

Daf Notes is currently being dedicated to the neshamah of

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May the studying of the Daf Notes be a zechus for his neshamah and may his soul find peace in Gan Eden and be bound up in the Bond of life

**1. There is a dispute regarding a barrel of terumah wine that a doubt arises that may have rendered the wine tamei.**

If a barrel of terumah wine had a doubt arise that would render the barrel a doubt of tumah, i.e. if one who was *tamei* entered the room where the barrel as but it is not certain that he touched the barrel, Rabbi Eliezer maintains that if the barrel was in an exposed area where it was probable that it would be come *tamei*, one should place it in a safe location, and if the barrel was not covered he should cover it to ensure it does not become *tamei*. Rabbi Yehoshua maintains that if the barrel was in a safe area he can place the barrel in an exposed area, and if the barrel was not covered, he can uncover it even though the barrel will probably become *tamei*.

Their dispute centers on a verse that states *vaani hineh nasati lecho es mishmeres terumosai*, Behold! I have given you the safeguard of My Terumos. Rabbi Eliezer maintains that the plural tense of *Terumos* indicates that there are two categories of terumah that must be safeguarded. There is terumah that is *tahor* that must be safeguarded from becoming *tamei*, and there is terumah that is questionable if it contracted tumah that must be safeguarded. If the terumah that is in question was in an exposed area, one should place it in a safe area, and if it was uncovered, one should cover it. Rabbi Yehoshua, however, maintains that although the word *terumosai* is read in the plural tense, the

word is written without the letter *vav* after the letter *mem*, thus it is written in the singular tense. According to Rabbi Yehoshua, only one category of terumah, the terumah this is certainly *tahor* must be safeguarded, but terumah that is possibly *tamei* need not be safeguarded. (15a)

**2. There is a dispute regarding a barrel of terumah wine that broke in the upper vat of a winepress and the lower reservoir of the winepress has Chullin that is tamei, if he cannot save a reviis of terumah in a taharah status.**

If a barrel of terumah wine broke in the upper vat of a winepress, and the lower reservoir of the winepress has Chullin wine in it that is *tamei*, both Rabbi Eliezer and Rabbi Yehoshua agree that if the terumah wine will enter the reservoir and make it *tamei*, and thus the entire mixture will be forbidden for consumption, then one can save even one reviis of the terumah in a vessel in a *tahor* status. This is allowed even though most of the terumah will flow into the reservoir and become *tamei* through the Chullin that is *tamei* and this will render the mixture forbidden. If one cannot save even a *reviis* of terumah in a *tahor* status, because he only has vessels that are *tamei*, the dilemma is, should he save the terumah into a *tamei* vessel and make the terumah *tamei* with his hands in order to save the Chullin from being forbidden for consumption, or should he not make the terumah *tamei* with his

hands and this will allow for all the *Chullin* to be ruined. Rabbi Eliezer maintains that rather than making the terumah *tamei* with his hands, he should allow the terumah to flow into the reservoir and the terumah will become *tamei* on its own, whereas Rabbi Yehoshua maintains that he can make the terumah *tamei* with his own hands by saving it in a *tamei* vessel and this will salvage the *Chullin* from being destroyed. (15a)

**3. There is a dispute regarding *piggul*, *nossar*, and *tamei* parts of sacrifices if they can be burned together.**

Bais Shammai maintains that *piggul* (a sacrifice that one performed its service with the intention of consuming its parts after the time frame allocated by the Torah, and the sacrifice is rendered invalid and its parts are required to be burned) *nossar* (meat of a sacrifice that was left over beyond its allocated time which must be burned), and *tamei* parts of sacrifices (which also are required to be burned) cannot be burned together. The reason for this is that Bais Shammai maintains that although *piggul* and *nossar* are rabbinically *tamei*, they are considered *tahor* biblically, and they cannot be burned together with meat that became biblically *tamei*. Bais Hillel, however, maintains that since *piggul* and *nossar* are *tamei* rabbinically, they can be burned together. (15b)

