

NOTES

**Boiled and repulsive wheat** – **שְׁלִיקְתָּא וּמְאִיסְתָּא**: *Tosafot* explain that this refers to wheat that was boiled and placed in a filthy area before it became impure. Others say that the wheat was boiled before it became impure but was left in a filthy place afterward (*Tosefot Rid*). Others explain Rashi's opinion, that one is permitted to boil the wheat and let it become filthy even after it has become impure, in the following manner: The reason this is allowed is due to a principle derived from the *halakhot* of leavened bread that states that one who is acting to remove a prohibited item is not likely to sin by improperly using the item at that time.

**The dough kneader of Rabbi Yehuda HaNasi's house** – **גַּבְלֵי רַבִּי יְהוּדָא בֵּית רַבִּי**: The early commentaries (see *Tosafot*) wonder: How it was permitted for Rabbi Yehuda HaNasi, who was not a priest, to use *teruma*? Some explain that it was permitted to do this because there were priests who lived in Rabbi Yehuda HaNasi's house, and it was permitted to use their *teruma* to prepare food for everyone. Others explain that deriving benefit from impure *teruma* is a rabbinic prohibition, and the Sages permit the use of such *teruma* for communal purposes even if there are no priests among those who will benefit from *teruma*. Therefore, this *teruma* could be used in the household of Rabbi Yehuda, the leader of the community, since food prepared there would be for the entire community (*Tosefot Rid*).

**The prohibition of growths of *teruma*** – **איסור גידולי תרומה**: Some explain that the Sages declared produce that grew from *teruma* to be *teruma* because they did not want priests to be retain impure *teruma* while waiting to plant it. If a priest knows that whatever grows from the *teruma* will still be *teruma*, he will be disinclined to put effort into planting it when he knows that he will soon be given more *teruma* as a gift or will be able to purchase it at a low price from another priest. Therefore, it is not worth the effort for him to plant it, and he will burn it immediately (*Tosefot Rid*).

HALAKHA

**Impure *teruma* that was planted** – **תרומה טמאה שנוגעה**: Even though produce that grows from impure *teruma* is pure, it is still prohibited to eat this *teruma*. This ruling is in accordance with the mishna and the statements of Rav Sheshet and Rav Oshaya (see *Kesef Mishne*; Rambam *Sefer Zera'im*, *Hilkhot Terumat* 11:23).

**Produce that grows from *teruma*** – **גידולי תרומה**: The Sages decreed that produce that grows from *teruma* must be treated as though it were *teruma*, and it is prohibited to non-priests (Rambam *Sefer Zera'im*, *Hilkhot Terumat* 11:21).

**Produce that grows from untithed produce** – **גידולי טבל**: If one plants untithed produce whose seed disintegrates when planted, the produce is permitted. However, if one plants a species whose seed does not disintegrate when planted, e.g., onions, its produce remains prohibited. In the latter case the third generation of plants is likewise prohibited, and only the fourth generation is permitted (Rambam *Sefer Zera'im*, *Hilkhot Ma'aserot* 6:6).

בְּשִׁלְיָקְתָּא וּמְאִיסְתָּא. הָכִי נָמִי –  
בְּשִׁלְיָקְתָּא וּמְאִיסְתָּא. וְהִכָּא אֵיתְמַר  
דְּרַב אֲשִׁי? אַהָּא. דְּאָמַר רַבִּי אָבִין בְּרַ  
רַב אֲחָא אָמַר רַבִּי יִצְחָק: אַבָּא שְׂאוּל  
גַּבְלֵי שְׁלֵב בֵּית רַבִּי הָיָה, וְהָיוּ מְחַמִּין  
לוֹ חֲמִין בְּחִיטִין שֶׁל תְּרוּמָה טַמְאָה  
לְלוֹשׁ בְּהֵן עֵיסָה בְּטַהֲרָה. אִמְאִי?  
יַחֲוֹשׁ דִּילְמָא אֲתִי בְּהוּ לְיָדֵי תַמְלָה!  
אָמַר רַב אֲשִׁי: בְּשִׁלְיָקְתָּא וּמְאִיסְתָּא.

אָבִין בְּרַבִּי אָבִין וְרַב חֲנִינְיָא בְּרַבִּי אָבִין  
תְּנִי תְּרוּמוֹת בֵּי רַבְּהָ, פְּגַע בְּהוּ רַבָּא  
בְּרַב מַתְנָה, אָמַר לְהוּ: מַאי אָמְרִיתוּ  
בְּתְרוּמוֹת דְּבֵי מַר? אָמְרוּ לֵיהּ: וּמַאי  
קָשְׁיָא לְךָ? אָמַר לְהוּ: תְּנִי שְׁתִּילֵי  
תְּרוּמוֹת שְׁנִטְמָאוּ וְשִׁתְּלִין – טַהוּרִים  
מְלִטְמָא וְאֶסְרוּן מְלִאכּוּל (בְּתְרוּמָה).  
וְכִי מֵאַחַר דְּטַהוּרִין מְלִטְמָא אִמְאִי  
אֶסְרוּן מְלִאכּוּל?

