

This month's Daf Digest is dedicated  
לעילוי נשמת צבי בן יחזקאל יוסף גרין, מחסידי דעעש  
From the Grin family, Sao Paulo, Brazil

## OVERVIEW of the Daf

### 1) A kohen who serves while tamei (cont.)

The Gemara completes its unsuccessful challenge to R' Sheishes's position that a kohen who serves while tamei is not liable to death by the hands of Heaven.

The Gemara successfully refutes R' Sheishes.

### 2) Death by the hands of Heaven

The full text of the Baraisa that enumerates those who are liable to death by the hands of Heaven is cited.

The source that one who eats tevel is liable to death by the hands of Heaven is presented.

An alternative gezairah shavah is suggested but the Gemara rejects the use of that gezairah shavah.

The source that a tamei kohen who eats terumah that is tahor is liable to death by the hands of Heaven is presented.

Rav disagrees with the Baraisa and rules that a non-kohen who eats terumah receives lashes.

Rav's assertion is unsuccessfully challenged.

The sources that the non-kohen who serves in the Beis Hamikdash and a tamei kohen who serves in the Beis Hamikdash are subject to death by the hands of Heaven are presented.

The gezairah shavah for the case of the tamei kohen who serves in the Beis Hamikdash is unsuccessfully challenged.

The sources that a tevel yom who serves in the Beis Hamikdash, the kohen who is missing one of the requisite garments, one who serves while lacking atonement, one who served without washing his hands and feet, one who serves after drinking wine and one who serves with long hair are presented.

The Gemara presents the source regarding someone uncircumcised who serves in the Beis Hamikdash is not subject to death by the hands of Heaven. ■

## REVIEW and Remember

1. Is there a Biblical prohibition against a tamei kohen pouring the oil or mixing a Korban Mincha?  
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2. What is the source that a tamei kohen who eats terumah tehovah is liable to death by the hands of Heaven?  
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3. What is the significance that Rav is considered a Tanna?  
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4. What is the source that a kohen who served after drinking wine is subject to death by the hands of Heaven?  
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## Distinctive INSIGHT

### *Wearing all of the garments for the kohen*

ומחוסר בגדים מנלן וכו' וחגרת אותם אבנט, בזמן שבגדיהם עליהם כהונתם עליהם, אין בגדיהם עליהם אין כהונתם עליהם, והווי להו זרים.

**A** Baraisa was cited on 83a, and it listed eleven cases of infractions which are deserving of death from heaven. Among the cases is where a kohen officiates in the Beis HaMikdash without a full complement of the priestly garments (מחוסר בגדים). When the Gemara inquires regarding the source for this halacha, the Gemara cites the verse from Shemos 29:9, which states, "And you shall wrap belts around them, Aharon and his sons, and you should place hats upon them...and the priesthood shall be for them an everlasting statute." This implies that as long as the garments are upon them, the kohanim may officiate. However, if the garments are not upon them, they are just like non-kohanim (זרים).

Tosafos (ד"ה אין) asks why the Gemara did not cite what seems to be a more explicit verse as the source for this halacha. The verse in Shemos 28:43 clearly states, "They shall be on Aharon and his sons when they enter the Ohel Moed, or when they approach the altar to serve in holiness, and they shall not bear a sin and die." We see that a kohen is liable for death from heaven if he enters the Mishkan without a full complement of the kohen garments. Why, then, does the Gemara identify a different verse as the source for this halacha?

Tosafos answers that the verse from 28:43 is preceded by a verse which discusses only the מכנסים, the kohen's pants. The earlier verse (28:42) speaks about fashioning the other garments, but it is only wearing of the pants that is mentioned in 28:43. Therefore, Tosafos explains, that we might have thought that the lack of the kohen's wearing the מכנסים would warrant death, but his lacking any other garment would

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Today's Daf Digest is dedicated  
By Mr. and Mrs. Alan Matten  
In memory of their mother  
מרת ח'י' מאשה בת ר' דוד, ע"ה

Today's Daf Digest is dedicated  
לע"נ מרת יהודית בת הרב שמואל אלחנן, ע"ה קירשנבוים

Today's Daf Digest is dedicated  
In appreciation to our Rosh Kollel Rabbi Wurzburger shlita  
for all you do from the Kollel Beth Hatalmud."  
Dr Lanzer -Melbourne Australia

# HALACHAH Highlight

## Honoring Kohanim in our times

ואלו שבמיתה ... ומחוסר בגדים

And the following receive death [in the hands of Heaven]... a kohen missing garments

The Gemara teaches that a kohen who performs service in the Beis Hamikdash without wearing the priestly garments is liable to death by the hands of Heaven. The reason is that while wearing the priestly garments, the kehuna is upon them but when they do not wear their garments the kehuna is not upon them<sup>1</sup>. As such, it is as if a non-kohen served in the Beis Hamikdash who is punished with death by the hands of Heaven for this transgression.

