A RUBEN DAF YOMI CENTER PUBLICATION
DAF YOMI DIGEST
THE DAILY RESOURCE FOR THOUSANDS OF DAF YOMI LEARNERS WORLDWIDE
Fri, May 7 2021 ■ כ״ה אייר תשפ״א
יומא כ״ו
The Chicago Center TORAH • CHESED • REFUAH

Daf Digest for Chodesh Iyar is dedicated
In memory of Israel Isser Ben Tzion ben Yaakov

OVERVIEW of the Daf

1) Clarifying the opinion of Ben Azzai (cont.)

After identifying the source that the head of the animal is offered first, the Gemara explains what the second appearance of the word פדר teaches.

2) MISHNAH: The Mishnah gives details regarding the third and fourth lotteries.

3) The Ketores

A Baraisa teaches that kohanim never offered the Ketores more than once. The reason, explained R' Chanina, is because it made the person offering the korban rich.

Abaye and R' Pappa discuss the source for this principle.

Based on related pesukim, Rava teaches that decisors come from the tribes of Levi and Yissochar.

4) The service of the afternoon Tamid

R' Yochanan states that there was no lottery for the afternoon Tamid; rather the kohanim chosen to serve in the morning also served in the afternoon.

The Gemara unsuccessfully challenges R' Yochanan's statement.

5) Bringing the limbs from the ramp to the altar

Our Mishnah mentions that a Kohen is chosen to carry the limbs from the ramp to the Altar. It is noted that this is inconsistent with the view of R' Eliezer ben Yaakov who maintains that the Kohen who brought the limbs onto the ramp is the same Kohen who brings the limbs from the ramp to the Altar.

The rationale for the two opinions is explained.

Rava notes that R' Eliezer ben Yaakov and R' Yehudah cannot agree with each other's position and if one were to find a Tanna who stated that there were five lotteries he would be in disagreement with both of their opinions.

6) MISHNAH: The Mishnah elaborates on the number of kohanim necessary to offer the Morning Tamid on different days.

7) The water libation

R' Abba infers from the Mishnah that the water libation accompanied only the morning Tamid and not the afternoon Tamid.

A Mishnah is cited that supports this inference.

8) Placing the blocks of wood on the Altar

R' Shimon ben Yochai, cited in a Baraisa, demonstrates that two kohanim carried wood to the Altar for the afternoon Tamid.

R' Shimon ben Yochai's drosha is unsuccessfully challenged.

9) Clarifying the Mishnah

R' Chiya taught a Baraisa consistent with our Mishnah.

The Gemara explains the position of another Baraisa that is

(Continued on page 2)

Distinctive INSIGHT

One who serves as a Sandak will become wealthy

תנא לעולם לא שנה אדם בה וכו' מפני שמעשרת

The rule in our Gemara is that a person is only permitted to offer the ketores one time in his life, because it is a service which leads to wealth. Rema (Yoreh De'ah 261:#11) cites מהרי״ל who writes that a Sandek at a bris is compared to one who offers the ketores. Therefore, a person who serves as Sandek at a bris will also become wealthy, and a family should not offer this honor to the same person twice. This means that a different Sandek should be chosen for each son in a family. This is our minhag.

The Noda BiYehuda (Y.D. 1:86) was asked about the father of a newborn who could not find anyone to honor other than someone who had already served in that role for that family. Could they honor him again? The Noda BiYehuda allows it for several reasons. Among them, he notes that although the Midrash compares the lap of the Sandak to the Altar, it was not clear to him that the reference was to the Altar for the incense. In fact, he felt that there was good reason to compare the role of the Sandak to being like the outside Altar, upon which the blood of the offerings was sprinkled. This being the case, the need to avoid honoring the same person twice as Sandak is baseless, for there is no such rule by the offerings.

There is another Midrash, however, which associates milah with the aroma of the ketores (Yalkut Shimoni, end of Lech Lecha). Based upon that Midrash, the rule not to honor someone twice is valid.

Chasam Sofer (שו״ת או״ח סי' קנ״ח) writes that the source which compares a Sandak to one who offers the ketores is from the verses in Devarim (33:9,10): "...Your covenant (בריתך) they have preserved. They shall teach Your laws to Yaakov...they

(Continued on page 2)

REVIEW and Remember

1. Why were kohanim not permitted to bring the ketores twice?

2. Who brought the afternoon Tamid?

3. How many times a year was water used for nesachim?

4. Who skins and cuts an animal for a korban?

HALACHAH Highlight

Conclusions according to the halachah

אמר רבא לא משכחה צורבא מרבנן דמורי, אלא דאתי משבט לוי או משבט יששכר דכתיב וכו', ואימא יהודה דכתיב יהודה מחוקקי, אסוקי שמעתא אליבא דהלכתא קאמינא

Rava said: One cannot find young scholars who rule except for those who come from Shevet Levi or Shevet Yissachor as it is written... Why not say [Shevet] Yehudah as it is written, ... We are referring to those who can draw conclusions from teachings according to halachah.

Meiri[1] writes that there are two prerequisites to developing into a person capable of drawing conclusions according to halachah. The first is that one must acquire a thorough knowledge of Shas and Rishonim.[2] The second requirement is to develop one's thinking skills in order to be able to analyze and apply halachic principles to new cases. [In other words[3], one has to know what is written and how to derive halachos from relevant sources.]