אָמְרוּ לֵיהּ, הָכִי אָמַר רַבְּהָ: מַאי  
אֶסְרוּן – אֶסְרוּן לְזָרִים. וּמַאי קָא  
מְשַׁמַּע לָן – גִּידוּלֵי תְּרוּמָה טַמְאָה,  
תְּנִינָא: גִּידוּלֵי תְּרוּמָה טַמְאָה!

וְכִי תִימָא: גִּידוּלֵי גִידוּלִין וּמַאי קָא  
מְשַׁמַּע לָן – בְּדַבְרֵי שְׂאִין זְרַעוּ בְּלָה,  
הָא נָמִי תִנְנָא: הַטְבַּל גִּידוּלֵי מוֹתְרִין  
בְּדַבְרֵי שְׂזַרְעוּ בְּלָה, אָבַל בְּדַבְרֵי שְׂאִין  
זְרַעוּ בְּלָה – אֶפִּילוּ גִידוּלֵי גִידוּלִין  
אֶסְרוּן בְּאֶכְלֵיהּ! אִישְׁתִּיקוּ.

This is referring to **boiled and repulsive wheat**,<sup>N</sup> i.e., wheat that one boiled and then placed in a repulsive area, in which case he need not be concerned that this wheat will accidentally be eaten; so too here, it is referring to **boiled and repulsive wheat**. The Gemara asks: **Where was Rav Ashi's explanation stated?** It was stated with regard to this: **As Rabbi Avin bar Rav Aha said that Rabbi Yitzhak said: Abba Shaul was the dough kneader of Rabbi Yehuda HaNasi's house,<sup>N</sup> and they would heat water for him, to make dough, with wheat of ritually impure *teruma*, which was purchased from priests at a low price, in order to knead dough in ritual purity.** The Gemara asks: **Why did they do this? Let us be concerned lest they encounter a stumbling block** by accidentally eating this wheat. With regard to this **Rav Ashi said** that it was only done when the wheat was **boiled and repulsive** and could only be used for lighting a fire.

After mentioning ways in which impure *teruma* was used, the Gemara mentions other *halakhot* pertaining to this issue. **Abaye bar Avin and Rav Hananya bar Avin taught** the tractate of *Terumat* in the school of Rabba. **Rava bar Mattana met them and said to them: What novel idea can you say has been taught with regard to *Terumat* in the school of our Master, Rabba?** **They said to him: What is difficult for you?** There must be some issue troubling you that has caused you to ask this question. **He said to them:** The following statement that we learned in the mishna in *Terumat* is unclear: **Saplings of *teruma* that became ritually impure and were planted are pure such that they do not impart ritual impurity once they have been planted, but they are prohibited to be eaten as *teruma*.**<sup>H</sup> The question arises: **If they do not impart ritual impurity, why is it prohibited to eat them?** If their impurity has been eliminated then it should be permitted to eat them, like other ritually pure *teruma*.

Abaye bar Avin and Rav Hananya bar Avin said to Rava bar Mattana: **This is what Rabba said** in explaining this mishna: **What does it mean that they are prohibited to be eaten?** It means that **they are prohibited to be eaten by non-priests**, but a priest may eat them. Once these saplings are planted, they lose their ritual impurity but retain their status as *teruma*. Rava bar Mattana challenged this answer: **If this is the case, what is the mishna teaching us with this statement?** Is it teaching us that **growths of *teruma* are considered *teruma*?** It is unnecessary to teach this principle, as we already learned: **Growth of *teruma*, i.e., produce that grows from *teruma*<sup>H</sup> that was planted in the ground, are considered *teruma*.**<sup>N</sup> Why, then, is it necessary to teach this principle again?

**And if you say as follows:** This case is referring to **the growths of *teruma*, i.e., plants that grew from the original growths of *teruma*, and what is it teaching us?** It is teaching that **an item whose seed does not disintegrate** when planted in the ground maintains its *teruma* status. While most seeds will disintegrate, other plants, such as onions and garlic, merely continue growing when planted. In that case, this mishna would be informing us that even the growths of growths of such plants retain their *teruma* status. However, we already learned that as well. As the mishna states: **With regard to untithed produce [tevel], its growths, the produce that grows from it, are permitted in the case of items whose seed disintegrates; however, in the case of items where the seed does not disintegrate, it is prohibited to eat even the growths of growths unless they are tithed.**<sup>H</sup> There would be no need for the mishna to teach us this *halakha* a second time. **They were silent** and did not have an answer to this question.

