

Menachos – Simanim

פרק י – שתי מדות

Daf 94 – דף צד – 94

1. One performs *semichah* for the others, but each performs *semichah*

The next Mishnah compares the relative stringencies of *semichah* and תנופה. The stringency of *semichah* is שאחד – *but one cannot lean on the korbán for all partners*. The stringency of תנופה is that it is performed even on קרבנות ציבור, even on *shechted korbanos*, and on nonliving items (e.g., לחמי תודה), in contrast to *semichah*. A Baraisa *darshens* "קרבונו" – *his sacrifice*, to include all owners of a *korban* for *semichah*. Without a *passuk*, we would have derived from a *kal vachomer* that if תנופה, which is required even for some *shechted korbanos*, still can be performed by one owner for the others, certainly this should have applied to *semichah*. The Gemara asks that since "קרבונו" requires *semichah* by every owner, a reverse *kal vachomer* should require תנופה by every owner!? It answers that this is impossible: if they would all perform תנופה simultaneously, there would be a חציצה between the *korban* and the other owners; they cannot perform תנופה one after the other, because the Torah said to perform "תנופה" (singular), and not multiple תנופות.

פרק יא – שתי הלחם

2. There were three *molds* for the לחם הפנים – *molds*

The eleventh Perek begins: שתי הלחם נילושות אחת אחת – *the Two Loaves (of Shavuot) are kneaded one by one and baked one by one*. The לחם הפנים are kneaded one by one, but baked two by two. ובדפוס היה עושה – *when he would remove them from the oven*, אותן – *He would make [the לחם הפנים] in a mold*; כשהוא רודן – *he put them in another mold, so they would not become ruined*. A Baraisa *darshens*: ושמת – *and you shall place them*, meaning בדפוס – *in a mold*. הם – *There are three molds* used in preparing the לחם הפנים: (1) it was placed into a mold while it was dough, to form the shape of the לחם הפנים (as discussed below), (2) there was a sort of mold which contained it in the oven, and (3) when he removed it from the oven, he placed it in a mold so it would not be ruined. It could not be returned to the first mold, because it had expanded through baking.

3. *Machlokes* if the לחם הפנים was shaped like an תיבה פרוצה, or a ספינה רוקדת

Amoraim argue about the shape of the לחם הפנים. Rebbe Chanina says: כמין תיבה פרוצה – *it was shaped like an open box* (with its cover and two walls removed). Rebbe Yochanan says: כמין ספינה רוקדת – *it was shaped like a fast ship*, tapering at the bottom and both ends. The Gemara asks, according to Rebbe Yochanan's opinion, where the בדיכין would rest, since the לחם has no level area? It answers that the Kohen would fashion a resting place in a wall of the לחם before baking it. It asks where the outer קנים – *rods* would rest (since the לחם ended in tapered edges), and answers: מורשא עביד להו – *he made protrusions* of bits of dough on the ends of [the לחם]. The סניפין – [prop] *attachments* of the שולחן were able to support the לחם, according to Rebbe Yochanan, because דעגיל להו מיגעל – *they were circular*, formed around the bottom of the לחם. The Gemara then asks, if the לחם was like an open box, why did it need the support of the סניפין? It answers: אגב יוקרא דלחם תלח – *because of the bread's weight*, [the lower לחם] *could break*. The Gemara adds that according to this opinion, the סניפין rested on the ground.

Siman – Hunter

While one **hunter** did תנופה of an animal on behalf of himself and his **hunting partners**, while they lined up to each do *semichah* on the sheep they caught, the camp cook used three metal molds to bake breads that looked like open boxes and fast ships.



While one **hunter** did תנופה of an animal on behalf of himself and his hunting partners, while they lined up to each do **semichah** on the sheep they caught, the camp cook used three metal molds to bake breads that looked like open boxes and fast ships.

3 things to remember

1. One שותף performs תנופה for the others, but each שותף performs **semichah**
2. There were three דפוסים – molds for the הפנים
3. **Machlokes** if the לחם הפנים was shaped like a תיבה פרוצה, or a ספינה רוקדת

