
תרומות

TIME 4 MISHNA

mikra

תרומות

וַיִּדְבֹר ה' אֶל־אַהֲרֹן וְאָנִי הִנֵּה נֹתַתִּי לָךְ אֶת־מִשְׁמֶרֶת תְּרוּמֹתַי לְכָל־קֹדֶשׁ בְּנֵי־יִשְׂרָאֵל לָךְ
נֹתַתִּים לְמִשְׁחָה וּלְבָנֶיךָ לְחֻק־עוֹלָם:
(במדבר יח:ח)

“G-d spoke to Aharon: Behold I have given to you the safeguarding of my תְּרוּמֹתַי for all of the holy things of the Jewish People; to you and I have given them, for being anointed, and to your children as an eternal statute.”

כָּל חֵלֶב יִצְהָר וְכָל־חֵלֶב תִּירוֹשׁ וְדָגָן רִאשִׁיתָם אֲשֶׁר־יִתְּנוּ לָהּ לָךְ נֹתַתִּים:
(במדבר יח:יב)

“All of the best oil and all of the best wine and grain – their first parts which they shall give to Hashem, I have given to you.”

וַיִּדְבֹר ה' אֶל־מֹשֶׁה לֵאמֹר:
וְאֶל־הַלְוִיִּם תִּדְבֹר וְאָמַרְתָּ אֲלֵהֶם כִּי־תִקְחוּ מֵאֵת בְּנֵי־יִשְׂרָאֵל אֶת־הַמַּעֲשֹׂר אֲשֶׁר נֹתַתִּי לָכֶם
מֵאֲתָם בְּנַחֲלַתְכֶם וְהִרְמֹתֶם מִמֶּנּוּ תְרוּמָה ה' מַעֲשֹׂר מִן־הַמַּעֲשֹׂר:
וְנָחֲשׁב לָכֶם תְּרוּמַתְכֶם כְּדָגָן מִן־הַגֶּרֶן וְכַמְלָאָה מִן־הַיֶּקֶב:
כֵּן תִּרְיֻמוּ גַם־אֲתָם תְּרוּמָה ה' מִכָּל מַעֲשֵׂרְתֵיכֶם אֲשֶׁר תִּקְחוּ מֵאֵת בְּנֵי יִשְׂרָאֵל וְנָתַתֶּם
מִמֶּנּוּ אֶת־תְּרוּמָה ה' לְאַהֲרֹן הַכֹּהֵן:
מִכָּל מִתְּנֵיתֵיכֶם תִּרְיֻמוּ אֵת כָּל־תְּרוּמָה ה' מִכָּל־חֵלְבֹו אֶת־מִקְדָּשׁוֹ מִמֶּנּוּ:
(במדבר יח:כה-כח)

“G-d spoke to Moshe saying:

Speak to the Leviim and say to them: When you take from the Jewish People the tithe which I have given to you from them in your inheritance, you shall separate from it a תְּרוּמָה of Hashem – a tithe from the tithe.

And your תְּרוּמָה will be considered for you like grain from the threshing floor and like the fullness of the winepress.

So shall you also separate the תְּרוּמָה of Hashem from all of your tithes which you will take from the Jewish People, and you shall give part of it as the תְּרוּמָה of Hashem to Aharon the Kohen.

From all of your gifts you shall separate all of the תְּרוּמָה of Hashem, from all of its best part, the sanctified part of it.”

רִאשִׁית דָּגָנְךָ תִּירֹשֶׁךָ וַיִּצְהָרְךָ וְרִאשִׁית גֶּזַע אֲנָךְ תִּתְּנוּלוֹ:
(דברים יח:ד)

“Give him the first portion of your grain, your wine and your oil, as well as the first portion of your sheep-shearing.”

Overview

תְּרוּמוֹת

How to
separate
תְּרוּמָה
(1-4.6)

- ✓ Who may/may not separate it
- ✓ Separating produce as תְּרוּמָה on behalf of other produce
 - Different stages of growth - Bad quality
 - Different levels of obligation
 - טָמֵא and טָהוֹר - Different species
- ✓ Procedure of separating it
 - Order - Amount

תַּעֲרוּבוֹת
(4.7-5;
9-10)

- ✓ When תְּרוּמָה is mixed with חוֹלִין
 - What combines to nullify the תְּרוּמָה
 - When a larger proportion of permitted substance is needed for בִּיטוּל

When a זָר
eats תְּרוּמָה
(6-8.3)

- ✓ Paying וְחוֹמֶשׁ קָרוֹ if he eats it unintentionally
 - Paid from חוֹלִין, becomes תְּרוּמָה
 - The כֹּהֵן forgiving the payment
 - Exemptions

Dangerous
foods
(8.4-8.7)

- ✓ Water, wine and milk left uncovered
- ✓ Fruit with a hole

Allowing
תְּרוּמָה to
become טָמֵא
(8.8-8.12)

- ✓ טָמֵא which is possibly תְּרוּמָה
- ✓ Indirectly causing it to become טָמֵא

Planting or
wasting
תְּרוּמָה
(8.8-8.12; 11)

- ✓ Status of the growths
 - טָמֵא or טָהוֹר - תְּרוּמָה or חוֹלִין
- ✓ When תְּרוּמָה won't be consumed if processed or cooked in a particular way
- ✓ Using שִׁרְפָה שָׂמֶן

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Key terms

תְּרוּמוֹת

Rules:

- **סְפִיקָא דְּרַבְנָן לְקוּלָּא** - A Rabbinic law is ruled leniently in a case of doubt
- **סְפִיקָא דְּאֹרֵייתָא לְחֻמְרָא** - A Torah law is ruled stringently in a case of doubt

פִּיּוּ וְלִבּוֹ שׁוּין - For a declaration of tithes or a vow to be valid, what one says needs to be the same as what he intended to say

זֶה וְזֶה גּוֹרֵם אֶסוּר/מוֹתֵר - If a permitted thing and a forbidden thing together cause a result then the result is forbidden/permitted

אֵין מְבַטְלִין אִיסוּר לְכַתְּחִלָּה - One may not intentionally bring about **בִּיטוּל**

קִים לִיה בְּדִרְבָּה מִיָּנִיה - One who is liable to two punishments for a single act only receives the harsher punishment

מָה שֶׁקָּנָה עֶבֶד קָנָה רַבּוֹ - Whatever a servant acquires is automatically acquired by his master

טָעָה בְּדִבְרֵי מִצְוָה וְעָשָׂה מִצְוָה, פָּטוּר - One who violates a transgression in the midst of performing a **מִצְוָה** is exempt

רִיחָא (לֹא) מִילְתָּא הִיא - An aroma is/isn't considered substantial, so if the aroma of a forbidden substance is absorbed by food it is/isn't forbidden

Concepts and Terms:

תַּעְרוּבוֹת – mixtures of forbidden and permitted substances:

- **בִּיטוּל** - When a forbidden substance is nullified in a mixture and takes on the status of the other component in the mixture
- **בּוֹלַע** - When a substance *absorbs* the taste of another substance
- **פּוֹלֵט / נוֹתֵן טַעַם** - When a substance *gives off* its taste to another substance
- **נוֹתֵן טַעַם לְפָגֵם** - When a taste which is detrimental to the permitted substance in a mixture is given off
- **מִין בְּמִינוֹ** - When 2 of the same type of food are mixed together

חֲבֵר - One who is particular with purity laws and is trustworthy with regards to tithing

