



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

Zevachim Daf Chuf Daled

OMEID AHL GABEI KEILIM...

- The yeshiva of **R' Yishmael** taught a Braisa, that explains the reason as being – the floor of the Azarah is kadosh and the klei shareis are kadosh. Just as there can be no chatzitza between the Kohen and the klei shareis, there can similarly be no chatzitza between the Kohen and the Azarah floor.
- The Mishna gave 3 examples – a Kohen who is standing on a keili, on an animal, and on the feet of another Kohen. All 3 are necessary to be taught. If we were only taught about a keili, we would say, that is a chatzitza because it is not a form of flesh, but an animal, which is a form of flesh, would not be considered a chatzitza. If we were taught that an animal is a chatzitza, we would say that an animal is a chatzitza because it is different than a human, but if he stands on the feet of another Kohen it would not be considered a chatzitza. That is why we need all 3.
- A Braisa says, **R' Eliezer** said, if the Kohen has one foot on a keili and one on the Azarah floor, or one foot on a stone and one foot on the floor, we make a determination – if we were to pull away the keili or the stone and the Kohen would be able to stand on the other foot and do the avodah, the avodah he does is valid. If not, it is passul.
 - **Q: R' Ami** asked, what if he is standing on a loose stone of the Azarah floor? Now, if they don't intend to reattach this stone it would definitely be a chatzitza. The question is where they do intend to reattach it.
 - **Q: R' Zuti** said that **R' Ami** asked – if a stone of the floor was removed and the Kohen stood in the empty place where the stone used to be, would the avodah be valid?
 - The question is, when Dovid Hamelech made the floor kadosh, did he do so only for the top layer of stone, or did he make that area kadosh until the depths of the earth below?
 - The Gemara says, if that is the question, he should have asked for the halacha in the case of where the entire floor was removed. Rather, he was sure that Dovid had made the area kadosh until the depths of the earth below. His question was, is this considered a proper way to do the avodah or not? **TEIKU**.

KIBEIL BISMOL PASSUL V'REBBI SHIMON MACHSHIR

- A Braisa says, we darshen the pasuk that says "b'etzba'oh" and "v'lakach" to teach that just as the "etzbah" refers to the finger on his right hand, so too the kabbalah must be done with his right hand. The pasuk also says "v'nossan", which teaches that the putting of the blood on the Mizbe'ach must also be done with the right hand. **R' Shimon** said, the pasuk doesn't say "yad" regarding kabbalah. Rather, it only says "etzba'oh" and "v'nossan", which teaches that the putting of the blood must be done with the right hand. However, since it doesn't say "yad" regarding kabbalah, it is even valid if done with the left hand.
 - **Q: If R' Shimon** holds of the gezeira shava that teaches that "yad" refers to the right hand, then even if "yad" is not written regarding kabbalah it should still need to be done with the right hand, because the word "etzbah" is written regarding it and there is a similar gezeira shava that teaches that "etzbah" also refers to the right hand!? If he does not hold of the gezeira shava of "yad", then why does it make a difference that the word "yad" is not written regarding kabbalah? **A: R' Yehuda** said, he actually does not hold of this gezeira shava. What he said is – since it does not say "right hand" by kabbalah, even when done with the left hand it will be valid.
 - **Q: Rabbah** asked, if so, the putting of the blood on the Mizbe'ach should also be able to be done with the left hand!? Also, a Braisa clearly says that he *does* hold

of the gezeira shava of yad and etzbah, which teaches that both refer to the right hand!? **A:** Rather, **Rava** said, **R' Shimon** holds of the gezeira shava, and in the Braisa he said as follows – it does not say “yad” by kabbalah, rather it says the word “etzbah”. Now, since kabbalah can't be done with one finger (he can't hold a kli shareis with a finger), the word “etzbah” must not be referring to the kabbalah, and therefore a kabbalah done with left hand would be valid.

