



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

### Menachos Daf Samach Beis

USHTEI HALECHEM USHNEI KIVSEI ATZERES...

- A Braisa says, the pasuk says "v'heinif haKohen osam ahl lechem habikkurim". We would think that the lambs should be put on top of the breads. The pasuk therefore says "ahl shnei kevasim", which suggests that the breads go on top. Now that we have the pasuk seemingly equating the two, we look to see what is done elsewhere. We find that elsewhere the bread is put on top, so we do that here as well. [Q: Where is the elsewhere that we find that the bread is put on top? A: R' Pappa said we see this by the Milu'im.] R' Yose ben Hameshulam says the lambs go on top, and the pasuk of "ahl shnei kevasim" is there to teach to exclude the 7 olah lambs from being part of the tenufa. Chanina ben Chachinai says that the breads are put in between the thighs of the lambs and the tenufa is then done, with the result being that the bread is on top of the lambs and under the lambs. Rebbi said we would not serve bread in such an undignified manner even to a human king, so certainly we would not do so for Hashem! Rather, we put the breads next to the lambs and we do the tenufa like that.
  - Q: The pasuk says "ahl", so how can Rebbi say that they are put side by side? A: R' Chisda said to R' Hamnuna, Rebbi is following his view elsewhere where he says that the word "ahl" can be interpreted as meaning "next to".

MOLICH UMEIVI MAALEH UMORID...

- R' Chiya bar Abba in the name of R' Yochanan explains, they are waved out and in to symbolize that it is being done for Hashem, Who owns all four corners of the Earth. They are waved up and down to symbolize that it is being done for Hashem, Who owns the Heavens and the Earth. In Eretz Yisrael they said in the name of R' Chama bar Ukva in the name of R' Yose the son of R' Chanina, it is waived in and out to ward off bad winds. It is then waived up and down to ward off bad dew.
  - R' Yose bar Avin said, we see from here that even the non-essential parts of a mitzvah hold off punishment, because the waving is not essential and yet it wards off bad winds and bad dew.
  - Rava said, the same waving process is done to the lulav as well.
    - R' Acha bar Yaakov would waive the lulav out and in, and would say, "this is an arrow in the eye of the Satan".
      - The Gemara says, one should not say this, because it will incite the Satan to cause him to do aveiros.
- A Braisa says, the Shavuot shelamim lambs require tenufa after their shechita. Rebbi says the entire animal is used for the tenufa, whereas the Rabanan say that only the chazeh and shok are used.
  - R' Chisda explained the machlokes to R' Hamnuna as follows. The Rabanan say that we learn the requirement for tenufa after shechita from an individual's shelamim, and therefore also learn from there that just as there it is only done with the chazeh v'shok the same is regarding the Shavuot shelamim. Rebbi holds that although we learn the tenufa requirement from there, the tenufa must be done with the whole animal, which is how the tenufa of the Shavuot shelamim before the shechita is done.
  - R' Pappa explained that Rebbi holds that we do learn it all from the individual's shelamim, but he learns that just as there the part that is given to the Kohen is the part that has the tenufa done to it (only the chazeh and shok are given to the Kohen), so too here, the part that is given to the Kohen has the tenufa done to it (here the *entire* animal is eaten by the Kohen).

- **Ravina** explained that the **Rabanan** darshen the word “shalmeyhem” (written in the plural regarding the individual’s shelamim) to teach that even the tzibbur’s shelamim only uses the chazeh and shok for the tenufa.

R’ SHIMON OMER SHLOSHA MININ TE’UNIN SHALOSH MITZVOS...

- **Q:** We should say that an individual’s shelamim should require tenufa while it is alive, based on a kal v’chomer – if the tzibbur’s shelamim, which doesn’t need semicha when alive, needs tenufa when alive, then the individual’s shelamim, which needs semicha when alive, should surely need tenufa when alive!? **A:** The pasuk regarding the tzibbur’s shelamim says “osam”, which comes to exclude the individual’s shelamim from the tenufa while alive.
- **Q:** We should say that the tzibbur’s shelamim requires semicha based on a kal v’chomer – if the individual’s shelamim, which does not need tenufa when alive, still needs semicha, then the tzibbur’s shelamim, which does need tenufa when it is alive, certainly needs semicha!? **A:** **Ravina** said, we have a kabbalah that there are not more than 2 tzibbur korbanos that need semicha.
- **Q:** We should say that a metzora’s asham needs tenufa after shechita based on a kal v’chomer – if the individual’s shelamim, which does not need tenufa when alive, still needs tenufa after shechita, then the metzora’s asham, which does need tenufa when it is alive, certainly needs tenufa after shechita!? **A:** The pasuk regarding the individual’s shelamim says “oso”, which comes to exclude the metzora’s asham from the requirement of tenufa after shechita.
- A Braisa says, if 5 people jointly bring a korbon, one person does the tenufa on behalf of all the rest of them. When a woman brings a korbon, the Kohen does the tenufa on her behalf. Similarly, one who sends a korbon from overseas, the Kohen does the tenufa on the owner’s behalf.