

**Practical Law:****Rambam, Laws of Sacrifices, Chapter 2**

(1) A leper brings three tenths [of an *eifah* of flour] with his three sheep which serve as the sin-offering, the guilt-offering, and the burnt-offering. From the Oral tradition we learn that they come together with his sacrifices, a tenth for each sheep, mixed with a quarter of a *hin* of oil, and a quarter [of a *hin*] of wine with each of the individual three tenths, like other libations for sheep. One who offers a half-grown animal [see end of *halachah* portion for Thursday] brings with it the libations for a ram, but his sacrifice is not accounted to him. (2) A *hin* equals twelve *log*. We have already made known the amount of a *log* with other measures in the chapters of *Eruvin* [demarcation of areas for the purpose of carrying on the Sabbath]. (3) A tenth [of an *eifah*] equals an *omer*, which is the amount of [dough for which one is obligated to separate] *challah*. We have already clarified its size in [our discussion of] the subject of *challah*. (4) When one measures the libations or the meal-offerings, either of an individual or communal meal-offering, one does not measure three tenths [of an *eifah*] for a bull or two for a ram [at one time]. Instead, one measures it [one tenth at a time] in a one-tenth [*eifah* measuring bowl] that is in the Temple. The oil of the libations too, is measured in its measuring vessel that is in the Temple; and the oil of a meal-offering of an individual [is measured] in the *log* that is in the Temple. According to the number of tenths [of flour brought], so too, is the number of *logs*.

הלכה

הרמב"ם הלכות מעשה הקרבנות פרק ב

א המצורע מביא עם שלשה כבשים שלו שהן חטאת ואשם ועולה שלשה עשרונים ומפי השמועה למדו שהן באין בכלל הזבחים שלו עשרון עם כל כבש בלול ברביעית ההין שמן. ורביעית זין עם כל עשרון משלשתן כשאר נספי הכבשים. והמקריב את הפלגס מביא עמו נספי איל ולא עולה לו זבחו: ב ההין היא שנים עשר לוג. וכבר הודענו שעור הלוג עם מדות אחרות בהלכות ערובין. ג והעשרון הוא העומר שהוא שעור חלה וכבר בארנו שעורו בענין חלה: ד בשמודדין הנסכים או המנחות בין מנחת יחיד בין מנחת צבור אין מודדין אותו במדה של שלשה עשרונים לפר או של שנים לאיל אלא מודד הכל בעשרון אחד שהיה במקדש וכן השמן של נסכים מודדין אותו במדתו שבקדש. ושמן של מנחת היחיד בלוג שבמקדש כמנין העשרונות כך מנין הלוגין:

## TZAV FOR THURSDAY NIGHT

## צו ליל ששי

צירוף יהוה

ד וית תרתינ פלין וית תרפא די עליהן די על גססיא וית חצרא דעל כבדא על כליתא יעדנה: ה ויסק יתהון כהנא

ד ואת שתי הפלית ואת החלב אשר עליהן אשר על הכסלים ואת היתרת על הכבד על הפלית יסירנה: ה והקטיר

(4) And the two kidneys [along] with the fat that is upon them, which is at [the level of] the flanks. And he should remove the diaphragm with [part of] the liver, along with the kidneys. (5) And the priest will cause them to [go up in]

לְמִדְבַּחַת קָרְבָּנֵי קֹדֶם יִיֶּ  
 אֲשָׁמָא הוּא: וְכָל דְּכוּרָא  
 בְּכֹהֲנֵי יִכְלְיֵיהּ בְּאַתְרֵי קֹדֵישׁ

אַתֶּם הַכֹּהֲנִים הַמְזִבְחִים אִשָּׁה לַיהוָה אֵשׁ  
 הוּא: וְכָל־זָכָר בַּפְּהִינִים יֹאכְלֶנּוּ בַּמִּקְוֶה

smoke on the altar as a fire-offering to the Lord. It is a guilt-offering. (6) Any male among the priests may eat it; it must be eaten in a holy place. It is holy

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(5) **It is a guilt-offering** — [means here: It remains a guilt-offering] until its name is removed from it [by sending it out to pasture].

This teaches us the case of a guilt-offering whose owner has died, or whose owner has [lost the original animal, and subsequently] received atonement [through another animal]. In these cases, even though it [the

original guilt-offering animal] stands ready that its value [in money is used to buy another animal which] is to be offered up as an *עולת קיץ המזבח* (i.e., “a burnt-offering which was provision for the altar;” see Rashi, Leviticus 1:2), nevertheless, if the [original guilt-offerings] were slaughtered [and sacrificed before being sent out to pasture], without specifying their purpose, they are forever invalid as a burnt-offering, [if this had been done] before they are sent out to pasture. [Actually, the law is that the animals in these cases must be sent out to pasture so that they eventually become blemished and consequently unfit for sacrifice. Here, however, Rashi is teaching us that the name “guilt-offering” is removed from the animal as soon as it is sent out to pasture, even before it becomes blemished. This, then, is what is taught by our verse here;] and one must not mistakenly think that [since the verse says, “It is a guilt-offering,”] it teaches us regarding the intention [when sacrificing it, for our verse is not coming] to teach us that a guilt-offering becomes invalid if it was not sacrificed for the specific purpose of a guilt-offering, as was expounded in the case of a sin-offering (see Rashi Leviticus 4:24, 5:9). [And why the difference?] Because in the case of a guilt-offering, Scripture states “It is a guilt-offering” only after the sacrificial portions have been burnt. [And if we say that the verse is teaching us that the guilt-offering must be sacrificed for that specific purpose, then this law must also include the procedure of burning the sacrificial portions i.e., that they too must be burned for the purpose of a guilt-offering]. However, [this is not the case, because we have learnt in Tractate Zevachim (5b) that] in the case of a guilt-offering itself, if the sacrificial portions were not offered up for the specific purpose of a guilt-offering, the sacrifice is still valid! [Hence, we see that our verse here is not coming to teach us regarding the intention when sacrificing a guilt-offering, but rather, it teaches us that the sacrifice remains a guilt-offering up till the point when it is sent out to pasture, as explained above.]