- **Q: R' Sama the son of R' Ashi** asked **Ravina**, an “ear” (handle) can be made on the kli shareis, which would make it possible to be held with one finger!? **A:** Rather, **Abaye** said, the word “etzbah” is written in between the words “v'lakach” (which is the kabbalah) and “v'nossan” (which is the putting of the blood). The **T”K** holds we can darshen for an earlier part of the pasuk and for a later part of the pasuk, whereas **R' Shimon** says we only darshen for the later part of the pasuk, and not the earlier part of the pasuk.
- **Abaye** said, **R' Elazar the son of R' Shimon** argues on his father and on the **Rabbanan** (the **T”K**). A Braisa says, **R' Elazar the son of R' Shimon** says, whenever the pasuk says “etzbah” regarding the kabbalah, but not in regard to the putting of the blood on the Mizbe'ach, then if the kabbalah was done with the left hand it is passul, but if the placing of the blood was done with the left hand it would be valid. Whenever the pasuk says “etzbah” regarding the putting of the blood, but not in regard to the kabbalah, then if the putting of the blood was done with the left hand it is passul, but if the kabbalah was done with the left hand it would be valid.
- **Rabbah bar bar Chana in the name of R' Yochanan** said, whenever a pasuk says “etzbah” and some form of the word “kehunah”, it refers to the right hand.
 - Initially this was understood that both words are necessary to require that the right hand be used. However, regarding kemitza, only the verbiage of “kehuna” is used and yet a Mishna says that if it was done with the left hand it is passul!? Therefore, **Rava** explained that he meant *either* “etzbah” or “kehunah” would require that the avodah be done with the right hand.
 - **Q: Abaye** asked, the pasuk regarding bringing the pieces of the animal to the ramp of the Mizbe'ach uses the word “Kohen”, and yet a Mishna says that it may be done with the left hand!? **A: Rava** said, the word “etzbah” or “kehuna” only require using the right hand for an avodah that is essential to bring about the kapparah.
 - **Q:** Regarding kabbalah the pasuk says “Kohanim” and yet **R' Shimon** says that it is valid if it was done with the left hand!? **A: R' Shimon** holds that *both* words need to be written in the pasuk to make using the right hand absolutely essential.
 - **Q:** A Braisa says that **R' Shimon** holds that the word “yad” alone and the word “etzbah” alone refer to the right hand!? **A:** The word “etzbah” alone would require using the right hand. However, the word “kehuna” would only require the right hand when it is written along with the word “etzbah”, not by itself.
 - **Q:** If so, why is the word “kehuna” needed at all? **A:** It is to teach that the kabbalah must be done while wearing the bigdei kehunah.
 - **Q:** Regarding the zrika the pasuk only uses the word “kehuna” and a Mishna says that if it is done with the left hand it is passul, and **R' Shimon** does not argue there!? **A: Abaye** said, **R' Shimon** does argue on this halacha in a Braisa.
- **Q: Rava** teaches elsewhere that there is a gezeira shava on the word “yad” that teaches that kemitza must be done with the right hand. Now, the pasuk of kemitza uses the term kehunah, so according to **Rabbah bar bar Chana** why do we need a gezeira shava to teach that it must be done with the right hand? **A:** One is needed to teach that the kemitza must be done with the right hand, and

the other is needed to teach that when it is then placed into a kli shareis, that kli shareis must be held in the Kohen's right hand.

- **Q:** According to **R' Shimon**, who says that the kemitza does not need to be put into a kli shareis, and according to the view that says that he does, but that he would say that it is valid if done with the left hand, what does he learn from **Rava's** gezeira shava? It can't be coming to teach that the kemitza must be done with the right hand, because **R' Yehuda the son of R' Chiya** said that **R' Shimon** learns that from a pasuk!? **A:** It is needed to teach that the kemitza of a *chatas* mincha must be done with the right hand. We would think that since he holds it is brought without oil and levonah (so as not to make the chatas be of the best type of mincha) it would also be valid if done with the left hand. The gezeira shava therefore teaches that it is passul if done with the left hand.