

When they are over-cooked and repulsive – בשליקתא ומאיסתא –

OVERVIEW

maintains that one may burn (for fuel) even wheat of תרומה which became טמא;¹ provided that the wheat was cooked and thrown amongst the firewood so that it is repulsive, and there is no concern that he may eat it. תוספות clarifies the view of ר' יוחנן.

קצת נראה² דוקא שהן כבר מאוסות מותר להשהותן אבל למאס אסור³ -

It seems likely that this view of ר"י (that one may use wheat for fuel) is once they were already repulsive, only then is it permitted to keep the wheat and use it for fuel; however, it is forbidden to make them מאיס, rather initially one must destroy תרומה טמאה חטים. The reason is -

דבתוך כך אתי ביה לידי תקלה כמו בדריכת ענבים⁴ -

That in the duration while he is preparing to cook them, etc., he will stumble (and eat the wheat) just like by the trodding of grapes –

תוספות offers a support for his contention:

דבפרק הלוקח בהמה (בכורות דף כב, א) אמרינן -

For in גמרא there cites a משנה which states -

סאה תרומה טמאה שנפלה לתוך מאה חולין טהורים רבי אליעזר אומר תרום⁵ ותרקב -

One טהור of חולין which are טמאה of סאה which fell into a hundred טמאה of סאה rules that one סאה be removed from this mixture, and it should rot; no benefit may be derived from it (one cannot use it for fuel) -

ובמסכת תרומות בפרק ה' גרסינן⁶ תרום ותשרף -

However in our text reads, 'it should be removed and burnt; indicating that it may be used as fuel, contradicting the גמרא in בכורות -

¹ תרומה which became טמא may not be eaten, however it may be used as fuel.

² From רש"י ד"ה בשליקתא it seems that according to הונא (who forbids using wheat as fuel) one may not cook the wheat and throw it away to become repulsive, because we are concerned that he may eat the wheat either before he cooked them or while he is cooking them. However, ר' יוחנן is not concerned and allows one to initially cook the wheat and make it repulsive, so he will be able to use it as fuel. תוספות however disagrees.

³ See 'Thinking it over' # 1.

⁴ See previous עמוד, where רבא rules that one is not permitted to press grapes of תרומה שנטמאו even less than a כביצה, for we are concerned that he may eat the תרומה טמאה grapes while trodding on them; the same applies here by the wheat. תרומה טמאה.

⁵ חכמים the rule is that תרומה is בטל במאה (and nothing needs to be removed from the mixture); however the תורה require to remove a סאה and we will assume that this is the סאה of טמאה.

⁶ (Seemingly) the גמרא in בכורות is citing this (ב') משנה (see there) הש"ס.

ואומר רבינו תם דבמאיסתא תשרף ויהנה ממנו בשעת שריפה:

So the ר"ת resolved this difficulty, that the משנה in בכורות is discussing a case where the תרומה is already מאיסתא therefore it **may be burnt and one may derive benefit from it while it is burning** (by using it for fuel), however the גמרא in בכורות is discussing a case where it is not מאיסתא and therefore one must let it rot⁷ and is not permitted to make it מאיסתא and then use it for fuel, proving תוספות contention that the היתר of מאיסתא is only if it is already מאיס, but one is not allowed to make it מאיס.

SUMMARY

The היתר of מאיסתא ומאיסתא is only if the תרומה טמאה was already מאיסתא, however initially if it is not מאיסתא one may not make it מאיסתא in order to derive benefit from it by burning it as fuel.

THINKING IT OVER

1. According to תוספות that ר"י permits using the תרומה טמאה for fuel, only if it is already מאיסתא,⁸ why does רב הונא argue, since at this point there is no concern that one may eat it since it is מאיסתא?⁹

2. תוספות explains that when ר"א rules that תרומה ותרקב we are discussing a case where it is לא מאיסתא; therefore we are not allowed to make it מאיסתא, because he may eat it.¹⁰ However just like we are not allowed to make it מאיסתא out of concern that one may eat it; one should also not be allowed to let it rot (but rather destroy it immediately), out of the same concern that he may eat it?!¹¹

⁷ See 'Thinking it over' # 2.

⁸ See footnote # 3.

⁹ See אור חדש and מהר"ם, מהרש"א.

¹⁰ See footnote # 7.

¹¹ See דבר שמואל.