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Mishnah

The vessels designated for liquids sanctify liquids, and the measures designated for solids sanctify solids. Vessels for liquids do not sanctify solids, nor do the measures for solids sanctify liquids. If sacred vessels have been punctured and can still do similar to the function that they did when they were intact, they sanctify, but if not, they do not sanctify. And all these sanctify only in the Holy. (88a2)

Vessels Sanctifying

Shmuel said: This (*that vessels designated for liquids do not sanctify solids*) was only learned regarding measures, but basins (*for liquids*) can sanctify (*even solids*), as it is written: *both of them (bowl and basin) filled with fine flour*.

Rav Acha from Difti asked Ravina: But the *minchah* offering was moist (*since it is said by it that it is mixed with oil; it therefore should be like a liquid*)!?

Ravina answered: We are referring to the dry substances inside the offering. Alternatively, you can answer that a *minchah* offering – in relationship to blood, is regarded as dry. (88a2)

Shmuel said. The service vessels sanctified only when they were whole (*and not punctured*), full (*and not missing any of the required amount*), and through the inside.

Others stated this law as follows: They sanctify only when they are whole, full, and inside the Courtyard.

The *Gemara* notes that the difference between them would be regarding the overflow of the measures (*the little amount that rests above the rim; he who maintains that only the inside of the vessel sanctifies, holds that the overflow is not sanctified*).

In a *Baraisa* it was taught: They sanctify only when they are full, whole, through the inside and inside the Courtyard.

Rav Assi said in the name of Rabbi Yochanan: They learned this (*that they sanctify only when full and not missing any of the required amount*) only where he does not intend to add to it (*the required amount*); but if he intends to add to it, each portion becomes sanctified immediately.

It was taught likewise in a *Baraisa*: [*both of them (bowl and basin) filled with fine flour*] “filled” means whole. Rabbi Yosi said: When is that? This is only when he does not intend to add to it (*the required amount*); but if he intends to add to it, each portion becomes sanctified immediately. (88a2 – 88a3)

The *Mishnah* had stated: Vessels for liquids do not sanctify solids, nor do the measures for solids sanctify liquids.

Rav, or according to others, Rav Assi-said: They do not sanctify to be offered, but they sanctify it to become disqualified (*that if a solid is placed in a liquid vessel, it is sanctified in so far that if it is then taken out of the Courtyard or if it is touched by a tevul yom, it is disqualified from being used*).

There were others who taught this *halachah* in connection with the following *Baraisa*: One may not bring *minchah* offerings, wine libations, and the *minchah* offering that is offered with an animal sacrifice, or *bikkurim* (*the first ripe fruits of any of the seven species with which the Torah praises Eretz Yisroel, which had to be brought to the Beis Hamikdash in Yerushalayim*) from a mixture that has *terumah* in it (for items offered as a sacrifice must be permitted to all Jews, not only *Kohanim*) and it goes without saying that it cannot be from *orlah* (*the fruit that grows from a tree; the first three years of its life, they are forbidden for all benefit*) and *kilayim* of the vineyard (*the prohibition against planting together different species of vegetables, fruit or seeds; kilayim of a vineyard is forbidden for all benefit*). If one did bring such an offering, it is not sanctified (*even if it was placed in a sacred vessel*). Rav, or according to others, Rav Assi-said: They do not sanctify to be offered, but they sanctify it to become disqualified. (88a3 – 88a4))

There must be no Display of Poverty in a Place of Wealth

The *Gemara* cites a *Baraisa*: Sacred vessels that are punctured may not be melted (*in order to repair them*), nor may lead be melted into them (*for this is a cheap method of repairing a vessel, and it is not befitting for the majesty of the Temple to use such vessels*). If they were damaged, they should not be repaired. If a knife was damaged, its nick should not be filed away; if the blade slipped out of its handle, it should not be returned. Abba Shaul said: There was a knife which caused many *tereifos* in the Temple, whereupon the *Kohanim* decided by vote to hide it away. (88a4)

The *Gemara* cites a *Baraisa*: The priestly garments were not sewn but woven. If they became soiled, they should not be washed with *nesser* or with *ahal* (*types of detergent*).

The *Gemara* asks: The inference would be that you may wash them in water! [*How can that be, for since the reason is because it is not befitting for the majesty of the Temple to wash soiled garments, certainly that should be the law*

regarding water, which would not be a very effective method of washing!?]

