



## OVERVIEW of the Daf

### 1) Kemitzah with the left hand (cont.)

R' Zeira continues to explain the repetition of phrases in the verse he cited originally to provide the source that if the kemitzah is done with the left hand it is invalid.

Rava questions the repetition of the word "right" in this verse and proceeds to explain the need for each reference.

This explanation is unsuccessfully challenged.

### 2) Service with the right hand

Rabbah bar bar Chana in the name of Reish Lakish states that anytime the terms **אצבע** and **כהונה** appear together it is to indicate that that service must be done with the right hand.

This assertion is successfully challenged and Rava explains that Reish Lakish meant that the appearance of either word is sufficient to require the use of the right hand.

Rava's explanation is unsuccessfully challenged.

Rava's assertion that according to R' Shimon it is necessary for the verse to state **אצבע** and **כהונה** to require the right hand is challenged and thus slightly revised.

The assertion that according to R' Shimon the term **כהונה** is not sufficient to require the right hand is unsuccessfully challenged.

The Gemara explains an exposition of Rava in light of Rabanan's position.

Another unsuccessful challenge to Rava's explanation is recorded. ■

## REVIEW and Remember

1. How does Rava explain all the superfluous **יד** references by the metzora?  
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2. What term indicates that the right hand must be used?  
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3. What is the **קידוש קומץ**?  
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4. Why does the Torah compare the mincha to a chattas and an asham?  
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**מרת חנה בת ר' דוד, ע"ה רובין**  
 Mrs. Ann Ruben o.b.m.

## Distinctive INSIGHT

*Using the right hand for the service in the Mikdash*

כל מקום שנאמר אצבע וכהונה אינה אלא ימין

The discussion in the Gemara indicates that it is not only appropriate for a kohen to perform the service with his right hand **לכתחילה**, but that this is the source from where we see that even after the fact, **בדיעבד**, the service would be disqualified if it was done with the left hand.

Ayeles HaShachar (to Zevachim 24a) notes that in all areas of laws of offerings and the service in the Mikdash, the Gemara always searches to find a repetition of the verse to reinforce and show that a particular halacha is necessary even after the fact, **בדיעבד**. Why, then, here, do we use the one source to say that it is not only appropriate for the kohen to use his right hand, but that also it is critical to the extent that if he uses his left hand the service is disqualified?

Ayeles HaShachar notes that the original source that teaches that the right hand must be used is the law of metzora, and the **גזירה שוה** using the word **יד** teaches that this same requirement is necessary when the kemitza is removed from the minchah. The verse of metzora has the word "תהיה," which indicates that using the right hand is critical, so perhaps the lesson from metzora would be that it is critical to use the right hand in all areas of service. Nevertheless, Ayeles HaShachar dismisses this proof, because the rules regarding how to use the lessons derived from a **גזירה שוה** are a matter of disagreement. For example, there are those that say that after determining that the right hand is to be used, we then use the local rules of kemitzah to determine the specifics of how to apply this, rather than using the rules of metzora to apply the guidelines of usage of the right hand.

He concludes by explaining that throughout the Torah we find that the right is more important than the left. Accordingly, even without a scriptural source we would have assumed that the kohen should use his right hand when performing the service in the Mikdash. The need for the Torah to establish this rule with an explicit **גזירה שוה** from metzora is itself a form of repetition and reinforcement which demonstrates that using the right hand is critical and indispensable.

Ramban (Chullin 92b) explains that according to Rashi, a kohen must use his right hand, and a left-handed kohen has no right hand. He notes that other Rishonim

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# HALACHAH Highlight

## Tying the right shoe before the left shoe

נתרבתה ימין

The right hand is included

The Gemara continues to discuss the use of the right hand for different mitzvos. The right side is not only given precedence for mitzvos, the right side is also given preference in other areas as well. For example, we put on the right shoe before putting on the left shoe. Nevertheless, regarding tying the shoes, the left shoe is tied before the right.. Two reasons are given for the halacha that the left shoe is tied before the right shoe. One explanation<sup>1</sup> is based on the Gemara Chullin (89a) that draws a parallel between tefillin and shoes. The Gemara there relates that when Avrohom Avinu refused to accept even a shoe strap from Sodom, his descendants merited the mitzvah of tefillin. Accordingly, since tefillin are tied on the left arm it follows that one will tie his left shoe first. A second reason mentioned in Mishnah Berurah<sup>2</sup> is that tefillin serve as the example that teaches that when it comes to matters that involve tying, priority is given to left over the right. A practical difference between these two approaches is whether one should give priority to the left side when tying other garments. According to the first explanation there is a direct link between tefillin and shoes and there is no basis to expand this connection to include other garments. According

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explain that the issue is not that the kohen has no right hand, but that he is considered to be blemished.

If a service can be performed with one hand, and the kohen uses his left hand to assist his right hand, this is not a problem. If the service needs two hands, Rambam (Hilchos Bi'as HaMikdash 5:18), based upon a Tosefta, learns that if the left hand takes part of the right, it ruins the service. ■

to the second explanation the principle is that priority is given to the left when it comes to tying, and thus one would give precedence to the left side for any garment that will be tied. It seems that Mishnah Berurah who ruled that one need not tie his left sock before his right sock follows the opinion that regarding other garments it is not necessary to tie the left side before the right side.

Another practical difference between these two approaches is whether women are obligated to tie their left shoe before their right shoe. Some authorities<sup>4</sup> maintain that even women should tie their left shoe before their right shoe. This follows the approach that priority is given to the left for all matters of tying. Others<sup>5</sup> maintain that since women do not wear tefillin they should tie their right shoe first. ■

1. עי לבוש סימן ב' סעי' ד' ומובא דבריו בשהע"צ ס"ק י"ב.
2. ס"י ב' סק"ו.
3. שם.
4. עי חיבור מאיר עוז עמי 66 אות ה'.
5. הליכות שלמה הלי תפילה פ"ב הלי כ' ■

# STORIES Off the Daf

## A Grain of Salt

"או גרגר מלח..."

A certain man had learned of the greatness of having salt on the table during the meal. The Rama writes that even if the food is sufficiently salted it is still a mitzvah to bring salt to the table before breaking bread. One's table is compared to the mizbeach, regarding which the verse states, "על כל קרבנך תקריב מלח"—You shall offer salt upon all of your sacrifices." He concludes with the words of Tosafos that this practice shields one from suffer-

ing.<sup>1</sup>

Since salt was not always available in this man's location, he wondered if he could use something else to replace it. Since he had no way to ascertain the answer to this question himself so he asked the Ben Ish Chai, zt"l.

The Ben Ish Chai answered, "As you likely know, the reason we place salt on the table is that our table is like an altar and the food we eat is compared to sacrifices. Just as sacrifices and menachos brought in the sanctuary required salt, we must have salt on our table and we should dip the bread in it before eating from it."

He continued, "Interestingly, the Halachos Ketanos writes that sugar can

also replace salt, both on the altar as well as on the table, since it has the same preservative effect on meat as salt. Nevertheless it is clear from the Arizal that we cannot rely on this."

The Ben Ish Chai concluded, "The Arizal reveals that the word מלח is the same as that of לחם to teach a very deep connection between the two substances and that it is only through salt that one can properly rectify his bread. For this reason, although the custom here is to dip the challah in sugar on Rosh Hashanah as a siman tov, I am forced to also dip it in salt so as not to lose the tikkun of salt as well."<sup>2</sup> ■

1. רמ"א סי' קס"ז, סעי' ה'.
2. שו"ת תורה לשמה, סי' ת"ק ■