Menachos 48 – Good Morning Raboisai

1️⃣ The Lost Bread – Can We Save the Sheep?

We return to the case of **Shtei HaLechem** and the **כבשי עצרת**.

The sheep were properly shechted for Shavuos. At that moment, a **זיקה**(bond) forms between the sheep and the bread.

Then the bread becomes lost.

If we now perform regular זריקה for Shavuos, the sheep cannot be eaten — because the bread is missing and the zikah cannot be fulfilled.

Is there a way to "save" the sheep?

Suggestion:

Perform זריקה **שלא לשמה**— think that the sheep are regular שלמים, not Shavuos sheep.

That would transform them into voluntary שלמים, which may be eaten without bread.

The Gemara challenges:

How can it be that:

- If you do the avodah correctly (לשמה) → it is invalid,
- But if you do it incorrectly (שלא לשמה) → it becomes valid?

Where do we find such a phenomenon?

2️⃣ Proof from Korban Pesach

We find a similar case by **קרבן פסח**:

If you shecht it before the proper time:

- If done לשם פסח → invalid.
- If done לשם שלמים → valid as a שלמים.

So too here:
The sheep of Shavuos may be redirected to שלמים through שלא לשמה.

The Gemara pushes back:

Pesach before its time was never fully "activated" as Pesach.

But here:
The sheep were valid Shavuos sheep,

Shechitah was performed properly,
Only afterward did the bread become lost.

That is a case of **דחוי**— it was once valid and then rejected.

Do we allow salvaging a korban that became דחוי by switching its intent?

3️⃣ Comparison to Korban Todah

We had a similar sugya:

If after shechitah of a **תודה** one of the loaves broke,
we instruct him to treat the korban as a regular שלמים.

The Gemara answers:

Todah is explicitly called שלמים in the pasuk:

על זבח תודה שלמים

Therefore, its identity already contains שלמים.

That proof cannot necessarily be extended to Shavuos sheep.

4️⃣ Extra Loaves – What If He Brought Four?

Case:

Instead of two loaves, he brought four.

Now:

- Two will receive קדושת הגוף.
- Two remain only קדושת דמים.

What should he do?

Answer:

- Perform תנופה on two.
- Redeem the remaining two (פדיון).
- The redeemed ones lose sanctity and become חולין.

Problem:

If קדושת הגוף already took effect at shechitah (like רבי holds),
how can you redeem them?

If you redeem inside the Azarah,
you create חולין בעזרה.

If outside,
they may have already become invalid upon exiting.

Therefore, this sugya fits better with the view that
קדושת הגוף only fully takes effect after all ארבע עבודות.

5️⃣ Four Sheep Instead of Two

Opposite case:

He brought the correct two loaves,
but instead of two sheep, he brought four.

Solution:

- Separate two sheep.
- Perform זריקה שלא לשמה on them (redirect to שלמים).
- Perform זריקה לשמה on the remaining two.

If not done this way,
all four would become invalid.

This introduces the principle:

Do we allow performing an intentional deviation (שלא לשמה)
in order to salvage korbanos?

6️⃣ "Chotei Kedei Sheyizkeh Chaveiro?"

Do we ever say:
Commit a minor deviation to prevent a larger loss?

Example raised:

If limbs of a חטאת and עולה became mixed,
do we permit unusual handling to preserve validity?

The rule emerges:

We do not instruct one to sin in one area
to benefit a completely separate entity.

But when dealing with the same korban unit,
there is more room to consider redirection.

7️⃣ The Wine and Terumah Analogy

Classic case:

A barrel of טהור תרומה sits above a vat of טמא חולין.

If the תרומה leaks into the vat,
the entire vat becomes forbidden.

May one deliberately catch the תרומה in a טמא vessel
to prevent massive financial loss?

Ruling:

No.

We do not intentionally render תרומה טמא
to save other property.

Even if the loss is great.

This supports the principle:
We do not create new invalidity to solve a different problem.

8️⃣ Is Shavuos Like Chatas or Like Shelamim?

The Torah juxtaposes:

חטאת וכבשי עצרת

If learned like חטאת:
שלא לשמה would invalidate.

If learned like שלמים:
שלא לשמה remains valid.

Conclusion:

We compare Shavuos sheep to voluntary שלמים.
שלא לשמה remains valid (though not עולה לבעלים).

9️⃣ Nazir's Asham – Year Mismatch

If a Nazir brings an Asham of the wrong age:

- One-year instead of two,
- Or two instead of one,

We analyze whether such mismatches invalidate.

Principle:

We may compare one שלמים to another שלמים,
but we do not automatically compare אשם to שלמים.

Categories matter.

🔑 **Yesodos of the Daf**

- Zikah between sheep and bread creates dependency.
- דחוי status complicates redirection.
- שלא לשמה may salvage in some korban categories.
- We do not create tumah to save property.
- Shavuos sheep follow שלמים rules, not חטאת rules.
- קדושת הגוף vs קדושת דמים affects redemption ability.
- Category comparisons (שלמים ↔ שלמים) are valid; cross-category not always.

Ilui Nishmas Imi Morosi Ruth Bas Harav Menachem Mendel