

“לפתח חטאת רובץ”. וְשָׁטָן מֵאֵי אִמְרֵי? אָמַר לֵיהּ: שָׁטָן בְּיוֹמָא דְכִיפּוּרֵי לֵית לֵיהּ רְשׁוּתָא לְאַסְטוּנֵי. מִמָּא? אָמַר רַמִּי בַר חָמָא: “הַשָּׁטָן” – בְּגִמְטְרִיא תַלְתָּ מֵאָה וְשִׁיתִין וְאַרְבַּעָה הוּי, תַלְתָּ מֵאָה וְשִׁיתִין וְאַרְבַּעָה יוֹמֵי – אֵית לֵיהּ רְשׁוּתָא לְאַסְטוּנֵי, בְּיוֹמָא דְכִיפּוּרֵי – לֵית לֵיהּ רְשׁוּתָא לְאַסְטוּנֵי.

מתני' בכל יום תורמין את המזבח בקריאת הגבר או סמוך לו, בין לפניו בין לאחוריו. וביום הכפורים מחצות, ובגלים מאשמורה הראשונה. ולא היתה קריאת הגבר מגעת עד שהיתה עזרה מלאה מישראל.

גמ' תנן התם: אברים שפקעו מעל גבי המזבח, קודם חצות – יחזיר ומועלין בהן, לאחר חצות – לא יחזיר, ואין מועלין בהן.

מנא הני מילי? אָמַר רַב: כְּתוּב אֶחָד אוֹמַר “כָּל הַלֵּילָה וְהַקֵּטִיר” וְכְתוּב אֶחָד אוֹמַר “כָּל הַלֵּילָה וְהַיָּרִים” הֲאֵ בִיַּעֲד? חֲלָקָהוּ, חֲצִי לְהַקְטִירָה וְחֲצִי לְהַרְמָה.

מתב רב כהנא: בכל יום תורמין את המזבח בקריאת הגבר או סמוך לו בין מלפניו בין מלאחוריו, וביום הכפורים מחצות, ובגלים מאשמורה הראשונה.

“Sin lies in waiting at the door” (Genesis 4:7), and it is no wonder that men sin. He asked him: **And what did Satan the prosecutor say about their sinning? Elijah said to him: Satan, on Yom Kippur, has no license to prosecute.**^N From where is that idea derived? **Rami bar Hama said: The numerological value of the letters that constitute the word HaSatan is three hundred and sixty four:** *Heh* has a value of five, *sin* has a value of three hundred, *tet* has a value of nine, and *nun* has a value of fifty. **Three hundred and sixty-four days of the solar year, which is three hundred and sixty-five days long, Satan has license to prosecute. On the remaining day, Yom Kippur, he has no license to prosecute.**^N Since that day is exalted above all others, there is no room for the accusations of Satan.

MISHNA Every day the priests would remove the ashes from the altar^H and place them on the east side of the ramp at the crow of the rooster or adjacent to it, whether before it or after it, as there was no insistence on a precise time. **And on Yom Kippur they would remove the ashes earlier, from midnight onward. And on the Festivals, the ashes were removed even earlier, at the end of the first watch. And the call of the rooster would not arrive on Festivals until the Temple courtyard was full with the Jewish people who vowed to bring offerings and would fulfill their obligations on the Festivals. Those offerings were sacrificed immediately following the daily offering.**

GEMARA We learned in a mishna there, in tractate *Zevachim*: With regard to limbs from offerings that were forced off the altar^H by the heat of the fire, if they fell before midnight, these limbs remain sacred; the priest should return them to the fire, and one is liable for misuse of consecrated property for deriving benefit from them. If they fell after midnight, the priest should not return them to the fire, and one is not liable for misuse of consecrated property for deriving benefit from them; they are considered like ashes.

