

Menachos – Simanim

פרק ד - התכלת

דף 46 – דף

1. שני בבשים שחייטה עושה זיקה, connecting the שתי הלחם to the שני בבשים

In the Mishnah, Tannaim had argued if the שתי הלחם are מעבב the שני בבשים, or vice versa. Rebbe Yochanan says: זה זה שמעבבין זה את זה – *everyone agrees that if they became connected to one another, they are מעבב one another.* ואיזה הוא זיקה שלהן – *And what creates their connection? שחייטה – The slaughter of the two בבשים.* This is challenged from a Baraisa, which teaches that if the לחם of a תודה קרבן became invalidated after the תודה was *shechted* (either נפרס – [the לחם] *broke*, or left Yerushalayim, or became *tamei*), the *korban's* עבודה is completed for the sake of a *shelamim* (and he must bring another). But if שחייטה connects the לחם to the *korban*, then once the לחם became פסול, the *korban* should likewise be פסול! The Gemara answers that a תודה is different, because the Torah calls it a *shelamim*; therefore, לחם בלא קרבים – *just as a shelamim is brought without bread*, לחם בלא קרבה – *so too a todah may be offered without bread* (if the לחם became פסול).

2. If לחם is replaced after תנופה, is a new תנופה required?

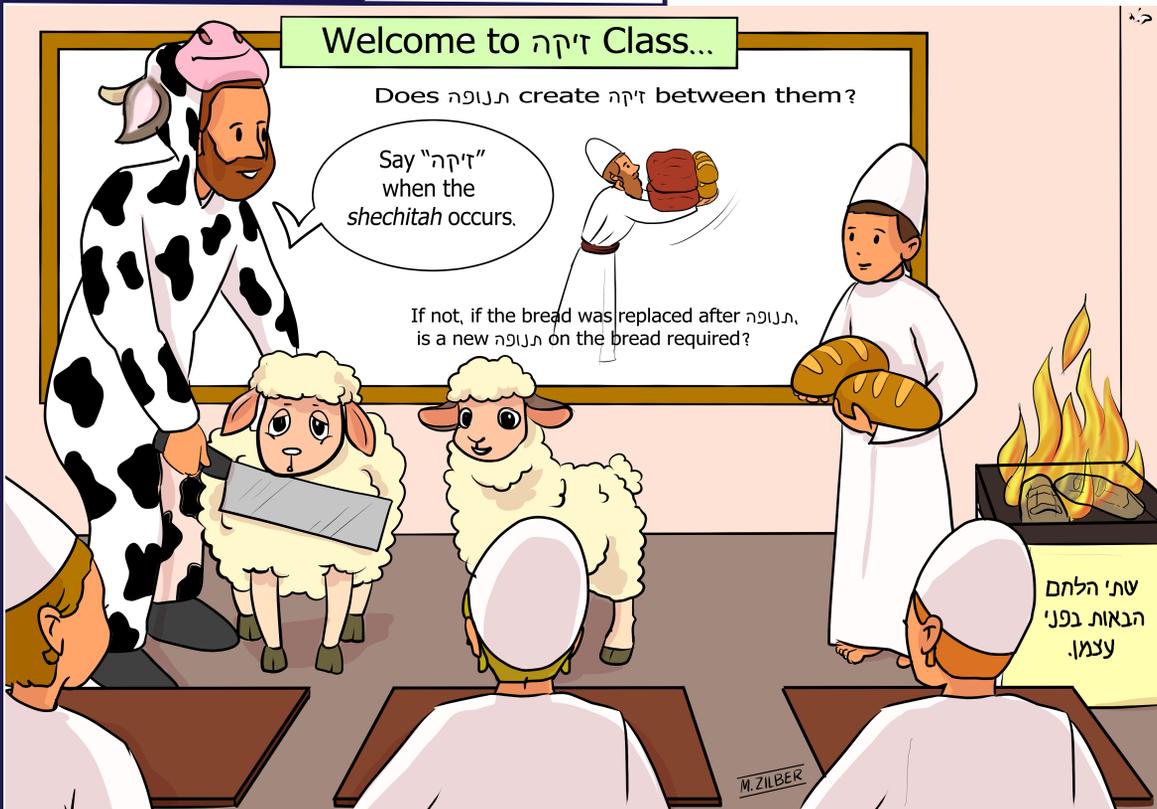
In Eretz Yisroel they asked: תנופה עושה זיקה – *does waving* the בבשים and לחם *create a connection* between them, or not? Although Rebbe Yochanan only said the *shechitah* creates זיקה, he may have been uncertain if תנופה does as well. This question is left unresolved. Rebbe Yirmiyah asked, if תנופה does not create זיקה, so לחם is replaced if it was lost after the תנופה, תנופה, טעון תנופה או אינו טעון תנופה – *does that bread require waving or does it not require waving?* [If the בבשים were lost and replaced, the new בבשים certainly require a new תנופה (because they are the *permitters* of the offering, and because תנופה is written expressly about the בבשים).] According to ננס, בן ננס, who holds עיקר עיקר – *the lambs are primary* (because they are מעבב the לחם), the replaced לחם would definitely not require a new תנופה. Rebbe Yirmiyah's question is according to Rebbe Akiva, who considers the לחם primary (since it is מעבב the בבשים): since the לחם is primary, does its replacement require a new תנופה, or not, since the בבשים are the מתירין? This question is left unresolved.

3. עיבור צורה בbrought without שתי הלחם

A Baraisa teaches: שתי הלחם הבאות בפני עצמן – *the two loaves which are brought by themselves* (following Rebbe Akiva's opinion that they may be brought if there are no בבשים), are waved, ותעובר צורתן – *and they are left out overnight until their appearance changes*, ויצאו לבית השריפה – *and then they go out to the place of burning.* The Gemara asks that if they are supposed to be eaten, they should be eaten, and if they are supposed to be burned, they should be burned right away!? Rabbah answers that Biblically speaking, they should be eaten, but we are concerned that if the בבשים are available the following year, people may mistakenly eat the לחם before the בבשים are offered, recalling that the לחם was eaten without בבשים the previous year (and since it is גזירה, the לחם cannot be burned until it is left overnight and becomes נותר). Rav Yosef answers that Biblically, they should be burned, and ultimately explains that they are not burned immediately in case בבשים become available later that day. Accordingly, they are burned as soon as they can no longer be offered (not the next day).

Siman – Cow (Moo)

The Kohen dressed in a **cow** costume teaching young Kohanim about **שני בבשים ושתי הלחם זיקה of the שני בבשים, who had his class yell “זיקה” when the שחייטה connected them**, was going to address **whether תנופה creates a זיקה between them**, while he had **two loaves which were brought by themselves burned** in the corner of the class **after their appearance changed overnight**.



The Kohen dressed in a **cow** costume teaching young Kohanim about the **זיקה** of the **שתי כבשים ושתי הלחם**, who had his class yell “זיקה” when the **שחיטה** connected them, was going to address whether **תנופה** creates a **זיקה** between them, while he had two loaves which were brought by themselves burned in the corner of the class after their appearance changed overnight.

3 things to remember

1. **שחיטה עושה זיקה**, connecting the **שתי הלחם** to the **שני כבשים**
2. If **לחם** is replaced after **תנופה**, is a new **תנופה** required?
3. **שתי הלחם** brought without **עיבור** are burned after **צורה**

