



Today's Daf In Review is being sent l'zecher nishmas Habachur Yechezkel Shraga A"H ben R' Avrohom Yehuda

Kiddushin Daf Lamed Vuv

- The Gemara quoted the shita of **Isi**, that women are excluded from the issur of baal yikarchu, and then gave a reason for this exclusion. **Abaye** gives another reason. He says it is based on a gezeira shava on the verbiage "karcha" written regarding this and regarding the pasuk that says "Bnei Aharon", and teaches that just as there women are excluded, they are excluded here as well.
 - **Q:** If the words "Bnei Aharon" are meant to include everything written in that parsha, why do we need the gezeira shava to teach that it doesn't apply to women? Why don't we just say that if it doesn't apply to women who are Kohanim, and Kohanim have many more halachos, then surely it will not apply to regular women, who have less halachos!? **A:** Without the gezeira shava we would think that the words "bnei Aharon" don't teach to exclude women from the entire parsha, rather only from the immediate subject of the pasuk.
 - **Q:** We should say that even now the words "bnei Aharon" only exclude women from the immediate pasuk, and the gezeira shava is used for something else altogether, to teach that a person is chayuv for each and every scratch that he makes, and that the scratch need not be between his eyes, and the gezeira shava teaches that these halachos apply to Kohanim and non-Kohanim alike!? **A:** The pasuk could have written "kerach" and instead wrote the word "karcha", which serves to teach an additional thing – namely that women are excluded from this issur.
 - **Rava** says, the reason of **Isi** is based on the words "bein eineichem" in the pasuk. He learns from tefilin (where these words are also used) that just as women are patur from tefilin, they are also patur from this issur of baal yikarchu.
 - **Rava** doesn't say like **Abaye**, because he doesn't hold of the drasha of the extra "hey" in the word "karchah". **Abaye** doesn't say like **Rava**, because he holds that the gezeira shava of bein eineichem is actually used to teach something else – that tefillin should be worn on the head in the area higher up on the head corresponding to "between the eyes".
 - **Q:** How do **Abaye and Rava** darshen the pasuk of "banim atem" that the previous Gemara used as the source of **Isi's** halacha? **A:** They use this for the drasha of a Braisa where **R' Meir and R' Yehuda** say this refers to "children" and not "sons". **R' Yehuda** says that the Yidden are only referred to as children of Hashem when they act properly. **R' Meir** says they are referred to as His children even when they don't act properly.

MISHNA

- With regard to doing any of the following processes to a korbon: semicha (leaning on it), tenufa (waiving it), hagasha (bringing it close to the Mizbe'ach), taking a kmitza, burning korbonos on the Mizbe'ach, melika (killing of the bird with the thumbnail), kabbalah (receiving the blood), and offering of the blood on the Mizbe'ach, these all apply to men, but not to women. The exception is the Korbon Mincha of a sotah and of a nezirah, with which the woman does do a tenufah.

GEMARA

- The source for these halachos are as follows:
 - Semicha – the pasuk says "daber ehl Bnei Yisrael" – it is the men and not the women who do semicha.

- Tenufa – the pasuk here also says “daber ehl Bnei Yisrael” – it is the men and not the women who do tenufa.
- Hagasha – the pasuk says “hacreiv osah Bnei Aharon” – it is the men and not the women who do hagasha.
- Kemitza – the pasuk says “vehevi’ah ehl Bnei Aharon v’kamatz” – it is the men and not the women who do kemitza.
- Haktara (burning korbonos) – the pasuk says “v’hiktiru oso Bnei Aharon” – it is the men and not the women who burn the korbonos.
- Melika – the pasuk says “umalak...v’hiktir”, which makes a hekesh from haktara to melika and teaches that it too may only be done by men.
- Kabbalah – the pasuk says “v’hikrivu Bnei Aharon”, and we have learned that “hikrivu” refers to kabbalah.
- Haza’ah (offering the blood) – if this is referring to the offering of the parah adumah blood, the pasuk says “Elazar” which teaches that even regular male Kohanim cannot do this. If it refers to blood offered inside the Heichal, the pasuk teaches that only the Kohen Gadol does that. Rather, it must be referring to the offering of a bird’s blood, and this can be learned from a kal v’chomer – if a sheep, which can be sheched as a korbon by a non-Kohen, must be offered by a male Kohen, then a bird, that can only be “sheched” (killed with melika) by a Kohen, must surely only be offered by a male Kohen.

CHUTZ MIMINCHAS SOTAH UNEZIRA

- **R’ Elazar** asked **R’ Yoshiya** of his generation, how do we know that the mincha of a sotah requires tenufah?
 - **Q:** The Gemara asks, this is learned explicitly in the pasuk that says “v’heinif”? **A:** He meant to ask, how do we know that it must be done by the woman. He answered, we have a gezeirah shava on the word “yad” from sotah to shelamim. This teaches that just as by sotah the Kohen must do the tenufah, the same is by a shelamim. And, just as by a shelamim it must be done by the owner, the same is by a sotah. The way this is done is that the Kohen puts his hand under the hand of the owner and together they do tenufah.
 - We can now learn that a nezirah must to tenufah as well, based on a gezeirah shava from sotah on the word “kaf”.