תְּשֻׁלוּמֵי כֶּפֶל - The fine which a thief must pay of the item plus its value

מִיתָה בְּיַדֵּי שָׁמַיִם - Death by the hands of Hashem

חֲלָל - Son born from an illegal marriage of a **כֹּהֵן** and divorcee



Key terms

תְּרוּמוֹת

נוֹתֵר - Parts of a קֶרֶבֶן which are left uneaten after the prescribed time limit on eating it and so must be burnt

שֶׁמֶן שִׂרְפָה - תְּרוּמָה oil which became טֵמֵא so needs to be burnt

תְּרוּמָה

• How תְּרוּמָה should be separated:

Who may/may not separate it:

- If a חֵרֵשׁ (deaf mute), שׂוֹטֵה (crazy person) and child separate תְּרוּמָה, it's **invalid**, since the separating must be done with understanding, as the תּוֹרָה states: "Your תְּרוּמָה shall be calculated".
 - One who is **deaf but can speak** may not separate תְּרוּמָה since one must be able to hear the בְּרָכָה which he makes on the separation; however, it's **valid בְּדִיעְבַּד** (once it's done).
 - **תָּנָא קַמָּא**: One is considered a קָטָן until he (a) turns **13 years old**, and (b) develops **שְׁתֵּי שְׁעָרוֹת** (2 pubic hairs which only grow once a boy matures).
 - ר' יְהוּדָה**: Although ideally a **6 or 7 year old** shouldn't separate, if he does then it's valid since he has some understanding.
 - ר' יוֹסִי**: A child's separation is valid from the age of **12 for a boy** and **11 for a girl**, since from then their vows are valid, and separating תְּרוּמָה is considered like a vow which takes effect as a result of a spoken declaration.
- It's learnt from the words "also you shall separate תְּרוּמָה" that one **may even appoint a messenger** to separate תְּרוּמָה on his behalf; but the messenger must be similar to him, i.e. he must be **Jewish** and do it with the **owner's knowledge and permission**.
- Although ideally a **mute, unclothed person** and 'בַּעַל קָרִי' – טָמֵא person who is forbidden to make בְּרָכוֹת – **may not separate תְּרוּמָה**, since they cannot make the בְּרָכָה on separating תְּרוּמָה, if they do so it is **valid**.
 - The same applies to a **drunk** or **blind person**, who ideally shouldn't separate תְּרוּמָה since they're not able to separate the best part of the produce.

Which produce can be designated as תְּרוּמָה and on behalf of what:

- One may not separate תְּרוּמָה from **produce which hasn't been fully processed**, nor may one separate other produce on behalf of unprocessed produce; however, if this is done then it's **valid**.
 - If one separates **olives/grapes** on behalf of other oil/wine, its **invalid מִדְּרַבָּנָן**, since by doing so he's also causing the כֹּהֵן (who's entitled to oil/wine) to lose out by having to process it into oil/wine himself, which requires a lot of effort.
 - **בֵּית שְׁמַאי**: If one separates תְּרוּמָה from olives/grapes **on behalf of other oil/wine as well as other olives/grapes**, it's **valid for the olives/grapes**.
 - **בֵּית הֵלֵל**: It's **invalid** even for the olives/grapes, since part of the separation (the part on behalf of the oil/wine) is invalid.
 - If olives/grapes **aren't designated to be turned into oil/wine**, they are considered fully processed.
 - If **after separating the תְּרוּמָה he decided to process them into oil/wine**, they **don't require an additional תְּרוּמָה** since they were considered processed when the first one was separated.

תְּרוּמֹת

- תְּרוּמָה separated **from produce which is exempt from תְּרוּמָה** (e.g. the gifts for the poor; הֶפְקֵר (ownerless) produce and produce still attached to the ground) on behalf of other produce is **invalid**.
 - Although 'מַעֲשֵׂר ראשון' – 1/10 of one's produce which is given to a לוי – is exempt from תְּרוּמָה, it **can still be separated as תְּרוּמָה** on behalf of other produce, as long as it's obligated in 'תְּרוּמַת מַעֲשֵׂר' – 1/10 of מַעֲשֵׂר ראשון which is given to a כֹּהֵן.
- תְּרוּמָה separated from **produce which grew in one year on behalf of produce which grew in a different year** is **invalid**.
- תְּרוּמָה separated from **produce grown in יִשְׂרָאֵל אֶרֶץ itself which is separated on behalf of produce grown in the surrounding lands**, or vice versa, is **invalid**.
- If one separates **oil/wine on behalf of olives/grapes which are designated to be turned into oil/wine**, it's **valid** but **מִדְּרִבָּנָן** he must separate תְּרוּמָה again once the olives/grapes have been processed into oil/wine, so that he ensures that the produce remains טָהוֹר until then.
 - Only the תְּרוּמָה which was separated first can become a 'מִדְּמַע' – mixture of תְּרוּמָה and חוֹלִין which contains less than 100 times more חוֹלִין than תְּרוּמָה, and only a 'זֶר' – non-כֹּהֵן – who eats the first תְּרוּמָה is **obligated to pay back 1/5 of its value above its value itself**, since only the first one is considered תְּרוּמָה מִדְּאוּרֵייתָא.
- Although מִדְּרִבָּנָן there is a fixed percentage of one's produce which he must separate as תְּרוּמָה, one **shouldn't measure out that amount exactly**, since מִדְּאוּרֵייתָא it should be "estimated" and there is no fixed amount.
 - However, he **may measure that amount and only then designate it as תְּרוּמָה**.
 - One **may not even use** a **measuring utensil** which holds or has a marking for the amount which needs to be separated, since it appears like he is separating an exact amount.

תרומות

- **תנא קמא**: One may not separate תרומה from **טהור produce on behalf of טמא produce**, since he might be afraid of making the טהור produce טמא so won't separate it 'מן המוקף' – next to the other produce which it's being separated for; however, it's **בדיעבד** (once it's done).
ר' אליעזר: It's **permitted**.
 → If only a **part of a fig cake is טמא**, the טהור part **may be tithed** on behalf of the טמא part, since they are already **מן המוקף**.
- Produce which **became טמא before it became obligated in תרומה** **cannot become תרומה**, since the תורה says "you shall give to him", and תרומה טמאה must be burnt.
 → If it **became טמא after the obligation began**, it's **forbidden to separate it on behalf of טהור produce**, since the כהן would lose out, but if this was done **unintentionally** then it's **בדיעבד**.
 - The same applies to separating תרומת מעשר from **טמא מעשר ראשון**.
ר' יהודה: If he **had known that the מעשר ראשון was טמא** but later forgot, it's **invalid** just like if he'd done it **intentionally**.
 - **ר' מאיר**: One **may not benefit** from מדרבנן violations of שבת only if they were done **intentionally**, but he can never benefit from מדרבנן violations, in order to reinforce their decrees.
 - However, if the מדרבנן violation **involved a מצוה** like dipping a utensil into a מקוה or separating tithes, then one may benefit from it if done **unintentionally**.
 - Whereas one may benefit from **planting** done on שבת **unintentionally**, if it was done illegally during שמיטה then one **may not benefit** from it, since people weren't as observant of the שמיטה laws.
- תרומה separated from one species of produce **on behalf of another species** is **invalid**.
- **תנא קמא**: When separating on behalf of similar produce as well, the **better quality** produce should be **separated as תרומה**, but if there is no כהן nearby then the **longest-lasting** produce should be separated, since that is now considered the better produce.
ר' יהודה: The **better quality** produce should always be separated, e.g. half a larger (superior) onion rather than a whole smaller onion.
 → If the worse quality produce was separated, it's **בדיעבד**, unless it's unfit for human consumption.

