

**לעילוי נשמת**

הר"ר חשה הגר ז"ל  
ב"ר יוסף דוד ז"ל  
ת.נ.צ.ב.ה.

Dedicated by our friends  
DAVID & JUDY HAGER

**מאורות הדף היומי**

*Meorot HaDaf Ha Yomi*

A Weekly Letter for Learners of the Daf Ha Yomi

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הר"ר יוסף וולף ז"ל  
ב"ר ברוך מנדל הי"ד  
ת.נ.צ.ב.ה.

י"ל ע"י ביהמ"ד למגיד שיעור דף היומי בראשות הגר"ד קובלסקי שליט"א וע"י קרן ברכה ומוטי זיסר

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מסכת יומא מ"ו-נ"ב

בס"ד, כ"ז תמוז תשס"ו

## השבוע בגליון

- Recycling Clothes during the Omer
- When the Trup Changes the Meaning
- The Dimensions of the Beis HaMikdash
- Turning a Kli Shareis Inside Out
- Who Made the Trups?
- Yom Kippur Service on Any Day of the Year

דף מח/א אפכיה למנא ודבקה

## Turning a Garment Inside Out

In years gone by, it was common for families of limited financial means to make the most out of their clothing. A garment would be worn until it was so shabby as to be unsightly. Then, it would be turned inside out. The shabby outer side would be worn close to the skin, where no one could see it, and the relatively preserved inner side would be worn on the outside, refreshing the appearance of the garment. The owner of the garment would have such pleasure in seeing his clothes take on a fresh new appearance, that the Poskim actually discussed whether he should recite *shehecheyanu*.

Some Poskim distinguish between simply turning a garment inside out, which is not considered making a new garment, and unstitching a garment at its seams, reversing the pieces, and then sewing it back together, which would be considered making a new garment (V'yaan Avraham, O.C. 20).

**Sefiras Ha'Omer:** At the heart of this matter lies the question whether a garment turned inside out is considered to be a new garment, or the same old garment worn in a different manner. The author of Leket Yosher (I, p. 98:1) apparently saw it as an entirely new garment. For this reason, he forbade turning garments inside out during Sefiras Ha'Omer, when it is forbidden to buy new clothes. (This novel conclusion is the subject of debate among Poskim. See Levushei Mordechai O.C. 153:2, and Minhag Yisroel I, p. 107).

However, the Levushei Mordechai (Teshuvos O.C., 153:1) writes that *shehecheyanu* should not be recited. Recycling material from an old garment into a new one is not the same as making an entirely new garment, and does not warrant a beracha to be recited.

Another aspect of this question is whether a garment may be turned inside out on erev Pesach. As we know, it is forbidden to sew a new garment on erev Pesach. However, it is permitted to repair an old one (Shulchan Aruch O.C. 468:2, Mishna Berura s.k. 8). Is turning a garment inside out considered making a new garment, or fixing an old one? (Orchos Chaim: Spinka, O.C. ibid citing Teshuvos Shemesh Tzedaka, 27).

**Turning a vessel from the Beis HaMikdash inside out:** R' Betzalel Stern zt"l (Betzeil HaChochma IV, 49) cites an interesting proof from our own sugya. Here, we discuss the *menachos*, the flour offerings that were offered in the Beis HaMikdash. Before the *kometz* of a *mincha* was offered on the Mizbei'ach, it had to first be placed inside a *kli shareis* (holy vessel). The Gemara discusses the case of a *kli shareis* that was reversed. Rabbeinu Chananel (cited in Tosefos s.v. *Ba'i*) explains that the metal *kli shareis* was not simply turned upside down, but it was fact twisted out of shape. The walls were pulled downward, and the bottom pushed up, such that what was formerly the outside of the vessel now became the inside. In short, it was turned inside out like a garment (other Rishonim argue with this interpretation of the Gemara).

The Siach Yitzchak explains that according to this interpretation, we must explain the question of the Gemara to be in a case where the *kometz* was placed on the floor of what used to be the inside of the vessel, and has now become the outside. The Gemara

## דבר העורך

## The Sweetness of Torah

Once a heartbroken widow game before R' Hirshel of Riminov to cry over her sad plight. After her husband passed away, she entered into a legal battle with her stepchildren over the inheritance. The Beis Din was presided over by one of the most prominent Rabbinic figures of the generation. He carefully listened to both sides, interrogated the witnesses, and referred to the relevant sources in Shas and Poskim. After a thorough perusal of the sugya, he ruled in favor of the children. The widow was left with almost nothing, and so she came to R' Hirshel to ask for help.

