



OVERVIEW of the Daf

1) Repetitions (cont.)

R' Yosef defends Rav's position from R' Huna's challenge that repetitions indicate that something is essential. Abaye unsuccessfully challenges R' Yosef's understanding of the Mishnah.

R' Huna's assertion that the Torah does not repeat the command to put salt on a korban is unsuccessfully challenged.

2) Clarifying the Baraisa

A point raised in the Baraisa is challenged and then reconciled.

The Gemara explains that the Baraisa's reference to "other things brought with the minchah" refers to the wood used to burn the kometz.

An alternative explanation of this line in the Baraisa is suggested but rejected.

The application of the כלל ופרט וכלל of the Baraisa is unsuccessfully challenged.

The Baraisa's exposition of the phrase מעל מנחתך is unsuccessfully challenged.

It is noted that the only Tanna who maintains that wood is considered a korban is Rebbi and he also maintains that wood requires salt which then contradicts his statement in the Baraisa.

The Gemara answers that the mention of wood in this context of the Baraisa should be deleted.

This resolution is challenged. ■

REVIEW and Remember

1. According to the Baraisa, what items do not require salt?

2. Why is it logical to link the libations with the sacrificial parts?

3. Does sacrificial wood require salt?

4. What is the minimum one must give if he pledged wood for the altar?

Distinctive INSIGHT

Salt on the kometz and on the remaining flour

קרבן טעון מלח ואין מנחה כולה טעונה מלח

The Baraisa analyzes the verses which describe the salt that is added to the minchah. The verse says (Vayikra 2:13), "Upon all the offerings of your minchah shall you place salt." Salt must be placed upon the minchah. Yet, the words "the offerings of your minchah" teach that the salt is placed only upon the portion of the minchah which is offered on the Altar to be burned, but not on the remaining flour. This is what the Gemara referred to earlier when it said that the salt is placed upon the minchah when it is on the top of the Altar. The salt is only placed upon the kometz, which is the part placed upon the Altar to be burned. If the placement of salt was to be upon the entire minchah, this procedure would be done when the entire minchah was together, still on the floor of the courtyard.

The Chidushim attributed to Rashba asks how the word "קרבנד" can teach that the salt is added only to the kometz and not to the remaining flour, when this word is already used to teach the general rule that all offerings must have salt added to them, and not only a minchah. He answers that the word "קרבנד" itself indicates that the salt is only added to a portion which is placed upon the Altar, and not the portion which remains for the kohanim.

ר"ה writes (Bedek HaBayis 3:3) that salt should be added to the portion eaten by the kohanim and the owners. Mishmeres HaBayis questions this view, based upon our Gemara which says that salt is reserved for the portion of the Altar, which is called "an offering," and not the remaining portion which is for the kohanim. Even if we were to say that the portion of the kohanim can be referred to as part of the offering, and that the kohanim are eating from "the table of God," this still does not explain why Bedek HaBayis says that salt is to be added to the portion eaten by the owners, who are not kohanim.

Chasam Sofer (Chullin 14a) explains that ר"ה holds like Rambam (Hilchos Isurei Mizbe'ach 5:12), that there is a difference between the laws of adding salt to a minchah and to adding salt to other offerings. Rambam rules that if salt was not added to a minchah, the minchah is not valid. However, if salt is left off of other of-

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HALACHAH Highlight

Placing sugar on the table in place of salt

”על כל קרבנד תקריב מלח”

“On all your korbanos you should offer salt”

Rema¹ states that there is a mitzvah to put salt on the table before making hamotzie because the table is similar to the altar and one’s eating similar to the korban and the Torah mandates that korbanos should have salt. Teshuvos Torah Lishma² questioned whether it is a fulfillment of this mitzvah to put sugar on the table rather than salt in those places where salt is unavailable.

Teshuvos Halachos Ketanos³ explains that the Torah mandates that salt must be placed on korbanos since one of the properties of salt is that it is a preservative. This is similar to Sefer Chinuch’s explanation⁴ that the salt on the korban is an allusion to the fact that the korban serves to protect its owner as salt preserves meat. Based on this Halachos Ketanos asserts that one could also “salt” a korban with sugar since sugar also has the quality of being a preservative. He goes so far as to say that sugar is actually a form of salt and the fact that sugar has a dramatically different taste from salt is inconsequential. Many fruits, for example, contain one part that is sweet and another part that is bitter.

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ferings, although the kohen who officiates is in violation of the command (Vayikra 2:13), and he is liable for lashes, the offering is nevertheless valid. Accordingly, רמ"ה learns that when the verse excludes placement of salt on the remaining flour which is for the kohanim to eat, this only means that it is not critical to put salt on that portion of the flour, but it is still appropriate to do so. ■

Torah Lishma explains that it is clear that sugar may not be used to kasher raw meat since only salt has the capacity to extract blood from the meat. The only question is whether this halacha of placing salt on the table before making hamotzie could be fulfilled with sugar. He then suggests that perhaps it is in accordance with the approach of Halachos Ketanos that for Rosh Hashanah people have the custom to replace salt with something sweet. His conclusion, however, is that the assertion that sugar is a variety of salt is questionable and one should not use sugar for this mitzvah in place of salt even if salt is not available. Therefore, even one who has the custom to use something sweet on Rosh Hashanah should have salt on the table as well and the bread should be dipped into the sweet item as well as the salt. ■

1. רמ"ה או"ח סי' קס"ז סעי' ה'.
2. שו"ת תורה לשמה סי' ת"ק.
3. שו"ת הלכות קטנות ח"א סי' רי"ח.
4. ספר החינוך מצוה ק"כ. ■

STORIES Off the Daf

Wine and Blood

”אדרבא כפרה ושמחה...”

We all look forward to attaining the wondrous purity afforded by Yom Kippur. Before we know it, it is ne'ilah, and we are pleading with Hashem at the day’s close and for kaparah. Then we hear the shofar blast and we pray the evening prayers and begin our preparations for Sukkos. The great day is over... How are we to know if we really absorbed the holiness afforded by Yom Kippur?

The Shem MiShmuel, ז"ל, brings a simple sign that he learned from his

father, the Avnei Nezer, ז"ל. “In Menachos 20 we find that it should say that wine accompanies blood since joy follows kaparah. Rashi explains that one who has atoned for his sins naturally feels joy.

“This can be understood in light of my father’s explanation of the verse, תגלנה עצמות דכית —The bones You cast down will rejoice.’ He explained that the word דכי means pure in Aramaic. The verse teaches that one who is purified naturally feels joy. Joy is a sign of purity.

“One who has taken the purity into his heart on Yom Kippur will surely be filled with joy after the holiday. This is a clear sign as to whether one has truly taken advantage of this wondrous day;

is his heart filled with joy? Of course the amount of joy depends on how much chaff he has removed, but each person should have some joy at the end of this festival.

“If one sees that he feels no joy after Yom Kippur this indicates that he has not yet brought the spirit of purity of the festival into his heart. Although it is certain that in the source of his neshamah he too has been purified, he has not yet drawn this purity into his heart. Such a person must make good use of the coming days to work hard so that he too can literally draw it into his heart.”¹ ■

1. שם משמואל, מוצאי יום הכפורים, תרע"ח