תְּרוּמָה

- If one mistakenly **separates barely edible produce** as תְּרוּמָה, it is **valid** מְדֹאֲרֵיתָא, but he must **separate תְּרוּמָה again** מְדַרְבֵּנּוּ since he is considered negligent.
- If a **barrel of wine which one separated as תְּרוּמָה turns to vinegar** and it's unknown whether it was vinegar at the time of the designation, **another barrel must be separated** for the remaining barrels, and both barrels given to a כֹּהֵן who pays him for one of them.
 - Since each barrel is only תְּרוּמָה out of doubt, if one of them is **mixed with חוּלִין** then it is 'בָּטֵל' – **nullified in a mixture** and takes on the status of the mixture's other component – as long as the majority of the mixture is חוּלִין, since 'סְפִיקָא' – a Rabbinic law (e.g. requiring 100 times more for בִּיטּוּל) is ruled leniently in cases of doubt.
 - If **both תְּרוּמָה are mixed** together with חוּלִין, then they are **בָּטֵל** if there is 100 times more חוּלִין than the second, smaller barrel, since סְפִיקָא דְּרַבְנָן לְקוּלָא.
 - If a זֶר (non-כֹּהֵן) eats one of them, he is **exempt from paying 'חֹמֶש'** – an extra 1/5 of its value – since the כֹּהֵן cannot prove that this is owed to him, and it's not needed for the זֶר's atonement.
 - If a זֶר eats both, he **must pay a חֹמֶש'** of the 2nd, smaller barrel.

When תְּרוּמָה is separated:

- **ר' עקיבא**: If **2 people jointly own produce and each one separates תְּרוּמָה** for all of it, only **half of what each one separates becomes תְּרוּמָה** since the other partner is assumed not to rely on him, so the כֹּהֵן needs to pay for half of it.

חכמים explained by **ר' יוסי**: **Only the first one's is valid**, since they do rely on each other and the second one wouldn't have separated תְּרוּמָה had he known that it was already separated, unless the first one separated less than the Rabbinically recommended amount (1/50).
- If an 'עַם הָאָרֶץ' – ignorant man who is מְדַרְבֵּנּוּ presumed to be טָמֵא – hires 'חֲבֵרִים' – people who are particular about purity laws – to **press his olives**, it is assumed that he allows them to **separate the תְּרוּמָה for him** as soon as the wine begins to emerge from the olives, since only until then is the עַם הָאָרֶץ careful not to come in contact with the wine so that תְּרוּמָה טְהוֹרָה can be separated.

How תְּרוּמָה is separated:

- **ר' שמעון**: A declaration that a portion "within" a pile of produce is designated as תְּרוּמָה/תְּרוּמַת מַעֲשֵׂר/מַעֲשֵׂר is valid, since the תּוֹרָה says a "רֵאשִׁית" (first portion, i.e. a specific part) must be separated; the תְּרוּמָה may not be separated from the edge.

חכמים: For a declaration to be valid, a **more specific part** must be designated.

ר' אלעזר חסמא: Even if the declaration **isn't specific at all**, it's valid.

ר' אליעזר בן יעקב: תְּרוּמַת מַעֲשֵׂר **cannot be separated directly from 'טֶבֶל'** – untithed produce, rather only from ראשון מַעֲשֵׂר.

TIME 4 MISHNA

Summaries

פרק ג

תְּרוּמוֹת

- The order of separating tithes is: (1) **בְּכוֹרִים** (first-fruit), as their name implies; (2) **תְּרוּמָה**, since it's called "רֵאשִׁית"; (3) **מַעֲשֵׂר ראשון**, since it contains **תְּרוּמוֹת מַעֲשֵׂר** which is called "רֵאשִׁית"; (4) **מַעֲשֵׂר שְׁנִי**; however, if the order is changed it is still **valid בְּדִיעָבַד**.
- A declaration of tithes and other vows is only valid if 'פִּי וְלִבּוֹ שֶׁוֹיֵן' – what one says is the same as what he intended to say.
- If a **non-Jew designates** tithes or something for the **בֵּית הַמִּקְדָּשׁ**, it is **valid מְדֻאֲרֵיתָא**.
 - **ר' יְהוֹדָה**: 'נָתַם רְבַעִי' – bringing the **fourth-year produce** of a vineyard to **יְרוּשָׁלַיִם** – **doesn't apply to non-Jew's land** in 'סוּרְיָא' – the lands conquered by **אֶרֶץ יִשְׂרָאֵל** before he conquered the entire land of **יִשְׂרָאֵל** itself.
 - חֲכָמִים**: It **does**, just like 'עֲרֵלָה' – the prohibition of benefitting from the produce of the first 3 years of a tree/vine – applies.
 - **חֲכָמִים**: A non-Jew's **תְּרוּמָה** has the **same laws as regular תְּרוּמָה**.
 - ר' שְׁמַעוֹן**: If a **זָר** eats it, he is **exempt from paying חֹמֶשׁ**.

תְּרוּמֹת

- One may separate תְּרוּמָה from a pile of produce **in 2 different stages**, since we view it as one extended separation so the entire pile remains טָבֵל until he has separated all the תְּרוּמָה; however, after separating the first part he **may not separate תְּרוּמָה on behalf of other produce** since that would show that he has completed his תְּרוּמָה separation of this produce, and one may only separate תְּרוּמָה from produce which is obligated in it.
ר' מאיר: He **may also separate תְּרוּמָה for other produce**, since it doesn't show that he's completed the separation for this produce.
- ר' מאיר**: If one **gives 1 סָא of produce to a לוי as מעֲשֵׂר ראשון and 1 סָא to a poor person as מעֲשֵׂר עֲנִי**, and only later specifies which produce he wants those tithes to permit, he **may assume that the 2 סָא still exist** so may eat 8 סָא.
חכמים: He **must find out how much of the 2 סָא haven't been eaten**, and then eat the amount that that would permit.
- תנא קמא**: **מְדַרְבָּנָן**, a **generous** person should separate $1/40$ of his produce as תְּרוּמָה; an **average** person should separate $1/50$; a **stingy** person may separate no less than $1/60$.
בית שמאי: The amounts are $1/30$, $1/40$ and $1/50$.
 - If even a generous person separates by estimation and ends up separating $1/60$, **no further תְּרוּמָה can be separated**; if he separates $1/61$, he **should separate some more** to reach the amount he usually gives, and may measure this exactly.
ר' יהודה: He may even separate the added part **not המוֹקֵף**.
 - If a **messenger is appointed** to separate תְּרוּמָה for somebody without being told how much, he **should separate whatever the owner generally separates**; if he doesn't know, he should separate the average amount ($1/50$).
 - If he **intentionally separates a different amount** to what the owner usually separates, it's **invalid** since he's not fulfilling what he was appointed for.
- ר' אליעזר**: The **maximum** percentage of one's produce which can become תְּרוּמָה is 10%, just like תְּרוּמַת מעֲשֵׂר is 10% of ראשון מעֲשֵׂר.
 → If one separates more than this, he should give it all to a כֹּהֵן and the amount above the 10% will be תְּרוּמַת מעֲשֵׂר for that and other produce.
ר' ישמעאל: The maximum is **half** the produce.
ר' עקיבא: He may separate as much as he would like, **as long as it's not all of it**.
- One **needs to measure how many fruit fit in a basket 3 times** throughout the harvesting season, and rely on that when separating tithes from the baskets until the next time he measures them, since they shrink further into the season so more fit in a basket, meaning that more fruit from each basket need to be separated.
 → The more precise one is when measuring the baskets, the better, e.g. weighing is better than counting.

