

OVERVIEW of the Daf

1) **MISHNAH:** The Mishnah continues to list blemishes that disqualify a kohen from performing the service of the Beis HaMikdash.

2) Blemishes

A Beraisa provides sources for some of the blemishes enumerated in the Mishnah.

Another Beraisa adds blemishes to the list.

R' Chiya bar Abba in the name of R' Yochanan explains the Beraisa.

The Gemara clarifies some of the blemishes listed in the Mishnah.

A Beraisa provides the source for blemishes in the Mishnah.

3) Extra digits

Rabba bar bar Chana in the name of R' Yochanan qualifies the Mishnah's ruling related to extra digits.

A Beraisa is cited for which Rabba bar bar Chana in the name of R' Yochanan issued the same qualification.

R' Chisda cited a teaching in the name of Rav regarding the tum'ah of an extra digit.

Rabba bar bar Chana in the name of R' Yochanan qualify this ruling as well.

Rav's ruling is challenged.

Two answers to this challenge are recorded.

The second resolution is unsuccessfully challenged.

A Mishnah related to extra digits is cited.

A Beraisa defines some of the terms in the Mishnah.

Ravina unsuccessfully challenges the Beraisa.

An incident related to the number of limbs in the body is cited.

A related Beraisa is recorded.

R' Akiva's opinion is unsuccessfully challenged.

Rav asserts that a woman's extra limbs do not convey tumas ohel.

The assumption that men do not have any of these extra limbs is unsuccessfully challenged.

4) Clarifying the dispute

R' Yitzchok clarifies the dispute in the Mishnah related to an extra digit.

Rabbah further explains the cited pasuk.

A Beraisa records the dispute between R' Yehudah and R' Yosi concerning an extra digit.

5) Ambidextrous

A Beraisa presents a dispute whether a kohen who is ambidextrous is unfit to serve in the Beis HaMikdash.

The basis of the dispute is explained.

6) **MISHNAH:** The Mishnah enumerates blemishes that disqualify a kohen but not an animal.

7) Clarifying the Mishnah

Some of the conditions listed in the Mishnah are explained.

One of the definitions is challenged and consequently revised.

R' Zevid defined another condition mentioned in the Mishnah.

This definition is unsuccessfully challenged.

Reish Lakish offers advice when looking for a spouse.

The case of a drunk kohen mentioned in the Mishnah is clarified.

(Overview...continued on page 2)

Distinctive INSIGHT

A left-handed or left-footed kohen

איטר בין ביד בין ברגל פסול

The Beraisa teaches that a kohen is considered blemished if he is a lefty, whether it be with his hand or foot. A person whose left hand is stronger than his right hand is disqualified from the service of the Mikdash because the verse (Vayikra 4:6,17) say that the kohen should "dip his finger in the blood." The Gemara (Zevachim 24b) notes that anytime the Torah instructs that a service be done by "a kohen" and "with the finger" the service must be done with the right hand.

Ramban (Chullin 92b) cites Rashi who says that a kohen who is left-handed is disqualified because the service must be done with one's right hand, and a left-handed person "does not have a right hand." This precise term does not appear in Rashi's commentary, but the Rishonim seem to understand that it is necessary to use one's right hand, and this is learned from a gezeirah shavah to metzarah, but a lefty's right hand is not useful for him. Some explain that Rashi understands that this condition makes the kohen "different" than normal. Ramban himself says that the disqualification is because being left-handed is a blemish.

A person whose left leg is more coordinated than his right foot is also disqualified. Rashi explains that the problem is that as he walks, he sets his left leg ahead first, unlike most people. Then, Rashi gives another reason that the verse in Devarim (18:5) says that God has chosen the kohanim from among all the tribes "to stand and to serve." The inference is that a kohen must stand in a manner which most people stand, which is primarily with one's right foot.

Gri"z points out that there is no halacha to disqualify one who does not stand primarily with his right foot. He concludes that perhaps Rashi means to say that if the kohen cannot stand in any other manner, he is disqualified because he is not "similar to the descendants of Aharon."

