

29.2.2

14b → 15b (משנה ב) (כלחמי תודה)

1. אם על תודה יקריבנו והקריב על זבח התודה חלות מצות בלולת בשמן ורקיקי מצות משחים בשמן וסלת מרבכת חלת בלולת בשמן: ויקרא ז, יב

- I סדרי לחם הפנים 2 or שתי הלחם: משנה ב2
- a אין קרבן צבור חלוק טמא, both are burned – because ר' יהודה
- b חכמים: only the טמא one is burned
- II Analysis of the dispute
- a ד"א dispute is only לפני זריקה – whether the ציץ effects רצוי for things that are eaten
- i But: if one became טמא after זריקה, they agree that the טהור loaf is eaten
- ii Challenge1: dispute (in ברייתא) is also re: ביזכי לבונה (if one became טמא, if the other is burnt)
- iii Challenge2: ר' יהודה holds that even if only 1 שבט is טמא (ט"מ) – ק"פ is performed בטומאה –
- 1 Reason: אין ק"צ חלוק (no issue here)
- iv Challenge3: in our משנה, ר' יהודה should state that אין הציץ מרצה על האכילות, instead of קרבן צבור חלוק, אין קרבן צבור חלוק
- b ד"א we have the explicit reason – שאין קרבן צבור חלוק (i.e. has nothing to do with the function of the ציץ) יוחנן
- III relationship between תודה and its loaves; between כבשים and שתי הלחם: משנה ג'
- a Rule: the loaves, not vice-versa מפגל is קרבן
- b Example: if he slaughtered the תודה to eat from it the next day, both תודה and loaves are מפוגלים
- i But if: he slaughtered the תודה to eat from the loaves the next day – only loaves are מפוגלים, קרבן is still כשר
- c Proposal: the reason for the one-sided relationship (in re: תודה) is per כהנא – ר' כהנא is called "תודה" (v. 1) – not vice-versa
- i Block: כבשים שתי הלחם aren't called "כבשים"
- d Rather: the loaves (in each case) are sanctified by שחיטת הזבח, not vice-versa
- i Justification: if we only had תודה, since סד"א תודה לחמי תודה aren't "lifted" with קרבן, they don't affect it
- 1 But: כבשי עצרת, which must be lifted with שתי הלחם, may have symbiotic relationship – קמ"ל
- IV א"א's question of רב (version1): if the תודה intending to eat כזית of it and לחם, is it מפגל the bread (certainly not מפגל the זבח)
- a Answer: here too, the bread is מפגל, but not the animal
- b Challenge: shouldn't the bread be כשר via ק"ו;
- i If: a מפגל (שחט ע"מ לאכול מלחמה למחר) doesn't generate פיגול-self (animal still כשר)
- ii Then: certainly in a case where he was unsuccessful (here –included זבח, but it's still כשר) – bread is not מתפגל
- 1 Challenge (רב): we don't use ק"ו that way
- 2 Support: case where someone planted grains in other's "young (סמדר)" vineyard
- (a) Ruling: only the grains are אסור; not the vineyard – but ק"ו the grains should be מותר
- 3 Block: in that case, it's all דרבנן (only grains that are "rooted"), they "fine" perpetrator
- V א"א's question of רב (version2): same back-and-forth, but question was asked about כבשים and שתי הלחם instead
- a Note: those who read this וטריא שקלא about תודה would certainly apply the ruling to שתי הלחם
- b But: those who read it about שתי הלחם wouldn't apply it to תודה – in case of שתי הלחם, both needed for תנופה
- VI Alternate version of question: if שחט with intent to eat מחברו the next day –does "חברו" mean other כבש (כשר) or bread (פגול)
- a Answer: from ב"ה: – "חברו" means the other כבש
- b Block: perhaps in that case he explicated "חברו כבש"
- VII נסכים: relationship between קרבן and its נסכים (only according to ר"מ, who allows for פיגול to affect נסכים)
- a Rule: the wine (after כידוש בכלי שרת) is מפגל, not vice-versa
- b Example: if he slaughtered the קרבן with intent to eat from it לזמנו, both it and the נסכים are מפוגלים
- i But if: he slaughtered the קרבן with intent to pour the נסכים the next day, only נסכים are מפוגלים, קרבן is still כשר
- c Background: ר"מ allows for פיגול to affect נסכים, since דם is מתיר them
- i Counter (חכמים): נסכים may be brought days later
- ii Response (ר"מ): only applies possibility of פיגול to נסכים that come with זבח
- 1 Counter: they could be applied to another קרבן
- d Explanation (רבא): ר"מ holds that נסכים are defined at moment of שחיטה, akin to תודה לחמי תודה
- i Note: parallel dispute ר"מ/חכמים re: לוג שמן של מצורע (זבח::אשם מצורע) – לוג שמן
- 1 And: parallel give-and-take
- 2 And: same explanation by רבא of ר"מ's position – לוג שמן is defined at moment of שחיטת האשם