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Yoma Daf 20

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Daf Notes is currently being dedicated to the neshamah of

Tzvi Gershon Ben Yoel (Harvey Felsen) o”h

May the studying of the Daf Notes be a zechus for his neshamah and may his soul find peace in Gan Eden and be bound up in the Bond of life

Eliyahu said: The Satan doesn't have permission to prosecute on Yom Kippur.

Rami bar Chama said: The "Satan" numerically equals three hundred and sixty four. This implies that one day a year he is powerless, which is Yom Kippur. (20a1)

Every day the *Kohen* would separate the ashes at the call of the crier (*the rooster, or the Kohen whose responsibility it was to wake the others to perform the Temple service*), or slightly before or slightly after. On *Yom Kippur*, however it was done at midnight. On the Festivals, the *Kohen* would separate the ash at (*the conclusion of*) the first watch (*the point marking the first third of the night*). And even before the call of the 'gever' arrived (on festivals), the Courtyard was filled with Jews. (20a1)

The *Gemora* cites a *Mishna*: Limbs that burst off from the altar - if it was before midnight, they must be returned, and they are subject to *me'ilah*; if after midnight, they need not be returned, and they are not subject to *me'ilah*.

The *Gemora* asks: From where is this derived?

Rav said: One verse states: *all night, he shall burn it*, whereas another text states: *all night . . . and he*

shall separate the ashes. How can we reconcile these texts? Divide the night; half is for burning, and half is for separating the ashes. [*During the first half of the night, the limbs are not considered fully consumed unless they have actually been turned into ashes. The second half is for separating - even for the hardened limbs (according to Rashi). If, however, it still retains moisture, it is obviously not ashes, and must not be removed.*]

Rav Kahana asked from our *Mishna*: Every day the *Kohen* would separate the ashes at the call of the crier (*the rooster, or the Kohen whose responsibility it was to wake the others to perform the Temple service*), or slightly before or slightly after. On *Yom Kippur*, however it was done at midnight. On the Festivals, the *Kohen* would separate the ash at (*the conclusion of*) the first watch (*the point marking the first third of the night*). Now, if you maintain that according to Biblical law, the *mitzvah* of separating the ash begins at midnight, how may we advance it?

Rabbi Yochanan said: The extra words "*until the morning*" teach us to add another morning to the morning of the night. [*The morning of the night is dawn, while the additional morning is an earlier time, according to the necessity of the day. Since this is not fixed, the Sages can advance it as they*

see fit.] Therefore every day it is sufficient from the call of the crier. On *Yom Kippur* it is done at midnight, on account of the weakness of the *Kohen Gadol*. [On *Yom Kippur*, all the service of the day had to be done by the *Kohen Gadol*. This tremendous responsibility taxed his strength. They therefore allowed him to take the ash at midnight so that he could rest between this service and the service of the day.] On festivals, when there were many sacrifices, and so the Jews came very early, it was done at the first watch, as the latter part of the *Mishna* states: and before the call of the ‘gever,’ the Temple Courtyard was full of Jews. (20a1 – 20b1)

The *Gemora* asks: What does *kerias hagever* mean?

Rav said: The call of a person. [There was an officer in the Temple, who summoned all, Kohanim, Leviim, and Yisraelim, to their respective duties.]

Rabbi Shila said: The call of the rooster (which was much earlier).

Rav came to the place of Rabbi Shila, when there happened to be no speaker (announcing the discourse to the disciples) to stand next to Rabbi Shila, so Rav took the stand next to him and interpreted *kerias hagever* as the call of the man. Rabbi Shila said to him: Would you, master, interpret it as a rooster? Rav replied: A flute is acceptable to nobles, but give it to weavers, they will not accept it. [Rav had offered this explanation to great men and they accepted it.] When I stood before Rabbi Chiya and interpreted *kerias hagever*

as the call of the man, he did not object to it, and you say to me that I should interpret it as a rooster.

Rabbi Shila (upon realizing the identity of his speaker) said: Master is Rav, would master sit down? He replied: People say: If you have hired yourself away to someone, comb his wool! [Having undertaken the task, I will complete it, unconcerned about questions of dignity.] Some say: He replied as follows: One may ascend in matters of holy things, but we do not descend. [They could not appoint a lesser person to replace Rav.]

The *Gemora* notes: There is a teaching in accordance with Rav, and there is also a teaching in accord with Rabbi Shila.

The *Gemora* cites the *braisa* which is in accordance with Rav: What does Gevini the Temple crier call out: Arise, Kohanim for your service, Leviim for your platform, and Yisraelim for your post! And his voice was audible for three *parsaos* (approximately two and a half miles). It happened that King Agrippas, who came along travelling, heard his voice from three *parsaos*, and as he came home, he sent gifts to him (Gevini).

