

29.4.9; 46b (ת"ר שתי הלחם הבאות בפני עצמן) → 47b (דרחמנא קרייה שלמים)

1. וְכָל מִנְחַת פֶּהַן כָּלִיל תִּהְיֶה לֹא תֹאכַל: וְיִקְרָא ו', טז
2. וּבַיּוֹם הַבְּכוֹרִים בְּהַקְרִיבְכֶם מִנְחָה חֲדָשָׁה לֵה' בְּשִׁבְעֵיתֶיכֶם מִקְרֵא קֹדֶשׁ יִהְיֶה לָכֶם כָּל מִלֻּאֲכַת עֲבֹדָה לֹא תַעֲשׂוּ: בְּמִדְבַר כַּה, כו
3. מְמוֹשְׁבֵיתֶיכֶם תָּבִיאוּ לָחֶם תְּנֻפָה שְׁתֵּים שָׁנֵי עֶשְׂרִינִים סֵלֹת תִּהְיֶינָה חֶמֶץ תֹּאפִינָה בַּבְּכוֹרִים לֵה': וְיִקְרָא כג, יז
4. וְאֵת הָאֵיל יַעֲשֶׂה זָבַח שְׁלָמִים לֵה' עַל סֵל הַמִּצּוֹת וְעֶשֶׂה הַכֹּהֵן אֶת מִנְחָתוֹ וְאֵת נֶסְכּוֹ: בְּמִדְבַר ו, יז