אָמרוּ ליה: מִיָּדֵי שְׂמִיעַ לֶךְ בְּהָא? אָמַר לְהוּ: הֲכִי אָמַר רַב שֵׁשֶׁת: מֵאֵי אֲסוּרִין – אֲסוּרִין לְבַהֲנִים, הוּאִיל וְאִיפְסִילוּ לְהוּ בְּהִיפּוּחַ הַדְּעַת.

הַנְּחָא לְמֵאן דְּאָמַר: "הִיפּוּחַ הַדְּעַת פְּסוּל הַגּוֹף הַזֶּה" – שְׁפִיר, אֶלָּא לְמֵאן דְּאָמַר: "הִיפּוּחַ הַדְּעַת פְּסוּל טוּמְאָה הַזֶּה" מֵאֵי אֵיבָא לְמִימַר?

דְּאֵתְמַר: הִיפּוּחַ הַדְּעַת, רַבֵּי יוֹחָנָן אָמַר: פְּסוּל טוּמְאָה הוּא, וְרַבֵּי שְׁמַעוֹן בֶּן לֵקִישׁ אָמַר: פְּסוּל הַגּוֹף הַזֶּה.

רַבֵּי יוֹחָנָן אָמַר: פְּסוּל טוּמְאָה הוּא, שְׂאָם יבֵּא אֵלֶיהוּ וְיִטְהַרְנָה – שׁוּמְעִין לוֹ. רַבֵּי שְׁמַעוֹן בֶּן לֵקִישׁ אָמַר: פְּסוּל הַגּוֹף הַזֶּה, שְׂאָם יבֵּא אֵלֶיהוּ וְיִטְהַרְנָה – אֵין שׁוּמְעִין לוֹ.

אֵיתִיבֵיהּ רַבֵּי יוֹחָנָן לְרַבֵּי שְׁמַעוֹן בֶּן לֵקִישׁ: רַבֵּי יִשְׁמַעֵאל בְּנֵי שַׁל רַבֵּי יוֹחָנָן בֶּן בְּרוּקָא אָמַר: לֹא קִטְּוֹן הָיָה בֵּין כְּבִשׁ לְמוֹזֵבַח בְּמַעְרְבוֹ שַׁל כְּבִשׁ, שְׂשָׁם הוּא זֹרְקִין פְּסוּלֵי חֲטָאֵת הָעוֹף, וְתַעֲבִיר צוֹרְתָן וְיוֹצְאִין לְבֵית הַשְּׂרִיפָה. אֵי אָמַרְתָּ בְּשַׁלְמָא פְּסוּל טוּמְאָה הוּא – מִשּׁוּם הֲכִי בְּעֵי עֵיבוֹר צוֹרָה, שְׂמָא יבֵּא אֵלֶיהוּ וְיִטְהַרְנָה, אֶלָּא אֵי אָמַרְתָּ פְּסוּל הַגּוֹף, לָמָּה לִי עֵיבוֹר צוֹרָה? וְהַתַּנּוּן, זֶה הַכֶּלֶל:

They said to Rava bar Mattana: Have you heard something in this regard? He said to them: This is what Rav Sheshet said: What is the meaning of the word prohibited in this context? It means that it is prohibited for priests, since it has been disqualified for them due to the diversion of attention.<sup>H</sup> *Teruma* and other consecrated property must be guarded, and when one fails to do so, it is treated as though it were impure. Therefore, these *teruma* saplings are treated as though they have become impure once the priest diverts attention from them, and they remain prohibited to him even after another generation grows from them.

The Gemara asks: **Granted, according to the one who says that a diversion of attention constitutes an inherent disqualification,<sup>N</sup> it works out well.** According to this opinion, a diversion of attention does not disqualify *teruma* due to a concern that it became impure. Instead, there is an independent rabbinic decree rendering *teruma* that has not been watched impure even when this *teruma* could not possibly have become impure. According to this opinion, one can understand why this growth may not be eaten by a priest. **But according to the one who says that a diversion of attention is a disqualification due to a concern about ritual impurity, what is there to say?** It is stated in the mishna that by planting these saplings they become pure, even if they were certainly ritually impure prior to being planted. If this is the case with regard to *teruma* that is certainly impure, all the more so should it apply to a case where there is only a chance that the *teruma* is ritually impure.

