Menachos 46 – Good Morning Raboisai

1️⃣ Shtei HaLechem and the Two Kivsei Atzeres – What Is Me'akev?

We continue the sugya of **Shtei HaLechem** and the accompanying **שני כבשי עצרת** (the two sheep of Shavuos).

The Mishnah established that there is a special relationship between the bread and the two sheep.

The central question:

Which is more fundamental?

- The bread?
- Or the sheep?

Rebbi Akiva and the Rabbanan argue which pasuk defines the ikar.

The pasuk says:

קֹדֶשׁ יִהְיוּ לַה' לַכֹּהֵן

How do we read it?

2️⃣ Rebbi Akiva vs Rabbanan – What Does "Kodesh Yihyu" Mean?

Rebbi Akiva learns:

The word **"תִּהְיֶינָה"** (by the bread) links to **"יִהְיוּ"** (by the sheep).

He connects similar language even if not identical.

The Rabbanan argue:

When possible, we prefer a perfect linguistic match (גזירה שוה מן הדומה ממש).

Thus:

"יִהְיוּ" by the sheep matches "יִהְיוּ" in the later pasuk — strengthening the sheep as primary.

Rebbi Akiva answers:

We do not require exact identical words if the conceptual context is stronger.

Here, the bread is a gift entirely to the Kohen, making it more comparable.

3️⃣ "Kodesh LaShem LaKohen" – Split or Transfer?

How do we understand:

קֹדֶשׁ יִהְיוּ לַה' לַכֹּהֵן

Two approaches:

1️⃣ It is partially for Hashem (on the Mizbeach) and partially for the Kohen.
→ This fits the sheep (some to Mizbeach, some to Kohanim).

2️⃣ It is fully sanctified to Hashem, Who then gives it entirely to the Kohen.
→ This fits the bread (entirely eaten by Kohanim).

This difference underlies the machlokes.

4️⃣ Zikah – The Bond Between Bread and Sheep

The Gemara introduces a major concept:

זיקה— a halachic bond.

At what stage does the bond between bread and sheep begin?

Possibilities:

- At תנופה (waving)?
- At שחיטה?

The Gemara leans that **שחיטה**creates the zikah.

Once zikah exists:
If one component becomes invalid — the other is affected.

5️⃣ What If the Bread Breaks?

Case 1 – Before Shechitah:
If one loaf breaks → bring a replacement. No zikah yet.

Case 2 – After Shechitah:
If one loaf breaks → we treat the korban like a standard שלמים.
The bread loses its special Shtei HaLechem status.

Case 3 – After Zerikah:
If one loaf breaks → separate from the intact ones for Terumah.
The remaining bread remains usable.

6️⃣ What If Bread Leaves Yerushalayim?

If bread goes outside Yerushalayim:

Before Zerikah:

- The bread becomes invalid.
- But Zerikah may still proceed, and the meat may be eaten.

After Zerikah:

- Terumah may still be separated from remaining bread.

7️⃣ Tumah and the Tzitz

If bread becomes tamei:

Before Shechitah:

- Replace it.

After Shechitah:

- Zerikah may proceed.
- The korban is valid as a korban.

However:

The **ציץ מרצה** for kaparah —
It does not remove the tumah for eating.

8️⃣ Why Only the Two Sheep?

Shtei HaLechem also includes:

- One bull
- Two rams
- Seven sheep

Why focus only on the two sheep?

Because only they are **שלמים**.

We compare them to:

- תודה (which also has bread)

- איל נזיר (which has bread)

In those cases, the bread is tied specifically to a **שלמים**.

Therefore:

The zikah is only between:

- Shtei HaLechem
- The two kivsei atzeres (שלמים)

Not the other korbanos.

🚰 What If There Are No Sheep?

If the bread is baked but there are no sheep:

We perform תנופה with the bread,
Leave it overnight,
Then burn it (פסול בלינה).

Why not eat it?

Because of a גזירה:

People might think bread never needs sheep,
And eat it even when sheep are present.

In truth:

When sheep are present → they are the matir (permit consumption).
When sheep are absent → the bread alone does not function normally.

🔑 Yesodos of the Daf

- Precision of pasuk linkage matters in גזירה שוה.
- “Kodesh LaShem LaKohen” can imply split or transfer.
- Zikah between bread and sheep begins at שחיטה.
- Only the שלמים sheep create the bond.
- Tzitz allows kaparah but not eating.
- Bread without sheep is burned due to gezeirah.

Ilui Nishmas Imi Morosi Ruth Bas Harav Menachem Mendel