

## OVERVIEW of the Daf

### 1) The sin of Nehardea on Yom Kippur

The Gemara concludes its discussion of the sin of Nehardea on Yom Kippur.

### 2) MISHNAH: The Mishnah discusses the timing for removing ashes from the Altar.

### 3) The time to remove the ashes

A Mishnah in Zevachim is cited that teaches the halachos of limbs that pop off the Altar during the night. The Mishnah makes a distinction between pieces that pop off before or after chatzos.

Rav suggests a source for the Mishnah's ruling.

R' Kahana challenges Rav's ruling.

R' Yochanan presents an alternative explanation for the halachos contained in the Mishnah in Zevachim and additionally explains the reason for the different times to remove the ashes mentioned in our Mishnah.

### 4) The Crier

Rav and R' Shila disagree about the meaning of the words קריאת הגבר. According to Rav it refers to a human whereas according to R' Shila it refers to a rooster.

A related incident involving an interaction between Rav and R' Shila is presented.

A Baraisa is cited that supports Rav's definition.

### 5) The sound of the sun

A Baraisa describes the sound produced by the sun.

Another Baraisa enumerates three sounds that travel from one end of the world to the other. ■

## REVIEW and Remember

1. How many vacation days does the Satan receive over the course of a year?  
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2. What is done with burning limbs that pop off the Altar?  
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3. What is the job of the אמורא?  
.....

4. When is "nothing" something?  
.....

## Distinctive INSIGHT

### Who removed the ashes on Yom Kippur?

ביום הכיפורים דאיכא חולשא דכהן גדול עבדינן מחצות

Tosafos (ד"ה משום) cites ריב"א who is of the opinion that the תרומת הדשן, the service of the removal of the ashes on Yom Kippur, was not necessarily performed by the Kohen Gadol. His text reads חולשא דכהן without the word גדול, because the statement is that we schedule the removal of the ashes to take place as early as midnight, so that the kohen, whoever it may be, will not yet be tired or weakened due to the fast. It could also be that the text could include a reference to the Kohen Gadol, and the meaning would be that the תרומת הדשן is done early by the כהן הדיוט so that it will be completed in a timely fashion. This will ensure that the Kohen Gadol will then be able to begin his service early, before he gets too tired due to the fast.

Either way, ריב"א holds that it was not the job of the Kohen Gadol to do the תרומת הדשן on Yom Kippur. He proves this based upon the fact that among the washing and changing of clothes of the Kohen Gadol (30a), we do not find an account of this activity listed. Furthermore, the Mishnah (22a) implies that even on Yom Kippur there was a פיוס/rotation selection to see which kohen would do the removal of the ashes. Obviously, this was not a job assigned just for the Kohen Gadol.

Tosafos Yeshanim holds that this was a job of the Kohen Gadol. Accordingly, our Gemara is concerned about the weakness of the Kohen Gadol, because it was he who took out the ashes, and we do it early before he gets too weak. The פיוס/selection which is described in the Mishnah refers to the procedure all year long, but not on Yom Kippur, when it was reserved for the Kohen Gadol only. The reason the Mishnah on 30a does not mention the washing and changing of clothes for the תרומת הדשן is that this was a night-time activity, and not part of the flow of the daily service.

Sfas Emes concurs with ריב"א. He notes that if the Kohen Gadol did this service, he would also have done it all week long, as practice. Yet, the Mishnah earlier does not mention that this was part of his pre-Yom Kippur routine. Rather, it was done by a כהן הדיוט. ■

# HALACHAH Highlight

## Satan's day off

שטן ביוה"כ לית רשותא לאסטוני

The Satan has no power to prosecute on Yom Kippur.

The Gemara's statement that Satan has no authority to prosecute is difficult to understand. Yom Kippur is a day of judgment, at least for people who are neither tzadikim nor wicked,<sup>1</sup> and if Satan has no authority to prosecute then the only Angel working is the defending angel. This should invariably result in a positive judgment. An explanation can be found in the writings of the Rokeach cited by Maharil<sup>2</sup>. He writes that Satan does not prosecute against transgressions committed on Yom Kippur itself, but he does prosecute for transgressions committed throughout the year. Accordingly, we can explain why it is necessary for a person to rectify his sins on Erev Yom Kippur<sup>3</sup> (whether sins committed against his fellow man or sins committed against Hashem<sup>4</sup>), and he cannot continue to procrastinate as he might the rest

of the year. Since on Yom Kippur<sup>5</sup> the final process of judgment takes place, we cleanse ourselves of all our past iniquities. Once they are cleansed, this leaves Satan with nothing to prosecute on Yom Kippur itself.

The implication of the Gemara is that illicit relations are considered one of the most severe transgressions. However, the Mishna Berura<sup>6</sup> writes that stealing and אונאה (exploiting others in business) are even more critical. In view of this, Mishna Berura advises that one should seek council with a Rabbi and deliberate carefully all the financial claims against him, rather than rely on his own judgment concerning these decisive issues. ■

1. עי' ר"ה דף ט"ז א' וז"ל הכל נידונים ברה"ה וגזר דין שלהם נחתם ביוה"כ דברי ר"מ. עכ"ל. וכן דעת ר' יהודה שם באדם. ובע"ב שם איתא ברייתא שרק בבניונים כ"ה
2. מהרי"ל הלכות יוה"כ בשם הרוקח (הגדול בהלכות יוה"כ) והובאו כאן בהגהות מהרש"ם סיק תר"ו סי' א' ד"ה וע"ע בא"ר
3. משנה ברורה תר"ו בק"א
4. כ"ז במ"ב שם
5. ומעין זה בחינוך במצוה של"ג דמה"ט ד' ית' ציוה שיהיה תענית ביוה"כ שישיע כשיבוא בדין ביוה"כ עי"ש
6. כ"כ במ"ב הנ"ל עפ"י מש"כ (בויקרא רבה פל"ג ג', וקה"ר פ"א ל"ד). סאה מלאה עונות מי מקטרג בראש כולן זה גזל ■

# STORIES Off the Daf

## The turning of the Suns

אלמלא קול גלגל חמה נשמע קול המונה של רומי ואלמלא קול המונה של רומי נשמע קול גלגל חמה

"If it weren't for the sound of the turning of the sun, we could hear the clamor of the throngs of Rome. And if it weren't for the clamor of the throngs of Rome, we could hear the sound of the turning of the sun."

The Afikei Yam, zt"l, explains that the noise of the sun is the consciousness that time flies past us so quickly, and the present is just a transient moment without sub-

stance. It is this awareness of the limited nature of our lives in this world that brings the wise to fear heaven, and fills them with the fortitude to serve Hashem in purity before the opportunity slips away. The antithesis of this is the clamor of Rome that represents the vapid pleasure of the material world and the complacency of the wicked. These two sounds are mutually exclusive; the worldly "static" blocks out the voice of conscience and the exhortation of our evanescence, but when we recall the finite nature of the material world it loses its allure.

This can be understood with a parable: The יצר הרע is like a practical joker who races through a crowd showing off a clenched fist.

He approaches first one person and then another, taunting, "Wouldn't you like to know what I have in my hand?" Everyone he meets imagines that the clenched fist contains his heart's desire. They all chase after him with abandon, until they finally catch up with him. But when this joker opens his hand, he laughs at the consternation of his victim. His hand is completely empty!

When time runs out, the "joker" has no need to hide the truth any longer—that what he has to offer, the temptations he presents, are just illusions. We either hear the sound of the sun, or the sound of the hordes of Rome—we cannot listen to both at the same time! ■

