

A

Intro -

Today we will learn בע"ה of דף כ"ג of יומא - מסכת  
The topics we will learn about include:

The Gemara continues the description of the פייס - the lots that were cast for the honor of performing the daily Avoda of the תרומת הדשן. The Gemara will also recount another tragic story that occurred related to the performance of this Avoda in the Beis HaMikdash.

A



B

The Gemara will discuss the Mitzva of הוצאת הדשן - removing the large piles of ash to dumping grounds outside of Yerushalayim, and will elaborate on the clothing worn by the Kohanim while performing this avoda.

B



C

Some of the key terms and concepts we will learn about include

עגלה ערופה -

If a Jew is found murdered in a field in Eretz Yisrael and it is not known who killed him, the Torah requires an Eglah Arufah to atone for his death.

The elders of the city closest to the corpse kill the calf with a blow to the back of its neck, and they then wash their hands and state;

ידינו לא שפכו את הדם הזה ועינינו לא ראו

This statement includes the point that the dead man had not been sent on his way from their city without either proper provisions for his journey or personal accompaniment.

They then beg HaShem for forgiveness for the Jewish nation for the innocent blood that was spilled.

C





**D** הוצאת הדשן -  
 After the daily תרומת הדשן was performed, which involves removing a pan full of ashes and placing it on the side of the ramp of the מזבח, the remaining ashes from the burnt sacrifices were consolidated in a large pile in the middle of the מזבח. When this pile, called the תפוח, grew excessively large, the ash would be carried out to the שפך הדשן, a designated place outside Yerushalayim.

**D** הוצאת הדשן

**E** בגדים שבשל בהן קדרה לרבו לא ימזוג בהן כוס לרבו -  
 One should not wear the same clothing, which got soiled while he cooked his master's food, to serve his master. This is a parable - A Kohen should not perform Avodah relating to the offering of Korbanos in the same set of clothing soiled from the removal of ash.

**E** בגדים שבשל בהן קדרה לרבו לא ימזוג בהן כוס לרבו  
 כהן בעל מום

It is also a general teaching related to the service of HaShem: that we should wear clean and respectable clothing when coming before HaShem in prayer, and not Daven in work clothing.

כהן בעל מום -  
 A Kohen who possesses a מום - a physical blemish, is forbidden to perform Avodah in the Beis Hamikdash. The status of the Kohen, and the Avodah that he performed while he was a Baal Mum depends on the severity of the physical blemish that he possesses.



1 So lets review...  
 In the Mishnah we learned...  
 - ומה הן מוציאין אחת או שתיים -  
 For the פייס in the Bais HaMikdash, the kohanim would put out either one or two fingers, which would then be counted by the one in charge of the פייס. The Gemara explains:  
 ואין מונין להן אלא אחת  
 Each Kohen is counted only once, regardless of how many fingers he put out. However, the Mishnah mentioned אחת או שתיים, because  
 - כאן בברייתא כאן בחולה -  
 Each Kohen ideally puts out only one finger - if he can - but a Kohen is allowed to put out more than one finger if he has a physical limitation and cannot put out only one finger. However, they are only counted as one.

The Mishnah also taught  
 - ואין מוציאין אגודל במקדש -  
 The Kohen may not put out his thumb. The Gemara cites a Braisa which explains:  
 - מפני הרמאים -  
 Because of the possibility of cheating - Since the thumb is further away from the other fingers, it could be put out with another finger, and be counted as two.



2 ת"ר מעשה בשני כהנים שהיו שניהן שוין  
 The Gemara tells another tragic pre-פייס story of two כהנים who ran up the ramp in order to perform Terumas HaDeshen. The one who came in second נתקע לו בלבו and stabbed his friend in the heart, mortally wounding him.  
 עמד רבי צדוק על מעלות האולם ואמר אחינו בית ישראל שמעו  
 Rebbe Tzadok ascended the steps of the Ulam and mourned this tragic incident, questioning the crowd ערופה עגלה who needs to bring an ערופה for a murder that takes place in the עזרה, and everyone began to cry.



