



The Kohen's Clothing

The *Mishnah* in *Parah* (4:1) states that the *kohen* or *kohen gadol* who carries out the procedure of the *parah adumah* wears “white clothing”. The *meforshim* explain that this phrase is a reference to the white garments that the *kohen gadol* wears on *Yom Kippur*. *Chazal* say in the *Sifri* (*Midrash Halacha* on *Bamidbar* and *Devarim*) that there is a *gezeirah shavah* between the *avodah* of *yom kippur* and *parah adumah* that teaches us that just as the *kohen gadol* on *yom kippur* wear white garments during certain portions of the *avodah*, the same is true with the *kohen* who carries out the *parah* procedure. These white garments are the *ketones* (type of shirt), *mitznefes* (*kohen gadol*'s hat), *michnasayim* (pants), and *avnet* (belt).

The *Rambam* in codifying this *Halacha* writes in *Hilchos Parah* (4:11) that the *kohen gadol* would wear the clothing of the *kohen hedyot*, the standard *kohen*. The *Mishneh L'melech* asks while the white clothing of the *Kohen gadol* are identical to that of the *kohen hedyot*, there is an exception, which was the *avnet*. The *avnet* of the *kohen gadol* on *yom kippur* was made of white linen while the *kohen hedyot*'s *avnet* also contained wool, meaning that the mixture was one of *kila'im*. So, how can the *Rambam* rule against the *Mishnah*? What is the source of the *Rambam*?

One way out of this problem would be to say that the *Rambam* is following the opinion in *Yoma* (12) that even the *kohen hedyot*'s *avnet* did not contain *kila'im*. However, the *Rambam* himself in *Hilchos Klei HaMikdash* (8) does not follow that opinion. Another possible solution would be that the *Rambam* is following the *Tosefta* (4:6), which clearly states that the *kohen* would wear the clothing of the *kohen hedyot*. However, that answer would also not be tenable since the *Tosefta* could be holding like the

aforementioned opinion in *Yoma* which says that the *kohen hedyot*'s *avnet* was just like that of the *kohen gadol* of *Yom Kippur*. However, again, the *Rambam* does not follow this view. So how did the *Rambam* come to his halachic conclusion?

The *Achronim* answer in different ways and some leave the question unanswered (such as the *Chazon Ish*). The *Tiferes Yisrael* (*Boaz* 1) writes that the *Rambam* holds the *gezeirah shavah* from the *kohen gadol* on *Yom Kippur* to be just a *mitzvah b'alma*, the ideal non-obligatory way of performing the *mitzvah*. The basic obligation however is learnt from a different *pasuk* in the *parsha* of *parah* from which we derive that the *kohen* must wear *bigdei kehunah*. The *pasuk* says “*Elazar haKohen*”, which teaches that we need *bigdei kehunah* of a *kohen hedyot*. The *Tiferes Yisrael* states that there is a general rule that any *din* learned out from a *pasuk* in the *parsha* of *parah* is a *chiyuv*, while a *Halacha* learnt out elsewhere for *parah*, such as our *gezeirah shava* is not a *chiyuv*.

Of course, one major issue with this approach, which the *Tiferes Yisrael* himself acknowledges, is that the *Rambam* makes no mention of the fact that the ideal way of performing this *mitzvah* is with the *Kohen gadol*'s white clothing!

Another solution is given by the *Chasdei David* on *Tosefta* (4:6) who proves that this exact issue of which white clothing is a *machlokes* in both the *Sifri* and *Tosefta*. The opinion which uses the *gezeirah shava* holds that the clothing of the *kohen gadol* on *Yom Kippur* are worn, while the opinion who learns out from the *pasuk* of *Elazar HaKohen* holds that *bigdei hedyot* are worn. The *Mishnah*, which states vaguely that white garments are worn can be understood according to either opinion.

Revision Questions

הרפ י: ג-ח: י:

- What was done when the *kohen* took the cedar, hyssop and scarlet thread? י: ג)
- How were they bound together? י: ג)
- What was first done with the ashes from the *para aduma*? י: ג)
- How were the ashes divided and what was done with each part? י: ג)
- Which of the following would invalidate the *para aduma* and which are the subject of debate:
 - Slaughtered with the proper intent.
 - The *kohen* that accepted the blood hadn't washed his hands and feet.
 - The *kohen* that performed the *para aduma* was not the *kohen gadol*.
 - The *kohen* was not wearing all the *bigdei kehuna*. י: ד)
 - The *para* was not slaughtered in the correct location.
 - Two *parot* was burnt in the same spot.
 - The blood was not sprinkled in the correct direction. י: ד)
 - The fire was fuelled using straw.
 - The *para*'s hide was stripped and the animal was cut apart.
 - The *para* was slaughtered with the intent to eat it. י: ג)
- Which other act involving the sprinkling of the blood would invalidate that *para aduma*? י: ב)
- What is the rule regarding when those that are involved in the *para aduma* are *tameh*? י: ד)
- Can extra fire wood be added? י: ד)
- Until which point does *melacha* invalidate the water used for *mei chatat*? י: ד)
- Until which point must everything be performed by a *kohen*? י: ד)
- How does one go about acquiring a *kli cheres* for the purpose of *mei chatat*? י: א)
- How does this differ to one that requires the *kli cheres* for *trumah*? י: א)
- What is the difference if one immerses a *kli shetef* in water fitting for *mei chatat* and water that is not fitting, for the purposes of filling it with *mei chatat*? י: א)
- In what case is there no difference? י: ב)
- Explain the debate regarding when a hollowed out pumpkin can be used to contain the water for *mei chatat*. י: ג)
- Explain the debate in detail regarding a *shfoferet* that was made into a *kli* for the purpose of contain the *eifer chatat*. י: ד)
- Explain the debate regarding which three people cannot place the *eifer* in the water. י: ד)
- Are there any *keilim* in which *mei chatat* cannot be *mekadesh*? י: ה)
- Can the *kiddush* be performed if the water is on one's hands? י: ה)
- Which two laws regarding *tumah* and *tahara* apply only to *klei cheres*? י: ה)
- Can a clay shell be used for *kiddush mei chatat*? י: ו)
- Can an egg shell be used for *kiddush mei chatat*? י: ו)
- List five legal differences if a trough was carved in stone or formed from stone and then attached to the ground with plaster. י: ז)
- What difference does it make if a *shoket* was perforated at its base or side and in both cases were plugged with rags? י: ז)
- When does a clay rim invalidate a utensil for use in collecting water for *mei chatat*? י: ז)
- In which two cases where two troughs were carved in a detached stone, would *kiddush* in one affect the other? י: ח)

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Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	שדוק תבש
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Parah 5:9-6:1	Parah 6:2-3	Parah 6:4-5	Parah 7:1-2	Parah 7:3-4	Parah 7:5-6	Parah 7:7-8

