

Menachos – Simanim

פרק יג – הרי עלי עשרון

Daf 108 – דף קח

1. What is done with מותר עשירית האיפה של כהן גדול?

Several Amoraim disagree about the law of *the excess funds of the Kohen Gadol's* מנחת – *the excess funds of the Kohen Gadol's* מנחת of *one-tenth of an איפה* of fine flour (i.e., money was designated for the חביתין, but the flour decreased in price, leaving excess funds). Because the חביתין are called חטאת elsewhere, some hold that its מותרות are used for נדבת ציבור – *communal [olah] offerings*, like excess funds of a חטאת. Others hold – ירקב – [the excess money of the חביתין is left to rot; since it is not actually brought to atone for a חטא, its money cannot be used for נדבת ציבור. Rav Nachman bar Yitzchak brings support for this second opinion: a *passuk* says that a מנחת חוטא does not require לבונה, "כי חטאת היא" – *for it is a chatas offering*, and Rebbe Yehudah *darshens*: היא קרויה חטאת ואין אחרת קרויה חטאת – *it is called a chatas, but no other [minchah] is called a chatas*; this teaches that the עשירית האיפה של כהן גדול is not called חטאת, and does require לבונה. Similarly, its excess funds are not brought for נדבת ציבור, and are instead left to rot.

2. A single עולה which developed a מום can be redeemed and brought as two עולות, and vice versa

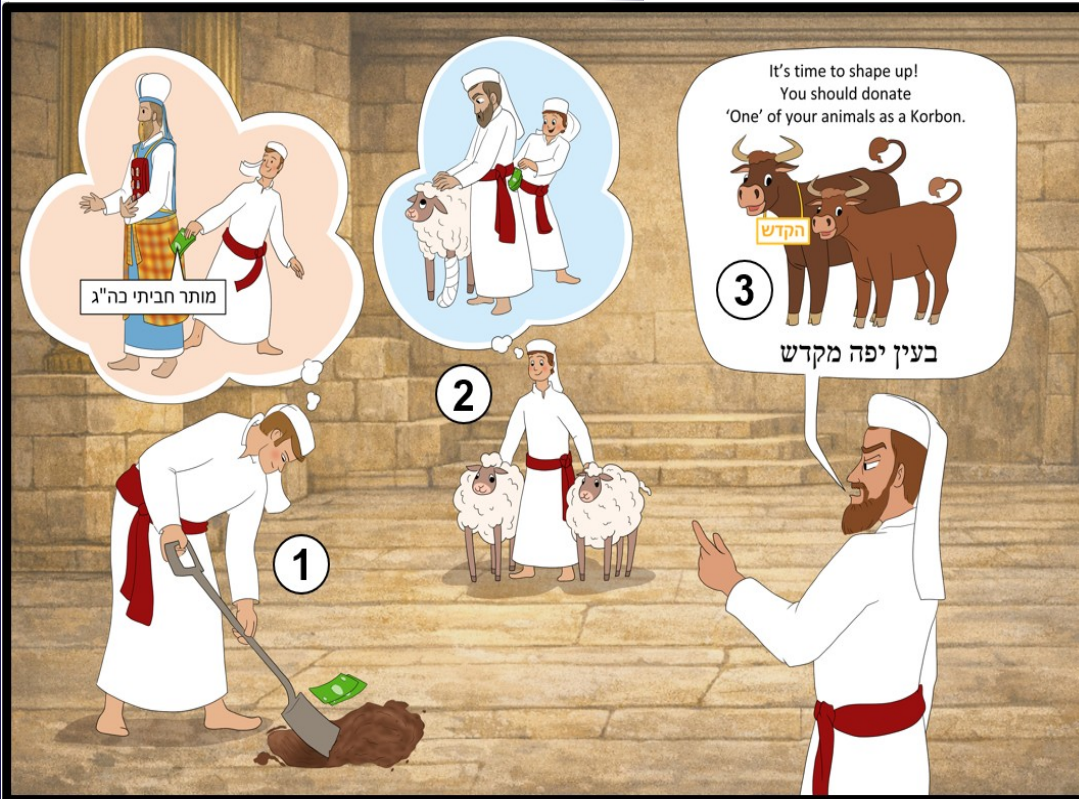
The next Mishnah states that if one said "שור זה עולה" – *this cow is an olah*, and it developed a מום, then רצה יביא עולות – *if he wants, he may bring two with its redemption money*. If two animals were designated עולות and became blemished, he may bring one עולה with their money. Rebbe prohibits doing so (but agrees that if he did, he is יוצא), and the Gemara explains that he considers it similar to bringing a small animal when he donated a large one. It adds that Rebbe argues in the first case as well. The Gemara asks that the previous Mishnah taught that if one pledged to bring a שור worth a מנה and instead brought two animals, together worth a מנה, he is נזר?!? It answers that where he said "שור זה" is a *korban*, and it became a מום, he is exempt from his נדר as soon as the עולה became a מום. In the earlier Mishnah, where he said "הרי עלי שור" – *it is incumbent on me to bring a שור*, he remains responsible to fulfill his נדר until he actually brings the *korban* he pledged.

3. One who is *makdish* "one of his animals" is *makdish* בעין יפה

The next Mishnah states that if one says, אחד מבבשי הקדש – *"one of my lambs shall be hekdesh"* (as a *korban*), then if he had two animals, the larger one is *hekdesh*. As the Gemara explains, מקדיש בעין יפה מקדיש – *one who is makdish does so generously*, and we assume he intended to be *makdish* the better *korban*. If he had three animals, בינוני – *the middle one of them is hekdesh*. The Gemara asks that this implies that one is *makdish* בעין רעה?!? Shmuel explains that the Mishnah means we also consider the possibility that he may have meant the middle animal, because it is יפה relative to the smallest (but the largest animal also certainly may be *hekdesh*). Because of this doubt, Rebbe Chiya bar Rav says he must wait until the middle one develops a מום, and transfers its *kedushah* onto the larger one, so that the middle one is permitted, and the larger one is definitely *hekdesh*.

Siman – Pickpocket

The mischievous kohen who **pickpocketed** some מותר חביתין כהן גדול and had to bury it, and his friend who **pickpocketed** the money redeemed from one animal that was a מום בעל מום and used it to buy two, were told that it's time to behave and they should donate one of their animals to *hekdesh*, which would mean their largest one because בעין יפה מקדיש.



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3 things to remember

1. What is done with מותר עשירית כהן גדול? האיפה של כהן גדול?
2. A single עולה with a מום can be redeemed and brought as two עולות, and vice versa
3. One who is *makdish* one of his animals" is בעין יפה מקדיש

