

Tzav 5786

Bavli Berachot 54b

Rav Yehuda said that Rav said: Four must offer thanks to God with a thanks-offering and a special blessing. They are: Seafarers, those who walk in the desert, and one who was ill and recovered, and one who was incarcerated in prison and went out. All of these appear in the verses of a psalm (Psalms 107).

Rashi on Leviticus 7:12

IF HE OFFER IT FOR A THANKSGIVING — i.e., if he brings it on account of (על) a matter that requires thanksgiving (תודה): on account of a miraculous deliverance that was wrought for him, as being, for instance, one of those who have made a sea-voyage. or travelled in the wilderness, or had been kept in prison, or if he had been sick and was now healed, all of whom are bound to offer thanks-giving, since it is written with reference to them, (Psalms 107:8, 15, 21, 31) “Let them offer thanksgiving to the Lord for His goodness, and for His wonderful works to the children of men!” (cf. Rashi on those vv. and on vv. 4, 10, 17 and 23 of that chapter; see also Berakhot 54b) — if it is on account of one of these things that he vowed those peace offerings, they are “peace offerings for acknowledgement” and require the offering of bread that is mentioned in the section, and may not be eaten beyond a period of one day and one night as it is here set forth (v. 15) [whilst other שלמים may be eaten at any time during two days and the intervening night].

Abarbanel on Leviticus 7:12

For this reason, the Torah required that he bring with his offering a large quantity and variety of breads: unleavened loaves mixed with oil, unleavened wafers anointed with oil, and fine flour loaves well-soaked in oil, and also leavened bread. This multiplicity is not without purpose.

The intent is that there be an **abundance of food**, more than the person and his household can consume in the limited time allotted (for the *todah* must be eaten within one day and night). As a result, he will be compelled to invite רבים—many others—to join him in eating.

In this way, the miracle will become widely known, and many will hear of the kindness that God performed for him. They will ask, “What is this offering?” and he will recount

before them the wonders and salvations done for him, and they will all give thanks to God.

For this reason as well, leavened bread is included, even though leaven is generally not brought upon the altar—because the goal here is not restraint or limitation, but rather **expansion, publicity, and increased participation**, so that thanksgiving will be magnified among the רבים.

Haamek D'var on Leviticus 7:13

“With loaves of leavened bread’—this is something new in the thanksgiving offering, that it is brought also with leavened bread.

The reason is that the one who brings a thanksgiving offering comes after having been in a מצב of distress and danger, and afterward he has been saved and has come to a state of הרחבה (relief and expansion).

Therefore, he brings unleavened bread, which alludes to the time of distress, for it is called ‘bread of affliction’; and leavened bread, which alludes to a state of הרחבה and completeness.

Thus he brings both together, to indicate and to make known that from the state of distress he came to a state of הרחבה.

And this is the matter of the thanksgiving offering.”