

## That he also brings a *Tohdoh*

## דמייתי נמי תודה –

### Overview

<sup>1</sup> explained the previously cited משנה, that we wait until the found animal receives a מום, and then the finder brings two cows and stipulates that if the found cow was an עולה then the first of the two brought cows will be an עולה in its stead (and the second [brought] cow will be a נדבה שלמים), and if the found cow was a שלמים, the second of the two brought cows will be a שלמים in its stead (and the first brought cow will be an עולה נדבה). The גמרא asked but perhaps the found cow was a תודה (not an עולה and not a שלמים). The גמרא answered that indeed he needs to bring a third cow as a קרבן תודה (and make the same stipulation). תוספות explains the need to bring a third cow for a קרבן תודה.

תוספות asks:

ואם תאמר ואמאי צריך להביא בהמה אחרת לתודה -

**And if you will say; but why is it necessary to bring another (third) cow for a קרבן תודה?**

באותה עצמה שיעשה זבחי שלמים<sup>2</sup> יתנה ויאמר אם אינה שלמים תהא תודה -

**He can make the stipulation with this very same cow that he is offering as a sacrifice, and let him say, 'if the found cow is not a שלמים (but a תודה), this brought cow shall be an תודה'!**

תוספות forestalls some potential difficulties that may arise regarding this solution:

ואי משום המתנות<sup>3</sup> הו שוין -

**And if there is a concern because of the (possible difference of the) blood sprinkling, there is no concern, for they are the same** by a שלמים and a תודה.

**ואי משום דלא שוו באכילתן דשלמים נאכלים לשני ימים ולילה אחד ותודה ליום ולילה<sup>4</sup> -**

<sup>1</sup> The גמרא on נה, א cited a משנה which was explained to mean that if one found a male cow in ירושלים we assume that it may be either an עולה or a שלמים (a female cow cannot be an עולה). The גמרא is discussing what the finder can do to rectify the situation for the unknown original owner of this found cow.

<sup>2</sup> See 'Overview' that the (second) brought cow is offered as a שלמים (either as a נדבה or as a replacement for the found cow), all he needs to do is to add an additional stipulation that if the found cow was (not a שלמים but) a תודה, this (second) cow should also be a תודה.

<sup>3</sup> The מתנות refer to the sprinkling of the blood of the קרבנות on the מזבח. Many קרבנות (including a שלמים and a תודה) require two מתנות (on the northeast and southwest corners of the מזבח), which are referred to as שתי מתנות שהן ארבע because the blood splatters on all four sides of the מזבח. The exceptions are the חטאת (which requires ארבע מתנות על), and (ארבע קרנות), and מתנה אחת (כנגד היסוד) which require בכור מעשר ופסח.

<sup>4</sup> If the שלמים and/or תודה were brought on Sunday; the תודה may be eaten Sunday by day and Sunday night, the שלמים however may be eaten all day Sunday, Sunday night, and all day Monday, until Monday night.

**And if there is concern because they are not similar in the duration of eating them, for a שלמים is eaten for two days and one night, and a תודה is eaten for a day and a night, and there is reason for concern -**

**ואין מביאין קדשים לבית הפסול<sup>5</sup> -**

**Since we do not bring (or cause) קדשים to become disqualified.**

תוספות rejects this concern:

**על כרחך האי תנא קסבר דמביאין מדקתני בסמוך<sup>6</sup> פסח שלא בזמנו שלמים -**

**Perforce this תנא maintains that it is permitted to bring קדשים לבית הפסול, for the שלמים shortly states that a פסח, which is offered not in its time is a שלמים.**

This concludes the citation from the גמרא; our תוספות continues with his proof that our תנא maintains - מביאין קדשים לבית הפסול

**ואף על גב דפסח אינו נאכל אלא ליום ולילה<sup>7</sup> ושלמים נאכלים לב' ימים ולילה -**

**And even though that a פסח can be eaten only for a day and a night, and a שלמים can be eaten for two days and a night, so if this תנא maintains that פסח, when they have different times of אכילה?! So since the גמרא did give the answer of שלמים**

