Menachos 15 – Good Morning Raboisai

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1 Lechem HaPanim – One Becomes Tamei, What About the Rest?

The daf opens with **Lechem HaPanim**:

- **12 loaves**, arranged in **two rows** (שני סדרים), six in each
- Alongside them: **two bezichin** of levonah

Case:

- A **dead mouse** touches **one loaf** (or one entire row)

Rabbi Yehudah:

- All **12 loaves become tamei**
- They are treated as **one unit**
- All must be burned

Chachamim:

- Only the loaf / row that was touched becomes tamei
- The rest remain **tahor**

Key principle at stake:

Is a korban tzibbur treated as divisible, or as one indivisible entity?

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2 "Korban Tzibbur Eino Chaluk"

Rabbi Yehudah's yesod:

- A **korban tzibbur is not divided**
- Touching one part is like touching **the entire korban**

This explains:

- Why all the bread becomes tamei
- Even though only part was touched

This principle will be reused throughout the daf.

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3 The Bezichin – One Spoon Tamei

Parallel case:

- One of the **two bezichin** becomes tamei

Again:

- **Rabbi Yehudah** → both bezichin are tamei
- **Chachamim** → only the touched one is tamei

Same machlokes:

- Are paired matirim treated as **one unit** or **two separate items**?

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4 Tumah Hutrah b'Tzibbur – The Tzitz Enters

The Gemara connects this to the **Tzitz** (the Kohen Gadol's forehead plate).

Question:

- Does the Tzitz merely allow the **avodah**?
- Or does it also allow **eating**?

Rashi explains:

- The Tzitz allows:
    - The korban to be **offered**
- But **eating tamei korbanos** is still forbidden

Thus:

- Even if the avodah proceeds,
- The bread may still need to be burned

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5 Shevatim and Tumah – One Tribe Tamei

Case:

- One **shevet** of Klal Yisrael is tamei
- Others are tahor

Halacha:

- The korban tzibbur may still be brought
- Even **all shevatim** participate

Reason:

We do not divide the tzibbur
— **korban tzibbur eino chaluk**

This strengthens Rabbi Yehudah's approach.

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6 Pigul – When It Spreads and When It Doesn't

The daf now shifts to **pigul**:

Case 1 – **Todah**:

- Pigul thought on the **animal**
  → transfers to the **bread**
- Pigul thought on the **bread**
  → does **not** transfer to the animal

Why?

- The bread is **tafel** (secondary) to the animal
- The animal is the **ikar**

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7 Two Sheep of Shavuos and Two Breads

Case:

- Two sheep (כבשים)
- Two loaves (שתי הלחם)
- Connected through **tenufah**

Rule:

- Pigul on the **sheep** → transfers to the bread
- Pigul on the **bread** → does **not** transfer to the sheep

Even though:

- They are waved together
- They seem tightly connected

Still:

The animal remains the **ikar**, the bread the **tafel**

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8 Half a K'zayis + Half a K'zayis – Can They Combine?

Question posed:

- Half k'zayis pigul intent on the **animal**
- Half k'zayis pigul intent on the **bread**

Outcome:

- The **bread** can become pigul
- The **animal does not**

Kal va'chomer:

- If the **animal**, which creates pigul,
  cannot become pigul via the bread,
- Then the **bread**, which is weaker,
  certainly cannot create pigul on the animal.

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9 The Vineyard Analogy – Kilayim

Analogy:

- Someone plants forbidden seeds in another's vineyard
- The **seeds become asur**
- The **grapes do not**

Lesson:

- The **source of the issur** is affected
- The **primary entity** is not

This supports:

- Pigul does not travel "upstream"
- Only from ikar → tafel

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10 Nesachim (Wine Libations)

Case:

- Pigul intent during shechitah of a korban
  → affects the **wine**
- Pigul intent on the **wine**
  → does **not** affect the animal

Why?

- Wine can be brought:
  - Days later
  - Even reassigned before shechitah
- They are **not inherently bound**

Only once the animal is shechted:

- The wine becomes "locked in"

1️⃣1️⃣ Asham Metzora and Its Oil

Similar logic:

- Pigul on the **Asham**
  → transfers to the **oil**
- Pigul on the **oil**
  → does **not** transfer to the Asham

Again:

- The korban is the **ikar**
- The oil is **tafel**

✨ Takeaway – Menachos 15

- **Korban tzibbur eino chaluk** – treated as one unit
- This affects:
  - Tumah
  - Bezichin
  - Lechem HaPanim
- Pigul transfers:

    - From **ikar → tafel**
    - Not from **tafel → ikar**
- Bread, wine, and oil are secondary
- Animals are primary
- Even strong physical connections (tenufah) do not reverse this
- Pigul logic follows **hierarchy**, not proximity

לעילוי נשמת אמי מורתי רות בת הרב מנחם מנדל