Rabbi Akiva Eiger (Responsa 2:43) cites R' Zalman Emrich of Prague who notes that Rashi to Shoftim (20:16) says that a left-handed person does not use his right hand properly, and it is as if it is lame for him. It is difficult to say that a person who simply steps forth using his left foot first is as if his right foot is lame. Rather, the situation described in our Gemara is where the person walks with a noticeable limp. He steps fully with his left foot, but the right foot follows by being dragged and just stepping forward enough to meet the left foot. He then steps ahead with his left foot again, and then limps with his right foot until it meets the left. This limp movement is the blemish mentioned in our Gemara. This is why Rashi does not say that the person uses his left foot "as he steps forward," but he rather says that the left foot is used primarily "as he walks." ■

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HALACHA Highlight

The number of limbs in a woman

בדקו ומצאו בה מאתיים וחמישים ושנים
They examined her and found that she had 252 limbs

The Gemara teaches that a man has 248 limbs in his body. R' Yehudah in the name of Shmuel relates an incident in which a woman was executed by burning and when they examined her body they discovered 252 limbs. Interestingly, Rambam¹ wrote that women have 251 limbs. Kesef Mishnah² explains that according to Rambam there is a dispute in the Gemara whether a woman has 252 limbs or 251 limbs. R' Yishmael is the one who declared that women have 252 limbs but R' Elazar and R' Yehoshua maintain (assuming that R' Akiva is adding to their opinions and does not express an independent position) that women have 251 limbs and Rambam follows those opinions.

Teshuvah Ha'elef L'cha Shlomo³ was asked about the wording of the **מי שברך** that is recited for women which references the 248 limbs of her body. Seemingly, this is inaccurate since the Gemara relates that a woman has 252 limbs rather than 248 limbs. Ha'elef L'cha Shlomo responded that it is difficult to explain something that was not composed by Chazal and the wording is just based on custom. Nevertheless, he suggests the following explanation for the wording. One of the main components of the wording of the **מי שברך** is the prayer that just as God blessed our forefathers so too he should bless the one who is ill. Chazal (Berachos 51b) teach that when one is blessed on account of another person the person receiving the blessing cannot be blessed beyond the blessing of the other. Therefore, since our forefathers were blessed in 248

REVIEW and Remember

1. Is a kohen who is ambidextrous fit to serve in the Beis HaMikdash ?
2. What bones do women have that men do not have ?
3. What was R' Tarfon's intent when he wished for there to be an increase in people with extra digits ?
4. When is a kohen who married a woman that is prohibited to kohanim permitted to resume the service of the Beis HaMikdash ?

limbs one cannot ask for a sick women to receive a beracha for more than 248 limbs.

Sha'ar Hakolel⁴ contends that the reference to 248 limbs in the **מי שברך** for women was inserted by mistake since it is clearly against our Gemara. As such he deleted that reference from the prayer. When Rav Moshe Feinstein⁵ composed the wording for the **מי שברך** for a woman who gave birth he did not reference the 248 limbs of a woman; rather he referenced "all her limbs" which does not specify a specific number of limbs. ■

¹ רמב"ם פ"ב מהל' טומאת מת ה"ז.
² כסף משנה שם.
³ שו"ת האלף לך שלמה ארי"ח סי' ק"כ.
⁴ שער הכולל פכ"ו סעי' ד'.
⁵ שו"ת אג"מ ארי"ח ח"ד סי' ס"ז. ■

STORIES off the Daf

The Only Kohen in Town

"הנושא נשים בעבירה..."

A city that is without a large Jewish community and lacks a kohen is at a distinct disadvantage. In addition to missing out on bircas kohanim and losing out on the mitzvah of sanctifying a kohen by treating him better than average in certain ways, when a firstborn son arrives, the new father has a problem. But what about a town that has a kohen, but the man is married to a divorcée? One city suffered from exactly this situation. What was the new father to do, when the only kohen available had rendered himself

unfit to do avodah or receive the other privileges of his kehunah?

When this question reached the Knesses HaGedolah, zt"l, the gadol replied from a statement on today's daf. "In Bechoros 45 we find that a kohen who married a divorcée is pasul until he makes a vow to never give her any benefit. Until then, the kohen does not receive the first aliyah, nor can he recite the priestly blessing. I hold that the same is true regarding all twenty-four matanos kehunah, including the five selaim for redeeming a firstborn son. This prohibition applies not only when another kohen is available. Even if the kohen married to a woman forbidden to him is the only one in town, it is still forbidden to redeem one's son with him. Instead, the father should put five selaim aside.

At the very first opportunity, the father should give this to a kohen who is kosher; he can accept the money and redeem his son."¹ ■

¹ כנסת הגדולה, הגהת הטור, אות כ' ■

(Overview...continued from page 1)

8) **MISHNAH:** The Mishnah lists blemishes that are fit in man but unfit in animals. Sins that disqualify a kohen are recorded.

9) Clarifying the Mishnah

The Gemara clarifies the first statement of the Mishnah.

10) One who marries a woman who is unfit

A Beraisa teaches that a kohen who is married to a woman who is unfit for a kohen to marry must vow that he will divorce her and then he may serve in the Beis HaMikdash.

The effectiveness of this demand is challenged. ■