

## OVERVIEW of the Daf

### 1) Clarifying the Mishnah (cont.)

The Gemara inquires about an aspect of R' Yehudah's position.

R' Huna from Sura attempts to resolve this matter from a Beraisa that he cites and then explains.

This resolution is rejected in favor of another interpretation of the Beraisa.

The alternative explanation of the Beraisa is unsuccessfully challenged.

R' Sh'mayah cites another Beraisa to clarify R' Yehudah's position.

This attempt is also rejected.

Abaye succeeds at clarifying R' Yehudah's position.

R' Ashi presents another proof from another Beraisa.

2) **MISHNAH:** The Mishnah enumerates the people who bring a variable offering.

### 3) Variable offerings

A Beraisa compares the different options for those who offer the variable offerings.

Another related Beraisa is cited.

A statement in the Beraisa is explained.

This explanation of the Beraisa is unsuccessfully challenged.

4) **MISHNAH:** The Mishnah contrasts the halachos of a betrothed slavewoman and all the other arayos. ■

## Distinctive INSIGHT

### Sanctification for an item worth less than a peruta

אלא דלאו אורח ארעא לאיתויי פחות מפרוטה למקום

The Beraisa noted that the one-tenth of an eipha of flour which is brought as an offering by an indigent had the value of a peruta. Rava explains that this is calculated based upon the given values of an offering of a woman who gave birth. If she is financially capable, she brings a sheep worth a sela, while a woman who is less financially capable brings a single bird for her offering. The value of a bird is an eighth of a dinar. There are four dinarim in a sela, so we see that the discount for a poorer person is one-thirty-second of the price of an offering of a financially-capable person. This leads us to conclude that the discount for an indigent person is, again, one thirty-second of an eighth of a dinar.

The Gemara notes that according to the calculation of Rava, it would come out that the offering of an indigent person would actually be three-fourths of a peruta. A poor man's offering is twenty-four perutos, and one part of thirty-two of this is a fraction of a peruta. Why, then, did the Beraisa report that an indigent brings an offering of a peruta, but not less? The Gemara answers that although the numbers result in this offering being less than a peruta, it is still not appropriate to bring an offering which is less than a peruta.

The Gemara says that bringing an offering whose value is less than a peruta is not respectable. Yet, this suggests that although the bringing of an item of such value is inappropriate, in theory it is possible for sanctification to be declared upon an item even if it is valued at less than a peruta. This issue seems to be a dispute between Rishonim. In Gittin (12b), the Gemara discusses a case where an owner of a servant declares the work that his servant does to be sanctified. The Gemara suggests that for the servant to benefit from his work, he should do less than a peruta-worth of work at a time. In this manner, the sanctification declared by his owner will not apply. Rashi explains that this works because hekdesh cannot apply to anything that is valued at less than a peruta. Tosafos writes that sanctification can indeed apply to an item whose value is less than a peruta, but the intent of the master who sanctified the work of his servant was that it should apply to only a full peruta at a time. The Achronim note that our sugya presents a challenge to Rashi's view, because we see that hekdesh can apply to less than a peruta.

Or Sameiach (to Hilchos Arachin v'Charamim 6:19) explains that sanctification of an item for its value (קדושת דמים) does not apply to something valued below a peruta, as we find regarding the work of a servant. Our Gemara is referring to sanctification of flour for a minchah, which is sanctification of the object itself (קדושת הגוף), which even Rashi would say applies to less than a peruta-worth of flour. ■

## REVIEW and Remember

1. Is the Korban Pesach that is brought in a state of tumah consumed by people who are tamei ?

2. How long does it take for a human embryo to form ?

3. Who are the people who offer a קרבן עולה ויורד ?

4. Why is the minimum cost of the korban of a yoledes a perutah rather than ¼ of a perutah ?

# HALACHA Highlight

## Giving less than a perutah for tzedaka

אי הכי נכי ריבעא דפרוטה הוי

If so it should be a perutah minus a quarter perutah

Rambam<sup>1</sup> writes that money worth less than a perutah is not considered money and Beis Din does not address claims worth less than a perutah. Teshuvos Torah LiShmah<sup>2</sup> wonders whether someone who gives less than a perutah to a poor person has fulfilled the mitzvah of tzedaka. Do we say that since it is less than a perutah it is not considered money and the mitzvah was not fulfilled or perhaps since the poor person will derive some benefit from the money it is considered a fulfillment of the mitzvah? He then wondered if we assume that giving less than a perutah fulfills the mitzvah of tzedaka what will be the halacha regarding one who pledges oil for the ner tamid that is lit in front of the Aron Kodesh which is a small amount of oil worth less than a perutah. Is there a mitzvah to donate oil that is worth less than a perutah?

He cites our Gemara as proof that even less than a

perutah is considered a mitzvah. Rava derives from the principle that the Torah is concerned about a person's money that just as a poor woman who gave birth offers a korban worth 1/32 of what a wealthy woman pays, so too a woman who is extremely impoverished will offer a korban that is worth 1/32 of what a poor woman would pay. The Gemara notes that according to this calculation the extremely impoverished woman should only have to spend 3/4 of a perutah since that would be 1/32 of a poor woman's korban. The Gemara acknowledges that technically that calculation is correct, however, it is not considered derech erez to offer a korban that is not worth a perutah. We see from here, however, that according to the Torah a korban worth 3/4 of a perutah would be a fulfillment of the mitzvah. Consequently, a person who gives less than a perutah to a poor person has also fulfilled the mitzvah of tzedaka. However one who pledges oil should give oil that is at least worth a perutah since it is not derech erez to give less than that but if the donor is poor and cannot afford more he fulfills the mitzvah even if he gives oil worth less than a perutah. ■

<sup>1</sup> רמב"ם פי"ג מהל' טוען ונטען ה"ו.  
<sup>2</sup> שו"ת תורה לשמה סי' רל"ט. ■

# STORIES off the Daf

## The Doves

"פרידה אחת ועוף תחת כבש..."

On today's daf we find that, for certain sacrifices, one who is poor can use a bird instead of an animal. The birds permitted for use are either a pigeon or a dove.

In Bava Kama, Rabbi Avahu learns a lesson from this. "One should be among those whom others pursue rather than among those who pursue others. We learn this from the birds used when bringing a sacrifice: pigeons or doves. There are no birds which are more pursued than these."

Ramban, zt"l, explains why specifically these birds are used. "There are no birds more readily available than pigeons or doves. As our sages say regarding the animals used for sacrifices, he brings a sheep or a goat since no other animals are more readily available. This is so that a person should not have to hunt to bring a sacrifice. God wanted us to use big pigeons since they never take another mate. Similarly, Yisrael is God's nation and will never leave Him for anything. Doves will take new mates however. That is why we find that only small yonim are qualified to be used as a sacrifice.

"Our sages tell us that if a person takes eggs or chicks out of the nest, most birds will never take them back. The yonah is an exception to

this rule—it will never abandon its eggs or offspring. This symbolizes, that we will never leave God no matter what duress we may have to endure. As the Midrash writes, Jews would say, 'Either let me live as a Jew, or crucify me!'"<sup>1</sup> ■

<sup>1</sup> רמב"ן עה"ת, ויקרא, א': י"ד ■

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