

Menachos – Simanim

פרק יב – המנחות והנסכים

דף קא – 101 Daf

1. Can קדושת דמים be redeemed while it is still *tahor*?

On the previous Daf, the twelfth Perek began: המנחות והנסכים שנטמאו – *menachos* and *nesachim* which became *tamei*, then כלי שרת – *before they were sanctified in a שרת*, they can be redeemed (because they only have קדושת דמים – *monetary sanctity*), but after receiving קדושת הגוף in a שרת כלי, they cannot be redeemed. Shmuel says the קדושת דמים of מנחות and נסכים (before being placed in a שרת כלי) can even be redeemed while they are *tahor* and still viable for offering (he explains why the Mishnah discussed a case where it became *tamei*). This is challenged from the Mishnah's ruling that wood for the מזבח, לבונה, and כלי שרת cannot be redeemed, even though עצים and לבונה are not susceptible to *tumah* before being fit for the מזבח, and כלי שרת can become *tahor* in a *mikveh*! The Gemara answers that although קדושת דמים can ordinarily be redeemed, these cannot, because they are לא שכיחי – *not common* to find, and difficult to replace. The Gemara says the same for תמימים – *unblemished* animals, whose קדושת דמים cannot be redeemed. Rav Kahana disagrees with Shmuel, and says קדושת דמים cannot be redeemed unless it is *tamei*. Other Amoraim's opinions are cited.

2. Rebbe Shimon holds food prohibited in הנאה is not מקבל *tumah*, unless it had a שעת הכושר

Rebbe Oshaya said he heard that Rebbe Shimon holds that a *minchah* which was made פיגול is not susceptible to *tumah*. Rebbe Shimon said that ערלה, כלאי הכרם, and other items which are אסור בהנאה are not susceptible to *tumah* (but concedes that בשר בחלב – *meat cooked with milk* can become *tamei*, because it had a שעת הכושר – *moment of fitness* before being cooked together). Rebbe Yochanan explains Rebbe Shimon's source: "מכל האוכל אשר יאכל" – *from any food which can be eaten*, which teaches: אוכל שאתה יכול להאכילו לאחרים קרוי אוכל – *food which you can feed to "others"* (i.e., non-Jews) is called "food," but food which is prohibited in benefit and cannot be given to gentiles is not called food, and cannot become *tamei*. Therefore, a *minchah* which became פיגול also cannot become *tamei*. Although a Baraisa proves that Rebbe Shimon holds פיגול can become *tamei*, that is where the grain had a שעת הכושר (i.e., it was permitted before becoming *hekdesch*), whereas Rebbe Oshaya's case was דאקדשינהו במחובר – *where he was makdish [the grain] while it was still attached to the ground (and not yet considered food)*.

