

## OVERVIEW of the Daf

### 1) A Shelamim slaughtered in the Sanctuary (cont.)

The Gemara responds to the challenge against R' Yochanan's assertion that a shelamim slaughtered in the Sanctuary is valid.

### 2) Mixing the Minchah

R' Yochanan and Reish Lakish disagree whether a mincha mixed outside of the Courtyard becomes invalid.

Each Amora cites the source for his position.

A Beraisa is cited that supports R' Yochanan's position that it is invalid.

### 3) A Mincha that becomes deficient

R' Yochanan and Reish Lakish disagree whether a mincha that became deficient could be supplemented with flour from one's house.

Each Amora explains the rationale behind his position.

R' Yochanan successfully challenges Reish Lakish's position.

### 4) Leftovers that become deficient

R' Yochanan and Reish Lakish disagree whether the kemitzah could be burned if the leftovers become deficient between the removal of the kemitzah and the burning of the kometz.

The Gemara qualifies the dispute and explains the rationale for each opinion.

R' Yochanan challenges Reish Lakish's opinion leaving him silenced.

The Gemara wonders why Reish Lakish was silenced by this challenge.

R' Yochanan's view is unsuccessfully challenged.

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## Distinctive INSIGHT

*A minchah which becomes depleted after the kemitzah is removed*

זאת אומרת החסרון כבעל מום דמי

After a minchah has its kemitzah removed, the remaining flour is generally permitted for consumption by the kohanim later, after the kemitzah is placed on the Altar and burned. The question was posed regarding the halacha if the remaining flour became depleted in the interval, between the time the kemitzah was removed and when it was placed on the Altar. R' Yochanan says that the kemitzah may continue to be placed on the Altar to be burned. Reish Lakish says that if the remaining flour is no longer fully intact, the kemitzah may not be burned on the Altar.

The Gemara clarifies that this discussion is only relevant according to the view of R' Yehoshua in the Mishnah (later, 26a). where if the remaining flour became impure, burned or otherwise lost, R' Eliezer says that the kemitzah may nevertheless be placed upon the Altar and burned, but R' Yehoshua holds that because the remaining flour is ruined or gone, the kemitzah may no longer be burned. R' Yochanan holds that R' Yehoshua only disallows the kemitzah to be burned because the remaining flour is completely unavailable. But, in our case where it has simply become depleted, and we still have at least a k'zayis, the kemitzah may be brought. Reish Lakish says that R' Yehoshua would disallow bringing of the kemitzah even in our case where a portion of the remaining flour has been lost.

R' Yochanan presents a decisive proof against Reish Lakish from a Beraisa which discusses the lechem hapanim. The halacha in the Beraisa is that if the lechem hapanim on the shulchan becomes cut or one of the loaves becomes depleted, that loaf becomes invalid. If this occurs before the lechem hapanim has been removed from the shulchan the levonah in the spoons may not be placed on the Altar to be burned. But, if the loaf is cut after the arrangement has already been removed from the shulchan, the loaf is no longer valid, but the levonah may be burned on the Altar. R' Yochanan concludes in our case of the minchah if the remaining flour becomes depleted after the kemitzah has been removed that the kemitzah may nevertheless be placed upon the Altar. Reish Lakish was silenced with this proof.

Rav Ada bar Ahava notes that Reish Lakish did not opt to respond by saying that the lechem hapanim is different in that it is a communal offering, and the rules may be different for a minchah of an individual. This shows us that the problem of a deficient minchah is viewed as if it is blemished, which is an issue which is not mitigated by being part of an offering of an individual. The Chiddushim attributed to Rashba explains that the blemish here is not merely like an animal which has an injury, but it is comparable to a case of an animal which is missing an entire limb. ■

