

## OVERVIEW of the Daf

### 1) Onen (cont.)

Rava bar Ahilai concludes his rejection of Rava's assertion that an onen will invalidate only a private korban but not a communal korban.

### 2) Tevul yom

A Baraisa presents the source that a tevul yom invalidates a korban.

An unsuccessful challenge to this exposition is presented.

Rabba explains why it is necessary for the Torah to mention separately one who is tamei, a tevul yom and one who lacks atonement.

The Gemara goes on to explain why one of these cases could not be derived from the other two.

### 3) A zav who lacks atonement

The Gemara suggests that the question of whether a zav who lacks atonement is equivalent to a zav is subject to a dispute between Tannaim.

This interpretation is rejected in light of another possible interpretation of the Baraisa.

### 4) A kohen missing garments

The source that a kohen missing garments invalidates a korban is presented.

This source is challenged in light of the fact that another Baraisa provides another source for this ruling. ■

## REVIEW and Remember

1. What is the source that a tevul yom may not perform the service of a korban?  
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2. What is a מחוסר כיפורים?  
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3. What is the source that a tevul yom can perform the procedure of the parah adumah?  
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4. What is the source that one who drank wine invalidates a korban?  
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## Distinctive INSIGHT

*Wearing the priestly garb is essential for the service*

אין הבגדים עליהם אין כהונתם עליהם

The Mishnah (15b) at the beginning of the perek lists many conditions regarding a kohen who collects the blood of the offering which cause the service to be invalid. Among them is if the kohen is not wearing the full complement of the priestly attire (bigdei kehuna). This deficiency is learned from the verse (Shemos 29:9): "Gird them with the avnet, Aharon and his sons, and you shall wrap the migba'as on them, and the kehuna shall be for them as a statute forever." The lesson is that if they are dressed in the garments, the kehuna is upon them, but if they are not fully dressed in their uniform, the kehuna is not upon them.

The Gemara in Sanhedrin (83b) learns from the above-cited verse that if a kohen is not wearing the full complement of the priestly garments, and he is therefore not functioning as a kohen, he is considered as a non-kohen who is serving, and he is liable for death. Tosafos in our Gemara cites R<sup>I</sup> of Orleans who asks why this law is learned from an inference from the above-cited verse, rather than from the verse (Shemos 28:43) which is more explicit, "They shall be upon Aharon and his sons as they enter...and they shall not bear a sin and die." Tosafos answers that the verse he suggests would have attributed death only to a kohen not attired with the special pants of the kohen uniform (מכנסים), as that is what is mentioned in the previous verse (v. 42). We would have also said that this punishment is applied for merely entering the courtyard, even without doing any service. This is why the Gemara in Sanhedrin uses the verse and the lesson of our Gemara to determine that a kohen who is not fully garbed with the entire complement of the priestly uniform is not functioning as a kohen and is deserving of death.

Meshech Chochmah (to Shemos 28:40) explains why the Torah might have placed more of an emphasis upon the kohen's wearing the special pants more than the other priestly garments. He says that some of the garments were worn for honor and splendor, while others were worn specifically for their functional aspect. Accordingly, when something that is worn just for honor is lacking, it does not cause a person to necessarily appear disgraced.

(Continued on page 2)

## HALACHAH Highlight

### Utilizing a kohen for personal use

בזמן שבגדיהם עליהם כהונתם עליהם אין כהונתם עליהם

*When their garments are upon them the priesthood is upon them, when their garments are not on them the priesthood is not upon them.*

**H**aghos Mordechai<sup>1</sup> relates that it happened once that a kohen poured water on the hands of Rabbeinu Tam. A student was present and questioned the allowance of this practice since the Yerushalmi (Berachos 8:5) teaches that one who utilizes a kohen for personal use violates the prohibition of *me'ilah* (deriving personal benefit from sacred property). Rabbeinu Tam answered that kohanim nowadays are not sanctified. Our Gemara teaches that a kohen who is not wearing the priestly vestments is unfit to perform the service of the Beis Hamikdash since it is only when he is properly garbed that the kehunah is upon him. Accordingly, since kohanim nowadays do not wear the priestly vestments they do not have the kehuna upon them and thus it is permitted to utilize them for personal use. The student challenged this approach because it would mean that there would be no reason to, for example, call them for the first aliyah and Rabbeinu Tam was silenced by the question. Rabbeinu Patar who was present answered that although kohanim retain their sanctity, since they do not wear the priestly vestments they can waive their honor and serve others.

(Insight...continued from page 1)

The verse (v. 40) tells us that the special belt and hat were worn "for glory and splendor." If the kohen would enter the courtyard without these, his appearance would not be degrading. The kohen would only be liable if he performed a service without being fully garbed including the hat and belt, because a kohen has the status of a non-kohen without the full array of the garments. The pants, however, were not for honor, but for practicality. A kohen entering the courtyard without the special pants would immediately be in a state of disgrace and deserving of death, even if without performing any service. ■

Rema<sup>2</sup> records the position of Rabbeinu Patar and writes that it is prohibited to utilize a kohen even nowadays. One who utilizes a kohen is in violation of the prohibition of *me'ilah* unless the kohen waives the honor that is due to him. Birkei Yosef<sup>3</sup>, however, demonstrates that a majority of Rishonim disagree with Rabbeinu Patar and maintain that it is prohibited to utilize a kohen even if the kohen waives the honor that is due to him. Mishnah Berurah<sup>4</sup> records this stringent view and adds that according to this view the only allowance to utilize a kohen is if the kohen is paid or he receives some sort of benefit from the service, e.g. a kohen serving someone of stature. Mishnah Berurah concludes that one should, in the first place, follow this stringent view. ■

1. הגהות מרדכי גיטין פ"ה סי' תס"א.

2. רמ"א אור"ח סי' קכ"ח סעי' מ"ה.

3. ברכי יוסף שם ס"ק כ"ה ושיורי ברכה אות ד'.

4. משנה ברורה שם ס"ק קע"ה. ■

## STORIES Off the Daf

### The Priestly Garments

"בזמן שבגדיהם עליהם כהונתם עליהם..."

**O**n today's daf we find that the avodah of a kohen who serves without בגדי כהונה is invalid. Perhaps we can understand this statement based on one of Rav Shalom Shwadron's inspiring lessons.

He said, "Our sages teach that the parshah discussing bigdei kehunah adjoins the parshah of korbanos to show that the priestly garments themselves

atone for sins just like the offerings. We may well wonder why this should be. If we examine this Talmudic teaching we will understand that there is a comparison between the garments and korbanos. This shows us that just as korbanos that are offered on the altar have an intrinsic holiness which is very great, so too, the kohen is himself so nullified to the holiness that is uniquely his that he himself becomes like the altar, and the garments he wears are like the offerings brought upon that altar..

"Although this sounds quite novel it is actually obvious. Since the cloth-

ing are not themselves an essential part of the avodah like זריקה and the like, so how can they atone like a completely holy act? The only answer is that they are uplifted through the intentions and holiness of the kohein himself. And knowing the power of atonement that the garments can confer, the kohen must have the correct state of mind while wearing them. He must let go of all feelings of self while enrobed in these holy garments, since if he lacks proper kavanah and fails to sanctify himself, how can his wearing the garments alone atone for sins?"<sup>1</sup> ■

1. לב שלום, שמות, ע' רצ"ג ■

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