

## OVERVIEW of the Daf

### 1) Airspace of the altar (cont.)

The Gemara continues its discussion of whether the airspace of the altar also sanctifies things and the matter is left unresolved.

### 2) MISHNAH: The Mishnah discusses the issue of sacred utensils sanctifying items placed inside them.

### 3) Utensils designated for fluids

Shmuel proves that basins designed for fluids sanctify solids as well.

R' Acha of Difti unsuccessfully challenges this exposition.

### 4) Sacred utensils

Shmuel issues a number of rulings about sacred utensils sanctifying.

A different version of Shmuel's statement is recorded.

The difference between these two versions is explained.

A related Baraisa is presented.

R' Assi in the name of R' Yochanan qualifies the ruling that sacred utensils do not sanctify unless they are full.

A Baraisa is cited that supports this ruling.

### 5) Sanctifying to disqualify

Rav or R' Assi teach that when the Mishnah discusses utensils that do not sanctify it refers to sanctifying to be offered on the altar but they do sanctify to disqualify.

A second context in which Rav or R' Assi's teaching is applied is cited.

### 6) Broken utensils

A Baraisa elaborates on the restriction against repairing sacred utensils.

A Baraisa regarding the priestly garments is cited.

Abaye clarifies a point in the Baraisa before the citation is completed.

### 7) Me'il

A Baraisa is cited that elaborates on how the me'il was made.

R' Inyani bar Sason notes that just as there is a dispute concerning the number of bells on the me'il, so too there is a dispute regarding the number of appearances of tzara'as.

Another statement from R' Inyani bar Sason, related to the priestly garments, is recorded.

This statement is unsuccessfully challenged. ■

הדרן עלך המזבח מקדש

Today's Daf Digest is dedicated  
 לע"נ ברוך יהושע בן אלחנן שלמה זלמן  
 by the Goldstein family

## Distinctive INSIGHT

### The features of the me'il

תנו רבנן מעיל כולו של תכלת היה שנאמר ויעש את מעיל האפור כליל תכלת

Rashbam to Shemos 28:31 explains that the reason we are commanded to make the Me'il (robe) completely out of techeiles (turquoise-dyed wool) is that the robe was visible below the Eiphod (apron) and the Choshen (breastplate). The Eiphod and Choshen were designed as remembrances (see Shemos 28:12,29), so it was appropriate for the design of the robe as well to remind us of the Name of God. The color techeiles reminds us of the sky, which directs our thoughts to the Throne of Glory of God, as we find in reference to tzitzis (see Sota 17a).

Kli Yakar adds that, as the Gemara states (Arachin 16a), the Me'il atones for lashon hara. It is fitting that the color of this garment be techeiles, the color of the sea. When we think of the sea, we remember that God placed a border that the sea not exceed its limits, as the verse states (Iyov 38:10,11), "and I constrained it with My limits, and I set a bar and bolted doors. And I said, 'Until here shall you go, and no further...'" By reflecting upon this phenomenon, a person will realize that his tongue also resides behind a set of barriers. The Gemara tells us (Arachin 15b) that one's tongue is guarded behind two walls, one of bone (the teeth) and one of flesh (the lips). The lesson of the Me'il is that one should guard his tongue that it not be used to sin with lashon hara.

The Rishonim disagree regarding the makeup of the me'il of the kohen gadol. Rashi (to Shemos 28:4) and Ra'aved (to Rambam, Hilchos Klei HaMikdash 9:3) explain that it was a type of robe. The kutones was next to the wearer's body, and the me'il was an outer robe. The me'il was

(Continued on page 2)

## REVIEW and Remember

1. What is the reason basins sanctify solids?  
 \_\_\_\_\_
2. What is the reason that damaged sacred utensils are not repaired?  
 \_\_\_\_\_
3. How do the priestly garments atone?  
 \_\_\_\_\_
4. What are the two things for which we find no atonement through korbanos?  
 \_\_\_\_\_

## HALACHAH Highlight

### Writing Hashem's Name on a patch of parchment

כלי קודש שניקבו אין מתיכין אותן

*If a sacred utensil was punctured it may not be repaired by melting down the damaged area.*

**M**aharik<sup>1</sup> rules that if a word in a Sefer Torah is invalid and cannot be fixed, it is permitted to cut out the parchment that contains that word, glue a patch made of parchment in its place and write on that patch the correct word. Although Tan-naim debate the validity of writing part of a Sefer Torah on a patch, (See Masseches Sofrim 2:11) that debate refers to where the patch is made from material other than parchment but when the patch is made from parchment it is permitted. Teshuvos Shvus Yaakov<sup>2</sup> adds a qualification to this ruling. He writes that this option does not work to replace suffixes to Hashem's Name. It is a sign of disrespect for Hashem's Name to be written over the span of two separate pieces of parchment. He then goes on to write that even to replace Hashem's Name entirely by writing it on a patch is disrespectful.

