

## בזמן שמצנפת בראש כהן גדול –

**At the time when the מצנפת is on the head of the כה"ג**

### OVERVIEW

interpreted the פסוק of עטרה והרם המצנפת to mean that as long as the מצנפת is on the head of the כה"ג then there can be an אדם בראש כל אדם; however once the מצנפת is removed from the כה"ג (after the חורבן ביהמ"ק), then the עטרה must be removed from the אדם בראש כל אדם. This is the source for prohibiting עטרות חתנים. It is not clear why the פסוק mentions the מצנפת specifically to indicate that after the חורבן it is prohibited to wear עטרות חתנים (and how do we know that the מצנפת is connected to the כה"ג).

explains that מצנפת refers to the hat of the כה"ג specifically:

**דאזתה של כהן הדיוט קרויה מגבעת כדכתיב (שמות כה') ועשית להם אבנטים ומגבעות -**  
**For the hat of a הדיוט (כהן regular) is called a מגבעת, as it is written, 'and you shall make for them belts and hats'; referring to the בני אהרן –**

will explain why the hats of the כה"ג and כהן הדיוט have different names:

**ומפרש רבינו יצחק בן אשר משום דלכהן הדיוט לא היה ציץ והיתה גדולה קרויה מגבעת<sup>2</sup> -**  
**And the ריב"א explains that since the כהן הדיוט had no ציץ on his forehead, therefore<sup>3</sup> his hat was large and was called מגבעת -**

**אבל של כהן גדול היתה קטנה קרויה מצנפת<sup>4</sup> -**  
**However that hat of the כה"ג was small since he wore the ציץ and it was called מצנפת.** This explains why רב חסדא stated here בזמן שמצנפת בראש כה"ג; for only the כה"ג wore a מצנפת.

offers a differing view:

**מיהו אומר רבינו יצחק דאשכחן בלשון הגמרא דקרי נמי מצנפת לשל הדיוט -**  
**However, the ר"י says that we find in the גמרא that the hat of a הדיוט is also referred to as a מצנפת; this is -**

**בפרק בראשונה ביומא (דף כה,א) דאמר נוטל מצנפת של אחד מהן -**  
**in the בראשונה in פרק יומא, where the גמרא states; 'he took the מצנפת from**

<sup>1</sup> פסוק מ'.

<sup>2</sup> The word מגבעת may be related to the word גבעה – a hill, perhaps due to the (large) size and shape of the hat.

<sup>3</sup> The hat could be large, for there was no concern that it may interfere with the ציץ.

<sup>4</sup> The word מצנפת is closely associated with צניף meaning to wrap around. The מצנפת was like a turban; it consisted of a long piece of material which was wrapped around the head many times.

one of the כהנים<sup>5</sup>; indicating that the hats of regular כהנים were also called מצנפת.

תוספות responds to an anticipated difficulty:<sup>6</sup>

ואפילו היו שוות<sup>7</sup> נקט הכא בראש כהן גדול לפי שאין אסור אלא לחתנים כדמפרש<sup>8</sup> -  
בראש כה"ג mentions here רב חסדא But even if they were the same, nevertheless  
specifically, since the prohibition of עטרות is limited to חתנים only, as the גמרא  
clearly states; the חתן -

כעין כהן גדול שהוא ראש ושר בישראל:  
is similar<sup>9</sup> to the כה"ג who was the head and a prince in ישראל.

### SUMMARY

The מצנפת was worn only by the כה"ג; or alternately he mentions כה"ג (even though the hats of all כהנים are [sometimes] referred to as מצנפת) since the prohibition against wearing עטרות applies only to חתנים who are similar in stature to the כה"ג.

### THINKING IT OVER

1. What is the dispute (if any) between the ר"י and the ריב"א?
2. If we assume that<sup>10</sup> היו שוות, then why should the איסור of עטרות חתנים (which is based on המצנפת), be only on חתנים (who are like the כה"ג), when it should be on everyone (like the כהנים הדיוטים), since all כהנים wear the מצנפת?!<sup>11</sup>

<sup>5</sup> This is how they began making the פייס (lottery) to decide which כהנים would do the עבודה.

<sup>6</sup> According to the ר"י that the hats of all כהנים were called מצנפת, why does רב חסדא mention the כה"ג specifically.

<sup>7</sup> See 'Thinking it over' # 2.

<sup>8</sup> This can (perhaps) also mean, as תוספות previously explained (בד"ה עטרות) and the גירסא should be כדפרשתי (see (רש"י and תוה"ר).

<sup>9</sup> The חתן on the day of his חופה is also considered as a ראש ושר.

<sup>10</sup> See footnote # 7.

<sup>11</sup> See אמ"ה # 163.