In those days it was customary for a Beis Din to write extensive responsa together with their decisions. Therein, they would explain how they based their decision on the Torah, by citing conclusive proofs from the Gemara and earlier Poskim. R' Hirshel asked to see the court's ruling. She happened to have it with her, so she gave it to him to see. He looked through the ruling carefully two or three times, examining the sources, and considering the matter. After a few moments he looked up and told her to go back to the Beis Din

נר ה'

נשמת אדם

IN MEMORY OF

הר"ר יהודה מלך גרינבר ז"ל ב"ר משה ז"ל

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הונצח ע"י המשפחה שיחיו - ירושלים



and tell them in his name that the ruling is mistaken. They should go back to the sources in the Gemara and Poskim, and they will see that they had misjudged.

As could be predicted, the Beis Din at first refused to hear her claims. R' Hirshel was known in those days as a holy Rebbe of Chassidim, but not necessarily as one of the eminent Talmudic geniuses of the generation. "What business is it of his to interfere with our rulings?" they asked. However, the widow was so upset, and begged them so profusely to reconsider, that they finally consented.

The Beis Din was convened again, the Rabbonim again interviewed the two claimants and their witnesses, and again they went through the sugyos of the Gemara and Poskim. This time, they noticed several crucial points to her argument that they had indeed overlooked. After a careful deliberation, they decided to annul their first ruling. They made a second responsum, in which they awarded a substantial portion of the estate to the widow, granting her enough money with which to live comfortably for many years.

For years afterward, the Av Beis Din wondered how R' Hirshel had noticed his mistake. The point on which R' Hirshel had caught them was such a fine nuance, that it would take a veritable Talmudic genius to notice it. Finally, they happened to meet, and the Av Beis Din had the opportunity to ask him.

"David HaMelech said in Tehillim that the Torah is sweeter than honey," explained R' Hirshel. "Perhaps I am not as great a Talmudic scholar as yourself, but I love learning Torah so much that whenever I learn I can taste the sweetness of Torah on my lips. When I read through

questions whether this fulfils the requirement of putting the *kometz* in a *kli shareis*. On the one hand, the *kometz* must be placed inside the *kli shareis*: and indeed it is. On the other hand, perhaps it must be placed inside in a normal way: and it is not.

The Gemara does not resolve this question. However, from the way the question was posed we see clearly that the inside of the vessel is still considered the inside even after it is twisted inside out. The only question is if this might still be invalid, since it is not a normal way of putting in a *kometz*. In any case, we can learn from here that turning a garment inside out is not considered making a new garment. What was originally the inside remains the inside, and what was originally the outside remains the outside, even if the garment is worn inside out.

דף נב/א חמש מקראות

### When the *Trup* Changes the Meaning of a Possuk

The Gemara lists five pesukim from the Torah, each of which contain a word that might be read either with the first half of the possuk, or the second. The Sages were unable to determine how to correctly punctuate the possuk. Among them is the possuk, "On the Menora will be four cups, adorned with almonds, its buttons and its flowers" (Shemos 25:34). The middle of the possuk, "adorned with almonds," can be understood as a continuation of the first half, commanding us to adorn the four cups with pictures of almonds. It can also be understood as an introduction to the second half, commanding us to adorn the buttons and flowers with almonds.

+ ובמנרה ארבעה גבעים משקדים כפתריה ופרחיה:

**Cantorial notes:** The cantorial notes which dictate the tune to which the Torah is read (*trup* in Yiddish, or *taamei hamikra* in Hebrew) have been passed down as a tradition among the Jewish people. The note *asnachta* makes a pause in the possuk, signifying the conclusion of an idea. In this possuk, an *asnachta* is made on the word "cups." As such, it seems quite clear that "adorned with almonds" begins a new thought, describing how the buttons and flowers should be decorated. Why did our Sages not make use of the *asnachta* to answer their question?

The Ritva explains that indeed they did make use of the *asnachta*. However, the Gemara meant to say that the written words of these five pesukim offer no clear direction as to how they should be read. Thanks to the *trup*, we can understand the true meaning of the pesukim.

**Who made the trup?** Some Rishonim hold that according to R' Yochanan (37a), Moshe Rabbeinu received the Torah on Har Sinai without a *trup*. Only generations later did Ezra HaSofer create a *trup* by which the Torah should be read (see Encyclopedia Talmudis, v. 20, pp. 598-599). In light of the Ritva's explanation of the Gemara, we must conclude that the meaning of these five pesukim remained unclear, until Ezra came and clarified them, setting the *trup* according to his own conclusion.