(ה) אֵשׁ הוּא. עַד שֶׁיִּנְתַּק שְׁמוֹ מִמֶּנּוּ. לְמִדּוֹ עַל אֲשֶׁם שָׁמְתוּ בְּעֵלְיוֹ, אוֹ שֶׁנִּכְפְּרוּ בְּעֵלְיוֹ, אִם עַל פִּי שְׁעוֹמֵד לַהֲיוֹת דְּמִיו עוֹלָה לְקִיץ הַמְזִבְחִים, אִם שֶׁחֲטוּ קֶחֶם, אִינוּ בָּשָׂר לְעוֹלָה קֹדֶם שֶׁנִּתְּקַן לְרַעֲיָהּ. וְאִינוּ בָּא לְלַמֵּד עַל הָאֵשׁ, שֶׁיְהֵא פְסוּל שְׂלֵא לְשִׁמּוֹ, כְּמוֹ שְׁדַרְשׁוּ, הוּא הַכְּתוּב בְּחֻטְאֵתָא, לְפִי שֶׁאֲשֶׁם לֹא נֶאֱמַר בּוֹ: “אֵשׁ הוּא,” אֲלָא לְאַחַר הַקְּטָרֶת אֲמוּרִין. וְהוּא

יִתְאַכַּל קֹדֶשׁ קֹדֶשׁ־יִשִּׁין הוּא:  
 ז כַּחֲטָאתָא כְּאַשְׁמָא אֹרִיתָא  
 חֲדָא לְהוֹן פְּהֵנָא דִּי יִכְפֹּר בֵּיה  
 דִּילֵיהּ יְהֵא: ח וְכִהְנֵא דְמִקְרַב  
 יֵת עֲלֵת גְּבַר מִשְׁךְ עֲלֵתָא דִּי  
 יִקְרַב לְכִהְנֵא דִּילֵיהּ יְהֵא:  
 ט וְכָל מִנְחָתָא דִּי תִתְאַפִּי

קֹדֶשׁ יֵאֲכַל קֹדֶשׁ קֹדֶשִׁים הוּא: ז כַּחֲטָאתָא  
 כְּאַשְׁמָא תוֹרָה אַחַת לָהֶם הִכְהֵן אֲשֶׁר יִכְפֹּר-  
 בּוֹ לֹו יִהְיֶה: ח וְהִכְהֵן הַמִּקְרִיב אֶת-עֲלֵת  
 אִישׁ עֹזֵר הָעֵלָה אֲשֶׁר הִקְרִיב לִפְנֵי לֹו  
 יִהְיֶה: ט וְכָל-מִנְחָה אֲשֶׁר תִּתְאַפֶּה בַּתְּנוּרָה

of holies. (7) The sin-offering is like the guilt-offering; they have one [and the same] law; it can be given to [any] priest who can effect atonement through it. (8) And the priest who can offer a person's burnt-offering, the skin of the burnt-offering which he has offered, belongs to the priest; it will be his. (9) And any meal-offering baked in an oven, and any [meal-offering] made in a deep

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(6) **It is holy of holies** — [*But has this not already been stated in verse 1?*] This is expounded in *Torat Kohanim* (7:84). (7) **They have one [and the same] law** — namely, the following: [Any] priest who can effect atonement through it — i.e., [any priest] who is fit to effect atonement, may take a share in it. This comes to exclude the case of a priest who is: a) A טבול [one who had become impure and must immerse in a ritualarium and wait until sunset to become pure again. Now, if he immersed while it was still daytime, he must nevertheless wait until sunset. Here, such a priest must not eat from a guilt-offering, if it was not yet sunset], and b) a מחוסר כפורים [literally, “one who lacks atonement.” There are cases when a person becomes impure and must bring a sacrifice on the morrow in order to effect atonement. In this case, if a priest had not yet effected atonement for himself since it was the day before his sacrifice, then he must not eat from the guilt-offering], and c) an אונן [a mourner for a relative, before the burial has taken place, may not eat from a guilt-offering] (*Torat Kohanim* 7:86). (8) **The skin of the burnt-offering which he has offered, belongs to the priest; it will be his** — [*We have just learnt, that the exceptions listed above must not eat the flesh of a sacrifice; but one might think that he may take a share in the skins. However, Rashi teaches us that since such a priest is unfit for Holy service and eating from the sacrifices, he must not take the skins either:*] This comes to exclude the case of a טבול יום a מחוסר כפורים and an אונן, that these [also] have no share in the skins (*Torat Kohanim* 7:89). (9) **Belongs to the priest who offers it** — One might think that it belongs to him exclusively. Scripture, however, says (in the next verse), “[And any meal-offering ...] will belong to all of Aharon's descendants.” One might

עצמו, שלא הקטרו אמוקריו \_ כשר: (ו) קדש קדשים הוא. בתורת כהנים הוא נדרש: (ז) תורה אחת להם. בדבר זה: הִכְהֵן אֲשֶׁר יִכְפֹּר בוּ. הִרְאִי לְכַפֶּרָה חוֹלֵק בוּ, פָּרַט לְטָבוּל יוֹם וּמְחַסֵּר כְּפוּרִים וְאוֹנָן: (ח) עֹזֵר הָעֵלָה אֲשֶׁר הִקְרִיב לִפְנֵי לֹו יִהְיֶה. פָּרַט לְטָבוּל יוֹם וּמְחַסֵּר כְּפוּרִים וְאוֹנָן. שְׂאִינָן חוֹלְקִים בְּעוֹרוֹת: (ט) לִפְנֵי הַמִּקְרִיב אֶתָּהּ וְגו': יְכוּל, לֹו לְבָדוּ? תְּלַמּוּד לּוֹמֵר: "לְכָל בְּנֵי אֶהְרֹן

בַּתְּנוּרָא וְכֹל דְּתַתְּעַבַד  
בְּרֻדְתָּא וְעַל מִסְרִיתָא לְכַהֲנָא  
דְּמִקְרַב יְתֵה דִילֵיהּ תְּהֵא:  
וְכֹל מִנְחַתָּא דְּפִילָא בְּמִשְׁחָא  
וְדִלָּא פִילָא לְכֹל בְּנֵי אַהֲרֹן  
תְּהֵי גִבְר כְּאַחוּהֵי: יֵא וְדָא  
אוּרִיתָא דְּנִכְסַת קוּדְשִׁיא דִּי  
יִקְרַב קֳדָם יי: יב אִם עַל  
תּוֹדָתָא יִקְרַבְנִיהּ וְיִקְרַב עַל  
נִכְסַת תּוֹדָתָא גְרִיצָן פְּטִירָן

