



Today's Daf In Review is being sent l'zecher nishmas Habachur Yechezkel Shraga A"H ben R' Avrohom Yehuda

Zevachim Daf Yud Tes

- A Mishna says, if a Kohen has a wound on his finger on Shabbos, he may wrap it in reed-grass in the Beis Hamikdash, but not elsewhere (it has healing properties and healing on Shabbos is assur D'Rabanan). To wrap the wound tightly with the grass in order to push out blood, is assur in the Beis Hamikdash as well. **R' Yehuda the son of R' Chiya** explained, that it is mutar to wrap a finger in grass, but not in a small belt, because that would be considered as if the Kohen is wearing additional clothing, which is not permitted. **R' Yochanan** said, extra clothing is only a problem when worn in a place that the clothing of a Kohen is worn, not when something is worn on the finger.
 - **Q:** Why is it not a problem of "chatzitza"? **A:** The wound is on his left hand and the avodah is done with the right hand. Or, the wound is on the right hand, but not on a part of the hand that is used in the avodah (e.g. the back of his hand).
 - **R' Yochanan** argues with **Rava**, because **Rava in the name of R' Chisda** said, in the place of the Kohen's clothing, even one hair is a chatzitza. Elsewhere, if the additional item is 3x3 fingers wide, it is considered an additional garment and is a problem. Less is not an issue.
 - It could be that **Rava** would agree with **R' Yehuda the son of R' Chiya**, because he may say that a small belt is significant and is therefore problematic even though it is less than 3x3.
 - **Another version** says, that **R' Yehuda the son of R' Chiya** explained that it is mutar to wrap a finger in grass, but not in a small belt, because that would be considered as if the Kohen is wearing additional clothing, which is not permitted. **R' Yochanan** said, extra clothing that is smaller than 3x3 is only a problem when worn in a place that the clothing of a Kohen is worn, but when it is worn elsewhere, then if it is 3x3 it is problematic, but less than that it is not. According to this version, **R' Yochanan** is saying the same thing as **Rava in the name of R' Chisda**.
 - It could be that **Rava** would agree with **R' Yehuda the son of R' Chiya**, because he may say that a small belt is significant and is therefore problematic even though it is less than 3x3.
 - **Q:** According to **R' Yochanan**, why does the Mishna teach regarding reed-grass instead of saying that even a small belt would be mutar? **A:** It is teaching an additional point, that reed-grass has curative properties.
- **Q: Rava** asked, what is the halacha if wind blew into the bigdei kehuna as it was worn by the Kohen? Do we say that the pasuk requires that the clothing be "ahl besaro" and with the effects of the wind it is not, or do we say this is the normal way to wear clothing and therefore it is still valid?
 - **Q:** What if a louse goes between the clothing and the Kohen? If it is dead it is surely a chatzitza and a problem. If it is alive, do we say that since it comes and goes it is not a chatzitza or do we say that since the Kohen doesn't want it there it is a chatzitza?
 - **Q:** What if there is earth between the clothing and the Kohen? Now, regular earth is surely a chatzitza, but what about the dust from earth?
 - **Q:** What about the space between the Kohen's armpit and the clothing? Is that a problem because it is not "ahl Besaro" or is it not a problem because that is the normal way of wearing clothing?
 - **Q:** What if the Kohen puts his arm into the body of his shirt? Is his own body a chatzitza or not?

- **Q:** What if there is a thread between the clothing and the Kohen? Now, a stray thread is certainly a chatzitza. The question is regarding a thread that is hanging from the clothing itself – is that a chatzitza?
- **Q: Mar bar R' Ashi** asked, what if the Kohen's hair was long and went between his clothing and his body? Do we say that his hair is like his own body and is therefore not a chatzitza or do we say that it is not like his body and therefore is a chatzitza?
- **Q: R' Zeira** asked, are tefillin a problem to be worn in that they would be considered as an additional article of clothing? Now, according to the view that one cannot fulfil the mitzvah of tefillin at night, since they would be a chatzitza at night they would also be considered a chatzitza (i.e. an extra) by day with regard to the bigdei kehunah. The question is according to the view that one can fulfil the mitzvah of tefillin at night – would an object of mitzvah (the tefillin) be considered an extra article of clothing (and be assur) or not? **A:** This question eventually was asked to **R' Ami**, who said that it is considered to be an additional article of clothing and would therefore be assur for the Kohen to wear while he does the Avodah.
 - **Q:** A Braisa says that the Kohanim during the Avodah, the Levi'im during their singing, and the Yisraelim during their "maamad" are patur from tefilla and tefillin. This suggests that they are patur, but that if they do wear tefillin it would not be assur!? **A:** The Braisa means that it would even be assur.
 - **Q:** If so, the Braisa shouldn't say they are patur, it should say that it is assur!? **A:** For the Levi'im and Yisraelim it would never be assur, so it can't use the verbiage of "assur".
 - **Q:** A Braisa clearly says that if a Kohen wears tefillin it is not problematic!? **A: R' Ami** was referring to the tefillin worn on the arm, and this Braisa is referring to the tefillin worn on the head. Although just as there can't be a chatzitza by the arm there likewise may not be a chatzitza by the head, the head tefillin is different, as we find that the Kohen Gadol would wear tefillin between his hat and the tzitz.