The Gemara asks: **From where are these matters derived that midnight determines the end of the burning period for limbs, after which they assume the legal status of ashes? Rav said: One verse says:** “It is the burnt-offering that goes up on its firewood upon the altar all night until morning” (Leviticus 6:2) **and he shall burn it,**^N indicating that the sacrificial limbs may be burned throughout the night. **And one verse says: “All night...and he shall remove the ashes”** (Leviticus 6:2-3), meaning that the ashes may be removed throughout the night. **How can these texts be reconciled? Rather, divide the night into two sections: Half of it for burning the limbs, and half of it for removal of the ashes.**

Rav Kahana raised an objection. It was taught in the mishna: **Every day the priests would remove the ashes from the altar^N at the crow of the rooster or adjacent to it, whether before it or after it, and on Yom Kippur from midnight, and on the Festivals from the end of the first watch.**

HALAKHA

The time of removing the ashes – זמן תרומת הדָּשָׁן: Every day at dawn, which is when the rooster crows according to Rambam, the ashes are removed from the altar. On the Festivals this is performed during the middle four-hour watch of the night, and on Yom Kippur it is performed at midnight (*Lehem Mishne*; Rambam *Sefer Avoda, Hilkhot Temidin UMusafin* 2:11).

Limbs from offerings that were forced off the altar – אֲבָרִים – שִׁפְקָעוּ מֵעַל גְּבִי הַמִּזְבֵּחַ: Limbs that were forced off the altar are restored to the altar if flesh remains on them that was not entirely

burned. Otherwise, the limbs are not restored to the altar. In a case where the flesh is singed and dried, if it fell before midnight it is restored to the altar, but not if it fell after midnight. Bones that fell before midnight are subject to the prohibition of misuse of consecrated property; those that fell after midnight are not subject to that prohibition, and their legal status is as if they were burned, in accordance with the opinion of Rav Yosef (*Kesef Mishne*; Rambam *Sefer Avoda, Hilkhot Ma'aseh HaKorbanot* 6:3 and *Hilkhot Me'ila* 2:12).

NOTES

Satan on Yom Kippur has no license to prosecute – שָׁטָן – בְּיוֹמָא דְכִיפּוּרֵי לֵית לֵיהּ רְשׁוּתָא לְאַסְטוּנֵי: According to *Tanna De'Vei Elyahu*, this Gemara is based on the verse: “Even the days that were fashioned, when as yet there was one of them” (Psalms 139:16). Yom Kippur is not counted together with the other days of the year because it is exalted above them all and transcends time. As a result, the standard principles of reward and punishment are not applicable on this day.

He has no license to prosecute – לֵית לֵיהּ רְשׁוּתָא לְאַסְטוּנֵי: Commentaries explain that Satan cannot prosecute the Jewish people for sins committed on the day of Yom Kippur, but can accuse the Jewish people on Yom Kippur for sins committed during the year.

All night and he shall burn it – כָּל הַלֵּילָה וְהַקֵּטִיר: The question is raised: Why did the Gemara cite a phrase that does not appear in the Torah? Apparently, in order to underscore the disparity between the verses and the lack of clarity with regard to the end of the time when the limbs are burned and the beginning of the time for removing the ashes, the Gemara condenses the matter of the first verse into a single word (*Tosefot Ri HaLavan*).

Removal of the ashes from the altar – תְּרוּמַת הַמִּזְבֵּחַ – According to Rashi and the Gemara's discussion, apparently the issue at hand is the mitzva of removal of the ashes [*terumat hadeshen*]. This involved the daily removal of a small amount of ashes from the altar, an element of the Temple service. Others say that the reference here is to an additional removal of all the remaining ashes that collected there in the course of burning the offerings on the altar. These ashes were taken and deposited in a special location outside of Jerusalem. During the Festivals, due to the preponderance of people in the Temple courtyard, it was performed earlier (*Tosafot; Tosafot Yeshanim*).

