

שְׁתֵּי פָרוֹת הָיוּ חוֹרְשׁוֹת בְּהַר הַמְּשֻׁחָה, כָּל זְמַן שֶׁשְׁתֵּי תֵּינָן חוֹרְשׁוֹת – כָּל הָעָם אוֹכְלִין, נִשְׁטָלֶת אַחַת מֵהֶן – תּוֹלִין, לֹא אוֹכְלִין וְלֹא שׂוֹרְפִין. נִשְׁטְלוּ שְׁתֵּי תֵּינָן – הִתְחִילוּ כָּל הָעָם שׂוֹרְפִין.

מתני' רבי חנינא סגן הכהנים אומר: מימיהם של כהנים לא נמנעו מלשרוף את הבשר שנטמא בוולד הטומאה עם הבשר שנטמא באב הטומאה, אף על פי שמוסיפין טומאה על טומאתו.

הוסיף רבי עקיבא ואמר: מימיהם של כהנים לא נמנעו מלהדליק את השמן שנפסל בטבול יום בנר שנטמא בטמא מת, אף על פי שמוסיפין טומאה על טומאתו.

אמר רבי מאיר: מדבריהם למדנו ששורפין תרומה טהורה עם הטמאה בפסח. אמר רבי יוסי: אינה היא המדה.

ומודים רבי אליעזר ורבי יהושע ששורפין זו לעצמה וזו לעצמה, על מה נחלקו – על התלויה ועל הטמאה, שרבי אליעזר אומר: תשרף זו לעצמה וזו לעצמה, ורבי יהושע אומר: שתיהן כאחת.

Two cows would plow^N on the Mount of Olives on Passover eve. As long as both of them are plowing, the entire nation continues to eat leavened bread. When one of the cows is taken away, the people know that the time has come to place their leaven in abeyance, meaning that they neither eat nor burn it. When both of them were taken away, the entire nation began burning their leaven.

MISHNA Apropos the removal of leaven on Passover eve, including the consecrated loaves of thanks-offerings and *teruma*, the mishna cites a related *halakha*. Rabbi Hanina the deputy High Priest^P says: In all the days of the priests,^N they did not refrain from burning meat that became ritually impure by coming into contact with a secondary source of ritual impurity, i.e., an object that had come into contact with a primary source of impurity, together with meat that became ritually impure by contact with a primary source of impurity.^H They would do so even though they would thereby add a degree of impurity to the impurity of the first piece of meat, which was previously impure to a lesser degree.

Rabbi Akiva added to the statement of Rabbi Hanina the deputy High Priest and said: In all the days of the priests, they did not refrain from lighting *teruma* oil that was ritually disqualified by coming into contact with one who immersed himself during that day and who does not become completely purified until nightfall in a lamp that became ritually impure with first-degree impurity through contact with one who became ritually impure with impurity imparted by a corpse. They did so even though they would thereby add impurity to the impurity of the oil. A person who immersed himself during that day assumes the status of second-degree ritual impurity. His contact renders the oil ritually impure with third-degree ritual impurity. The lamp with first-degree ritual impurity renders the oil ritually impure with second-degree impurity.

Rabbi Meir said: From their statements we learned that one may burn ritually pure *teruma* with impure *teruma* when removing leaven on Passover eve. The rationale that applies to the two previous cases applies here as well. Since both items are being burned, one may disregard the fact that one item will assume a higher degree of ritual impurity in the process. Rabbi Yosei said: That is not the inference^{NH} from which the *halakha* in the case of ritually pure and ritually impure *teruma* can be learned. In those first two cases, the two items are both ritually impure, albeit at different degrees of ritual impurity. Rabbi Meir is referring to the combination of impure *teruma* with pure *teruma*, which would render pure *teruma* ritually impure.

And in fact Rabbi Eliezer and Rabbi Yehoshua, who disagree with regard to the burning of leavened *teruma*, nevertheless concede that one burns this ritually pure *teruma* by itself and that impure *teruma* by itself. With regard to what did they disagree? They disagreed with regard to whether one may burn *teruma* in abeyance, i.e., *teruma* whose purity is uncertain, and definitely impure *teruma* together, as Rabbi Eliezer says: This *teruma* in abeyance should be burned by itself, and that impure *teruma* should be burned by itself; and Rabbi Yehoshua says: In that case, both of them may be burned as one.

HALAKHA

Burning impure meat – שריפת בשר טמא: If a piece of meat became ritually impure through contact with a secondary source of ritual impurity, which is an object that had come into contact with a primary source of impurity, the priests did not refrain from burning it with meat that became ritually impure through contact with a primary source of impurity. The priests did so even though they thereby added a degree of impurity to the impurity of the first piece of meat, which had previously been impure to a lesser degree. This statement is in accordance with the opinion of Rabbi

Hanina the deputy High Priest (see *Kesef Mishneh*; Rambam *Sefer Avoda, Hilkhot Pesulei HaMukdashim* 19:6).