תְּרוּמָה

- **If תְּרוּמָה is mixed with חוֹלִין:**

- **ר' אליעזר**: If תְּרוּמָה is mixed with חוֹלִין, it is בָּטֵל if there are 100 times more חוֹלִין, since if **טָבַל** (טָבַל 1% of the original pile of produce which was טָבַל) falls back into the original pile, then the entire mixture is forbidden, implying that more than 99 times more חוֹלִין is needed than תְּרוּמָה for בִּיטוּל to take place.
ר' יהושע: There only needs to be any amount above 99 times more חוֹלִין.
ר' יוסי בן משלם: There needs to be 99 and 1/6 times more חוֹלִין.
- **ר' יהושע**: Since only olives, grapes and grain can become מִדְּאוּרֵייתָא (1) figs can become בִּיטוּל even if they are **different colours**; (2) if there are 100 times more חוֹלִין fig cakes either **in number or even in weight**, בִּיטוּל occurs; (3) even **differently shaped** fig cakes can **contribute to בִּיטוּל**.
ר' אליעזר: Only parts of a mixture which aren't recognisably different to the תְּרוּמָה which fell in can contribute to the בִּיטוּל.
ר' עקיבא: If it's **unknown which colour/type/shape fell in**, they all contribute to the בִּיטוּל.
→ In similar cases, the opinions of **ר' אליעזר** and **ר' יהושע** are reversed, e.g. when one **presses תְּרוּמָה figs at the top of a jug** and it's unknown which jug it is, and when תְּרוּמָה falls on top of a storehouse of grain.
- According to **ר' יהושע**, one **may remove the top layer of the storehouse and the rest of the mixture is permitted**, since it's known that the תְּרוּמָה has been removed.
→ **חֲכָמִים**: If 1 סָא of תְּרוּמָה **falls into one of 2 boxes** – or 2 rooms on the same floor of the same house – of 50 סָא of חוֹלִין each and it's unknown into which it fell, they **combine to be מְבִטֵּל the תְּרוּמָה**, since they're likely to be mixed together in the future.
ר' שמעון: They combine **even if they aren't close to each other** so won't be mixed.
- A **מִדְּמָע bundle comprised of half תְּרוּמָה and half חוֹלִין once fell into 50 bundles** of חוֹלִין and **ר' עקיבא** agreed with **ר' יוסי** that **it is בָּטֵל**, since we don't view the מִדְּמָע as fully תְּרוּמָה in this case.

תְּרוּמוֹת

- 1) If 1 סָאָה of תְּרוּמָה טַמְאָה falls into less than 100 סָאָה of non-תְּרוּמָה, it should be left to rot since if given to a כֹּהֵן he might come to eat it instead of burning it since it's not all תְּרוּמָה.
- 2) If 1 סָאָה of תְּרוּמָה טְהוֹרָה falls into less than 100 סָאָה of חוֹלִין, it should be sold to a כֹּהֵן using the cheaper price of תְּרוּמָה, minus the price of the actual תְּרוּמָה within it.
- 3) If 1 סָאָה of תְּרוּמָה טְהוֹרָה falls into less than 100 סָאָה of מַעֲשֵׂר רִאשׁוֹן, it should be sold to a לֹוי for the price of however much מַעֲשֵׂר רִאשׁוֹן is within it, and the לֹוי should designate that amount as תְּרוּמַת מַעֲשֵׂר for other מַעֲשֵׂר רִאשׁוֹן which he has, then give it all to a כֹּהֵן.
- 4) If 1 סָאָה of תְּרוּמָה טְהוֹרָה falls into less than 100 סָאָה of מַעֲשֵׂר שְׁנִי or 'הַקֹּדֶשׁ' – property of the בֵּית הַמִּקְדָּשׁ, the מַעֲשֵׂר שְׁנִי/הַקֹּדֶשׁ part should be redeemed onto other produce/money, and the mixture should be sold to a כֹּהֵן using the cheaper price of תְּרוּמָה, minus the price of the actual תְּרוּמָה within it.
 - In cases 2-4, if the חוֹלִין is טַמֵּא, then once the כֹּהֵן receives it he must eat it in a way that ensures that the חוֹלִין won't transmit טומָאָה to the תְּרוּמָה, e.g. dry or in pieces smaller than the size of an egg.
- 5) ר' אֱלִיעֶזֶר: If 1 סָאָה of תְּרוּמָה טַמְאָה falls into 100 סָאָה of חוֹלִין, 1 סָאָה needs to be removed and given to a כֹּהֵן, and it's viewed as the same סָאָה which fell in, so it must be burnt.
 - חֲכָמִים: It's viewed as regular תְּרוּמָה, so he must eat it in a way that ensures that it doesn't become טַמֵּא.
 - ר' אֱלִיעֶזֶר: Because the סָאָה which is removed from a mixture is considered the same סָאָה that fell in, if it falls into other חוֹלִין, or if part of a מִדְּמָע falls into other חוֹלִין, then it becomes a מִדְּמָע (unless there is 100 times more חוֹלִין).
 - חֲכָמִים: The סָאָה is viewed as containing the same proportion of תְּרוּמָה as the entire mixture contained, so is automatically בָּטוּל.
 - If 1 סָאָה of תְּרוּמָה is removed from a mixture of 100 times more חוֹלִין than תְּרוּמָה and then another סָאָה of תְּרוּמָה falls in and is removed, the mixture is permitted unless this happens 50 times, since at that point it is possible that there isn't even a majority of חוֹלִין over תְּרוּמָה, and 'סְפִיקָא דְאורייתא לחומרא' – a doubtful case is ruled stringently in a case of a Biblical law.
 - Even ר' אֱלִיעֶזֶר agrees with this, since he only views the סָאָה which is removed as the תְּרוּמָה one when it results in a stringency.
 - ר' אֱלִיעֶזֶר: If תְּרוּמָה yeast falls into חוֹלִין dough which contains חוֹלִין yeast, and 'זֶה וְזֶה גּוֹרֵם' – only if both of them are put together do they achieve the result of the dough rising- the dough becomes forbidden.
 - חֲכָמִים: It remains permitted.
 - חֲכָמִים: A מִקְוֵה is only valid if at least the first 21 סָאָה out of at least 40 סָאָה is made up of direct rainwater, and the next 19 סָאָה can be drawn water.

