

ורמינהו כל הנשרפין וכולי –

**And we challenge it; all those which are burnt, etc.**

### **OVERVIEW**

The גמרא asked how can you say that if there was מעילה by the עצי הקדש, the הקדש becomes חולין, but we learnt in a ברייתא that עצי הקדש are always אסור even after they are burnt. The גמרא answers this question. תוספות offers an alternate solution.

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הוי מצי לאוקמי בעצי שלמים:<sup>1</sup>

The גמרא **could have established** the ברייתא (which states that ואפר הקדש לעולם) in a case where the הקדש was עצי שלמים (in which case as the גמרא previously taught there is no מעילה and therefore it is not יוצא לחולין). תוספות does not explain why the גמרא chose not to offer this solution.

### **SUMMARY**

אסור which are burnt are still עצי שלמים.

### **THINKING IT OVER**

Can we find a connection (continuation) between this תוספות and the previous תוספות ד"ה בעצי?

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<sup>1</sup> Seemingly the advantage of תוספות explanation is that (even though we are qualifying the words of the ברייתא, nevertheless) it is more common than the case(s) the גמרא offers. See 'Thinking it over'.