Menachos 47 – Good Morning Raboisai

1️⃣ No Sheep – What Do We Do With the Shtei HaLechem?

We continue the discussion from yesterday:

If there are **no sheep available**, what happens to the **שתי הלחם**?

We learned:

- You bring the bread.
- Perform תנופה.
- Leave it overnight.
- Burn it (פסול בלינה).

The question:

If it's meant to be burned — burn it immediately.
If it's meant to be eaten — why burn it at all?

2️⃣ Why Not Eat the Bread?

Rava explains:

In theory, when there are no sheep, the bread could be eaten.

However, we make a **גזירה**:

If people eat the bread this year without sheep,
next year — when sheep are present —
they may forget that the sheep are the **מתיר**.

When sheep exist:

- The bread may only be eaten after שחיטת הכבשים.

Without sheep:

- The bread itself would act as its own matir.

That shift could cause confusion.

Therefore:
We burn the bread to avoid error.

3️⃣ Proof from the Kohanim and Machatzis HaShekel

The Kohanim argued they need not give **מחצית השקל**.

Why?

Because if they contribute to communal korbanos,
then portions they eat (like מנחות) would technically be their own,
and a כהן's מנחה is:

כליל תהיה — entirely burned.

Yet we see Kohanim do eat:

- לחם הפנים
- שתי הלחם
- מנחות ציבור

This implies the bread can be eaten even when it appears as a מנחה.

The Gemara answers:
Even when brought with korbanos,
שתי הלחם is still termed מנחה in the Torah.

Thus, no proof that bread alone may be eaten.

4️⃣ Why Wait Overnight Before Burning?

Perhaps the reason is technical:

You cannot burn kodshim on Yom Tov unless it is part of the mitzvah.

Or perhaps:
Maybe sheep will appear later that day.
Why rush to burn?

The Gemara concludes:
Burning is done after the time for sheep has passed.

5️⃣ Hekesh to Bikkurim

Another explanation:

The Torah compares Shtei HaLechem to **ביכורים**.

Just as bikkurim are eaten and not burned,
so too these loaves fundamentally come to be eaten.

Only rabbinic decree prevents eating when sheep are missing.

6️⃣ Kedushas Damim → Kedushas HaGuf

The bread initially has **קדושת דמים**.

Once the sheep are slaughtered properly,
a זיקה forms,
and the bread receives **קדושת הגוף**.

If slaughter and zerikah are done:

- Properly → bread becomes fully kadosh.
- Improperly (שלא לשמה) → complex outcome.

7️⃣ Shaloh Lishmah – What Happens?

If shechitah and zerikah are done שלא לשמה:

The korban is:

- כשר
- But not עולה לבעלים

The bread's status depends on:

- Whether shechitah alone sanctifies
- Or zerikah is essential

8️⃣ Abaye vs Rava – Partially Sanctified?

Case:
Shechitah was done properly.
Zerikah was done improperly.

Is the bread:

- קדוש?
- Not קדוש?
- Or קדוש but not ניתר לאכילה?

Abaye:
It is partially sanctified (קדוש but lacking full status).

Rava:
It is fully קדוש,
but cannot be eaten.

Practical difference:
Can the kedushah transfer to money?
If full קדושת הגוף → cannot transfer.
If only קדושת דמים → may transfer.

👣 Pigul and Bread That Went Outside

Case:
Bread went outside the Azarah between shechitah and zerikah.

Then zerikah was done with מחשבת פיגול.

Question:
Does pigul affect bread that is already outside?

We compare to:

- אימורי קדשים קלים
- דין מעילה

Zerikah normally creates pigul effect.
But if the item is already outside and invalid,
perhaps pigul does not apply.

The sugya analyzes whether zerikah of pigul:

- Creates me'ilah
- Removes me'ilah
- Or has no effect

🔑 Yesodos of the Daf

- Bread without sheep is burned due to gezeirah.
- Shtei HaLechem parallels bikkurim.
- Shechitah creates zikah.

- Kedushas damim upgrades to kedushas haguf.
- Shaloh lishmah preserves validity but alters status.
- Pigul's effect depends on when and where sanctity applies.
- Zerikah does not always create or remove me'ilah.

Ilui Nishmas Imi Morosi Ruth Bas Harav Menachem Mendel