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Yoma Daf 21

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Daf Notes is currently being dedicated to the neshamah of

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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

The *Gemora* cites a braisa in accordance with Rabbi Shila: If one starts out on a journey before kerias hagever, his blood comes upon his own head! [Demons prowl at night, and he is to blame.] Rabbi Yoshiyah says: He should wait until he has crowed twice, and some say: Until he has crowed three times. What kind of rooster are we referring to? It is the average type (which does not arise too early or too late).

Rav Yehudah said in the name of Rav: At the time when the Jews went up on pilgrimage, they stood crowded together (as if their feet were floating off the ground), yet they prostrated themselves, with wide spaces (between them), and they extended eleven cubits behind the back wall of the Holy of Holies.

The *Gemora* explains the last phrase: It means that although they extended eleven cubits behind the back wall of the Holy of Holies, standing pressed together, yet when they prostrated themselves (in front of the Altar), they prostrated themselves with wide spaces (between them).

The *Gemora* notes: This is one of the ten miracles which were performed in the Temple, for we have learned in a *Mishna*: Ten miracles were performed in the Temple.

1. A woman never miscarried from the scent of the sanctified meat.
2. The meat never spoiled.
3. There was never a fly in the place where the animals were slaughtered.
4. The Kohen Gadol never became disqualified because of a seminal emission.
5. The *korban ha’omer* never became disqualified.
6. The *lechem hapanim* never became disqualified.
7. The *shteí halechem never* became disqualified. [They would not have been able to replace these things in time for the service.]
8. The people would be crowded when standing, but had room when prostrated.
9. A snake and scorpion never did damage in Jerusalem.
10. No one ever said Jerusalem was too crowded for him.

The *Gemora* asks: He started with (miracles in) the Temple and concludes with (those performed) in Jerusalem!?

The *Gemora* answers: There are two more (miracles performed) in the Temple, for it has been taught in a *braisa*: Never did rains extinguish the fire of the pile of wood on the altar; and as for the smoke arising from the pile of wood, even if all the winds of the world came blowing, they could not budge it from its place.

The *Gemora* asks: But are there no more? Hasn't Rav Shemayah from Kalnevo taught a *braisa*: A miracle occurred in the Temple that the shards of the earthenware vessels would be absorbed in the ground in their place? And Abaye said: The crop, the feathers, the ashes removed from the inner altar and from the Menorah were absorbed in the ground in their place?

The *Gemora* answers: The three (referring to) disqualifications were counted as one miracle; therefore take off two and add two!

The *Gemora* asks: But then all (cases of) things absorbed ought also to be counted as one miracle, so that the count would be one short?

The *Gemora* answers: There are also other miracles, for Rabbi Yehoshua ben Levi said: There was a great miracle that transpired with the *lechem hapanim*; the bread is just as hot and fresh now (*at the time of removal from the Table*) as it was when it was arranged. [*The showbread was placed on the Table on Shabbos, and it was subsequently removed the*

following Shabbos. For the bread to remain fresh in such a state was an open miracle.]

The *Gemora* asks: But are there no more? Hasn't Rabbi Levi said: We have a tradition that the Ark is not included in the dimensions of the Holy of Holies? [*The braisa says that when the Ark of Moshe was placed in the inner sanctum, which was 20 amos by 20 amos, there were 10 amos empty on all sides of the Ark; evidently, it itself took up no space.*]

And Rabbenai said in the name of Shmuel that the *keruvim* made by Shlomo (which stood on the sides of the Ark) miraculously rested in the inner sanctum, took up no space. [The verse says that each wing of each *keruv* was 5 amos long. The inner sanctum's width of 20 amos was thus taken up by the wingspan of the two *keruvim*, leaving no room for their bodies.]

The *Gemora* answers: The count refers to miracles performed outside (the Temple); miracles performed inside are not mentioned.

The *Gemora* asks: If that is so, what of the showbread which is also a miracle that happened inside the Temple?

The *Gemora* answers: No, that miracle happened outside, for Rish Lakish said: What is the meaning of the verse: *Upon the pure table before Hashem*? The statement that it is pure implies that it was susceptible to *tumah*. But surely, the *Gemora* asks, it is a wooden made to remain stationary, and we have learned that any wooden utensil which is intended to remain stationary is not susceptible to *tumah* through contact, and it interposes before *tumah*? [This is because we require such utensils to be similar to a sack: just as a sack is movable both full and

empty, so too everything that is movable both full and empty is susceptible to *tumah*! Accordingly, how could the Table become *tamei*?

Rather, the *Gemora* answers: The Table did indeed move, for they would lift the Table and show the festival pilgrims the *lechem hapanim*. They would tell them: "See how beloved you are before the Omnipresent; the bread is just as hot and fresh now (*at the time of removal from the Table*) as it was when it was arranged."

