

OVERVIEW of the Daf

1) A kohen missing garments (cont.)

The necessity for two sources to teach that the service performed by a kohen missing garments is invalid is explained.

Tangentially the Gemara searches for the source that one who serves after drinking wine invalidates the service.

Returning to the topic of a kohen missing a garment it is noted that there is another source for this disqualification.

The Gemara explains why that alternative source does not capture the entire halacha.

Another source for this halacha is suggested and it is explained why it is also insufficient to teach this halacha.

2) Priestly vestments

A Baraisa discusses ways in which a garment may invalidate the service and ways in which the service is not invalidated.

R' Yehudah in the name of Shmuel rules that if the kohen's garments are too long they are valid but not if they are too short.

The ruling regarding short garments is unsuccessfully challenged.

Rav maintains that garments that are too long or too short are invalid.

A discussion related to this dispute is presented.

R' Yirmiyah of Difti suggests that the question of the garment being too long is subject to a dispute between Tannaim of two Beraisos.

This suggestion is rejected.

The exchange between the authors of the two Beraisos is recorded.

(Continued on page 2)

REVIEW and Remember

1. What is derived from the phrase ולהבדיל בין הקודש ובין החול וכו'?
2. Is a regular kohen permitted to serve in the Beis Hamikdash while wearing the garments of a Kohen Gadol?
3. What is the point of dispute between Rav and Shmuel?
4. What novel concepts can be introduced by a Navi?

Distinctive INSIGHT

A kohen who does the service with garments which are torn
 מקורעין ועבד, עבודתו פסולה

The Gemara brings a Baraisa which details some of the laws of the priestly garments. Among the laws is that if they are torn, any service done by the kohen wearing them is not valid. Rashi and Tosafos explain that the reason for this is that priestly garments which are torn are not fit for use. The Torah (Shemos 28:2) describes that the function of the garments is to be for "honor and splendor." Ramban writes that the service of a kohen who wears garments that are torn is not valid because the kohen is not clothed properly because there are places where the garments are torn and not covering his body. Ramban points out that this is also the reason why garments that are too small also result in the kohen's service being invalid.

Rambam (Hilchos Klei HaMikdash 8:4) writes that proper fulfillment of the mitzvah is for the kohanim to be dressed in new, beautiful, flowing garments, as is appropriate for royalty. This is the intent of the verse which describes that the garments should be for "honor and splendor." He then writes that the garments must not be soiled, torn, worn while dragging on the floor (too big for the kohen who wears them), too short or worn out. R'I Kurkos (Hilchos Bi'as HaMikdash 1:15) explains that Rambam holds that torn garments are not respectable, so they do not satisfy being for honor and splendor. Accordingly, if a kohen wears torn garments it is considered as if he is not wearing priestly garments at all. This view is in contrast to that of Ramban, who said that the part of the body where the garment is torn is not covered properly.

The Baraisa points out that if a kohen serves while wearing torn clothes, his service is not valid. Rambam rules (Hilchos Bi'as Mikdash 1:4) that if a kohen serves under these conditions, he is liable for death from Heaven, but the service is valid and not ruined. The Achronim who comment on Rambam all ask about this ruling, as our Gemara clearly says that the service becomes invalid. In fact, Rambam himself (Hilchos Klei HaMikdash 8:4) reports the halacha as it appears in our Gemara. Several approaches are suggested to resolve this ruling of Rambam.

R'I Kurkos and Radbaz distinguish between two conditions. One is "torn clothes" which are associated with the condition of a kohen working with hair in a state of wild growth (see Vayikra 10:6). This is where the garment is torn at the collar as is done by a mourner. Here, the kohen is liable for death, but his service is not invalid. The other condition is where the clothing is torn in many places. In this

(Continued on page 2)

HALACHAH Highlight

Davening with torn garments

Or torn ... his service is invalid

The Gemara relates that the priestly vestments worn by the kohanim must be clean and intact. In the event that a kohen served in the Beis Hamikdash with dirty or ripped garments the service is invalid. Shulchan Aruch¹ notes that our prayers are a replacement for the korbanos that were offered in the Beis Hamikdash; therefore one's clothes should be clean and one should have garments set aside specifically for davening. Since most people cannot afford to have garments set aside for davening one should at least have clean pants that he wears while davening.