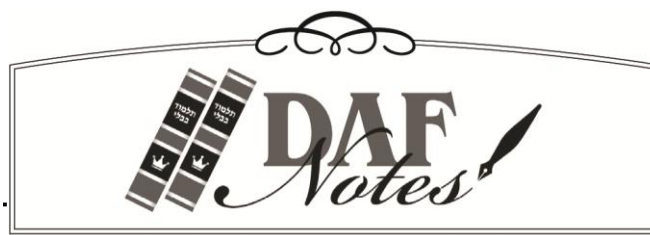
Rather, Abaye said that this is what he meant: If they were soiled in such a manner that it only needed water to clean it, it may be wash with *nesser* or with *ahal*. However, if they were soiled in such a manner that it would need *nesser* or *ahal* to clean it, it may not be washed even with water. And some say that it should not be washed at all, for there must be no display of poverty in a place of wealth. (88a4 – 88b1)

Priestly Vestments

The *Gemara* cites a *Baraisa*: The *me'il* (*the robe worn by the Kohen Gadol*) was made completely of turquoise wool. How were its hems made? Turquoise wool, purple and crimson wool threads were brought, twisted together, and made into the shape of pomegranates whose mouths were not yet opened, and in the shape of the cones of the helmets on children's heads. Seventy-two bells containing seventy-two clappers were brought and hung onto the *me'il* – thirty-six on one side and thirty-six on the other side. Rabbi Dosa said in the name of Rabbi Yehudah: There were thirty-six in total – eighteen on one side and eighteen on the other side..

Rabbi Inyani bar Sasson said: As there is a dispute here, so is there a dispute in respect to the amount of *tzara'as* afflictions. For we learned in a *Mishnah*: Regarding the appearances of *tzara'as*, Rabbi Dosa ben Horkinas said: There are thirty-six; Akavya ben Mahalallel said: There are seventy-two.

Rabbi Inyani bar Sasson also said: Why are the sections on sacrifices and the priestly garments close together? It is to teach you that just as sacrifices provide atonement, so do the priestly vestments make atonement. The tunic atones for bloodshed; the pants atoned for immorality; the turban atoned for arrogance, for let something that is high on the head atone for haughtiness; the belt atoned for impure thoughts of the heart, for that is where it was worn; the breastplate atoned for miscarriage of civil laws; the *ephod*



atoned for idolatry; the robe atoned for *lashon hara* (slander), for let an article that emits sound (through its bells ringing) come and atone for an evil sound; the headplate atoned for brazenness.

The *Gemara* asks: But is that so, for surely Rabbi Yehoshua ben Levi said: For two things we find no atonement through sacrifices, but find atonement for them through something else, and they are bloodshed and *lashon hara*. Bloodshed has atonement through the *eglah arufah* while *lashon hara* is atoned for by the burning of the incense. For the Academy of Rabbi Yishmael taught: For what does incense atone? It atones for *lashon hara*; let that which is performed in private come and atone for a sin committed in secret. Thus we have a contradiction regarding *lashon hara* and regarding bloodshed!?

The *Gemara* answers: There is no difficulty: bloodshed does not contradict bloodshed. The tunic atones for bloodshed in the case where the murderer is known, and the *eglah arufah* effects atonement in a case where the murderer is unknown.

The *Gemara* asks: If the murderer is known, he is liable to the death penalty!?

The *Gemara* answers: It means that he committed the act deliberately, but he was not warned.

The *Gemara* continues its answer: *Lashon hara* too does not contradict *lashon hara*: The incense atones when the sin was done in secret, and the *me'il* atones where it was done in public. (88b1 – 88b3)

WE SHALL RETURN TO YOU, HAMIZBEI'ACH MAKADEISH

INSIGHTS TO THE DAF

Did the Me'il of the Kohen Gadol require Tzitzis?

The *kohen gadol* wore eight garments and one of them was the *me'il*. How did it look, where were its openings – if at all,

and did it need *tzitzis*? This article explains these features and other details.

The form of the *me'il*: The illustrations in the Chumash show the *me'il* similar to our *talis katan* – a very long *me'il* that reached to the *kohen's* feet in front and behind. Most Rishonim disagree and this illustration is only according to the Ralbag, as follows.

According to Rashi (Shemos 28:4) and the Raavad (*Hasagos* to Rambam *Hilchos Klei HaMikdash*, 9:3), the *me'il* was a robe closed on all sides, with sleeves. Ramban disagrees (Shemos 28:31) and believes that the *me'il* was a wraparound and was not closed on all sides. As proof, he cites our *sugya*, that the *me'il* needed 72 bells “and he hangs 36 **on this side** and 36 **on the other side**”. Were the *me'il* closed on all sides, one couldn't relate to it as a garment with sides. Therefore, Ramban asserts that we must assume that the *me'il* had an opening in front and as it was divided, it had sides. He also disagrees with Rashi and the Raavad and believes that the *me'il* had no sleeves.