Mordechai<sup>2</sup> recounts an incident in which Rabbeinu Tam allowed a kohen to pour water on his hands. One of his students questioned Rabbeinu Tam's behavior from the Yerushalmi (Berachos 8:5) that states that one who uses a kohen for personal benefit has violated the prohibition of me'ilah. Rabbeinu Tam responded that kohanim in our times do not possess the sanctity of kohanim since their sanctity is a derivative of their wearing the priestly garments and since we do not have priestly garments kohanim are not considered sanctified. If so, asked the student, then none of the halachos that relate to the sanctity of kohanim should apply and Rabbeinu Tam was silent. Rabbeinu Patar answered that although kohanim possess sanctity they also have the right to forgo that honor.

Teshuvah Maharam Shik<sup>3</sup> in the name of Chasam Sofer

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not deserve this severe penalty. However, the verse which the Gemara does bring mentions the other garments as well, in addition to the pants which were in the earlier verse. According to Tosafos, it is really a combination of both verses which teaches us the full halacha. In fact, Aruch LaNer points out that according to Tosafos, the Baraisa should have cited both verses, and not just the later one.

משך חכמה (Shemos 28:40) comments that the robe (כתנות), belt (אבנט) and hat (מגבעת) are presented as being for the glory and splendor of the kohen. The function of the pants, however, is described as being "to cover the flesh of nakedness." Pants are needed in order that the kohen not be undressed, so their existence does not enhance his glory. The other garments serve to embellish his appearance. The verses therefore teach that the kohen is liable for death if he is missing either the pants, which are essential so that he not be undressed, or if he is missing the special clothes which are for his glory and splendor. ■

explained that during the time of the Beis Hamikdash a kohen could not forgo the honor that was due to him. That honor belonged to Hashem and it is not in the domain of the kohen to forgo that honor. In our times since the kohanim do not serve in the Beis Hamikdash, their honor is no longer the result of the fact that they are the ones privileged to serve in the Beis Hamikdash. Since the honor due to them is not Hashem's but their own, they have the right to forgo that honor if they choose. ■

1. עי רש"י ד"ה ולא משום מחוסר בגדים.
2. מרדכי גיטין פ"ה רמז תס"א.
3. שו"ת מהר"ם שיק או"ח סי' ס'. ■

# STORIES Off the Daf

## The dangers of drink

"יין ושכר אל תשת..."

On today's daf we find the serious consequences of doing avodah in the Beis Hamikdash while intoxicated.

Rebbe Nachman of Breslov, zt"l, warned against falling prey to the mistaken notion that drinking copiously could possibly aid one in serving Hashem. With the exception of Purim and the four cups on Pesach, he held that drinking more than an occasional small amount is very spiritually detrimental.

In the words of the Kochavei Ohr: "One must guard vigilantly against his evil

inclination's tendency to 'don a tallis of righteousness' and push him to sin by skewing his common sense and convincing him that the sin is actually a mitzvah. One of the most prevalent examples of this is the tendency of the evil inclination to push one into drinking. Drink is like a powerful magnet drawing him to indulge even though in his heart he knows that drinking will not enhance his avodah, quite the contrary. Even on Shabbos and Yom Tov, with the exception of Kiddush, there is no reason to drink much at all. Some people believe that on Simchas Torah abundant drinking is worthwhile but this too is a fallacy.

"One Simchas Torah, Rebbe Nachman gave his two students, Rav Nosson, zt"l, and Rav Naftali, zt"l, a very

small amount of whiskey to drink. When Rav Nosson remarked, 'A little is also good,' Rebbe Nachman corrected him: 'When it comes to hard liquor, only a little is good!'

The Kochavei Ohr concludes, "Since this is the proper attitude for Shabbos and Yom Tov it is obvious that during the days of the week drinking is even more detrimental. Although being joyous is very important, regarding joy induced by alcohol the verse states, 'ולשמחה מה זה עושה' — "What does such joy accomplish?" Such happiness is not true simchah shel mitzvah. On the contrary, this is nothing more than light-headedness and foolishness!"<sup>1</sup>

1. כוכבי אור (ברסלב), סוף חלק ששון ושמחה, עי ר"ז-ר"ח ■