Apropos the discussion of diversion of attention, the Gemara cites a dispute between *amora'im* with regard to this issue, as it was stated: What is the nature of the disqualification of diversion of attention? **Rabbi Yohanan said: It is a disqualification due to a concern about ritual impurity that may have been contracted while one's attention was diverted.** And **Rabbi Shimon ben Lakish said: It is an inherent disqualification.**

The Gemara discusses the ramifications of this dispute: According to **Rabbi Yohanan, who said it is a disqualification due to a concern about ritual impurity, if Elijah comes and renders it ritually pure then we will listen to him,** because it was treated as impure only due to a doubt with regard to its actual status. However, according to **Rabbi Shimon ben Lakish, who said that it is an inherent disqualification, even if Elijah comes and renders it pure we will not listen to him.** The reason for this is that Rabbi Shimon ben Lakish believes that this decree is unrelated to the question of whether the object actually became impure.

Rabbi Yohanan raised an objection to the opinion of Rabbi Shimon ben Lakish based on what is taught in the *Tosefta*: **Rabbi Yishmael, son of Rabbi Yohanan ben Beroka, says: There was a small gap<sup>BH</sup> between the ramp and the altar on the western side of the ramp, where they would throw disqualified birds that had been designated as sin-offerings.** If birds became disqualified for any reason, such as a diversion of attention, they were left there until their form decayed, i.e., until the next morning, at which point they would be definitively disqualified due to remaining in the Temple overnight and could be taken out to the place designated for burning. **Granted, if you say that a diversion of attention is a disqualification due to a concern for ritual impurity, for this reason it requires decay of form<sup>N</sup> to ensure that the bird is certainly disqualified.** Currently the bird is disqualified only due to uncertainty, and **Elijah may come and render it ritually pure. However, if you say that it is an inherent disqualification, then why do I need to leave it until it has decay of form?** It should be definitively disqualified once there has been a diversion of attention. **But didn't we learn in the mishna that this is the principle:**

**HALAKHA**

It has been disqualified for them due to the diversion of attention – איפסילו להו היפוח הדעת: If one diverted his attention from an offering, it is disqualified due to the concern that it became impure, as stated by Rabbi Yohanan (Rambam *Sefer Avoda, Hilkhot Pesulei HaMukdashin* 19:4).

Small gap – לול קטן: There was a space near the ramp of the altar. Birds that had been designated for sin-offerings and subsequently disqualified were placed there until their forms decayed and then taken out to the place designated for burning (Rambam *Sefer Avoda, Hilkhot Beit HaBehira* 2:14).

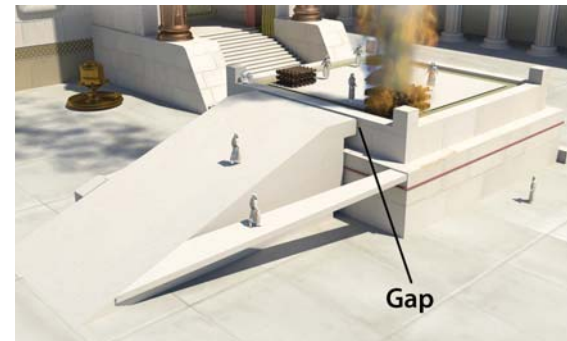
**NOTES**

**Inherent disqualification – פסול הגוף:** In this context, this phrase means that the object has an inherent, independent prohibition associated with it, like other objects prohibited by Torah law. It appears that a similar *halakha* applies to consecrated items as well, and there is a mitzva to guard them and avoid diverting one's attention from them. If one diverts his attention from either *teruma* or an offering, it is invalidated.

**Decay of form – עיבור צורה:** This refers to the process in which the meat loses its original form and is no longer fit to be considered meat. This requirement was implemented so as not to treat sacrificial meat with disrespect by burning it in its original form (Rashi).

**BACKGROUND**

**The ramp, the altar, and the gap – כבש מוזבח ולול:** This schematic diagram displays the altar (on the right), the ramp, and the gap between the ramp and the altar.



Altar, ramp, and gap between them

HALAKHA

A disqualification in the body of the animal... or its owner – פסולו בגופו... ובבעלים – Any offering that has a disqualification in the body of the offering must be burned immediately. However, if its disqualification is in its blood or due to its owner, it must be left overnight for its form to decay before being burned (Rambam *Sefer Korbanot*, *Hilkhot Korban Pesah* 4:3).

Meat that was disqualified before the blood was sprinkled – בשר שנפסל קודם זריקה – If sacrificial meat became disqualified or ritually impure, or if it was removed from its proper domain, the blood may not be sprinkled. If the blood was sprinkled, the offering is accepted. This ruling is in accordance with the opinion of Rabbi Yehoshua, as his opinion is accepted in disputes with Rabbi Eliezer (Rambam *Sefer Avoda*, *Hilkhot Pesulei HaMukdashin* 1:31).

PERSONALITIES

Rabbi Yirmeya – רבי ירמיה: Rabbi Yirmeya was an *amora* who was born in Babylonia and studied there in his youth, and then moved to Eretz Yisrael. It was only upon his immigration to Eretz Yisrael that he became a prominent scholar. He studied there under the disciples of Rabbi Yoḥanan, particularly Rabbi Zeira and Rabbi Abbahu.

