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Yoma Daf 45

Produced by Rabbi Avrohom Adler, Kollel Boker Beachwood

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**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

The Mishnah had stated: On other days he would offer up a peras of incense in the morning etc.; on other days it was ground fine, today the finest of the fine: Our Rabbis taught: Why was it necessary to state ‘finely ground’ since it is written already: And you shall grind some of it finely? It is but to intimate that it must be finest of the fine. (45a1)

The Mishnah had stated: On other days the Kohanim would ascend on the eastern side of the ramp: Because a master said: Any turn you make (when ascending to the Altar) shall be only to the right, i.e., toward the east. (45a1)

The Mishnah had stated: But today he ascends in the middle, and descends in the middle. Why?<sup>1</sup> To honor the Kohen Gadol.

The Mishnah had stated: On all days the Kohen Gadol sanctified his hands and feet from the Kiyor etc. Why?<sup>2</sup> To honor the Kohen Gadol.<sup>3</sup> (45a1)

The Mishnah had stated: On other days there were four pyres there: Our Rabbis taught: On other days there were two pyres, today three; one for the large pyre; one for the second pile for the incense, and one which is added for this day; these are the words of Rabbi Yehudah. Rabbi Yosi said: On other days three, today four: one for the large pyre, one for the second pile of the incense, one to keep up the fire, and one which was added for this day. Rabbi

Meir said: On all days four and today five; one for the large pyre, one for the second pile for the incense, one to keep up the fire, and one for [the burning of] limbs and fat-pieces which had not been consumed at night, and one which was added on this day.

At any rate all are agreed about two, from where do they know it? — Scripture says: It is the olah on the flame on the Altar all night, i.e., the large pyre. And the fire of the Altar shall be kept burning, i.e., the second pyre for the incense. — From where does Rabbi Yosi infer the [pyre for] keeping up the fire? He infers that from: And the fire upon the Altar shall be kept burning. And Rabbi Yehudah? This [verse] refers to the kindling of the [splinters of] wood (used to start the fire on the altar), for it was taught: Rabbi Yehudah used to say: From where do we know that the kindling of the splinters must take place only on the top of the Altar? To teach us that, it says: And the fire of the Altar shall be kept burning. Rabbi Yosi said: From where do we know that a [special] pyre is made up to keep the fire burning? To teach us that it says: And the fire of the Altar shall be kept burning. But from where does Rabbi Yosi infer that the splinters must be kindled [on the top of the Altar]? — He infers it from where Rabbi Shimon infers it. For it was taught: And the sons of Aaron the Kohen shall put fire on the Altar — that teaches us that the kindling of the wood must be done by a Kohen and in a ministering vessel; these are the words of Rabbi Yehudah. Rabbi Shimon said to him: How could it enter your mind that a

<sup>1</sup> Normally when a *Kohen* ascended the ramp to the Altar, he went up on the right side.

<sup>2</sup> On yom Kippur, he does so from the golden flask/

<sup>3</sup> These practices were in order to illustrate the honor of the *Kohen Gadol* who was the representative of the Jewish people on this awesome day.

non-Kohen could come up to the Altar? Rather does [this passage] teach that the kindling of the wood must take place on the top of the Altar. And Rabbi Yehudah? If we had to infer it from there, we might assume he (a non-Kohen) may stay on the ground and kindle it with bellows, therefore he informs us [otherwise]. From where does Rabbi Meir know about limbs and fat-pieces unconsumed from the night before [requiring a special pyre]? — He infers it from: And the fire. And the Rabbis? — They do not interpret the ‘And’ [vav]. But, what, according to the Rabbis, does he do with the limbs and fat-pieces unconsumed from the night before? — He returns them to the large pyre, for it was taught: From where do we know of limbs and fat-pieces unconsumed from the night before that he lays them in order on the Altar, and if the latter cannot hold them, that he arranges them on the ramp, or on the surrounding ledge until the large pyre is made and we arrange them upon it? To teach us that, Scripture says: That which the fire will consume of the olah on the Altar. And Rabbi Meir? — [This is to teach] you may place back [there] unconsumed parts of the olah, but you may not place there unconsumed parts of the incense, for Rabbi Chananya bar Minyumi, of the school of Rabbi Eliezer ben Yaakov, said [with reference to]: That which the fire will consume of the olah on the Altar — you place back unconsumed parts of the olah, but you do not place back unconsumed parts of the incense.

