



Today's Daf In Review is being sent l'zecher nishmas Habachur Yechezkel Shraga A"H ben R' Avrohom Yehuda

Menachos Daf Mem Vuv

- **R' Yochanan** said, all agree that if the Shte Halechem and the lambs of the shelamim became "zakuk" ("attached") to each other, they become essential to each other (and one could not be brought without the other). What makes them considered to be zakuk to each other? It is the shechita of the lambs.
 - **Ulla** said, they asked in EY whether the tenufa that is done with the breads and the lambs together (before the shechita) create this zika or not.
 - **Q:** Why couldn't they answer based on **R' Yochanan**, from whom we see that it is the shechita that creates the zika, nothing before that!? **A:** The question was regarding **R' Yochanan** – does he mean that it is only the shechita that creates the zika, or does he mean that the shechita definitely creates the zika and he is unsure whether the tenufa would also create a zika. To that question, the Gemara leaves off with a **TEIKU**.
 - **Q:** **R' Yehuda bar Chanina** said to **R' Huna the son of R' Yehoshua**, we have learned that **Ben Nanas and R' Akiva** argue whether the breads and lambs are essential to each other and they argue regarding the understanding of the pasuk of "kodesh yihyu LaHashem laKohen". This pasuk is referring to *after* the tenufa was done, and therefore shows that the tenufa does not create a zika!? **A:** The pasuk is also referring to after the shechita (that is the only time that it is given to the Kohen)! We must say that the pasuk means to refer to before the shechita and speaks of the thing that will eventually be given to the Kohen. In that same way, we can say that it refers to before the tenufa as well.
 - **Q:** How can **R' Yochanan** say that the shechita creates the zika? A Braisa regarding a Korbon Todah discusses cases where some sort of psul happened to one of the loaves of bread (a loaf broke, left the Azarah), and says that if this psul happened after the shechita, but before the zrika, the zrika is then done for the sake of a Shelamim and the meat is eaten as a Shelamim, and he has not fulfilled his obligation to bring a todah (because the korbon has the status of a shelamim) and the bread is passul. Now, if the shechita creates a zika between the korbon and the breads, then if the breads become passul after the shechita the korbon should become passul as well!? **A:** The case of a Todah is different, because the Torah refers to it as a "shelamim". We learn, that just as a shelamim is offered without breads, so too a todah may sometimes be offered without breads.
 - **R' Yirmiya** said, if you will say that the tenufa makes the zika, then if the breads are lost after the tenufa the lambs are destroyed, and visa-versa. If you say that tenufa does not create a zika, then if the tenufa was done and the breads were then lost, and he brought replacement breads, do these replacement breads need a tenufa as well? If the lambs were lost and replacement lambs were brought they would certainly need a new tenufa. The question is only when there are replacement breads. Also, according to **Ben Nanas**, who holds that the lambs are the main part of the korbon, the replacement breads would definitely not need a new tenufa. The question is according to **R' Akiva**, who holds that the lambs are the main part – would the replacement breads need a new tenufa, or do we say that since the lambs are the matir and they had a tenufa, the new breads do not need a tenufa? **TEIKU**.
- **Abaye** asked **Rava**, why is it that the shelamim lambs make the Shte Halechem kadosh and are essential to them, but the par and rams of the olah do not make the breads kadosh and are not

essential to them? **Rava** said, it is because the shelamim and the breads become zakuk to each other with the joint tenufa.

- **Q:** A todah does not have a joint tenufa for its korbon and breads and still the korbon makes the breads kadosh and is essential to them!? **A:** Rather, the Shte Halechem is like the todah. Just as a todah is a shelamim, and the korbon makes the breads kadosh and is essential to them, so too the shelamim of the Shte Halechem makes the breads kadosh and is essential to them.
 - **Q:** The todah has no other korbanos that are brought along with the breads, but the Shte Halechem does, so why don't we say that the other korbanos also make the breads kadosh!? **A:** Rather, the shelamim of the Shte Halechem is like the shelamim of the nazir. Just like it is the shelamim of the nazir that makes the breads kadosh even though there are other korbanos that are brought (this is learned in a Braisa from a pasuk), so too it is the shelamim of the Shte Halechem that makes the breads kadosh even though there are other korbanos that are brought.
- A Braisa says, if the breads of the Shte Halechem are brought on their own (the accompanying korbon was not brought), they should have a tenufa done to them, they should then be left overnight and taken out to be burned.
 - **Q:** If they can be eaten, let them be eaten, and if they must be burned, let them be burned! Why must they first be left overnight!? **A: Rabbah** said, D'Oraisa they can be eaten. The **Rabanan** were goizer that if we allow them to be eaten, then the next year people will forget that when there are lambs the lambs must be shechted before the breads may be eaten and will go ahead and eat the breads before the shechita. Therefore, we leave it overnight so that they become passul even D'Oraisa and then we burn them.
 - **Rabbah** said, I can prove that the breads may be eaten D'Oraisa when they are brought on their own, from a Mishna. The Mishna says, **R' Yehuda** says, **Ben Buchri** testified in Yavneh, if a Kohen gives a machtzis hashekel, he has not done an aveirah. **R' Yochanan ben Zakai** said to him, actually, any Kohen who does *not* give a machtzis hashekel has done an aveirah! He explains, the reason some Kohanim don't give is because they darshen a pasuk incorrectly for their benefit. A pasuk says that a Mincha brought by a Kohen may not be eaten and must be entirely burned. These Kohanim say, since some of the Minachos brought by the tzibbur must be eaten (the Omer, Shte Halechem, Lechem Hapanim), we cannot give money towards them (by giving a machtzis hashekel), because if we do, they will not be allowed to be eaten! Now, what is the case of their concern regarding the Shte Halechem? If it was brought along with the korbon, then it is no different than a Todah, and the todah of a Kohen is eaten! Rather, the case is that the breads were brought alone, and we see that even when they are brought alone they are eaten!
 - **Abaye** said this is not a proof. The breads of a the Shte Halechem are different than the breads of a todah, because the breads of the Shte Halechem are referred to in the Torah as a "mincha", whereas the breads of a todah are not.
 - **R' Yosef** said, that even D'Oraisa the breads brought on their own may *not* be eaten. The reason they are not burned immediately is that we don't burn passul kodashim on Yom Tov, so we leave them over until after Yom Tov (the next day) and burn them then.
 - **Q: Abaye** asked, passul kodashim are not burned, because that is not the mitzvah that is supposed to be done with them (rather, they became passul so we have no choice but to burn them). However, when the breads are brought on their own, the proper mitzvah is to burn them, just like the mitzvah is to burn the par and goat of Yom Kippur – which are burned on Yom Kippur itself, so why would we have to wait until after Yom Tov to burn them!? **A:** Rather, **R' Yosef** said, the reason we wait to burn them is that we are hoping that lambs will become available at some point during the day, at which point we would be able to do a joint tenufa with them, and the breads would become mutar to be eaten.

- **Q: Abaye** asked, that explains why we delay the burning for as long as the korban could be brought, but once that time has passed (after the afternoon tamid has been offered) the breads should be burned immediately!? Why do we need to wait overnight? **A:** The Braisa actually means that we leave them over until after the time that a korban could be offered.
- **Rava** said, that D'Oraisa the breads brought alone may be eaten, and we burn them as a gezeira, like **Rabbah** said. However, **Rava** brings a different source. The pasuk calls the Shte Halechem by the term "bikkurim". This teaches, that just as bikkurim are brought on their own, the breads may also be brought on their own. Also, just as the bikkurim are eaten, so too the breads may be eaten.