The commentaries did not agree about Rambam's opinion (ibid). Some (Mahari Kurkas and others) say that he corroborates with Ramban's opinion but the Radbaz (in his commentary on Rambam, ibid) maintains that Rambam disagrees with Ramban and holds that the *me'il* was closed at the sides but open in front and behind. *Tiferes Yisrael* explains Rambam's opinion like the aforementioned Ralbag, that the *me'il* was similar to our *talis katan*, open at the sides. One way or another, according to Ralbag and the Radbaz, in Rambam's opinion the *me'il* was open at two places and therefore had four corners, as *Minchas Chinuch* also writes (mitzvah 99). Therefore, the question arises as to if *tzitzis* were attached to the *me'il*, as all four-cornered garments require *tzitzis*.

The Radbaz (ibid), who raises this question, emphasizes that he has no doubt that the *me'il* had no *tzitzis* as “we haven't found that this is mentioned at all”. The author of *Minchas*

Chinuch (ibid) even proves such from an explicit *Gemara* in Arachin 3b, which discusses if *kohanim* are obligated to wear *tzitzis* on their mundane clothes as while in the Temple they are exempt from the mitzvah of *tzitzis*. It is obvious, then, that the *me'il* did not have *tzitzis* but we must figure out why. The Radbaz tries to say that as the *me'il* reached the *kohen's* heels, they didn't insert *tzitzis* so that they wouldn't drag on the floor of the *Azarah*. But he rejects this opinion immediately: "What's wrong with that? He walked on the floor and the floor was sanctified." *Minchas Chinuch* (ibid) offers the solution that as the garments of the *kohanim* did not belong to them but to *hekdesh*, they are not considered "your garment" obligated in *tzitzis* but are like borrowed garments exempt from *tzitzis* (and see *Torah Sheleimah*, XXIII, p. 177, for a discussion of the issue).

The bells on the *me'il* as a substitute for *tzitzis*: Apropos, it is interesting to mention that the author of *Ein HaTecheiles* of Radzin (p. 218) quotes the Zohar (*Tikunei Zohar*, *tikun* 10), that the Torah imposed that the pomegranates of the *me'il* are instead of *tzitzis* (13 *chulios*+5 knots ×4 corners=72). He adds that therefore *mehadrin* who enhance the *mitzvah* weave *tzitzis* from eightfold threads to make them like the pomegranates, which were also made from eightfold thread (Yoma 71b).

Another question about the *me'il* treats the location of the bells and pomegranates. Rashi on our *sugya* takes the trouble to emphasize that though the Torah says that the bells were **within** the pomegranates, this means that they were **between** them and Rambam rules accordingly (*Hilchos Klei HaMikdash*, 9:4). Still, Ramban disagrees in his commentary on the Torah (Shemos 28:31) and asserts that the bells were **inside** the hollow pomegranates. Some attribute this disagreement to differing versions of our *Gemara*. Our *Gemara* says that the 72 bells were hung in **them** – i.e., the pomegranates, whereas *Shitah Mekubetzes* has a version that reads "hung on **it**" – i.e., on the *me'il* and Rashi agrees with the latter version (s.v. '*inbalim*').

It is interesting to note a *chidush* of the *Sefas Emes* zt"l, who contends that the bells and pomegranates were not attached to the bottom of the *me'il*, as the *me'il* reached the ground, but were attached somewhat above so that they reached the bottom of the *me'il*. (The Tolner Rebbe remarked that the *Sefas Emes'* statement disagrees with that of the author of *Ein HaTecheiles*, that the bells served as *tzitzis*, as they were not on the corners of the garment [*Kemotzei Shalal Rav*]. Members of our *beis midrash* rightly remarked that as, one way or another, they weren't *tzitzis* in the usual meaning of the term, it makes no difference if they were actually on the corners).

Daily Mashal

Just as sacrifices atone, so too the Kohanic vestments atone

The *Gemara* in Shabos 31a relates the story of a gentile who overheard the description of the noble garments worn by the Kohen Gadol and decided to convert so that he would be elevated to the position of Kohen Gadol. As he was studying for his conversion he came across the posuk in Vayikra 1:51 that a non-Kohen who approaches (to perform the Avodah) is subject to the death penalty. The prospective convert asked if there are any limitations or if this applies to everyone, and was told that even David, king of Israel is subject to this law.

The Chasam Sofer elucidates that this person was not tempted to convert merely to enjoy the prestige of the office of Kohen Gadol. He had been interested in converting previously but was fearful of receiving a punishment for having delayed converting. Then he overheard the lesson of our *Gemara* that wearing the Kohanic garments atones for sins, and he imagined that he had found a solution that would atone for any sins he may have committed. Thus, when he discovered that this was not an individualized form of atonement and that it was not an option available to non-Kohanim, he realized it was not a viable solution.