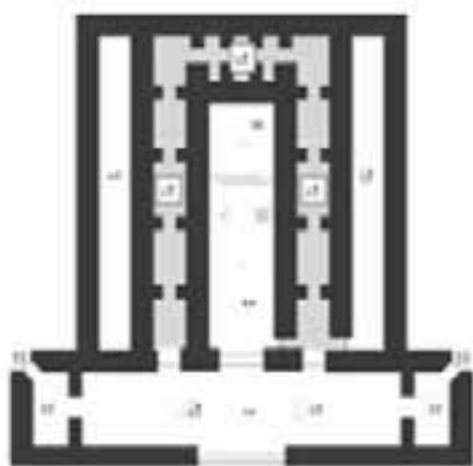
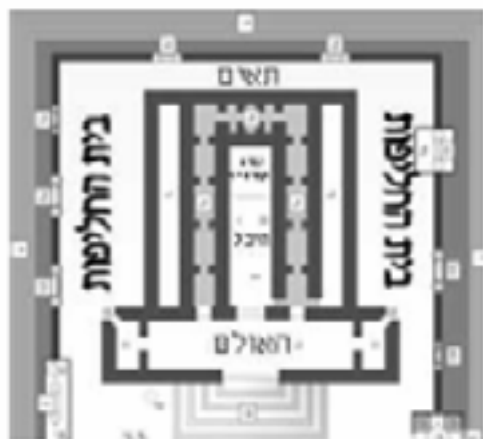
The Maharsha holds that the *trup* was given to Moshe Rabbeinu on Har Sinai. However, the exact tradition was forgotten over the course of the generations, and many uncertainties arose. Therefore, the *trup* could not serve as a conclusive proof to decide the meaning of a possuk.

**Reading without a trup:** The Shaarei Ephraim (3:15) writes that during Torah reading, these five pesukim should be read without a *trup*, in order that the *asnachta* not make an interruption in the possuk. If we were to break up the possuk with an *asnachta*, it would seem as if we are deciding a matter that Amoraim left undecided.

This opinion seems to fit very well with the Maharsha, who holds that even with the trups, it is unclear how these pesukim should be read. However, according to the Ritva, the Gemara only meant that without the trup, these pesukim cannot be decisively interpreted. With the trup, we can reach a clear resolution as to their correct meaning.



## The Dimensions of the Beis HaMikdash



Our Sages tell us that the dimensions of Heichal (including the Ulam) in the second Beis HaMikdash measured one hundred *amos* long, by one hundred *amos* wide, and one hundred *amos* tall. The first impression given by these measurements is that the Heichal was a perfect cube, one hundred *amos* in each direction. This is in fact the opinion of the Rambam in his commentary to Maseches Middos, and Hilchos Beis HaBechira. Although the Ulam was narrower than the Heichal, it was surrounded by smaller chambers and corridors which filled out its width to equal that of the Heichal.

However, the opinion most commonly accepted among the Rishonim is that the Ulam and the Heichal together were shaped like the letter "T", the entrance chamber being one hundred *amos* wide and one hundred *amos* tall. It then extended inwards to a length of one hundred *amos*. However, the extension was of narrower width. As such, our Gemara means to say that at its widest and longest points, it equaled one hundred *amos*. However, it was T-shaped, and not a perfect cube (see Tosefos Yom Tov and other commentaries to Maseches Middos, ch. 4).

According to this opinion, perhaps this same explanation can be given to other dimensions offered in the Gemara. For example, our Sages tell us that Har HaBayis (the Temple Mount) is five hundred *amos* by five hundred *amos*. This need not necessarily mean that it was a perfect square. It can also be interpreted to mean that at its widest and its longest points, it was five hundred *amos*. However, there may very well have been narrower points as well. Today, many have noticed that the Western Wall of Har HaBayis and the Eastern Wall could not form a square of five hundred *amos* by five hundred *amos*. According to what we have explained this can be well understood. Our Sages never told us that Har HaBayis was built on a perfect square (Middos U'Mishkalos shel Torah, p. 246).

