

25 Iyar 5781
May 7, 2021



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

MISHNAH: The third casting of lots: [an announcement was made:] Those Kohanim who are new to the service of offering the ketores (incense), come up and cast lots. The fourth casting of lots: New Kohanim and old ones - who will bring up the limbs from the ramp to the Altar. (26a1)

GEMARA: A Tanna taught: Never did a man repeat that.¹ What is the reason? — Because it enriches.² Rav Pappa said to Abaye: Why [does the ketores enrich]? Would one say because Scripture says: They shall put ketores before You and soon after: Bless, O Hashem, his resources; if so, then an olah-offering should also enrich, for there it is written also: And a burnt-offering upon Your Altar? He answered: The second is frequent, the first not.³ (26a1)

Rava said: You will not find any Rabbinical scholar deciding the law who is not a descendant from the tribe of Levi or Yissachar. ‘Of Levi’, as it is written: They shall teach Jacob your ordinances; ‘of Yissachar’, as it is written: And of the children of Yissachar, men that had understanding of the times, to know what Israel ought to do. But mention Yehudah too, for it is written: Yehudah is my law-giver? — I am speaking [only] of those [who make conclusions] in accordance with the halachah. (26a2)

Rabbi Yochanan said: No casting of lots is arranged for the afternoon tamid sacrifice, but the Kohen who secured the

task of offering the morning tamid sacrifice also obtains the task of the afternoon sacrifice. An objection was raised: Just as they cast lots for it in the morning so too they cast lots for it in the afternoon? — That was taught in application to the ketores. — But it has been taught: Just as they cast lots for it [masc.],⁴ in the morning, so too they cast lots for it in the afternoon. - Read: for it [fem.] — But it has been taught: Just as they cast lots for it [masc.] in the morning, so too they cast lots for it [masc.] in the afternoon, and just as they cast lots for it [fem.]⁵ in the morning, so too they cast lots for it [fem.] in the afternoon! — Rav Shmuel bar Yitzchak said: Here we refer to the Shabbos, on which the watches of the Kohanim are renewed.⁶ But on the original assumption there was a larger number of lots?⁷ — All came in the morning [for the casting of the lots]; to some it was allotted for the morning to others, for the afternoon. (26a2 – 26a3)

The fourth casting of lots: New Kohanim and old ones etc.: Our Mishnah does not agree with the view of Rabbi Eliezer ben Yaakov, for we have learned: He who brings the limbs up to the ramp also brings them up to the Altar. What principle are they disputing? One holds: In the multitude of the people is the king's glory, whereas the other is of the opinion that

¹ The offering of the ketores.

² And we wanted to provide this opportunity to the greatest number of Kohanim possible.

³ Sacrifices may be either private or public, hence very frequent. Ketores was a community offering, hence limited by law.

⁴ And therefore cannot be referring to the ketores, which is a feminine noun.

⁵ So that there is a special text for the ketores.

⁶ The division officiating at the tamid offering of morning had left by the time the tamid offering of afternoon was to be attended to.

⁷ For if lots were cast in the afternoon, there would be five lots cast daily, not four!?



[the distribution of duties among too many] is not good form in the abode of the Shechinah.⁸

Rava said: Rabbi Eliezer ben Yaakov does not agree with the view of Rabbi Yehudah, nor does the latter agree with the view of the former, for, if that were the case there would be too few lots.⁹ And if you find a teacher who teaches 'five [lots]', he is in accord with neither Rabbi Eliezer ben Yaakov, nor with Rabbi Yehudah. (26a3 – 26b1)

MISHNAH: The tamid offering was offered up by nine, ten, eleven or twelve [Kohanim], neither by more [than twelve], nor by less [than nine]. How is that? [The offering] itself [was brought] up by nine;¹⁰ on Sukkos morning, when one carried a flask of water,¹¹ there were ten. At afternoon by eleven: [the offering] itself by nine and two men who carried two logs¹² of wood. On the Shabbos by eleven: [the offering] itself by nine with two men holding in their hand the two spoons of frankincense for the panim bread, and on the Shabbos which fell during Sukkos, one man carried in his hand a flask of water. (26b1)

GEMARA: Rabbi Abba, or as some say Rami bar Chama or again as some say Rabbi Yochanan, said: The water libation on Sukkos is offered up only at the tamid sacrifice of the morning. From where is this to be inferred? Because [the Mishnah] teaches: And on the Shabbos which fell during

