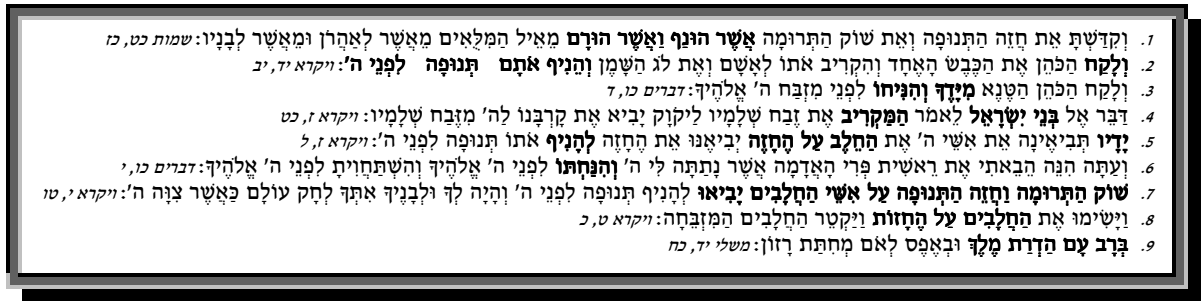


29.5.8

61a → (מסנה ר') 62a (ברב עם הדרת מלך)

Note: even though 'משנה ר' and 'משנה ז' are presented together, the analysis of 'משנה ז' falls outside the purview of this דף and the 'משנה will be presented with its analysis on p. 54



- I תנופה והגשה those מנחות that require תנופה only, both or neither משנה ר'
- a those that require תנופה alone:
- i אשר (per v. 2) and oil of oil and his מצורע
- however: if he raised them separately, valid – per והניף אותו לאשם
  - but: he needn't perform three waves (each piece and then together) – per תנופה (and not תנופות)
  - further on v2: לפני ה' – in the east
    - challenge: we interpreted לפני ה' as the west side for the מנחה
    - defense: מנחה is called חטאת, requires proximity to יסוד (no יסוד on east side)
- ii both require כהן and כהן → (כהן) ביכורים (בעלים) שלמים with ר' יהודה (redundant with v. 5) as תנופה
- Question: why not identify ר' יהודה, who inferred from והניחו (as תנופה)
    - Answer1 (דבא): since ר' יהודה's verse is earlier in the text
    - Answer2 (דנבא): ר' יהודה was a greater חכם
- iii of an individual – plus the חזה ושוק from them which are given to כהנים
- whether: owned by men or women, Jews or non-Jews – but only a male ישראל may perform the תנופה
    - clarifies the meaning of this ruling per the above
    - women and non-Jews excluded from תנופה per vv. 4-5
      - we might have thought to exclude נשים קרבן and גויים קרבן from תנופה – as we did for סמיכה
        - Rejection: סמיכה is done by owner (→ women and גויים cannot do סמיכה → their קרבן doesn't require)
        - But: תנופה is done by כהנים
        - Therefore: limits who may do תנופה, but all קרבנות יחיד, regardless of owner, require תנופה
      - And: המקריב קרבן נשים, גרים ועבדים משוחררים – but extend to בני ישראל ברייתא
        - And: המקריב does not mean כהן, but owner, per ידיו תביאנה (v. 5)
        - Therefore: כהן places his hands under בעלים' hands and they lift together
- iv שתי הלחם וכבשי עצרת loaves atop lambs, hands underneath and waving to and fro, up and down – per v. 1
- Order: אימורין are placed on the palm, and חזה ושוק on top of them
    - And: wherever there is bread, לחם placed atop זבח
      - Source: v. 7
        - Challenge: v. 5 counterdirects – אימורין are on top of the חזה ושוק
        - Defense: that is the order in which it is brought to כהן that does תנופה
          - Challenge: v. 8 also indicates that the חלבים are on top
          - Defense: that is directed to the third כהן, who is given the אימורין to burn
          - Observation: we use 3 כהנים for תנופה, per v. 9
- b interjection: תנופה could even be on the east side of the מזבח; הגשה must be on the south (SW corner of מזבח)
- i and: תנופות precede הגשות
- c מנחת העומר, מנחת סוטה: requiring both
- d מנחת נסיכים and לחם הפנים: requiring neither