TIME 4 MISHNA

Summaries

פרק ה

תְּרוּמוֹת

- 6) If 1 סָאָה of תְּרוּמָה טְהוּרָה falls into 100 סָאָה of חוֹלִין טָמֵאִין, 1 סָאָה needs to be removed and given to a כֹּהֵן and he **must eat it in a way that ensures that it doesn't become טָמֵא**.
- 7) **בֵּית שְׁמַאי**: If 1 סָאָה of תְּרוּמָה טָמְאָה falls into 100 סָאָה of תְּרוּמָה טְהוּרָה, **no בִּיטוּל occurs**, since it's a mixture of 2 prohibited items.
בֵּית הֵלֵל: **בִּיטוּל does occur**, since the תְּרוּמָה טְהוּרָה is permitted for כֹּהֲנִים so can be מְבטֵל the תְּרוּמָה טָמְאָה which is forbidden for them to eat.
- **חֲכָמִים**: If the owner is aware that 1 סָאָה of תְּרוּמָה is mixed with 100 סָאָה of חוֹלִין but **before he removes it another סָאָה of תְּרוּמָה falls in**, it **becomes a מִדְּמָע**.
ר' שְׁמַעוֹן: Since the owner was able to remove the first סָאָה, we view it as if it was already removed so the **2nd סָאָה is also בִּטוּל**.
 - If a mixture of חוֹלִין and תְּרוּמָה is **processed into flour and the volume increased/decreased**, the **proportion of חוֹלִין to תְּרוּמָה is assumed to remain the same**, unless the חוֹלִין or תְּרוּמָה was better quality which means its volume increased more.
 - If תְּרוּמָה falls into less than 100 times more חוֹלִין and then **more חוֹלִין falls in**, all the **חוֹלִין combines for בִּיטוּל**, unless the later חוֹלִין was added intentionally, since 'אֵין מְבַטֵּלִין אִיסוּר לְכַתְחֵלָה' – one **may not bring about בִּיטוּל intentionally**.

תְּרוּמָה

• If a 'זָר' – non-כהן – eats תְּרוּמָה:

- A זָר who **mistakenly eats/drinks/rubs תְּרוּמָה on his body** in a regular manner **must pay** 'קָרֶן וְחוּמֶשׁ' – the value plus $\frac{1}{4}$ which is $\frac{1}{5}$ of the total amount of $1\frac{1}{4}$ times its value – to a כֹּהֵן.
 - The קָרֶן וְחוּמֶשׁ **may not be paid** with:
 - תְּרוּמָה, since he cannot pay off a debt using that which doesn't belong to him;
 - מַעֲשֵׂר ראשון, since the תּוֹרָה likens it to תְּרוּמָה;
 - מַעֲשֵׂר שְׁנִי: ר' מַאִיר or הֶקְדָּשׁ even once they've been redeemed, since these were 'כֶּמוֹן גְּבוּהָ' – property of Hashem – or property of the הַמִּקְדָּשׁ.
 - ר' אֱלִיעֶזֶר: A **worse quality species** than that which he ate.
 - ר' עֲקִיבָא: Any **other species** than that which he ate.
 - According to עֲקִיבָא, ר', if one eats קִישׁוּאִין (a vegetable which hardens and becomes barely edible at the end of the year) during the year before שְׁמִיטָה must wait until the year following שְׁמִיטָה to pay back the same species when they'll be edible.
 - It **may only be paid** with חוּלִין which was once obligated in tithes, as the תּוֹרָה says "he must give the כֹּהֵן [that which had potential to become] holy food."
 - The קָרֶן וְחוּמֶשׁ **gains the status of תְּרוּמָה**, which means that if a זָר eats the חוּמֶשׁ then he must pay $1\frac{1}{4}$ times the חוּמֶשׁ.
 - The כֹּהֵן **cannot forgive him from giving the קָרֶן וְחוּמֶשׁ**, since this is the זָר's atonement and isn't just to compensate the כֹּהֵן.
 - The קָרֶן must be paid to the **owner** of the תְּרוּמָה (as compensation), and the חוּמֶשׁ can be paid to **any כֹּהֵן**.
 - Therefore, if a בֵּית יִשְׂרָאֵל eats תְּרוּמָה and then marries a כֹּהֵן, she **can pay the חוּמֶשׁ to herself**, and if the תְּרוּמָה didn't yet belong to a כֹּהֵן then she can even pay the קָרֶן to herself.
- ר' מַאִיר: If an employer or innkeeper who needs to provide his workers/lodgers with food **feeds them תְּרוּמָה without telling them** that it's תְּרוּמָה, he **must pay the workers/lodgers the קָרֶן in תְּרוּמָה value and they must pay that plus a חוּמֶשׁ** to the כֹּהֵן.

חֲכָמִים: He must give them a קָרֶן of חוּלִין as their meal.

 - 1) One who **steals תְּרוּמָה** must pay back 'תְּשֻׁלוּמֵי כָפָל' – the **stolen item plus its value**.
 - 2) One who **steals תְּרוּמָה** and eats it by mistake must pay back **קָרֶן וְחוּמֶשׁ in חוּלִין value, plus קָרֶן in תְּרוּמָה value** as תְּשֻׁלוּמֵי כָפָל; only 1 קָרֶן needs to be paid as compensation.
 - 3) One who **steals תְּרוּמָה which is also הֶקְדָּשׁ and eats it** must pay **1 קָרֶן payment and 2 תְּשֻׁלוּמֵי כָפָל payments**, since only 1 קָרֶן needs to be paid as compensation, and הֶקְדָּשׁ doesn't apply to הֶקְדָּשׁ.

תְּרוּמָה

- One who **eats תְּרוּמָה knowing that it's תְּרוּמָה** and that the punishment for doing so is 'מִיתָה בְּיַד שָׁמַיִם' – death by the hands of Hashem, but wasn't warned that he would receive מַלְקוֹת (lashes) for doing so, **must pay קָרָן** to the כֹּהֵן as compensation, since the rule that 'קִיָּם לִיה בְּדַרְבָּה מִיָּנִיה' – one who is liable to two punishments for a single act only receives the harsher punishment – only applies to punishments of בֵּית דִּין and he doesn't receive מַלְקוֹת since he wasn't warned.
 - He is **exempt from paying the חֹמֶשׁ**, since this is an atonement only for one who eats תְּרוּמָה unintentionally.
 - The כֹּהֵן **can forgive him from paying**, since the קָרָן payment is as compensation.

Exemptions from paying חֹמֶשׁ:

- A **נָשָׂא בֵּית כֹּהֵן who marries a יִשְׂרָאֵל and then eats תְּרוּמָה** unintentionally **must pay קָרָן but not חֹמֶשׁ**, since she isn't considered a "זָרָה".
 - If she **commits adultery**, she is put to death by 'שְׂרִפָּה' – **burning**, which is the punishment for the wife of a כֹּהֵן.
 - **ר' מֵאִיר**: If she **marries somebody whom she is forbidden to marry**, she ceases her כְּהוֹנָה so is **obligated to pay קָרָן וחֹמֶשׁ** and would be put to death by 'חֲנָקָה' – **strangulation**, which is the punishment for the wife of a יִשְׂרָאֵל.
 - חֲכָמִים**: She is still not considered a "זָרָה", so she is **exempt from חֹמֶשׁ** and would be put to death by שְׂרִפָּה.
- If a זָרָה **feeds תְּרוּמָה to his children** under the age of מִצְוָה בֵּר, and they eat it unintentionally, **he must pay just קָרָן** as compensation, since only the one who ate the תְּרוּמָה himself is obligated to pay חֹמֶשׁ and children are exempt.
 - The same applies to one's **non-Jewish servants**, since 'מֵה שֶׁקָּנָה עֶבֶד קָנָה רַבּוֹ' – whatever a servant acquires is automatically acquired by his master – so they can't pay themselves.
- If a זָרָה eats תְּרוּמָה separated from produce grown in the **lands surrounding אֶרֶץ יִשְׂרָאֵל**, he is **exempt from חֹמֶשׁ** since it's only תְּרוּמָה מִדֶּרֶבֶן.
- One who **eats less than a 'כֶּזַיִת'** – size of an olive – of תְּרוּמָה is **exempt from חֹמֶשׁ**, since it isn't considered a significant 'eating'.
 - When only קָרָן is paid, it **doesn't become תְּרוּמָה** and the כֹּהֵן **may forgive him** from paying, since it is as compensation.
- If one has a **box of חוּלִין and a box of תְּרוּמָה** and some תְּרוּמָה falls into one of them but he doesn't know which one, he **may assume that it fell into the תְּרוּמָה box**, since מִדּוּמָע is only מִדֶּרֶבֶן.
 - **ר' מֵאִיר**: If he doesn't know which box is which and **eats the contents of one of them**, he is **exempt**, and must treat the remaining box with the stringencies of תְּרוּמָה and חוּלִין, e.g. that it's **obligated in חֵלָה**.

