



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

Menachos Daf Samach Aleph

MISHNA

- The following korbanos require tenufa but not hagasha: the lug of oil of the metzora and his asham, bikkurim according to **R' Eliezer ben Yaakov**, the eimurim of an individual's shelamim and its chazeh and shok, both of men and of women, with male Yidden but not others, the Shte Halechem and the two Shavuos lambs. How is this done? The Kohen puts the Shte Halechem on top of the two lambs and he puts his two hands underneath them. He then brings them out, and then in, brings them up and then down. This is based on the pasuk of "asher hunaf va'asher haram". Tenufa was done to the east of the Mizbe'ach and hagasha was done to the west. Tenufa is done before the hagasha.
 - The Omer mincha and the sotah's mincha require hagasha and tenufa.
 - The Lechem Hapanim and the minchas nesachim do not require hagasha or tenufa.
- **R' Shimon** says, there are 3 types of korbanos that between them require 3 mitzvos to be done, but each only requires 2 of these 3, but not the third. They are the individual's shelamim, the tzibbur's shelamim, and the metzora's asham. The individual's shelamim requires semicha while it is living and tenufa after its shechita, but does not require tenufa while it is living. The tzibbur's shelamim requires tenufa while alive and again after its shechita, but does not require semicha. The metzora's asham requires semicha and tenufa while alive, but does not require tenufa after its shechita.

GEMARA

- A Braisa says, the pasuk of "v'heinif osam tenufa" teaches that the oil and the asham of the metzora require tenufa together. How do we know that if each had tenufa done separately he is yotzeh? The pasuk says "v'hikriv oso l'asham...v'heinif" (which implies that the oil may have its own tenufa). We may think that the pasuk is teaching that after a tenufa is done together there should be another tenufa done with them separately. The pasuk therefore says "tenufa", in the singular, and not "tenufos". The pasuk then says "lifnei Hashem", which teaches that this may even be done on the east side of the Mizbe'ach.
 - **Q:** Regarding a mincha, when the pasuk says "lifnei Hashem" there is a thought to say that this refers only to the west side!? **A:** That is true regarding a mincha, which is referred to in the pasuk as a chatas, and since a chatas needs to be at the west so that it can be at a corner where there is a base to the Mizbe'ach it must be done on the west side. However, regarding a metzora the base is not needed. The only thing that is needed is that it be "lifnei Hashem", and even the east side is considered to be "lifnei Hashem".

V'HABIKKURIM K'DIVREI R' ELIEZER BEN YAAKOV

- This view of **R' Eliezer ben Yaakov** is seen in a Braisa, where he learns this from the words "v'lakach haKohen hateneh miyadecha" written regarding bikkurim. The Gemara explains, he learns this from the fact that the pasuk says "yadecha" and the pasuk by shelamim says "Yadav tivi'ena". The gezeira shava teaches that bikkurim also requires tenufa. This teaches that just as by bikkurim the Kohen must do the tenufah, the same is by a shelamim. And, just as by a shelamim it must be done by the owner, the same is by bikkurim. The way this is done is that the Kohen puts his hand under the hand of the owner and together they do tenufah.
- **Q:** Why didn't the Mishna say that this also follows the view of **R' Yehuda** who also says that bikkurim requires tenufa, and learns it from other words in the pesukim? **A:** **Rava** said, the Mishna chose to mention **R' Eliezer ben Yaakov**, because the words that he darshens come first in the Mishna. **R' Nachman bar Yitzchak** said, the Mishna chose him, because his views are always followed.

- **Q:** The Mishna first says that the korbanos of men and women require waving and then says it applies to Yidden “but not others”, which seems to exclude women!? **A: R' Yehuda** said, the Mishna means that the korbon of men and of women require tenufa, but only men actually do the tenufa, so in the case of a woman’s korbon the Kohen alone would do the tenufa.
- A Braisa says, we would think that the pasuk regarding tenufa begins by using the words “Bnei Yisrael”, which should teach that only the korbon of a male Yid requires tenufa, but not the korbon of a goy or of a woman, which would be similar to the semicha requirement. However, the Braisa then says that all the korbanos require tenufa, and the pasuk should be understood as teaching that only a male Yid can actually do the tenufa. For the korbon of a goy or of a woman, only the Kohen does the tenufa.
- A Braisa says, the pasuk regarding tenufa says “Bnei Yisrael”. How do we know to include the korbanos of geirim and freed slaves? The pasuk says “hamakriv”, which includes them as well. Maybe we should say that “hamakriv” refers to the Kohen, and it teaches that the owner doesn’t do the tenufa, only the Kohen does? The pasuk says “Yadav tivi’ena”, which teaches that the owner does do the tenufa. Therefore, “hamakriv” must be teaching regarding the geirim and freed slaves. How is this done? The Kohen puts his hand under the hand of the owner and together they do tenufah. How is the tenufa done? He puts the eimurim on the palm of his hand and then puts the chazeh and shok on top of them. If there are breads as part of this korbon, the breads go on top of that.
 - **R' Pappa** said, we learn from the Milu’im that the breads are always put on the top.
 - **Q:** Why are the chazeh and shok put on top of the eimurim? It can’t be based on the pasuk that says “shok haterumah vachazei hatenufa ahl ishei hachalavim” (which says that they go on top of the fats), because there is another pasuk that says “es hacheilev ahl hechazeh” (which says that the fats go on top)!? **A: Abaye** said, the second pasuk refers to the Kohen who is bringing these items from the place in which they were butchered. He then turns it over into the hands of the one who will do the tenufa, and when he does so it results in the chazeh and shok being on top.
 - **Q:** Another pasuk says “vayasimu es hachalavim ahl hechazos”, which shows that they were offered with the fats on top!? **A:** That is true, because after the tenufa it is given over to another Kohen who offers it, and it is given over to him by turning it upside down, so that the fats are back on top. This teaches that we should use 3 Kohanim for this process, to fulfill the pasuk of “b’rav ahm hadras Melech”.