

Zevachim – Simanim

פרק ב – כל הזבחים שקבלו דמן

דף יח – Daf 18

1. Additional novelties taught for מחוסר בגדים (e.g., יתור)

Having derived that a מחוסר בגדים invalidates *avodah*, the Gemara addresses other sources for this law. The *passuk* says: *וַתִּתֵּן בְּנֵי אַהֲרֹן הַכֹּהֵן* – “and the sons of Aharon ‘the Kohen’ [shall place fire on the מזבח],” indicating the Kohen Gadol must be *in his state of Kehunah* (i.e., wearing his בגדים). This teaches that if כהן גדול only wore the בגדים of a *דייט* and performed *avodah*, it is invalid. The Gemara explains that this *derashah* teaches an additional novelty, that even עבודה דלא מעבבא כפרה – *an avodah which is not critical for atonement* (such as lighting the fire on the מזבח) is also invalidated by a מחוסר בגדים. Another *passuk* says: *וַיַּעֲרֹכּוּ בְנֵי אַהֲרֹן הַכֹּהֲנִים* – *and the sons of Aharon ‘the Kohanim’ should arrange the pieces, etc.* The word “הכהנים” implies *בבית* – they must be *in their state of Kehunah* (wearing the appropriate בגדים), teaching that if a *דייט* wears the בגדים of a כהן גדול, his *avodah* is invalidated. The Gemara explains that without this *derashah*, one might have thought that only חיסור – *deficiency* of בגדים can invalidate *avodah*, so the above *derashah* teaches that even יתור – wearing an *excess* of בגדים also invalidates *avodah*.

2. בגדי כהונה which are too long or too short (אבנט בגדים raised with the)

A Baraisa states: *אם היו מושלין [בגדים] על הארץ – if [a Kohen’s בגדים] were dragging on the ground because they were too long, or suspended above the ground because they were too short, or were worn out, the avodah is still valid.* Shmuel ruled that suspended בגדים are פסול, and Rami bar Chama explains that the Baraisa’s case is *שסילקו על ידי* – *where he suspended them with the belt*. Since they are actually the correct length, but were merely raised by his belt, the *avodah* is valid. Rav says that both dragging and suspended clothing invalidate *avodah*, and the Gemara objects that the Baraisa taught otherwise. One cannot answer that the Baraisa’s “dragging” clothing were lifted with his belt so they are not dragging, *ואבנט מיגד אגז* – *and the belt is considered to have “cut off” the excess material*, because then the case of suspended בגדים would be difficult (since suspension with the אבנט should be invalid)!? Rebbe Zeira answers that Rav interprets the Baraisa as a single case: *מושלין שסילקו ע”י אבנט – dragging clothing which he raised to the correct length with the belt*.

3. Three-cornered and five-cornered garments regarding ציצית

In a Baraisa, the *passuk* “על ארבע כנפות כסותך” – *upon the four corners of your garment* excludes a three-cornered garment from ציצית. The phrase “אשר תכסה בה” – *with which you cover yourself* comes to include a five-cornered garment to require ציצית. The inclusionary phrase is used for five corners (and not for three), *because four is included in five*, but not in three. Another Baraisa argues, *darshening* “על ארבע כנפות כסותך” to exclude even a five-cornered garment from ציצית. Rebbe Yirmiyah from Difti said that these Tannaim argue whether ציצית, or if it is *something extra is like it is present*, so a five-cornered garment would not require ציצית, or if it is *like it is not present*, so it is as if it has four corners and requires ציצית. The same *machlokes* would apply to excessively long בגדי כהונה. However, the Gemara responds that all agree that something extra is considered present, and the Tanna who nonetheless obligates a five-cornered garment in ציצית is based on the specific *derashah* of אשר תכסה בה. The other Tanna *darshens* this phrase to include a blind person’s garment to require ציצית (in contrast to a night garment, which is exempt).

Siman – Chuppah

The Rabbi officiating at the chuppah who decided to honor the occasion by **wearing the clothing of the Kohen Gadol, not realizing he was invalidating it**, was distracted by the *chosson’s* **being held up by his belt**, and by the photographer and his assistant, one wearing a **three cornered בגד** and one with five corners on his.



The **כהן הדיוט** Rabbi officiating at the **chuppah** who decided to honor the occasion by **wearing the clothing of the Kohen Gadol**, not realizing he was **invalidating it**, was distracted by the chosson's **בגדי כהונה** being held up by his belt, and by the photographer and his assistant, one wearing a **three cornered בגד** and one with **five corners** on his.

3 things to remember

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2. בגדי כהונה which are too long or too short (בגדים raised with the אבנט)
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