



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

Menachos Daf Yud

- **Rava** asked, since the pesukim clearly tell us that the oil of the metzora is to be placed “on the blood of the asham” and “on the place of the blood of the asham” and regarding the blood the pasuk teaches that it must be placed on the right thumb and toe, why do the pesukim regarding the metzora need to state that the oil should be placed on the right thumb and toe? **Rava** said, the 3 extra uses of the word “right” (regarding the ear, the thumb, and the toe) teach the following: the word right regarding the hand (the thumb) is used for a gezeira shava to teach that the hand used for kemitza must be the right hand, the word right regarding the foot (the toe) is used for a gezeira shava to teach that the foot used for chalitzta must be the right foot, and the word right regarding the ear is used for a gezeira shava to teach that the ear used for “retzia” (the drilling of the ear of a Jewish slave who wants to stay beyond his 6 years) must be the right ear.
 - **Q:** What do the words “smalis” (the oil must be placed in the left palm of the Kohen) written twice regarding the wealthy metzora come to teach? **A: R' Shisha the son of R' Idi** said, this is needed to make the Kohen's right hand passul with regard to receiving the oil of the metzora. If it wasn't written twice here we would think that the left hand may *also* be used for this, but certainly the right hand may be used.
 - **Q:** What do the words “smalis” written twice regarding the poor metzora come to teach? **A:** This should be understood as in the Braisa taught by the yeshiva of **R' Yishmael**, which says that sometimes an entire parsha is repeated for the sake of one new halacha (in this case, the entire parsha of the poor metzora was repeated to teach that the poor metzora may bring birds as his korbanos).
- **Rabbah bar bar Chana in the name of Reish Lakish** 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:** 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 regarding kabbalah? **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 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 above 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 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 to be made kodesh, it must also be done with 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 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.

KAMATZ V'ALAH B'YADO TZROR OY GARGER MELACH...

- **Q:** The Mishna gives the examples of where there was a pebble, a grain of salt, or a piece of levonah in the kometz. Why are all three examples necessary? **A:** If we only had the example of the pebble, we would say that it makes it passul, because it is not something that is brought on the Mizbe'ach (but the others are brought on the Mizbe'ach). If we only had the example of salt, we would say that it makes it passul, because salt was never part of the mincha (only the kometz itself gets salted, whereas the levonah is placed into the kli shareis along with the entire mincha). The Mishna therefore also gave the example of levonah to teach that it is passul in that case as well.