Rabbi Yirmeya was especially sharp and would often question the boundaries of halakhic principles. Due to this he was penalized and even removed from the study hall for a time. His sharp tongue was especially evident when he referred to the *amora'im* of Babylonia as foolish Babylonians, as he did on several occasions. It should be noted that this criticism was humbly accepted by the Babylonian scholars in question.

Rabbi Yirmeya became one of the greatest Sages in Eretz Yisrael, and his statements are cited in many places in both the Jerusalem Talmud and the Babylonian Talmud. In Babylonia, his statements were often preceded by the general phrase for the teachings of scholars from Eretz Yisrael: They say in the West.

כל שפסולו בגופו – ישורף מיד, בדם ובבעלים – תעובר צורתו ויוצאין לבית השריפה! אמר ליה: האי תנא – תנא דבי רבה בר אבונה הוא, דאמר: אפילו פיגול טעון עיבור צורה.

איתיביה: נטמא או שנפסל הבשר, או שיצא חוץ לקלעים, רבי אליעזר אומר: יורוק, רבי יהושע אומר: לא יורוק. ומודה רבי יהושע שאם זרק – הורצה.

מאי נפסל – לאו בהיסח הדעת? אי אמת בשלמא פסולי טומאה הוי – היינו דמשבחת לה דמרצי ציץ. אלא אי אמת פסול הגוף הוי – אמאי הורצה (ציץ)?

מאי נפסל – נפסל בטבול יום. אי הכי היינו טמאי! תרי גוויי טמאי.

כי סליק רבין אמרה לשמעתייה קמיה דרבי ירמיה, ואמר: בבליאי טפשיאי, משום דיתבי בארעא דחשוכא אמריתון שמעתתא דמחשבו! לא שמיע לכו הא דרבי שמעון בן לקיש משמיה דרבי אושעיא:

Any offering that has a disqualification in the body of the animal, i.e., it has a definite disqualification with regard to the meat itself, should be burned immediately. If it has a disqualification in the blood of the animal, e.g., if the blood was spilled, or a disqualification of its owner,<sup>h</sup> e.g., if the owner became impure, then it should be left until its form is decayed and taken out to the place designated for burning. Rabbi Shimon ben Lakish said to him: This *tanna*, Rabbi Yishmael, son of Rabbi Yoḥanan ben Beroka, is of the same opinion as the *tanna* who taught in the school of Rabba bar Avuh, who said: Even *piggul*, an offering that was invalidated due to inappropriate intent while being offered, requires decay of form. Even with regard to an inherent disqualification in the meat of the offering, where the Torah says explicitly that the offering should be burned, as is the case with regard to *piggul*, the animal should be set aside until the next day, when its form has decayed.

Rabbi Yoḥanan raised a further objection to the opinion of Rabbi Shimon ben Lakish based on another *baraita*, where it is taught: If the meat became impure or disqualified, or if it was taken out of the walls that delineate its permitted area, Rabbi Eliezer says: He sprinkles the blood of these offerings nonetheless, as in his opinion the blood may be sprinkled regardless of the status of the meat of the offering. Rabbi Yehoshua says: He does not sprinkle the blood unless the meat is fit to be brought as an offering. And Rabbi Yehoshua concedes that if the blood was sprinkled, the offering is accepted.<sup>h</sup>

The Gemara clarifies: To what type of disqualification is the *baraita* referring? Is it not disqualification on account of a diversion of attention? It cannot be a case where it was disqualified due to impurity or being taken outside of the walls, since these are mentioned explicitly. Granted, if you say that a diversion of attention is a disqualification based on a concern about ritual impurity, this is how you can find a case that the offering is accepted because the frontplate atones for cases where there is a disqualification related to ritual impurity.<sup>n</sup> But if you say that it is an inherent disqualification, why is the offering accepted according to Rabbi Yehoshua, given that it is a disqualified offering?

Rabbi Shimon ben Lakish rejects this interpretation of the *baraita*: No, this is not a case where the offering was disqualified due to a diversion of attention. In what way was the offering disqualified? It was disqualified due to contact with one who immersed himself during the day. One who immersed himself during the day invalidates items due to ritual impurity. Although these items themselves are invalidated, they cannot in turn render other items ritually impure. The Gemara asks: If that is so, this is the same as the disqualification of ritual impurity. What, then, is the difference between this disqualification and that of ritual impurity previously mentioned by the *baraita*? The Gemara answers that two types of ritual impurity are mentioned here: One type of impurity can also impart impurity to other objects, and a second type can invalidate another object but will not impart impurity.

