



OVERVIEW of the Daf

1) Clarifying the Mishnah (cont.)

R' Pappa identifies the korban that includes a bread offering.

The Gemara searches for the source for placing the breast and thigh portions on the sacrificial parts.

After the Gemara identifies the source it is unsuccessfully challenged.

2) The two loaves and two lambs of Shavuos

A Baraisa discusses the procedure for waving the loaves and lambs of Shavuos.

R' Pappa clarifies a point in the Baraisa.

Rebbi's opinion in the Baraisa is clarified.

3) Waving

Two explanations are given for why waving involves going up and down as well as back and forth.

R' Yosi bar R' Avin infers from this that residual parts of a mitzvah can prevent punishment.

Rabbah asserts that the same is true for the lulav but the Gemara rejects this practice.

A Baraisa presents a dispute about the procedure for waving the Shavuos lambs after they were slaughtered.

An explanation of the dispute is suggested.

R' Pappa offers a second explanation of the dispute.

Ravina suggests a third explanation of the dispute.

4) The three mitzvos of the animal korban

The Gemara explores why the third mitzvah that is not required cannot be derived from the other two korbanos.

A Baraisa discusses issues related to who does the waving of a korban. ■

REVIEW and Remember

1. How does the Baraisa decide whether the loaves or lambs are on top while being waved?

2. What is the point of dispute between Rebbi and Rabanan concerning waving?

3. Explain the principle of דון מינה ואוקי באתרה?

4. When a group of people offer a korban together, who waves the korban?

Distinctive INSIGHT

Why we wave the two loaves in all directions

אמר רבי יוחנן מוליך ומביא למי שהרוחות שלו וכו' אמר רבי יוסי ברבי חנינא מוליך ומביא כדי לעצור רוחות רעות וכו'

The Gemara presents two views of the Amoraim regarding the multiple wavings of the sheep and loaves of Shavuos. Rabbi Yochanan says that these items are waved about in all directions as a tribute to the Holy One, blessed be He, Who occupies and controls all the directions. Rebbe Yosi b. Chanina says that the wavings are done in all directions in order to repel and counter all harmful and destructive winds which might be aimed at us from all directions.

Aruch LaNer notes that according to R' Yochanan, who says that we wave this minchah in all directions to show that God is in all directions as well as in the heavens and upon the earth, why is this procedure only done for a minchah and not for any other offering? It would seem that this gesture of acknowledging God in all directions would be appropriate for other offerings as well. We can say, however, that R' Yochanan himself agrees with the reasoning of R' Yose, that the underlying reason for this procedure is to repel harmful winds. The minchah is an offering from grain, so it is most appropriate that as we wave it for a mitzvah we fend off weather conditions that are harmful for farming. However, R' Yochanan adds that we do not wave the minchah about just for our own protection, but we do it as well for the sake of acknowledging God's omnipotence. We therefore have in mind to show that God's presence is in all directions, as well as in the heavens and on earth.

Tosafos (ד"ה כד) explains that perhaps the reason the waving procedure is done only for the two loaves of Shavuos (together with its two sheep) and when we wave the lulav, is that these mitzvos are done at special times. The two loaves of Shavuos are brought on the day when the final verdict in the heavens is rendered regarding the fruits of the trees and for farm commodities. Sukkos is when the final verdict is passed regarding water and rain. Therefore, we perform the appropriate mitzvos with these farm products, and we wave them about as an indication that we are praying that our farming season be successful and safe from harmful weather conditions.

Kapos Temarim (to Sukka 37b) notes that Tosafos does not clarify what was different or unique about the waving of the two loaves on Shavuos and lulav that we do not find

HALACHAH Highlight

Should the performance of a mitzvah be divided amongst many participants?

דבעינן שלשה כהנים משום דכתיב "ברב עם הדרת מלך"

We require three kohanim as the verse states, "In the multitude of the people is the glory of the King."