At any rate all agree that one adds [an additional pyre] on that day; from where do they infer that? — They infer that from: ‘And the fire’, for even he who does not expound a ‘vav’, expounds ‘vav hei’ [and the].

What does ‘Fire shall be kept burning upon the Altar continually’ mean? — It is required as it was taught: ‘Fire shall be kept burning on the Altar continually’; it shall not go out — that teaches concerning the second pyre for the incense that it shall be laid in order only on the outer Altar.

<sup>4</sup> The inner Altar.

From where do we know that about fire, for the shovel, [for the incense on Yom Kippur] and for the Menorah? That can be inferred as follows: The word ‘eish’ [fire] is mentioned in connection with the incense, and ‘fire’ is mentioned in connection with the shovel and the Menorah; hence just as the former comes upon the outer Altar, so do the latter come upon the outer Altar. Or reason this way perhaps: the word ‘eish’ [fire] is mentioned in connection with incense and is also mentioned in connection with the shovel and the Menorah; just as for the former it comes [for the Altar] ‘near to it’,<sup>4</sup> so for the latter it comes [from the Altar] near to it. To teach us [the right law] Scripture says: Fire shall be kept burning on the Altar, it shall not go out i.e., the continual fire of which I spoke to you must be nowhere else but on the top of the outer Altar. We thus learned it for the fire of the Menorah, from where do we know it for the fire of the shovel? This can be inferred: [The word] ‘eish’ [fire] is stated in connection with the shovel, and ‘eish’ is used in connection with the Menorah, hence just as the former comes from the outer Altar, so does the latter come from the outer Altar. But, perhaps reason this way: [the word] ‘eish’ is mentioned in reference to the incense, and ‘eish’ is used in connection with the shovel; hence just as the former comes from [the Altar] near to it, so the latter too comes from [the Altar] near to it. Therefore it says: And he shall take a shovelful of coals of fire from off the Altar before Hashem. Now which Altar is [only] partly before Hashem, but not wholly before Hashem? You must say it is the outer Altar.<sup>5</sup>

Now it was necessary [for Scripture] to mention both ‘from off the Altar’ and from ‘before Hashem’. For if the Merciful One had written only ‘from off the Altar’ I might have said: That ‘Altar’ means the inner Altar, hence the Merciful One said: ‘from before Hashem.’ And if the Merciful One had written: ‘From before Hashem’ [alone], I might have said it must be exactly before Hashem, but

<sup>5</sup> Since the inner Altar is entirely facing the inner Sanctuary.

not to one side or to the other, therefore it was necessary [to have both phrases]. (45a1 – 46a1)

## INSIGHTS TO THE DAF

### **The Additional Ma'arachah**

There is a braisa that lists three different opinions of the Tannaim in regards to the amount of “fires” that were on the altar on Yom Kippur. Each Tanna holds that there was one additional *ma'arachah* more than a regular day. They all agree that there were two for the regular korbonos and the ketores. Rabbi Yosi holds that there was always a third one for the fulfillment of the mitzvah of having fire on the Altar, and on Yom Kippur there was an extra one added. Rabbi Yehudah holds that on a regular day there were only two, and on Yom Kippur, one was added.

What was the purpose of this additional *ma'arachah*? Rashi states that it was used for the ketores which the *Kohen Gadol* would take into the kodosh hakodoshim. The Rambam disagrees and holds that this was purely to glorify the Altar and to give honor in the eyes of the people. It would seem from the Rambam that the fire from the second *ma'arachah* which was used daily for the ketores would be used for the special Yom Kippur ketores, as well.

