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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. Growths of *terumah* have the same status as *terumah*.

The *Gemora* states that growths of *terumah* are *terumah*. This means that if someone plants *terumah* produce in the ground, whatever grows from that produce has the status of *terumah*. [See *Rambam and Ra’avad (Hilchos Terumos 11:21) regarding how much of the status of terumah they actually have.*] (34a)

2. Growths of *tevel* (untithed grain) are not forbidden if the *tevel* itself was destroyed as a result of the planting.

The *Gemora* states that growths of *tevel* produce are not forbidden. This means that if *tevel* produce was planted and produced a plant or tree with fruit, one would be able to eat in a temporary fashion from the plant or tree just like one is allowed to eat in a temporary fashion from anything that has not been tithed. The fact that its source is *tevel* is not relative (see *Rashi DH “ha’Tevel”*). However, if the original *tevel* was not destroyed by its being planted, its fruits, and the fruits of those fruits etc., would be forbidden from being eaten (even temporarily) until *terumos* and *ma’asros* have been taken. (34a)

3. When a *korban* is rendered invalid, the *korban* is burned right away unless it is only invalid because of an indirect issue (i.e. the blood was spilled before it was sprinkled).

The *Gemora* quotes a classic rule regarding *korbanos* that when a *korban* itself is rendered invalid after it is slaughtered, it is burned right away. For example, if part of the *avodah* (steps involved in bringing the *korban*) of the *korban* was done with intent that the *korban* should be eaten after the time allotted by the Torah, the *korban* is invalid and must be burned. However, if the body of the *korban* was kosher, but an external reason, such as the blood being spilled before it could be sprinkled on the *mizbe’ach* (altar), made the *korban* unable to become kosher, the *korban* is not burned. It is rather kept overnight so that it will become inedible, and only after it is required to be burned because it was kept overnight will it actually be burned. (34a – 34b)

4. Although “planting” can be used to make something impure become pure, it is not effective for the use of *kodoshim* or *terumah*.

Rabbi Oshiya taught: If water that was supposed to be used for libations on *Sukkos* became impure, it could be joined temporarily to the waters of the *kiyor* (water supply used to wash the *kohanim*) and thereby

become pure. It is considered to have been “planted” in the waters of the ground which are free from being impure, and therefore become pure again. However, this was only if the water had not yet been designated as *kodoshim* (but was only being stored to eventually be designated as such). If it was already designated as *kodoshim*, the impurity cannot be taken away in this fashion. The *Gemora* explains that although regular water would become pure in this fashion, the Rabbis made a special decree that it is not true for *kodoshim*. Similarly, the *Gemora* states: *Terumah* that is planted in the ground does not become pure, as the Rabbis made a similar special law regarding *terumah*. (34b)

5. The vessel used for the mixture of the ashes of the red heifer and spring water should be used to draw the spring water from the spring.

The Torah tells us that the *parah adumah* (red heifer) should be burned, and its ashes mixed together with spring water in order to be sprinkled on people who had become impure by coming in contact with the dead. This would make them pure again (*if done in the way the Torah commands in Bamidbar ch. 19*). Rava states that the vessel containing this mixture of ashes and spring water must be the vessel used to draw the spring water itself. Another vessel should not be used to draw the spring water, and have its contents spilled into the vessel which will contain the mixture. The *Gemora* later (35a) says that this is clearly not a Torah law, but rather a special law decreed by the Rabbis. (34b)

DAILY MASHAL

Remaining Quiet

Rabbi Yirmiyah rebuked Rabin by saying: “Silly Babylonians! Just because you live in a dark land you say dark things!” Rashi explains that this means that just because one does not know a reason for something does not mean he should make something up which does not make sense.

At a recent Siyum Hashas, Rav Mattisyahu Solomon, the Lakewood Mashgiach, brought a similar proof to this concept: It is preferable to remain with a solid question than to always attempt to supply an answer which may often be erroneous. This can be evidenced, he said, from the fact that our *Gemora* often concludes with the statement “Teiku,” which stands for “Tishbi Yashiv Kushyos v’Ibayos” – “Eliyahu (*who is also known as Tishbi*) will answer the question and inquiries (*that we cannot answer*).” The *Gemora* was comfortable with the answer that we do not always have the answer. It is of utmost importance that we do not try to give answers that clash with the Torah we do know, in order to answer that which we do not know.