



OVERVIEW of the Daf

1) Priestly vestments (cont.)

An incident related to the position of the kohen's belt is recorded.

2) Bandaging a wound

A Mishnah is cited that presents the parameters for a kohen to bandage a wound on Shabbos.

R' Yehudah the son of R' Chiya and R' Yochanan disagree whether bandaging a finger with a small belt would constitute wearing an additional garment for a kohen.

The reason the small belt is not an interposition is explained.

It is noted that R' Yochanan's position that bandaging a finger with a small belt does not violate the prohibition against wearing additional garments is at odds with Rava's position on this matter.

It is explained why Rava's position is not necessarily at odds with the position of R' Yehudah the son of R' Chiya.

A second version of this discussion is recorded.

According to the second version the Tanna mentioned reed-grass to teach that it has a curative effect.

3) Interpositions and the priestly vestments

Eight questions regarding possible interpositions and the priestly vestments are presented and most are not answered.

R' Ami ruled concerning the last question, related to whether tefillin are an interposition, that they are an interposition.

Two unsuccessful challenges to this ruling are presented.

4) Lacking atonement

R' Huna cites a source that one who lacks atonement invalidates the service.

5) Washing hands and feet

The source that the service is invalidated if the kohen does not wash his hands and feet is presented.

A Baraisa distinguishes between the immersions and washing of the kohen gadol on Yom Kippur which do not invalidate the service and the daily washing of kohanim and the kohen gadol that does invalidate the service.

R' Assi and R' Yochanan discuss why there is a distinction between the different washings.

Chizkiyah and R' Yonason offer different sources that the kohen gadol's first washing on Yom Kippur was essential but the remaining washings are not.

The reason why Chizkiyah and R' Yonason reject one another's source is explained.

A Baraisa describes the correct way for a kohen to wash his hands and feet.

R' Yosef clarifies the position of R' Yosi the son of R' Yehudah.

Abaye identifies the difference between the two opinions in the Baraisa.

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Distinctive INSIGHT

Do the tefillin have to be worn directly upon one's skin?

תנא שעררו היה נראה בין ציץ למצנפת ששם מניחין תפילין

Rosh learns from our Gemara that tefillin must be worn directly upon one's arm and head, and if there is something which interposes between them and one's skin, the mitzvah of wearing tefillin is not fulfilled. The Baraisa taught that the kohanim were exempt from wearing tefillin while performing the service in the Beis HaMikdash. The Gemara explains that not only were they exempt, but also they were actually prohibited from wearing tefillin, because the tefillin of the arm would act as an interposition between the priestly garments which had to be worn directly upon the body of the kohen, and the arm of the kohen.

Yet, there is another Baraisa which teaches that a kohen may wear tefillin. This other Baraisa is understood to be referring to the tefillin of the head, which was able to fit upon the forward area of hair on the head of the kohen, between the tzits, which was on the Kohen Gadol's forehead, and the special mitznesef hat, which was set back slightly on the head of the kohen.

Rosh notes that the Gemara knew that tefillin may not be worn on top of a hat, for if so, the Gemara never would have asked how it was possible for a kohen to wear tefillin of the head.

Rashba (to Megillah 24b), however, notes that the Gemara in Menachos (37b) learns that the tefillin of the hand must be worn covered. This is based upon the verse (Shemos 13:9) which states, "they shall be as a sign *for you* upon your hand," which is understood to mean "a sign *for you*," and not a sign for others. The tefillin of the head have a different rule. The verse in Devairim (28:10) states that "the nations of the land shall see that the name of God is proclaimed over you." This verse is speaking

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REVIEW and Remember

1. Why is it permitted for a kohen to bandage his finger in the Beis HaMikdash?

2. How is the disagreement whether tefillin are worn at night relevant to the question of whether tefillin are an interposition?

3. What is the procedure for washing the hands and feet of a kohen?

4. When is a kohen required to rewash his hands and feet even though he did not stop serving in the Beis HaMikdash?

HALACHAH Highlight

Wearing tefillin on long hair

יצאו שערו בבגדו מהו

If [a kohen's] hair extends beneath his garment what is the halacha?

