

## And it is burnt with the *T'mayoh*

– ונשרפת עם הטמאה

### OVERVIEW

The גמרא attempted to bring proof to יוחנן ר' that תרומת חמץ טהורה בז' can be burnt together with תרומה טמאה even according to יוסי ר'. The גמרא cites a ברייתא which states that תרומה bread which became moldy and can only be eaten by dogs, etc. may be burnt together with טמאה, proving that something which is not fit to be eaten may be made טמא, similarly the תרומה בז' is also not fit to be eaten and may be burnt with טמאה. Our תוספות notes the (difficulty in the) difference (according to ר' יוסי) between חמץ בו' (which may not be burnt with טמאה), and חמץ בז' (which may be burnt with טמאה) even though they are both forbidden to be eaten.

נראה לו<sup>1</sup> לדמות האי דאזיל לאיבוד לז'<sup>2</sup> -

**It seems to the גמרא that we compare this moldy bread which is going to waste, to חמץ בז' (which is also going to waste since it is אסור מדאורייתא -**

**אבל בו' אין שורפין כיון דלא אזיל לאיבוד אלא משום גזירה דרבנן<sup>3</sup>:**

**However יוסי ר' maintains that we do not burn the טהורה together with the טמאה on 'ו', since the תרומה טהורה is going to waste only on account of a Rabbinic decree (but not שעיפשה), so it is not similar to (מדאורייתא).**

### SUMMARY

An אסור דרבנן is considered לאיבוד, but not an אסור מדאורייתא.

### THINKING IT OVER

This תוספות can be better understood if we assume that איסורי דאורייתא are איסורי גברא (merely) and איסורי דרבנן are חפצא. Explain!<sup>4</sup>

<sup>1</sup> See 'Overview', for the seemingly apparent difficulty.

<sup>2</sup> Therefore just as it is permitted to burn the טמאה with פת שעיפשה, it is also permitted to burn תרומה בז' עם טמאה.

<sup>3</sup> See 'Thinking it over'.

<sup>4</sup> See גליוני הש"ס.