



Estimations in Terumot Revisited

By now we well know that the *Torah* did not provide a measure for *teruma gedolah* (the first gift) – “even on kernel can exempt a large pile”. We learnt this week however about the range of measures which the *Chachamim* provided – one sixtieth to one fortieth. Recall also that when actually separating *teruma* and selecting the amount, it must done by approximation.

The *Mishnah* (4:3) teaches that if approximation¹ falls short of the minimum amount provided by the *Chachamim*, the owner must separate more until the total amount is equal to the proportion that the owner would ordinarily separate. The *Mishnah* however adds that this second separation has leniencies. The *Chachamim* explain that it can be performed using exact measures. *R' Yehuda* adds that the obligation to separate *teruma* while it is in close proximity to the *tevel* for which it is taken (*min ha'mukaf*) is also not required. To understand the debate and why these requirements are alleviated we need to look at the law requiring the separation of *teruma gedolah* by estimation.

The *Bartenura* (1:7), following the *Yerushlami* (1:4), explains that the requirement of using estimations is based on the *pasuk*: “Your gift shall be reckoned (*nechshav*)...” (*Bamidbar* 18:27). It seems to suggest that the obligation is biblical. If so then it is difficult to understand why the requirement is lifted when separating *teruma* a second time in reaching the *shiur*.

Many *rishonim* explains that the estimation requirement is actually rabbinic. The reference made to a *pasuk* is merely an *asmachta* (textual support/trigger) but not a real source. The *Rash* (1:7) explains the separating in this fashion would ensure that people would tend towards the more generous measure of *teruma* (*ayin yafeh*). The *Tosfot* (*Gittin* 31a) adds that because someone will be fearful that they will select a less than

minimum amount, they are likely to err on the side of caution and give more generously.

The *Rambam* (*Trumot* 3:4) simply states that the obligation to separate by approximation steams from the fact that the *Torah* did not provide a measure. The *Raavad* agrees that the *Torah* did not provide a measure for approximation yet explains that the obligation is based on different concern. If a person was particular in trying to separate a precise measure, he may face complications if he adds or subtract from that measure.

Let us turn our attention now to the debate regarding whether the requirement of *min ha'mukaf* is also waived in this further separation. Recall that the *Chachamim* believe it is still required while *R' Yehuda* does not. The *Mishnah Rishona* brings the *Raavad's* two understandings of *min ha'mukaf* to explain the debate. One understanding is that since *teruma* is taken by estimation, the accuracy will be greatly improved if it is close to the *tevel* for which it is taken. The second explanation is that if *teruma* is taken at a different location, there is a concern that one might forget and mistakenly use the previously *tevel* produce to take *teruma* for other produce.

The *Mishnah Rishona* explains that the *R' Yehuda* might maintain that the reason for *min ha'mukaf* is because of the first understanding, to improve the accuracy of the estimation. Since when taking *teruma* this second time one can do so using exact measures, there is no longer a need for it to be performed nearby. The *Chachamim* however might understand that the reason for *min ha'mukaf* is to ensure one does not forget that the *teruma* has been taken. Such a concern is just as relevant for separating *teruma* this time and *min ha'mukaf* is therefore still required.

Yisrael Yitzchak Bankier

¹ The *Mishnah Rishona* explains that if one intentionally separated at a below minimum amount then it would be *teruma d'oraita* and *ma'asrot* would need to be separated from any further additions.

Revision Questions

תרומות ג: ד' – ד': ח'

- The opinion of *R' Akiva* described in the previous question only applies in a specific case – what is it? (ג: ד')
- If the owner gave someone permission to separate *trumah*, yet renounces the permission just prior to the person separating *trumah*, what is the law regarding the separated *trumah*? (ג: ד')
- What is the law regarding a case where one proclaims that the *trumot* and *ma'asrot* for a particular batch is contained within the batch? (ה: ה')
- 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? (ו: ו')
- What is the law regarding one who intends to separate *trumah* yet called it *ma'aser* by mistake? (ח: ג')
- What is the law regarding the *trumah* that a non-Jew separated from his own produce? (ט: ג')
- What is the law regarding a pile from which part of the intended *trumah gedolah* had been removed: (ד: ט')

 - 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? (ב: ד')
- What are the three different sizes of *trumah gedolah*? (ג: ד')
- What is the law regarding one who separates the minimal amount of *trumah* and then decides to add more produce? (ג: ד')
- What is different about the way one can separate additional produce for *trumah* if they did not initially separate enough? (ג: ג')
- If someone was elected as a *shaliach* to separate *trumah gedolah*, but the *shaliach* 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) (ה: ד')
- What are the three times when the volumes of the baskets are measured?
- What is the preferential order of how one should measure the baskets (from the following options)? (ג: 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* are required such that the *trumah* is considered annulled? (ו: ד')
- Regarding the previous question, what is the status of the mixture if there is not enough *chulin*? (ו: ד')
- If, for example, the *chulin* produce are different colours, can they still combine to annul the *trumah*? (Include the three opinions) (ד: ח-ט')

Local Shiurim

Melbourne, Australia

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Mizrachi Shul

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Friday & Shabbat

10 minutes before *Mincha*

Beit Ha'Roeh

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Shiur in English

Sunday -Thursday

Rabbi Mordechai Scharf

9:00am

Kollel Magen Avraham

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Rabbi Chaim Brown

www.shemayisrael.com/mishna/

Rav Meir Pogrow

613.org/mishnah.html

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Rabbi Moshe Meir Weiss

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Then select: 1 – 2 – 4

Next Week's Mishnayot...

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	שבת קודש
9 th January ד' שבט	10 th January ה' שבט	11 th January ו' שבט	12 th January ז' שבט	13 th January ח' שבט	14 th December ט' שבט	15 th January י' שבט
Terumot 4:9-10	Terumot 4:11-12	Terumot 5:13-5:1	Terumot 5:2-3	Terumot 5:4-5	Terumot 5:6-7	Terumot 5:8-9