- I regarding **חלום** שתי הלחם that come unaccompanied – they are raised, then we let them “lose their form” and are burnt
- a **challenge**: either they may be eaten, in which case – eat them; or else they must be burnt – then burn them right away
- b **answer1** (רבה): they ought to be eaten; but there is a precaution against the next year when there may be **כבשים**
 i **in which case**: the **כהנים** will reason that the past year they offered without **כבשים**, don’t need them now as **מתירין**
 ii **proof**: שתי הלחם due to מחיצת השקל – שקלים א:ד
 1 **note**: this must be brought alone; if brought with **שלמי צבור**, should be eaten, as **תודה ולחמה**, offered by **כהנים**, are eaten (‘tho they should fall under stricture of **מנחת כהן** which is not eaten – v. 1)
 (a) **block** (אבני): loaves aren’t called **מנחה**, שתי הלחם is called **מנחה** (v. 2)
- c **answer2** (רבי יוסף): they should be burnt, but aren’t as we don’t burn **קדשים** on **יר”ט**
 i **challenge** (אבני): that only applies when it isn’t their **מצוה**; here, the **מצוה** is to burn them – should be done on **יר”ט**, just as we burn **הנשרפים** on **יה”כ**
- d **answer2** (רבי יוסף modified): precaution against case where they find lambs later
 i **challenge** (אבני): if so, they should burn them after the **זמן שחיטה** passes
 1 **defense**: indeed – that’s what **תעובר צורתן** means - change the usual pattern of performance
- e **answer3** (רבי): they should be eaten; precaution per רבה’s concern (above); but not based on **משנה**, but on **פסוק**
 i **proof**: v. 2 refers to **שתי הלחם** as **בכורים**; just as **בכורים** are brought alone; so **שתי הלחם**; and **שתי הלחם: בכורים** are eaten
- II **ברייתא** – point of **חלום** in עבודה of **כבשים**
- a **דבי**: at **שחיטה** → if **שחיטה** and **זרה** were done **לשמן**, **לחם** is properly sanctified; if both done **לשמן**, not **קדוש**, **שלא לשמן**
 i **however**: if **שחיטה** was done **לשמן** but **זרה** was done **לשמן** – “**קדוש ואינו קדוש**”
 1 **אבני**: it is isn’t fully **קדוש** → if redeemed, the **מזבחים** are **חולין**
 (a) **in which case**: dispute **רבי ראב”ש** – if the bread is **נפסל** if it goes out of **עזרה** after (proper) **שחיטה**
 2 **דבי**: it is fully **קדוש**, but may not be eaten by **כהנים** → the **redemption-moneys** are **נתפס בקדושה**
 (a) **in which case**: dispute **רבי ראב”ש** – whether **לחם** becomes fully **קדוש** at **שחיטה**
- b **דאב”ש**: requires both **שחיטה** and **זרה** to be done properly → if either is done **לשמן**, loaves are not **קדוש**
 i **analysis**: both infer from v. 4 (relationship of **איל נזיר** to loaves)
 1 **דבי**: **יעשה** refers to **שחיטה**; since it states **זביחה** (=שחיטה), **זביחה** is the act that sanctifies
 2 **דאב”ש**: **יעשה** refers to all of the **עשיות** (including **זרה**);
 (a) **and**: he reads “**זבח**” per ר’ יוחנן – even **ראב”ש** agrees that there must be bread present at time of **שחיטה**
- c **question** (ר’ שמואל בר ר’ יצחק מר’ חייא בר אבא): if **שחיטה** was done **לשמה** but **זרה** not – may **לחם** be eaten?
 i **clarification**: cannot be according to **ראב”ש** (**זרה** sanctifies); cannot be to **רבי** (**רבי** agree – may not be eaten)
 1 **must be**: dispute **ר”א/ר”ע** about **לחם** that is **יוצא** after **שחיטה**, then **זרה** was done **פיגול**
 (a) **approaches**: **ר”ע** – **פיגול** - **ר”א**
 2 **solution**: per **רבי**; but **ר”א** who holds (מעילה א:ב) **ליוצא** מועלת **לזריקה** → **פיגול** no → **לזריקה** מועלת **ליוצא**, **לר”ע**; **פיגול** no → **לזריקה** מועלת **ליוצא**, **לר”א**; perhaps **לשמה** **לזריקה** permits **שלא לשמה**
 (a) **so the question is**: **לזריקה**, since **לזריקה** מועלת to make **פיגול** (even **ליוצא**); perhaps **לשמה** **לזריקה** permits **שלא לשמה**
 3 **challenge** (ר’): perhaps dispute **ר”א/ר”ע** is in case the **לחם** was returned; but agree that while out, **לזריקה** מועלת, אין **לזריקה** מועלת
 (a) **דאב”ש** would agree with **רבי** – **שחיטה** is **קובע** → loaves are **יוצא**; **ראב”ש**; **ר”ע:ראב”ש** → **קובע** is **זרה** – **ר”ע:ראב”ש** → loaves aren’t **יוצא**
 4 **rejection**: **ר”ע** must agree with **רבי** → **לזריקה** is meaningful (after **שחיטה** was **מקדש**)
 (a) **backing**: **ר”א** quoted **רבי** – **לזריקה** doesn’t change **מעילה** status of either **קדק”ד** or **קדק”ל**
 (i) **rejection**: **ר”א** quote of **רבי** is refuted (:ג מעילה)
- d **question** (ר’ ירמיה בר אבא מר’ זיידא): if **שלמי צבור** were slaughtered **לשמן**, then the loaves were lost, may he do **זרה** intentionally **שלא לשמן** in order to permit the meat to be eaten?
 i **response**: we have no precedent for something which is invalid **לשמה** but valid **לשמה**
 1 **counter**: **פסח** on the 14th before midday is valid as **שלמים**, invalid as **פסח**
 ii **modification**: we have no precedent for something that was valid, became invalid but is valid **לשמה**
 1 **counter**: **פסח** after the 14th (invalid as **פסח**, valid as **שלמים**)
 iii **modification**: we have no precedent for something which is fit, slaughtered properly and then only valid **לשמה**
 1 **counter**: **תודה** (as per above; if bread falls apart after **שחיטה**, do **זרה** for **שלמים** and meat is fit)
 2 **defense**: **תודה** is unique, insofar as the **תורה** refers to it as **שלמים**