *Kohen*.

A number of *Mishnayot* discuss how we calculated the proportions of *chulin* to *terumah*. In one *Mishnah* (4:8-9) we find a debate between *R' Eliezer* and *R' Yehoshua* regarding a case where a black *terumah* fig fell into a mixture of fifty black and fifty white figs. *R' Eliezer* rules stringently that the white figs cannot be included in the calculations and the black figs are therefore all *meduma*. *R' Yehoshua* however rules leniently allowing all the figs to be included in the calculations which, in this case, would result in the *terumah* being *batel*[1].

In the next *Mishnah* (4:10) however we find their positions reversed. The case discussed is where on pressed some *terumah* figs on the top of a figs in a container, but is on sure which container. According to the *Bartenura*, in each of the containers there is more than one hundred times of *chulin* compared to the *terumah*. In this case, *R' Eliezer* takes the lenient position. Despite the fact that when know the *terumah* is on the top, we can still include the contents below it to annul the *terumah* (where ever it is). *R' Yehoshua* however argues that for the *terumah* to be *batel* there would need to be one hundred containers – one hundred surfaces.

Why do the approaches of *R' Eliezer* and *R' Yehoshua* changes in the two *mishnayot*? This is the question of the *Rash*.

The *Mishnah Rishona* cites the *Yerushalmi* that explains that there is a debate amongst the *Tanaim* regarding the positions of *R' Eliezer* and *R' Yehoshua* with each position maintaining that *R' Eliezer* is either consistently strict or lenient. The two *Mishnayot* separately present the understanding of each of the *Tanaim*. The *Mishnah Rishona* however finds this difficult since the second *Mishnah* begins "In this [case] *R' Eliezer* is lenient and *R' Yehoshua* is strict" implying that it is a change from their previous positions.

The *Mishnah Rishona* therefore explains as follows. Firstly, he understands that, unlike the *Bartenura*, in the case of the containers, it is unnecessary for there to be one hundred times the *trumah* in each container, but rather the case is where there is one hundred times in all the containers combined[2]. Nevertheless, *R' Eliezer* is still lenient in the case of the containers. This is much like the leniency afforded in the case where *terumah* fell into one of two piles. In that case we consider the contents of both piles when determining if the *terumah* is *batel*. The reason is that since on a biblical level we only need a majority of *chulin* to annul the *terumah* and the two piles are likely to be emptied or possibly combined, a leniency can be afforded. The same rational could apply the second case. In the case of a black and white figs however, the black and white figs will never "mix" and always be discernable.

The *Mishnah Rishona* continues that according to *R' Yehoshua* the stringency requiring one hundred parts to *batel* *terumah* is based on the fact that there is a permissible way of resolving the issue – *davar she'yesh lo matirin* – a *Kohen* can consume the entire mixture. Consequently, in the first case with the black and white figs, the difference in colour is not important since the requirement of one hundred parts of *chulin* alone is enough of a *heker* (reminder). That *heker* however is only if they are in one mixture. When distributed across containers, one would however need to rule stringently. *R' Yehoshua* would argue that this case is different to the later case of two piles, since we are dealing with pressed figs that would not mix with the contents of the other containers even if they were combined.

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[1] The *Mishnah* also includes the opinion *R' Akiva* who maintains that there is a difference whether one knows the colour of the *terumah* fig.

[2] See *Rashi Zevachim* 73a.

Revision Questions

<div dir="rtl">תרומות ד׳:ג׳ – ה׳:ג׳</div>

- What are the three different sizes of *trumah gedolah*? (ד׳:ג׳)
- What is the law regarding one who separates the minimal amount of *trumah* and then decides to add more produce? (ד׳:ג׳)
- What is different about the way one can separate additional produce for *trumah* if they did not initially separate enough? (ד׳:ג׳)
- If someone was elected as a *shaliach* to separate *trumah gedolah*, but is unsure how much the owner wished to separate, can he still separate *trumah gedolah*? (ד׳:ד׳)
- What is the upper limit on the size of *trumah gedolah* if one wishes to separate more than the recommended *shiur*? (Include all three opinions) (ד׳:ה׳)
- What are the three times when the volumes of the baskets are measure?
- What is the preferential order of how one should measure the baskets (from the following options)? (ד׳:ו׳)
  - Number of items it contains,
  - Precise weight,
  - Weight of items it contains.
- If *trumah* becomes mixed with *chulin* produce, how many parts of *chulin* for every part of *trumah* is required such that the *trumah* is considered annulled? (ד׳:ז׳)
- Regarding the previous question, what is the status of the mixture if there is not enough *chulin*? (ד׳:ז׳)
- If, for example, the *chulin* produce are different colours, can they still combine to annul the *trumah*? (Include the three opinions) (ד׳:ח׳-ט׳)
- The previous case was an example where *R' Eliezer* ruled stringently, while *R' Yosi* ruled leniently – describe the case where *R' Eliezer* rule leniently and *R' Yosi* ruled stringently. (ד׳:י׳)
- Explain the debate regarding a case where *trumah* falls on top of a pile, and the entire top section is consequently removed. (ד׳:י"א)
- If *trumah* fell and got mixed up with *chulin*, yet one is unsure which of the two piles the *trumah* fell into – can the two piles combined to annul the *trumah* if the piles are in two separate houses? (ד׳:י"ב)
- What did *R' Akiva* rule in the case where a bundle of 50-50 *chulin-trumah* became mixed with fifty bundles of *chulin*? (ד׳:י"ג)
- Define what is meant by the term *meduma*? (ה׳:א׳)
- What must be done with: (ה׳:א׳)
  - *Tameh, meduma* produce?
  - *Tahor, meduma* produce?
  - A mixture of *trumah* and *ma'aser rishon*?
  - A mixture of *trumah* and *ma'aser sheni*?
- What should one do if:
  - One part *tameh trumah* becomes mixed in with one hundred parts *chulin*? (Include both opinions) (ה׳:ב׳)
  - One part *tahor trumah* becomes mixed in with one hundred parts *chulin tameh*? (ה׳:ג׳)

Melbourne, Australia

Sunday -Thursday
10 minutes before *Mincha*
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Melbourne, Australia

Friday & Shabbat
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Melbourne, Australia

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Next Week's Mishnayot…

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	שבת קודש
9 October ז׳ תשרי	10 October ח׳ תשרי	11 October ט׳ תשרי	12 October י׳ תשרי	13 October י"א תשרי	14 October י"ב תשרי	15 October י"ג תשרי
Terumot 5:4-5	Terumot 5:6-7	Terumot 5:8-9	Terumot 6:1-2	Terumot 6:3-4	Terumot 6:5-6	Terumot 7:1-2