That is not the inference – אינה היא המדה: One may not burn ritually pure leavened *teruma* with impure leavened *teruma* on Passover eve, in accordance with the opinion of Rabbi Yosei, as the *halakha* is ruled in accordance with his opinion in disputes with Rabbi Meir (Rambam *Sefer Zemanim, Hilkhot Hametz UMatza* 3:4).

NOTES

Two cows would plow – שְׁתֵּי פָרוֹת הָיוּ חוֹרְשׁוֹת: In the Jerusalem Talmud similar indicators are listed, e.g., lighting two lamps or unfurling two sheets. With regard to the question how they could have plowed on Passover eve when the custom is not to perform labor (see *Tosafot*), some explain that the Mount of Olives was not a field that needed plowing, and therefore this act involved no labor and was purely symbolic (Maharam Halawa).

In all the days of the priests – מימיהם של כהנים: This mishna is from tractate *Eduyyot*, which consists of the testimonies of various Sages with regard to accepted practices, based on either firsthand experience or other Sages' opinions that were not universally known. These testimonies were generally accepted, and the *halakha* was ruled accordingly.

That is not the inference – אינה היא המדה: This is a technical phrase used in legal expositions to note a logical error in the process of arriving at a previously noted conclusion. It states that the method of derivation, e.g., an *a fortiori* inference or analogy, is not appropriate in this context.

PERSONALITIES

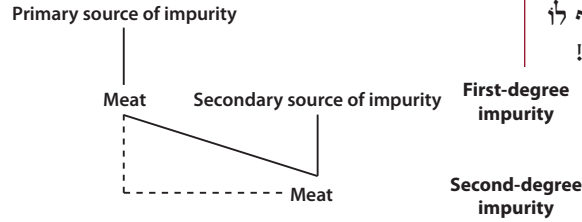
Rabbi Hanina the deputy High Priest – רבי חנינא: Rabbi Hanina, or Hananya, the deputy High Priest, was one of the Sages who lived through the destruction of the Second Temple. He became a *tanna* while the Temple still stood and continued teaching after it was destroyed. According to one tradition, he was one of the ten martyrs killed by the Roman government in one of its infamous decrees after the destruction of the Temple.

As indicated by his title, Rabbi Hanina held the prominent position of deputy High Priest. This meant he was active in leading the daily Temple service and was next in line to replace the High Priest in the event that he was unable to serve due to illness or impurity. Rabbi Hanina apparently came from a very distinguished family that maintained close relations with the house of the *Nasi*.

Most of Rabbi Hanina's statements concern issues that relate to the Temple service, e.g., offerings or the *halakhot* of purity and impurity. One of Rabbi Hanina's sons, known as Rabbi Shimon, son of the deputy, was also a *tanna*.

BACKGROUND

Meat that became ritually impure by a secondary source of impurity – בֶּשֶׂר שֶׁנִּטְמָא בְּוֹלֵד הַטּוֹמְאָה: A straightforward reading of the mishna indicates that according to Rabbi Ḥanina, it is permitted to transmit impurity to meat that became impure through contact with a secondary source of impurity, with meat that became impure through contact with a primary source of impurity. However, the Gemara points out that this would cause no change in the degree of impurity of the meat that became impure through contact with a secondary source of impurity, as it began with second-degree status, and contact with meat with first-degree impurity would similarly confer upon it second-degree status.



The Gemara answers that the meat that became impure through contact with a secondary source of impurity initially assumes third-degree ritual impurity status, and when it comes into contact with the other meat it assumes second-degree ritual impurity status.

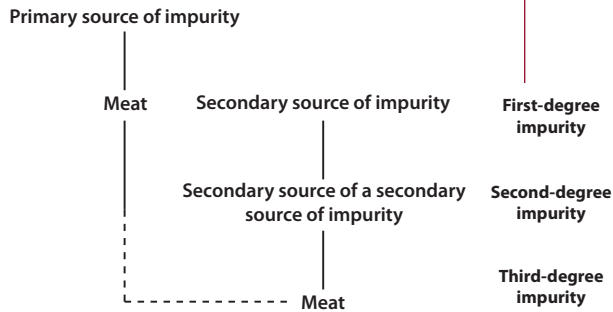


Table of levels of impurity – דִּרְגוֹת הַטּוֹמְאָה: This chart delineates the primary framework of the *halakhot* of ritual purity and impurity. However, it is important to remember that numerous details do not appear in this table of general principles.

