

## Menachos – Simanim

### פרקי – שתי מדות

#### דף צג – 93 Daf

##### 1. *Machlokes* if a *Yorsh* performs *semichah* and makes *temurah*

Rav Chananyah taught a Baraisa in Rava's presence: יורש אינו סומך – *an heir does not perform semichah* on a *korban* he inherited; יורש אינו מימר – *an heir cannot effect temurah*. Rava asked him that the Mishnah on the previous Daf states the opposite: היורש סומך – *an heir performs semichah*, ומביא את נסכיו – *he brings its nesachim*, ומימר – *and he effects temurah!*? Rav Chananyah asked if he should reverse his Baraisa's text, but Rava explained that the Baraisa reflects Rebbe Yehudah's opinion from a recorded *machlokes*. Rebbe Yehudah *darshens* that one only performs *semichah* on "קרבונו" – *his own sacrifice*, ולא קרבן אביו – *and not his father's sacrifice*, and it is not considered his own. He then derives the beginning of *hekdesh* from the end of *hekdesh* (i.e., *temurah*, where the second animal receives *kedushah*, from *semichah*, which is performed just before *shechitah*): just as a *Yorsh* does not perform *semichah*, he also cannot effect *temurah*. The Rabbonon *darshen* "המר ימיר" – *substitute he will substitute to include* a *Yorsh*, and then derive סוף הקדש (*semichah*) from תחילת הקדש (*temurah*) to teach that a *Yorsh* performs *semichah*.

##### 2. *Semichah* is "שירי מצוה" and is not *מעבב כפרה*

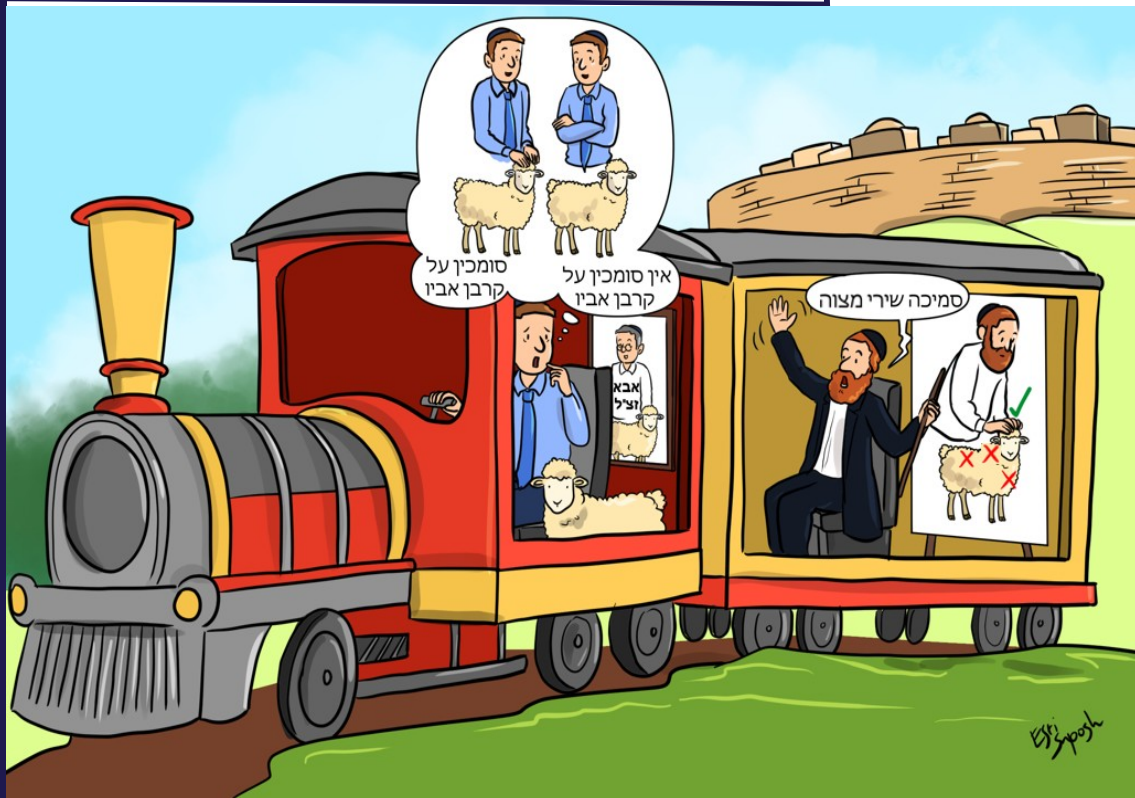
The next Mishnah states that all people perform *semichah*, except for a *Cheresh*, a *Shoteh*, a *Katan*, a blind person, an idolator, a slave, a *Shelich*, and a woman. [The Gemara explains all these exceptions.] *Semichah* is considered *the remnant of a mitzvah*, and is not *מעבב כפרה* if it was not performed. A Baraisa explains: the *passuk* uses the word "ונרצה" – *and it shall be acceptable* in reference to *סמיכה*. Since *כפרה* is accomplished with the blood of a *korban*, this *passuk* teaches *לסמיכה שירי מצוה* – *that if he treated semichah as a mere remnant of a mitzvah* (i.e., unimportant) and did not do it, *מעלה עליו הכתוב כאילו לא כיפר וכיפר* – *the passuk considers it for him as if it did not atone in the best way, but it actually did atone somewhat*. An identical *derashah* is made regarding *תנופה* – *waving*, about which a *passuk* says *לתנופה לכפר* – *for waving, to atone*, even though it is the *דם* which achieves *כפרה*.

##### 3. Laws of *semichah* (על הראש, two hands)

The Mishnah taught that *semichah* is performed על הראש בב' ידיים – *on the head of the animal with two hands*. A Baraisa *darshens* three mentions of the words "על הראש" to teach that the *semichah* may not be performed על הצוואר – *on the neck*, nor על הגב – *on the back*, nor על החזה – *on the breast*. The additional novelty of the animal's back is that it is level with the animal's head, and the additional novelty of the *חזה* is that it is used in *תנופה*. They inquired if one may perform *semichah* על הצדדין – *on the sides* of the animal's head, and concluded that he cannot. Rebbe Yirmiyah asked if a cloth would be a *חציצה* between his hands and the animal, and a Baraisa is presented which states that there cannot be any *חציצה*. Reish Lakish explains the source for performing *semichah* with two hands. Regarding the *לעזאזל*, the *passuk* says: וסמך אהרן את שתי ידיו – *and Aharon shall lean his two hands*. The word is written "ידיו" as if it were singular, yet it says "שתי" – *two*, being plural. This teaches that even where the Torah says "ידיו" – *his hand* (such as regarding *semichah*), it means with two hands unless specified otherwise.

##### Siman – Train Chugging Along

The **train** conductor heading to Yerushalayim with his inherited *korban* who wasn't sure if he should do *semichah* on it when he gets there, was relieved when he was told that *semichah* is not *מעבב כפרה*, but if he does it he should be sure to **do it on the head and not the neck, back or breast**.



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### 3 things to remember

1. Machlokes if a יורש performs *semichah* and makes תמורה
2. *Semichah* is "שירי מצוה" and is not מעכב כפרה
3. How *semichah* is performed (על הראש, two hands)