The measurement our Sages give for a *revi'is halug* (a liquid volume which is the minimum amount required for kiddush) is "two finger-widths by two fingers-widths, with the height of two and seven-tenths of a finger-width" (Pesachim 109a). Elsewhere, our Sages tell us that this equals the volume of one and a half eggs. The Noda B'Yehuda once conducted an experiment, in which he measured out this amount of liquid based on the widths of his own fingers, and then compared the results to the volume of an egg. He was surprised to discover that it equaled the volume of almost three average-sized eggs. Based on this discovery, he concluded that eggs have become smaller since the times of our Sages. Therefore, they can no longer be used for calculating the measurements set down in the Gemara (see Tzlach, Pesachim 116b). This conclusion engendered an extensive and heated debate among the Poskim, which has not been resolved even until this day.

According to the principles set down above, it is very possible that our Sages did not mean to measure the dimensions of a *revi'is halug* as a cube. Perhaps they suggested the size of a cup with a round rim, expanding from the bottom in the shape of an egg cut in half. The volume of such a cup according to the dimensions cited above would equal exactly half of a cube of the same dimensions, and would be equivalent to the volume of one and a half eggs (Middos U'Mishkalos shel Torah, ch. 89. He cites that this is the opinion of the Levush: Ateres Zahav 324, Levush HaChur 456. He also cites from Rishonim who explicitly write that the dimensions of a *revi'is halug* are measured as a cube, thus justifying the Noda B'Yehuda's conclusion).

your responsum, I could not taste in it the sweet honey of Torah. I then realized that it could not possibly be *Toras Emes*. I could not see what oversight might have missed your attention, so I left it up to you to reconsider the matter, trusting that you would catch your own mistake."

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Sincerely,

The Meoros Staff

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## פנינים

דף מד/א הוציאו לו את הכף ואת המחטה

## Making a Connection with Hashem

During the Yom Kippur service, the ketores was offered in the Kodesh Kadoshim, and afterward the blood of the korbanos was thrown. The Shem M'Shmuel comments that the rest of the year the order was just the opposite. First the blood of the korbanos was thrown against the Mizbei'ach, and then the ketores was offered.

He explains that the word ketores resembles the Aramaic word *katar*, which means connection. As such it represents our connection with Hashem. Throughout the year, we must first offer the korbanos to atone for our sins, before establishing our connection with Hashem. On Yom Kippur, we show that our connection with Hashem is so deep, that it remains even when we sin. It is this connection that brings in turn our atonement (Ma'ayana shel Mishna).



דף נב/ב החיצונה היתה פרופה מן הדרום  
ופנימית מן הצפון

## Entering the Kodesh Kadoshim

In order to enter the Kodesh Kadoshim in the second Beis HaMikdash, the Kohen Gadol had to pass through two curtains. The first curtain had an opening on its southern side, and the second curtain had an opening on its northern side. The Kohen Gadol would first walk to the south to enter the first opening, and then walk north to enter the second.

The Ben Ish Chai explains based on a Gemara which teaches us that if a person wishes to daven for wisdom, he should daven facing south. If he wishes to daven for wealth he should daven facing north (Bava Basra 25b). Here, we learn the correct order of priorities. The Kohen Gadol would first turn south, in pursuit of wisdom. Only then would he turn north in pursuit of wealth (Ben Yehoyada).

דף נב/ב חמש מקראות בתורה אין להם הכרעה...  
מחר

## Tomorrow

One of the five pesukim which the Sages could not decide how to punctuate is, "Moshe said to Yehoshua... Go forth to wage war against Amalak, tomorrow, I will stand on the top of the mountain." Did Moshe Rabbeinu instruct Yehoshua to fight against Amalek today, and add that tomorrow he would stand on the top of the mountain? Or did he tell Yehoshua to go fight Amalek tomorrow, and that he would then stand on the mountain?

R' Yosef Chaim Sonnenfeld explained that there is a practical message hidden in this Gemara. One of the great wars of Amalek is the war of "Tomorrow." Whenever a person is inspired to strengthen himself in serving Hashem, Amalek tells him to procrastinate his improvement until tomorrow.

## The Yom Kippur Service on Any Day of the Year

Maseches Yoma describes at length the service of the Kohen Gadol on Yom Kippur, as he entered the Kodesh Kadoshim, and offered the other korbanos of the day. The details for these korbanos are drawn from thirty-four pesukim in Parshas Acharei Mos, which describes the Kohen Gadol's service. Interestingly, the Torah makes no mention that these korbanos were in fact offered on Yom Kippur until the twenty-ninth possuk finally reveals to us that these are the korbanos of Yom Kippur: "This will be for you an eternal statute, on the seventh month, on the tenth of the month." This begs explanation, since most of the sections of the Torah that describe the korbanos of a particular Yom Tov begin by stating which Yom Tov is being discussed.