Source	Example	Manner in which it transmits impurity
Ultimate primary source of ritual impurity	Corpse	Renders anything susceptible to ritual impurity, i.e., a primary source of ritual impurity
Primary source of ritual impurity	Any person or vessel that comes in contact with a corpse; leper; <i>zav</i> ; dead creeping animal; animal carcass	Confers first-degree ritual impurity status upon any person, vessel, or food item
First-degree ritual impurity (secondary source of ritual impurity)	A person, vessel, or food item that comes in contact with a primary source of ritual impurity, e.g., dead creeping animal; <i>zav</i> ; animal carcass; etc.	Confers second-degree ritual impurity status upon any foods or liquids; disqualifies non-sacred foods and liquids
Second-degree ritual impurity	Foods and liquids that come in contact with first-degree ritual impurity; one who immersed himself during that day; hands	Confers third-degree ritual impurity status upon consecrated foods and liquids; disqualifies <i>teruma</i>
Third-degree ritual impurity (applies only to <i>teruma</i> and consecrated items)	Foods and liquids that come in contact with second-degree ritual impurity	<i>Teruma</i> with this status is disqualified, and disqualifies consecrated foods and liquids
Fourth-degree ritual impurity (applies only to consecrated items)	Consecrated foods and liquids that come in contact with third-degree ritual impurity	Consecrated foods and liquids with this status are disqualified

Certain principles relating to the details of ritual purity and impurity must be added to this general outline. In the context of the *halakhot* of impurity, when the term disqualified is used, it means that the item in question is itself ritually impure; however, that item cannot render other items impure. In contrast, when the term ritually impure is used as opposed to the term disqualified, the item in question can transmit its impurity to other items.

The standard *halakha* is that the status of non-sacred foods is ritually impure when they have first-degree ritual impurity

גַּמְ' מִכְדִּי, בֶּשֶׂר שֶׁנִּטְמָא בְּוֹלֵד הַטּוֹמְאָה מֵאֵי הוּי – שֵׁנִי, כִּי שָׂרִיף לִיָּה בְּהִדִּי בֶּשֶׂר שֶׁנִּטְמָא בְּאֵב הַטּוֹמְאָה מֵאֵי הוּי – שֵׁנִי

שֵׁנִי וְשֵׁנִי הוּא, מֵאֵי מוֹסִיף לוֹ טוֹמְאָה עַל טוֹמְאָתוֹ אֵיבָא?!

אָמַר רַב יְהוּדָה: הֵכָא בְּוֹלֵד וְוֹלֵד עֲסָקִינָן, דְּהוּי לִיָּה שְׁלִישִׁי, וְקָסְבֵּר: שְׁלִישִׁי מוֹתֵר לְעִשׂוֹתוֹ שֵׁנִי.

GEMARA The Gemara analyzes the mishna's first statement: Now consider, what is the status of meat that became ritually impure by coming into contact with a secondary source of impurity?⁸ It assumes second-degree ritual impurity status. When one burns that meat together with meat that became ritually impure by coming into contact with a primary source of ritual impurity, what is the status of that first piece of meat? It assumes second-degree ritual impurity status. Meat that touches a primary source of impurity assumes first-degree ritual impurity status, which transmits second-degree impurity to other meat.⁸

The Gemara continues: Since when the first piece of meat is placed next to the meat that came into contact with a primary source it assumes second-degree impurity, this is a case where the meat is with second-degree status, and through contact with the primary source it would assume second-degree status. In what sense is there a case of adding impurity to its impurity here? There is no change in the status of the first piece of meat at all.

Rav Yehuda said: The above interpretation is incorrect, as here we are dealing with the secondary source of a secondary source of ritual impurity, i.e. meat that came in contact with second-degree ritual impurity. The statement in the mishna: That became ritually impure by coming into contact with a secondary source of ritual impurity, should not be understood as saying that it came into contact with meat with first-degree ritual impurity status, as in this case, the meat came into contact with meat with second-degree ritual impurity status and is impure with third-degree ritual impurity. And Rabbi Ḥanina the deputy High Priest maintains that it is permitted to render impure with second-degree impurity an object with third-degree ritual impurity by burning it with meat that came into contact with a primary source of ritual impurity.

status and their status is disqualified when they have second-degree status. *Teruma*, which is of elevated sanctity, is disqualified even when it has third-degree status. Consecrated items, which have an even higher level of sanctity, are disqualified when they have fourth-degree status. There are additional levels of impurity, although they are not enumerated with the standard levels. During certain periods in Jewish history, there were groups who were especially vigilant in the fulfillment of mitzvot and were careful to eat their non-sacred foods according to the purity standards of *teruma*, i.e., they avoided having

their food come in contact with second-degree ritual impurity. There were even those who were careful to eat their non-sacred foods according to the purity standards of consecrated items.

Another principle in the *halakhot* of impurity is that food can render other food ritually impure only by means of liquids, which serve as conductors of ritual impurity. An additional rabbinic decree was added to this *halakha*: All impure liquids, regardless of their degree of impurity, will always have first-degree ritual impurity status. There are very few cases where this decree does not apply.

אֹכֶל מְטֵמָא אֹכֶל – אֹכֶל מְטֵמָא אֹכֶל: Food does not transmit impurity to other food by Torah law; however, it does do so by rabbinic decree (Rambam Sefer Tahara, Hilkhot She'ar Avot HaTumot 7:1).