Rema¹ writes that there are places that have the custom that the sh'liach tzibbur for selichos leads davening for the entire day. Magen Avrohom² in the name of Ma'aglei Tzedek explains that the custom is based on the principle that once a person begins a mitzvah he should finish it. Nezirus Shimshon³ asks, if we were to apply this principle as explained by Magen Avrohom we should never allow someone to replace the shaliach tzibbur at **ישתבח** or at the end of davening, and yet we see that this happens regularly. Teshuvav Binyan Shlomo⁴ also challenges Magen Avrohom about his application of this principle. In our Gemara we are taught that there is a mitzvah to include many people in the performance of a mitzvah based on the pasuk **ברב עם הדרת מלך** —In the multitude of the nation is the glory of the King. For this reason the process of offering a korban was specifically divided amongst many people. Therefore, since davening is patterned after korbanos it would seem that the same principle should apply, namely, that davening should be divided amongst many people as a means of conferring greater honor to Hashem.

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for other cases of waving. He suggests that Tosafos holds that waving the log of oil of the metzora, for example, is done up and back in one direction, but it does not have to be waved in all four directions. Or, it might be that Tosafos holds that only the two loaves and lulav have to be waved up and down, in addition to the four directions, but other wavings only have to be in the four directions. ■

Binyan Shlomo therefore suggests that when discussing a mitzvah that is incumbent upon the individual we apply the principle that once one begins a mitzvah he should complete it and it may even be prohibited for him to share the mitzvah with someone else. Regarding mitzvos that are incumbent upon the community and involve one person discharging the obligations of others we apply the principle of **ברב עם הדרת מלך** and we encourage as many participants as we can. Based on these guidelines it would seem that it would be preferable to have one person lead selichos and another person lead the rest of davening. Therefore he suggests that the rationale behind Rema's ruling is not as explained by Magen Avrohom; rather it is an enactment to appease the one who agreed to lead selichos. Since selichos are not so prestigious as the other parts of davening we give the one who agreed to lead them the privilege to lead davening for that day. ■

1. רמ"א או"ח סי' תקפ"א סעי' א'.
2. מג"א שם סק"ז.
3. נזירות שמשון שם.
4. שו"ת בנין שלמה סי' ל"ז. ■

STORIES Off the Daf

Body and Soul

"ונתת על המערכת לבונה זכה רבי אומר על בסמוך..."

Rav Aharon of Belz, zt"l, once taught an illuminating explanation in the name of his father of a statement on today's daf. "The Gemara in Menachos 62 brings the verse, 'ונתת על' — And you shall place incense on the structure of the lechem hapanim."¹ Rebbi explains that the word 'על — on' means near. Yet in Menachos 27 we find an opinion that the levonah was placed directly on the

structure. My father explained this in a fascinating way. There were two Altars in the Mikdash. The outer Altar alludes to one's body while the inner Altar symbolizes one soul. We brought animals on the outer Altar to allude to sanctifying ourselves physically. We brought the incense on the inner Altar to parallel the sanctification of our soul, since smell only gives pleasure to the soul, as we find in Berachos 43.

"Lechem hapanim has a similar dual role. The bread alludes to rectifying the body while the levonah symbolizes fixing the soul. The opinion that we place the levonah upon the set-up holds that—like the nefesh to which it alludes—the levonah should be above

the lechem which symbolizes the body. But Rebbi disagrees. He holds that we place it near each of the two halves of the structures, since one must focus on fixing both the body and the soul.

"The lechem hapanim was set up on Shabbos because Shabbos also alludes to both aspects. The Zohar calls Shabbos 'the day of the soul,' yet we have mitzvos to eat and drink, which relate to the body. **ברית** is called a **עולם** since even when there is no Beis HaMikdash, we must still serve Hashem both with our bodies and our souls."² ■

1. ויקרא, כ"ד ח'.
2. ליקוטי מהר"א מבעלזא, אמור. ■