3. Rebbe Shimon holds כל העומד לפדות כפדוי דמי

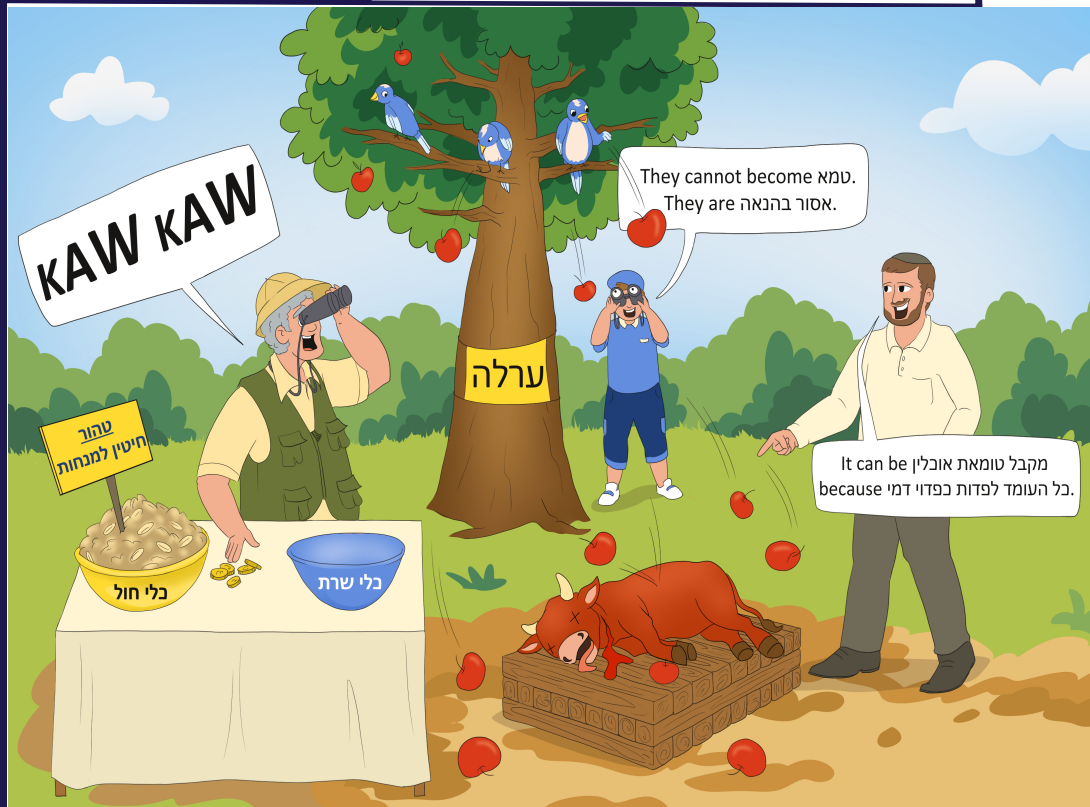
The Gemara objects to the above answer: even if he was *makdish* grain while it was attached to the ground, let him redeem it!? [This question is according to the version that Rebbe Oshaya holds like Shmuel, that קדושת דמים can be redeemed even while *tahor*.] The Gemara answers that he never actually redeemed it (so it never had a שעת הכושר), but objects that he could have redeemed it, and Rebbe Shimon holds כל העומד לפדות כפדוי דמי – *anything which stands to be redeemed is considered like it is already redeemed*! Rebbe Shimon taught in a Baraisa: פרה מטמא – *the meat of a shechted parah [adumah] contracts food-tumah*, despite being prohibited in benefit, because it had a שעת הכושר, i.e., there was a moment after *shechitah* when it was (considered) permitted in consumption. Reish Lakish explained that Rebbe Shimon ruled פרה נפדית על גב מערכתה – *a parah [adumah] may be redeemed [after shechitah] upon its pyre*. Here, too, since he could have redeemed the grain, it should constitute a שעת הכושר! The Gemara answers that regarding אדומה, it is a *mitzvah* to redeem it (if a better cow is found), but there is no *mitzvah* to redeem a *minchah*. This discussion continues into the next Daf.

Siman – Bird Caller going, "kaw-kaw"

The bird caller who called "kaw kaw" to some birds to get them to eat from the טהור grain he had redeemed before it got קדושת הגוף, watched some birds dropping fruit of an ערלה tree which cannot become טמא because they are מקבל טומאת אוכלין with שעת הכושר, onto the meat of a פרה אדומה which can be טומאת אוכלין because כל העומד לפדות כפדוי דמי.

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Bird Caller calling "Kaw Kaw"



The **bird caller who called "kaw kaw"** to some birds to get them to eat from the **טהור grain** he had redeemed before it got **קדושת הגוף**, watched some birds dropping fruit of an **ערלה tree** which cannot become **טמא** because they are **אסור בהנאה** with **שעת הכושר** no, onto the meat of a **פרה אדומה** which can be **מקבל טומאת** because **כל העומד לפדות כפדוי דמי** .

3 things to remember

1. Can **קדושת דמים** be redeemed while it is still *tahor*?
2. Rebbe Shimon holds food prohibited in **הנאה** is not **מקבל טומאה**, unless it had a **שעת הכושר**
3. Rebbe Shimon holds **כל העומד לפדות כפדוי דמי** - ex. **פרה אדומה**