The *Gemora* asks: But were there no more miracles? Didn't Rabbi Oshaya say: When King Solomon built the Sanctuary, he planted in it all kinds of trees of golden delights, which (miraculously) were bringing forth their fruits in their season, and as the winds blew at them, they would fall off, as it is written: May its fruits rustle like Lebanon (the Temple), and when the idolaters entered the Temple they dried up, as it is written: And the flower of Lebanon is devastated, and the Holy One, Blessed be He, will in the future restore them, as it is written: It shall blossom abundantly and rejoice, even with joy and singing; the glory of Lebanon shall be given unto it?

The *Gemora* answers: Permanent miracles he does not include in his count.

The *Gemora* asks: And now that we have come to this conclusion, the Ark and the Keruvim are also permanent miracles.

The master had stated: And the smoke arising from the pile of wood on the Altar (was counted as a miracle).

The *Gemora* asks: But was there smoke arising from the pile of wood? Has it not been taught in a *braisa*: Five things were reported about the fire of the pile of wood: It was crouched like a lion, it was as clear as sunlight, its flame was of solid substance, it consumed moist wood like dry wood, and it caused no smoke to arise from it?

The *Gemora* answers: What we said (about the smoke) referred to the fire of common people, for it has been taught in a *braisa*: And the sons of Aaron the Kohen shall put fire upon the altar - although the fire comes down from heaven, it is a mitzvah to bring fire from ordinary sources as well.

The *Gemora* had stated: The fire had the appearance of being crouched like a lion.

The *Gemora* asks: But has it not been taught in a *braisa*: Rabbi Chanina Segan haKohanim said: I myself have seen it and it was crouched like a dog?

The *Gemora* answers: This is no contradiction: The first statement refers to the first Temple, the second to the second Temple.

The *Gemora* asks: But was the fire present at the second Temple? Surely Rav Shmuel bar Inya said: What is the meaning of the scriptural verse: And I will take pleasure in it (*va-ikaved*) and I will be glorified? The traditional reading is 'va-ikavdah', then why is the (letter) 'hei' omitted (in the text)? It is to indicate that in five things the first Sanctuary differed from the second: in the Ark, the Ark-cover, the Keruvim, the fire, the Shechinah, the Holy Spirit (of Prophecy), and the Urim veTumim (the Oracle Plate)?

The *Gemora* answers: They in fact were present, but they were not as helpful (in consuming the items placed on the Altar).

The *Gemora* cites a *braisa*: There are six different kinds of fire: Fire which eats but does not drink; fire which drinks but does not eat; fire which eats and drinks; fire which consumes dry matter as well as moist matter; and fire which pushes fire away; fire which eats fire.

The *Gemora* explains: 'Fire which eats but does not drink': that is our fire (water quenches it); 'which drinks but does not eat': the fever of the ill (for it causes them to be thirsty but not hungry); 'eats and drinks': that of Eliyahu, for it is written: And licked up the water that was in the trench; 'eats both dry and moist matter': the fire of the pile of wood (on the Altar); 'fire which pushes other fire away': that of (the angel) Gavriel (when he saved, using his fire, Chananyah, Mishael and Azaryah from the fiery furnace); and 'fire which eats fire': that of the Shechinah, for a master said: He put forth His finger among them and burned them (the angels).

It was stated above: Regarding the smoke arising from the pile of wood, even all the winds of the world could not budge it from its place.

The *Gemora* asks: But didn't Rav Yitzchak bar Avdimi say: On the night following *Shmini Atzeres* (the last day of *Sukkos*), the people would look to see which way the smoke from the *Mizbe'ach* was blowing. By determining which way the wind was blowing, they could determine if the year's crops would be

successful because some winds are beneficial and some winds are harmful. If it drifted towards the north (*the wind came from the south*), the poor people were happy and the wealthy people were sad, for the rain would be abundant and the fruits in the storehouses would rot. If it drifted towards the south (*the wind came from the north*), the poor people were sad and the wealthy people were happy, for the rain would be few and the fruits in the storehouses would remain fresh. If it drifted towards the east (*the wind came from the west*), everyone would be happy. If it drifted towards the west (*the wind came from the east*), everyone would be sad.

The *Gemora* answers: It merely means that it swayed back and forth like a palm tree, but it was not scattered.

The master had stated: If it drifted towards the east (*the wind came from the west*), everyone would be happy. If it drifted towards the west (*the wind came from the east*), everyone would be sad.

The *Gemora* notes a contradiction against it: The east wind is always beneficial; the west wind is always harmful; the north wind is beneficial for wheat that have grown a third (*of their maturity*) and harmful for olives that are blossoming; and the south wind is harmful for wheat that have grown a third (*of their maturity*) and beneficial for olives that are blossoming. And Rav Yosef said, and others say it was Mar Zutra, and others say it was Rav Nachman bar Yitzchak: Your mnemonic is: The *Shulchan* (*the table which held the lechem hapanim made out of wheat*) is in the north (*side of the Mikdash*) and the *Menorah*

in the south; this one increases its own and the other one increases its own.

The *Gemora* answers: There is no difficulty: The *braisa* (which states that the west wind is harmful and the east wind is beneficial) is for us (the people residing in Bavel, where the earth is moist and it does not need a lot of rain; an abundance of rain from the west wind will be harmful) and that which we learned that the east wind is harmful and the west wind is beneficial is referring to *Eretz Yisroel* (where the ground is high and requires an abundance of rain).