PERSONALITIES

Rabbi Sheila – רבי שילא: Rabbi Sheila was among the Sages in Babylonia during the transitional generation between the *tanna'im* and *amora'im*. He was one of the earliest Sages in Babylonia who learned most of his Torah there, and was a central rabbinic figure in Neharde'a.

Rav spent a short time in Neharde'a, the city of Rabbi Sheila, but did not wish to establish a second yeshiva in the same location and therefore moved to Sura. Shmuel, who shared a relationship of mutual respect with Rabbi Sheila, succeeded the latter after his death. The yeshiva continued to function under different leadership but was still referred to as the school of Rabbi Sheila.

NOTES

Call of the man...call of the rooster – קרא גברא...קרא תרנגולא: Some commentaries understand this as a dispute strictly with regard to interpretation, with no legal ramifications. Others maintain that the rooster's crow is earlier in the morning than that of the Temple crier, rendering this a dispute with legal ramifications (*Me'iri*). Although the matter is not settled here, proof is cited in the Jerusalem Talmud from the appellation of the appointee in the Temple: Son of *gever*. Clearly, that is not referring to the son of a rooster. Others cite proof from the mishna's statement elsewhere that roosters were not bred in Jerusalem. Therefore, the *gever* in question must be a man (Rabbi Yehuda Bakhrahk).

Disseminator – אַמורא: It was customary in mishnaic and talmudic times for the Sage to sit in a chair and lecture in a moderate voice, usually in Hebrew. The disseminator [*amora*] would repeat the lecture louder and translate it into Aramaic so it could be understood by all. That is why the Sages of the Gemara are called *amora'im*, as they considered themselves primarily as disseminators and interpreters of the true Sages, the *tanna'im*.

If you hired yourself to him, comb his wool – אי תגרת – ליה פוי עמריה: The *ge'onim* say that this aphorism is based on the actual case of a prominent individual who was forced to become a laborer. At one point he was given the unpleasant task of combing wool, causing him to sigh. When his employer heard him sigh, he gave him permission to perform a different task, but the worker replied that once he was hired as a worker, he must be prepared to perform any task (Rabbeinu Hananel).



Wool combs

One elevates to a higher level in matters of sanctity and one does not downgrade – מעלין בקדש ולא מורידין: Some commentaries explain Rav's statement as reluctance to change his opinion because it would involve a diminution from interpreting *gever* as man to interpreting it as rooster (Maharsha).

ואי סלקא דעתך ממצות דאורייתא היא, היכי מקדמינן (והיכי מאחרין)?

אלא אמר רבי יוחנן: ממשמע שנאמר "כל הלילה" איני יודע שהוא עד הבקר? ומה תלמוד לומר: "עד הבקר" – תן בקר לבקר של לילה.

הלכך, בכל יום תורמין את המזבח בקריאת הגבר או סמוך לו בין מלפניו בין מלאחריו, סגיא. ביום הכפורים, דאיכא חולשא דכהן גדול – עבדינן מצעות. וברגלים, דנפישו ישראל ונפישו קרבנות – עבדינן מאשמות הראשונה. בדקתני טעמא: לא היתה קריאת הגבר מגעת עד שהיתה עורה מלאה מישראל.

מאי קריאת הגבר? רב אמר: קרא גברא, רבי שילא אמר: קרא תרנגולא.

רב איקלע לאתריה דרבי שילא. לא הוה אמורא למקם עליה דרבי שילא. קם רב עליה וקא מפרש: מאי קריאת הגבר – קרא גברא. אמר ליה רבי שילא: ולימא מר קרא תרנגולא! אמר ליה: אבוב לחרי – זמר, לגרדאי לא מקבלוה מיניה.

כי הוה קאימנא עליה דרבי חייא ומפרישנא מאי קריאת הגבר קרא גברא – ולא אמר לי ולא מידי, ואת אמרת לי: אימא קרא תרנגולא! אמר ליה: מר ניהו רב? נינח מר. אמר ליה, אמרי אינשי: אי תגרת ליה – פוי עמריה. איכא דאמרי, הכי אמר ליה: מעלין בקדש ולא מורידין.