**4. Rabbi Yehoshua only permits one to make terumah *tamei* with his hands to save one from a loss.**

We learned that Rabbi Yehoshua maintains that one can make the terumah *tamei* with his own hands by saving it in a *tamei* vessel and this will salvage the *Chullin* from being destroyed. The reason Rabbi Yehoshua allows this is because of the concern that

otherwise *Chullin* will be destroyed. In a regular situation where the food may be destroyed, however, it is possible that Rabbi Yehoshua would prohibit making terumah *tamei* with one's own hands. (15b)

**5. The Chachamim only allowed making terumah *tamei* with regard to a significant monetary loss.**

We learned in our Mishnah (14a) that we can burn *tahor* chametz of terumah along with *tamei* on the eve of Pesach. Although there is a concern that there will be a loss of extra wood when one is making a separate pyre to burn the *tahor* terumah, Rabi Yehoshua will not necessarily permit burning the *tahor* terumah with the *tamei* in order to save a little wood. This is because the Chachamim only allowed making terumah *tamei* if there was a concern that there would be a significant loss. (15b)

**6. Rabbi Yochanan maintains that the dispute between Rabbi Meir and Rabbi Yose in the Mishnah regarding burning terumah *tahor* that is chametz only pertains to burning the chametz in the sixth hour.**

Rabbi Yochanan maintains that the dispute between Rabbi Meir and Rabbi Yose concerning burning terumah *tahor* that is chametz only pertains to the sixth hour on the fourteenth of Nissan. The sixth hour is prohibited rabbinically, so Rabbi Meir permits the burning of *tahor* chametz of terumah with *tahor* and Rabbi Yose maintains that it is forbidden. During the seventh hour, however, when chametz is biblically forbidden, even Rabbi Yose agrees that the *tahor* chametz can be burned together with the *tamei*. The reason Rabi Yose agrees is because *tahor* chametz of terumah in the seventh hour is biblically prohibited, so it is

equivalent to terumah that is *tamei*, and even Rabbi Yose agrees that there is no prohibition against making the terumah *tamei*. (15b)

**7. Rabbi Yochanan maintains that Rabbi Chanina Sgan Hakohanim's testimony was said regarding burning meat that became *tamei* through an *av hatumah* with meat that had become *tamei* through a *velad hatumah*.**

Rabbi Yochanan maintains that Rabbi Chanina Sgan Hakohanim's testimony in our Mishnah was said regarding burning meat that became *tamei* through a biblical *av hatumah* along with meat that had become *tamei* by a rabbinical *velad hatumah*. The meaning of Rabbi Meir's statement in the Mishnah, "from their words we learn etc.," is that we learn it from the words of Rabbi Chanina Sgan HaKohanim, and Rabbi Meir and Rabbi Yose only disagree regarding the sixth hour on the eve of Pesach, but during the seventh hour everyone agrees that the *tahor* can be burned with the *tamei*. According to this interpretation, Rabbi Meir permits one to burn *tahor* chametz of terumah along with the *tamei* from the sixth hour and on, even if the *tahor* is rabbinically prohibited. This is because according to Rabbi Meir, one can make terumah that is prohibited *tamei* just like one can make *tamei* terumah that is already *tamei*. Furthermore, according to Rabbi Chanina's testimony that one can add tumah to something that was rabbinically *tamei*, Rabbi Meir teaches that we can burn *tahor* chametz of terumah along with the *tamei* during the sixth hour of the fourteenth of Nissan, when chametz is only rabbinically prohibited. One cannot justify burning them together before the sixth hour when the chametz is still permitted. (15b)

**8. *Piggul* and *nossar* render *tamei* the hands that come into contact with them.**

We learned previously that there is a dispute regarding *piggul*, *nossar*, and *tamei* parts of sacrifices if they can be burned together. This dispute between Bais Shammai and Bais Hillel is cited by Rabbi Yose, and it appears that Rabbi Yose was inferring from the words of Bais Hillel who maintains that they can be burned together that *piggul* and *nossar* which are biblically prohibited can be burned together with something that is *tamei*. Something that is rabbinically prohibited, however, like *tahor* chametz of terumah in the sixth hour, cannot be burned together with *tamei*. This would indicate that Rabbi Yose agrees with Rabbi Meir that during the seventh hour when chametz is biblically forbidden, *tahor* chametz of terumah can be burned together with *tamei*. The Gemara rejects this proof, because *piggul* and *nossar* are different than chametz of terumah, because *piggul* and *nossar* are rabbinically *tamei* even before they are burned with *tamei* meat. We know this from the Mishnah that states that *piggul* and *nossar* make *tamei* the hands that come into contact with them. The reason *piggul* and *nossar* can be burned together with *tamei* is because this burning only adds to their tumah. Concerning chametz of terumah that is *tahor*, however, Rabbi Yose may prohibit one to burn it with the *tamei* even during the seventh hour when it is biblically prohibited. (15b)

