

78a

נזיר and מילואים

Mishnah: 3 varieties of bread for מילואים, 2 varieties of bread for נזיר

Gemara: How do we know that miluim have רבוכה? שמן = רבוכה, OR from חינוך הדיוט

Gemara: A new Kohen Gadol who had never worked as הדיוט needs חינוך as הדיוט and as כהן גדול

Gemara: We link תודה with שלמי נזיר for amount of flour and for רביעית שמן, but not for רבוכה

Return to לחמי תודה

(78b) Mishnah: Bread must be inside חומה and have crust at time of shechitah of תודה

Gemara: A debate about 'על'

- Re: תודה - תודה - והקריב על זבח התודה - תודה
 - R' Yochanan – Be within בית פאגי;¹² doesn't mean בסמוך³
 - Reish Lakish – Needs to be in עזרה על; means בסמוך
- Re: Owing חמץ during the Afternoon Tamid and Korban Pesach on the 14th of Nisan - לא תשחט על חמץ
 - R' Yochanan – Anyone in חבורה owning חמץ⁴
 - Reish Lakish – In עזרה

Gemara: Braisa regarding sanctification of the bread

- They are called חלות, and so they need to have a crust before the הקדשה
- על זבח – So gain קדושה with the שחיטה (and the baking is just the קובע?)
- זבח תודת – Shechitah must be for the sake of using them as זבח

Gemara: May use underbaked bread or pot-baked bread for פסח and even תודה

Gemara: A todah with 80 loaves

- Machlokes: Chizkiyah – Unidentified 40 are קדש; R' Yochanan – None are קדש
- Four explanations
 - R' Zeira – The debate is what the מקריב meant: Did he mean Backup or 80?
 - Abbaye – The מקריב meant 80; debate is whether a כלי שרת sanctifies 40 anyway
 - Rav Pappa I – The מקריב meant 80, and כלי שרת can do this; debate is whether the knife can
 - Rav Pappa II – The מקריב meant 80, and כלי שרת can't do this; debate is whether the knife can

Mishnah: Effect of improper שחיטה on the status of the bread

- מחשבת חוץ לזמנה וחוץ למקומה – Bread is kodesh and pasul
- טריפה – Bread is not kodesh
- בעלת מום – Machlokes
- שלא לשמה – Bread is not kodesh

¹ Outer wall of Yerushalayim (Rashi, Bartenura, Sfas Emes); Wall of Har haBayis (Mefares); Close to Har HaBayis (Rambam)² According to Rambam: Beit Pagi was where they baked the bread, per 63a, and it's associated with פתג in Daniel 1:13³ But on 62a we said either על is "on" or על is "beside", no one suggested על could mean "near"! (Tosafot)⁴ Is there a violation if any Jew owns חמץ when the afternoon tamid is brought, since we are all one 'חבורה'? (Tosafot, Sfas Emes)