And if it enters your mind to say that the time for removal of the ashes is from midnight by Torah law, how do we perform it earlier and how do we perform it later than the time established by Torah law?

Rather, Rabbi Yohanan said: The fact that midnight is the deadline after which the limbs may not be burned is derived from a different source. From the fact that it is stated with regard to the burning of the limbs: All night, don't I know that it means until morning? And for what purpose, then, does the verse state: Until morning? It means: Add another morning to the morning of the night. Arise before dawn, and that is the time for removal of the ashes. Nevertheless, there is no specific hour fixed for performing this removal, and how much earlier than dawn it is performed depends on the need.

Therefore, every day the priests remove the ashes from the altar at the crow of the rooster or adjacent to it, whether before it or after it, as on a typical day removing the ashes just before dawn is sufficient. On Yom Kippur, when, due to the fact that he performs the entire day's service, there is an issue of the weakness of the High Priest, the ashes are removed earlier and we do so from midnight. And on the Festivals, when the Jewish people in Jerusalem are numerous and the offerings that they bring to sacrifice during the Festival are numerous, the ashes are removed even earlier, and we do so from the first watch, in accordance with the reason that is taught in the mishna: And the call of the rooster would not arrive on Festivals until the Temple courtyard was full with the Jewish people.

The term *keriat hagever*, translated above as the call of the rooster, is mentioned in the mishna as an indication of a certain time. The Gemara asks: What is the meaning of the phrase *keriat hagever*? Rav said: It is the call of the man; the priest appointed for this task proclaimed that it was time for the priests to report for service. Rabbi Sheila^p said: It is the call of the rooster,ⁿ which is also called *gever*.

Rav happened to come to the place where Rabbi Sheila was the most prominent local Torah scholar and Rav was not yet known. There was no disseminatorⁿ to stand before Rabbi Sheila to disseminate his lecture to the public. Rav stood before him to disseminate the lecture, in the course of which Rabbi Sheila mentioned *keriat hagever*. Rav interpreted the concept for the audience and said: What is the meaning of *keriat hagever*? It means the call of the man. Rabbi Sheila said to him: And let the Master say it is the call of the rooster. Rav said to him, quoting a folk saying: A flute played for noblemen is music, but when played for weavers, they receive no pleasure from it, due to their lack of sophistication. Similarly, the interpretation that I disseminated was accepted by Torah scholars greater than you. You, who lack their sophistication, cannot appreciate it.

When I stood before Rabbi Hiyya and interpreted: What is the meaning of *keriat hagever*? It means the call of the man, he did not say anything to me in response, and you, Rabbi Sheila, say to me: Say it is the call of the rooster. As soon as Rabbi Sheila heard that, he knew at once who had been disseminating his lecture. He said to him: Is the Master Rav? Let the Master rest and cease disseminating my lecture, as it is beneath your dignity to serve as my assistant. Rav said to him: People say this aphorism: If you hired yourself to him, comb his wool.ⁿ Once one agrees to perform a task, he should bear its less pleasing aspects and complete the job. Some say, this is what Rav said to him: One elevates to a higher level in matters of sanctity and one does not downgrade.ⁿ Since the task of interpreting was undertaken by a man of my stature, it is not fitting that a lesser man will replace me. That would be a display of contempt for the Torah.

Gevini – גביני: From the Latin Gabinius; this was apparently the name of the crier.

The Temple crier – כְּרוֹז שְׁבִמְקֻדָּשׁ: One priest was given the job of ensuring that the Temple schedule was observed. At the appropriate hour, he or one of his people would shout: Arise, priests, to your service, and Levites to your platform, and Israelites to your non-priestly watch. And the Gemara relates: His voice was so strong that it could be heard at a distance of three parasangs, slightly more than eight miles. (Rambam *Sefer Avoda, Hilkhot Kelei HaMikdash* 7:2).

