

Menachos – Simanim

פרק ד - התכלת

דף מז – 47 Daf

1. Are both שחיטה and זריקה required to sanctify the הלחם שתי?

A Baraisa teaches that the הלחם שתי are כבשי עצרת – *sanctify* the הלחם שתי with *shechitah*. Thus, if both the שחיטה and זריקה were done לשמן, the הלחם may be eaten. If they were *shechted* לשמן, שלא, the הלחם is not sanctified. If the *shechitah* was לשמן but the זריקה was שלא לשמן, Rebbe says: הלחם קדוש ואינו קדוש – *the bread is “sanctified and not sanctified”* (explained below). Rebbe Elazar bar Rebbe Shimon says it is not קדוש unless both the שחיטה and זריקה were לשמן. Rebbe’s ruling that the הלחם is "קדוש ואינו קדוש" is explained in two ways: Abaye says: קדוש ואינו גמור – *it is sanctified, but not completely*. Rava says: קדוש ואינו ניתן – *it is sanctified, but not permitted* to eat. The Gemara explains that the practical difference between Abaye and Rava is למיתפס פדיונו – whether [the הלחם’s] *redemption money would be invested* with קדושה. According to Abaye, that the הלחם attains partial הגוף קדושה – *physical sanctity* (which is unredeemable), the remaining קדושת דמים – *monetary sanctity* transfers onto the money, which must be used for communal sacrifices. According to Rava, that the הלחם attains complete הגוף קדושה, the redemption is ineffective and the money remains *chullin*.

2. *Machlokes* if פיגול זריקה is effective on הלחם which left Yerushalayim

A Baraisa teaches that if the הלחם שתי left Yerushalayim between the שחיטה and זריקה, and the זריקה was done with intent to eat the lambs חוץ לזמנן – *outside their allotted time*, Rebbe Eliezer says the הלחם does not become פיגול, and Rebbe Akiva says it does. Rav Sheishess explains they both hold that *shechitah* is מקדש the הלחם, and follow their opinions whether זריקה is effective for *kodashim* which is outside its prescribed area: Rebbe Eliezer says that אימורין which left the עדה before זריקה do not become subject to *me’ilah*, nor make one liable for consuming פיגול, נותר, and Rebbe Akiva says they do, because the זריקה was effective for them. An Amora asks, according to Rebbe Akiva, if we say that just as זריקה with פיגול intent makes even the הלחם *piggul*, so too *zerikah* שלא לשמה would also be effective for the הלחם (to permit it in consumption, like the meat). Or, does Rebbe Akiva only hold the זריקה is effective for the bread לחומרא – *for a stringency* (i.e., פיגול), but not לקולא – *for a leniency* (to allow eating the הלחם)? Rav Pappa explains the first *machlokes* differently.

3. If the הלחם was lost after *shechitah*, can זריקה be performed שלא לשמה to permit the meat?

Rebbe Yirmiyah asked Rebbe Zeira: if the כבשים were *shechted* properly, and the הלחם was subsequently lost (so if the זריקה is completed properly, the כבשים would need to be destroyed), מהו שיזרוק דמן שלא לשמן להתיר בשר באכילה, *can he throw their blood not for their sake to permit the meat for consumption?* [If זריקה is performed for the sake of an ordinary שלמים, it removes the "כבשי עצרת" status from the כבשים, and may permit their consumption without הלחם]. Rebbe Zeira replied: יש לך דבר שאינו כשר לשמו – *Do you have anything which is not valid* where its זריקה is performed *for its own sake*, yet is *valid* when its זריקה is performed *not for its own sake*?! Although a *korban pesach* is invalid when *shechted* לשמו both before and after Pesach, yet *is* valid (as a *shelamim*) when *shechted* שלא לשמו (both before and after Pesach), the Gemara clarifies Rebbe Zeira meant there is nothing לשמו – *that was once fit to be offered for its own sake*, and was additionally *shechted* לשמו – *and then became rejected from being offered for its own sake*, that would be valid לשמו.

Siman – Maze

The contestants at the **maze** entered by **being מקדש the הלחם שתי** by passing through **both the שחיטה and זריקה gates**, and were challenged to do a **זריקת פיגול** while looking through the telescope at the **הלחם outside the maze**, and to find **the missing הלחם because if it stays lost there is no solution to do a זריקה שלא לשמה to permit the בשר to be eaten**.



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3 things to remember

1. Are both **שחיטה** and **זריקה** required to sanctify the **שתי הלחם**?
2. **Machlokes** if **זריקת פיגול** is effective on **לחם** which left **Yerushalayim**
3. If the **לחם** was lost after **shechitah**, can **זריקה** be performed **שלא לשמה** to permit the meat?