**Entering the Kodesh Kadoshim on any day of the year:** The Vilna Gaon zt"l suggested that parshas Acharei Mos does not refer specifically to Yom Kippur. He explains that Aharon HaKohen was granted a special privilege, and was allowed to enter the Kodesh Kadoshim on any day of the year, provided that he offered the korbanos described in this parsha.

Once a year, on Yom Kippur, he was obligated to enter the Kodesh Kadoshim and offer these korbanos. However, during the rest of the year he was also permitted to do so.

The Vilna Gaon cites a proof for this fascinating discovery from an explicit Midrash, which states: "Whenever he wished to enter, he was allowed to do so, provided that he offered the service described here" (Vayikra Rabba 21:7; Shemos Rabba, Parshas Tetzaveh, 8; see Chochmas Adam: Kuntrus Matzeivas Moshe).

Some Acharonim explain that this privilege was extended only to Aharon. No other Kohen Gadol was allowed to enter the Kodesh Kadoshim, except on Yom Kippur. Other Acharonim explain that this privilege was granted as long as the Mishkan stood. Therefore, Aharon's son Elazar was also allowed to enter the Kodesh Kadoshim on any day of the year, since he too served as Kohen Gadol in the Mishkan built by Moshe (see Meshech Chochmaa and Eimek Davar on Parshas Acharei Mos).

**Two rams or one?** This discovery helps us to resolve several difficulties that had been posed by Poskim throughout the generations. Firstly, in Parshas Acharei Mos the Torah commands the Kohen Gadol to offer an "ayl ha'am" – a ram on behalf of the entire nation. In Parshas Pinchas, where the Mussaf korbanos of Yom Kippur are discussed, we find another mention to the *ayl ha'am*. According to Rebbe (3a) these were one and the same korban. The Kohen Gadol did not offer the *ayl ha'am* twice.

Why then did the Torah make mention of this korban twice? According to the Vilna Gaon we can well understand this. The *ayl ha'am* from Parshas Pinchas was a Korban Mussaf, which was offered on Yom Kippur. In Acharei Mos, the Torah tells us that this same korban was offered whenever the Kohen Gadol entered the Kodesh Kadoshim. On Yom Kippur, the same korban served both functions (see Eimek Davar).

**The ingredients of the ketores:** Secondly, the Beis Yosef (O.C. 133) writes that the ketores offered in the Beis HaMikdash included eleven principle ingredients. If any of them were missing, the ketores was invalid. There were also several additional ingredients, such as the *ma'aleh ashan* (smoke-raising herb), which was included to cause the smoke of the ketores to rise straight up. If these additional ingredients were missing, the ketores was still valid.

This seems to directly contradict our Gemara, which states in regard to the special ketores offered on Yom Kippur: "If the *ma'aleh ashan* or any other ingredient was not added – the death penalty is incurred." The Gemara then cites a proof that this applies not only on Yom Kippur, but on any other day of the year as well. We see then that the *ma'aleh ashan* was absolutely mandatory.

The Mishneh L'Melech (Hilchos Klei Mikdash 2:3) cites this proof against the Beis Yosef, causing other Acharonim to suggest that perhaps our Gemara was not accepted in halacha (see Mishneh L'Melech citing Shaar Ephraim; Be'er Sheva: Kerisos, 6; Minchas Chinuch 100, et al). However, in light of the Vilna Gaon's discovery, the Chochmas Adam (ibid) explains that our Gemara refers specifically to the ketores offered in the Kodesh Kadoshim. The Gemara then cites a proof that the ketores offered in the Kodesh Kadoshim on Yom Kippur, or the rest of the year by Aharon, must not lack the *ma'aleh ashan* by any means. However, this does not contradict the Beis Yosef, who referred to the regular ketores offered every day on the Gold Mizbei'ach.

**The missing ingredient:** Thirdly, the Shaagas Aryeh (71) asks why the Gemara must tell us that if the Kohen Gadol offered the ketores on Yom Kippur with even one ingredient lacking he was liable for death. Since the korban was invalid, he was anyway liable for death for desecrating Yom Kippur by lighting a fire not necessary for the korbanos.

According to the Vilna Gaon we can understand that Aharon would be liable for death on any day of the year, if he offered the ketores with even one ingredient lacking. Therefore the Gemara comes to teach us that the death penalty applies even on a weekday when there is no prohibition against melachos (Birchas Peretz, Acharei Mos).