



Today's Daf In Review is being sent l'zecher nishmas Habachur Yechezkel Shraga A"H ben R' Avrohom Yehuda

Shavuos Daf Tes Vuv

UBISHTEI TODOS

- A Braisa says, when the Mishna refers to “two Todos”, it refers to the breads of the Todos, not the meat.
 - **R' Chisda** said, we learn this from the pasuk in Nechemya where they did this process, and the pasuk says that they used “two large Todos”. What is meant by “large”? It can't mean a large species of animal (i.e. bulls), because the pasuk would have said “parim”. It can't mean that they used large animals of a species, because Hashem doesn't care about the size of the animal, rather He cares about the person's intention when the korbon is brought! Rather, it must refer to the chametz challos of the Todah, which were the largest of the challos that were brought along with a Todah.
- **Rami bar Chama** said, an addition to the Azarah is not done with challos of a Todah, but is rather done with the leftover flour of a Korbon Mincha, which is generally eaten by the Kohanim. We learn this from the process of adding to Yerushalayim – just as there we use something that must be eaten within its boundaries and if taken beyond its boundaries it becomes passul (i.e. the Todah), so too regarding the Azarah we use something that must be eaten within its boundaries and if taken beyond its boundaries it becomes passul (i.e. a Korbon Mincha).
 - **Q:** If we make this comparison, we should also say that just as for an extension of Yerushalayim we use chametz breads, for the Azarah we should also have to use chametz!? **A:** A Mincha is never made of chametz.
 - **Q:** There is one Mincha brought of chametz – the shte halechem that is brought on Shavuos. Why can't we make the extension for Shavuos and use those loaves? **A:** It is not possible to use them for this purpose. We can't build the extension before Shavuos and use the loaves then, because the shte halechem are not kadosh at that time and only become kadosh when the lambs that are brought with them are shected (on Shavuos). We can't build it before Yom Tov and do the procedure on Yom Tov, because the procedure must be done at the time of the building. We can't build it on Yom Tov, because this building would not override Yom Tov. We can't leave over the shte halechem for after Yom Tov and use them then, because they would become passul with having been left overnight. We can't finish the building on the night following Yom Tov and use the shte halechem then, because the Mikdash may not be built at night, as **Abaye** taught based on the pasuk of “uviyom hakim es Hamishkan”. Therefore, it would not be possible to use the shte halechem for this procedure.

UVISHIR

- A Braisa says, they would sing “Mizmor l'sodah...” with musical accompaniment at each corner and at every great stone of Yerushalayim. They would also sing “aromimcha Hashem ki dilisani...”, and they would sing “the song of the pega'im (the harmful spirits)” (i.e. “yosheiv b'seser”), and some say it is called the “song of the nega'im” (each view of the reference is based on a pasuk). They sing from the pasuk of “yosheiv b'seser elyon...” until the pasuk of “ki atah Hashem machsi elyon...”. They then sing “Mizmor l'Dovid b'vorcho mipnei Avshalom beno” until the pasuk of “LaHashem hayeshu'ah ahl amcha birchasecha selah”.
 - **R' Yehoshua ben Levi** would say “yosheiv b'seser” before going to sleep.
 - **Q:** How could he do this when he himself said that it is assur for a person to heal himself using the words of the Torah, and he used these words to protect himself from the dangers of night!? **A:** Protecting oneself is different than healing oneself.

- **Q:** That would mean that he only holds it is assur when there is already a wound present that has to be healed. In that case it would not only be assur, we have learned that one who whispers words of Torah over a wound to heal it loses his portion of Olam Habbah!? **A:** We explained that that would only be where he first spits and then says the words.

BEIS DIN MEHALCHIN USHTEI TODOS ACHAREYHEN

- **Q:** The pasuk seems to say that Beis Din walked *behind* the two loaves of the Todos!? **A:** The Mishna means that the Beis Din would follow behind the Kohanim who were carrying the two loaves.
- **Q:** How are the loaves positioned for this procedure? **A: R' Chiya and R' Shimon the son of Rabbi** argue: one says they were carried one next to the other and when the Mishna refers to the "inside one" it refers to the one closer to the wall, and the other says they were carried one behind the other and the "inside one" refers to the one carried closer to Beis Din.
 - **Q:** According to the view that they were one behind the other we can understand why the "outer one" is burned and the "inner one" is eaten, because it is the outer one that led and made the extension kodesh. However, according to the view that they were one next to the other, why is it that the inner one is eaten and the outer one is burned, since they both made the extension kadosh together!? **A:** Is it possible to say that only one loaf accomplishes the procedure? Of course not. Rather, **R' Yochanan** said, there is no reason why one is eaten and one is burned, but this was instructed to us by Chagai, Zecharya, and Malachi.