

1 Teves 5774
Dec. 4, 2013



Yoma Daf 26

Produced by Rabbi Avrohom Adler, Kollel Boker Beachwood

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

Since the one who brought the incense received a blessing of wealth, each Kohen was only allowed to offer it once in his life.

The *Gemora* brings a proof from Moshe's blessing to Levi that the incense makes a person rich. Therefore one was only allowed to offer it once in order to allow other *Kohanim* a chance. This is why the Mishna says only new *Kohanim* were allowed to participate in the lottery for the incense.

The tribes of Yissachar and Levi studied and delved in Torah until they reached the clear and final halachah.

Levi and Yissachar received a blessing that they would be Torah scholars.

The *Gemora* asks the tribe of Yehuda were also Torah scholars.

The *Gemora* answers that the tribe of Levi and Yissachar were able to conclude the Talmudic discussions in accordance with halachah.

The *Kohanim* who brought the *tamid* of the morning also brought the *tamid* of the afternoon.

There was no lottery for the afternoon daily sacrifice. The *Kohanim* who brought the morning sacrifice also merited to bring the afternoon sacrifice. The exception to this was on *Shabbos*. On *Shabbos* the *Kohanim* who served the previous week leave and a new group of *Kohanim* come. In the afternoon there is a new group of *Kohanim* serving and, therefore, there was a lottery for the afternoon.

There is a disagreement as to whether new *Kohanim* bring the limbs from the ramp to the



Altar, or the same *Kohanim* that bring them to the ramp also bring them to the Altar.

Our Mishna says that the final lottery is to determine the *Kohanim* who would merit bringing the limbs for the ramp and putting them on the fire. Rabbi Eliezer ben Yaakov disagrees and says that the same *Kohanim* who brought the limbs to the ramp would put them on the fire.

The afternoon *tamid* requires that a *Kohen* put two more logs on the fire.

The *Gemora* learns that there is a mitzvah to add two logs to the fire before putting on the afternoon sacrifice. The *Gemora* learns this from a seemingly superfluous verse which says the *Kohen* should burn wood on the fire. There is a separate verse which already said there is an obligation to burn wood on the Altar in the morning. Therefore we can apply this verse to the afternoon sacrifice.

INSIGHTS TO THE DAF

Giving the honor of Sandek to the same person twice

Our *Gemora* says that the privilege of offering the incense was never given to the same *Kohen* twice because it bestowed wealth on the *Kohen* which brought it.

Chazal say that one who is a *Sandek* at a bris is considered as if he brought the incense. Based on this, the Rem" a rules that one should not give the honor of *sandek* to the same person twice.

The Vilna Gaon disagrees with this ruling. He asks that if this comparison is applied in such a way, it should be *assur* to serve as *sandek* twice - even for another family.

The Noda beYehuda answers this problem based on another Chazal. The *Gemora* says that one should not give all the gifts that he is obligated to give to *Kohanim* to only one *Kohen*. This is because he has a responsibility to spread the wealth. The Nodah beYehuda says this is the reason why a father should not give the honor of *sandek* twice to the same person. Since being a *sandek* brings wealth, everyone has a responsibility to spread the

wealth. A person may be *sandek* twice, however, for two different families.

The Gr" a asks another question: We see many people who were once a *sandek*, and nevertheless, they did not become rich!?

The Chasam Sofer answers this question by applying the principle that sin can prevent a person from getting what he was destined to receive. Sin, therefore, might prevent a *sandek* from becoming rich.

The Satmar Rav says that wealth might not necessarily mean money. A person could be wealthy in many ways. He can be wealthy in happiness or wealthy in spirituality.

R' Yisroel Salanter once said that the same danger exists with wealth. When used improperly, it can destroy its owner.

DAILY MASHAL

Ketores and Wealth

We find in the Gemara that the *Kohanim* who offered the ketores in the Beis HaMikdash were rewarded with great wealth. Yet ketores carried a danger that if even one ingredient was missing from its mixture, it would incur death.