TIME 4 MISHNA

Summaries

פרק ז

תְּרוּמָה

ר' יוסי: It's **exempt from חֵלָה**, since something which is possibly תְּרוּמָה is like a **מְדוּמָע**.

- If one person **eats both boxes**, he only needs to pay **קָרַן וְחוּמֶשׁ** of the smaller box, since **'הַמּוֹצִיא מִחֵבְרוֹ עָלָיו הָרְאָה'** – one may only take money from somebody else if they prove that they're entitled to it, and the **כֹּהֵן** can't prove which box was תְּרוּמָה.
- If **both boxes fall into the same pile of חוּלִין**, the smaller box is assumed to be the תְּרוּמָה one with regards to **בִּיטוּל**.
- If one **plants both of the boxes** and they are species whose **seeds decompose** once planted, then that which grows from them is **considered חוּלִין**, just like when **מְדוּמָע** is planted.
 - If the **seeds don't decompose**, that which grows from them is **considered מְדוּמָע**.

תְּרוּמֹת

- ר' אליעזר**: If one **finds out that he is no longer allowed to eat תְּרוּמָה**, e.g. the wife/slave of a כֹּהֵן when he dies, he is **obligated to pay קָרְן וְחוֹמֶשׁ** if he ate תְּרוּמָה illegally before finding this out.

ר' יהושע: If he ate תְּרוּמָה which was **עָרַב פֶּסַח וְחִמֵּץ**, he is **exempt**, since 'טַעַם בְּדָבָר' – one who violates a transgression in the midst of performing a מִצְוָה is exempt.

 - **ר' אליעזר**: If he **finds this out whilst eating תְּרוּמָה**, or if he or the תְּרוּמָה becomes טָמֵא whilst he is eating it, he **should swallow it**, since it was permitted when he put it into his mouth and one may not waste תְּרוּמָה.
 - ר' יהושע**: He **must spit it out**.
 - If one eats food which was **forbidden from before he put it into his mouth**, e.g. טָבַל, or if he tastes a bug whilst eating, he **must spit it out**.
 - **ר' אליעזר**: If one **begins eating a cluster of grapes** as a snack and then enters the courtyard, or if שַׁבָּת comes in, he **may finish eating it** outside the courtyard or after שַׁבָּת without separating tithes, since it was exempt when he started eating it.
 - ר' יהושע**: He **must separate tithes**, since once it enters the courtyard or שַׁבָּת comes in, it may not even be eaten as a snack without being tithed.
 - **ר' אליעזר**: If a כֹּהֵן **finds out that he is a 'חֵלֶל'** – son of an illegal marriage of a כֹּהֵן and divorcee, then all the **קֶרְבָּנוֹת which he has offered up are invalid**, since he's a disqualified כֹּהֵן.
 - ר' יהושע**: They are **valid**, as learnt from a פֶּסוּק.
 - If he **finds out that he has an invalidating wound**, his קֶרְבָּנוֹת are **invalid**.
- Food which is forbidden because of danger:**

 - If **water, wine or milk** is left uncovered and unwatched for enough time that a venomous animal could have emerged from a nearby place and drank from it, then it **must be poured out**, even if it's תְּרוּמָה, since it might have injected venom whilst drinking.
 - **תנא קמא**: If there is **enough liquid to neutralise** the effect of the venom, it's **permitted** so if it's תְּרוּמָה then it's forbidden to pour out.
 - ר' יוסי**: It can only be assumed to be **neutralised if the liquid is in the ground**.
 - **תנא קמא**: Even if one **strains it**, it remains **forbidden**.
 - ר' נחמיה**: It's **permitted**, since the venom usually doesn't go through the strainer.
 - A fruit which has a **moist inside** is **forbidden** if it **has a hole**, in case a venomous animal bit into it and the venom spread through the whole fruit; if it has a **dry inside**, only the part with the hole is forbidden.
 - An **animal which has been bitten by a snake** **may not be eaten**, since the venom injected into it spreads through the whole animal.

תְּרוּמוֹת

- **Allowing תְּרוּמָה to become טָמֵא:**

- **ר' אליעזר**: **תְּרוּמָה which is possibly טָמֵא must still be guarded from טוּמְאָה**, since the **תּוֹרָה** obligates a “guarding of my תְּרוּמוֹת” – in the plural, implying that something other than certainly pure תְּרוּמָה must be guarded.

ר' יהושע: It doesn't need to be guarded from טוּמְאָה, since it's written as the “guarding of my תְּרוּמָה” – in the singular; he **may put it in a place where it is more prone to become טָמֵא**, so that the כֹּהֵן will at least be able to use it for burning.

רבן גמליאל: It doesn't need to be guarded, but he **may not put it in a place which is more prone to טוּמְאָה**.

- **ר' אליעזר**: If a **barrel of תְּרוּמָה wine breaks in the top vat of a winepress** and will flow into the bottom vat which contains חוּלִין טָמֵאִין, he **must fetch טָהוֹר containers** to catch and save however much תְּרוּמָה he is able to, rather than use טָמֵא containers which he has at hand to catch the תְּרוּמָה and save his חוּלִין from becoming a מְדוּמָע.

ר' יהושע: Since if he doesn't intervene, the תְּרוּמָה will anyway become טָמֵא by falling into the חוּלִין, he **may directly make it טָמֵא by catching it in טָמֵא containers**, in order to prevent a large loss of חוּלִין.

→ The same applies to **תְּרוּמָה oil which spills**.

→ **ר' אליעזר**: If a **non-Jew tells somebody to give him one תְּרוּמָה loaf of bread to make טָמֵא** or he'll make all of his loaves טָמֵא, he **must allow him to make all of them טָמֵא**.

ר' יהושע: He **may put one loaf in front of him**, as long as he doesn't directly hand it to him.

- If **non-Jews tells a group of women to hand over one of themselves** with whom they will have forced relations, or they will do so to all of them, they **must not hand over any woman**.

