



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

Menachos Daf Mem Zayin

- A Braisa says, the lambs only make the breads kadosh through their shechita. How so? If they were shechted lishma and the zrika was done lishma the breads become kadosh. If the shechita and the zrika were done not lishma, the breads do not become kadosh. If the shechita was done lishma but the zrika was done not lishma, **Rebbi** says the breads are "kadosh but not kadosh". **R' Elazar the son of R' Shimon** says, the breads are only kadosh if the shechita and the zrika were both done lishma.
 - **Rebbi's** view that the shechita alone makes the breads kadosh is based on the pasuk of "v'es ha'ayil yaaseh zevach (referring to shechita) shelamim LaHashem ahl sal hamatzos" written regarding the nazir's shelamim and breads, and we learn from there. **R' Elazar the son of R' Shimon** says, the word "yaaseh" teaches that they only become kadosh when *all* the things were done. **Rebbi** says, since the pasuk says "yaaseh zevach" it teaches that the things to be done refer only to the "zevach" – to the shechita. **R' Elazar the son of R' Shimon** says, that the word "zevach" teaches like **R' Yochanan**, who says that all agree that the bread must exist at the time of the shechita.
 - **Q:** What does **Rebbi** mean that the breads are "kadosh but not kadosh"? **A: Abaye** said, it means it is kadosh but not completely kadosh. **Rava** said, it means it is kadosh but is not mutar for the Kohanim to eat.
 - **Q:** What is the difference between the two? **A:** The difference would be where the bread is redeemed. According to **Abaye** the money used would become kadosh, and according to **Rava** it would not (this version follows Rashi's ultimate explanation).
 - **Q:** According to **Rava** we can explain the machlokes as being that **Rebbi** holds the money would not become kadosh and **R' Elazar the son of R' Shimon** holds that it does. However, according to **Abaye**, what is the machlokes? **A:** The machlokes would be whether the breads would become passul for leaving the Azarah – according to **Rebbi** they would become passul and according to **R' Elazar the son of R' Shimon** they would not.
 - **Q: R' Shmuel bar R' Yitzchak** asked **R' Chiya bar Abba**, if the lambs were shechted lishma but the zrika was done not lishma, may the breads be eaten? The Gemara asks, what is the question!? According to **R' Elazar the son of R' Shimon** it is the zrika that makes the breads kadosh and according to **Abaye's and Rava's** understanding of **Rebbi** the breads may not be eaten!? The Gemara explains, he is asking according to the view of **R' Akiva** in a Braisa taught by the father of **R' Yirmiya bar Abba**, where **R' Akiva** says that if the breads of the Shte Halechem left the Azarah after the shechita but before the zrika, and the zrika was then done with piggul intent, **R' Akiva** says that the breads become assur as piggul as well. **R' Sheishes** explained that **R' Akiva** follows **Rebbi**, but holds that a zrika is effective for something that was taken out of the Azarah, which is something that we find that **R' Akiva and R' Eliezer** argue about elsewhere. Based on this, **R' Shmuel bar R' Yitzchak** was asking that according to **R' Akiva**, since the zrika can combine the breads to the lambs in terms of piggul, maybe it can do so even when the zrika was done not lishma as well? Or maybe we say that it only combines l'chumra, not l'kula?
 - **Q: R' Pappa** asked, why must we understand **R' Akiva** as explained by **R' Sheishes** that the breads were outside the Azarah at the time of the shechita? Maybe the case is that the breads were brought back in before the shechita and **R' Akiva** is following the view of **R' Elazar the son of R' Shimon**, who holds that

the shechita does not make the breads kadosh and they therefore did not become passul when they were taken out of the Azarah? **A:** It must be that **R' Akiva** is following the view of **Rebbi** that the shechita makes them kadosh, because if it is only the zrika that makes them kadosh, a passul zrika, like a zrika of piggul, could not make them kadosh, as we find that **R' Gidal in the name of Rav** said that a zrika of piggul cannot make a korbon subject to, or free from, me'ilah.

- The Gemara says this is not a valid refutation of **R' Pappa**, because we have learned that this ruling of **R' Gidal in the name of Rav** was refuted. Therefore, it cannot serve as the basis of explaining the view of **R' Akiva**.
- **R' Yirmiya** asked **R' Zeira**, if the lambs were shechted lishma and the breads were then lost, may the zrika then be done not lishma so as to allow the meat to be eaten (it would then become a regular shelamim, not the shelamim of the Shte Halechem, and could therefore be eaten)? **R' Zeira** said, can there be something that is passul if done lishma but would be valid if done not lishma?
 - **Q:** We have the case of a Korbon Pesach that is offered before chatzos, that is passul if done lishma and is valid if done not lishma (it becomes a shelamim)!? **A: R' Zeira** meant, do we ever find something that was fit to be brought lishma, was then rejected from being brought lishma and would be passul if brought lishma, and yet would be valid if brought not lishma?
 - **Q:** We have the case of a Pesach brought after the time for its shechting (which was fit to be brought lishma, and now would be passul if brought lishma, and yet is valid if brought not lishma)!? **A: R' Zeira** meant, do we ever find something that was fit to be brought lishma, was shechted lishma, was then rejected from being brought lishma and would be passul if brought lishma, and yet would be valid if brought not lishma?
 - **Q:** We have learned that a todah that was shechted lishma and was then rejected can have the zrika done for the sake of a shelamim and may then be eaten!? **A:** The case of a todah is different, because the Torah refers to a todah as a shelamim.