

29.4.8

45b → 46b (לא קדשו הלחם) (משנה ג)

1. והקרבנות על הלחם שבעת כבשים תמימים בני שנה ופר בן בקר אחד ואילים שנים יחיו עלה לה' ומנחתם ונסכיהם אשה ריח ניחח לה': ויקרא כג, יח
2. ושב הפהו ביום השביעי ... ובא הפהו וראה והנה פשה הנגע בבית צרעת ממארת הוא בבית טמא הוא: ויקרא יז, לט, מד
3. והניף הפהו אתם על לחם הבכורים תנופה לפני ה' על שני כבשים קדש יחיו לה' לפהו: ויקרא כג, כ
4. ואת האיל יעשה זבח שלמים לה' על סל המצות ועשה הפהו את מנחתו ואת נסכו: במדבר ו, יז

I שתי הלחם and שבועות of קרבנות interdependence: משנה ג'

- a Independent: the 7 lambs, 2 rams and bull (v. 1) are independent of the לחם and vice-versa
- b Disputed dependence: the two lambs (v. 3) and the שתי הלחם
 - i bread needed for lambs, lambs not needed for bread ד"ע
 - ii שבעת כבשים: lambs needed for bread; but they may be brought independently שבעת כבשים
 - 1 Argument: בני brought lambs in desert without bread
 - iii הלכה follows הלכה ד"ש for a different reason:
 - 1 refutation of כבש' reason: anything mentioned in כח-כט was brought in desert, not כג ויקרא
 - 2 nonetheless: the bread requires the lambs to מתיר them; the lambs need no מתיר

II ברייתא: analyzing v. 1

- a הלחם על הלחם ד"ט indicates that until they became obligated to bring שתי הלחם these offerings weren't brought
- b כבשים כח these are the same lambs as those in כח; but the numbers of פרים and אילים aren't the same (1/2 vs. 2/1)
 - i Suggestion: perhaps the lambs (7 in both) are the same
 - ii Rejection: since the bulls and rams are different, the lambs must be a different set
 - 1 Note: we don't consider that the bulls/rams are a choice (1/2 or 2/1) since the sequence changes ויקרא/במדבר
 - iii Therefore: only those in כח were brought before entering Land

III Analysis of dispute ננס ר"ע/בן

- a לחם (שתי הלחם) – both יהיו (v. 3) and יהיו (v. 1) infers from ר"ע
- b כבשים (שתי הלחם) – both יהיו (v. 1) and יהיו (v. 3) infers from ר"ע
 - i Clarification: יהיו and יהיו is a preferable inference; 'tho we accept ושב (v. 2); only when nothing is closer
 - ii ר"ע prefers inferring that which goes to כהן (כבשי שלמים) from another (שתי הלחם); v. 1 are עולות
 - iii Alternatively: they disagree about what is "holy to the כהן" in v. 3; the lambs or the bread
 - 1 כבש: the lambs are partially given to ה' and part to the כהן; unlike the bread; ננס
 - 2 ר"ע: all bread given to ה' and then given to כהן
- c ר"ע and בן ננס agree that if the lambs and bread were brought together (at שחיטה) – both needed
 - i ר"ע: in עולא, they asked if תנופה (raising bread and lambs) "ties" them together
 - 1 Suggestion: infer from ר"י that it doesn't – only שחיטה does, as that is what he mentioned
 - 2 Defense: that is what they are asking – whether we can extend ר"י's ruling back to תנופה – תיקו
 - ii Challenge: v. 3 is after תנופה, yet ר"ע and בן ננס disagree about implementation
 - 1 Answer: it's also after שחיטה; yet the verse must read "that which will eventually go to כהן" and foreshadows
 - iii Challenge: שחיטה couldn't generate "binding" with לחם, per ח-כז: תוספתא מנחות re the relationship between תודה and its loaves; after שחיטה, the loaves may be invalid without invalidating the קרבן
 - 1 Answer: תודה is different; it's considered שלמים; just as שלמים don't require loaves, so תודה can be valid as such
 - iv Analysis (ר"י ירמיה): if we accept the notion that תנופה generates זיקה, if the לחם is lost (afterwards), the lambs are "lost" and vice-versa
 - 1 But: if we don't accept that notion, if he did תנופה, lost the לחם and brought a replacement, does the replacement bread require תנופה
 - (a) Note: question only asked about bread, and only according to ר"ע that sees the לחם as עיקר
 - (i) Lemma1: since the bread is the עיקר, requires תנופה OR
 - (ii) Lemma2: since its מתירין are the lambs, no need – תיקו

IV Question (אביי לרבא): why are כבשי שלמים tied to bread, but not עולות in v. 1?

- a Answer1: since they are raised together (תנופה)
 - i Challenge: תודה isn't raised with the 40 loaves, yet they are interdependent
- b Answer2: like תודה, which is a שלמים – also the שלמי עצרת are tied to loaves
 - i Challenge: in the case of תודה, there are no other קרבנות
- c Answer3: like איל נזיר, where there are other offerings, yet מצות are tied to שלמים, per v. 4