וְכֹל-נֶעֱשֶׂה בַּמִּרְחֶשֶׁת וְעַל-מִנְחַת לִפְתֵּי  
הַמִּקְרִיב אֹתָהּ לֹו תִּהְיֶה: וְכֹל-מִנְחָה  
בְּלוּלָה-בְּשֶׁמֶן וְחֶרֶבָה לְכָל-בְּנֵי אַהֲרֹן  
תִּהְיֶה אִישׁ כְּאָחִיו: פ שְׁלִישִׁי יֵא וְזֹאת תּוֹרַת  
זְבַח הַשְּׁלָמִים אֲשֶׁר יִקְרִיב לַיהוָה: יב אִם  
עַל-תּוֹדָה יִקְרִיבֶנּוּ וְהִקְרִיב | עַל-זְבַח

pot or in a shallow pan, belongs to the priest who offers it; it will be his. (10) And any meal-offering mixed with oil or dry, will belong to all of Aharon's descendants; each man [has equal share] like his brother. (11) And this is the law of a peace-offering, which he will bring to the Lord. (12) If he is bringing it as a thanksgiving-offering, then he must offer, along with the

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*think, then, that it belongs to all of them. But Scripture has just said in our verse, “belongs to the priest who offers it.” So how [can a meal-offering belong to all priests and yet at the same time, to the one who offered it up]? It belongs to the family of the priest who offers it up on that day. [The priests were divided into twenty-four sections called “watches,” each watch being on duty for Holy service for one week. And each day of the week had on duty a different family of priests from that week’s watch. Thus, here, when a priest offered an Israelite’s meal-offering, it was shared equally among all of his family on duty that day] (Torat Kohanim 7:92). (10) Mixed with oil — This refers to a voluntarily donated meal-offering (see Leviticus 2:1). Or dry — This refers to the מנחת חוטא — the unintentional sinner’s meal-offering and the מנחת קנאות [literally, “the meal-offering of jealousy.” This meal-offering was sacrificed during the procedure used to investigate a סוטה — a wife who had been accused of unfaithfulness], both of which did not contain oil [and thus the term “dry”]. (12) If he is bringing it as a thanksgiving-offering — i.e., if [he is bringing the offering] to give thanks [to God] for a miracle that had happened to him, for instance, those who have made a sea-voyage [and have arrived back safely] or journeyed in the desert, or those who had been imprisoned [and were subsequently released], or a sick person who has recovered. All these are required to give thanks [to God], for regarding them, the verse says (Psalms 107:21-22), “Let them give thanks to the Lord for His kindness and is wonders to mankind! And let them sacrifice thanksgiving-offerings!” Thus, if it is on account of one of these things that a*

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תהיה. יכול, לכולן? תלמוד לומר: "לכהן המקריב".  
הא כיצד? לבית אב של אותו יום שמקריבין אותה:  
(י) בלוּלָה בְּשֶׁמֶן. זו מנחת נדבה: וְחֶרֶבָה. זו מנחת  
חוטא ומנחת קנאות, שאין בהן שמן: (יב) אִם עַל  
תּוֹדָה יִקְרִיבֶנּוּ. אִם עַל דְּבַר הוֹדָאָה עַל נֶס שֶׁנֶּעֱשֶׂה  
לוֹ, כְּגוֹן יוֹרְדֵי הַיָּם וְהוֹלְכֵי מִדְּבָרִיּוֹת וְחֶבְשֵׁי בֵּית  
הָאֲסוּרִים וְחוֹלָה שֶׁנִּתְרַפָּא \_ שְׁהֵם צְרִיכִין לְהוֹדוֹת,  
שְׁכֵתוֹב בְּהֵן: "יודו לה' חסדו ונפלאותיו לבני אדם.  
וְיִזְבְּחוּ זְבַחֵי תּוֹדָה", אִם עַל אַחַת מֵאַלֶּה נֶדַר שְׁלָמִים  
הִלְלוּ, שְׁלָמֵי תּוֹדָה הֵן, וְטַעֲמוֹנֹת לַחֵם הָאֲמוֹר בְּעֶנְיָן,

דְּפִילָן בְּמִשַּׁח וְאֶסְפֹּגִין  
 פְּטִירִין דְּמִשִּׁיחִין בְּמִשַּׁח  
 וְסֻלְתָּא רְבִיכָא גְרִיצָן דְּפִילָן  
 בְּמִשַּׁח: יג עַל גְּרִיצָן דְּלֶחֶם  
 חֲמִיעַ יִקְרַב קֶרְבְּנֵיהּ עַל  
 נִכְסֵת תּוֹדַת קוֹדֶשׁוּהִי:

הַתּוֹדָה חֲלוֹת מִצּוֹת בְּלוּלֹת בְּשֶׁמֶן וְרִקִּיקֵי  
 מִצּוֹת מְשֻׁחִים בְּשֶׁמֶן וְסֻלְתַּת מְרֻבֶּכֶת חֲלֹת  
 בְּלוּלֹת בְּשֶׁמֶן: יג עַל-חֲלֹת לֶחֶם חֲמִיץ  
 יִקְרַב קֶרְבְּנּוֹ עַל-זֶבַח תּוֹדַת שְׁלָמָיו:

thanksgiving-offering: Unleavened loaves mixed with oil, unleavened wafers anointed with oil, and loaves [made of] scalded flour mixed with oil. (13) He must [also] bring his offering with leavened loaves, along with his thanksgiving

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*person vowed [to bring] these peace-offerings, then they are — “thanksgiving peace-offerings,” which require the [accompanied] offering of bread, as mentioned in this passage, and these sacrifices may only be eaten on the day [that they were offered] and the night that follows, as is specified here. He must offer, along with the thanksgiving-offering — Four*

