

They were fit

כשירות היו –

OVERVIEW

It is the opinion of ר' אלעזר that the two לחמי תודה were כשירות and not פסולות. תוספות will explain what was done with them.



תוספות asks:

ואם תאמר מאחר דכשירות היו אמאי משהין אותן עד שעת איסור¹ –

And if you will say; since they were כשירות, why were they being held back from being eaten until the prohibited time.

תוספות answers:

ויש לומר דהיינו (כרשב"ג²) דאמר לעיל (ד' יא,ב) תרומה כל חמש –

And one can say that this statement of ר"א follows the view of ר"ג who previously ruled that תרומה may be eaten the entire fifth hour -

ולחמי תודה כתרומה³ והיו נוטלים האחרונה⁴ בסוף חמש וכן משמע בירושלמי:

And the לחמי תודה are like תרומה in this respect, and they would remove the last לחם at the end of the fifth hour and eat it then. And this is also indicated in the תלמוד ירושלמי⁵.

SUMMARY

The לחמי תודה are like תרומה and may be eaten כל חמש. The second לחם was removed immediately prior to the end of the שעה החמישית.

THINKING IT OVER

תוספות asked why the לחמי תודה were not eaten. Perhaps the לחמי תודה of the משנה were the לחמי תודה of מצות that could be eaten the entire פסח?!

¹ The first was removed for the sign of תולין; the second for the sign of שורפין. It is apparent the both לחמי תודה could not be eaten and were destroyed despite the fact that they were כשרים.

² This is amended to read כרבן גמליאל.

³ תרומה may also be eaten (like תרומה) the entire fifth hour. The reason תרומה may be eaten the fifth hour is because it is קדשים and it is forbidden to manually destroy קדשים. It is therefore permitted to be eaten till the end of שעה החמישית. The same reasoning applies to לחמי תודה which are also קדשים.

⁴ The first of the לחמי תודה was removed at the beginning of the fifth hour (see תוספות הרא"ש).

⁵ תלמוד ירושלמי compares לחמי תודה to תרומה. Initially the ירושלמי asks what is the reason that תרומה is eaten כל חמש; is it because it has a קדושה or because it has אוכליה מועטין. The difference will be concerning לחמי תודה which is קדוש but אוכליה מרובין. The ירושלמי concludes that (according to the מ"ד who maintains that היו כשרים) we must say that it is because of the קדושה (see תוספות הרשב"א ותוספות הרא"ש).