תְּרוּמָה

• When תְּרוּמָה seeds are planted:

- If תְּרוּמָה is planted, **that which grows from it gains תְּרוּמָה status מִדִּרְבָּנָן** from when it's grown to a third of its height, and it **may be uprooted** and destroyed only before this stage and only if planted **unintentionally**.
 - If one **plants flax intentionally**, it **must be uprooted** and destroyed so that people don't come to use its stalks which (unlike most plants) do gain תְּרוּמָה status too.
 - Since **מִדְאוּרֵי תָא** that which grows from תְּרוּמָה is considered **חֻלִּין**, it's **obligated in tithes**, and the poor people and **לְוִיִּם** who receive this **must sell it to כְּהֲנִים** for the value of תְּרוּמָה.
ר' טַרְפוֹן: Only poor **כְּהֲנִים** may collect these tithes, so that poor people who are **זָרִים** don't come to eat it themselves.
ר' עֲקִיבָא: Using this logic, **כְּהֲנִים who are טָמֵא** may never collect תְּרוּמָה.
 - One **shouldn't use an animal** when harvesting it, since animals may not eat the תְּרוּמָה but one may not muzzle his animals while they are working.
 - He may use an animal if he **ties baskets of חֻלִּין of the same type of produce by its mouth**, so that it won't eat the תְּרוּמָה and not be muzzled.
- If that which grew from תְּרוּמָה seeds is planted, its growths are **חֻלִּין**.
- If (1) **טָבֵל**, (2) **מֵעֵשֶׂר רֵאשׁוֹן** from which תְּרוּמָה hasn't been separated, or (3) a **מְדוּמָע** is planted, **that which grows from it is חֻלִּין**, since anyway the **majority is חֻלִּין**.
- If (1) seeds which **sprouted by themselves during שְׂמִיטָה**, (2) **תְּרוּמָה from produce which grew outside of יִשְׂרָאֵל אֶרֶץ**, or (3) **'בְּכֹרִים** – **first fruit** of the **הַמִּינִים** which ripen and must be brought to the **בֵּית הַמִּקְדָּשׁ** – are planted, **that which grows from it is חֻלִּין**, since they are **relatively uncommon**.
 - If the seed doesn't decompose once planted, e.g. onions and garlic, these **leniencies don't apply**.
ר' יְהוּדָה: Garlic seeds do decompose.
- If **מֵעֵשֶׂר שְׁנִי** or **הַקֹּדֶשׁ** is planted, **that which grows from them is חֻלִּין** since no one would keep it to plant it in order to remove its **טוֹמְאָה**, since it can anyway be redeemed onto other **טָהוֹר** produce.
 - They **should still be redeemed**, onto produce worth the value of the seeds.
- If one plants even 100 rows of תְּרוּמָה and 1 row of **חֻלִּין**, and **doesn't know which is the חֻלִּין row**, they are **all treated as חֻלִּין** if the seeds decompose once planted.
 - If the seeds don't decompose, then even if most rows are **חֻלִּין** they are **all treated as תְּרוּמָה** and **בִּיטוּל** doesn't occur since each unit has individual significance.
- One who **weeds a non-Jew's plants** may eat from them as a snack without tithing it, even according to the opinion that a non-Jew's ownership of land in **יִשְׂרָאֵל אֶרֶץ** doesn't exempt it from tithes.
- If one **replants young trees which became טָמֵא**, they become **טָהוֹר** but he **must cut off the edible part** which grows and only then eat that which grows after that.
ר' יְהוּדָה: He **must cut off the edible part a second time** too.

תְּרוּמָה

• 'תְּעֲרֻבוֹת' – when something forbidden is mixed with something permitted:

- If תְּרוּמָה is mixed with **dry חוֹלִין lentils**, or vice versa, the חוֹלִין is **forbidden** (for זָרִים) only if it **'בּוֹלֵעַ'** – absorbs – the taste of the תְּרוּמָה.
 - If **whole onions** are mixed with lentils, **no taste is shared** between them.
 - **ר' יְהוּדָה**: If a whole תְּרוּמָה onion is **placed together with a חוֹלִין foul-smelling fish** in order to absorb its smell, the fish remains **permitted** since the onion doesn't **'פּוֹלֵט'** – give off its taste.
- If **crushed תְּרוּמָה apple is added to חוֹלִין dough** and causes it to rise, the dough is **forbidden** because of the effect which the תְּרוּמָה had, despite not sharing its taste.
- If a forbidden food is **'נוֹתֵן טַעַם לַפֶּגֶם'** – gives off its taste which is detrimental for the permitted food, the permitted food remains **permitted**.
- **ר' מֵאִיר**: One who **places hot bread on top of an open barrel of wine** **forbids** the bread, since **'רִיחָא מִילְתָּא הִיא'** – an aroma is considered substantial.
 - ר' יְהוּדָה**: It remains **permitted**, since **'רִיחָא לֹא מִילְתָּא הִיא'**.
 - ר' יוֹסִי**: **רִיחָא לֹא מִילְתָּא הִיא** but if it's **barley bread** then it's **forbidden**, since it draws the actual taste and moisture of the wine.
 - According to the opinions that **רִיחָא לֹא מִילְתָּא הִיא**, if **תְּרוּמָה cumin is mixed with the firewood used to cook חוֹלִין bread**, the bread remains **permitted**.
- Although generally when תְּרוּמָה is mixed with חוֹלִין, a כֹּהֵן should taste some of it to check whether the תְּרוּמָה was **טַעַם** to the חוֹלִין, in the case of תִּלְתָּן – a vegetable whose **inedible stalk tastes the same as its edible seeds** – of תְּרוּמָה, it **needs to be estimated whether the seeds alone would be טַעַם** to the חוֹלִין.
 - If תִּלְתָּן of **שְׂמִיטָה**; **'כֹּלֵאֵי הַכֶּרֶם'** – when another species is planted in a vineyard, or **'הַקֹּדֶשׁ'** – property of the **בֵּית הַמִּקְדָּשׁ**, is mixed with חוֹלִין, the חוֹלִין is **forbidden if it absorbs the תִּלְתָּן's taste**, since these prohibitions apply to the entire vegetable.
 - When tithing תִּלְתָּן, one should crush it and then **separate tithes for just the seeds**.
 - If he **declared part of the inedible part of the תִּלְתָּן as tithes**, it is **valid** since it tastes the same as the edible part which is obligated in tithes.
- If חוֹלִין **olives** which aren't whole are pickled together with תְּרוּמָה olives or even water which had previously been used to pickle תְּרוּמָה olives, they are **forbidden**.
- **חֲכָמִים**: If kosher **fish** is pickled together with non-kosher fish, their juice is **forbidden** unless there's at least **960** times more kosher fish than non-kosher fish.
 - ר' יְהוּדָה**: There only needs to be **192** times more kosher fish.
 - ר' יוֹסִי**: There only needs to be **16** times more kosher fish, since the juice is just a product of something forbidden.

TIME 4 MISHNA

Summaries

פרק י

תְּרוּמָה

- **חֲכָמִים**: If kosher **grasshoppers** are pickled together with non-kosher grasshoppers, their **juice is permitted** since their taste is so minimal.
ר' צְדוֹק: The juice of non-kosher grasshoppers is **kosher** itself, since it's just moisture.
→ The juice **does not make food able to become טָמֵא**.
- **חֲכָמִים**: If a **חֻלִּין** vegetable is **pickled** together with a **תְּרוּמָה** vegetable, the **חֻלִּין** vegetable remains **permitted** unless the **תְּרוּמָה** vegetable has a **sharp taste**, e.g. onions.
ר' יוֹסִי: Even if they are **cooked** together, it remains **permitted**, unless the **תְּרוּמָה** vegetable is a **beet**, which is **פּוֹלֵט**.
 - **ר' שְׁמַעוֹן**: If a **חֻלִּין** **cabbage** which was watered during its growth is cooked together with a **תְּרוּמָה** cabbage which wasn't watered during its growth apart from rainwater, the **חֻלִּין** is **forbidden** since it is **בּוֹלֵעַ**.
 - **ר' יְהוּדָה**: Any permitted food which is cooked with a forbidden food of the same type ('**מִין בְּמִינוֹ**') remains **permitted**, except for **meat**, which is very **בּוֹלֵעַ**.
 - **ר' יוֹחָנָן בֶּן נוּרִי**: **Liver** is **פּוֹלֵט** and not **בּוֹלֵעַ**, so it can **forbid other meat but won't become forbidden**.
- If a whole **egg** is cooked with forbidden spices, even the yolk is **בּוֹלֵעַ** so **forbidden**.

