

1 In the previous Daf we learned in a ברייתא that if one is not חייב to bring a קרבן when violating a חטאת במזיד, he certainly is not חייב a קרבן for violating an איסור מעילה which is a חטאת במזיד, clearly indicating that חטאת is a more severe punishment than איסור מעילה.



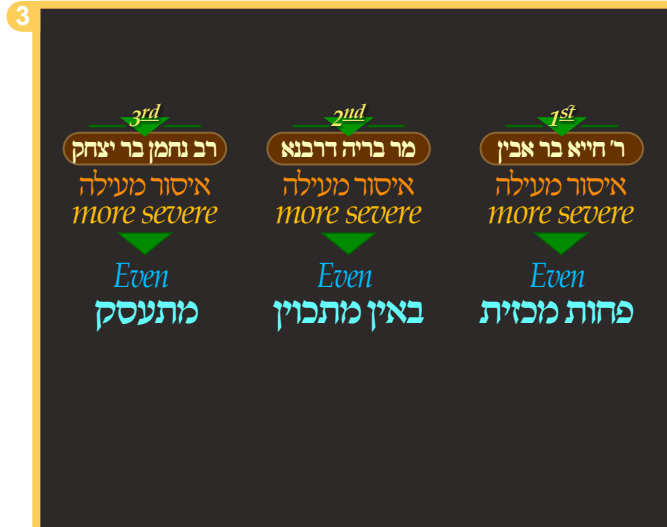
2 However the next line of the ברייתא says that when one violates a חטאת חייב he is פטור מקרבן because he has not done anything that deserves איסור מעילה, but if somebody violates an איסור מעילה maybe he should be חייב a קרבן, clearly indicating that חטאת חייב is more severe than חטאת במזיד. The גמרא suggests three ways to reconcile the contradiction in the ברייתא:



3 First, ר' חייא בר אבין explains that חטאת חייב is more severe than חטאת במזיד, not because of the punishment of איסור מעילה, but because one would be punished even for איסור מעילה - eating less than a כזית of הקדש, unlike all איסורי חטאת which only apply when one ate a כזית.

Second, מר בריה דרבנא suggests that חטאת חייב is more severe than חטאת במזיד in that the איסור מעילה even applies when a person does not have to use that particular item, such as when a person tries to warm himself with wool shearing, but inadvertently warms himself with wool shearing of a קרבן.

Third, רב נחמן בר יצחק explains that חטאת חייב is more severe in that he is חייב even if doing it in a מתעסק manner, such as reaching for something and inadvertently anointing his hand with oil of הקדש.



4 אמר מר... **תרומת חמץ בפסח**

הפריש חמץ תרומה  
 במפריש תרומה והחמיצה  
 תרומה חמץ  
 תרומה before חמץ  
 חמץ before תרומה

ראשית דגנך תירושך ויצהרך... תתן לו

Even according to יוסי פאלוי, ואף לאוני

4 אמר מר - the previous Daf had said that תרומת חמץ בפסח - can only exist if it became תרומה before it became חמץ, or as Rashi adds, he separated the תרומה before חמץ. In both cases the תרומה preceded the חמץ. However, מפריש תרומה דברי הכל אינה קדושה from חמץ on פסח, where the איסור חמץ preceded the תרומה, it does not become תרומה. מנא הני מילי - what is the source for this? The גמרא has two suggestions: First, the פסוק says; ראשית דגנך תירושך ויצהרך... תתן לו - The תרומה must be given to the כהן in a state fit for consumption. It cannot be given to him in a state in which its use is limited to burning it. Even according to ר' יוסי הגלילי that חמץ בפסח מותר בהנאה, it is אסור כהן, and this חמץ will have to be burned by the כהן, and therefore never becomes תרומה.

5 The גמרא asks that produce that is טמא can become תרומה even though it has to be burned - why should it be any different than חמץ?

The גמרא answers that the טמא food - היתה לו שעת הכושר - was once טהור, whereas the חמץ we are talking about - לא היתה לו שעת הכושר - became חמץ while still attached to the ground, so it always was destined to be burned. According to this approach, regular חמץ can become תרומה. It only cannot become תרומה when it was חמץ while still attached to the ground.

6 Second, רב הונא בריה דרב יהושע explains that from the word ראשית we learn - ששיריה ניכרין לישראל - The separation of the תרומה is effective only if it accomplishes a recognizable היתר for the ישראל. Generally, it was מותר as טבל and is now אסור באכילה. In our case, as Rashi explains, it was מותר בהנאה ואסור באכילה before, as טבל, and remains מותר בהנאה ואסור באכילה as חמץ. Since it did not accomplish a recognizable היתר, the תרומה does not take effect at all.