**9. Moldy bread that a human cannot eat but a dog can eat is susceptible to tumah as a food in the measurement of the volume of an egg and although the bread is *tahor*, it can be burned with *tamei* food on the eve of Pesach.**

Bread that became moldy and cannot be eaten by a human but can still be eaten by a dog is subject to tumah as a food in the measurement of the volume of an egg, and if the bread is terumah, although it is *tahor*, it can be burned together with the *tamei* on the eve of Pesach. The reason one can make it *tamei*

with his own hands is because it is not fit for human consumption. The Gemara assumed that this ruling is proof to Rabbi Yose, because according to Rabbi Meir, one can burn even chametz of terumah that is *tahor* that is edible together with *tamei*. Rabbi Yose agrees that terumah that is *tahor* that cannot be eaten can be burned on the eve of Pesach with the *tamei*. The same should thus be true regarding edible terumah that is *tahor* that it can be burned with *tamei* in the seventh hour when it is biblically prohibited. The Gemara rejects this proof because if the food is not fit for human consumption, then it is not even considered food, and it is equivalent to mere dirt, whereas chametz of terumah still has sanctity but is just forbidden to eat. (15b)

**10. Rabbi Yirmiyah maintains that Rabbi Chanina's testimony was said with regard to meat that became *tamei* through a liquid that had become *tamei* through a *sheretz*.**

Rabbi Yirmiyah stated that in Rabbi Chanina's testimony recorded in the Mishnah, the meat that was made *tamei* by a derived tumah refers to meat that was made *tamei* through a liquid that had become *tamei* through a *sheretz*. Rabbi Meir compared this case to the case of chametz of terumah because Rabbi Meir maintains that the ability of *tamei* liquids to make other things *tamei* is rabbinic in nature. Meat that was made *tamei* through a liquid was only rabbinically *tamei*, and since Rabbi Chanina's testimony was said with regard to burning this meat with biblically *tamei* meat, Rabbi Meir inferred that one can burn *tahor* chametz of terumah along with the *tamei* even during the sixth hour on the fourteenth of Nissan, when the *tahor* terumah is rabbinically forbidden. Rabbi Yose, however, does not agree with the analogy, because Rabbi Yose maintains that the

ability of *tamei* liquids to make other things *tamei* is biblical in nature. When Rabbi Chanina testified regarding burning meat together with *tamei* meat, he was teaching us that one can add tumah to something that was already biblically *tamei*. During the seventh hour of the eve of Pesach, when chametz is biblically prohibited, one can burn the chametz of *tahor* terumah along with the *tamei*. During the sixth hour of Pesach eve however, when chametz is only rabbinically prohibited, one cannot burn the *tahor* along with the *tamei*. (15b)

## DAILY MASHAL

### *Lowly Like Dirt*

The Gemara states that moldy bread is compared to mere dirt. There is a fascinating discussion regarding *kares*, excision, whether it is really possible for a soul to get cut off from Hashem. Given the fact that Hashem created everything in existence how is it possible that something ceases to exist?

Leaving this discussion aside momentarily, there is certainly a practical lesson from this Gemara. When one has sinned, instead of continuing to defy his creator, which is akin to chametz, the rising of the dough, one should make himself like dirt, as Hashem rests His Presence on those who are humble and downtrodden.

The same idea can be applied to *kares*. The Gemara teaches that regarding one who is arrogant, Hashem declares, "he and I cannot dwell together." Certainly one who insists on remaining arrogant will be liable *kares*, i.e. he cannot reside together with Hashem, which is defined by Hashem not resting His Presence on him. Once a person recognizes his unworthiness, he is akin to dirt, and Hashem will rest His Presence on him.