Sukkos one man carried in his hand a flask of water. Now if the thought could arise in you that [also] at the tamid offering in the afternoon is the water of libation offered up,¹³ then it would also happen during the weekday.¹⁴ Rav Ashi said: We also have learned thus: One said to the Kohen offering the libation: Hold your hands up! For it happened once that he poured it upon his feet and all the people stoned him with their esrogim.¹⁵ This proves it. (26b1 – 26b2)

It was taught in a Baraisa: Rabbi Shimon ben Yochai said: From where do we know that at the tamid offering of the afternoon two logs of wood were to be brought up by two Kohanim? Because it is said: And [the sons of Aaron the Kohen shall] lay wood in order upon the fire. If it has no bearing on the morning sacrifice because it is written: And the Kohen shall kindle wood on it every morning, and he shall lay the olah-offering in order upon it, make it bear on the afternoon sacrifice! — But perhaps, say: Both refer to the morning sacrifice, the Merciful One enjoining: Do it, and then do another. — If that [were intended] the Torah should have said: 'And he shall kindle wood.' 'And he shall kindle wood.'¹⁶ But if the Merciful One had stated: 'And he shall kindle [wood]', I would have assumed it may be done by one only, not by two, therefore we are taught that both one and two shall do so? — If that were intended the Merciful One should have stated: 'He shall kindle [wood]' . . . and 'they shall kindle wood,' or 'He shall lay [wood] in order' and 'they shall lay

⁸ It might appear as if the service was considered a burden, so that its function had to be distributed among many.

⁹ Rabbi Yehudah omits the lots for the coal-pan; according to Rabbi Eliezer there was no special lots for the service of carrying the limbs up to the Altar, hence, had both accepted each other's view, there would be only three lots. He who taught there were five lots, contradicted both of these Tannaim, each of whom omitted one, though not the same lots.

¹⁰ In the same manner in which the parts of the sacrificial animal were brought up to the ramp, so were they then carried to the Altar, thus six Kohanim were required to carry the lamb's parts, and three to convey the flour and wine-offerings to the Altar.

¹¹ For the water libation.

¹² They were added to the pile of wood on the Altar.

¹³ The Mishnah states that only on the Shabbos of Sukkos was the tamid offering offered up by twelve Kohanim. But if the

water libation were offered up in connection with the tamid the afternoon offering too, twelve Kohanim would then too be necessary: nine for the lamb itself, two for the logs of wood, one for the bottle of water.

¹⁴ So that on a weekday too, twelve Kohanim would be required for the offering, which contradicts the Mishnah.

¹⁵ The Sadducees rejected the water libation, hence, when in charge, they would invalidate the ceremony. The people observant of such sabotage, punished the hypocrite by pelting him with their esrogim. But these esrogim were used only at the morning prayer. The Mishnah in Sukkah mentions the esrogim to indicate that the libation of the water took place only at the time esrogim were part of the service, i.e., in the morning. The first proof was textual, the second factual.

¹⁶ In both instances why the change of expression? That has definite significance.

[wood] in order.¹⁷ Why the words ‘He shall kindle’ and ‘They shall lay in order’? That we infer from it as we have said above.

Rabbi Chiya taught: The [second] lots at times [selected] thirteen Kohanim, at times fourteen,¹⁸ fifteen, or sixteen. But has it not been taught: [At times] seventeen?¹⁹ — That teaching is in accord not with Rabbi Eliezer ben Yaakov, but with Rabbi Yehudah.²⁰ (26b2 – 26b3)

INSIGHTS TO THE DAF

Giving the honor of Sandek to the same person twice

Our *Gemora* says that the privilege of offering the ketores 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 ketores. 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 beYehudah 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.

¹⁷ In the same manner in which the parts of the sacrificial animal were brought up to the ramp, so were they then carried to the Altar, thus six Kohanim were required to carry the lamb's parts, and three to convey the flour and wine-offerings, to the Altar.

¹⁸ On Sukkos; on the Shabbos; and on the Shabbos of Sukkos, respectively.

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.

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.

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

¹⁹ The number 17 can only be arrived at by adding to the 13 Kohanim an additional four: (1) for separating of the ashes; (2) for bringing up the limbs from the ramp to the Altar; (3) for burning the ketores; (4) for bringing the coal-pan. This would not be in accordance with Rabbi Eliezer ben Yaakov.

²⁰ Who, as stated above, requires an extra Kohen for carrying the limbs from the ramp to the Altar.