

Menachos – Simanim

פרק ד - התכלת

דף מח – Daf 48

1. Redeeming superfluous חלות in the עזרה after *shechitah*

A Baraisa states that if one *shechted* the two כבשים on four חלות (instead of two), מושך שתיים מהן ומניפן – *he removes two of them and waves them together with the shechted lambs*, והשאר נאכלות בפדיון – *and the remaining loaves are eaten through redemption*. The Rabbis thought this cannot agree with Rebbe, who holds *shechitah* is מקדש the לחם, so two of these loaves would attain קדושת הגוף and two remain with קדושת דמים. Since they cannot be identified, where are the loaves when he redeems the superfluous loaves? If they are outside the עזרה, the two with קדושת הגוף will be invalidated through יוצא – *leaving* the עזרה (since the תנופה takes place in the עזרה)!? If they are redeemed inside the עזרה, הא מעייל חולין לעזרה – *he is thereby bringing chullin into the עזרה*, which is forbidden!? Therefore, the Rabbis assumed this Baraisa holds that the לחם only attains קדושת הגוף after זריקה, so none are disqualified by leaving the עזרה. Rav Chisda explained that the Baraisa can agree with Rebbe, and the פדיון takes place inside the עזרה, וחולין ממילא קא הוויין – *and they become chullin on their own*, which does not transgress “bringing” *chullin* into the עזרה.

2. If four כבשים were *shechted* (עמוד וחטא בשביל שתזכה)

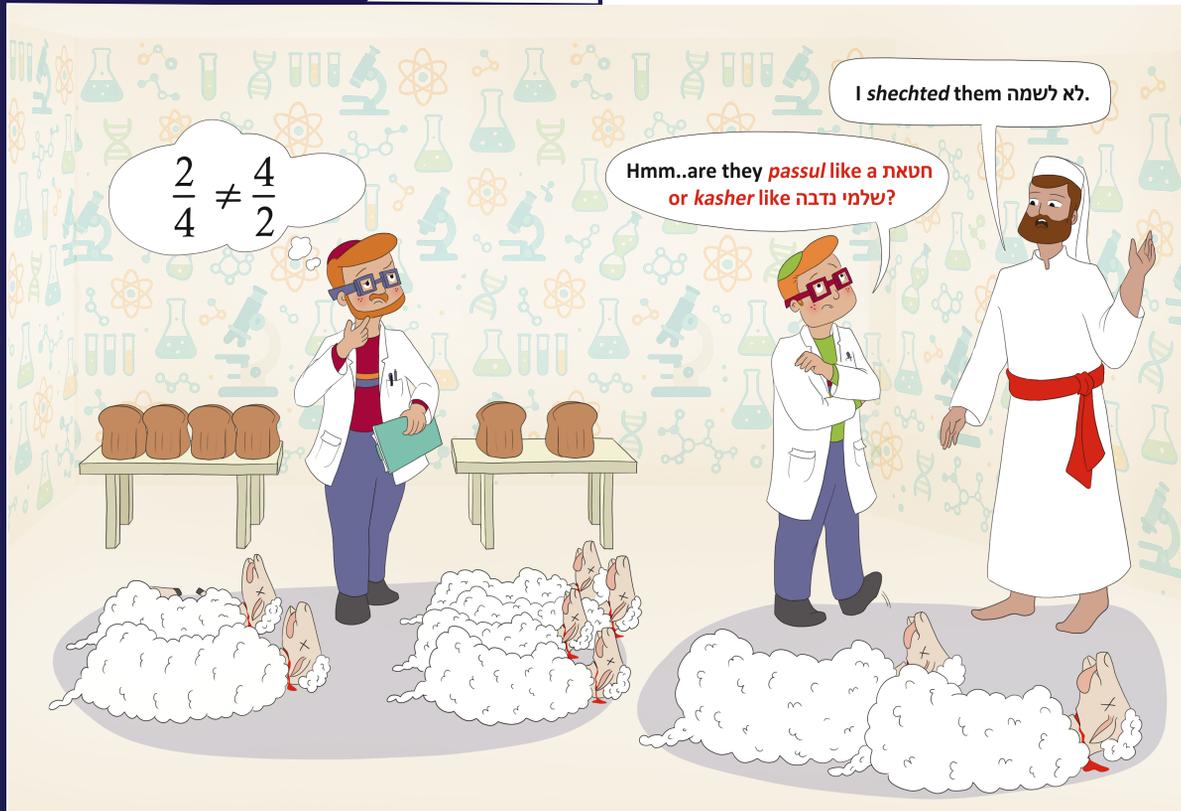
Rebbe Chanina taught a Baraisa before Rebbe Yochanan that if one *shechted* four כבשים over two loaves, מושך שנים מהן וזורק דמן שלא לשמן – *he removes two of them and throws their blood not for their sake* (but for an ordinary שלמים's sake), because otherwise, the last two כבשים will be forbidden in consumption (since only two כבשים are required). Rebbe Yochanan objected: וכי אומר לו לאדם עמוד וחטא בשביל שתזכה – *but do we tell a person, “Arise and sin so that you will gain”?! How can we permit זריקה שלא לשמה to enable the consumption of all four כבשים? But the Rabbonon say that if אברי חטאת became mixed with אברי עולה, one cannot be מקטיר the חטאת אברי (which are not allowed on the מזבח) to enable burning the עולה אברי!? The Gemara answers that while we would permit sinning with a חטאת to gain with a חטאת, we do not say בעולה שתזכה בעולה – “Arise and sin with the chatas so you will gain with the olah.” The Gemara objects that if כבשים were *shechted* לשמן, we do not permit זריקה on Shabbos to allow burning its own אימורין!? It answers that we would permit sinning on Shabbos to gain on Shabbos, but not to permit burning the אימורין, which would be after Shabbos.*