וְהָא אִין אֹכֶל מְטֵמָא אֹכֶל! דְּתַנָּא: יָכוֹל יְהֵא אֹכֶל מְטֵמָא אֹכֶל – תְּלַמּוּד לֹאמַר: "וְכִי יִתֵּן מַיִם עַל זֶרַע וְנָפַל מִנְבֵלָתָם עָלָיו טֵמָא הוּא" – הוּא טֵמָא, וְאִין עוֹשֶׂה כִּיּוֹצֵא בּו טֵמָא.

The Gemara raises a difficulty: Isn't there a principle that food does not transmit ritual impurity to other food, as it was taught in a *baraita*: I might have thought that food transmits impurity to other food; therefore, the verse states: "And if water is placed upon the seed, and any part of a carcass falls upon it, it is impure" (Leviticus 11:38). The Sages derived from this verse: It, the food exposed to the source of impurity, is impure, but it does not render similar foods impure. Apparently, food does not transmit impurity to other food.

הִנִּיחָא לְאַבְיֵי דְאַמַר: לֹא שָׁנוּ אֶלְא בְּחוּלִין, אֶבֶל בְּתְרוּמָה וְקִדְשִׁים – עוֹשֶׂה כִּיּוֹצֵא בּו.

This works out well according to the opinion of Abaye, who said: They taught this principle that food does not transmit ritual impurity to other food only with regard to non-sacred food; however, with regard to *teruma* and consecrated food, food transmits impurity to other foods it touches, and it renders the *teruma* or consecrated food similar to it in terms of impurity.

וְלִרְבִּי אֲדָא בְּרֵי אֶהֱבֵה מִשְׁמִיחָ דְרַבָּא נְמִי, דְאַמַר: לֹא שָׁנוּ אֶלְא חוּלִין וְתְרוּמָה אֶבֶל בְּקִדְשִׁים – עוֹשֶׂה כִּיּוֹצֵא בְהֵן – שְׁפִיר.

And this is also the case according to the opinion stated by Rav Adda bar Ahava in the name of Rava, who said: They taught this principle, that food does not transmit ritual impurity to other food, only with regard to non-sacred food and *teruma*; however, with regard to consecrated food, food transmits impurity to other foods it touches, and it renders the consecrated food similar to it in terms of impurity. According to this opinion, it works out well. As the mishna is dealing with a case of consecrated meat, impurity can be transmitted from one food item to another.

אֶלְא לְרַבִּינָא מִשְׁמִיחָ דְרַבָּא, דְאַמַר: מִקְרָא מְלֵא דִיבְרֵי הַבְּתוּב, לֹא שָׁנָא חוּלִין לֹא שָׁנָא תְרוּמָה, לֹא שָׁנָא קִדְשִׁים – אִינוּ עוֹשֶׂה כִּיּוֹצֵא בּו. מַאי אֵיכָא לְמִימַר?

However, this is not the case according to the opinion stated by Ravina in the name of Rava, who said: The Torah stated this principle in a categorical verse, without any exceptions, meaning it is no different with regard to non-sacred food, and it is no different with regard to *teruma*, and it is no different with regard to consecrated food, as in all of these cases one type of food does not render other food similar to it in terms of impurity. According to this opinion, what can be said in terms of understanding the statement in the mishna: Even though they thereby add impurity to its impurity?

הָכָא בְּמַאי עֲסָקִין – דְאֵיכָא מִשְׁקִין בְּהַדִּי בִשְׂר, דְקָא מִיטְמָא מִחֲמַת מִשְׁקִין.

The Gemara answers in defense of this opinion: With what are we dealing here? It is with a case where there are liquids with the meat when it comes into contact with the primary source of ritual impurity. Since the other piece of meat comes into contact with the liquid on that meat, it becomes impure due to contact with the liquid. Although food does not transmit impurity to food, liquid transmits impurity to food.

אִי הָכִי, הָאִי "עִם הַבֶּשֶׂר שֶׁנִּטְמָא בְּאֵב הַטּוֹמְאָה?" "עִם הַבֶּשֶׂר וּמִשְׁקִין" מִיבְעִי לִיָּה! אֶלְא: נִהִי דִאִין אֹכֶל מְטֵמָא אֹכֶל מִדְּאוּרֵייתָא, מִדְּרַבְּנֵי מִיָּהוּ מְטֵמָא.

The Gemara raises a difficulty: If so, this phrase: With meat that became ritually impure by contact with a primary source of impurity, is imprecise. The *tanna* should have said: With meat and liquids, as the liquids are essential for the transmission of impurity. Rather, the Gemara explains: Although food does not transmit impurity to other food by Torah law, in any event, by rabbinic law, food transmits impurity to other food.¹⁴ The mishna is based on the rabbinic decree that food transmits impurity to other food.

"הוֹסִיף רַבִּי עֲקִיבָא מִימֵיהֶן שֶׁל כֹּהֲנִים לֹא נִמְנְעוּ מִלְּהַדְלִיק כּו". מִכְּדִי, שָׁמֹן שֶׁנִּפְסַל בְּטָבּוּל יוֹם מַאי הוּי – שְׁלִישִׁי, וְכִי מִדְּלִיק לִיָּה בְּנֵר שֶׁנִּטְמָא בְּטֵמָא מֵת מַאי הוּי – שְׁנִי.