תִּנְיָא כּוֹתִיבָא דְרַב, תִּנְיָא כּוֹתִיבָא דְרַבִּי שִׁילָא. תִּנְיָא כּוֹתִיבָא דְרַב: גְּבִינִי כְּרוֹז מְהוֹ אוֹמֵר – עֲמָדוֹ כְּהֵינִי לְעִבּוּדְתְּכֶם וְלוֹיִם לְדוֹכְנֶכֶם וְיִשְׂרָאֵל לְמַעֲמַדְכֶם, וְהִיא קוֹלוֹ נִשְׁמָע בְּשָׁלֹשׁ פְּרָסָאוֹת.

The Gemara comments: A *baraita* was taught in accordance with the opinion of Rav, and a *baraita* was taught in accordance with the opinion of Rabbi Sheila. The Gemara elaborates: A *baraita* was taught in accordance with the opinion of Rav: What did Gevini¹ the Crier, who was an appointee in the Temple,² say in his proclamation? Arise, priests, to your service, and Levites to your platform, and Israelites to your non-priestly watch. And the Gemara relates: His voice was so strong that it could be heard at a distance of three parasangs, slightly more than eight miles.

מַעֲשֵׂה בְּאַגְרִיפָס הַמֶּלֶךְ שֶׁהָיָה בָּא בְּדֶרֶךְ וְשָׁמַע קוֹלוֹ בְּשָׁלֹשׁ פְּרָסָאוֹת, וְכִשְׁבָּא לְבֵיתוֹ שִׁיגַר לוֹ מִתְּנוּחַת. וְאָף עַל פִּי כֵן כִּהֵן גְּדוֹל מְשׁוּבָח מִמֶּנּוּ, דְּאָמַר מַר: וְכִבְרֵי אָמַר "אֲנֵי הַשָּׁמַיִם" וְנִשְׁמָע קוֹלוֹ בִּירִיחוֹ. וְאָמַר רַבָּה בַר בַּר חֲנָה אָמַר רַבִּי יוֹחָנָן: מִירוּשָׁלַיִם לִירִיחוֹ עֶשְׂרֵי פָּרְסָי.

There was an incident involving King Agrippa, who was coming down the road and heard Gevini the Crier's voice at a distance of three parasangs. And when the king came to his house he sent gifts to him, since he was so impressed with the man's voice. The Gemara notes: And even so, the voice of the High Priest was stronger and superior to his,³ as the Master said: And there already was an incident where the High Priest recited, in his confession that accompanied the placing of hands on his bull on Yom Kippur: Please God, and his voice was heard in Jericho. And Rabba bar bar Hana said that Rabbi Yohanan said: The distance from Jerusalem to Jericho is ten parasangs.

וְאָף עַל גַּב דְּהִכָּא אִיכָּא חוּלְשָׁא וְהִכָּא לִיכָּא חוּלְשָׁא, וְהִכָּא יִמָּא וְהִכָּא לִילֵיא.

And not only was the distance greater in the case of the High Priest than in the case of Gevini the Crier, here, there is the issue of the weakness of the High Priest due to the fast and his obligation to perform the entire service, while there, there is no issue of the weakness of Gevini. And in addition, here it was during the day, when sound does not travel as well, that the High Priest recited his confession; and there it was during the night when Gevini called the priests, Levites, and Israelites.

דְּאָמַר רַבִּי לִוִּי: מִפְּנֵי מָה אֵין קוֹלוֹ שֶׁל אָדָם נִשְׁמָע בַּיּוֹם כְּדֶרֶךְ שְׁנִשְׁמָע בַּלַּיְלָה – מִפְּנֵי גִלְגַּל חֲמָה שְׁמַנְסַר בְּרַקִּיעַ כְּחֶרֶשׁ הַמְּנַסֵּר בְּאַרְוִים. וְהֵיא חִירְגָא דְיוֹמָא לָא שְׁמִיָּה, וְהֵינּוּ דְקָאֵמַר נְבוּכַדְנֶצַּר: "וְכָל דְיִירֵי אַרְעָא (כְּלָא) חֲשִׁיבִין".

