

OVERVIEW of the Daf

1) Bringing near (cont.)

The Gemara concludes the Baraisa that presents the sources for those menachos that must be brought near.

A point in the Baraisa is clarified.

2) **MISHNAH:** The Mishnah discusses those menachos that require waving, those that require "bringing near" and those that do not require either. The Mishnah then discusses three animal korbanos and which two out of three procedures are required for each korban.

3) A metzora's offering

A Baraisa elaborates on the mitzvah to wave the components of a metzora's offering.

A point in the Baraisa is unsuccessfully challenged.

4) Bikkurim

A Baraisa presents the opinion of R' Eliezer ben Yaakov referenced in the Mishnah.

The Gemara elaborates on R' Eliezer ben Yaakov's exposition.

The procedure for waving is described.

Two explanations are given for why the Tanna didn't associate waving bikkurim with R' Yehudah.

5) Clarifying the Mishnah

R' Yehudah offers an explanation of a difficult statement in the Mishnah.

A related Baraisa is presented.

Another Baraisa that discusses waving a korban is cited. ■

Distinctive INSIGHT

The waving of the loaves and sheep of Shavuos

מוליד ומביא מעלה ומוריד שנאמר אשר הורם ואשר הונף

The Mishnah describes the procedure of taking the two sheep and two loaves of Shavuos and waving them. The two loaves were placed upon the sheep and placed upon the arms of the kohen. The kohen reached out with this combination and extended his arms, and then he brought them close. He then raised his arms up, and then lowered them. Meiri writes that the term "הונף" refers to extending one's arm and withdrawing it, as we find in the verse (Yeshayahu 10:32), "Yet, today he will stand at Nov, he will wave his hand at the mountain of the daughter of Zion." The Targum translates the term "ינפף - wave his hand" as "extend outward and pull back with his arms." Raising (הרמה), in contrast, clearly means to lift up one's arms, and lifting the arms is always accompanied by the lowering of one's arms.

Rashi on Chumash (Shemos 29:27), in reference to the initiation ram brought for Aharon and his sons, also translates the terms of waving and raising this way. Torah Temima comments that these two terms are actually similar, and both refer to vertical waving, where the arms are raised and lowered. Nevertheless, it is the double expression of הנפה and הרמה that causes Rashi to explain that the offering is waved laterally as well as vertically. Once these terms are given their definitions in our context, we then interpret the word הנפה to refer to extending and withdrawing of the arms in other contexts as well.

Rambam (Hilchos T'midim U'Musafim 8:11) describes the waving procedure of the two sheep and two loaves of Shavuos. "The kohen takes the two sheep and they are waved while they are still alive. The sheep and the loaves may be waved separately." Minchas Avraham explains that there are two ways of understanding the ruling of Rambam. On the one hand, we can say that the sheep have to be waved and the loaves have to be waved, preferably together, but we do allow that they be done separately. Or, perhaps we say that they must be waved together, but even when they are each waved separately we combine the total waving into one extended action.

A practical difference of how this is understood would be whether the two sheep themselves can be waved separately, as well as the two loaves. If we need each group to be waved as a unit, we can only allow the two groups to be independent, but the sheep themselves and the loaves themselves each must be waved as a pair. But, if we consid-

REVIEW and Remember

1. Which are the three mitzvos that apply to different animal korbanos?

2. What halacha is derived from the word תנופה?

3. How is waving performed?

4. Are women obligated to wave their korbanos?

HALACHAH Highlight

Are women allowed to make tzitzis?

בני ישראל מניפין ואין הנשים מניפות

Bnai Yisroel waves but women do not wave

The Gemara infers from the words בני ישראל that appear in the context of waving the breast and the foreleg of a korban that gentiles do not have the mitzvah of waving these sacrificial parts. Similarly, the waving of korbanos offered by women is not done by women themselves since they are excluded from the mitzvah by the phrase בני ישראל.