The Chazon Ish[4] wrote that the pursuit which is most beloved to Hashem is the process of clarifying a halachah from the Gemara. R' Chaim of Volozhin is reported to have stated that he would give all his tefillos to be able to derive one new halachah from the Gemara. In a similar vein, Mishnah Berurah[5] writes that one's primary learning should be focused on learning Torah which will lead to practice. The Meiri also writes that one should not publicize himself as one who has the ability to issue halachic rulings unless he knows himself to be qualified and that others[6] would agree that he is deserving of issuing rulings. ■

1. המאירי כאן בד"ה בכמה
2. וז"ל שם, ידיעת התלמוד וקבלתו עכ"ל ונ"ל דמה שכתב וקבלתו הוא הפירוש הנכון בגמרא שהוא פירוש הראשונים
3. ודע שכתב המהרי"ק (בזורש קס"ט בסוד"ה ואשר,) וז"ל דעיקר הרבנות תלוי בבקיאות מלומר שהוא תלוי בפלפול וכו' עכ"ל. [וע"ע ברמ"א ביו"ד רמ"ב ס"ל. ודו"ק] והוכיח כן מהגמ' בסוף הוריות שלהיות ראש ישיבה יותר חשוב בקי ממפולפל. ועע"ש. וכן עי' בגר"א ביור"ד סימן רנ"א ס"ק י"ח וז"ל הסדרן קודם לפלפלן. עכ"ל. [ו"סדרן", פי' כמש"כ רש"י בסוף הוריות שמשניות ובריתות סדורות לו]
4. החזו"א בספרו אמונה וביטחון פ"ג י"ט. ונראה שמקורו הוא מברכות ח' א' שאין להקב"ה בעולמו אלא ד"א של הלכה. ובמדרש רבה (בקהלת סוף פ"ז בד"ה אשר) דהמגיע להוראה, ד' ית' אומר שהוא האיש אחד מאלף מצאתי יותר מבעלי מקרא משנה וגמרא
5. בהקדמת המ"ב לח"א מ"ב, בד"ה והנה אף. ומקורו מהגמ' בברכות הנ"ל
6. וענין "הסמיכה" לרבנות שנהגו בזמה"ז, כתב הרמ"א (ביור"ד סימן רמ"ב סי"ד) שהוא כדי שידעו כל העם שהגיע להוראה ומה שמורה הוא ברשות רבו הסומכו. ופירש שם הגר"א דר"ל מדין כבוד רבו שבס"ד שם. וע"ע במהרי"ק הנ"ל בד"ה ואין לתמוה ■

(Insight...Continued from page 1)

shall place incense before Your Altar." Rashi explains that the covenant mentioned is milah, and in its merit we earn the right to teach Torah and offer incense. If milah leads to judging, and that leads to incense which leads to wealth, we see that a Sandak will become rich. ■

STORIES Off the Daf

Insights from the depths

אסוקי שמעתא אליבא דהילכתא קאינמא... והודה

How can the halachah not go according to the sages of Yehudah? Rav Tzadok HaKohen, zt"l, explains that the spiritual root of the oral Torah is the tribe of Yehudah, and they are its true masters. In fact, their grasp of the Torah was so profound that others had trouble comprehending their full meaning. This is in contrast to the tribes of Levi and Yissaschar. The halachah cannot be determined by the sages of Yehudah because we need to be certain that we have grasped the full meaning of their words.

We see in Maseches Ta'anis that the essence of the Torah is upheld by the humble and broken-hearted — one who feels the pain of his own limitations and begs Hashem for help. His efforts and prayers are rewarded with a deep insight and clarity, and an ability to penetrate to the very heart of the subject.

When Rav Chaim of Sanz, zt"l, was a young man, he witnessed a disturbing scene one Friday afternoon. Rav Elimelech of Rudnik, zt"l, was sitting in the Beis Midrash, struggling to understand the words of a difficult comment of the Ran. He was weeping out of an intense yearning for clarity, clearly frustrated that the Ran's meaning was eluding him.

Rav Chaim was already famous for his acumen, and immediately recalled the particular comment of Ran that was causing Rav Elimelech so much distress.

He tried to alleviate the other man's frustration with a generous offer.

"Don't be distressed," he said. "With Hashem's help, I will clarify the Ran for you right now."

Rav Elimelech's response was startling. "Even if Rabbeinu Nissim himself came to explain his own words, I would not listen! I want to understand this Ran through my own efforts."

Some time afterward, Rav Elimelech shared an innovative insight on the passage that even Rav Chaim Sanzer had never considered. In later years, Rav Chaim added his own perspective on the story. "I am sure that Rav Elimelech was gifted with this chiddush because of his sincere efforts to understand the Ran. Only heaven could have provided him with such a profound insight!" ■

(Overview...Continued from page 1)

inconsistent with our Mishnah.

10) MISHNAH: The Mishnah lists the number of Kohanim needed to offer rams and bulls. The requirement, for a certain number of kohanim to bring the korban, applied only for communal korbonos but private korbonos could be brought even by a single Kohen.

11) Skinning and cutting up the korban

A Baraisa, clarifying the last statement of the Mishnah, explains that the skinning and cutting up of the korban could be done even by non-kohanim.

Chizkiyah suggests a proof for this ruling. ■

Daf Digest is published by the Chicago Center, under the leadership of HaRav Yehoshua Eichenstein, shlit"a
HaRav Pinchas Eichenstein, Nasi; HaRav Zalmen L. Eichenstein, Rosh Kollel; Rabbi Tzvi Bider, Executive Director, edited by Rabbi Ben-Zion Rand.
Daf Yomi Digest has been made possible through the generosity of Mr. & Mrs. Dennis Ruben.