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Daf Notes is currently being dedicated to the neshamah of

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May the studying of the Daf Notes be a zechus for his neshamah and may his soul find peace in Gan Eden and be bound up in the Bond of life

1. All korbanos tzibur (public offerings) push aside Shabbos.

The Gemora derives this from the fact that the Torah teaches us that the korbanos of Shabbos and the korban pesach push aside Shabbos from the verse “b’moado” -- “in its time.” This shows they always brought in their proper time, even if it is shabbos. Similarly, the word “b’moadeichem” -- “in their times” discussing the other Yomim Tovim teaches that all of the korbanos tzibur push aside Shabbos (see INSIGHT).

2. There is an argument whether impurity of a majority is pushed aside by the korban pesach, or it is as if it is permitted.

The Gemora quotes Rabbi Shimon as holding that it is pushed aside, and needs the tzitz to atone for the fact that a majority of people offered the korban pesach when they were impure. Rabbi Yehuda holds that it is as if it is permitted, and the tzitz is therefore not required to atone for the impurity (in a case of a public korban brought by a majority, see Rashi). The Gemora seems to lean towards the opinion of Rabbi Shimon.

3. There is an argument whether or not the tzitz atones for the eating of meat or flour of korbanos that became impure.

Rabbi Eliezer holds that the tzitz does atone for this, while Rabbi Yosi holds it does not. The Gemora leans towards the opinion of Rabbi Yosi.

4. There is an argument whether or not the sprinkling of blood of a korban can be valid if there is no meat that is able to be eaten from the korban in a kosher fashion.

Rabbi Yehoshua derives from the verse, “And you will make your olos the flesh and blood etc.” that in order for a korban to be kosher, the sprinkling must take place when both blood and flesh of the korban is extant. Rabbi Eliezer argues that even if no kosher meat is extant, the blood can be still be sprinkled.

5. Meat of a korban is never permitted to be eaten unless the sprinkling has taken place.

It is prohibited to eat meat of a korban before the sprinkling of the blood, which in essence is the point



where the korban is determined to have been valid or invalid.

INSIGHTS TO THE DAF

The Gemora says that the word “b’moadeichem” -- “in their times” discussing the other Yomim Tovim teaches that all of the korbanos tzibur push aside Shabbos, not just the korban tamid and korban pesach.

The Maharsha points out that our Gemora should not be taken literally. It is clear that all korbanos of sukkos and pesach would be brought on shabbos even without a verse of “b’moadeichem.” This is because regarding both sukkos and pesach the verse says that their korbanos should be brought “for seven days.” Being that there is no such thing as seven days without shabbos, it is clear that these verses are telling us that these korbanos push aside Shabbos. It must be, the Maharsha explains, that “b’moadeichem” is necessary for other days such as Yom Kippur, Rosh Hashanah, Shevuos, and Rosh Chodesh.

The Kohen Gadol's Garments

Among the eight garments worn by the Kohen Gadol was the *Tzitz HaZahav*, the golden plate bearing Hashem's Name. The possuk states, “It will be on the brow of Aharon. And Aharon will bear the sin of the [impure] korbanos that Bnei Yisrael will offer”

(Shemos 28:38). Our Sages learn from here that the Tzitz atones for impure korbanos that are offered in the Beis HaMikdash (see above, 16b).

The Tannaim debate whether the Tzitz atones only for those korbanos offered while the Kohen Gadol wears it, or even for those offered when he is not wearing it. The Rambam (Bias Mikdash 4:8) rules according to R' Yehuda, that the Tzitz only atones so long as it is being worn.

Two points remain to be clarified. First, need the Kohen Gadol wear all eight garments in order for the Tzitz to be effective, or does it atone even if he wears it without the other garments? Second, need the Kohen Gadol be inside the Beis HaMikdash for the Tzitz to be effective, or may he wear it even outside the Beis HaMikdash and still atone for impure korbanos? As we shall see, the answers to these two questions are intertwined.

The sefer VeShav HaKohen (beginning of Maseches Erchin) cites from the Talmud Yerushalmi (Chagiga 4:4) that the Kohen Gadol must wear all eight garments in order for the Tzitz to atone.

The Dvar Avraham (II, 22) draws from this Yerushalmi to develop an important insight into the Rambam's understanding of the Kohen Gadol's garments.

The Rambam (Kilayim 10:32) writes: “Kohanim who wear their priestly garments while not serving, even if they are in the Beis HaMikdash, must be flogged for wearing their belt, which is made of shaatnez. They are only permitted to wear this belt while they

serve.” The Torah tells us that the belt must be made of wool and linen. While the Kohanim serve, the mitzva to wear this belt takes precedence over the prohibition against shaatnez. When they are not serving, there is no mitzva to wear the belt, and they therefore transgress the prohibition of shaatnez.

The Raavad and other Rishonim (see Kesef Mishna) argue against the Rambam, and insist that as long as the Kohanim are inside the Beis HaMikdash, they may wear their belts, even when they are not serving. The Raavad also asks why the Rambam finds fault only in wearing the belt of the standard Kohanim. The Kohen Gadol’s garments, the Ephod and Choshen, are also made from shaatnez.

According to the Rambam, the Kohen Gadol should also take off these garments when he is finished serving. Yet the Tosefta (cited in Radvaz, *ibid*) says that the Kohen Gadol could wear his special garments as long as he was in the Beis HaMikdash, even when he was not serving. This would seem to be a proof against the Rambam.

The Dvar Avraham explains based on the Yerushalmi, that even when the Kohen Gadol did not serve, he still needed to wear his eight garments in order that the Tzitz could atone for impure korbanos. Yet, the Tosefta says that the Kohen Gadol could not wear his garments outside the Beis HaMikdash. Presumably this is due to the issue of shaatnez, as the Rambam explained.

Why cannot we apply the same reasoning, and say that the Kohen Gadol may wear his shaatnez garments wherever he goes, in order to make the

Tzitz effective? It must be that outside the Beis HaMikdash, the Tzitz is anyways ineffective, and therefore there is no reason to wear the shaatnez garments.