*kinds of bread [are described here]: חלות [מצות] — unleavened loaves, wafers, רבוכה — scalded loaves; these are three types of unleavened bread (מצה); and then the next verse continues, “with לחם חמץ — leavened loaves.” For each one of these [four] kinds [of bread], ten units are to be brought. Thus it is explained in Tractate Menachot (77b). And the total volume [of all of the accompanying bread] came to five Jerusalem se'ah [where one Jerusalem se'ah is equal to two-fifths of an eifah], which is equivalent to six se'ah by desert standard [where one se'ah by desert standard, smaller than the Jerusalem measure, is equal to one-third of an eifah, because all of the loaves comprised a volume of] twenty tenths [of an eifah] (Menachot 76b-77a). [Now, each leavened loaf comprised a volume of one-tenth of an eifah. Thus, since there were ten of these loaves, as above, the total leavened volume came to one eifah. The unleavened volume, i.e., the total volume of all the other three kinds of unleavened loaves, came to one eifah. Hence, the total volume of the accompanying bread was twenty tenths of an eifah, i.e., two eifot.] מרבכת — means: Bread [made from dough that is] fully scalded by boiling water. (13) He must ... bring his offering ... along with his thanksgiving peace-offering — [Scripture, in addition to verse 12, repeats the link between the accompanying bread and the sacrifice itself,] to teach us: This [accompanying] bread does not acquire intrinsic [unredeemable] holiness that it becomes invalid*

רש"י

ואינן נאכלין, אלא ליום ולילה, כמו שמפרש באן; והקריב על זבח התודה. ארבעה מיני לחם: חלות וריקיקין ורבוכה — שלשה מיני מצה, וכתוב: “על חלות לחם חמץ וגו’”, וכל מין ומין עשר חלות; כך מפרש במנחות ושיעורן חמש סאין ירושלמיות שהן שש מדבריות, עשרים עשרון: מרבכת. לחם חלוט ברותחין כל צרכו: (יג) יקריב קרבנו על זבח. מגיד, שאין להלם קדוש בקדשת הגוף לפסל ביוצא

יד ויקרב מזיזה חד מכל קורבן אפרשותא קדם יי לכהנא דיורק ית דם נכסת קודשיא דיליה יהי: טו ובסר נכסת תודת קודשוהי ביום קרבניה יתאכל לא יצנע

יד והקריב ממנו אחד מכל-קרבן תרומה לידוה לפהן הורק את-דם השלמים לו יהיה: טו ובשר זבח תודת שלמיו ביום קרבנו יאכל לא-יניח ממנו עד-בקר:

peace-offering. (14) And he will bring from it one of each [type of loaf], as an elevated offering to the Lord; to the priest who splashes the blood of the peace-offering — it will be his. (15) And the flesh of his thanksgiving peace-offering must be eaten on the day that it is offered: he must not leave

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*if it is taken out [of the Holy precincts], or if it comes into contact with a יום טבול [i.e., a person who has immersed from an impurity but must wait until sunset to effect his purity], and neither can this bread be redeemed to become non-consecrated — until the sacrifice [i.e., until the thanksgiving peace-offering it accompanies] is slaughtered (Menachot 78b).*

(14) אחד מכל קרבן — means: One loaf from each [of the four] kind[s]: he must take these as a תרומה, an elevated-offering, for the priest who is performing the Holy service of

his sacrifice. The remaining [thirty-six loaves] are eaten by the owner [of the sacrifice] (Menachot 77b). And the [sacrifice's] meat [also] belongs to the owner, with the exception of its chest and its [right hind] thigh, as specified below (see verse 34), [when Scripture describes] the wave-offering of the chest and the [right hind] thigh in the case of peace-offerings; [and although there, the verse was referring to peace-offerings, while here, we are dealing with thanksgiving-offerings, nevertheless,] a thanksgiving-offering is called [i.e., falls under the category of] a peace-offering [and consequently, we can apply the laws of a peace-offering to it] (Zevachim 4a). (15) **And the flesh of his thanksgiving peace-offering** — [The verse could have said, “And its flesh.” Hence,] this verse contains in it [many seemingly superfluous expressions, in order to teach us] many inclusions, namely: A sin-offering, a guilt-offering, the ram offered by a nazirite, the חגיגה — Festival-offering of the fourteenth day [of Nissan, i.e., the eve of Pesach] — that they all may be eaten only on the day [that they were offered], and the following night (Torat Kohanim 7:112). **Must be eaten on the day that it is offered** — The time limit for eating the sacrifice's flesh, is also the time limit within which its [accompanying] bread must be eaten. (ibid.) **He must not leave any of it over until morning** — However, he may eat it during the entire night. But if this is so, why did

וטבול יום ומלצאת לחלין בפדיון עד שישחט הזבח: (יד) אחד מכל קרבן. לחם אחד מכל מין ומין וטל תרומה לפהן העובד עבודתו. והשאר נאכל לבעלים ובשרה לבעלים, חוץ מחזה ושוק שבה, כמו שמפרש למטה הנפת חזה ושוק בשלמים, והתודה קריה "שלמים": (טו) ובשר זבח תודת שלמיו. יש כאן רבויין הרבה: לרבות חטאת ואשם ואיל נזיר וחגיגת י"ד, שיהיו נאכלין ליום ולילה: ביום קרבנו יאכל. וכזמן בשרה — זמן לחמה: לא יניח ממנו עד בקר. אבל אוכל הוא כל הלילה. אם כן, למה אמרו 'עד חצות' בדי להרחיק האדם

מִזֵּיחַ עַד צֶפְרָא: טז וְאִם נִדְרָא  
 אֹו נִדְבַתָּא נִכְסַת קֶרְבְּנִיה  
 בְּיוֹמָא דִּי יִקְרַב יֵת נִכְסַתִּיה  
 יִתְאַכַּל וּבְיוֹמָא דְבִתְרוּהִי  
 וּדְאִשְׁתָּאֵר מִזֵּיחַ יִתְאַכַּל:  
 יז וּדְאִשְׁתָּאֵר מִבְּסַר נִכְסַתָּא  
 בְּיוֹמָא תְּלִיתָאָה בְּנוֹרָא  
 יח וְאִם אִתְאַכְלָא יִתְאַכַּל מִבְּסַר נִכְסַת קוּדְשׁוּהִי בְּיוֹמָא תְּלִיתָאָה לֹא יְהֵא לְרַעוּא דְמִקְרַב יֵתִיה

טז וְאִם־נִדְרָא ׀ אֹו נִדְבָה זִבַח קֶרְבְּנוֹ בְּיוֹם  
 הַקְּרִיבוֹ אֶת־זִבְחוֹ יֹאכַל וּמִמַּחֲרַת וְהַנּוֹתֵר  
 מִמֶּנּוּ יֹאכַל: יז וְהַנּוֹתֵר מִבְּשַׂר הַזִּבְחַת בְּיוֹם  
 הַשְּׁלִישִׁי בְּאֵשׁ יִשְׂרָף: יח וְאִם הָאֵכַל יֹאכַל

any of it over until morning. (16) And if his sacrifice is a vow or a voluntary donation, it may be eaten on the day that he offers his sacrifice; and on the next day, whatever is left over from it, may be eaten. (17) However, whatever is left over from the flesh of the sacrifice on the third day, must be burnt in fire. (18) And if he had [intended] to eat any of the flesh of his sacrifice on the third