When Ravin ascended to Eretz Yisrael, he stated this *halakha* of Rav Sheshet before Rabbi Yirmeya.<sup>p</sup> And Rabbi Yirmeya said: Foolish Babylonians! Because you dwell in a dark land, you state *halakhot* that are dim. Have you not heard this statement of Rabbi Shimon ben Lakish in the name of Rabbi Oshaya?

NOTES

The atonement of the frontplate – ריעוי ציץ: The Torah states that by wearing the frontplate on his forehead, “Aaron shall bear the iniquity committed in the holy things which the children

of Israel shall sanctify” (Exodus 28:38). The Sages explain that the frontplate does not atone for all sins committed with the offerings in the Temple service; indeed, with regard to some

offerings, the Torah states explicitly that they are not accepted. Rather, they explain that this statement applies to specific cases of ritual impurity.



The water libation during the festival became impure – מי החג שננטמא: Rashi explains that this would come about on the Shabbat that occurs during Sukkot, when there was no possibility of refilling the vessel with water from the Shilo'ah spring. Others explain that this scenario could occur any time during the Festival, as the drawing of this water was performed with great ceremony and involved significant toil. Consequently it was preferable, if possible, to purify the water rather than repeat the process of drawing the water.

Bringing into contact – השקה: Purifying water by bringing it into contact with a ritual bath is performed in the following manner: The water is placed in vessels that are not susceptible to ritual impurity, e.g., stone vessels, and the vessels are placed within the ritual bath so that the water of the ritual bath will come into contact with the water inside the vessel. This procedure was performed to purify water for drinking or cooking when the water in the ritual bath itself was unfit for drinking, such as is the case with seawater.

Bringing into contact with a ritual bath and planting – השקה וריעה: The equation between these concepts is not straightforward. Based on Rabbeinu Hananel's explanation, it appears that the similarity between these two concepts is external, in that planting a seed in the ground resembles immersing a vessel in water. However, it seems that the basic concept that applies in both cases is not purification through immersion but purification through nullification. Just as a seed planted in the ground loses its previous form, so too, the water in the vessel becomes nullified by the water in the ritual bath.

## HALAKHA

The water libation during the festival became impure – מי החג שננטמא: If water collected for use in the water libation on the altar becomes ritually impure and is brought into contact with a ritual bath, the following distinction applies: If it is purified before it is consecrated, it may be poured out for the libation; however, if it is purified after it was consecrated, it may not be poured out for the libation, in accordance with the opinion of Rabbi Oshaya (Rambam *Sefer Avoda, Hilkhot Issurei Mizbe'ah* 6:6).

Planting...consecrated items – ריעה...הקדש: That which grows from consecrated seeds that became impure may not be brought as an offering, as the Sages imposed higher standards for consecrated items in this regard (Rambam *Sefer Avoda, Hilkhot Issurei Mizbe'ah* 6:8).

Treading on ritually impure grapes – ריעה ענבים שננטמא: If ritually impure grapes were pressed before *teruma* was separated, it is permitted to separate *teruma* from the wine afterward. However, if *teruma* was taken first, the grapes should be pressed in quantities of less than an egg-bulk at a time so that the priests will be permitted to drink the wine (Rambam *Sefer Zera'im, Hilkhot Terumat* 12:11).

מי החג שננטמא, השיקו ואחר כך הקדישו – טהורין, הקדישו ואחר כך השיקו – טמאים.

Rabbi Shimon ben Lakish said in the name of Rabbi Oshaya: With regard to the water used for the water libation during the festival of Sukkot which was drawn over the course of the day in order to be poured the next day and consequently became impure,<sup>NH</sup> the following distinction applies: If it was brought into contact<sup>N</sup> with a ritual bath of pure water and was then consecrated, it is ritually pure. However, if it was consecrated and was then brought into contact with the ritual bath, it is ritually impure.

מבדי, וריעה נגהו – מה לי השיקו ואחר כך הקדישו, מה לי הקדישו ואחר כך השיקו? אלמא: אין וריעה להקדש. הכא נמי: אין וריעה לתרומה.

The question arises: Since this type of purification is similar to planting, as when the impure water came in contact with the water of the ritual bath, it is considered as though the water was planted in the ground and thereby purified,<sup>N</sup> what does it matter if it was brought into contact and then consecrated or consecrated and then brought into contact? Apparently planting is not effective with regard to consecrated items,<sup>H</sup> i.e., such items are not purified through this process. Therefore, here too, planting is not effective with regard to *teruma*. Despite the fact that planting is generally effective in removing the impure status of the water, the Sages imposed higher standards with regard to consecrated items. Similarly, the Sages imposed higher standards for removing the *teruma* status of the plants. One can explain that the produce grown from *teruma* mentioned in the *baraita* remains prohibited for non-priests because it is still considered *teruma*.

