

## Another תודה is not brought

## אין מביאין תודה אחרת –

### OVERVIEW

The גמרא discusses the two חלות תודה פסולות which were on the איצטבא on ע"פ. The ר' ינאי (פסולות) explained that they were not really פסולות, but they were called פסולות since their קרבן תודה was lost and these לחמי תודה cannot be used with any other תודה.<sup>1</sup> The גמרא asked why should we let the חלות go to waste; let us redeem them, and it will be permitted to eat them. There is a dispute between רש"י and תוספות, concerning the monies used to redeem the לחמי תודה, whether they can be used (for לחמי תודה, (קרבת תודה), or not.



פירש הקונטרס ואותו לחם פודים<sup>2</sup> ויוצא לחולין –

and הקדש is redeemed from the קרבן תודה רש"י explained; and the bread it goes out to become secular (ordinary) bread which has no קדושה and may be eaten –

ויקח בדמים תודה אחרת או לחם לתודה אחרת –

And he should buy, with the monies that he set aside to redeem the לחמי תודה, either another תודה קרבן or bread for another תודה קרבן.

רש"י disagrees with תוספות:

ואין נראה כיון דלחם גופיה לא חזי לתודה אחרת<sup>3</sup> –

- תודה And it does not seem correct; since the bread itself is not fit for another תודה –

דמים נמי לא חזו לתודה אחרת דמאי שנא –

The monies (which were used to redeem this לחם) are also not fit for another תודה; for why should the money be different than the לחם. Just as the לחם cannot be used for any other תודה, similarly the money which received its קדושה from the לחם can also not be used for any תודה; not for the קרבן and not for the לחם.

תוספות supports his view that even by money the designation cannot be altered:

ובפרק התודה (מנחות פ,א) אמר בהדיא הפריש מעות ללחמי תודה<sup>4</sup> וניתותרו –

<sup>1</sup> This is specifically in a case where he designated these לחמי תודה for this specific תודה קרבן.

<sup>2</sup> One sets aside חולין money and declares that the קדושת (דמים) לחמי תודה that was on the תודה should be transferred to these monies. The bread becomes חולין and the money becomes קדוש for תודה purposes (according to רש"י). [לחמי תודה are considered קדושת דמים before the תודה.]

<sup>3</sup> The גמרא clearly states אחרת תודה אין מביאין תודה אחרת; this לחם cannot ever be used with another תודה קרבן.

<sup>4</sup> He set aside money to buy לחמי תודה for one תודה קרבן.

**And in פרק התודה clearly states; if one set aside money for לחמי תודה and there was a remainder;** there was left over money after he acquired the לחמי תודה -  
**אין מביא בהן תודה אחרת**<sup>5</sup> –

**One cannot bring with the remaining money another תודה.**

תוספות maintains that after the לחמי תודה are redeemed, the money cannot be used for לחמי תודה or addresses an anticipated question: (nor for anything else). קרבן תודה

**ואף על גב דהדמים אסורים –**

**And even though the monies** (with which we redeem the לחמי תודה) **are forbidden** to be used, as תוספות just concluded, so what is the purpose of redeeming the לחמי תודה?<sup>6</sup>

תוספות replies, that nevertheless -

**פריך שפיר וניפרקינהו דשמא תמצא תודה שאבדה**<sup>7</sup> –

**The question is proper; let us redeem** the לחמי תודה, **for perhaps the lost תודה will be found** and the monies will be used to buy לחמי תודה for the original קרבן for which they were intended.<sup>8</sup>

תוספות offers another solution why the לחמים should be redeemed:

**אי נמי ניפרקינהו בשוה פרוטה –**

**Or** you may **also** say that the question was, **let us redeem** the לחמי תודה **with** a minimum amount of money which is **worth** only a פרוטה. Even though the money may be useless, however we will gain that we will be able to eat the לחמי תודה since they become חולין through this פדיה.<sup>9</sup>

<sup>5</sup> If the left over money (which was [merely] designated for לחמי תודה) cannot be used to buy another תודה, then certainly money from redeemed לחמי תודה (which were specified for a distinct תודה קרבן) cannot be used to buy another תודה קרבן. See תוספות ר"פ; it seems that this question is specifically directed to רש"י's contention that the money can be used to buy a תודה קרבן. See: 'Thinking it over'.

<sup>6</sup> If we do not redeem the bread, the bread will go to waste, and if we do redeem the bread, the money will go to waste; what is the point of redeeming the bread?!

<sup>7</sup> If we would not redeem the לחם then the חלות חמץ would have to be burnt before פסח. Now however they can be redeemed and eaten before פסח and if the תודה is found it can be brought after פסח and the לחמי תודה will be brought with the monies that were used for the redemption.

<sup>8</sup> We cannot use the monies to buy other תודות or other לחמי תודה, but the money can be used to buy לחמי תודה for the original תודה קרבן. (The rules for the money are the same as the rules for the לחם.)

<sup>9</sup> See קובץ שיעורים אות סא that one must try to minimize the loss to הקדש. If the לחמי תודה would not be redeemed there would be a loss equivalent to the value of the לחמי תודה; however when they are redeemed by a פרוטה שוה the loss to הקדש is only a פרוטה. [Even though in reality, הקדש does not really gain from this פדיון.] It would seem from the קובץ שיעורים that one is obligated to perform this פדיון; it is not merely an טובה.

הקדש a שוה פרוטה לכתחילה to redeem with a פרוטה anticipates the question; is it indeed permitted which is worth much more? תוספות responds that it is indeed so:

**דלכתחלה יכול לחלל שוה מנה על פרוטה כשאין הפסד להקדש –**

**for one may initially redeem the הקדש, which is worth a מנה, for a פרוטה; provided that there is no loss to הקדש -**

**כדמוכח בערכין<sup>10</sup> (דף כט,א):**

**as is evident in ערכין.** In our case הקדש suffers no loss, for without the redemption, לחמי תודה can do nothing with these תודה.

## **SUMMARY**

According to רש"י one should buy either a תודה or לחמי תודה with the money that was used to redeem the תודה; while תוספות maintains he may not purchase any new תודה or לחמי תודה with this money. The לחמי תודה are redeemed for the possibility that the original תודה will be found and he can buy לחמי תודה with this money, or they are redeemed with a פרוטה, thus enabling the owners to eat the לחמי תודה and not suffer a great(er) loss.

## **THINKING IT OVER**

תוספות seeks to support his view (that the כסף הפדיון cannot be used to buy a תודה) from the גמרא in פרק התודה where it states that from the left over money that was set aside for לחמי תודה, one cannot buy a תודה.<sup>11</sup> However, one may argue that there the money was set aside for לחמי תודה and not for a תודה (therefore a תודה cannot be bought with this money). Here however, when the לחמי תודה were redeemed (someone bought the לחמי תודה from הקדש) the one who redeemed it had no specific designation what the כסף הפדיון should be used for, it has a general דמים; why then cannot it not be used to purchase a תודה?<sup>12</sup>

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<sup>10</sup> The גמרא there cites שמואל who states that פרוטה מחולל על שוה פרוטה. The גמרא comment that this is only מחולל only. The גמרא responds that in the time of the ביהמ"ק where there would be a loss to הקדש then it is only מחולל. It is evident that when there is no loss to הקדש it is permitted even לכתחלה. It is evident that when there is no loss to הקדש it is permitted even לכתחלה.

<sup>11</sup> See footnote # 5.

<sup>12</sup> See ה"ב מ"ת אות קה.