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[our Sages] say that [it may be eaten only] until midnight? In order to distance people from committing a sin [i.e., our Sages added an extra restriction to the time limit of up to dawn, in order to ensure that people would stay far away from the ultimate limit] (Berakhot 2a). (16) **And if [his sacrifice] is a vow or a voluntary donation** — which he is bringing, not in order to give thanks for

a miracle that happened to him, then [in this case], the sacrifice does not require [accompanying] bread, and the sacrifice may be eaten for two days [namely, the day of offering and the following day], as is specified in this passage. **And on the next day, whatever is left over from it** — i.e., [whatever is left over] on the first day, may be eaten. This ו [which prefixes the word והנותר] is extra [and the word is to be read as though it had said, והנותר]. There are many similar examples [of extra ו's] in Scripture, e.g., (Genesis 36:24) ואלה בני צבעון ואיה וענה, [literally, “And these are the children of Tziv'on: And Ayah and Anah,” but to be read: “Ayah and Anah”]; and (Daniel 8:13), תת וקדש וצבא מרמס, [literally, “letting the Sanctuary and the host be trampled underfoot,” but to be read: “letting the Sanctuary and the host be trampled underfoot”]. (18) **And if he had [intended] to eat** — This verse is referring to someone who, at the time of slaughtering [the sacrifice], intends in his thoughts to eat its meat on the third day [in which case the sacrifice, on account of his adverse thoughts, becomes invalid]. Now, one might think, then, if the person [did not have these thoughts, but he nevertheless] actually ate the meat on the third day, that the sacrifice would become invalid retroactively [as the verse actually reads] Scripture, however, says, **המקריב אתו לא יחשב** [which

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מִן הַעֲבֵרָה: (טז) וְאִם נִדְרָא אֹו נִדְבָה. שְׁלֹא הֵבִיֵּאָה  
 עַל הוֹדָאת נֶס, אֵינְהָ טְעוּנָה לֶחֶם וְנֹאכַלַת לְשִׁנֵּי  
 יָמִים, כְּמוֹ שְׁמִפְרֵשׁ בְּעֵנִין: וּמִמַּחֲרַת וְהַנּוֹתֵר מִמֶּנּוּ.  
 בְּרֵאשׁוֹן יֹאכַל. וְיֹו זֹו יִתְרָה הִיא, וְיֵשׁ כְּמוֹהָ הַרְבֵּה  
 בְּמִקְרָא, כְּגוֹן: “וְאֵלֶּה בְּנֵי צִבְעוֹן וְאֵיֶּה וְעֵנָה:” תַּת  
 וְקֹדֶשׁ וְצָבָא מִרְמָס: (יח) וְאִם הָאֵכַל יֹאכַל וְגו'.  
 בְּמַחֲשָׁב בְּשַׁחֲיטָה לְאָכְלוֹ בְּשְׁלִישִׁי הַכְּתוּב מְדַבֵּר.  
 יְכוּל, אִם אָכַל מִמֶּנּוּ בְּשְׁלִישִׁי יִפְסַל לְמִפְרָע: תְּלִמוּד

לֹא יִתְחַשֵּׁב לִיהּ מִרְחֵק יִהְיֶה  
וְאִנִּישׁ דְּתִיכּוּל מִנִּיהּ חוּבִיהּ  
יִקְבֵּל: יט וּבִסֵּר קוּדְשָׁא דִּי  
יִקְרַב בְּכַל מְסָאָב לֹא יִתְאָכֵל  
בְּנוּרָא יִתּוּקֵד וּבִסֵּר קוּדְשָׁא  
כָּל דִּידִכִּי לְקוּדְשָׁא יִיכּוּל

מִבְּשָׂר-זָבַח שְׁלָמָיו בַּיּוֹם הַשְּׁלִישִׁי לֹא  
יִרְצֶה הַמִּקְרִיב אֹתוֹ לֹא יִחָשֵׁב לוֹ פְּגוּל  
יְהִי וְהַנֶּפֶשׁ הָאֹכֶלֶת מִמֶּנּוּ עוֹנָה תִשָּׂא:  
יט וְהַבֶּשֶׂר אֲשֶׁר-יִגַע בְּכָל-טָמֵא לֹא יֵאָכֵל  
בְּאֵשׁ יִשָּׂרָה וְהַבֶּשֶׂר כָּל-טָהוֹר יֵאָכֵל בְּשָׂר:

day, it will not be accepted; it will not count for the one who offers it; [rather,] it will be rejected [due to bad intentions]. And the person who eats from it, must bear his sin. (19) And the flesh which touches anything impure, must not be eaten. It must be burned in fire. But regarding the [pure] flesh [of this

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*although means, “it will not count for the one who offers it,” nevertheless contains in its literal meaning an allusion. Literally, the verse can be read: “A person when offering it, must not have this thought”]. This means: The offering is invalidated only at the time of sacrificing [i.e., slaughtering], and not on the third day (Torat Kohanim 7:118). Hence the explanation [of the basic principle here]*

*is as follows: At the time of sacrificing [slaughtering] the offering, one must not have this thought [i.e., the intention in mind to eat it outside of its time limit (in this case, on the third day)]; and if he [transgressed and] had this thought [at the time of slaughtering], then the sacrifice becomes pigul — rejected, due to improper thoughts. And the person who eats from it — even within the [normally permitted] time limit, “must bear his sin.” (19) And the flesh — of holy peace-offerings, “which touches anything impure, must not be eaten.” [Here, Rashi has explained that there is a new subject being discussed by Scripture: Rather than pigul which the verse has been discussing up until now, Scripture is referring to peace-offerings in general.] והבשר — [The word והבשר, the second time it occurs in this verse, seems superfluous. However,] it comes to include the case where a part of a limb [of the sacrificial animal] has gone out [of its prescribed holy boundaries, while the rest of the animal remained inside]. [The boundaries referred to are the courtyard of the Holy Temple for קדשים, holy sacrifices, and the walls of Jerusalem for קדשים קלים sacrifices with a lesser degree of holiness]. The part which remained inside is permitted [to be eaten] (Torat Kohanim 7:128). Anyone who is pure may eat [the] flesh — What is Scripture coming to teach here? Since Scripture says (Deuteronomy 12:27), “and the blood of your sacrifices will be poured [upon the altar] ... and you will eat*