Rav Moshe Mordechai Shulzinger explains that this argument is according to their own reasoning in regards to the third *ma'arachah* which was on the Altar every day. Rashi says that the purpose of this third *ma'arachah* was that if there was not enough fire on the *ma'arachah gedolah*, it would be replenished from this one. The Rambam does not mention this halachah, and seems to hold that it was there just to fulfill the mitzvah of retaining fire on the Altar at all times.

Rashi is of the opinion that there always must be a significant reason for the fire to be there - either to

replenish the *ma'arachah gedolah* or to be used for the Yom Kippur ketores. Conversely, the Rambam differs and holds that there does not have to be any specific necessity for any korban to justify the existence of this third *ma'arachah*. It is its own independent mitzvah during the year, and likewise on Yom Kippur, there was an additional one for the sole purpose of giving honor to the Yom Tov. There is a Tosefta, however, that does explicitly say like Rashi, that the extra *ma'arachah* was for the Yom Kippur ketores. This could be reconciled by saying that the Tosefta is in accordance with the opinion of Rabbi Yehudah (as it states there), who holds that there was never a third *ma'arachah*, and when Yom Kippur mandated an additional one, it must be for the ketores of Yom Kippur.

### **Ma'arachah...Just in Case...**

The *Gemora* states that the flame of the Menorah was taken from the outer Altar. Tosfos asks that it should require a *ma'arachah* by itself just like the ketores had its own *ma'arachah*? He answers that since it was not necessary to take any coals off the Altar for this (like it was required for the ketores), they only needed to light the wicks, it is not logical for there to be an independent *ma'arachah* just for the Menorah.

The Sfas Emes suggests another answer. When Klal Yisroel merited, the “western candle” did not extinguish and it was never necessary to get a flame from the Altar, therefore it would not be proper to set up a special *ma'arachah* for the Menorah merely for those instances when Klal Yisroel did not deserve the miracle.

I am bothered by a question from the same *Gemora* on daf 39. It states there that when they merited the miracles, the fire on the large *ma'arachah* never diminished and there was no necessity to bring other fire to kindle it (besides for the mitzvah of the two logs of wood), and nevertheless, there was a special *ma'arachah* on the Altar,



whose sole purpose was to be used just in case the fire went out. According to the Sfas Emes, this is illogical and not proper?

#### **DAILY MASHAL**

##### ***No Man shall....***

The Gemora states that there were certain changes in the service of the *Kohen Gadol* on Yom Kippur that were done in honor of the *Kohen Gadol*. The Gemora is teaching us that because it was Yom Kippur, the *Kohen Gadol* was treated differently. Although this may sound obvious to us, we must remember that the Medrash states that on Shabbos, the shine of a person's face is different than the shine during the week. The Jewish People are always special, but on Shabbos, HaShem considers His children, the Jewish People, to be extra special, and we must honor HaShem by properly observing the Holy Shabbos.

##### ***The Power of the Chachamim***

Our *Gemora* learns from a verse that the fire for the Menorah must be taken from the outer Altar.

Tosafos asks: Why wasn't there was a separate fire lit for that purpose just as there was a separate fire to provide coal for the incense.

Tosafos answers that since for the Menorah it was only necessary to provide a flame and no actual coal, it did not require its own fire.

Tosafos concludes that the Torah left the matter up to the *chachamim* to determine how many fires were to be burning on the Altar every day.

This is a remarkable concept. This is not a rabbinic *mitzvah*. The Torah gave us a commandment to have fire burning on the Altar, but it left it up to the *chachamim* to

determine the precise details of the *mitzvah*. This concept is referred to as "the Torah gave the matter over to the *chachamim*."

This is not the only case where such a concept exists. Prohibited work on *chol hamoed* might be another example of this. According to many Rishonim, the prohibition to engage in certain work on *chol hamoed* is from the Torah. However, it is never explicitly mentioned which work is prohibited and which work is permitted. The Rishonim explain that the Torah gave the matter over to the *chachamim* to decide which work is to be *assur*. Thus we have a Torah law in which the Rabbis establish its specific parameters.