## REVIEW and Remember

1. May the flour and oil of a mincha be mixed outside of the courtyard?

2. What is the point of dispute between R' Eliezer and R' Yehoshua?

3. Explain מום דמי.

4. What is the source that taking the kometz with the left hand is invalid?

# HALACHAH Highlight

## Prioritizing the right before the left

הא כל מקום שנאמר "כף" אינו אלא ימין

But any time the Torah uses the term כף it refers specifically to the right hand

The Gemara teaches that the kemitzah as well as other services of the Beis HaMikdash must be done with the right hand. The only exceptions to the rule are those activities which the Torah teaches must be done with the left hand. As such if one were to take the kemitzah with his left hand it would be invalid. The Gemara Shabbos (61a) teaches that when washing one should wash the right side before the left side. When anointing one should spread oil on the right side before the left side and if one is anointing his entire body he should begin with his head since the head is the king of all the limbs. Darchei Moshe<sup>1</sup> cites Rav Avrohom of Prague who asserts that bathing is the same as anointing, meaning that one should wash his head first but Darchei Moshe observes that he has not seen people who are particular about this.

Sefer Mateh Yehudah<sup>2</sup> suggests that people were not particular about this halacha since at that time bathing was not something that was done regularly and the requirement to prioritize the right before the left or the head before the body is limited to those activities that one performs regularly. Despite his rationalization for the custom to not be particular about

*(Overview...continued from page 1)*

This discussion ends with a dispute between Zeiri and R' Yannai whether leftovers that become deficient may be consumed.

5) **Kemitzah with the left hand**  
 R' Zeira provides the source that if the kemitzah is taken with the left hand it is invalid.  
 This source is unsuccessfully challenged.  
 The Gemara inquires why another phrase in the pasuk cited by R' Zeira is repeated. ■

this he concludes that one should be particular about this and those that are careful will certainly be blessed. Mishnah Berurah<sup>3</sup> writes that one should prioritize the right side before the left side and the head before the rest of the body. Teshuvos Be'er Moshe<sup>4</sup> explains that even a lefty should wash the right side before the left side similar to the halacha of netilas yadayim where even a lefty washes his right hand before his left hand. Ben Ish Chai<sup>5</sup> writes that just as when bathing one should prioritize his head before the rest of his body so too when dressing one should put on his kippah before any of his other garments. ■

1. דרכי משה או"ח סי' ב' אות א'.
2. ספר מטה יהודה שם סי' ב' סק"ה.
3. מ"ב שם סק"ז.
4. שו"ת באר משה ח"ג סי' א'.
5. בן איש חי שנה א' וישלח אות י"ז. ■

# STORIES Off the Daf

## Right is Right

"כאן שמאלית..."

On today's daf we find that the kohein put the blood on the right side of a metzora. This is one of the proofs that the Torah gives precedence to the right over the left.<sup>1</sup>

Rav Shimon Sofer, זת"ל, the famous Rav of Krakow, was one of the foremost proponents of Jewish rights. He sat on the parliament and took his position very seriously, doing anything possible to make a good impression and to advance the cause of equal privileges for Jews.

When Rav Mordechai Pelitz, זת"ל, was sent by Rav Yehoshua of Belz, זת"ל, to the Rav of Krakow he found that the

latter was out of town in an attempt to help his fellow Jews. When he came back, Rav Mordechai went in to see him and saw that he was pale and looked quite ill.

A few days later he again visited him but this time the Rav of Krakow appeared healthy and well. When Rav Mordechai asked why he has appeared so ill on his earlier visit, the rav explained. "I was slated to give a speech in parliament and had only three days to prepare myself. As you know, I was required to speak in front of kings and noblemen in German, although in Pressburg where I was brought up we speak a different dialect known as Deutschmerisch, a more Germanized Yiddish.

"I was naturally very disturbed since I had only a few short days to prepare

the speech and make sure that I said it exactly right. I am feeling better today because it was only today that I delivered my speech. Boruch Hashem, it was very well received."

Interestingly, the Rav of Krakow would always sit to the left of the hall. A certain non-Jewish representative once asked him why he did not sit more to the right, since it is well known that the right is considered the better position. From the rav's answer it seems as though he chose his seat's placement in the hope that he would be asked this exact question.

Rav Shimon Sofer answered, "I cannot sit to the right, since in this country Jews are not given any rights at all!"<sup>2</sup> ■

1. עי עוה"ש, או"ח סי' ב', סעי' ח'.
2. שיח זקנים, ח"א, עי' שלי"ז. ■

