

## Menachos – Simanim

### פרק ד - התכלת

#### דף 45 – מה

##### 1. The *korbanos* of Rosh Chodesh and Shavuos are not מעבב each other

The Mishnah on the previous Daf taught that פרים, איילים, and כבשים are not מעבב each other, and the Gemara explains that the פרים and כבשים refer to those brought on Rosh Chodesh and on Shavuos as mentioned in במדבר (i.e., the מוספין). [The Gemara explains the Mishnah's plural use of "rams," since only one ram is mentioned in במדבר.] The Torah requires two פרים to be brought on Rosh Chodesh, but a *passuk* in יחזקאל says that "a bull" is brought. This teaches שאם לא מצא שנים מביא אחד – *that if he did not find two bulls, he should still bring one.* Similarly, that *passuk* says to bring six lambs, whereas the Torah required seven, and teaches that if seven could not be found, they should still bring six. The next *passuk*, "ולבבשים כאשר תשיג ידו" – *and for the lambs according to his means*, teaches that even if they only have one lamb, it should be offered. Still, the *passuk* says to bring six, דכמה – *that as much as it is possible to seek more lambs, he should seek them.* The *passuk* concludes with "יהיו" – *they shall be*, to teach that if he has all the requisite *korbanos*, they are מעבב each other.

##### 2. *Pesukim* in יחזקאל appeared to contradict the Torah, until clarified by חזקיה בן חזקיה (ex. טריפה)

The Gemara quotes several *pesukim* in יחזקאל which appear to contradict the Torah, such as the one quoted above, and explains them. For example, a *passuk* says that Kohanim cannot eat נבילה or טריפה from a bird or animal. This implies that a Yisroel may eat these foods, which is certainly not true!?! Rebbe Yochanan declared: פרשה זו אליהו – *Eliyahu will eventually expound this passage*, but we cannot understand it ourselves. Ravina answers that the *passuk* is teaching that even Kohanim cannot eat them: one might have thought מליקה לגבייהו – *since a העוף, which is killed through melikah (and is thus a נבילה and טריפה), is permitted for them to eat*, perhaps they may always eat נבילה and טריפה. Therefore, this *passuk* teaches otherwise. Rav said: זכור אותו האיש לטוב – *remember that man favorably*, and חזקיה בן חזקיה is his name, יחזקאל, הוא נגנז ספר יחזקאל – *because without him, sefer Yechezkel would have been hidden away*, because it appears to contradict the Torah. He brought up three hundred barrels of oil (for his lamp), and secluded himself in an upper story, until he resolved all the apparent contradictions.

##### 3. *Machlokes* about the שתי הלחם or כבשים being מעבב the other

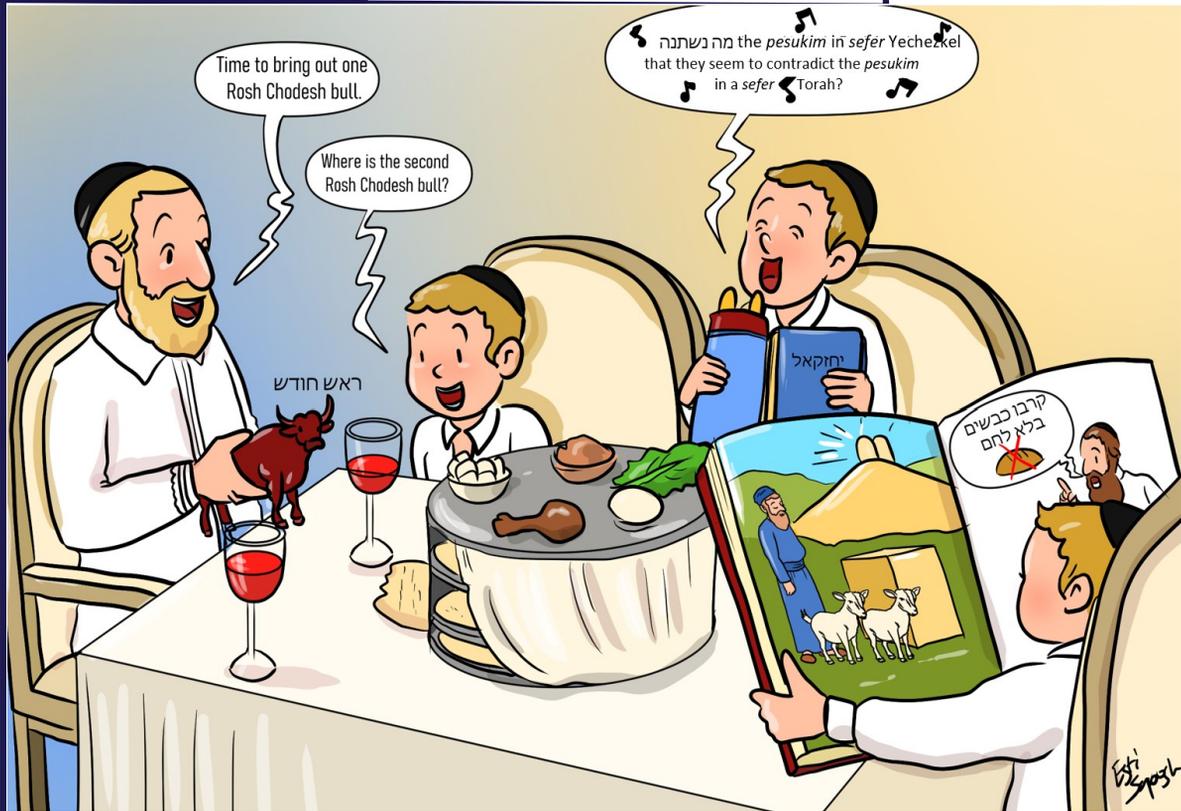
In the next Mishnah, Rebbe Akiva says the שתי הלחם of Shavuos are מעבב the two כבשים brought with it, but the כבשים are not מעבב the לחם. Rebbe Shimon ben Nannas says the reverse, that the כבשים are מעבב the לחם, but the לחם is not מעבב the כבשים, כבשים בלא לחם – *because we find that when Yisroel was in the Wilderness for forty years, קרבו כבשים בלא לחם – the lambs were offered without bread* (since the שתי הלחם could only be brought from Eretz Yisroel's produce). *Here, too, the lambs may be offered without bread.* Rebbe Shimon says the *halachah* is like בנס, but not for his reason (Rebbe Shimon holds even the כבשים were not brought in the מדבר). Rather, the כבשים may be brought alone, מפני שהכבשים מתירין את עצמן – *because the lambs permit themselves*, but the לחם cannot be brought alone, שאין לו מי יתירנו – *because it has nothing to permit it* (since no part of the לחם is offered, it is the *avodah* of the כבשים which permits it).

##### Siman – מה נשתנה (Passover Seder)

The father who put only **one** toy Rosh Chodesh bull on the seder table to get the children to ask questions because **he couldn't find the other one**, was delighted when his youngest son asked, "**Ma Nishtana the pesukim in sefer Yechezkel that they seem to contradict the pesukim in a sefer Torah?**" while another child was busy looking at a Har Sinai Haggadah with a picture of the כבשי עצרת being brought in the in the *midbar* without the שתי הלחם.

דף מה | DAF 45

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### 3 things to remember

1. The *korbanos* of Rosh Chodesh and Shavuos are not מעבב each other
2. *Pesukim* in יחזקאל appeared to contradict the Torah, until clarified by חנינא בן חזקיה (ex. טריפה)
3. *Machlokes* about the שתי הלחם or מעבב the other