As Rabbi Levi said: Why is a person's voice not heard during the day in the manner that it is during the night? It is due to the fact that the sound of the sphere of the sun traversing the sky generates noise like the noise generated by a carpenter sawing cedars, and that noise drowns out other sounds. And that sawdust that is visible during the day in the rays of the sun, *la* is its name. This is what Nebuchadnezzar said: "And all the inhabitants of the world are considered like *la*" (Daniel 4:32), i.e., all inhabitants of the earth are equivalent to specks of dust.

תְּנוּ רַבְּנָן: אֵלְמָלָא גִלְגַּל חֲמָה נִשְׁמָע קוֹל הַמוֹנָה שֶׁל רוּמִי, וְאֵלְמָלָא קוֹל הַמוֹנָה שֶׁל רוּמִי נִשְׁמָע קוֹל גִּלְגַּל חֲמָה. תְּנוּ רַבְּנָן: שְׁלֹשׁ קוֹלוֹת הוֹלְכִין מִסּוּף הָעוֹלָם וְעַד סוּפּוֹ, וְאֵלוֹ הֵן: קוֹל גִּלְגַּל חֲמָה, וְקוֹל הַמוֹנָה שֶׁל רוּמִי, וְקוֹל נְשִׁמָּה בְּשָׂעָה שִׁיּוּצָאָה מִן הַגּוּף. וְיֵשׁ אוֹמְרִים: אֵף לִידָה.

Apropos sounds, the Gemara cites that the Sages taught: Were it not for the sound of the sphere of the sun, the sound of the bustle of the crowds of Rome⁴ would be heard throughout the world; and were it not for the sound of the bustle of the crowds of Rome, the sound of the sun's sphere would be heard throughout the world. And the Sages taught: Three sounds travel⁵ from the end of the world to its other end,⁶ and these are: The sound of the sphere of the sun, and the sound of the bustle of the crowds of Rome, and the sound of the soul at the moment that it leaves the body, which should be audible throughout the world. And some say: Even the sound of a woman giving birth.

NOTES

The High Priest's voice was superior – כִּהֵן גְּדוֹל מְשׁוּבָח מִמֶּנּוּ: The commentaries ask: How is it possible that every High Priest had a voice powerful enough to reach Jericho, especially considering the fact that the High Priest was typically elderly? One explanation is that it was not the sound of the High Priest's confession that was heard in Jericho; rather, it was the sound of the assembly responding: May the name of His glorious kingdom be blessed forever (*Tosefot Yom Tov*). Others add the strength of the High Priest's voice to the list of miracles that occurred in the Temple (*Siah Yitzhak*, citing Rabbi Yitzhak Luria).

The sound of...the sun, the sound of...Rome – חֲמָה: קוֹל...רוּמִי: Most commentaries explain that the reference is not literally to the sound; rather, it is meant in a spiritual sense. Some explain that the Gemara is likening the sound of Rome, i.e., the authority of its rule that encompasses the entire world and

creates the impression that it is eternal, to the fleeting power of the sun. Just as the sun, despite its power, disappears at night, Rome will also ultimately disappear (Maharsha).

Three sounds travel – שְׁלֹשׁ קוֹלוֹת הוֹלְכִין: The point is that these sounds represent three general forces that should be heard throughout the world; nature, kingdom, and death. The Maharsha explains that it is impossible to ignore these three matters.

From the end of the world to its other end – מִסּוּף הָעוֹלָם וְעַד סוּפּוֹ: The phrase here is not: From the start of the world to its end, because Jerusalem is both the start of the world, as the world was created from Zion, and thought to be the middle of the world geographically. Therefore, a matter that reaches the entire world is said to extend from one end of the world to the other (*Yad HaMelekh*).