יתיב רב דימי וקאמר לה להא שמתא. אמר ליה אבני: הקדישו בכלי קאמר, אבל בפה לא עבוד רבנן מעלה, או דילמא בפה נמי עבוד רבנן מעלה?

Rav Dimi sat and said this *halakha* that was stated by Rav Oshaya with regard to principle of bringing liquid into contact with a ritual bath. Abaye said to him: Did Rav Oshaya state his ruling that bringing a liquid into contact with a ritual bath is not effective for consecrated items with regard to a case where he consecrated the water by placing it in a sacred vessel, but if he consecrated it through speech then the Sages did not impose a higher standard, in which case the water can be purified by being brought into contact with a ritual bath? Or perhaps the Sages imposed a higher standard in a case where one consecrates it through speech as well?

אמר ליה: זו לא שמעת, כיוצא בה שמעת. דאמר רבי אבהו אמר רבי יוחנן: ענבים שננטמא, דרכן ואחר כך הקדישו – טהורים, הקדישו ואחר כך דרכן – טמאין. והא ענבים, דקדושת פה נגהו – ואפילו הכי עבוד רבנן מעלה.

Rav Dimi said to him: I did not hear the *halakha* with regard to this case; however, I heard the *halakha* with regard to a similar case. As Rabbi Abbahu said that Rabbi Yoḥanan said: With regard to grapes that became ritually impure, if one trod on them and afterward consecrated them, they are pure.<sup>H</sup> According to this opinion, the wine inside the grape does not become impure from the grape itself. However, if he consecrated the grapes and afterward pressed them, they are impure, because the *halakha* is especially stringent with regard consecrated items. And yet with regard to grapes which are only consecrated through speech, as the wine/grapes offered on the altar are not brought in a sacred vessel, even so, the Sages imposed a higher standard such that these grapes become impure after they have been consecrated.

אמר רב יוסף: ענבים קאמרת – הכא בענבים של תרומה עסקינן, דקדושת פה דידהו כקדושת בלי דמא. אבל הני דבעי בלי – בפה לא עבוד רבנן מעלה.

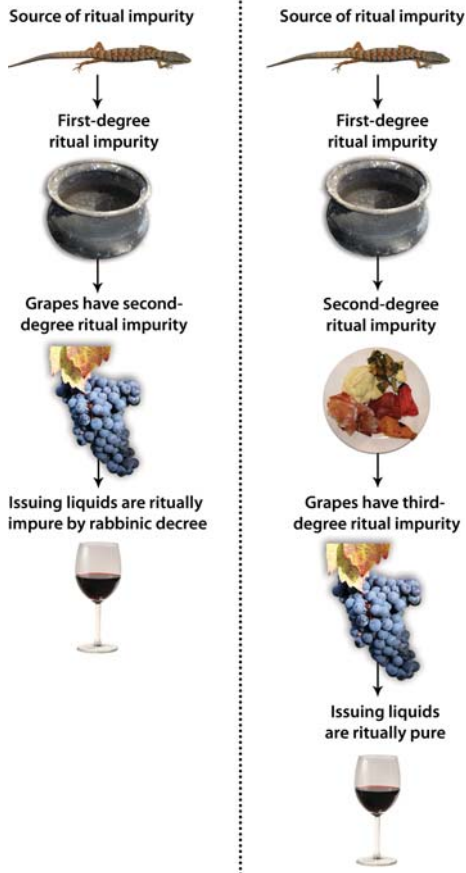
Rav Yosef said: This case does not serve as a proof since you spoke of grapes, and here we are dealing with grapes of *teruma*, whose consecration through speech is comparable to consecration in a sacred vessel, as *teruma* cannot be consecrated by being placed in a sacred vessel. However, with regard to those items that require a sacred vessel in order to be fully consecrated, such as water used for a libation, the Sages did not impose a higher standard in a case where one consecrated it through speech. Therefore, this case cannot be used to resolve Abaye's question.

”דרכן” – ואפילו טובא. ומי אמר רבי יוחנן הכי? והאמר רבי יוחנן: ענבים שננטמא – דורכן פחות פחות מכפיצה!

The Gemara asks about Rabbi Yoḥanan's statement with regard to wine pressed from impure grapes: The phrase if one tread upon them is stated without qualification, indicating that the wine is ritually pure even if he pressed many grapes at once. And did Rabbi Yoḥanan actually say this? Didn't Rabbi Yoḥanan say: With regard to grapes that became ritually impure grapes, one should tread on them less than an egg-bulk at a time. When there is less than an egg-bulk of grapes, they do not impart ritual impurity.

**NOTES**

Third degree ritual impurity – שלישי: The further removed an object is from contact with the initial source of ritual impurity, the lower its own level of ritual impurity. An object that comes in contact with the source will have first-degree ritual impurity, any food that object touches will in turn have second-degree ritual impurity, and so on.