WE SHALL RETURN TO YOU, SHIVAS YAMIM

DAILY MASHAL

Lingering Taste

The *Gemora* states: The *Kohanim* would lift the Table and show the festival pilgrims the showbread. They would tell them: “See how beloved you are before the Omnipresent; the bread is just as hot and fresh now (at the time of removal from the Table) as it was when it was arranged.” Rabbi Yehoshua ben Levi said: There was a great miracle that transpired with the showbread. The showbread was placed on the Table on *Shabbos*, and it was subsequently removed the following *Shabbos*. For the bread to remain fresh in such a state was an open miracle.

There were many miracles that transpired in the Beis HaMikdosh; why was this the miracle chosen to show the pilgrims?

The *Sfas Emes* answers: The pilgrims attained extremely high levels of spirituality when they visited the Beis HaMikdosh during the festival. They felt the

Shechinah in close proximity. They observed the *Kohanim* performing the sacrificial offerings and were uplifted.

We wanted to ensure that the heights that they reached during the festival would not be lost and it was for this reason that the miracle regarding the showbread was displayed to them. The bread was placed on the Table the *Shabbos* before, but it can still remain hot and fresh the following week.

This also explains why we answer the wise son by the *seder* night; one is forbidden to eat anything after the eating of the *afikoman*. The discussions of *emunah* and *bitachon*, thanking HaShem for redeeming us and becoming the Chosen Nation brings us to spiritual heights that we never achieved before. We tell the wise son: don’t let this slip away. The taste of the *matzah* should linger in your mouth all throughout the night, demonstrating that it is our wish that the levels of sanctity and purity that have been reached should not be cast away.

Bread as a Mirror

The Gerer Rebbe zt”l, author of *Imrei Emes*, explained that everyone saw the reflection of his face in the showbread. If he approached the *mitzvah* with heated excitement and sanctity, he felt the bread warm as on the day of its baking. If not, he only saw it cold. This is what *Chazal* meant (*Vayikra Raba*, 32) when they said that the curser claimed that the showbread was old and cold. Indeed, that was the bread before him... (*Likutei Yitzchak Tzvi*).

From the Showbread to the Manna

Those who came for the three *regalim* merited to see a wonderful sight. The Table with the showbread

would be raised to show them that a week after baking, it was hot and fresh as though just now baked. As there were many other miracles in the Temple, we must understand why this miracle was chosen as representative. When our forefathers wandered in the desert, manna fell down from the sky. Why every day? Isn't once a week or once a year enough? There are two reasons. The first is that they should depend on Hashem every day and the second is that their food should be warm (Yoma 76a). Showing the showbread to the entire people was to demonstrate that the manna fell every day for the first reason – so that our forefathers should depend on Hashem. The showbread, by remaining fresh and warm even after a week, proved that there is no need to bake fresh bread every day... Therefore they raised the table with the showbread and said, "See your endearment before Hashem" – when the manna fell every day because He wanted us to constantly turn to Him and be entirely dependent on Him (*Ma'yanah shel Torah, Emor, in the name of Imrei Tzvi*).

Miracles in the Temple

The Ein Yaakov on this Gemora explains that the miracles which were in the Temple teach us a lesson which we can use to become better Jews. For example, the fact that the meat of the sacrifices didn't spoil, teach us that Hashem protects the holy. If Hashem protects a piece of that has been sanctified, how much more so will He protect us if we sanctify ourselves by developing our holy Neshamos.

Another lesson can be learned from the fact that the rain never put out the fire. Fire and water are opposites and their nature is to oppose each other. Yet they subdue their nature in order to do the Will

of Hashem. We too can emulate these qualities and suspend our will in order to do the Will of Hashem.

The Ein Yaakov also points out a deeper meaning of the fact that the people only had room when they bowed down. He explains that when we feel upright; independent of Hashem, there is no room for us. When we bow down, however, and accept Hashem's control we will find Hashem gives us much more. In this manner the Ein Yaakov explains all the miracles listed.

Beyond Space

The *Gemora* states that neither the body of the *keruvim*, nor the ark itself took up any space in the inner sanctum.

The Maharsha says that this miracle was done to indicate that Hashem has no physical aspect, and therefore the ark and *keruvim* which were designated as the ultimate resting place of Hashem's presence did not use up any physical space.

The Ben Yehoyada says that the ark took up no space to hint that any expenditures that one makes for Torah do not come off his general budget set by Hashem for a year (as per Beitza 16a). The *keruvim*, which symbolize the Jewish nation, took up no space to hint that all sustenance provided to the Jewish nation is done miraculously by Hashem, and is not part of the general account made for the world's sustenance. He quotes his son, Yaakov, as explaining that this miracle was done to teach us that when one is involved in Torah (*symbolized by the ark*) and *mitzvos* (*symbolized by the keruvim*), he should do so without any earthly intentions, just as these items were not related to the physical space where they were situated.