It was stated in the mishna that Rabbi Akiva added: In all the days of the priests, they did not refrain from lighting *teruma* oil that was ritually disqualified by coming into contact with one who immersed himself during that day, in a lamp that was rendered ritually impure with first-degree impurity through contact with one who became ritually impure with impurity imparted by a corpse. The Gemara asks: Now consider, what is the status of oil that was disqualified by one who immersed himself during that day? As one who immersed himself during that day assumes second-degree impurity, the oil that he touches assumes third-degree ritual impurity status. And when he lights it in a lamp that was rendered ritually impure through contact with one who became ritually impure with impurity imparted by a corpse, who has first-degree impurity status, what is the impurity status of the oil? It assumes second-degree ritual impurity status.

BACKGROUND

גר של מתכת – נר של מתכת – Metal lamp



Metal lamp from the talmudic period discovered in Beit She'an

HALAKHA

An impure lamp and oil – נר טמא ושמן – One may light oil that was disqualified by contact with a person who immersed himself during that day and thereby assumed third-degree ritual impurity status, in a metal lamp that came into contact with one who is impure with impurity imparted by a corpse and who thereby assumed first-degree ritual impurity status. This ruling is in accordance with Rabbi Akiva's testimony and Rav Yehuda's ensuing explanation (Rambam *Sefer Avoda, Hilkhot Pesulei HaMukdashin* 19:6).

Perek I

Daf 14 Amud b

NOTES

One who is slain with a sword – תלל חרב – With regard to the statement: The legal status of a metal sword is like that of one who is slain, the *Arukh* explains that if the verse had merely wanted to teach the basic *halakha*, it could have stated simply: One who is slain. By stating “one who is slain with a sword,” the verse teaches that the sword itself is rendered impure with a degree of impurity equal to that of a corpse. Some commentaries explain that since the subject of a sentence and its modifier can be reversed, the expression: One slain with a sword, can be interpreted hermeneutically as though it read: The sword of one who is slain, i.e., a sword that kills a person, assumes the degree of impurity of a corpse (Rashash).

Metal that touched a corpse – מתכת שנגעה במת – There are different opinions with regard to this *halakha*. Some commentaries explain that any metal vessel other than a sword that touches a dead body is rendered a primary source of ritual impurity (Maharam Halawa). Others maintain that the legal status of metal and all other types of vessels, e.g., wooden or earthenware utensils, is similar with regard to their degree of impurity due to contact with a corpse (Rambam; Rashba). Yet others contend that earthenware vessels that come into contact with a corpse assume first-degree ritual impurity status, while other types of vessels that touch a corpse are rendered a primary source of impurity. Metal vessels, however, are rendered an ultimate primary source of impurity, like the corpse itself (Rabbeinu Tam). Some authorities suggest that this *halakha* applies only to a weapon used to kill a person. They explain that the Gemara is referring to a case where the lamp was used to kill someone (cited in Rabbeinu Hananel, based on the *ge'onim*).

מאי קא משמע לן – שלישי מותר לעשותו שני, היינו הך! אמר רב יהודה: הכא בנר של מתכת עסקינן, דרחמנא אמר

If so, what is Rabbi Akiva teaching us by this *halakha*? This statement apparently teaches us that with regard to an object that is ritually impure with **third-degree** impurity status, it is **permitted to render it impure with second-degree** impurity status. Yet **this is the same halakha as that** which was taught by Rabbi Hanina the deputy High Priest. What is novel about the *halakha* taught by Rabbi Akiva? **Rav Yehuda said: Here, we are dealing with a metal lamp,^B which has a unique halakhic status.^H As the Merciful One states:**

“בחלל חרב” – חרב הרי הוא כחלל, והוא ליה אב הטומאה, וקסבר: שלישי מותר לעשותו ראשון.

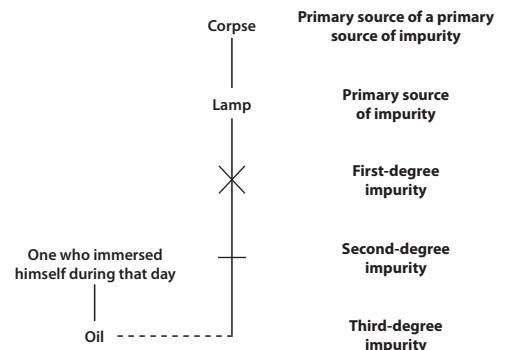
“And whoever touches **one who is slain with a sword^N** in the open field, or one who dies on his own, or a bone of a man, or a grave, shall be unclean seven days” (Numbers 19:16). The Sages derived from the phrase: One who is slain with a sword, that the legal status of a metal **sword** in terms of its degree of impurity is like that of **one who is slain**. Any metal vessel that becomes impure through contact with a corpse^N assumes the impurity status of a corpse, the ultimate primary source of ritual impurity. The same is true with regard to a metal vessel that came into contact with a person or vessel that became impure with impurity imparted by a corpse. In that case the metal vessel assumes the impurity status of that person or vessel, **and therefore, this metal lamp is a primary source of impurity. And yet Rabbi Akiva maintains that it is permitted to render this oil, which is impure with third-degree impurity, impure with first-degree impurity through contact with the metal lamp.^B**

ומאי דחקיה דרב יהודה לאוקמיה בנר של מתכת? נוקמיה בנר של חרס.