רש"י

לומר: "המקריב אתו לא יחשב" \_ בשעת הקרבה הוא נפסל ואינו נפסל בשלישי. וכן פרושו: בשעת הקרבתו לא תעלה זאת במחשבה, ואם חשב \_ פגול יהיה: והנפש האכלת ממנו. אפלו בתוך הזמן עונה תשא: (יט) והבשר. של קדש שלמים אשר יגע בכל טמא לא יאכל: והבשר. לרבות איבר שיצא מקצתו, שהפנימי מתר: כל טהור יאכל בשר. מה תלמוד לומר? לפי שנאמר: "ודם ובחירי ישפך וגו"



בֶּסֶר קֹדֶשׁ־אֵשׁ: כַּ וְאִנֹּשׁ דִּי  
 תִּיכּוֹל בְּסֵרָא מִנְכַּסְתָּ קֹדֶשׁ־אֵשׁ  
 דִּי קָדָם ״ וְסוּבְתִיָּה עֲלוּהִי  
 וְיִשְׁתַּיְצִי אֲנִישָׁא הֵהִיא מֵעֵמָה:  
 כֵּא וְאִנֹּשׁ אַרְי תִּקְרַב בְּכָל  
 מִסָּאב בְּסוּאֲבַת אֲנִישָׁא אוֹ  
 מִזְבֵּחַ בֶּשֶׂר אֲשֶׁר־תֹּאכַל בְּשֶׂר  
 הַשְּׁלָמִים אֲשֶׁר לִידֹוָה וְטִמְאַתּוֹ עָלָיו  
 וְנִכְרְתָהּ הַנֶּפֶשׁ הַהִוא מֵעַמִּיהָ: כֵּא  
 כִּי־תִגַּע בְּכֹל־טִמָּא בְּטִמְאַת אָדָם

sacrifice], anyone who is pure may eat [the] flesh. (20) A person who eats the flesh of a peace-offering to the Lord, while his impurity is upon him, that soul will be cut off from its people. (21) And a person who touches anything impure, whether impurity from a human or an impure animal [carcass] or any impure

### RASHI

*the meat,” one might think that only the owner of the peace-offering may eat of his offering [for it says, “you will eat the meat”]. Therefore, Scripture says here, “anyone who is pure may eat [the] flesh.” (Torat Kohanim 7:30,129) **Anyone who is pure may eat [the] flesh** — This means: All that I have forbidden you, regarding a sin-offering and a guilt-offering, namely, that if they go outside the court-hangings [of the Tabernacle, or in the case of the Holy Temple the boundaries of the Temple courtyard], they become prohibited*

*as the verse says (Leviticus 6:9), “They must eat it in the courtyard,” when it comes to this flesh [of peace-offerings, which are קדשים קלים, sacrifices with a lesser degree of holiness], I say, “Anyone who is pure may eat [the] flesh” even [outside the Temple courtyard, even] throughout the entire city [of Jerusalem]. (20) **While his impurity is upon him** — Scripture here is referring to impurity of the body [of a person, and is not referring to the impurity of an article. I.e., the verse is speaking of an impure person who eats from the holy peace-offering; in this case, he incurs excision] (Torat Kohanim 7:131). However, [the converse case, namely,] a person who is himself pure, who eats the impure flesh [of a holy peace-offering], is not punished with excision; nevertheless, he is punished for transgressing the Scriptural admonition [in the previous verse], “And the flesh which touches anything impure, [must not be eaten].” [Now, in order to exact punishment, in addition to specifying the punishment incurred, Scripture usually states an admonition regarding the transgression in question. Here, although our verse together with the following verse, specify the punishment of an impure person who eats from the pure holy peace-offering, namely, excision,] nevertheless, the admonition regarding an impure person who eats pure flesh, is not written explicitly in Scripture. However, our Sages derived this admonition through a גזרה שוה [i.e., they had a tradition in certain Scriptural passages, that two common key words or expressions serve to link the laws of these seemingly unconnected*

רש"י

והבשר תאכל, יכול, לא יאכלו שלמים אלא הבעלים? לכה נאמר: כל טהור יאכל בשר: והבשר כל טהור יאכל בשר. בלומר: כל מה שאסרתי לך בהטאת ואשם, שאם יצאו חוץ לקלעים אסורים, כמו שכתוב: "בחר אהל מועד יאכלוהו", בבשר זה אני אומר לך: "כל טהור יאכל בשר", אפלו בכל העיר: (כ) וטמאתו עליו. בטמאת הגוף הכתוב מדבר, אבל טהור שאכל את הטמא אינו עגוש ברת, אלא באזהרה "והבשר אשר יגע בכל טמא וגו'". ואזהרת טמא שאכל את הטהור אינה מפרשת בתורה, אלא חכמים למדוה בגזרה שוה.

בְּבֵעִירָא מִסְאָבָא אוּ בְכָל  
שְׂקָצָא מִסְאָב וַיִּיכּוֹל מִבְּסַר  
נִכְסַת קוּדְשִׁיא דִּי קָדָם יִי  
וַיִּשְׁתִּיזֵי אַנְשָׁא תְּהִיא מֵעַמָּה:  
כּבּ וּמִלִּיל יִי עִם מִשָּׁה לְמִימְרָ:  
כּג מִלִּיל עִם בְּנֵי יִשְׂרָאֵל  
לְמִימְרָ כָּל תְּרַב תּוֹר וְאָמַר  
וְעָזָא לֹא תִיכְלוּן: כּד וְתַרְב  
נְבִילָא וְתַרְב תְּבִירָא וְתַעֲבַד

אוּ בְּבֵהֵמָה טְמֵאָה אוּ בְכָל־שֶׁקֶץ טְמֵאָה  
וְאָכַל מִבְּשַׂר־זֶבַח הַשְּׁלָמִים אֲשֶׁר לַיהוָה  
וְנִכְרְתָה הַנֶּפֶשׁ הַהוּא מֵעַמִּיהָ: כּבּ וַיְדַבֵּר  
יְהוָה אֶל־מֹשֶׁה לֵּאמֹר: כּג דַּבֵּר אֶל־בְּנֵי  
יִשְׂרָאֵל לֵאמֹר כָּל־חֶלֶב שׁוֹר וְכֶשֶׂב וְעִז לֹא  
תֹאכְלוּ: כּד וְחֶלֶב נְבֵלָה וְחֶלֶב טְרֵפָה יַעֲשֶׂה