4 אמר מר... **תרומת חמץ בפסח**

הפריש חמץ תרומה  
 במפריש תרומה והחמיצה  
 תרומה חמץ  
 תרומה before חמץ  
 חמץ before תרומה

ראשית דגנך תירושך ויצהרך... תתן לו

Even according to יוסי פאלוי, ואף לאוני

5 **?**

Food that is טמא can become תרומה even though it has to be burned!

Food that is חמץ cannot become תרומה

1st

טמא היתה לו שעת הכושר

חמץ לא היתה לו שעת הכושר

6 **2nd**

רב הונא בריה דרב יהושע

ראשית דגנך תירושך ויצהרך

ששיריה ניכרין לישראל

a recognizable היתר for ישראל

Generally טמא

Our case חמץ

טבל חולין מותר באכילה

טבל חולין אסור באכילה

**7** The Gemara continues by quoting ר' יוחנן:  
 - ענבים שנטמאו דורכן פחות פחות מכביצה ויין כשר לנסכין  
 One who has grapes that are טמא, and wants to preserve the wine to be טהור. The solution is to press less than a כביצה of grapes at a time. The Gemara explains that ר' יוחנן holds  
 - משקין מיפקד פקיד - The juice, while inside the grape, is considered to be stored in the grape, and not actually part of the grape. Therefore, the juice did not become טמא when the grape became טמא. The juice also does not become טמא by contact as it is squeezed out of the grape, because the rule is that less than a כביצה of food cannot transmit טומאה.  
 Actually, the same would be true if there was exactly a כביצה of grapes, because as soon as the first drop of juice is extracted, the grapes become less than a כביצה, and can no longer be מטמא. However, ר' יוחנן does not recommend squeezing exactly a כביצה of טמא grapes because he is worried דילמא אתי למיעבדי יותר מכביצה - a person might come to squeeze out more than a כביצה which would certainly be מטמא the wine.

**8** רב חסדא says that the wine extracted from טמא grapes is טמא because he holds  
 - משקין מיבלע בליעי - The juice, while inside the grape, IS considered part of the grape, and becomes טמא with the grape, and that טומאה does not go away when it comes out of the grape. However even רב חסדא would say that when a טמא person squeezes out exactly a כביצה of grapes that never became טומאה לקבל טומאה - susceptible to טומאה, the juices are טהור. The reason for this is that generally the juice that comes out of the grapes is מכשיר the grapes to become טמא, but as soon as the first drop of juice comes out the grapes are smaller than a כביצה and therefore cannot become טמא.  
 Tosfos says that according to the opinion that פחות מכביצה can be מקבל טומאה, we must say that פחות מכביצה cannot become לקבל טומאה.

**9** The Gemara next has a discussion about not keeping a large amount of grapes that are טמא, and press them in small amounts of פחות מכביצה, because of a גזירה דילמא אתי בהו לידי תקלה -  
 One may forget and eat them.  
 The Gemara cites a ברייתא which is not worried about תקלה when using bread or oil of תרומה טמאה to fuel a fire, because it is speaking about bread and oil that is made inedible first so there is no concern anybody would eat it.  
 For example, the bread is put among the firewood, and the oil is put into a repugnant vessel.  
 Likewise, wheat of טמאה may be used as firewood only if first boiled, and then places among the firewood, which will make it disgusting to eat. Otherwise, it is אסור to be used to fuel a fire, based on the גזירה that someone might come to eat it.

**7** ר' יוחנן ענבים שנטמאו...  
**דורכן פחות פחות מכביצה ויין כשר לנסכין**  
*The solution is to press less than a כביצה of grapes at a time*

ר' יוחנן משקין מיפקד פקיד  
 The juice is only stored in the grape but not part of it

**8** רב חסדא  
**מיבלע בליעי**  
 However...  
 when a טמא person squeezes exactly a כביצה of grapes that were never מוכשר לקבל טומאה the juices are טהור  
 The juice inside the grape is part of it and becomes טמא along with the grape

**9** Keeping a large amount of טמא grapes and press them in small amounts of פחות מכביצה  
**גזירה דילמא אתי בהו לידי תקלה**  
**ברייתא:**  
 Which is not worried when using bread or oil of תרומה טמאה to fuel a fire  
 It's speaking about bread & oil that is made inedible first