The Gemara asks: **And what impelled Rav Yehuda to establish the mishna as referring specifically to the case of a metal lamp? Let him establish it as referring specifically to the case of an earthenware lamp.**

BACKGROUND

Oil in a metal lamp – שמן בנר מתכת – The diagram depicts how oil that was ritually impure with third-degree impurity assumes first-degree ritual impurity status through contact with a lamp that came into contact with a corpse.



Disqualified and impure – פסול וטמא: Some commentaries maintain that there is no Torah prohibition against adding impurity to an already impure item. However, there is a prohibition against disqualifying items from their intended purpose in the performance of a mitzva, i.e., if the mitzva can be performed only with ritually pure items (*Hazon Ish*).

One who immersed himself during that day – טבול יום: A unique set of *halakhot* applies to one who immersed himself during that day. Although he assumes second-degree ritual impurity status, he does not render *teruma* liquids impure. There are two different reasons for this leniency. First, the impurity of the one who immersed himself during that day is a weak form of impurity, as he has already immersed, and only a vestige of his former impurity remains. Therefore the Sages were not as stringent with him as they were with items with second-degree ritual impurity. Conversely, unlike other types of second-degree ritual impurity, the impurity of one who immersed himself during that day is by Torah law, and therefore the Sages did not deem it necessary to issue additional decrees with regard to his impurity (Rabbi Meir Arak).

HALAKHA

כל הפוסל את התרומה – כל הפוסל את התרומה: Any item that disqualifies *teruma*, i.e., an item with second-degree ritual impurity, renders liquid impure with first-degree impurity (Rambam *Sefer Tahara, Hilkhot She'ar Avot HaTumot* 7:5).

Liquid touched by one who immersed himself during that day – משקים שנגע בהם טבול יום: If one who immersed himself during that day touches *teruma* liquid, he does not render it impure with first-degree impurity. Instead, the liquid assumes third-degree ritual impurity status. This is a unique *halakha* that applies only to one who immersed himself during that day (Rambam *Sefer Tahara, Hilkhot She'ar Avot HaTumot* 10:3).

ומאי הוסיף – דאילו התם טמא וטמא, ואילו הכא – פסול וטמא!

And if so, what does Rabbi Akiva's statement add? The Gemara answers: Whereas there, in Rabbi Hanina's testimony, he is referring to a case where one piece of ritually impure meat came into contact with another piece of impure meat, here, in Rabbi Akiva's testimony, he is referring to a case where oil that is disqualified came into contact with a lamp with first-degree impurity status, rendering the oil impure.ⁿ Oil with second-degree ritual impurity status disqualifies *teruma*, as *teruma* with third-degree ritual impurity status does not transmit ritual impurity to other *teruma*. In that case, the novelty in Rabbi Akiva's statement is that a disqualified item is burned together with an impure item even though it is there-by rendered impure.

אמר רבא: מתניתין קשיתיה, מאי איריא דתני נר שנטמא בטמא מת? ניתני שנטמא בשרץ!

Rava said: The mishna was difficult for Rav Yehuda: Why did the *tanna* specifically teach the case of a lamp that became ritually impure with first-degree impurity through contact with one who became ritually impure with impurity imparted by a corpse? Let it teach that the lamp became impure by contact with a creeping animal, which is a much more common primary source of impurity.

אלא: איזהו דבר שחלוקה טומאתו בין טומאת מת לשרץ – הוי אומר זה מתכת.

Rather, what is the substance with regard to which there is a distinction between its impurity when exposed to impurity imparted by a corpse and its impurity when exposed to impurity imparted by a creeping animal? You must say that the substance is metal. A metal vessel that comes into contact with a creeping animal assumes first-degree ritual impurity status, whereas if it comes into contact with a person or a vessel that came into contact with a corpse, it becomes a primary source of impurity.

אמר רבא: שמע מינה, קסבר רבי עקיבא: טומאת משקין לטמא אחרים – דאורייתא. דאי סלקא דעתך דרבנן – מכדי, האי נר מאי קא מהניא להאי שמן? אי לאיפסולי גופיה – הא פסיל וקאי.

Rava said: Learn from this statement that Rabbi Akiva holds: The ritual impurity of liquids with regard to transmitting impurity to other objects is by Torah law, contrary to those *tanna'im* who hold that liquids transmit impurity only by rabbinic decree. As, if it enters your mind that this type of impurity is by rabbinic law, now, this lamp, what effect does this lamp have on that oil? If it is to disqualify the oil itself, it is already disqualified from the outset. Rather, Rabbi Akiva evidently maintains that through contact with the lamp this oil becomes impure and transmits impurity to food by Torah law.

