

The Weekly Daf



by Rav Mendel Weinbach - Dean, Ohr Somayach Institutions

Zevachim 16-22

Week of 1-7 Shevat 5756 / 22-28 January 1996
Rav Weinbach's insights, explanations and comments for the 7 pages of Talmud studied in the course of the worldwide Daf Yomi cycle

The Kohen's Tefillin

The Rule:	A kohen must wear the garments prescribed by Torah Law while he is performing any service in the Beis Hamikdash. There can be nothing obstructing contact of these garments with his body and no additions garments may be worn.
The Question:	What about wearing <i>tefillin</i> while he is wearing these garments for the purpose of the service? <i>Tefillin</i> can be viewed as an integral part of his body because of his obligation to wear them or they can be looked upon as a foreign element which either serves as a forbidden obstruction or addition.
The Answer:	<i>Tefillin</i> cannot be worn on the arm beneath the shirt of the kohen but can be worn on the head. Even the <i>Kohen Gadol</i> who wore a <i>tzitz</i> headband around his forehead in addition to the headgear atop his head had a space between the two where the <i>tefillin</i> could be placed.
The Problem:	It is easily understandable that the <i>tefillin</i> on the exposed part of the head do not constitute an obstruction as do the <i>tefillin</i> on the covered arm. But why is there not a problem of these <i>tefillin</i> constituting a forbidden additional garment?
The Resolution:	Something can be considered a garment only if it is worn on a part of the body which it is customary to cover with a garment. This therefore applies to the arm but not to that part of the head on which the <i>tefillin</i> are placed.

Zevachim 19a-b

Two Types of Orail

A kohen who is an *orail* - one who is uncircumcised - is ineligible for performing the service in the Beis Hamikdash.

When the Prophet Yechezkel recorded this ban he spoke of two types of *orail* - the uncircumcised heart of one who has estranged himself from Hashem through his sinning and the uncircumcised flesh of one who has been exempted from a *bris mila* because two of his brothers died as a result of circumcision.

Why was it necessary to record both types of *orail* - couldn't we have deduced the ineligibility of one from the other?

No, says the Talmud. Had only the *orail* of uncircumcised flesh been mentioned we would have assumed that it is the physical ugliness of the foreskin on a Jewish body which disqualifies the *kohen* - something inapplicable to the religious traitor. Had only the *orail* of uncircumcised heart been mentioned we would have interpreted his disqualification as the result of his heart not being loyal to Heaven - something inapplicable to the other *orail*.

It was therefore necessary to explicitly record that either type of *orail* is unfit to perform the sacred service.

Zevachim 22b

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