



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

Menachos Daf Mem Ches

- A Braisa says, if the lambs of the Shte Halechem were shechted for 4 breads instead of 2, he takes two of the loaves and does a tenufa together with the lambs, and the other two are eaten after redemption.
 - The **Rabanan** said to **R' Chisda**, this Braisa does not follow **Rebbi**, because he holds that the breads become kadosh with the shechita. If so, where would one redeem the breads? If they are taken out of the Azarah to be redeemed, they become passul for having left the Azarah! If they are redeemed in the Azarah, he is bringing chullin into the Azarah, which is assur!? **R' Chisda** said the Braisa can follow **Rebbi**, because the redemption can be done inside the Azarah, and since they become chullin on their own it would not be assur for bringing chullin into the Azarah.
 - **Q: Ravina** asked **R' Ashi**, a Braisa says that when this redemption is done it should be done outside the Azarah!? **A:** This Braisa clearly only follows **R' Elazar the son of R' Shimon**, because according to **Rebbi** the breads would become passul if taken outside the Azarah.
 - **Q: R' Acha the son of Rava** asked **R' Ashi**, the Braisa seems to refute **R' Yochanan** who says that if a todah was shechted for 80 breads (instead of the required 40), none of the breads become kadosh. Now, the Braisa said that when there are too many breads at least some become kadosh!? **A:** We have learned that **R' Zeira** said that all agree that where the person says that 40 out of the 80 should become kadosh, 40 will become kadosh. We can say that the Braisa is talking about such a case, where he said that 2 out of the 4 should become kadosh.
- **R' Chanina Tirasa** taught a Braisa in front of **R' Yochanan** that said, if the Kohen shechted 4 lambs for the two breads, he first takes two of them and does their zrika not lishma, and only then does the zrika of the remaining two lishma. If you don't say to follow this order, then he will end up not being able to eat the two that are not being done for the korbon. **R' Yochanan** said, would we tell someone to do an aveira (doing a zrika not lishma is an aveira) just so that he can gain and be able to eat the other animals? A Mishna says, if the limbs of a chatas became mixed with the limbs of an olah, **R' Eliezer** says they should all be put on the fire on the Mizbe'ach and we view the chatas meat as if it were wood (the limbs of a chatas may not be burned on the Mizbe'ach). The **Chachomim** say we leave them overnight (so that they become nossar) and we then burn them off the Mizbe'ach as nossar. Now, according to the **Chachomim** we should say that he should do the aveira of putting the chatas limbs on the Mizbe'ach so that the owner gain and have his olah put on the Mizbe'ach? Rather, we see that we don't allow one to do so!?
 - The Gemara says, this case is different. We would tell someone to do an aveira with a chatas in order to gain for the chatas. However, we would not tell someone to do an aveira with a chatas in order to gain for an olah.
 - **Q:** Is that correct, that for the same thing we would tell someone to do the aveira? A Braisa says that if the korbon of Shavuot was erroneously shechted too early or too late, and it was shechted on a Shabbos, its blood should not be offered. However, if one did offer the blood then, it accomplishes that the eimurim should be offered that night (and the korbon could then be eaten). Now, why don't we say to do the aveira of doing the zrika on Shabbos so that we gain, in that the eimurim are offered that evening and the korbon is eaten!? **A:** We would tell someone to do an aveira on Shabbos in order to gain for Shabbos. However, we would not tell someone to do an aveira on Shabbos in order to gain for after Shabbos.