MECHUSAR KIPPURIM

- **Q:** How do we know that this makes the avodah passul? **A: R' Huna** said, the pasuk says "v'chiper aleha haKohen vitaheira", which teaches that before a person brings the korban there is still some level of tumah that he has.

V'SHELO RICHUTZ YADAYIM V'RAGLAYIM

- This is learned from a gezeira shava of "chukah" from the case of the Kohen who does the avodah without wearing the bigdei kehunah.
- A Braisa says, if a Kohen Gadol did not go to the mikvah or wash his hands and feet from the kiyor between his changes of clothing and between the avodos, and he did the avodah, it is valid. However, if a Kohen Gadol or a regular Kohen did not wash his hands and feet in the morning (before beginning any avodah), the avodah is passul.
 - **R' Assi** asked **R' Yochanan**, the 5 required tevilos and 10 washings of the hands and feet of the Kohen Gadol on Yom Kippur are D'Oraisa, regarding which the pasuk says "chukah", so why are they not essential? **R' Yochanan** said, the pasuk ends off saying "uliveisham", which teaches that only the wearing of the begadim are essential, but the tevilos and washings are not. **R' Assi** was very pleased with the answer. **R' Yochanan** said, the answer is not really valid, because if so, the washing of the morning should also not be essential!? **Chizkiya** said, the pasuk says "v'huysa lahem chak olam lo ulizaro lidorosam", which teaches that only something that applies to *all* Kohanim (not just the Kohen Gadol) is essential, which is why only the morning washing is essential, but the others are not. **R' Yonason** said, we learn it from the pasuk of "virachatzu mimenu Moshe v'Aharon ubanav", which teaches that only something that is essential for his sons (regular Kohanim) is essential for him (the Kohen Gadol), and something that is not essential for his sons is not essential for him.
 - **R' Yonason** doesn't learn like **Chizkiya**, because he says that that pasuk is teaching regarding future generations. **Chizkiya** doesn't learn from the pasuk of **R' Yonason**, because he says like **R' Yose the son R' Chanina** who uses this pasuk to teach that the kiyor has to be large enough for 4 Kohanim to use at once.

- A Braisa says, the mitzvah of washing the hands and feet is done by the Kohen putting his right hand on his right foot and his left hand on his left foot and washes them in this position. **R' Yose the son of R' Yehuda** says, he puts his hands one on the other and puts them on both feet which are also one on the other and then washes them in this position. The **Rabanan** said, a person cannot stand like that!?
 - **R' Yosef** explained that according to **R' Yose the son of R' Yehuda** another Kohen would have to help the Kohen stand upright while doing this.
 - **Abaye** explained, the machlokes is whether standing while being supported is considered to be “standing”, and the washing must be done while standing, because it is referred to as “lishareis” (an avodah), which must be done when standing.
- A Braisa says, if a Kohen washed his hands and feet during the day, he does not need to do so again at night for avodah that he will do then. If he did the washing at night, he must do another washing when the morning comes. This is the view of **Rebbi**, who said that the passing of the night nullifies the washing that was done. **R' Elazar the son of R' Shimon** says that the passing of the night does not nullify the washing that was done.
 - A Braisa says, **Rebbi** says if a Kohen was offering korbanos on the Mizbe'ach all night, he still needs a new washing in the morning. **R' Elazar the son of R' Shimon** says, that if he continues to do avodah then the washing continues to be effective, even if it spans a period of 10 days.
 - Both Braisos are needed. If we only had the first Braisa we would say that **Rebbi** holds that way there because the avodah was not being done continuously, but if it was done in that way he would agree with **R' Elazar**. If we only had the second Braisa we would say that **R' Elazar** holds that way there only because the avodah was done continuously, but if it was not, we would say that he agrees with **Rebbi**.
 - **Rebbi's** view is based on the word “b'gishtam” in the pasuk, which suggests that a new avodah needs a new washing, and the morning is called a new avodah. **R' Elazar's** view is based on the word “b'vo'am”, which suggests that only a new coming to the Azarah requires a new washing.
 - **Rebbi** says that “b'vo'am” teaches that as long as it is in the same day a new washing is not required. **R' Elazar** says that “b'gishtam” teaches that a washing is only required when he enters to do an avodah, not for another reason.
 - **Q:** Why would we think that if no avodah was going to be done he would have to wash? The pasuk says “lishareis”, which means the washing is for when an avodah will be done!? **A:** Rather, “b'gishtam” is needed for the drasha of **R' Acha bar Yaakov**, who learned from this pasuk that the washing of the Kohen Gadol after he goes to the mikvah on Yom Kippur is done after he is dressed.
 - The words “l'haktir isheh” teach that washing the hands and feet must even be done for an avodah which does not bring a kapparah.