

מסכת גיטין · דף ל"א ע"א

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THE SUGYA

In this daf, we begin by exploring the deep halachic connections between standard terumah and terumat ma'aser. The Gemara derives from the pesukim that just as standard terumah can be separated by estimate and by thought, and is within the domain of the homeowner to designate, the same applies to terumat ma'aser. This teaches us the power of a Yid's thoughts and intentions when it comes to separating these holy portions.

We then move into a new Mishnah that deals with a person who sets aside produce or money to use continuously for separating tithes or redeeming second tithe. The Mishnah establishes a beautiful yesod in halacha: we operate under a chazakah, a presumption, that the produce or money remains intact and has not been lost. However, if we later discover that it was indeed lost, or if we are dealing with wine that might have turned to vinegar, we must look closely at the halachic guidelines for when we must worry that our previous tithing was invalid.

All introductions, summaries, and contextual notes are the editor's commentary and are not part of the original text.

EXPLANATION

בשתי תרומות הכתוב מדבר:

The Gemara explains: **Of two terumos the verse speaks** when it uses the double expression of separating terumah:

EXPLANATION

אחת תרומה גדולה ואחת תרומת מעשר;

one is **terumah gedolah**, the great terumah given to the Kohen, **and one** is **terumas ma'aser**, the tithe of the tithe given by the Levi to the Kohen;

EXPLANATION

כשם שתרומה גדולה ניטלת באומד ובמחשבה,

and the Torah compares them to teach that **just as terumah gedolah is taken by estimation**, without requiring an exact measurement, **and by thought** alone, without verbal designation,

EXPLANATION

כה תרומת מעשר ניטלת באומד ובמחשבה;

so too, terumas ma'aser may be taken by estimation and by thought;

EXPLANATION

וכשם שיש לו רשות לבעל הבית לתרום תרומה גדולה,

and furthermore, just as there is permission for the homeowner to separate terumah gedolah from his own produce,

EXPLANATION

כך יש לו רשות לבעל הבית לתרום תרומת מעשר.

so too, there is permission for the homeowner to separate terumas ma'aser on behalf of the Levi, even though it is the Levi's responsibility.

מִשְׁנָה MISHNAH

MISHNAH

מתני' המניח פירות, להיות מפריש עליהן תרומה ומעשרות;

MISHNAH: One who sets aside produce in his house to be constantly separating on their account terumah and tithes for other untithed produce that he has elsewhere, by declaring that the required tithes shall take effect on this set-aside produce;

MISHNAH

מעות, להיות מפריש עליהן מעשר שני –

or if he set aside money to be constantly separating on its account the redemption of second tithe from other produce —

MISHNAH

מפריש עליהן בחזקת שהן קיימין.

he may go on separating on their account based on the presumption that they are still extant, and he does not need to worry that they might have been lost or spoiled.

MISHNAH

אם אבדו – הרי זה חושש מעת לעת, דברי רבי אלעזר.

However, if he later found that they were lost, behold, he must be concerned that they were lost from a twenty-four hour period prior to his discovery, and any separations he made during that time are invalid; these are the words of Rabbi Elazar.

MISHNAH

רבי יהודה אומר: בשלשה פרקים בודקין את היין –

Rabbi Yehuda says: At three times in the year one must check the wine that was set aside for tithing, to ensure it has not turned to vinegar and become unfit to tithe for good wine —

MISHNAH

בקידום של מוצאי החג, ובהוצאת סמדר, ובשעת כניסת מים בבוסר.

at the time of the hot east wind at the conclusion of the Festival of Sukkos, and at the emergence of the grape blossom, and at the time of the entry of water into the unripe grape.

גְּמָרָא GEMARA

QUESTION

גמ' מאי מעת לעת?

GEMARA: What is the meaning of "from a twenty-four hour period" that Rabbi Elazar ruled we must be concerned about?

ANSWER

רבי יוחנן אמר: מעת לעת של בדיקה.

Rabbi Yochanan said: It means a **twenty-four hour period** from the time of the **checking** when he discovered they were lost, going back twenty-four hours.

STATEMENT

רבי אֶלְעָזָר בֶּן אַנְטִיגֶנוֹס אוֹמֵר מִשּׁוֹם רַבִּי אֶלְעָזָר בְּרַבִּי יַנָּאי:

Rabbi Elazar ben Antigonus says in the name of Rabbi Elazar the son of Rabbi Yannai:

SUMMARY

The daf transitions from comparing the laws of standard terumah and terumat ma'aser to a practical discussion in the Mishnah regarding the chazakah of extant items. We learn that one may rely on the presumption that set-aside produce or money is still there, but if it is found to be lost, Rabbi Elazar rules that we must be concerned retroactively 'from time to time'—which Rabbi Yochanan explains in the Gemara as a twenty-four hour period. Additionally, Rabbi Yehuda teaches that wine set aside for tithing must be checked for spoilage at three specific seasonal transition points during the year when the weather changes.

למעשה WHAT TO TAKE HOME

In our sugya, the Mishna teaches a beautiful principle of trust: if you set aside produce or money to use for tithing, you can go about your life relying on the presumption (the chazakah) that it is still there, safe and sound. You do not need to live in constant, paralyzing worry that maybe it was lost. But the Mishna also teaches that if you eventually discover it was indeed lost, you must look back twenty-four hours and treat those recent actions with caution.

This contains a profound lesson for our daily avodah. Hashem wants us to live with a healthy sense of trust, both in Him and in the stability of the world He created. We cannot serve Hashem properly if we are constantly plagued by constant doubts, second-guessing every past action, or worrying about unseen problems. We operate on the chazakah that things are fine. Yet, when we do encounter a setback or a breakdown, we do not just shrug it off. We take a moment to look back, trace our steps, and see what needs to be corrected and made right.

This is the balance of a healthy Yid: living with trust and calm, but possessing the honesty to self-correct when a problem actually comes to light.

Today, practice the peace of mind that comes from a chazakah. If you did an act of chesed or set up a mitzvah, trust that it is doing its job without letting anxious thoughts make you second-guess yourself. If a problem does arise later, simply address it calmly and with a quiet heart.