בס"ד

Bitul Terumah – It is Black and White

If *terumah* falls into *chulin* (regular produce) then it is only annulled if the *chulin* is one-hundred times the *terumah*. If there is not enough *chulin* then the mixture is termed *meduma* and it is sold to the *kohen* for the value of the *chulin* in the mixture. The *Mishnah* (4:8) records a debate regarding a *terumah* fig that fell into a mix of black and white figs. *R' Yehushua* argues that the even if we know the colour of the *terumah* fig, both coloured figs can join to *batel* (annul) the *terumah* fig. *R' Eliezer* however argues that the two different colours can never combine, even if the colour of the *terumah* figs is unknown. In other words, in that case, there would need to be one hundred white figs and one hundred black figs to ensure the one *terumah* fig is *batel*. *R' Akiva* however understands that the two different colour figs can combine, but only when the colour of the *terumah* figs is unknown. We shall try to understand this debate.

R' Yochanan in the *Yerushalmi* explains that *R' Eliezer* reasons that if there was not enough in combination, only the colour that matched the *terumah* fig would be *assur*. How then can the other figs, that would be independently *mutar*, combine to annul the *terumah* one? Considering the argument, we can understand *R' Akiva*'s position. If one does not know the colour of the fig, then both colours are part of the doubt. If however we do know the colour, how do we understand *R' Yehoshua*, who maintains that both colours can combine?

Bar Padaya in the *Yerushalmi* explains that the reason *R' Yehoshua* allows the combination is because the two colours can be ground together. The *Rash* explains that since, if the figs were all ground together then the colours would not be discernible and they would combine, they can already now.

The *Ridbaz* however asks that one can apply the same logic in a case of *meduma*. Since one could add more *chulin* until there is one hundred parts *chulin* to annul it, it should also be considered annulled. If that were true, how would we ever have a case of *meduma*?[1] The *Ridbaz* explains that this case is different. It is not considered a case of a mixture of different coloured figs, but rather one mass with the *terumah* already in one hundred parts *chulin*. The only thing preventing *bitul* is the discernible colours. Consequently,

this case is different since it is addressing a solution for this one mass.

The *Rash Sirilio* explains that *Bar Padaya*'s logic can only be applied to *terumah* nowadays, when the law of *terumah* is rabbinic. In a similar manner, the *Gemara* explains, *Bar Padaya* normally only considers mixtures of wine or oils as sufficiently mixed. The *Mahara Fulda* explains that he is lenient in this case, since on a biblical level, only a majority is required for *bitul*. One hundred is a rabbinic stringency.

The *Mishnah Rishona* however presents a different understanding of the debate. If only a majority is required, why were the *Chachamim* strict requiring one hundred? The *Mishnah Rishona* suggests it is because a mixture of *terumah* is like a *davar she'yesh lo matirin*. In other words, there is another way that the prohibited mixture can be resolved. One can ask a *Chacham* to *matir* (undo) his *neder* – the separation and designation of *terumah*. The *Mishnah Achrona* admits that the *Gemara* (*Nedarim* 59) concludes that *terumah* is not a *davar she'yesh lo matarin* since there is no *mitzvah* to undo such a *neder*. Nevertheless, if one truly regretted the separation, the *neder* could be annulled. Consequently, the *Chachamim* dealt with *terumah* stringently, but not to the extent of a true davar *she'yesh lo matirin* (to which *bitul* would not apply).

The *Mishnah Rishona* continues, that *R' Yehoshua* argues that since in our case the *terumah* would already be annulled in the majority, the *Chachamim* were satisfied with a *heiker* – a simple reminder – which is satisfied with a total of one hundred *chulin* figs, even if they are not all part of the *safek*. *R' Eliezer* however rules stringently, since he maintains that for such mixtures a majority would not be enough on a biblical level, and sixty would normally be required. That would be true even if we did not know the colour of the *terumah* fig. Without sixty for each colour, it would be considered a mixture of two piles, one colour permitted and the other prohibited. Finally, *R' Akiva* agrees with *R' Yehoshua* that a majority is enough and only a *heker* is required. However, if the colour of the *terumah* fig is known, then that other colour figs cannot act as part of the *heker* and not considered present as part of the mixture at all.

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[1] This argument is only according to the opinion the one can actively annul *issurim* that are rabbinic.

Revision Questions

תרומות ג':ו' – ד':י'

- What is the law if one separates: (ג':ו')
  - *Trumah* before *bikurim?*
  - *Ma'aser Rishon* before *Trumah?*
  - *Ma'aser Sheni* before *Ma'aser Rishon?*
- What is the source that the above orderings are mistakes? (ג':ז')
- What is the law regarding one who intends to separate trumah yet called it ma'aser by mistake? (ג':ח')
- What is the law regarding the trumah that a non-Jew separated from his own produce? (ג':ט')
- What is the law regarding a pile from which part of the intended *trumah gedolah* had been removed: (ד':א')
  - Once the *ma'asrot* have been removed?
  - With respect to other tevel produce?
- What is the law regarding a case where only a portion of the *ma'aser rishon* and *ma'aser ani* has been given – can one eat part of the remaining produce? (ד':ב')
- 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')

Next Week's Mishnayot…

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	שבת קודש
3 July ד' תמוז	4 July ה' תמוז	5 July ו' תמוז	6 July ז' תמוז	7 July ח' תמוז	8 July ט' תמוז	9 July י' תמוז
Terumot 4:11-12	Terumot 4:13-5:1	Terumot 5:2-3	Terumot 5:4-5	Terumot 5:6-7	Terumot 5:8-9	Terumot 6:1-2