

Menachos – Simanim

פרק ה – כל המנחות באות מצה

דף 62 – סב

1. The positions of the **שתי הלחם** and **כבשי עצרת** during **תנופה**: four opinions

A Baraisa discussing the **תנופה** of the **שתי הלחם** and the **כבשי עצרת** notes that the *passuk* says **לחם** על אותם על לחם והניף הכהן אותם על לחם – *and the Kohen shall wave them* (the lambs) *upon the first-offering breads*, implying the **כבשים** are on top, but it then says **על שני כבשים** – *upon the two lambs*, implying the lambs are underneath. Since the correct procedure cannot be determined from the *passuk*, we reason: **מה מצינו בכל מקום לחם למעלה** – *just as we find every other place that the bread is on top*, here too, the bread is on top. Rav Pappa explains that we find the bread was placed on top **במילואים** – *during the משכן's Inauguration*. Three more opinions are cited: (2) Rebbe Yose ben Hamshulam says the **כבשים** are on top, and the phrase **"על שני כבשים"** excludes the other seven lambs (which are **עולות**) from **תנופה**. (3) Chanina ben Chachinai says the לחם is placed **בין ירכותיהן** – *between the thighs* of the **כבשים** and are waved together, thereby fulfilling both *pesukim*. (4) Rebbe objects that they not do this before a **בשר** – *מלך בשר* and **ודם**; can they do this before the **מלכי המלכים**?! Rather, **מניח זה בצד זה ומניף** – *he places one beside the other and waves* (he interprets **"על"** as **בסמוך** – *near*).

2. The symbolism of **תנופה** in all directions

Rebbe Yochanan explains the symbolism of waving in all directions: **מוליך ומביא למי שהרוחות שלו** – *he brings them outwards and inwards for the sake of the One Who the four directions of the world are His*; **מעלה ומוריד למי שהשמים** – *and raises and lowers them for the sake of the One Who Heaven and Earth are His*. Rebbe Yose bar Rebbe Chanina explains: **מוליך ומביא כדי לעצור רוחות רעות** – *he brings them outwards and inwards to stop harmful winds* (from all four directions); **מעלה ומוריד כדי לעצור טללים רעים** – *he raises and lowers them to stop harmful dews* from descending from above. Rebbe Yose bar Rav Avin observed: **זאת אומרת שירי מצוה מעכבים את הפורענות** – *this demonstrates that even "residual" parts of mitzvos can prevent punishment*, because **תנופה** is **"שירי מצוה"** (it is not **מעכב**), yet it prevents harmful winds and dews. Rabbah says the **לולב** is waved similarly. Rav Acha bar Yaakov would bring it outwards and inwards and say: **גירא בעינא דשטנא** – *"An arrow in the eye of the Satan!"* However, this is not advisable, because the **שטן** may incite him to sin.

3. **Machlokes** how the **תנופה** of **שתי הלחם** and **כבשי עצרת** is performed

Rebbe says that the **שלמי ציבור** – *communal shelamim offerings* (i.e. the **כבשי עצרת**) require a second waving after **shechitah**, **ותנופתן כמות שהן** – *and their waving is done as they are*, i.e., the entire lambs are waved whole. But the **Chochomim** say **בחזה ושוק** – *the waving is only done with the breast and thigh portions*. This **machlokes** is explained in three ways: (1) The **Rabbonon** hold **דון מינה ומינה** – *"derive the law from it and derive the parameters from it"*: just as the **תנופה** is derived from a private **שלמים**, the **תנופה** is also similarly done only with the **חזה ושוק**. Rebbe holds **דון מינה ואוקי באתרה** – *derive the law from it, but establish its parameters according to its own place*, so we derive the manner of **תנופה** from the **תנופה** of the **עצרת** of the **כבשי עצרת**, so they are waved whole. (2) All **Tannaim** hold **דון מינה ומינה**, but Rebbe holds that just as a private **שלמים's** waving is the **Kohanim's** entire portion (the **חזה ושוק**), here too the **תנופה** is the **Kohanim's** entire portion (here, the whole lamb). (3) All **Tannaim** hold **דון מינה ואוקי באתרה**, but the **Rabbonon** **darshen** **"שלמיהם"** written by a private **שלמים** to include the **שלמי ציבור**.

Siman – Submarine

The **submarine** captain searching for Tenufah Island who had a crew member practice **תנופה** of the **כבשי עצרת** and **לחם** **בשתי הלחם** by having the loaves on top of the **כבשים**, while he practiced the different directions of **תנופה** using the periscope, was shocked when he spotted a Kohen on the island doing a second **תנופה** after the **shechitah** using just the **חזה ושוק**.

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Submarine



The **submarine** captain searching for *Tenufah* Island who had a crew member practice *tenufah* of the עצרת כבשי and שתי הלחם by having the loaves on top of the כבשים, while he practiced the different directions of *tenufah* using the periscope, was shocked when he spotted a Kohen on the island doing a second *tenufah* after the *shechitah* using just the חזה ושוק.

3 things to remember

1. The positions of the שתי הלחם and כבשי עצרת during תנופה: four opinions
2. The symbolism of תנופה in all directions
3. Machlokes how the post-shechitah תנופה of כבשי עצרת and שתי הלחם is performed

