

Menachos – Simanim

פרק ז – ואלו מנחות נקמצות

דף עט – Daf 79

1. When is an invalid תודה *mekadesh* its לחם?

The Mishnah on the previous Daf taught that if one *shechted* a תודה with intent of לחם למקומה or חוץ לזמנה (that it should be consumed outside its time or place), the bread still becomes קדוש (and invalid) through the *shechitah*. If the תודה was *shechted* and was discovered to be a טריפה, לחם is not קדוש. If it was found to be a בעל מום (a minor מום, e.g., בדוקין שבעין – a *cataract*), Rebbe Eliezer says the לחם is קדוש, but the חכמים say it is not. If he *shechted* it שלא לשמה, לחם is not קדוש. This Mishnah is Rebbe Meir, who holds לחם לא קדש – *whenever [the animal's] invalidation preceded the shechitah, the bread is not sanctified*, but if the invalidation came about through the *shechitah*, לחם becomes קדוש. Rebbe Yehudah, however, holds that all Tannaim agree regarding a בעל מום that לחם is not קדוש. He says they argue about an intent of חוץ למקומה. Rebbe Eliezer compares it with חוץ לזמנה, where לחם becomes קדוש, but Rebbe Yehoshua disagrees and compares it with בעל מום, where לחם does not become קדוש. Their debate is recorded, and Rebbe Eliezer ultimately retracted and conceded to Rebbe Yehoshua.

2. When do נסכים become קדוש to be disqualified with לינה?

Ze'iri says: אין הנסכים מתקדשין אלא בשחיטת הזבח – *nesachim only become sanctified through the shechitah of the korban*, because the *passuk* says "זבח ונסכים". This is challenged from the Mishnah, which states that if נסכים were sanctified in ארץ שרת and the *korban* was found invalid, then they may be used for another *korban* (as explained below), but if they were left overnight, לינה – *they are disqualified by remaining overnight*. Presumably, the *korban* was disqualified through its *shechitah*, which cannot be *mekadesh* the נסכים, yet they are disqualified with לינה because they were placed into ארץ שרת? The Gemara answers that the *korban* was disqualified through its זריקה, but its *shechitah* was valid and sanctified the נסכים. This appears to follow Rebbe's opinion, that either one of two מתירין – "*permitters*" of a *korban* can elevate it, so the *shechitah* can be *mekadesh* the נסכים without a valid זריקה. However, the Gemara concludes that even if both מתירין are necessary, the case can be where the blood was spilled after קבלת הדם, following Rebbe Shimon's opinion that כל העומד לזרוק כזרוק דמי – *any blood which stands to be thrown is as if it was already thrown*, so the נסכים were sanctified after קבלת הדם.

3. Switching נסכים to another *korban* where the first was invalidated

The Mishnah taught that נסכים whose *korban* was disqualified may be used for another *korban*. The Gemara asks that Rav Chisda says that oil which was designated for one *minchah* may not be used for another *minchah*!? Rebbe Yannai answered: לב בית דין מתנה עליהם – *the mind of Beis Din stipulates about the קדושה* [קרבת ציבור] that if they are needed for their original designation, that designation remains in effect, but if not, they may be used for another *korban*. This cannot be applied to oil (even of a communal *minchah*), because שמן גופה דמנחה הוא – *the oil is part of the minchah itself* and cannot be changed. The Gemara objects that Beis Din should stipulate that if the oil is not needed, it should revert to חולין, and answers that there is גזירה that people will think קדושה can be removed from something which was sanctified in ארץ שרת. The Gemara objects that using נסכים for another *korban* may similarly lead people to think that נסכים may be transferred to another *korban* (without תנאי), and answers that the Mishnah's ruling applies specifically where a second *korban* was already *shechted*, so people will assume the נסכים were originally designated for it.

Siman – Sofer (Quill)

The *sofer* who sold "לחם לא קדש" signs for when a *todah* was brought with לחם למקומה intent since it's compared to a בעל מום, was in the middle of writing the *passuk*, "זבח ונסכים" which teaches אין הנסכים מתקדשין אלא בשחיטת הזבח when another *sofer* informed him that the נסכים from a *passul* *korban* can be used for another *korban*, unlike oil from a disqualified *minchah* since it's part of the *minchah* itself.

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Sofer (Quill)

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FOR SALE:
 Perfect for when your *todah* was brought with **חוץ למקומה** intent. It's like a **בעל מום**.


This teaches: אין הנסכים מתקדשין אלא בשחיטת הזבח.

The קרבן נסכים can be used for another קרבן. Not like oil of a *minchah*.

 פסול שמן גופה דמנחה הוא



The **sofer** who sold "לחם לא קדש" signs for when a *todah* was brought with **חוץ למקומה** intent since it's compared to a **בעל מום**, was in the middle of writing the *passuk*, "זבח ונסכים" which teaches **אין הנסכים מתקדשין אלא בשחיטת הזבח** when another sofer informed him that the **נסכים** from a *passul korban* can be used for another *korban*, unlike oil from a disqualified *minchah* since it's part of the *minchah* itself.

3 things to remember

1. When is an invalid **תודה mekadesh** its **לחם**?
2. אין הנסכים מתקדשין אלא בשחיטת הזבח
3. Switching **נסכים** to another *korban* where the first was invalidated