The *Gemora* notes: Nevertheless, the *Kohen Gadol* is more praiseworthy than even he, for the master said in a *braisa*: It has happened already that when he (the *Kohen Gadol*) prayed (on *Yom Kippur*), “I beg You, Hashem” that his voice was heard in Yericho, and Rabbah bar bar Chanah said in the name of Rabbi Yochanan: From Yerushalayim to

Yericho is a distance of ten parasangs, and although here there is weakness (for he was fasting) and there none, and here it is day and there night; for Rabbi Levi said: Why is the voice of man not heard by day as it is heard by night? It is because of the wheel of the sun which saws in the sky like a carpenter sawing cedars. Those sawdusts are called nothing, and with reference to them, Nevuchadnezzar said: And all the inhabitants of the world are considered as nothing.

The *Gemora* cites a *braisa*: Were it not for the wheel of the sun, the sound of the crowds of Rome would be heard throughout the world; and were it not for the sound of the crowds of Rome, the sound of the wheel of the sun would be heard.

The *Gemora* cites a *braisa*: There are three sounds going from one end of the world to the other: The sound of the wheel of the sun; the sound of the crowds of Rome, and the sound of the soul as it leaves the body. Some say also the sound of childbirth. And others say also the sound of the plow as well. And the Rabbis begged for mercy regarding the soul when it left the body, and they eliminated it. (20b1 – 21a1)

INSIGHTS TO THE DAF

The taking of the Ash

There is a disagreement amongst the Rishonim concerning the limbs which were burnt but did not yet turn to ash. Rashi holds that after midnight the Torah gives them the Halachic status of ash. They therefore can be used for the service of the taking

of the ash from the Altar. Tosafos, however, disagrees. Tosafos holds that only pure ash can be used for this service.

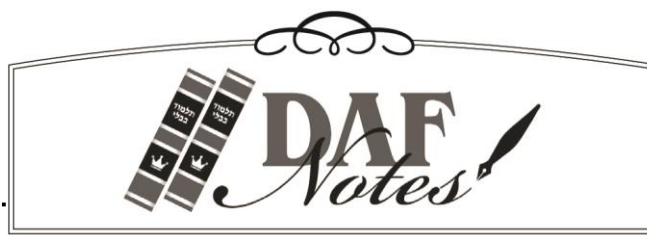
There is, also, a disagreement amongst the Baalei Tosafos concerning these limbs. According to one opinion, these limbs cannot be taken off the Altar even after midnight. Midnight only removes the obligation to put them back if they fell. According to the R"i, these limbs can be cleared from the Altar once the taking of the ash is done and midnight arrives. They can be put on a mound of ash called the *Tapuach*. This is where the remainder of ash is piled when the Altar is cleaned. The R"i specifies that it is better to leave these limbs on the Altar and not clear them off so they can become complete ash.

The Chazon Ish explains that this is not in order that they should be used for the taking of the ash service of the next day. For that purpose only ash of that day's sacrifices can be used. Rather it is more of a mitzvah to have the sacrifices completely burnt to ash.

DAILY MASHAL

Rami bar Chama said: The "Satan" numerically equals three hundred and sixty four. This implies that one day a year he is powerless, which is *Yom Kippur*.

The Chidah asks: What is the advantage to us that the Satan is powerless on *Yom Kippur*? Why, there are so many other days in the year where he is detrimental to us?



He answers: On *Yom Kippur*, the Satan contradicts what he is saying the rest of the year. On *Yom Kippur* he says that there is no nation with such kedusha as Klal *Yisroel*. This renders him a liar (*for that which he says the rest of the year*) and gives us the strength to fend off his attacks on us for the rest of the year.

who heard his berachos answered Amen instead (Divrei Torah, 5:58).

A Thunderous Amen

In Maseches Berachos, we find that in the Beis HaMikdash they did not answer "Amen" to berachos. Rather, they answered, "*Baruch Shem kavod malchuso*," to the berachos and every time Hashem's Name was said.

In our own Gemara, we learn that the Kohen Gadol once called out Hashem's Name so loudly that his voice could be heard all the way to Yericho.

The Minchas Elazar of Munkatch asked if the people in Yericho were then required to answer, "*Baruch Shem kavod malchuso*" or "Amen." Although the Kohen Gadol was standing in the Beis HaMikdash when he said the Name, they were not in the Beis HaMikdash when they heard it.

He answers based on testimony cited in R' Yaakov Emden's commentary to the siddur, that when the Kohen Gadol made berachos on Yom Kippur, the thunderous response of "Amen!" answered by the Jewish people was so loud that it knocked the birds off their perches on the treetops. Why did they not answer *Baruch Shem kavod malchuso*? It must be that the Jews standing outside the Beis HaMikdash