



Today's Daf In Review is being sent l'zecher nishmas Habachur Yechezkel Shraga A"H ben R' Avrohom Yehuda

Pesachim Daf Lamed Daled

- **Q: Abaye bar Avin and R' Chananya bar Avin** were learning Mesechta Terumos by **Rabbah**. **Rava bar Masna** asked them, a Mishna there says, "Terumah plants that became tamei and were then replanted, are considered tahor with regard to making other things tamei, but may not be eaten". **Rava bar Masna** asked, if they are tahor, why are they assur to be eaten!? **A:** They answered that **Rabbah** said, the Mishna means it is assur for a non-Kohen to eat. However, a Kohen may eat these plants.
 - **Q:** What would the chiddush of that be? It can't be teaching that the new growth of terumah has terumah status, or even that the new growth of the growth of terumah has terumah status, because those halachos are taught in a Mishna!? **A: R' Masna** said that **R' Sheishes** explained that the Mishna in Terumos means to say that the Kohanim may not eat the terumah. The reason they may not is because the Kohen was "masi'ach das" (didn't pay attention to it) from it, which makes the terumah passul.
 - **Q:** That makes sense according to **Reish Lakish**, who says that "hesech hadas" is its own form of invalidity. However, according to **R' Yochanan**, who says that hesech hadas is a form of tumah invalidity, why doesn't it become mutar for the Kohen to eat once it is replanted!? **A: R' Yirmiya** said, the idea that something which is replanted loses its tumah was never said with regard to terumah, because of the stringencies that the **Rabanan** placed upon it. We find this to be the case regarding water that became tamei and was then put in contact with a mikveh, which would cause the water loses its tumah, unless the water was water of kodesh.
 - **Q: Abaye** asked, was this stringency only put on water that became kadosh through placement in a keili of kodesh, or even on water that was made kodesh via a verbal declaration? **A: R' Dimi** said, we have not learned an answer to this question directly, but have learned a similar situation that may shed light on this question. **R' Avahu in the name of R' Yochanan** said, if tamei grapes are pressed and the juice is made kadosh afterwards, we consider the juice to be separate and distinct from the grapes and the juice is tahor. If, however, the tamei grapes were made kadosh and were then pressed, the juice is considered tamei. Now, grapes are made kadosh via verbal declaration, not by placement in a keili of kodesh, and still the **Rabanan** placed this stringency on it.
 - **R' Yosef** said, **R' Yochanan** is discussing grapes of terumah, not kodashim. The verbal declaration of terumah is the equivalent of making kodashim by placing it in a keili of kodashim. Therefore, we have no proof that verbal declaration of kodashim will bring the additional stringencies of the **Rabanan**.
 - **Q:** Here, **R' Yochanan** doesn't seem to limit the juice that can be squeezed at one time, but before he said it must be less than the size of an egg at a time!? **A:** Here too, he means that it can only be that much at a time. **A2:** Earlier he was discussing where a rishon touched the grapes, which then made the grapes a sheini, which would have the ability to make the juice tamei as a shlishi. In the statement of **R' Yochanan** just quoted, the grapes were touched by a sheini, making the grapes a shlishi and therefore unable to make the juice tamei.

- **Rava** said we find this concept of additional stringencies in a Braisa. The Braisa says, one part of the pasuk seems to say that the water used for the parah adumah ashes must be placed into a kadosh keili directly from the spring. Yet, another says that it can be taken out of the spring and then placed into the keili!? It must be that this is an additional stringency of the **Rabanan** placed on kodashim.
- **R' Simi bar Ashi** said we see this from a Mishna. The Mishna says that a metzora who goes to the mikvah on the 7th day of his tahara may eat ma'aser immediately. After sunset he may eat terumah, but still can't yet eat kodashim. We see that the Torah placed an additional stringency when dealing with kodashim.
- **R' Ashi** said we this from a Braisa. The Braisa says that the wood and levonah of kodashim become tamei as food. They are not edible, and yet they can get food tumah. It must be that this is an additional stringency placed on kodashim.