

# Menachos – Simanim

## פרק יב – המנחות והנסכים

### Daf 102 – דף קב – 102

#### 1. Is the potential for *zerikah* considered a שעת הכושר for *tumah*?

The previous Daf taught that Rebbe Shimon holds כל העומד לפדות כפדוי דמי – *anything which stands to be redeemed is considered like it is already redeemed*, but only where redeeming is a *mitzvah*. The Gemara objects that Rebbe Shimon taught that a *korban* which became פיגול is not susceptible to *tumah*. But since it was a *mitzvah* to perform *zerikah* (properly) after the *shechitah*, it should be considered as if *zerikah* was already performed!? The Gemara first answers that the פיגול intent was during *shechitah*, and it was never fit for *zerikah*. Rav Nachman differentiates between פדיון and *zerikah*: דאי בעי פריק אמר – [Rebbe Shimon] says “if he wanted, he could have redeemed it,” since it is merely a verbal declaration, but אי בעי הוה זריק לא אמרינן – *we do not say, “if he wanted, he could have performed zerikah,”* because it requires a physical act, and is not considered as if it was already done.

#### 2. "אי בעי הוה זריק" regarding removing *me'ilah*

Rav Nachman's answer is challenged from a Mishnah: Rebbe Yehoshua says that any *korban* which had a שעת היתר – *moment of permissibility* to Kohanim before becoming invalidated is no longer subject to *me'ilah* (because it is no longer "קדשי ה'"), for example, לנה – [a *korban*] which remained overnight. The Gemara proves that this includes where the *zerikah* had never been performed, which demonstrates that the mere potential for *zerikah* is considered like it already took place!? Rav Ashi differentiates: מעילה משום קדושה ולא קדושה היא – *me'ilah depends on the korban's sanctity or lack of sanctity*; once its *kedushah* leaves (through being fit for *zerikah*), it can never return. In contrast, *tumah* [susceptibility] depends on whether something is a food or is not a food; only after actually performing *zerikah* can it be called a “food,” but beforehand, it is not considered a food (despite the potential for *zerikah*), since *zerikah* requires an action.

#### 3. חיבת הקודש renders that which is עומד לשרוף as “food” for *tumah*

Rav Ashi asked Rav Kahana that just as Rebbe Shimon holds anything which is עומד לזרוק is considered בזרוק, he should hold עומד לשרוף נמי כשרוף דמי – *anything which stands to be burned is also considered as if it was already burned*. If so, why does Rebbe Shimon say (on the previous Daf) that פרה אדומה and נותר both transmit food *tumah*? Since they both stand to be burned, עפרא בעלמא נינהו – *they are like mere dust*, and should not be considered food!? Rav Kahana replied: חיבת הקודש מכשרתן – *the esteem for hekdesh [items] prepares them for tumah* and considers them “food.” Ravina asked that this presumably only applies לאיפסולי דגופיה – *for its own disqualification*, but is it even effective to consider the *hekdesh* ראשון and שני לטומאה to be *metamei* others? If so, it should resolve Reish Lakish's question, which was if צריד – *dry piece of a minchah* touches *tumah* counts as ראשון or שני לטומאה (to be *metamei* others) through חיבת הקודש, or is only itself disqualified!? Rav Ashi answered that it is definitely counted as a ראשון and שני at least מדרבנן; Reish Lakish inquired if it is so even מדאורייתא (regarding burning what the *hekdesh* is *metamei*).

#### Siman – Cave

When the kohen heard that his פגול meat was not susceptible to טומאת אוכלין even though the *zerikah* could have been done, he hid it in a cave because the potential for *zerikah* did take off the מעילה איסור, right next to some meat from a פרה אדומה which was considered burnt but still מקבל טומאה because of חיבת הקודש.



When the kohen heard that his **פגול** meat was not susceptible to **טומאת אוכלין** even though the **zerikah** could have been done, he hid it in a **cave** because the potential for **zerikah** did take off the **מעילה** איסור, right next to some meat from a **פרה אדומה** which was considered burnt but still **טומאה מקבל** because of **חיבת הקודש**.

### 3 things to remember

1. Is the potential for **zerikah** considered a **שעת הכושר** for **tumah**?
2. "אי בעי הוה זריק" regarding removing **me'ilah**
3. **חיבת הקודש** renders that which is **עומד לשרוף** as "food" for **tumah**