[carcass of an] abominable creature, and then eats from the flesh of a peace-offering to the Lord, that soul will be cut off from its people. (22) And the Lord spoke to Moshe, saying, (23) Speak to the Children of Israel, saying, You must not eat any [sacrificial] fat of an ox, sheep or goat. (24) The [sacrificial] fat of carrion and the [sacrificial] fat of an animal with a fatal

### RASHI

*passages. Here, the word טמאתו appears in our verse and in Numbers 19:13, and since the prohibition in Numbers has an admonition attached to it, so too, here, our prohibition is considered to have an admonition attached to it]* (Makkot 14b). Now, there are three

*mentions of the punishment of excision, regarding persons who eat holy sacrificial meat, while they are still in an impure state [firstly, in Leviticus 22:3, “Any man from among any of your offspring, who comes near to the holy (sacrifices) ... that soul will be cut off,” where “comes near” means to eat (see Rashi there); and the second and third mentions are these verses (20 and 21). Why three times? These three mentions of excision] are expounded by our Rabbis in Tractate Shevuot (7a), as follows: One of them is needed to state the general law; one of them is needed to state a particular case [namely, the peace-offering, in order to preclude the eating of certain pure foods that are not sacrificed on the altar which do not have the punishment of excision]; and one of them is needed to teach us that the קרבן עולה ויורד [an offering which has different options, an animal or a bird or flour, according to how much the person who brings it, can afford,] that [when the verse says (Leviticus 5:2), “he incurs guilt,” and may bring a קרבן עולה ויורד] Scripture is exclusively referring to the case [of a person in an impure state, who] defiles the Sanctuary [i.e., enters it while in the impure state], or [if he eats from] its holy sacrifices. (24) **May be used for any purpose** — [Scripture already permits the use of carrion in general (see Deuteronomy 14:21); surely, the fats are included in the rest of the animal?! So what is this verse teaching us?] It comes to teach us that the [sacrificial] fat*

### רש"י

ג' בְּרֵחוֹת אֲמֹרוֹת בְּאוֹכְלֵי קִדְשִׁים בְּטִמְאָת הַגּוֹף וְדָרְשׁוּם רְבוּתֵנוּ בְּשָׁבוּעוֹת אַחַת לְכֹל, וְאַחַת לְפָרֵט וְאַחַת לְלֶמֶד עַל קֶרֶבֶן עוֹלָה וְיֹרֵד, שְׁלֹא נִאֶמַר אֲלֵא עַל טִמְאָת מִקְדָּשׁ וְקִדְשִׁיו: (כּד) יַעֲשֶׂה לְכָל מְלֹאכְהָ. בָּא וְלֶמֶד עַל הַחֶלֶב, שְׁאִינוּ מִטְּמֵא

לְכֹל עֲבֹדָתָא וּמִיכֹל לֹא  
 תִּיכְלְנֶיהָ: כֹּה אָרִי כֹל דִּיכּוֹל  
 תִּרְבָּא מִן בְּעִירָא דִּי יִקְרְבוּן  
 מִזְבֵּחַ קָרְבָּנָא קֳדָם יי וַיִּשְׁתִּיזֵי  
 אֲנִשָּׂא דִּי תִיכּוֹל מִזְעֵמָה:  
 כּוּ וְכֹל דְּמָא לֹא תִיכְלוּן בְּכֹל  
 מוֹתְבִיכוֹן דְּעוֹפֵא וְדַבְּעִירָא:  
 כּוּ כֹל אֲנִשָּׂא דִּי תִיכּוֹל כֹּל  
 דְּמָא וַיִּשְׁתִּיזֵי אֲנִשָּׂא הֵהִיא

לְכֹל־מִלֶּאכָה וְאָכַל לֹא תֹאכְלֶהּ: כֹּה פִּי  
 כֹּל־אָכַל חֶלֶב מִן־הַבְּהֵמָה אֲשֶׁר יִקְרִיב  
 מִמֶּנָּה אִשָּׁה לִידוּהָ וּנְכֹרֶתָהּ הַנֶּפֶשׁ הָאֹכֶלֶת  
 מִזְעֵמָה: כּוּ וְכֹל־דָּם לֹא תֹאכְלוּ בְּכֹל  
 מוֹשְׁבֵי־כֵם לְעוֹף וְלַבְּהֵמָה: כּוּ כֹל־נֶפֶשׁ  
 אֲשֶׁר־תֹאכַל כֹּל־דָּם וּנְכֹרֶתָהּ הַנֶּפֶשׁ הֵהוּא

disease or injury, may be used for any purpose; however, you must surely not eat it. (25) For anyone who eats [sacrificial] fat of animals from which sacrifices are brought as fire-offerings to the Lord, that soul who eats [it] will be cut off from its people. (26) Do not eat any blood in any of your dwelling places, whether from birds or from animals. (27) Any person who eats any [type of]

### RASHI

*portions do not impart the impurity which is imparted by carrion [in general] (Torat Kohanim 7:139). — [Why does Scripture need to prohibit eating the fats of carrion or tereifah — an animal with a fatal disease or injury? We already know that eating sacrificial fats is prohibited (see Leviticus 3:17), and we also know that eating*

*carrion or tereifah is prohibited (see Deuteronomy 14:21 and Exodus 22:30). So what is this verse teaching us?] The Torah tells us here: “The prohibition of [eating] carrion or tereifah is superimposed upon the prohibition of [eating sacrificial] fats: if someone eats them [the sacrificial fats of carrion or tereifah, in addition to becoming liable for transgressing the prohibition of eating sacrificial fats], he also is liable for transgressing the prohibition of [eating] carrion [or eating tereifah]. And in this case, [Scripture tells you that] you cannot make the objection, saying, But one prohibition cannot be superimposed on another prohibition!”*

*(Zevachim 70a). (26) [Do not eat any blood ...] whether from birds or from animals — Excluded [from this prohibition is] the blood of fish and locusts (Torat Kohanim 7:143). In any of your dwelling places — Since this prohibition [of eating blood] is an obligation vis-a-vis a person, rather than being dependent on the land [of Israel], it is therefore applicable in all the dwelling places [of the Jews, whether in Israel or outside of it]. [But one might think it obvious that since it is a personal obligation, it would be applicable anywhere. So why should Scripture come to state this at all?] In Chapter one of Tractate Kiddushin (37b), the Gemara explains why this is necessary to be stated.*

