

## OVERVIEW of the Daf

### 1) R' Pappa's inquiries (cont.)

The Gemara continues its citation of inquiries from R' Pappa that concerns the kemitzah and chafinah. Some of the questions are resolved and some are not.

What is the validity of different methods of scooping the chafinah?

Mar bar R' Ashi asks about the validity of inverting a utensil and using the bottom.

Should the chafinah be leveled or heaped?

What is the status of incense that fell from the Kohen Gadol's hands?

What is the status of incense if the Kohen Gadol intended to burn it the next day?

What is the consequence if the Kohen Gadol, while shoveling the coals, intends to burn the incense the next day?

### 2) Transporting a korban with the left hand

R' Sheishes was asked whether transporting an offering to the Altar with the left hand is acceptable.

He answered that it is in fact acceptable.

The Gemara unsuccessfully challenges the proof of R' Sheishes. ■

## REVIEW and Remember

1. How much incense is taken?

\_\_\_\_\_

2. Explain: ידו כצואר בהמה...או דילמא ככלי שרת.

\_\_\_\_\_

3. Why is there an uncertainty whether transporting an offering may be done with the left hand?

\_\_\_\_\_

4. What is an example of "transporting that is essential to atonement"?

\_\_\_\_\_

## Distinctive INSIGHT

### A Kohen using his left hand during the service

בעי מיניה מר"ש הולכה בשמאל מהו? אמר ליה ר"ש תניתוה נטל כו' ואת הכף בשמאל וכו' מיתבי וכן שמאל פסול תיובתא

Rambam writes (Hilchos Yom HaKippurim 4:1): "I have already explained that carrying the blood of the offering to the Altar in one's left hand causes the blood to become disqualified. Therefore, it would be necessary to carry the fry-pan in the kohen's left hand and to allow the right hand to carry the ketores. However, due to the heavier weight of the pan, and also due to its being hot, the kohen could not carry the pan in his left hand. This is why the kohen carries the fry-pan in his right hand, and he carries the ketores in his left hand."

Kesef Mishnah notes that this ruling is astonishing. If performing a service with the left hand causes that task to be disqualified, how is it possible to carry the ketores in the left hand just because the pan might be too heavy or too hot? We usually do not allow relative difficulty to allow violation of Torah law. It must be, explains the Kesef Mishnah, that the problem with using the left hand is only Rabbinic, and due to extenuating circumstances we exercise leniency.

גהות טל תורה notes that the Gemara in Menachos (25a) probes the function of the tzitz, which works to atone for tum'ah which occurs while an offering is being brought. The Gemara asks that perhaps the tzitz serves to atone for performing the service with the left hand, which we see is allowed on Yom Kippur. This question reveals the mindset of the Gemara, in that the disqualification of using the left hand is, indeed, a Torah concern. This suggests that the answer of the Kesef Mishnah, that it is only Rabbinic, is not a valid answer.

Nevertheless, it may be that the Gemara in Menachos is referring to the chafinah, where the Torah certainly allows usage of the left hand, and not to the carrying of the ketores, which the Torah does not allow.

Kesef Mishnah also offers a second explanation. Even if we were to say that using the left hand is a Torah disqualification, the point of our Gemara is that it is simply impossible to carry the ketores with the right hand and the fry-pan with the left hand. This being the case, it must be that the Torah itself allows for this dispensation in this case, and the left hand may be used. (See צפנת פענח עמוד ג' (מהדור"ת דף ז' עמוד ג'). ■

# HALACHAH Highlight

## *Transforming an old utensil into a new one*

בעי מר בר רב אשי אפכיה למנא ודבקה לקומץ בארעיתיה  
דמנא מהו

*Mar bar R' Ashi asked: If he inverted the utensil and attached the kometz to the bottom, what is the law?*

R' Ashi<sup>1</sup> understands that the Gemara's inquiry is referring to a utensil that is turned upside down and the "bottom," once inverted, has a cavity that could be used to hold the kemitzah. Accordingly, the question of the Gemara is whether placing flour in this part of the utensil is normal or not. Tosafos<sup>2</sup> in the name of R' Chananel explains that the Gemara refers to a utensil that could be turned inside out like a shirt and the flour was placed on the "outside" of the utensil, that part that was originally the inside<sup>3</sup>. The fact that the "outside" of the utensil is still considered the "inside", from a halachic perspective, is indisputable; the inquiry of the Gemara is whether it is considered an abnormal use of the utensil and therefore invalid<sup>4</sup>.

Rav Betzael Stern,<sup>5</sup> ז"ל, infers from Tosafos' explanation that turning a utensil inside out does not cause the utensil to be considered new. This conclusion has bearing on an issue discussed by Rav Shlomo Zalman Braun,<sup>6</sup> ז"ל. Rav Braun cites a disagreement between Rav Shalom Mordechai Schwadron,<sup>7</sup> ז"ל, and Rav Mordechai Leib Winkler,<sup>8</sup> ז"ל, whether changing an old garment into something new creates a "new" garment. According to Rav Schwadron it does, whereas according to Rav Winkler it does not. One application of this dispute is whether it is permitted to wear a "changed" garment during the three weeks or the nine days. According to Rav Winkler it is certainly prohibited whereas Rav Schwadron is uncertain regarding this matter. ■

1. מנחות י"א. ד"ה בארעיתיה דמנא
2. תוס' ד"ה בעי רב כתב וז"ל "ושמא יש לומר דהוא היה מפרש כאן שהיפך הכלי כי כיתונא ונעשה תוכו ברו וברו תוכו שפיר מקדש וכו'"
3. שיח יצחק דף מח. ד"ה וכן הוכיח שו"ת בצל החכמה ח"ד סי' מ"ט בכמה ראיות
4. שו"ת בצל החכמה שם
5. שו"ת בצל החכמה שם
6. שערים מצויינים בהלכה סי' קכב ס"ק י"א (ודלא כמובא בכמה ספרים ס"ק ז')
7. דעת תורה סי' תס"ח סע' ב'
8. שו"ת לבושי מרדכי סי' קנ"ג אות ב' ■

# STORIES Off the Daf

## *Sifting through one's actions*

גורעין ומוסיפין ודורשין

On today's daf we find the phrase, "...they subtract, and add, and explain," regarding Chazal's method of analysis. But the Maggid from Mezritch, ז"ל, explained this phrase metaphorically. Every day, every person must subtract from his sins and add to his mitzvos. The next level is to then sift and search through those mitzvos to ensure that all of one's actions are free of ulterior motives and extraneous thoughts. The Gedolim always conducted ex-

tensive self-searching and introspection into everything which they contacted in order to eliminate the negative and to improve themselves.

Rav Akiva Eiger, ז"ל, once traveled to the home of a prospective match for his own son, and upon arriving, sat down at the table to meet the girl's father. The prevalent custom was that the father of the bride would address the intended groom on various topics to get to know him, and also as a way to test his mettle. This exchange generally determined whether the boy and girl would meet.

After the father of the young lady finished conversing with the Rav's son, Rabbi Akiva Eiger asked, "What

do you think? Does my son find favor in your eyes?"

The father answered in jest, "Halevai the mechutan found favor in my eyes like the choson did!"

The Rav was very disconcerted by this remark and asked with great concern, "Why don't I find favor in your eyes?"

The girl's father realized that the Gadol had taken him seriously, and he quickly tried to clear up the misunderstanding. "I was just joking. Of course I value and respect the Rav tremendously!"

When Rabbi Akiva Eiger heard this, he sprang from his chair and exclaimed: "With leitzanim, I don't want to be mishtadech! ■

