



Today's Daf In Review is being sent l'zecher nishmas Habachur Yechezkel Shraga A"H ben R' Avrohom Yehuda

Yuma Daf Ayin Beis

- The Braisa said that the me'il was made of threads which themselves were made of 12 strings twisted together. This is learned from the pasuk that says that the me'il was to be "klil techeiles" – braided of techeiles (which means that two threads were twisted together and the combined thread was used for the me'il). We also learn a gezeirah shava (using the word "techeiles") from the parochoes that each thread was made of 6 strings, thus totaling a combined thread of 12 strings.
 - **Q:** Maybe we should learn the gezeirah shava from the decorative pomegranates, and the me'il should therefore be made of 2 threads which were made of 8 strings each!? **A:** We learn clothing from clothing, rather than learning clothing from a decoration.
 - **Q:** Maybe it makes more sense to learn from the decorative pomegranates, because they are on the me'il itself!? **A:** This is what the Braisa meant when it said that one of the extra repetitions of "sheish" teaches that the clothing not mentioned in the pasuk (e.g. the me'il) are also made of threads made of 6 strings.
- The Braisa said that the parochoes was made of threads of 24 strings. This is because each thread was made of 4 materials, and each material had 6 strings of it twisted together.
- The Braisa said that the Choshen and Eiphod threads were made of 28 strings. This was so, because there were strings of 4 materials that were each made of 6 strings of that material, for a total of 24 strings. Each material was also twisted with one strings of gold. That is a total of 28 strings that made up the full thread.
 - **Q:** Maybe gold strings were like the other material, and thus had to be 6 strings twisted as well? **A:** **R' Acha bar Yaakov** said, the pasuk says "v'kitzeit pesilim", which means there were 2 golden strands that were then cut, making 4 strands. **A2:** **R' Ashi** said, the pasuk teaches that the gold has to be combined with the strings of the other materials. Since there are only four materials, there must only be 4 strings of gold.
- **Rachva in the name of R' Yehuda** said, based on the pasuk that says "lo yikareya", we learn that if one rips the bigdei kehuna, he gets malkus.
- **R' Elazar** said, one who moves the choshen from its place on the eiphod or moves the poles of the Aron from their place is chayuv malkus, because the pesukim say "lo yizach", and "lo yasuru".
 - **R' Yose the son of R' Chanina** asked, one pasuk seems to say that the poles of the Aron were to be made so that they could not be removed. Another pasuk suggests that they were made so that they could be removed!? **A:** They were loose once inserted, but could not be removed in their entirety.
- **R' Chama the son of R' Chanina** said, the pasuk says "atzei shitim omdim", which teaches that the walls were stood in the way in which the wood grew. Others say it means that they supported their gold plating. Others explain, this means that the Mishkan will exist forever and ever.
- **R' Chama the son of R' Chanina** also said, the pasuk says "es bigdei haserad l'shareis bakkodesh". This teaches that if not for the bigdei kehuna (which allow for the bringing of korbanos), the Yidden would cease to exist.
 - **R' Shmuel bar Nachmeini** explained, this means that the bigdei kehuna were removed from the weaving machine in complete form except for one part. **Reish Laskish** explained, this one part is the sewing that needed to be done after the weaving.

- **Q:** A Braisa says that the bigdei kehuna were to be only woven, and not sewed!?
A: The garments themselves were woven, but the sleeves had to be sown on.
- **Rachva in the name of R' Yehuda** said, Betzalel made 3 Aronos. The middle one was made of wood and was 9 tefachim tall. The inside one was made of gold and was 8 tefachim. The outside one was made of gold and was 10 tefachim plus a small amount.
 - **Q:** A Braisa says that the outside one was 11 tefachim plus a small amount!? **A:** The Braisa follows the view that the bottom of the outer box was a tefach thick, and the **R' Yehuda** follows the view that it was less.
 - **Q:** What was the “small amount”? **A:** That was the crown around the Aron.
- **R' Yochanan** said, there are 3 crowns: one on the Mizbe'ach, one on the Shulchan, and one on the Aron. Aharon “took” the one of the Mizbe'ach (referring to the kehuna), Dovid “took” the one from the Shulchan (referring to kingship), but the one from the Aron (referring to Torah, which is the most important crown of all) remains available for the taking by anybody.
 - **R' Yochanan** said, the pasuk says “zar” (stranger) but we read it as “zeir” (a crown). This teaches, if one merits learning properly, it becomes a crown. If not, it becomes a stranger to him.
 - **R' Yochanan** said, one pasuk suggests that Moshe was to himself make the Aron. Another pasuk suggests that others should make it. This teaches that others are supposed to do the work for a talmid chachom.
 - **Rava** said, the pasuk says that the Aron should be covered from “inside and out”. This teaches that any talmid chachom whose inside is not like his outside is not considered to be a talmid chachom.
 - **R' Shmuel bar Nachmeini in the name of R' Yonason** explained a pasuk to teach how awful it is when a talmid chachom does not have yiras shamayim.
 - **R' Yanai** would compare such a person to one who makes a gate for a courtyard although he does not own a courtyard.
 - **Rava** would say to the **Rabanan**, do not suffer Gehenom twice, by learning Torah but not fulfilling it (you will not have this World or the Next World).
 - **R' Yehoshua ben Levi** said, the pasuk says “v'zos haTorah asher sam Moshe”. This teaches that if one is zoche, Torah becomes a medicine which brings him life. If he is not zoche, it becomes a posion causing death.
 - **R' Shmuel bar Nachmeini** learned a similar concept from other pesukim.
 - **R' Chanina** said, the pasuk says “yiras Hashem tehorah omedes la'ad”. This refers to one who first marries and then learns (this is considered to be with tahara and such Torah remains forever).
 - **R' Chiya bar Abba** said, the pasuk says “eidus Hashem ne'eman”. This teaches that the Torah comes to bear witness for those who learn it.
- The pesukim refer to the work as “ma'aseh chosheiv” and “ma'aseh rokeim”. **R' Elazar** explained that this means that they would embroider in the places that they had marked the design.
 - **R' Nechemya** explained that rokeim is needlework, where the same picture appeared on both sides. Chosheiv is weaving, where a different picture was embroidered into each side.