

61b

Gemara: Who performs tenufah? (Vayyikra 7)

- המקריב – Even עבד כנעני משוחרר and גר בני ישראל, who are not “בני ישראל”
- כהן tells me that the owner does it in tandem with the ידי תביאנה
- (62a) The Tower: fats on the bottom, then חזה ושוק above,<sup>1</sup> and loaves on top if there is bread
  - We have conflicting pesukim – חזה ושוק atop fats; fats atop חזה; fats atop חזה!
    - The three unnecessary<sup>2</sup> kohanim glorify Gd<sup>3</sup>
- Re: שתי הלחם, which is on top – lambs or loaves – in the תנופה מחיים?
  - Conflicting pesukim in Vayyikra 23 – על לחם הביכורים vs. על שני כבשים!
    - #1: Tanna Kama – Bread on top, like elsewhere
    - #2: R' Yosi ben haMeshulam<sup>4</sup> – I can resolve pesukim; lambs are on top
    - #3: Chanina ben Chachinai – I can satisfy both pesukim; loaves sandwiched by lambs
    - #4: Rebbe – I can resolve pesukim; על means “with”

Gemara: Mishnah said מוליד-מביא-מעלה-מוריד

- #1: Demonstrate Divine possession of horizontal directions and heaven and earth
- #2: Ward off bad winds and bad dew/clouds<sup>5</sup>
  - R' Yosi b"R' Avin – This isn't essential<sup>6</sup> and yet<sup>7</sup> it prevents פורענות!
  - Rav Acha bar Yaakov – גירי בעיניה דשטנא with lulav

Gemara: How do we perform תנופה with ב' כבשים after שחיטה?

- Rebbe – Whole; Chachamim – חזה ושוק
- #1: We deduce תנופה אחר שחיטה from שלמי יחיד, debate whether to learn חזה ושוק from them as well
- (62b) #2: We learn from שלמי יחיד, but elevate that which the kohen will get
- #3: We don't learn from שלמי יחיד, but "שלמיהם" by יחיד says the חזה ושוק is also for the שלמי ציבור

Gemara: R' Shimon's set of 3

- חיה & תנופה אשם מצורע; חיה & תנופה שלמי ציבור; חיה & תנופה שלמי יחיד
- Why not deduce חיה from תנופה אשם מצורע, which doesn't even have חיה, to יחיד?
- Why not deduce חיה from תנופה שלמי ציבור, which doesn't have חיה, to יחיד?
- Why not deduce חיה from תנופה שלמי יחיד, which doesn't even have חיה, to אשם מצורע?

Gemara: If 5 bring a korban, one does tenufah for all. Kohen does it for women and for overseas people.

<sup>1</sup> and יותרת atop the חזה ושוק, according to the Rambam in Maaseh haKorbanot 9:8

<sup>2</sup> Rashash explains why 3 are unnecessary

<sup>3</sup> Zevach Torah – Rambam omits this, because it is not required

<sup>4</sup> Yaavetz: May be משולם

<sup>5</sup> Tosafot – This may be unique to חיה and שלמי ציבור

<sup>6</sup> Don't we say that the שתי הלחם as a whole are for the sake of good fruit of the trees? (Sfas Emes)

<sup>7</sup> This may not be “yet” – being the “remainder” may be the point