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Yoma Daf 68

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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 Mishnah had stated: From what time do they render garments tamei? [etc.] Our Rabbis taught: [And the bull and . . . the he-goat] he shall carry forth outside the camp and they shall burn. There¹ you allot them three camps² and here only one camp? Then, why does it read: ‘outside the camp’? To tell you: As soon as he goes outside the one camp, the garments are rendered tamei.

From where do we know it there? — For it was taught: The entire bull shall he carry forth outside the camp, i.e., outside the three camps. — You say: Outside the three camps, but perhaps it means [only] ‘outside one camp’? When Scripture says, in connection with the bull of the congregation: ‘outside the camp’, whereas no such statement [of the text] is necessary, for it is said already: And he shall burn it as he burned the first bull, why then was ‘outside the camp’ stated? To allot it another camp; and when Scripture says, ‘outside the camp’, in connection with the removal of the ashes, whereas no such statement is necessary, since it is said already: Where the ashes are poured out, this means to allot it a third camp. (68a1 – 68a2)

What does Rabbi Shimon³ do with ‘outside the camp’? He needs it, as it was taught: Rabbi Eliezer says: It is said here:

¹ In connection with the bull which the congregation or the anointed Kohen had to offer up as a chatas-offering for a sin committed in error.

² Three camps, outside of which it is to be burnt, are ‘allotted’, designated in connection with it: the camp of Kehunah, the camp of the Levites, the camp of the Israelites.

³ Who, in our Mishnah, says: The garments are rendered tamei only from the moment the fire has taken hold of the majority of the sacrifice.

⁴ With reference to the red heifer.

‘outside the camp’, and it is said there: Outside the camp:⁴ Just as here it means outside the three camps, so does it mean there outside the three camps; and just as there it means to the east of Jerusalem,⁵ so does it mean here to the east of Jerusalem. But according to the view of the Sages where were they burnt? In accordance with what was taught: Where were they burnt? to the north⁶ of Jerusalem, and outside the three camps. Rabbi Yosi says: They were burnt in the place where the ashes of the sacrifices were deposited.

Rava said: Who is the Tanna disputing with Rabbi Yosi. It is Rabbi Eliezer ben Yaakov, for it was taught: [The bull shall he carry forth to] where the ashes are poured out, and burn it, i.e., there shall be ashes [from before]. Rabbi Eliezer ben Yaakov says: It means that its place shall be sloping. Said Abaye: Perhaps they are disputing as to whether the place shall be sloping!⁷ (68a2 – 68b1)

Our Rabbis taught: And he that burns them, i.e., he that burns renders his garments tamei, but not he who kindles the fire, nor he who puts the wood in order. And who is ‘he that burns’? He who assists at the time of the burning. One might have assumed that even after they have become ashes, they shall still render the garments tamei, therefore Scripture

⁵ As indicated in the words towards the face of the Tent of Meeting, that is, he stands in the east facing the entrance of the Tabernacle to the west.

⁶ For all the services in connection with the chatas-offering took place in the north.

⁷ I.e., the discussion may concern only the question as to whether the place must be sloping, and not whether ashes must have been deposited there first, Rabbi Eliezer ben Yaakov agreeing that ashes must have been deposited there before.



says: 'them, i.e., only as long as they [are 'they'] do they render the garments tamei, but not once they have become ashes. Rabbi Eliezer son of Rabbi Shimon says: The bull [itself] render the garments tamei, but when the meat is burnt to hard lumps it does not render the garments tamei. What is the difference between the two views? — If it has been reduced to lumps of charred meat.⁸ (68b1)

MISHNAH: They said to the Kohen Gadol: the he-goat has reached the wilderness. And how did they know that the he-goat had reached the wilderness? They used to set up guards at stations and from these flags would be waved, thus would they know that the he-goat had reached the wilderness. Rabbi Yehudah said: but did they not have a dependable sign? From Jerusalem to the area of its cliff was three mils. They could walk a mil, return the mil, then waited the time it takes to walk a mil, and thus know that the he-goat had reached the wilderness. — Rabbi Yishmael said: but they had another sign too: a thread of crimson wool was tied to the entrance of the Sanctuary, and when the he-goat reached the wilderness the thread turned white, as it is written: though your sins be as scarlet they shall be as white as snow. (68b1 – 68b2)

GEMARA: Abaye said: One may infer from here that "the area of its cliff" is in the wilderness and this is what he [the Tanna of the Mishnah] informs us: that Rabbi Yehudah holds: As soon as the he-goat has reached the wilderness the mitzvah concerning it is fulfilled. (68b2)

WE WILL RETURN TO YOU, SHNEI SE'IREI

CHAPTER VII

MISHNAH: The Kohen Gadol [then] came to read.⁹ If he wished to read in linen garments he could do so, otherwise

⁸ In this case the meat has been dissolved outside having become ashes. According to the first Tanna they render the garments tamei as long as they are not ashes, hence, in this case would still have this defiling effect. According to Rabbi Eliezer son of Rabbi Shimon it is only as long as they are bulls, i.e., whole, that they render garments tamei, whereas as charred

he would read in his own white robe. The synagogue attendant would take a Torah scroll and give it to the head of the synagogue, and the head of the synagogue gave it to the Deputy [Kohen Gadol] and the Deputy gave it to the Kohen Gadol, and the Kohen Gadol stands and receives it, and reads [the section] beginning] 'after the death . . .' (acharei mos) and 'But on the tenth.' Then he would roll up the Torah scroll and put it in his bosom and say, 'More than what I have read out before you is written here. And on the tenth . . .' which is in the Book of Numbers (Bamidbar) he recites by heart. Then he recites over it eight blessings: for the Torah, for the [sacrificial] service, for the thanksgiving, for the forgiveness of sins, and for the Temple separately, and for Israel separately and for Jerusalem separately, for the Kohanim separately, and for the rest of the prayer.