Degree of ritual impurity based on contact with ritually impure items

איבערעית אימא: הקא נמי – פחות פחות מבביצה. ואיבערעית אימא: התם – דנגעו להו בראשון, דהו להו אינהו שני, הקא – דנגעו בשני, דהו להו שלישי.

The Gemara answers: **If you wish, say this answer: Here, too,** it is to be understood that one must tread on **less than an egg-bulk at a time.** And if you wish, say this answer instead: **There,** where the Gemara requires less than an egg-bulk, it is a case where the grapes **came into contact** with an item that was impure with **first-degree** ritual impurity, such that they became impure with **second-degree** ritual impurity. When a liquid touches an object that is impure with second-degree ritual impurity, it becomes impure by rabbinic decree with first-degree ritual impurity. Therefore, in that case one must be careful to tread only on less than an egg-bulk at a time. **Here,** it is speaking of a case where **they came into contact** with an item that was impure with **second-degree** ritual impurity, such that they became impure with **third-degree** ritual impurity.<sup>N</sup> In that case, the liquid that comes out of the grapes would not become ritually impure at all.

אמר רבא: אף אגן נמי תנינא ונתן עליו מים חיים אל בלי – שתהא חיותן בכלי. ונתן – אלמא תלושין נינהו, והא מחוברין נינהו!

Rava said: **We, too, have learned** that the Sages created higher standards with regard to consecrated items. As it was taught that the verse says with regard to the red heifer: “And for the impure they shall take the ashes of the burning of the sin-offering, **and he shall put flowing water into a vessel**” (Numbers 19:17), which teaches that the flowing water from the spring **should flow directly into the vessel** in which it will be sanctified. On the other hand, the verse says “**and he shall put,**” meaning that the water should be poured into the vessel. **Apparently the water is detached,<sup>N</sup> but it is clearly attached** to the spring, as it was previously stated that the water must flow directly into the vessel.

**NOTES**

Apparently the water is detached – אלמא תלושין: See *Tosafot*, who mention another explanation of this statement, suggested by Rabbeinu Hananel: This statement means that despite the fact that the waters of the purification offering are physically connected to the spring, they should be considered detached for the purposes of the *halakhot* of ritual impurity. In his com-

mentary on tractate *Para*, Rabbi Shimshon of Saens notes at least one difficulty with this explanation. If one accepts this explanation, then the stringent ruling is not based on a higher standard imposed by the Sages but dictated by the Torah itself. Although Rashi's position is difficult for other reasons, it appears to fit better within the context of the discussion here.

Perek II  
Daf 35 Amud a

**HALAKHA**

Eating tithes in a state of purity – אכילת מעשר בטוה: This is referring to the second tithe. One who eats second tithe while he is in a state of ritual impurity is flogged for violating a Torah prohibition. Once he has immersed, he may eat second tithe immediately, without waiting for the sun to set (Rambam *Sefer Zera'im, Hilkhot Ma'aser Sheni* 3:1–4).

One who immersed himself during the day with regard to *teruma* – טבול יום בתרומה: One who immersed himself during the day may not eat *teruma* until the sun has set (Rambam *Sefer Zera'im, Hilkhot Terumat* 7:2).

אלא מעלה, הכי נמי – מעלה.

**Rather,** this is merely a **higher standard,** as by Torah law the water may be drawn with one vessel and sanctified in another vessel. The Sages added that this water must be sanctified in the same vessel in which it was drawn from the spring, and they found support for their opinion in the Torah. **Here too,** the Sages established a **higher standard** for a consecrated object that became ritually impure, as they decreed that it cannot be ritually purified through insertion in the ground.

אמר רב שימי בר אשי, אף אגן נמי תנינא: טבל ועלה – אוכל במעשר. העריב שמשו – אוכל בתרומה. בתרומה – אין, בקדשים – לא. אמאי? טהור הוא! אלא: מעלה. הכי נמי – מעלה.

**Rav Shimi bar Ashi said: We, too, learned** a similar statement in a *baraita*: When the period of ritual impurity of a *zav* or leper has been completed, and he immersed during the day and emerged, he may eat tithes immediately.<sup>H</sup> Once the sun set for him, he may eat *teruma*.<sup>H</sup> Rav Shimi bar Ashi infers from this statement: **With regard to *teruma*, yes, he may eat it; however, with regard to consecrated food, no, he may not.** Given that conclusion, Rav Shimi bar Ashi asks: **Why is there a difference between *teruma* and consecrated foods? After all, he is ritually pure. Rather,** the Sages established a **higher standard** for consecrated food, and permitted one to eat them only after sacrificing the requisite purification offering. **Here too,** the Sages established a **higher standard** for the ritual purity of consecrated liquids.