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Menachos Daf 10

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Rava said: Since there have been stated [with regard to the application of the oil] the expressions ‘Upon the blood of the ashram’ and ‘Upon the place of the blood of the ashram’, and since with regard to the application of the blood the term ‘right’ is used, for what purpose then does the verse state, concerning the application of the oil upon the metzora: ‘Upon the thumb of his right hand and upon the big toe of his right foot’, both in the case of the rich man and of the poor man?¹

Rava therefore said: The term ‘hand’ [is required for purposes of a gezeirah shavah] with ‘hand’ with respect to the kemitzah (taking out of the handful);² the term ‘foot’ with ‘foot’ with respect to chalitzah; the term; ‘ear’ with ‘ear’ with respect to ‘boring of the ear’.

The Gemora asks: For what reason is ‘the left’ stated (by the wealthy metzora)?³

Rav Shisha the son of Rav Idi answered: In order to rule out the use of the Kohen's right hand in the case of the metzora; lest you argue as follows: if in the case where

the left hand is not allowed the right hand nevertheless is, in the case where the left hand is allowed surely the right hand is allowed too.

And for what purpose is ‘the left’ stated again (in the section dealing with the poor metzora)?

For the reason taught at the school of Rabbi Yishmael: Any Biblical passage that was stated once, and then repeated, was repeated only for the sake of some new point contained within it.⁴

Rabbah bar bar Chanah said in the name of Rabbi Shimon ben Lakish: Wherever the words ‘Kohen’ and ‘finger’ are stated [in connection with a service of the Temple] they signify the right [hand] only.

The Gemora notes: Now it was assumed that both these terms ‘Kohen’ and ‘finger’ were necessary [to signify this], as in the verse: And the Kohen shall take of the blood of the chatas with his finger, and [there the finger of the right hand is meant for] it is inferred from the

¹ The question is concerning the superfluous word ‘right’ stated regarding the hand and the foot; for even if Scripture had omitted the word in each case we should still have known that the right hand and right foot were intended, because the application of the blood was upon these limbs and the oil was to be applied upon the blood.

² The hand used for kemitzah must be the right hand.

³ And the Kohen shall dip his right finger in the oil that is in his left hand. In the preceding verse ‘the left hand’ is admittedly required for its own purpose, that the Kohen shall pour the oil into his left palm.

⁴ The new point being that the offerings for purification vary according to the means of the metzora, and a poor metzora may bring bird offerings instead of certain animal offerings.

case of the metzora where it is written: And the Kohen shall dip his right finger.⁵ But there is the case of the kemitzah, with regard to which only the word 'Kohen' is written, and yet we have learned: If [the Kohen] took the handful with his left hand it is invalid!

Rava answered: It is either the word 'Kohen' or the word 'finger' [that is meant].

Thereupon Abaye said to him: Take the case of the bringing of the limbs [of the sacrifice] to the [altar] ascent, with regard to which the word 'Kohen' is written, as it is said: And the Kohen shall present the whole and burn it upon the altar, and a Master said: This refers to the bringing of the limbs to the [altar] ascent, and yet we have learned: The right [hind-]foot was carried in the left hand with the part covered with the skin outermost!

The Gemora answers: The rule [that the word] 'Kohen' or 'finger' [implies the right hand] we apply only to such services as would invalidate the atonement [by their omission].

The Gemora asks: Then take the case of receiving [of the blood in a vessel]; it is surely a service that would invalidate the atonement [by its omission], and yet we have learned: If [the Kohen] received the blood in his left hand, it is invalid; but Rabbi Shimon declares it valid!

The Gemora responds: You raised this [difficulty] according to Rabbi Shimon's view, did you not? But Rabbi Shimon requires both terms.

⁵ And as in this verse where both the expressions 'Kohen' and 'finger' are stated the right must be used, so wherever these two expressions are found they imply the use of the right hand.

The Gemora asks: Does then Rabbi Shimon require both terms? Surely it has been taught: Rabbi Shimon says: Wherever the term 'hand' is stated it signifies the right hand only, likewise the term 'finger' signifies the right finger only!

The Gemora answers: The term 'finger' does not require with it the term 'Kohen', but the term 'Kohen' requires with it the term 'finger'.

The Gemora asks: Why then is the term 'Kohen' stated at all?

The Gemora answers: [That he shall serve (as he is receiving the blood)] in a state of Kehunah (while wearing the Kohanic vestments).

The Gemora asks: Consider the case of the sprinkling [of the blood], with regard to which only the term 'Kohen' is used, yet we have learned: If [the Kohen] sprinkled the blood with his left hand it is invalid; and Rabbi Shimon does not differ!

Abaye answered, He does indeed differ in the Braisa, for it was taught: If he received the blood in his left hand it is invalid, but Rabbi Shimon declares it valid. If he sprinkled the blood with his left hand it is invalid, but Rabbi Shimon declares it valid.

The Gemora asks: But then Rava's statement that the term 'hand' [is required for the purposes of gezeirah shavah] with 'hand' in respect of the kemitzah, is quite



unnecessary, for it would have been inferred from the expression 'Kohen'!

The Gemora answers: One [teaching] is required for the taking out of the handful and the other for the sanctification of the handful.

The Gemora asks: But according to Rabbi Shimon who holds [according to one view] that the sanctification of the handful is not essential, and even according to the other view that the sanctification of the handful is indeed essential but that it is valid if performed with the left hand, is not Rava's analogy by means of the common word 'hand' necessary? It cannot serve to indicate that the actual taking out of the handful [shall be performed with the right hand], as this is already established by the teaching of Rabbi Yehudah the son of Rabbi Chiya. For Rabbi Yehudah the son of Rabbi Chiya said: What is the reason for Rabbi Shimon 's view? Because the verse says: It is most holy as the chatas and as the asham; that is to say, if [the Kohen] comes to perform the service with his hand he must do so with his right hand as the chatas, and if he comes to perform it in a vessel he must do so with his left hand as the asham!?

The Gemora answers: It is only necessary with regard to the handful of the sinner's minchah offering; for I might have said that, since Rabbi Shimon has expressed the view that his [the sinner's] offering shall not be elegant, then even if the handful were taken out with the left hand it should be valid, we are therefore taught [by Rava's analogy that it must nevertheless be performed with the right hand].