תְּרוּמָה

• The prohibition of wasting תְּרוּמָה:

- One **may not add תְּרוּמָה figs to a fish solution** and then throw them away; one may add תְּרוּמָה wine to a fish solution, since none of it is thrown out.
- One **may not add spices to תְּרוּמָה oil**, since the spices absorb oil and are thrown away.
- One **may add honey and pepper to wine**, since this is a regular use of these substances.
- **חֲכָמִים**: One **may not cook תְּרוּמָה wine**, since the volume is reduced via evaporation.
ר' יְהוּדָה: This is **permitted**, since it causes the wine to last longer.
- **ר' אֱלִיעֶזֶר**: It's forbidden to squeeze תְּרוּמָה fruit except for olives and grapes, since it worsens their quality, but if one does so then the **juice still has תְּרוּמָה status**.
ר' יְהוֹשֻעַ: It **isn't considered תְּרוּמָה**, since juice is considered insignificant relative to the fruit itself.
 - **ר' אֱלִיעֶזֶר**: If **food comes into contact** with fruit juices, it **becomes able to become טָמֵא**.
 - ר' יְהוֹשֻעַ**: It **doesn't**; only 7 types of liquids make food able to become טָמֵא.
- One **receives מַלְקוֹת** (lashes) for consuming oil or wine of 'עֵרְלָה' – fruit which grew within 3 years of its tree being planted – but not for other fruit juices.
- One may bring **בְּכוֹרִים** of olives as oil and grapes as wine, but not other fruit juices.
- The only 2 fruit juices which are **used on the מִזְבֵּחַ** are oil and wine.
- **Edible stalks** of תְּרוּמָה fruit also **have תְּרוּמָה status**.
- **Seeds which are occasionally eaten** only have תְּרוּמָה status if the **כֹּהֵן** who eats its fruit doesn't throw them away.
 - **Bones of קֶרֶבֶנֹת** only become 'נוֹתֵר' – parts of a **קֶרֶבֶן** which are left uneaten after the prescribed time limit on eating it and so must be burnt – if they aren't thrown away.
- **Bran** (the outer part of kernels of grain) **doesn't have תְּרוּמָה status**, but recently harvested, **fine bran is forbidden for זָרִים** since its moisture causes some flour – which is תְּרוּמָה – to stick to it.
 - One **must treat תְּרוּמָה in the same way as he treats חוֹלִין**, as that isn't wasting it, so if he would normally throw away חוֹלִין bran, he may throw this away.
 - One who **sifts flour multiple times** over **may not throw away the coarse part**, since it's still considered flour.
 - One who **replaces a storehouse** of תְּרוּמָה with חוֹלִין or **retrieves תְּרוּמָה oil** which spilled doesn't need to remove every single bit of תְּרוּמָה.
 - If one has a **jug of תְּרוּמָה oil** and wishes to use it for חוֹלִין, he may do so after pouring out the תְּרוּמָה and **allowing it to drip 3 times**.
 - If instead of allowing it to drop, he **tilts it** and a small pool of oil gathers in the jug, it needs to be poured out even if it's more than 3 drops.

תְּרוּמוֹת

- One who has **דָּמָאִי** which is **טָמֵא** must give it's **מַעֲשֵׂר** תְּרוּמוֹת to a **כֹּהֵן** once he has accumulated a **קוֹרְטוֹב** (לוג 1/64) of it.
- A **כֹּהֵן** may feed **תְּרוּמָה** **vetch** (primarily animal food but eaten by humans in a time of need) to his animals, since this is its regular use.
 - One who **rents** a **כֹּהֵן's** **animals** may feed them vetch, since the **כֹּהֵן** is their owner.
 - If a **כֹּהֵן** raises a **זָר's** **animals** on condition that the **זָר** pays him the original value plus part of its increase in value, the **כֹּהֵן** is considered the owner so may feed **תְּרוּמָה** vetch to the animals.
- Although it is generally forbidden for a **זָר** to benefit from **טָמֵא** **תְּרוּמָה** being burnt, **'שֶׁמֶן שְׂרָפָה'** – oil which became **טָמֵא** so needs to be burnt – may be used to light up **public places**, and for the sake of a **מִצְוָה**, a **כֹּהֵן** may light it for himself and others can benefit, e.g. in front of an ill person.
 - **ר' יְהוּדָה**: It **may not** be lit in a **house of mourning**, since a **זָר** may move the lamp to where only he is benefitting; it **may** be lit in a **wedding hall**, since nobody will move it as they're wearing nice clothes.
 - ר' יוֹסִי**: The **opposite** is true, since it is more likely to be moved at a wedding because of the less serious atmosphere.
 - ר' מֵאִיר**: It is **forbidden** in both places.
 - ר' שְׁמַעוֹן**: It is **permitted** in both places.

TIME 4 MISHNA TEST

מסכת תרומות

1. Why may a mute ideally not separate תְּרוּמָה?
2. If one separates תְּרוּמָה from olives on behalf of oil, is it valid and why?
3. List 1 difference between the way that תְּרוּמָה is separated and the way that all other tithes are separated.
4. What does כֹּן הַמוֹקֵף mean?
5. If a barrel of wine which was separated as תְּרוּמָה turned to vinegar and it's unknown whether it was vinegar at the time of designation, what must be done?
6. Why should כֹּמֶשֶׁר שְׁנִי be separated before כֹּמֶשֶׁר רִאשׁוֹן?
7. What fraction of one's produce is the minimum which one must separate מִדֶּרֶבֶן?
8. a. In a mixture of תְּרוּמָה and חוּלִין, how many times more חוּלִין does there need to be than תְּרוּמָה for the תְּרוּמָה to be nullified?
b. What is the source for this?
9. a. When 1 סָא of תְּרוּמָה is nullified in a mixture and so 1 סָא is removed from the mixture, what is the status of that סָא according to ר' אֱלִיעֶזֶר?
b. List one consequence of this.
10. What does אֵין מִבְטָלִין אִיסוּר לְכַתְחֻלָּה mean?
11. What is the punishment for one who eats תְּרוּמָה unintentionally?
12. If one steals תְּרוּמָה and eats it, how much must he pay?
13. Explain the concept of 'טָעָה בְּדִבְרֵי מִצְוָה וְעָשָׂה מִצְוָה, פָּטוּר'.
14. Under what circumstances is it an obligation to pour out תְּרוּמָה wine?
15. What is the law in a case where non-Jews demand that a woman be given over for them to have forced relations with her, or else they will do so to a group of many women?
16. (a) When תְּרוּמָה is planted, what is the status of its produce מִדֶּאֱוָרִיתָא?
(b) What is a consequence of this?
17. (a) What does 'בּוֹלֵעַ' mean?
(b) What does 'פּוֹלֵט' mean?
18. The blood of which non-kosher animal is kosher (according to ר' צְדוּק)?
19. If תְּרוּמָה oil spills, must it all be retrieved?
20. What is 'שֶׁמֶן שִׁרְפָה'?