Shulchan Aruch¹ writes that tzitzis made by a gentile are invalid since the pasuk states (Bemidbar 15:38), דבר אל בני ישראל – and you should speak to the Children of Israel. The phrase בני ישראל excludes gentiles from making tzitzis. Women, however, are fit for making tzitzis. Rema² notes that there are opinions that require tzitzis to be made by men and it is correct to be stringent in accordance with that opinion. Magen Avrohom³ questions Shulchan Aruch's position that women may make tzitzis. Whenever we find the phrase בני ישראל it always excludes gentiles and women, why then in this instance are gentiles excluded but not women? Mishnah Berurah⁴, in fact, writes that the basis of the stringent position cited by Rema is that the phrase בני ישראל excludes women from making tzitzis.

Rav Akiva Eiger⁵ cites Mizrahi (Vayikra 21:1 d.h. bnei

(Insight...continued from page 1)

er all the wavings to be combined, we can even allow the two sheep to be waved separately, and we would combine the two wavings into one. The wording of Rambam seems to suggest that we can, in fact, allow the two sheep to be waved separately. ■

aharon) who writes that generally when the Torah utilizes the phrase בני ישראל it is not intended to exclude women since men and women are equated in matters of Torah (See Kiddushin 35a). The reason why in our Gemara we inferred from the phrase בני ישראל that woman do not wave the breast and foreleg of their korban is that the mitzvah is a positive time-bound mitzvah – מצות עשה שהזמן גרמא – from which women are exempt. Teshuvos Chasam Sofer⁶ also discusses this matter and concludes that each instance has to be analyzed separately. When addressing prohibitions it is assumed that men and women share an equal obligation. Regarding positive commandments, if it is time bound it is assumed that women are excluded and if there is an independent rationale why women would be excluded the phrase may emphasize that point. ■

1. שו"ע או"ח סי' י"ד סעי' א'.
2. רמ"א שם.
3. מג"א שם סק"ב.
4. מ"ב סק"ב.
5. הגהות רעק"א למג"א הנ"ל.
6. שו"ת חת"ס יו"ד סי' ס"ט. ■

STORIES Off the Daf

The Sotah's Offering

"ומנחת קנאות טעונות הנפה והגשה..."

On today's daf we find that the sacrifice of a sotah requires waving. Rav Zalman Sorotzkin, zt"l, taught an incisive lesson from this halachah. "The Torah explicitly states that a sotah's sacrifice must be waved. Although most sacrifices brought by a woman need not be waved, a sotah's sacrifice requires waving. The sotah is suspected of betraying her husband. She is brought to the mikdash and given two choices: either she admits her sin or she brings her sacrifice and must drink the sotah water. If she is guilty of betrayal, this water causes her immediate

demise.

"The Gemara in Menachos explains that waving the sacrifice in four directions symbolizes that we bring the sacrifice before Hashem, the Owner of the four directions. The purpose of waving them up and down is to remind a person that he is bringing the sacrifice to the Owner of the heavens above and the earth below.

"A sotah must wave her sacrifice to hint to her the gravity of her position. She is now bringing a sacrifice before Hashem; for good if she is innocent or for horrible punishment if she is guilty. If she is pure, she is rewarded for having endured such humiliation. But if she is guilty, she will drink the sotah water. This effect occurs so quickly that the ko-

hanim will shout for her to be taken out of the azarah so as not to defile it with her corpse—one of the most shameful deaths imaginable! Maybe waving her sacrifice will cause her to admit at the last moment and save her life.

"It is important to note, that although a nezirah must also wave her sacrifice—as we find in Kedushin 61—this is explicit only regarding the sotah's sacrifice. We learn nezirah from sotah.

"This teaches that the leaders of Yisrael must first attend to the weak. Their first priority is to heal the sick, return the wandering, and search out the lost of our nation. Bestowing honor—even well-deserved honor—is secondary to these important callings."¹ ■

1. אזניים לתורה, במדבר, ה' כ"ה. ■