

Zevachim – Simanim פרק ב – כל הזבחים שקבלו דמן

דף כד – 24 Daf

1. A Kohen with one foot on a כלי, etc., and one foot on the floor

The Mishnah on Daf 15b taught that if a Kohen performed קבלה קבלה, while standing on a כלי, an animal, or someone's feet, his avodah is invalid. A Baraisa derives this law by comparing the Mikdash floor, which is מקודש – sanctified, and a מקודשת. Just as there can be no אבלי שרת between the Kohen and the Mikdash floor during avodah. Rebbe Eliezer says: איש הבלי ורגלו אחת על הבלי ורגלו אחת על הבלי ורגלו אחת על הרצפה – If a Kohen stood with one of his feet on a utensil and one of his feet on the floor, or one foot on a stone (on top of the floor) and one foot on the floor, the rule is: בל שאילו ינטל הבלי ותנטל – any case where, if the utensil or stone were removed, יועבוד אחת על הגלו אחת ועבוד של האום האבן – he would be able to stand on his one foot which is on the floor and perform avodah, his avodah is valid. If he could not stand on that foot, his avodah is invalid.

2. If a Kohen stood on a detached floor stone, or in its empty space

Rebbe Ami asked: בדלדלה האבן ועמד עליה – if a stone became loose and [a Kohen] stood on it, is his avodah valid? If he does not intend to reattach the stone, it is certainly a חציצה. The question is where he does intend to reattach it: do we say חציבה במה דמחבר' דמיא. The question is where he does intend to reattach it: do we say חציבה במה דמחבר' דמיא. The question is where he does intend to reattach it: do we say חציבה במה דמחבר' דמיא. The question is where he does intend to reattach it: do we say חציבה במה דמחבר' דמיא חציבה במה במה דמחבר' דמיא חציבה במחבר במחבר

כל מקום שנאמר אצבע וכהונה אינה אלא ימין .3

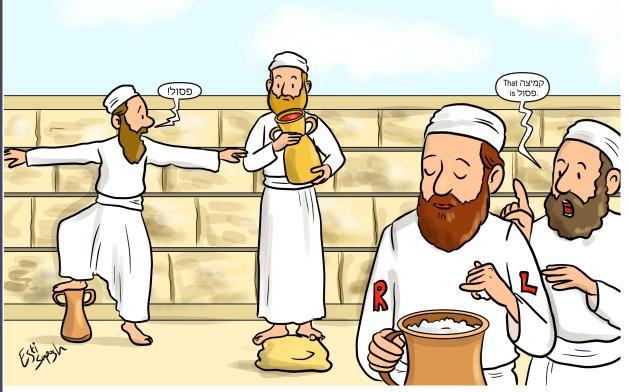
Rabbah bar bar Chanah said in the name of Rebbe Yochanan: בל מקום שנאמר אצבע ובהונה אינה אלא ימין – wherever "a finger" and Kehunah are stated in a passuk, it means none other than the right hand. This is derived from מצורע, where the passuk uses both terms and explicitly requires ימין. Since the passuk of מִמיבה only mentions Kehunah, and קמיצה with the left hand is סחוץ הפסיב אפסול המיבה (אצבע" or אצבע" or אצבע" or אצבע" or אצבע. המונה is written, it means to require ימין. Abaye asked Rava that regarding הולכת אברים לכבש הולכת אברים לכבש were carried in their left hands!? Rava answered that this rule only applies to something which is כפרה אם מעבב, similar to the procedure of the קבלה Regarding אברע הובה, the passuk mentions בפרה שום, the Tanna Kamma of our Mishnah invalidates שבלה done with the left hand, but Rebbe Shimon validates it. The Gemara ultimately explains that Rebbe Shimon holds that "בהונה" does not require ימין, only "אצבע" does. Therefore, Rebbe Shimon also allows זריקה to be done with the left hand.

Siman – כד (Pitcher)

The Kohen balancing with one foot on a pitcher and one foot on the floor of the Mikdash, yelled to one of his friends that the blood he caught in a כלי שרת pitcher while standing on a stone that was detached was invalid, while the Kohen who used his left hand to do קמיצה from a בלי שרת pitcher was also told that this was invalid because the passuk says "בהונה."

DAF 24 | דף כד

Pitcher



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things to remember

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- 2. If a Kohen stood on a detached floor stone, or in its empty space
- 3. כל מקום שנאמר אצבע וכהונה אינה אלא ימין