Teshuvos Beis Yitzchok<sup>3</sup> also writes that one may not replace Hashem's Name by cutting it out and writing it on a patch. As proof to this position he cites our Gemara that teaches that sacred utensils that are punctured may not be repaired by melting down the damaged area nor if they were damaged may they be repaired. The reason sacred utensils may not be repaired is that it is considered a sign of disrespect to the sacred utensil to have been repaired. Certainly then, if

(Insight...continued from page 1)

closed in on all sides, with an opening at the top for his neck and head. It also had sleeves.

Ramban and Rabeinu Bachye (to Shemos 28:31) and Rambam hold that the me'il was not a robe, but more like a tallis, a shawl. It was draped around the kohen gadol's neck, and it hung down in front from the kohen's shoulders on each side of his body.

Ramban notes that our Gemara supports this view of how the me'il fit around the kohen's body. The Gemara indicates that there were thirty-six pomegranates on one side and thirty-six pomegranates on the other side. This suggests that the me'il had two sides to it, as Ramban explained, whereas according to Rashi the me'il was not split at the bottom.

Rashi notes this issue, and he explains that the Baraisa was referring to hanging two groups of thirty-six pomegranates, one set along the front of the me'il and one along the back (מלפניו ומלאחריו). ■

the Name of Hashem was damaged it would be disrespectful to do something to repair it. If, however, a patch was used in the first place it would be permitted to write Hashem's Name or part of it on the patch of parchment. However, one should nevertheless make an effort to not write Hashem's Name on a patch of parchment unless one includes on that patch additional words before or after Hashem's Name. ■

1. שו"ת מהרי"ק שורש קכ"ב.

2. שו"ת שבות יעקב ח"ב סי' פ"ח.

3. שו"ת בית יצחק יו"ד ח"ב סי' ק"ה. ■

## STORIES Off the Daf

### In Private and in Public

"הא בצינעא הא בפרהסיא..."

**T**oday's daf discusses what atones for private and public lashon hara.

The Chofetz Chaim, ז"ל, gives an excellent parable to encourage us to stay away from groups of people who indulge in lashon hara. "Imagine if ten people were once sitting together when the police rushed in and arrested one of them for some serious crimes. To their chagrin they are also taken in for questioning since they are obviously friendly with the criminal.

"When, after enduring hours of grueling interrogation, they are finally freed,

you can be certain that they will be very careful to avoid being in the company of someone they even remotely suspect is a criminal. Why should they suffer for another's misdemeanors?

"Similarly, when we are drawn to join a group of ba'alei lashon hara, we must consider the immense losses endured by a member of such a group. Very often there are one or two people who love to gossip and share all the lashon hara they can gather. But surely every person who is part of this group will suffer for being present during the sins of these unfortunate souls! We must internalize this fact and use it to resist the pull of time spent listening to lashon hara. Surely we have enough sins of our own to deal with in the next world; why should we accept even partial liability for another's sins?"<sup>1</sup>

On another occasion, the Chofetz Chaim explained the vast damage caused even by lashon hara told over in private. "If you want to send a letter to someone you may hardly know, you must first find out his correct address. Then you need to write the letter and send it. Some letters never reach the intended parties since people sometimes change addresses.

"But when one speaks slander, even in private, about someone he may not even know, the damage is virtually guaranteed. He may not have said the name, merely hinted at it, and he may not know his exact address but he can be sure that his slander will eventually reach the subject. Such is the power of slander!"<sup>2</sup> ■

1. שמירת הלשון, ח"א, שער הזכירה, פרק י"ד

2. החפץ חיים חיוו ופעוליו, ח"ג, ע' תתרע"ב