



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

Menachos Daf Tzaddik Gimmel

HAYOREISH SOMEICH

- **R' Chananya** taught a Braisa before **Rava** that said, an heir does not do semicha and an heir does not effect temurah. **Rava** asked, our Mishna says that a heir does do semicha and can effect temurah!? **R' Chananya** asked, should I reverse the Braisa to conform to the Mishna? **Rava** said, no. We can say that the Braisa follows the view of **R' Yehuda** of a Braisa where he argues on the T"K and says that an heir does not do semicha and does not effect temurah.
 - **Q:** What is **R' Yehuda's** reasoning? **A:** He says "korbon" comes to exclude doing semicha on one's father's korbon. He then learns the "beginning of it becoming kodesh" (i.e. temurah) from "the end of it being kodesh" (i.e. semicha) – just as an heir doesn't do semicha, an heir also can't effect temurah. The **Rabanan** say that the pasuk of "hameir yamir" teaches that an heir can effect temurah. We then learn semicha from temurah – just as an heir can effect temurah, an heir also does semicha.
 - **Q:** What do the **Rabanan** darshen on the word "korbon"? **A:** They say that one mention of "korbon" teaches that semicha is not done on the korbon of a goy, one teaches that semicha cannot be done with a shaliach, and one teaches that all the owners of a korbon must do semicha (if there were a number of partners, each of them must do semicha). **R' Yehuda** says that each partner need not do semicha, so he has one "korbon" available for his drasha. Or, even if he holds that they each must do semicha, he holds that the exclusion of doing semicha with a shaliach and doing semicha on a goy's korbon are both learned from the same "korbon", which leaves one available for his drasha.
 - **Q:** What does **R' Yehuda** learn from the pasuk of "hameir yamir"? **A:** He says, it teaches that a woman can effect temurah. The **Rabanan** learns this from the "v'ihm" of that pasuk. **R' Yehuda** doesn't darshen the "v'ihm".

MISHNA

- All can do semicha, except for a cheireish, shoteh, and katan, a blind man, a goy, a non-Jewish slave, a shaliach, and a woman.
- Semicha is considered to be a "shiyarei mitzvah" (a remainder of a mitzvah, meaning that it is not essential and the person has a kapparah even if the semicha was not done).
- Semicha is done on the head of the animal, using both of the person's hands. In the place that they do the semicha, they do the shechita (the animal is not moved), and the shechita is done immediately following the semicha.

GEMARA

- **Q:** A cheireish, shoteh and katan can't do semicha, because they are not considered to be legally competent. A goy can't do semicha because the pasuk says "Bnei Yisrael". Why can't a blind person do semicha? **A: R' Chisda and R' Yitzchak bar Avdimi** answer: one said we learn this from the semicha requirement of the Sanhedrin for a par helam davar, and learn that just as a blind person cannot be a member of the Sanhedrin, he also does not do semicha; the other said we learn this from the obligation to bring an "olas re'iyah" – just as a blind person is not obligated to bring the olas re'iyah, he is also not obligated in semicha.
 - **Q:** According to the one who learns from the olas re'iyah, why did he not learn from the Sanhedrin (like the other view)? **A:** He prefers to learn the case of an individual from another case of an individual, rather than learning from the case of a tzibbur.
 - **Q:** According to the one who learns from the Sanhedrin, why did he not learn from olas re'iyah? **A:** He prefers to learn something which has the word "semicha" written

regarding it from something else that has the word “semicha” written regarding it, and does not want to learn from olas re’iyah, whose semicha obligation is itself only learned from an olas nedavah.

V’HA’EVED V’HASHALIACH V’HA’ISHA

- A Braisa says, the pasuk regarding semicha says “yado”, which teaches to exclude a slave, another pasuk again says “yado”, which teaches to exclude a shaliach, and another pasuk again says “yado”, which teaches to exclude the person’s wife from doing semicha.
 - **Q:** Why do we need 3 words to exclude all these cases? **A:** If we only had one exclusionary word we would say that it excludes a slave, since he is not subject to all mitzvos, but a shaliach who is commanded in all mitzvos and we have the principle that a shaliach is like the person himself, should do semicha. If we had two pesukim to exclude these two we would say that they don’t do semicha, because they are not considered to be the owner himself, but a wife, who is considered to be like the husband himself, should do semicha. That is why we need all three pesukim.

SEMICHA SHIYAREI MITZVAH

- A Braisa says, the pasuk regarding olah says “v’samach...v’nirtza”, which suggests that the semicha is what brings the kapparah. Now, we know that the kapparah comes from the offering of the blood, not the semicha! Rather, the pasuk is teaching that if one is not careful with the semicha and does not do it, the pasuk considers it as if he did not get his kapparah, although he did get it to some extent.
 - A Braisa regarding tenufa says the same thing. The pasuk says “litenufa lichaper”, which suggests that the tenufa is what brings the kapparah. Now, we know that the kapparah comes from the offering of the blood, not the tenufa! Rather, the pasuk is teaching that if one is not careful with the tenufa and does not do it, the pasuk considers it as if he did not get his kapparah, although he did get it to some extent.

AHL HAROSH

- A Braisa says, the pasuk regarding semicha says “ahl harosh” which teaches that the hands should not be placed onto the neck. Another pasuk says “ahl harosh” again, which teaches that they should not be placed on the animal’s back. Another pasuk says “ahl harosh” again, which teaches that they should not be placed onto the animal’s breast.
 - **Q:** Why do we need all these pesukim to exclude? **A:** If we would only have one pasuk we would say that it excludes the neck, which is lower than the animal’s head, but does not exclude its back, which is at the same level as its head. If we only had two pesukim we would say that it excludes the neck and back, but does not exclude the breast, since the breast is included in the tenufa obligation. That is why we need all three pesukim to exclude these three places.
- **Q:** What is the halacha if he put his hands on the side of the head instead of on top? **A:** A Braisa says, **Abba Bira’ah the son of R’ Eliezer ben Yaakov** said, the hands must be on top of the head, not on the sides of the head.
- **Q:** **R’ Yirmiya** asked, what is the halacha if someone wrapped his hands in a cloth when doing the semicha? Would that be a problem of chatzitza? **A:** A Braisa says that there may not be a chatzitza between his hands and the animal.

UBISHTEI YADAYIM

- **Q:** How do we know this? **A:** **Reish Lakish** said, the pasuk regarding the semicha on the Azazel goat says “shtei yadav” – it is written as “yado” (singular) but read as “yadav” (plural), and says “shtei” – two. This teaches that whenever it says “yado” it refers to two hands unless the Torah specifically says it is referring to one hand.
 - **R’ Elazar** once repeated this without saying that it was **Reish Lakish** who said this. **Reish Lakish** became upset and asked, if this is true, why do we have so many examples of the Torah writing the word “yadav” – spelled in the plural!? **R’ Elazar** remained silent. When **Reish Lakish** calmed down he said, I was referring to the word “yado” written regarding semicha. **R’ Elazar** asked, regarding the semicha of Moshe on Yehoshua the pasuk says “yadav”!? **Reish Lakish** said, I was referring to semicha done on an animal.

UBIMAKOM SHESOMCHIN SHOCHATIN TEIKEF LISEMICHA SHECHITA

- **Q:** If the shechita must be immediately following the semicha, it is obvious that it must be done in the same place (if it is moved it will not be done immediately after)!? **A:** The Mishna means

that the shechita must take place in the same spot as the semicha *because* the shechita must be done immediately following the semicha.