**אלמא לא חייש מן האכילה -**

**It is evident that he is not concerned about the eating, for he (either) maintains (יום ולילה) (or he is not concerned that there will be leftovers after a יום ולילה). The question remains why is there a need for a third cow?!**

תוספות answers:

**ויש לומר משום דתודה בעי לחם<sup>8</sup> -**

**And one can say the reason we need a third cow is because a תודה requires**

<sup>5</sup> If we would follow תוספות suggestion and stipulate that if the found cow was a שלמים this should be a שלמים, and if it was a תודה this should be a תודה, we will then offer it as a קרבן with this stipulation, however we will need to eat it only ליום ולילה for perhaps it is a תודה, and it becomes נותר the next morning. There is a possibility that we will not finish eating this קרבן before the second morning and it will be treated as נותר (ספק). However if it were a שלמים, we can still eat it and prevent it from becoming נותר. There is an opinion that one is not permitted to cause קדשים to become פסול. In our case if we are using the same בהמה for a שלמים and a תודה we are perhaps causing the קדשים to become פסול by shortening the time permitted to eat it. See זבחים עה,ב where this dispute is mentioned.

<sup>6</sup> The גמרא shortly responds to the question, 'but perhaps this found cow was a פסח', the גמרא answered that a קרבן which is offered any time except for the fourteenth of ניסן in the afternoon is considered a שלמים, and one of the brought cows is being offered as a שלמים. So in either case whether it was initially a שלמים or a פסח, when he offers it as a שלמים, he fulfilled the obligation, since פסח שלא בזמנו is a שלמים.

<sup>7</sup> A קרבן פסח שלא (but not in the day when it was offered), but a קרבן פסח בזמנו can be eaten only on the night of פסח (but not like a שלמים). See פסחים פט,א. See 'Thinking it over'.

<sup>8</sup> There were forty loaves of bread which were brought together with the תודה קרבן; four different kinds (three of מצה and one of חמץ), ten loaves for each kind. One loaf from each kind was given to the כהן and the rest were eaten by the owners of the קרבן (and their invitees).

that **bread** be brought with the קרבן, however a שלמים does not require any bread.

תוספות asks:

ואם תאמר לייתי לחם ויתנה אם היא תודה הרי לחמה ואם היא שלמים תהא הלחם נדבה -  
And if you will say; let him bring תודה bread and stipulate, 'if this found cow is  
a תודה, here is its bread, and if the found cow is a שלמים, the bread will be a  
נדבה (just as he says, if it is not a שלמים or an עולה, it should be a נדבה)?

תוספות responds that he cannot stipulate this -

הא אין לחם בא נדבה<sup>9</sup> וחולין בעזרה הוא<sup>10</sup> כדאמרין בפרק התודה (מנחות דף פ, ב):  
For bread alone cannot be brought to the ביהמ"ק as a נדבה, and if he will bring it,  
the bread will be considered חולין בעזרה, as the גמרא states in פרק התודה. Therefore  
there is no choice but to bring a third בהמה with its bread as a קרבן תודה.

### Summary

We need a third בהמה for a תודה since לחם cannot be brought alone as a נדבה. This  
מביאין קדשים לבית הפסול תנא can maintain that.

### Thinking it over

According to this answer (of ר' יוחנן) we wait for animals to receive a מום and then  
we redeem/exchange them for the animals we bring. If the found animal was a פסח  
(שלא בזמנו) and it received a מום and is redeemed, the money or exchanged animal  
should seemingly be a 'regular' שלמים (not a מותר הפסח [or a בזמנו]),<sup>11</sup>  
which is eaten 'למ' ימים ולילה א', so there is seemingly no issue of מביאין קדשים לבית  
הפסול!<sup>12</sup>

<sup>9</sup> However a תודה (with its לחם) can be brought as a נדבה, for otherwise how can the גמרא say to bring a תודה; perhaps  
this found בהמה was not a תודה.

<sup>10</sup> It is forbidden to bring חולין into the עזרה (for the sake of a נדבה). If there is no תודה, this bread is חולין.

<sup>11</sup> See footnote # 7.

<sup>12</sup> See אילת השחר.