

Menachos – Simanim

פרק א – כל המנחות

Daf 10 – י – דף

1. יד יד לקמיצה רגל רגל לחליצה און און לרציעה

On the previous Daf, Rebbe Zeira explained why *kemitzah* is performed *with the left hand* – *a passuk* about *kemitzah* mentions "כפו" – *his palm*, and since the *passuk* about *מצורע* states the oil is poured *on the Kohen's left palm*, and the word "שמאלית" is extra, it teaches that only this "כף" refers to the left, *הא כל מקום* – *but anywhere else that "palm" is mentioned, it means only the right one*. Rava provides a different source: since the Torah states to pour the oil "on the blood of the *asham*" which was placed on the *מצורע's* right hand and toe, why does the Torah explicitly write to pour it on the "right" hand and toe? Therefore, Rava explains: *יד יד לקמיצה* – the *gezeirah shavah* of "יד יד" teaches to require the right hand *for kemitzah*, *רגל רגל לחליצה* – the *gezeirah shavah* of "רגל רגל" teaches to require the right foot *for chalitzah* of a *יבמה*, and *און און לרציעה* – the *gezeirah shavah* of "און און" teaches to require the right ear for *boring* the ear of an *עבד עברי* who chooses to remain an *עבד*.

2. כל מקום שנאמר אצבע וכהונה אינה אלא ימין

Rabbah bar bar Chanah said: *כל מקום שנאמר אצבע וכהונה אינה אלא ימין* – *wherever "a finger" and Kehunah are stated in a passuk, it means none other than the right hand*. This is derived from *מצורע*, where the *passuk* uses both terms and explicitly requires *ימין*. However, since the *passuk* of *kemitzah* only mentions *Kehunah*, and *kemitzah* with the left hand is *פסול*, Rava clarifies that wherever *either* "אצבע" or "כהונה" is written, it means to require *ימין*. Abaye asked Rava that "כהונה" is written regarding *הולכת אברים לכבש* – *bringing the limbs [of a korban] to the ramp* of the *מזבח*, yet some limbs of the *קרן תמיד* were carried in their left hands!? Rava answered that this rule only applies to something which is *מעבב* the *כפרה*, similar to the procedure of the *מצורע*. Regarding *קבלת הדם*, where the *passuk* mentions *כהונה*, the *Tanna Kamma* of a *Mishnah* invalidates *קבלה* done with the left hand, but Rebbe Shimon *validates* it. The *Gemara* ultimately explains that Rebbe Shimon holds that "כהונה" does not require *ימין*; only "אצבע" does. Therefore, Rebbe Shimon also allows *זריקה* to be done with the left hand.

3. Second source for *kemitzah* teaches *קידוש קומץ*, or *מנחת חוטא*

Having established that the word "כהונה" alone requires using the right hand, and the word "כהונה" is written regarding *kemitzah*, the *Gemara* asks why Rava's *gezeirah shavah* of "יד יד" for *kemitzah* is necessary. It answers: *חד* – *one source requires using the right hand for kemitzah*, *וחד לקידוש קומץ* – *and the other one requires using the right hand for sanctifying the kometz* in *אשרת*. This answer does not suffice for Rebbe Shimon, who also has another source requiring *ימין* for *kemitzah*, because Rebbe Yannai says Rebbe Shimon does not require *קידוש קומץ* at all, and Rav Nachman bar Yitzchak holds that although he does require *קידוש קומץ*, he holds it can be done with the left hand. According to Rebbe Shimon, the *Gemara* explains that "יד יד" teaches that the right hand is required for *kemitzah* of a *מנחת חוטא*. Since Rebbe Shimon explained that oil and *לבונה* are not placed on this *minchah* *שלא יהא* – *so that his korban should not be elegant*, one might have thought that its *kemitzah* would also be valid with the left hand, so this *derashah* teaches otherwise.

Siman – Minyan of Yidden

In the **minyan of right handed yidden**, where they had woven into the *paroches* **און און לרציעה**, and everyone held up their **right hand when the words אצבע or כהונה were read from the Torah**, a member bragged to a left handed guest that **even kemitzah of a מנחת חוטא is done with the right hand**.

דף י | DAF 10

Minyan of Yidden



In the **minyān of right handed yidden**, where they had woven into the *paroches* אָזון אָזון לחיצה רגל רגל לקמיצה יד יד לקמיצה רגל רגל לחיצה אָזון אָזון, and everyone held up **their right hand when the words אַצבע or כהונה** were read from the Torah, a member bragged to a left handed guest that even *kemitzah* of a מנחת חוטא is done with the right hand.

3 things to remember

1. יד יד לקמיצה רגל רגל לחליצה און
און לרציעה
2. כל מקום שנאמר אצבע וכהונה אינה
אלא ימין
3. Second source for ימין for
kemitzah teaches קידוש קומץ, or
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