

אלא לעולם שנשחט עליהן הזבח –

But rather; that the sacrifice was slaughtered on their behalf

OVERVIEW

The discussion concerning the לחמי תודה פסולות is as follows. Initially ר' חנינא said they were part of a תודה that was brought בי"ג, but since there are so many תודות offered on that day (no one ate them and) they were נפסל בלינה. Another explanation was offered by ר' ינאי that they were not פסולות, for the תודה was never offered (it was lost); however they are referred to as פסולות since they cannot be used for a תודה. The גמרא challenged this answer; let us redeem them instead of letting them become אסור with the approach of פסח. The גמרא then gives the current answer that the תודה was brought, however the דם was spilled and was not sprinkled on the מזבח.¹ It is not clear from the גמרא when this תודה was נשחט, whether on י"ג or י"ד.²



אומר רבינו יצחק בן אשר דהשתא הדך ביה ממה שאמר כשירות היו³ –

The ריב"א states; that now, with this answer, the גמרא retracts from what it mentioned previously that the לחמי תודה were כשירות -

דבי"ג איירי שנשחט הזבח כדאמר לעיל אין מביאין תודה בי"ד –

For we are discussing a case where the תודה was sacrificed which is on the thirteenth of ניסן, as the גמרא previously stated; קרבנות תודה are not offered on the fourteenth of ניסן. Therefore since we are saying that נשחט הזבח, that means that it was brought on the thirteenth and the לחמי תודה are now (on the fourteenth)⁴ and cannot be כשירות.

והשתא מיפסלו טפי שנשפך הדם וגם נפסלו בלינה –

And now (בי"ד) the לחמי תודה are even more פסול, for the דם of the תודה was spilled and also they became בלינה.

anticipates a question. Since the לחמי תודה were נפסל בלינה, why is it necessary to establish this case that נשפך הדם? The תוספות explains:

ולכך מעמיד בנשפך הדם –

And therefore the גמרא establishes this case that the blood spilled (and that is how

¹ If the blood was spilled, then the לחמי תודה (retain their קדושת הגוף which they received through the התודה [according to רבי], but they) cannot be eaten since there was no מתיר of הדם.

² From רש"י ד"ה וכגון it appears that it was נשחט on י"ד. However תוספות will disagree.

³ According to ר' ינאי they were כשירות in the sense that there is no requirement to burn them, since the תודה was never נקרב, the לחם only had a קדושת דמים and there is no איסור נותר.

⁴ A תודה (including the לחמי תודה) may be eaten ליום ולילה. If the קרבן was brought on the thirteenth, anything that remains on the fourteenth (by day) is נפסל בלינה.

the (פסול became לחמי תודה -

שהטעם הראשון שאמר רבי חנינא מתוך שהן מרובות נפסלות בלינה נראה לו דוחק –
For the first reason which ר"ה **gave, namely, that since there were plentiful**
 offered on י"ג, therefore **they were בלינה**; this reasoning appears
 to the גמרא to be **forced** and not consistent -

דאיך יתכן דמפני ריבוי שלהן לא ימצא אוכלים הלא מותרין לזרים –
For how is it possible that because of the multitude of קרבנות, **sufficient 'eaters'**
could not be found; this is not logical since the לחמי תודה **are permitted to be**
eaten by זרים. Anyone may eat לחמי תודה even if he is not a כהן (as long as he is not טמא). It is
 hard to imagine that in all of ירושלים they could not find sufficient people to eat up all the לחמי
 נשפך הדם. Therefore we would rather say that the לחמי תודה became 'פסול' initially because תודה
 and then when they were left over to י"ד they received an additional פסול of לינה.

ובירושלמי⁵ רבי חנינא גופיה משני האי שינויא דגרס התם רבי חנינא אומר פסולות היו –
And in the תלמוד **ירושלמי** we find that ר"ה **himself** (who in our גמרא states מתוך
 offers **this answer** of נשפך הדם, **for the text reads there**
 (in the ירושלמי): ר"ה **states the** לחמי תודה **were פסול**.

מפני שהיו ממהרים להביא תודותיהן מפני חמץ שבתודות –
Because they were rushing to bring their קרבנות תודה **on account of the חמץ**
that was part of the לחמי תודה; and since they were in a rush -

ואי אפשר⁶ שלא ישפך דמה של אחת מהן והן נפסלות –
So it is impossible that it should not happen that the blood of one of the קרבנות
should not be spilled and the לחמי תודה **become פסולות**. תוספות concludes his proof:

מדקאמר מפני שממהרין משמע דבי"ג מיירי דכולם היו מביאין:
 Since the text there reads; 'since they are rushing', this indicates that we are
 discussing קרבנות תודה that were brought בי"ג **when everyone** who had תודה
 would bring them.

SUMMARY

The גמרא says that the blood spilled because it seems highly improbable that the
 הלוחות should be בלינה due to the lack of אוכלים, since it is מותר לזרים. The גמרא
 assumes however that it was בי"ג.

THINKING IT OVER

Does the דין of נותר which never had a ⁷היתר אכילה?

⁵ ירושלמי. See תוספות who finds difficulties with פ"א ה"ה.

⁶ The א"א is necessary to explain how this happened every year; that there were פסולות תודה.

⁷ See תוספות הרא"ש הערה 45 בד"ה והנראה.