בס"ד

משנה יומית

Priestly Garments

All the animal sacrifices that their blood is received by... one lacking in [priestly] garments are invalid.

Zevachim (2:1)

This *Mishnah* raises the question of why the priests when performing other duties are not required to wear their ceremonial robes. The reason for this discrepancy can be found in the *Gemara*'s description of the priests' role in sacrifices, in their blessing of the nation (*birkat kohanim*) and in the redemption of firstborn sons (*pidyon haben*).

Birkat Kohanim

The *Gemara* (*Chagigah* 16a) explains:

Everybody who gazes upon [one of] three things, his eyes are darkened (he is blinded): upon a rainbow, upon the nation's president and upon the priests... [This speaks of] one who gazed upon the priests when the Temple stood as they stood in their places and blessed the nation with G-d's explicit name (the Tetragrammaton)

Rashi tells us that when the priests bless the nation, "G-d's presence resides between their fingers." From here we see that the priests, when blessing the nation act as vehicles for G-d to bless us.

Pidyon Haben

And G-d spoke to Moses to say [to Israel]: "Sanctify for me every first born, the issue of every womb among the children of Israel among the men and among the beasts is mine... And you shall set aside the first issue of every womb of the livestock which you possess, the males for G-d. And the first issue of every donkey you will redeem with a lamb and if you do not redeem [it] you will axe the back of its neck and the first born of every man from you sons you will redeem." (*Shmot* 13: 1-2, 13: 12-13)

To understand the reason for this strange idea, that the first born son should be born with holiness, only to have that immediately stripped away, it is necessary to examine some other *p'sukim* in the *Torah* (*Bamidbar* 3: 11-12):

And G-d spoke to Moses to say [to Israel]: "And behold, I have taken the *Levi'im* from within the children of Israel in place of every first born son"

As such, it can be seen that the duties temple worship were taken away from the first born sons, and in the redemption of the first born son we transfer that holiness to the priest.

Korbanot

During sacrifices, the priest acts as an intermediary between the person who is giving the sacrifice and G-d, however the mechanism by which he does so is different from that in *birkat kohanim*. The nature of a sacrifice is to bring someone closer to Hashem. We see this most forcefully in the *Rambam's Hilchot Teshuva* (1: 3):

When [they] bring their sacrifices for their... sin, they do not receive forgiveness... until they repent

The Hebrew word for repentance is *teshuva*, which is derived from the word to return (*shuv*), as seen from *Eicha* (5: 21):

Return us, G-d, to and we will repent

As such, we can see that the act of repentance, and by extension, the act of making a sacrifice, is drawing closer to G-d.

The Robes

It appears therefore that a priest's robes are necessary only when he acts to bring us closer to G-d. The three rituals described here are the priest's three ceremonial tasks. In only one of these tasks does he perform the role of bringing us closer to G-d, and as such in only one does he require a special garment.

The *Sefer HaChinnuch* (*Mitzvah* 101) tells us:

...a person acts according to his thoughts and feelings and the *Shaliach* for forgiveness must bend all his thoughts and intentions towards the worship. As such it is suitable to wear unique clothes for it. So that when he gazes on any part of his body the thought of before whom he worships will awaken in his heart and be remembered.

When the continued positive relationship of a person with G-d is at stake, such precautions as completely different attire are necessary to aid a man in maintaining his concentration. Such measures are unnecessary where the stakes are smaller, whether it be that somebody will not receive a particular (optional) blessing, and in the case of *pidyon haben*, the priest is not acting at all as a *Shaliach*. Similarly, with the case of the impure leper, the task itself takes only a minute (the leper's blemishes must simply be inspected) and as such there is no need to ensure lengthy concentration.

Alex Tsykin

מסכת זבחים *is dedicated*
to the memory of:

בס"ד

Revision Questions

הוריות ג׳:ו׳-ח׳

- Complete the following rules: (ג׳:ו׳)

כל התדיר _____ _____ __ _____
וכל _____ _____ קודם את חבירו

- To what case are the above rules applied? (ג׳:ו׳)
- When do men precede women and when do women precede men? (ג׳:ז׳)
- When does a *mamzer* precede a *kohen*? (ג׳:ח׳)

הדרן עלך סדר נזיקין

זבחים א׳:א׳ – ג׳:ב׳

- What is the law if a *korban* was slaughtered, but not for its intended purpose (e.g. a *korban olah* that was slaughtered as a *korban shlamim*)? (א׳:א׳)
- Which two sacrifices are an exception to the above rule? (א׳:א׳)
- What other sacrifice does *R' Eliezer* add and why? (א׳:א׳)
- What two cases does *Yosi ben Choni* add? (א׳:ב׳)
- What is *Shimon achi Azarya*'s general rule regarding this issue? (א׳:ב׳)
- What case does *ben Azai* add? (א׳:ג׳)
- What are the two opinions regarding what is considered the "time" of the *korban pesach* regarding this issue? (א׳:ג׳)
- What are the four *korban*-related activities that if performed with the intent of another *korban* invalidate the *korban*? (א׳:ד׳)
- Which activity does *R' Shimon* discount? (א׳:ד׳)
- How does *R' Elazar* present an intermediate opinion? (א׳:ד׳)
- What did the *kohen* forget to do prior to engaging in the *korban* that would invalidate the *korban*? (ב׳:א׳)
- Who maintains that if a *kohen* accepted the blood of a *korban* using his left hand is the *korban* valid? (ב׳:א׳)
- List two ways in which a *korban* can become invalid relating the blood of the *korban*? (ב׳:א׳)
- What two intentions during *shchitah* relating to what will be done with *korban* later invalidate the *korban*? (ב׳:ב׳)
- Relating to the previous question, which of the two is punishable with *karet* if the person later eats from the *korban*? (ב׳:ב׳)
- Complete the following rule: (ב׳:ג׳)

כל _____, _____, _____,
לאכול דבר ש_____ לאכול, להקטיר _____ חוץ למקומו, _____ _____ _____ ___ _____
חוץ לזמנו _____ _____ _____ ובלבד _____ _____ _____

- Provide some examples of the end of the above rule. (ב׳:ד׳)
- Explain the debate regarding a "mixture" of *pigul* and *machshevet chutz le'mekomo*. (ב׳:ה׳)
- Which *avodah* can be done by a non-*kohen* and what is the implication of this law? (ג׳:א׳)
- When is the blood of a *korban* still *kosher* if it split on the floor? (ב׳:א׳, ג׳:ב׳)
- How can a *korban* be remedied if the blood was sprinkled on the wrong location? (ג׳:ב׳)
- Is a *korban* invalided if a person slaughtered it with the intention to eat a half a *kezayit* and burn a half a *kezayit* outside its allotted time? (ג׳:ג׳)

Local Shiurim

Sunday -Thursday
Between mincha & ma'ariv
Mizrachi Shul

Friday & Shabbat
10 minutes before mincha
Mizrachi Shul

_____

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Next Week's Mishnayot…

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	שבת קודש
4th April כ״ט ניסן Zevachim 3:3-4	5th April ל׳ ניסן Zevachim 3:5-6	6th April א׳ אייר Zevachim 4:1-2	7th April ב׳ אייר Zevachim 4:3-4	8th May ג׳ אייר Zevachim 4:5-6	9th May ד׳ אייר Zevachim 5:1-2	10th May ה׳ אייר Zevachim 5:3-4