Shulchan Aruch¹ writes that there should be nothing in between one's tefillin and his body. Magen Avrohom² in the name of Rokeach rules that one should shave the hair of his neck so that it should not form a barrier between his tefillin and his body. The source for this ruling is our Gemara that poses a question that is not resolved. Does one's hair constitute an interposition between the priestly vestments and the kohen's body? Rashi³ explains that the question arises when the hair of one's head extends down and rests beneath his garment. Since the question was not resolved, one should adopt a stringent approach and remove the hair on his neck so that it should not interpose between his tefillin and his body. Pri Megadim⁴ expresses surprise by this ruling since the Gemara's question is related to hair that is outside of its normal location, for example, hair from one's head that is long enough to extend beneath his shirt. However, hair on one's neck is normal and as such it is not an interposition between one's tefillin and his head.

Machatzis Hashekel⁵ asserts that long hair on the top of a person's head will constitute an interposition according to all opinions. Growing hair on the top of one's head is not the normal way of growing hair (דרך גידולן) despite the fact that there are

The exposition that teaches that kohanim could not wash their hands and feet while sitting is cited.

A Baraisa presents a dispute concerning how often and when kohanim need to rewash their hands and feet.

Another Baraisa presents a similar dispute.

The reason two Baraisos are needed to teach this is explained.

The exchange between Rabbi and R' Elazar the son of R' Shimon regarding their respective expositions is recorded. ■

some people who grow their hair in this manner and as such it is a barrier between one's head and his tefillin. This position is recorded in Mishnah Berurah⁶ as well. Aruch Hashulchan⁷, however, notes that there are authorities that adopt a stringent approach to these matters but he does not see an issue with it. Furthermore, what length hair would be acceptable and at what length would it be considered too long and an interposition? The only concern is if one takes hair that grows on a different part of the head and rests it on top of his head where the tefillin should rest but there is no issue with putting tefillin on the hair that grows on the top of one's head regardless of its length. ■

1. שו"ע או"ח סי' כ"ז סעי' ד'
2. מג"א שם סק"ד.
3. רש"י ד"ה יצא שערו.
4. פמ"ג א"א סק"ד.
5. מחצית השקל שם.
6. מ"ב שם ס"ק ט"ו.
7. ערוה"ש שם סעי' י"ד. ■

STORIES Off the Daf

The Honor of Kings

"והוא מדלי לי המיינאי..."

Certain people believe that we should pay no heed to what non-Jewish political leaders do. In contrast, the Alter of Slobodka, zt"l, held to a very different view. "We find in the Tanach that the honor conferred by mortal kings—even non-Jewish kings—is considered very important. For example, regarding Yosef we find, "And Pharaoh removed his ring from upon his hand and gave it upon the hand of Yosef, and he dressed him in silken garments and placed a golden diadem upon his neck, and had him ride in the viceroy's chariot, and they called before him, 'Avreich.'"¹ We find a similar example of such greatness regarding Mordechai. Even regarding the ultimate future we find a description of how the non-Jews will hon-

or us which concludes with, 'והיו מלכים אומניך —And kings will be your nursemaids.'²

"In Zevachim 19 we also find a similar regard for the respect conferred by a non-Jewish king. 'Once, Rav Huna bar Nossan went before Izgadar the king of Persia and his belt was higher than it should be. The king lowered it so that his garments should be pleasing and said, "It says about you that you are a kingdom of priests and a holy nation. You must therefore go with your belt in its proper place like a kohein when he does avodah.'

"When he told Ameimar this story, Ameimar commented, 'He fulfilled in you, "And kings shall be your nursemaids.'"

"One may well ask what is so great about a non-Jewish king showing Rav Huna bar Nossan some respect. The answer is that no king rules without Hashem's tacit agreement. Since Hashem crowned him and allows him to rule, the honor he confers is very important. Even if a non-Jewish

king merely straightens a sage's belt one time, this is a great enough honor to partially fulfill the verse, 'And kings shall be your nursemaids.'"³ ■

1. בראשית מ"א
2. ישעיהו מ"ט
3. אור הצפון, ע' רט"ו ■

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about the tefillin of the head, which must be displayed. This sign on the head, explains Rashba, may be worn even on top of a hat. When our Gemara says that it seems that the kohen would be exempt from wearing the tefillin of the head because of his hat, the Gemara did not think that the problem was an interposition, but it rather meant that it was unreasonable to think that it was permitted to place tefillin on this special hat, because this hat was worn for a mitzvah.

Magen Avraham (O.C. 27:#6) explains that the tefillin of the hand also does not have a requirement of being placed directly upon one's skin. ■