

# Zera Shimshon

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## Chapter XXV: Tzav (Lev. 6:1–8:36)

### Essay 3. A Torah lesson in etiquette

**שַׁבָּת** פָּרָק ט"ו אָמַר ר' אַחָא בַר אַבָּא אָמַר ר' יוֹחָנָן מִצִּינָא לְשִׁינְוֵי בְּגָדִים מִן הַתּוֹרָה שְׁנַאֲמַר 'וּפָשַׁט אֶת־בְּגָדָיו וְלָבַשׁ בְּגָדִים אֲחֵרִים'. וְתַנָּא דְבִי ר' יִשְׁמַעְיָאֵל לְמַדָּה תּוֹרָה דְרַךְ אֶרְצָא. בְּגָדִים שְׁבִשְׁל בָּהֶם קַדְרָה לְרַבּוֹ, אֵל יִמְזוֹג בָּהֶם כּוֹס לְרַבּוֹ ע"כ.

Tractate **Shabbat**, chapter 15 (page 114a): “**Rabbi Acha bar Abba said that Rabbi Yochanan said: From where is it derived [that] changing clothes was required on the part of the priest offering a burnt sacrifice, after removing the ashes from the altar and before carrying them out of the camp? From the Torah, as it says, ‘He shall then take off his clothes and put on other clothes’ (Lev. 6:4). The school of Rabbi Yishmael taught: The Torah taught you proper conduct. The clothes in which one prepared food for his master, one does not wear to pour his master wine. [I.e., cooking can dirty one’s clothes, and he should wear clean clothes to serve his master.]”**

רְאִיתִי מְקַשִּׁים מֵה צוּרָה לְדַבֵּר זֶה רְאָיָה מִן הַתּוֹרָה, אִם הַדְרָךְ אֶרְצָא, וְהַסְבָּרָא גּוֹתְנַת כְּפָא. וְגַם הָעֵינָן יַעֲלֵב הַרְגִישׁ דְּאִין זֶה רְאָיָה גְמוּרָה, מִשּׁוֹם דְּלִישׁ לֹאמַר קְדוּשַׁת כְּהוּנָה לְגִבוּתָה שְׂאֵנִי עַכ"ל.

**I have seen questions as to what need there is to say this proof from the Torah that after a worker cooks, he should change his clothes before pouring wine for his master, for if one has proper conduct, then this logical conclusion is a given. The Iyun Ya’akov<sup>1</sup> also feels that this is not a complete proof as to the intent of Lev. 6:4. He reasons that one can say that the intent of the verse is to instruct that the holiness of the priesthood to the Most High is different, i.e., perhaps the verse is telling us that when the priest is at the altar, within the Tabernacle, he needs to wear sacred garments, but when leaving the camp to dispose of the ashes he doesn’t need sacred garments?**

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<sup>1</sup> Jacob ben Joseph Reischer (Bechofen) (1661–1733), Austrian rabbi. His sefer, Iyyun Ya’akov (Wilmersdorf, 1729) is a commentary on the Ein Ya’akov.

ולענין דעתא אין כאן לא קושניא ולא הרגשה, משום דבפרק ב' דיומא (דף כ"ג) מקיש בגדים שלובש לבגדים שפושט מה להלן בגדי קדש אף כאן בגדי קדש, אם פן מה תלמוד לומר "אחרים", פחותים מהם, פדתנא דבי ר' ישמעאל בגדים שבישל בהם קזרה לרבו וכו'. ומעתה הואיל שהוכרח הכתוב לומר שיהיו בגדי קדש ולא בגדי חול אפילו להוצאת הדשן הצבור בתפוח, אין עוד מקום לומר דקדושת פהונה שאני לגבוה.

**In my poor opinion, here we have no difficulty, because in the second chapter of tractate Yoma (page 23b), a Baraita teaches that the Iyun Ya'akov's suggestion is not correct. The Baraita explains that the verse: "He shall then take off his clothes and put on other clothes" juxtaposes the garments he puts on with the garments he takes off. [This teaches that] just as there [when he performed the mitzvah of removal of the ashes from the altar, the garments] were sacred garments, so here too [the clothes he puts on to take the ashes out of the camp] were sacred garments. If so, what is [the meaning of] the verse stating: 'Other' [garments, which implies that the second set of garments is different from the first]? [It means they are] of lower quality than [the first set of garments]. This is as the school of Rabbi Ishmael taught in Shabbat 114a, as discussed above, that the verse is coming to teach us etiquette, that: "The clothes in which one prepared food for his master, one does not wear to pour his master wine."**

**Now, since Scripture is forced to say that there will be sacred garments and not secular garments even for the priest's task of taking out the ashes that are gathered in the heap, there's no other standing to say, as the Iyun Ya'akov had suggested, that the holiness of the priesthood to the Most High is different, i.e., that perhaps sacred garments are not needed for taking the ashes out of the camp.**

דקא הכא נמי בעינו בגדי קדש ואפילו הכי גזירת הכתוב היא שיהיו פחותים מהראשונים, ומאי דתנא ר' ישמעאל, דרזן ארץ בגדים שבישל בהם וכו', איצטריד כדי לפרש טעמא דקרא, אבל עקר קרא איצטריד לגופיה לומר שיהיו בגדי קדש דנא. ומעתה אין הכי נמי שאם לא הנה אומר הכתוב "אחרים" דמשמע פחותים לא היינו אומרים פן מפת הסבא ונהדרד ארץ, הואיל שהקפיד הכתוב שיהיו בגדי קדש דנא.

**Here too, regarding sacred garments and even Scripture's statute that [the second garments] will be lower than the first [garments], and what Rabbi Yishmael taught, [that] it is proper conduct that the clothes in which one prepared food for his master, one does not wear to pour his master wine, this is needed in order to explain the reason for the verse. But the main point of the verse is itself needed to say that they must be sacred garments.**

**Now, it is certainly so, that if Scripture hadn't said "other [garments]," meaning inferior [garments], we wouldn't have [thought] to say, as we did, that the strength of the logical conclusion and our understanding of proper conduct would have taught us the lesson that one who prepares food for his master should change his clothes before serving wine to his master. That is, Scripture was strict that there would specifically be sacred garments, as explained by the Baraita in Yoma 23b regarding the juxtaposition of "clothes" with "clothes." Thus, if Lev. 6:4 had only said, "He shall then take off his clothes and put on clothes," and had omitted the word**

“other,” the Iyun Ya’akov would not have suspected that the intent was to instruct that the holiness of the priesthood to the Most High is different (i.e., that perhaps holy garments were not needed for removing the ashes from the camp). Then there would have been no doubt that the intent was to teach proper conduct.

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