

29.4.8

45b (משנה ג) → 46b (לא קדשו הלחם)

1. והקרבתם על הלחם שבעת כבשים תמימים בני שנה ופר בן בקר אחד ואילם שנים יהיו 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 הלהן אתם על לחם הבכורים תנופה לפני ה' על שני כבשים קדש יהיו לה' לפהו: ויקרא כג, כ
 4. ואת האיל יעשה זבח שלמים לה' על סל המצות ויעשה הפהו את מנחתו ואת נסכו: במדבר ו, יז

- I שתי הלחם and the 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
- 1 Argument: בני"י brought lambs in desert without bread
- iii הלכה הלכה ד"ש follows בן ננס for a different reason:
- 1 refutation of בן ננס's reason: anything mentioned in כח-כט במדבר 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 כד"א א ד"ע these are the same lambs as those in כח במדבר; 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 במדבר were brought before entering Land
- III Analysis of dispute בן ננס ר"ע
- a לחם (שתי הלחם) – תהינה (re: יהיו (v. 3) and יהיו ר"ע infers from
- b כבשים (שתי הלחם) – יהיו (v. 1) and יהיו ר"ע infers from
- i Clarification: יהיו and יהיו is a preferable inference; 'tho we accept ובא 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 בן ננס: the lambs are partially given to ה' and part to the כהן; unlike the bread;
- 2 ד"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 עולא in א"י, 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-כו: 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' 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