ממאי, דילמא לטמא אחרים מדרבנן! אי מדרבנן – מאי איריא באב הטומאה, אפילו בראשון ושני נמי תחלה הוי.

The Gemara raises a difficulty: From where do you know that this is Rabbi Akiva's opinion? Perhaps Rabbi Akiva holds that through contact with the lamp, the oil will be able to transmit ritual impurity to other objects by rabbinic law. The Gemara rejects this suggestion: If the oil confers impurity by rabbinic law, why does Rabbi Akiva refer particularly to a case where the oil became impure by contact with a primary source of impurity? If Rabbi Akiva sought to cite an example of rabbinic impurity, he could have cited even a case where the oil came into contact with an object with first-degree impurity status, or an item with second-degree impurity status. By rabbinic law, in those cases too, the oil is impure with first-degree ritual impurity and transmits impurity to food.

דתנן: כל הפוסל את התרומה – מטמא משקין להיות תחלה, חוץ מטבול יום.

The Gemara cites the source for that *halakha*. As we learned in a mishna: Any item that disqualifies *teruma*,^h e.g., anything with second-degree ritual impurity status, transmits impurity to liquids, conferring upon them first-degree ritual impurity status. These liquids assume a higher degree of impurity than the item that rendered them impure. This rabbinic decree applies to anything with second-degree ritual impurity status except for one who was impure and immersed himself during that dayⁿ and the sun has not yet set. If such a person touches liquids, he does not confer upon them first-degree impurity status. Instead, that case conforms to the standard process of transmission of ritual impurity, and he confers upon them third-degree ritual impurity status and invalidates them.^h

NOTES

A primary source of impurity by Torah law – אב הטומאה – דאורייתא: See Rashi. Some commentaries maintain that certain primary sources of impurity are by rabbinic decree, such as the impurity of a *beit haperas*, a field in which there is a grave or a corpse that cannot be located, and the impurity of the land of the nations, i.e., all lands outside Eretz Yisrael (*Tosafot*).

אָלָא שְׁמַע מִיָּנָה: דְּאוּרֵייתָא הִיא.

The Gemara concludes: **Rather, learn from the fact that Rabbi Akiva did not cite the example of oil that became impure through contact with an item with first or second-degree ritual impurity that Rabbi Akiva holds that the *halakha* that liquids transmit impurity to other items is by Torah law.**

“אָמַר רַבִּי מֵאִיר מִדְּבָרֵיהֶם לְמַדְּנוּ וְכוּ’.” מִדְּבָרֵיהֶם דְּמֵאן? אֵילִימָא מִדְּבָרֵי רַבִּי חֲנִינָא סָגַן הֶכְהֵנִים – מִי דְּמִי? הָתָם – טָמֵא וְטָמֵא. הָכָא – טָהוֹר וְטָמֵא.

It was taught in the mishna that **Rabbi Meir said: From their statements we learned** that one may burn ritually pure *teruma* with impure *teruma* when removing leaven on Passover eve. The Gemara asks: **From whose statements** was this conclusion inferred? **If you say** that this conclusion is inferred **from the statement of Rabbi Hanina, the deputy High Priest, is Rabbi Meir’s statement comparable** to that case? **There**, Rabbi Hanina said that one may burn one **ritually impure** item and another **ritually impure** item together, whereas **here**, Rabbi Meir is referring to burning **pure and impure *teruma*** together.

וְאֵלָא מִדְּבָרֵי רַבִּי עֲקִיבָא – מִי דְּמִי? הָתָם – פְּסוּל וְטָמֵא. הָכָא – טָהוֹר וְטָמֵא.

But rather, Rabbi Meir’s conclusion is inferred **from the statement of Rabbi Akiva. Is it comparable** to that case? **There**, Rabbi Akiva said that a **disqualified** item and an **impure** item may be burned together, whereas **here**, Rabbi Meir is referring to burning a **pure** item and an **impure** item together.

יִמָּא קִסְבַּר רַבִּי מֵאִיר: מִתְּנִיתִין בְּאֵב הַטּוּמְאָה דְּאוּרֵייתָא, וּוְלָד הַטּוּמְאָה דְּרַבְּנָן. דְּמִדְּאוּרֵייתָא טָהוֹר מֵעֲלֵיא.

The Gemara suggests: **Let us say that Rabbi Meir maintains** that the **mishna** is referring to an object that is a **primary source of impurity by Torah law^N** and an object that is a **secondary source of impurity by rabbinic law, which by Torah law is entirely pure**. Since the *teruma* is pure by Torah law, the novelty of Rabbi Meir’s statement is that although by Torah law one of the foods is pure and the other is impure, due to the rabbinic decree of impurity, one may burn the two items together.

Perek I
Daf 15 Amud a

NOTES

From their statements – מִדְּבָרֵיהֶם: In the Jerusalem Talmud it is stated that Rabbi Meir’s inference is based on the statements of both Rabbi Hanina the deputy High Priest and Rabbi Akiva, which resolves the grammatical difficulty of the use of a plural phrase to refer to a statement by one Sage. Rabbi Meir refers to the statements of both Sages because Rabbi Akiva agrees with Rabbi Hanina’s statement and elaborates upon it.

