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**The manner in which the Kohen Gadol conducted himself on Yom Kippur was in order to display his honor.**

Normally when a *Kohen* ascended the ramp to the Altar, he went up on the right side. On Yom Kippur, however, the *Kohen Gadol* ascended right in the middle of the ramp. Additionally, normally, the *Kohen Gadol* would wash his hands and feet from the basin in the Temple courtyard. On Yom Kippur, he was brought a golden jug of water. 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.

**There is a disagreement as to how many fires were kept burning on the Altar every day.**

Everyone is in agreement that there were at least two fires on the Altar, one large fire where the limbs of the sacrifices were burnt, and a second fire from which the coals were taken to burn the incense on the inner Altar every day. (There were

two altars. One was in the Temple courtyard on which the sacrifices were burnt and there was an inner Altar on which only incense was burnt.) In addition, there was a special fire lit on Yom Kippur where the *Kohen Gadol* would take coals for the incense which was offered in the *Kodesh Hakodashim* (Holy of Holies). Rabbi Yossi said that there was a third fire which was designated to keep the large fire burning. If the large fire would dwindle, fire would be taken from this third fire. Rabbi Meir holds there was a fourth fire where limbs which were not completely consumed on the large fire during the night would be placed the following morning.

**The kindling wood for the Altar must be lit on the Altar and not on the Temple floor and carried up.**

The verse says that a fire should burn on the Altar. According to Rabbi Yossi, from here we learn the obligation to have a third fire. According to Rabbi Yehuda, who holds that there were only two fires, the verse teaches us that one should light the kindling wood after he has ascended the

ramp to the top of the Altar. Rabbi Yossi learns this obligation from a different verse. “The children of Aaron should put a fire on the Altar.” Rabbi Yehudah disagrees and says that that verse comes to teach us that only *Kohanim* with the priestly garments can light the fire. Rabbi Yossi holds that it is unnecessary to teach that only *Kohanim* can light the fire, since only *Kohanim* are allowed to approach the Altar. Rabbi Yehuda holds that it is necessary to teach the obligation of *Kohanim*, because one might have thought that a non-*Kohen* can stand on the floor and throw the fire onto the Altar. In this way, a non-*Kohen* would be able light the fire without approaching the Altar. The Torah must teach, therefore, that only a *Kohen* can light the fire.

**The fire for the Menorah must be taken from the outer Altar.**

The verse says that a fire should constantly burn on the Altar. The *Gemora* interprets the verse to mean that the fire that constantly burns should be taken from the Altar. The Torah instructs to kindle the Menorah constantly. Therefore, the *Gemora* concludes the light from the Menorah must be taken from the outer Altar.

**The coal for the Yom Kippur incense must be taken from the outer Altar.**

The *Gemora* wonders whether the coals should be taken from the inner or outer Altar. It answers by expanding on a verse which says “he should take coals from the Altar before Hashem.” The Torah instructs us to take the coal from the portion of the Altar that is before Hashem. It is apparent that the Altar in question has a part of it that is considered before Hashem and part that is not. The inner Altar is considered before Hashem in its entirety. Therefore we can conclude that the coal was taken from the outer Altar.

## 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.