He who sees the Kohen Gadol when he reads does not see the bull and the he-goat that are being burnt, and he that sees the bull and the he-goat that are being burnt does not see the Kohen Gadol when he reads: not that he was not permitted but because the distance apart was great and both services were performed at the same time. (68b3 – 68b4)

GEMARA: Since it states: in his own white robe, the inference is that reading is not a [Temple] service, and then it states: If he wished to read in the linen garments he could do so, from which one may learn that the priestly garments may be enjoyed for private use! Perhaps it is different with reading, because it is a necessity for the [Temple] service. For the question was raised: Are the priestly garments allowed for private use or not allowed! — Come and hear: They would nor sleep in the holy garments. Now they could not sleep in them, but they could eat in them!¹⁰ — Perhaps it is different with the eating, because it is necessary for the service, for it was taught: And they shall eat those things – those who gain

flesh they are no more bulls, hence do not affect the garments any more.

⁹ Portions of the Torah related to Yom Kippur.

¹⁰ Although eating is not part of the service, it is permissible for Kohanim to eat in their priestly garments.

atonement through them; this teaches that the Kohanim eat and the owner obtains atonement. 'They could not sleep in them', but could they walk around in them? — In truth they might not walk around in them either, but it is necessary [to make special mention of sleep] on account of the last clause: they may take them off, fold them, and put them under the head. (68b4 – 69a1)

DAILY MASHAL

V'ochlu osom asher kupar bo'hem" - And they shall consume them that which he receives atonement through them - Sh.O. O.Ch. #53 says that a person should not lead the prayer services without the approval of the congregation. If someone leads the prayers by force, the congregation is not to respond "o'mein" to his blessings. The Mo'gein Avrohom adds that it is improper to enter into a fray for any mitzvoh.

This is sourced from the Gemara Yoma 39, which states that during the forty years that Shimon the Righteous serves as Kohen Godol there was a blessing in the Omer offering, in the two breads of Shovuos, and in the "lechem haponim." This was realized through Kohanim receiving only an olive volume of these breads and either he would be satiated or be satiated from only part of the olive volume and he would leave over the rest. After his years a curse was present in these breads and there was no longer satiation. When a Kohein would receive a bean's volume he would push to grab more. However, the modest Kohanim would simply refrain from taking any. Even though it is a mitzvoh to eat these holy breads, akin to "v'ochal osom asher kupar bo'hem," to avoid fighting over the small portions they refrained.

Rabbi Tzvi Akiva Fleisher tells the story of a wealthy, very devoted communal person. He not only gave generously of his money for the smooth running of his community, but also of his time. One year close to Rosh Hashonoh the communal chazan passed on. Being a bit close to the High Holidays there was a pressing need to find an appropriate replacement in short time. Our communal leader announced that he would serve as chazan for this upcoming year. The problem was that

his voice was akin to scraping fingers on a blackboard. He was not dissuaded by the pleas of the townspeople. Being a small town there was no official Rabbi, so the concerned members of the community went to an Admor who lived nearby for advice. He told them to immediately look for an appropriate chazan and not be concerned about the magnanimous offer of the communal leader. He told them that every year close to Rosh Hashonoh he came to the Admor for a blessing etc. and at that time he would dissuade him.

Our communal leader appeared for his annual visit to the Admor and told him of the plight of his community and proudly announced that he had "offered" to replace the deceased chazan. The Admor pointed out that he did not have a good voice, nor could he carry the tunes of the liturgy. The response was that he wasn't all that bad and the community could "handle it." He kept on mentioning the great honour and responsibility he undertook to go to the "omud" and to be the "baal tefilah" time and again.

The Admor responded that we find the phrase "Tefilah l....." in three places, "Tefilah le'Oni, tefilah l'Moshe, tefilah l'Dovid." These three, Oni, Moshe, and Dovid, have the first letters that are an acronym for OMuD. To merit being the "baal tefilah" one has to either have the merit of Moshe, the greatest scholar and holy man, or Dovid, the "n'im zmiros Yisroel," to have a sweet voice, or an Oni, a poor man, whose spirit is broken and prays with a full heart. Now you are not a scholar or tzadik like Moshe, nor do you have a sweet voice like Dovid's. Your only rightful claim to the OMuD is if you would be an Oni. This can indeed happen between now and Rosh Hashonoh, as fortunes come and disappear in a flash. It would seem that if you insist to be the chazan for your community, you are destined to lose your fortunes before Rosh Hashonoh." Needless to say, our forceful would be chazan withdrew.