Orach Ne'eman² suggests that included in the requirement to wear proper clothing for davening is that one's garments should not be ripped since ripped garments are not becoming. He bases this conclusion on Rema's ruling³ that one should not wrap a Sefer Torah in a ripped garment if an intact garment is available. Vilna Gaon⁴ writes that the source for this ruling is our Gemara that service performed by a kohen with ripped garments is invalidated. Accordingly, one should also take care that while davening his garments are not torn since one's clothing for davening should be honorable as were the

או מקורעין ... עבודתו פסולה

case, the service is not valid.

Minchas Chinuch (Mitzvah 150) explains that if the kohen is wearing a full set of proper attire, but in addition he is wearing a torn garment, the service is not ruined. If the only garments he is wearing are all torn, the service is not valid. ■

priestly vestments. A difficulty with this ruling is that Shulchan Aruch⁵ rules that the shliach tzipbur may not daven if his arms are exposed which implies that others may daven with garments that expose their arms as a result of a tear in the garment. He answers that if one has no other garments available he may daven in a torn garment as implied by the latter cited ruling in Shulchan Aruch but if another garment is available he should make an effort to change into a garment that is intact.

Based on this, Orach Ne'eman rules that a mourner י"ל should not tear his garment more than necessary. In addition to this issue of destruction of property (בל תשחית) there is the issue of davening in a garment that is torn. Even though he is wearing a garment that is torn, if it is torn more than necessary it becomes a garment that is not fit for davening especially if he is going to lead the davening. ■

1. שו"ע אור"ח סי' צ"ח סעי' ד'.
2. אורח נאמן שם ס"ק כ"א.
3. רמ"א סי' קמ"ז סעי' א'.
4. ביאור הגר"א שם.
5. שו"ע אור"ח סי' נ"ג סעי' י"ג. ■

STORIES Off the Daf

Cut Down to Size

"מינז גייז..."

Rav Chaim Brisker, ז"ל, was always very careful never to bunch up his tallis katan inside his belt. When asked why, he explained that this is a problem מדינה דגמרא.

"In Zevachim 18 we find if the garment of the kohen was too long, the אבנט, the belt worn by the kohen, was considered to cut out the extra swath of the garment and we look on this as if the garment was exactly the right size. We see that the belt cuts out what is bunched up in it. It follows that if I were to place my tallis katan in my belt, I am diminishing its size!"

But when someone told this story to

the Chazon Ish, ז"ל, he dismissed this proof out of hand. "They are not comparable," he declared.

When Rav Chaim Kanievsky, shlit"a, was asked to explain the reaction of the Chazon Ish, he replied, "Although the Chazon Ish himself never explained why they are not comparable, I have one way to explain his reasoning. There is a special requirement specifically regarding the בגדי כהונה that they be splendid and honorable. If a kohen has longer garments than the halachah stipulates and he gathers them up with his belt so that they now complement him as they should, they are valid. This is the meaning of how the אבנט is considered to cut down the garment—it takes a garment that had been too long and appeared unbecoming and transformed it into a garment that befits the honor of the kohen's function. But this does not mean

that the belt is considered to have cut anything, and it does not show that if one sticks his tallis katan in his belt, he has literally diminished the garment and it is considered to be less than the correct measurement if when it is out of his belt it is big enough. We have no indication of this from that gemara at all!"¹ ■

1. ארחות רבינו, ח"א, ע' ד' ■

(Overview...continued from page 1)

Another Baraisa elaborates on how the garment is to be made.

Abaye and R' Yosef discuss the Baraisa's requirement for the garments to be new.

The Gemara searches for the source that the term בד means linen.

R' Ashi unsuccessfully challenges Ravina's source that בד means linen. The end of a verse that was cited is explained. ■