He may place it in a vulnerable place – יִנְחֶנָּה בְּמָקוֹם הַתּוֹרְפָה: Some commentaries explain that with regard to *teruma* about which uncertainty developed as to its impurity, one need not place it in an exposed place, but one is permitted to do so. However, others maintain that one should specifically place the barrel in a vulnerable place so that it will definitely contract ritual impurity, as it is improper to destroy *teruma* whose impurity is uncertain. In this case, it is preferable that the *teruma* be rendered definitely impure so that it can be destroyed (Rambam’s Commentary on the Mishna). Yet other authorities reach the same conclusion with a different rationale: They base their ruling on the principle that it is a mitzva to derive benefit from *teruma*, whether by eating pure *teruma* or by burning impure *teruma*. However, there is no permitted manner to derive benefit from *teruma* whose impurity is uncertain. Consequently, it is preferable for the *teruma* to be rendered impure so that benefit may be derived from it (Rabbeinu Hananel).

Safeguarding *teruma* – שְׁמִירַת הַתְּרוּמָה: Since *teruma* is awarded to priests as a sacred gift, it must be treated appropriately and protected so that it is neither lost nor destroyed. Everyone agrees that it is both permitted and proper for priests to derive benefit from impure *teruma*, provided there is no concern lest they unwittingly come to eat it. Rabbi Yehoshua and Rabbi Eliezer disagree only with regard to whether the priest must protect *teruma* whose impurity is uncertain, or whether he is not obligated to do so and the produce is treated as though it were definitely impure (see Rabbeinu Hananel).

וּמֵאִי מִדְּבָרֵיהֶם – מִדְּבָרֵי רַבִּי חֲנִינָא סָגַן הֶכְהֵנִים.

And what did Rabbi Meir mean when he said: **From their statements?**^N He meant: **From the statement of Rabbi Hanina the deputy High Priest.**

אָמַר רֵישׁ לְקִישׁ מְשׁוּם בַּר קַפָּרָא: מִתְּנִיתִין בְּאֵב הַטּוּמְאָה דְּאוּרֵייתָא וּוְלָד הַטּוּמְאָה דְּאוּרֵייתָא, וּמֵאִי מִדְּבָרֵיהֶם – מִדְּבָרֵי רַבִּי אֱלִיעֶזֶר וְרַבִּי יְהוֹשֻׁעַ.

Reish Lakish said another explanation of the mishna in the name of bar Kappara: **The case in the mishna is one involving a primary source of ritual impurity by Torah law and a secondary source of impurity by Torah law. And what did Rabbi Meir mean by the phrase: From their statements?** He was not referring to the *tanna'im* in this mishna, but rather: **From the statements of Rabbi Eliezer and Rabbi Yehoshua cited elsewhere.**

הִי רַבִּי יְהוֹשֻׁעַ? אֵילִימָא הָא רַבִּי יְהוֹשֻׁעַ, דְּתַנֵּן: חֲבִית שְׁלֵ תְרוּמָה שְׁנוּלָד לָהּ סִפְק טוּמְאָה. רַבִּי אֱלִיעֶזֶר אוֹמַר: אִם הִיתָה מוֹנֵחַת בְּמָקוֹם הַתּוֹרְפָה – יִנְחֶנָּה בְּמָקוֹם הַמוֹצֵנֵעַ, וְאִם הִיתָה מְגוּלָה – יִכְסֶּנָּה.

The Gemara asks: **To which statement of Rabbi Yehoshua is Rabbi Meir referring?** **If you say** he is referring to **this statement of Rabbi Yehoshua, as we learned in a mishna: In the case of a barrel of *teruma* produce with regard to which uncertainty developed with regard to its impurity, and which therefore may not be eaten, Rabbi Eliezer says that one must nevertheless safeguard the *teruma* from ritual impurity. Therefore, he maintains: If the barrel was resting in a vulnerable place, where it may come into contact with impurity, one should place it in a concealed place, and if it was exposed, he should cover it.**

רַבִּי יְהוֹשֻׁעַ אוֹמַר: אִם הִיתָה מוֹנֵחַת בְּמָקוֹם הַמוֹצֵנֵעַ – יִנְחֶנָּה בְּמָקוֹם הַתּוֹרְפָה, וְאִם הִיתָה מְכּוּסָה – יִגְלֶנָּה.

Rabbi Yehoshua says: That is not necessary. Rather, even if it was placed in a concealed place, he may place it in a vulnerable place^N if he chooses. **And if it was covered, he may expose it, as he need no longer safeguard this *teruma* from impurity.^N** According to Rabbi Yehoshua, as *teruma* whose impurity status is uncertain, may be used only for lighting a fire, there is no requirement to prevent it from contact with ritual impurity. The same reasoning applies to pure leaven: One is not required to safeguard it from impurity in the process of its removal.