

OVERVIEW of the Daf

1) Clarifying the Mishnah (cont.)

The Gemara completes its challenge to the exposition presented to prove that the leftovers of a dry Mincha of barley are eaten by kohanim.

The Gemara explains how both halachos could be derived from the same verse.

This explanation is challenged and thus revised.

Ravina cites and explains a Baraisa that serves as another source that the leftovers of a barley Mincha are eaten.

2) The Shelamim of a non-Jew

R' Huna rules that the Shelamim of a non-Jew is treated like an Olah and bases this ruling on a verse and a logical argument.

Two unsuccessful challenges to this ruling are cited.

The second challenge was answered by R' Yochanan who differentiated between the position of R' Yosi HaGalili and R' Akiva.

A Baraisa that presents their respective positions is cited.

R' Yosi HaGalili's exposition is unsuccessfully challenged.

A Mishnah is cited that seems to follow R' Yosi HaGalili but the Gemara reconciles it with R' Akiva.

A Baraisa is cited and the Gemara explains how it could be consistent with R' Yosi HaGalili or R' Akiva.

3) The sinner's Mincha

A Baraisa is cited to provide the source for R' Shimon's position that the leftovers of the Sinner's Mincha of a kohen are burned on the Altar. ■

REVIEW and Remember

1. Are children given a portion of korbanos?

2. Why would one think that the omer or mincha of a sotah is different from other menachos?

3. How is the shelamim of a non-Jew offered?

4. When does a non-Jew offer libations?

Distinctive INSIGHT

Eating the remaining portion of a barley minchah
סלקא דעתך אמינא ואכלו אותם אשר כופר בהם אמר רחמנא,
והאי להתיר קא אתינא וכו'

A Baraisa is cited in which Levi analyzes the verse in Bamidbar 18:9 to teach that after the kemitzah is removed from the minchas omer and minchas sotah, the remaining amount of each minchah is eaten by the kohanim. The Baraisa notes that the words "לכל מנחות" – for all menachos" teaches that the rule of eating the remainder of the minchah applies not only to standard menachos, but also to the omer and minchas sotah. The extra word "לכל" clarifies this law, because we might have otherwise thought, based upon Shemos 29:33, that kohanim only eat from offerings which are designed for atonement. The omer's main purpose is to permit the new grain (Vayikra 23:10-14), and the main function of the minchas sotah is to clarify if the woman sinned and if she can be permitted to return to her husband. The lesson of the verse is therefore to teach that the remaining portion of these menachos can be eaten by the kohanim, even though these offerings are not primarily for atonement.

The commentators note that earlier in the beginning of the perek (72b), the Gemara searched to find a source that kohanim may eat from a minchah of barley. According to the Sages, this is determined from the fact that the minchah of barley has a kemitzah removed from it, thus including it in the category of edible menachos. According to R' Shimon, we might have excluded barley menachos from being eaten by the kohanim, because, as Tosafos (ibid.) explains, barley was generally a low-quality food which was used just for animals, and we might have excluded a minchah of barley from the rule that kohanim eat that which remains after the kemitzah is removed and burned. Therefore, the verse (Vayikra 7:10) is analyzed and understood to teach the lesson that menachos of barley are eaten by the kohanim after the kemitzah is removed and burned. The question is asked why our Gemara pursues this issue and searches to find a source that a minchah of barley may be eaten, and why we might have thought to exclude it due to its not being for the purpose of atonement.

Keren Orah explains that the question earlier was only posed according to the view of R' Shimon, as we men-

HALACHAH Highlight

Can a pidyon haben be done by a kohen who is a minor? ואין קטן חולק ואפילו תם

A minor does not receive a share even if he is unblemished

The Gemara teaches that only adult kohanim receive a portion of a korban but minors do not receive a portion of a korban. Later authorities discuss whether a kohen who is a minor may serve as the kohen for the pidyon haben ceremony. Do we say that just as minors do not receive a portion of korbanos so too they may not take the money that is given for a pidyon haben or perhaps the rules of pidyon haben are different and it is acceptable for a minor to preside over the pidyon haben ceremony?

Rav Akiva Eiger¹ cites Pri Chadash who maintains that as long as the minor can differentiate between a stone, that one does not keep, and an nut, that one does keep, he may take the money for a pidyon haben. Ketzos HaChoshen² also cites Pri Chadash and explains the mechanics of how the transaction works. Although a minor does not have the capacity to acquire property, when there is another party conferring ownership to the minor the transaction is effective. Thus in the case of a pidyon haben since the father of the child is giving the money to the kohen who is a minor the transaction is effective and the money belongs to the kohen. He then backs off this explanation and suggests that the reason the minor may accept pidyon haben

(Insight...continued from page 1)

tioned, because according to the Chachamim a barley minchah, which has a kemitzah removed, is certainly included in the category of menachos which are eaten. In our Gemara, Levi brings a verse to teach this lesson even according to Chachamim. We might have thought that even though the kemitzah is removed, the remainder of the minchah might not be for eating because this minchah is not for atonement. This is why Levi needs to teach this lesson from the verse "l'chol" in Bamidbar 18:9. ■

money is that the Torah confers the money to the kohen. In this regard it is similar to an inheritance which by virtue of a Biblical decree a child becomes the owner of the inherited property. So too a kohen who is a minor becomes owner of the money that is given to him for a pidyon haben.

Nesivos HaMishpat³ disagrees with this position and contends that one may not have a minor preside over a pidyon haben ceremony. He explains why money given for a pidyon haben is different than other gifts given to kohanim and a consequence of that distinction is that the money must be given to someone who is capable of acquiring that money and a minor is incapable of making that acquisition. ■

1. הגהות ליו"ד סי' ש"ה סעי' ג'.

2. קצות החושן סי' רמ"ג סק"ד.

3. נתיבות המשפט שם סק"ח. ■

STORIES Off the Daf

The Olah and the Shelamim

"שלמי העובדי כוכבים עולות..."

The Ohr Chadash explains why idolaters cannot offer a korban shelamim. "Idolaters have very different ideas about life than Jews. Idolaters do not work so that every detail of their lives will be in consonance with the spiritual reality of Torah and mitzvos. They do not yearn that their every step will be made according to the spirit of Hashem's will. Although they believe in two worlds, they separate the two as much as possible. They spend a

modicum of time thing about the spiritual world in their houses of worship but, by and large, do not imbue their everyday lives with spiritual content. On the contrary, they lead lives rooted in the natural world with hardly a thought of the spiritual. Their lives are often filled with deceit, vice and illicit desires, with no connection to emunah.

"This is why a idolater can only bring a korban olah, not a shelamim. He is willing to take off some time and sacrifice a burnt offering which is entirely consumed, but he cannot understand bringing sanctity into daily life, which is the purpose of shelamim."

He added, "But a Jew can bring a

korban shelamim. A Jew is always working to sanctify the mundane since every step he takes is guided by Torah. He is always surrounded by mitzvos that conform to human reason, in addition to mitzvos that we cannot understand. A Jew never has an instant which is not guided by Torah. Every breath he takes is filled with Godliness. He is filled with joy since his whole life is one story of revealing the honor of heaven in whatever way he can. If one uplifts the material by always thinking about Hashem and the Torah, whatever he does has the status of a korban hatamid, beloved to Hashem."¹ ■

1. אור חדש, קרח. ■