3. כבשי עצרת ששחטן שלא כמצותן

Rav Yitzchak taught a Baraisa: כבשי עצרת ששחטן שלא כמצותן – *if lambs of Shavuot were shechted not according to their prescribed way*, rather, they were *shechted* לשמן, they are פסול, and are left overnight and are burned. Rav Nachman told him that he compares the עצרת כבשי to חטאת (because they are mentioned together in the *passuk*), deriving that just as a חטאת *shechted* שלא לשמה is פסול, so כבשי עצרת כבשי *shechted* לשמן are פסול. However, a Tanna of Levi's yeshivah holds they are בשר, deriving חובה משלמי נדבה – *obligatory shelamim from voluntary shelamim* (that Baraisa discusses שלמים of a *nazir*, another case of שלמים). The Gemara proceeds to prove that Levi agrees that an אשם מצורע or אשם נזיר which were in their second year (instead of their first year, as required) are פסול. Not only does he not derive from שלמים to consider them valid, but he does not even derive these אשמות from an אשם גזילות or אשם מעילות, which require a second-year animal, because אין דנין דבר שלא אין דנין דבר שלא – *we do not derive something improperly performed from something properly performed*.

Siman – Brainiacs (מוח)

While one **brainiac** was trying to compute **what happens when two כבשים were shechted on four loaves**, by contrasting it with a case **where four כבשים were shechted over two loaves**, another **brainiac** was working to determine **whether עצרת כבשי brought לשמן are passul like a חטאת or kosher like נדבה שלמי**.



While one **braniac** was trying to compute what happens when two כבשים were *shechted* on four loaves, by contrasting it with a case where four כבשים were *shechted* over two loaves, another **braniac** was working to determine whether כבשי עצרת brought לשמן שלא are *passul* like a חטאת or kosher like נדבה שלמי.

3 things to remember

1. Redeeming superfluous חלות in the עזרה after *shechitah*
2. If four כבשים were *shechted* (עמוד) (וחטא בשביל שתזכה)
3. כבשי עצרת ששחטן שלא כמצותן