רש"י

טְמֵאת נְבֵלוֹת: וְאָכַל לֹא תֹאכְלֶהּ. אֲמָרָה תוֹרָה: יְבוֹא אֶסוּר נְבֵלָה וּטְרֵפָה וַיְחוּל עַל אֶסוּר חֶלֶב, שְׂאֵם אָכַלוּ, יִתְחַיֵּב אִף עַל לֹא שֶׁל נְבֵלָה, וְלֹא תֹאמַר: אִין אֶסוּר חֵל עַל אֶסוּר! (כו) לְעוֹף וְלַבְּהֵמָה. פֶּרֶט לְדָם דְּגָיִם וְחֲגָבִים: בְּכֹל מוֹשְׁבֵי־כֵם. לְפִי שְׂהִיא חוֹבַת הַגּוֹף וְאִינָה חוֹבַת קַרְקַע, נוֹהֲגַת בְּכֹל מוֹשְׁבוֹת. וּבְמִסְכַּת קְדוּשִׁין, בְּפָרֵק א' מִפְּרָשׁ לְמָה דְּצָרָךְ לֹמַר:

מַעֲמִיָּהּ: פ כַּח וַיְדַבֵּר יְדוּהָ אֶל־מֹשֶׁה לֵאמֹר:  
 כַּט דַּבֵּר אֶל־בְּנֵי יִשְׂרָאֵל לֵאמֹר הַמִּקְרִיב  
 אֶת־זֶבַח שְׁלָמָיו לַיהוָה יָבִיא אֶת־קָרְבָּנוֹ  
 לַיהוָה מִזֶּבַח שְׁלָמָיו:  
 מַעֲמִיָּהּ: כַּח וּמִלִּיל יֵי עִם מֹשֶׁה  
 לְמִימְרָ: כַּט מִלִּיל עִם בְּנֵי  
 יִשְׂרָאֵל לְמִימְרָ דְמִקְרִיב יֵת  
 נִכְסֵת קוֹדְשׁוֹהֵי קָדָם יֵי יֵיתִי  
 יֵת קָרְבָּנֵיהָ לְקָדָם יֵי מִנְכַּסֵּת  
 קוֹדְשׁוֹהֵי:

מַעֲמִיָּהּ: פ כַּח וַיְדַבֵּר יְדוּהָ אֶל־מֹשֶׁה לֵאמֹר:  
 כַּט דַּבֵּר אֶל־בְּנֵי יִשְׂרָאֵל לֵאמֹר הַמִּקְרִיב  
 אֶת־זֶבַח שְׁלָמָיו לַיהוָה יָבִיא אֶת־קָרְבָּנוֹ  
 לַיהוָה מִזֶּבַח שְׁלָמָיו:

blood, that soul will be cut off from its people. (28) And the Lord spoke to Moshe, saying, (29) Speak to the Children of Israel, saying, Anyone who offers his peace-offering to the Lord, must bring his sacrifice to the Lord from his peace-offering:

## TZAV FOR FRIDAY

## צו ליום ששי

ל יְדוּהִי תִיתֶנּוּן יֵת קָרְבָּנֵיָ  
 דִּיֵי יֵת תִּרְבָּא עַל חֲדָיָ  
 יֵיתְנִיָה יֵת חֲדָיָ לְאַרְמָא  
 יֵתִיהָ אֲרוּמָא קָדָם יֵי:

ל יְדוּהִי תִבְיָאִינָה אֶת אֲשֵׁי יְדוּהָ אֶת־הַחֶלֶב  
 עַל־הַחֹזֶה יְבִיאָנוּ אֶת הַחֹזֶה לְהַנִּיף אֹתוֹ

(30) His own hands must bring the fire-offerings of the Lord: He must bring it, the [sacrificial] fat, [placed] on top of the chest. The chest [is brought,] to wave

## RASHI

רש"י

(30) **His own hands must bring** — *The hand of the [sacrifice's] owner is above [the hand of the priest], with the [sacrificial] fats and chest placed in it, and the priest's hand placed beneath [the hand of the owner. With the portions arranged in this manner,] they wave them (Menachot 61b). The fire-offerings of the Lord* —

(ל) יְדוּהִי תִבְיָאִינָה וְגו'. שְׁתֵּהָא יַד הַבְּעָלִים מְלַמְעֵלָה וְהַחֶלֶב וְהַחֹזֶת נְתוּנִין בֵּהּ, וַיַּד כֹּהֵן מְלַמְשָׁה וּמְנִיפֵן: אֶת אֲשֵׁי ה'. וּמָה הֵן הָאֲשֵׁים? "אֶת הַחֶלֶב עַל הַחֹזֶה יְבִיאָנוּ", בְּשִׁמְכִיאוּ מִבֵּית הַמִּטְבָּחִים נוֹתֵן הַחֶלֶב עַל הַחֹזֶה, וּבְשִׁנּוּתָנוּ לְיַד הַכֹּהֵן הַמְנִיף, נִמְצָא הַחֹזֶה לְמַעַלָּה וְהַחֶלֶב לְמַטָּה. וְזֶהוּ הָאָמוּר בְּמִקּוֹם אַחֵר: "שׁוֹק הַתְּרוּמָה וְחֹזֶה הַתְּנוּפָה עַל אֲשֵׁי הַחֶלְבִּים יְבִיאוּ לְהַנִּיף וְגו'"; וְלֹא־אֶחָר

And what are the "fire-offerings" [referred to here]? They are "the [sacrificial] fat ... on top of the chest." [Now, the verse says,] "He must bring it." This means: When the priest brings the [sacrificial] fats from the slaughtering area, he places them on top of the [removed] chest [of the animal]. But when he is placing the fats into the hand [of the owner who in turn has his hand set into the hand] of the priest to perform the waving procedure, [the whole arrangement is inverted, the result being that] the chest is now situated above and the fats beneath; this, then, is what is described in a later verse (10:15), "They should bring the [hind] thigh of the elevated-offering and the chest as a wave-offering, upon the fats of the fire-offerings, to wave." After the completion of the waving procedure, the priest [who performed the waving procedure,] hands over the portions