3 The Gemara explained further that Rebbe Tzadok mentioned this Halacha only as a means to arouse the crowd. Halachically, there was no requirement of עגלה in this case, because, ירושלים אינה מביאה עגלה ערופה -1-  
 The Mitzva of עגלה ערופה does not apply to ירושלים at all. Rashi explains: In the Parsha of ערופה it says; ...כי ימצא חלל באדמה אשר ה' אלקיך נותן לך לרשתה -  
 Only in cities that were divided as an inheritance amongst the Shevatim, but ירושלים לא נתחלקה לשבטים -

- לא נודע מי הכהו כתיב והא נודע מי הכהו -2-  
 The Mitzva of עגלה ערופה applies only when the רוצח is not known, but here it was known.



4 The Gemara relates further that the father of the boy, eventhough overcome with grief, removed the knife from the body before his son would expire to prevent the knife from becoming Tamei.

ללמודך שקשה עליהם טהרת כלים יותר משפיכות דמים - This shows how bad things have gotten - that they were more concerned about טומאה וטהרה in the Bais Hamikdash - than murder.

The Gemara explains that this tragic incident preceded the incident mentioned in our Mishnah, yet the Chachamim did not immediately institute פייס, because they thought that it was an isolated incident.

When they saw that even without malice accidents began to happen, as when the Kohen fell off the ramp and broke his leg, they then instituted the פייס for תרומת הדשן.

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5 The Gemara next discusses the Mitzvah of הוצאת הדשן. After the daily תרומת הדשן was performed, the remaining ashes from the burnt sacrifices were consolidated in a large pile in the middle of the מזבח known as the תפוח. When the תפוח, grew excessively large, the ash would be carried out to the שפך הדשן, a designated place outside Yerushalayim.

4 The father of the boy removed the knife from the body before his son expired to prevent the knife from becoming טמא

ללמודך  
שקשה עליהם טהרת כלים  
יותר משפיכות דמים!



6 ת"ר ופשט את בגדיו ולבש בגדים אחרים והוציא את הדשן The Gemara brings two opinions for the explanation of the word אחרים:

The Gemara holds תנא קמא

מקיש בגדים שלובש לבגדים שפושט מה להלן בגדי קודש אף כאן בגדי קודש During הוצאת הדשן the Kohen must wear בגדי קודש similar to those he wore earlier for עבודה, and not change into חול בגדי חול.

א"כ מה תלמוד לומר אחרים? פחותין מהן -

However, he should change into בגדי קודש of lesser quality to perform הוצאת הדשן, because they will become dirty from the ashes.

This is based on the teaching of Rebbe Yishmael;

בגדים שבשל בהן קדרה רבו לא ימזוג בהן כוס רבו

One should not wear the same clothing in which he cooked his master's food, to serve his master. This teaching exhorts us to wear clean and respectable clothing when coming before HaShem.



7 רבי אליעזר אומר אחרים והוציא לימד על הכהנים בעלי מומין שכשרין להוציא הדשן  
 Rebbe Eliezer reads the words אחרים והוציא together to teach that even a Kohen who has a blemish, who is generally disqualified from performing the avoda of הדשן, may perform the avoda of הדשן.

7 רבי אליעזר אומר

לימד על הכהנים בעלי מומין שכשרין להוציא הדשן

ופשט את בגדיו ולבש בגדים אחרים והוציא את הדשן

8 The Gemara now brings a Machlokes of Rebbe Yochanan and Reish Lakish, as to their understanding of the opinion of Rebbe Eliezer.  
 אמר ריש לקיש כמחלוקת בהוצאה כך מחלוקת בהרמה  
 Just as Rebbe Eliezer holds that בעלי מומין may perform הוצאת הדשן, so too may they perform תרומת הדשן.

8 ריש לקיש כמחלוקת בהוצאה כך מחלוקת בהרמה

רבי יוחנן מחלוקת בהוצאה אבל בהרמה דברי הכל עבודה היא

ריש לקיש holds that בעלי מומין may perform הוצאת הדשן and תרומת הדשן

רבי יוחנן holds that בעלי מומין may perform הוצאת הדשן but NOT תרומת הדשן

אבל בהרמה דברי הכל עבודה היא

only two garments - the מצנפת - the אבנט must also be worn

ולבש הכהן מרו בר ומכנסי בר ילבש על בשרו והרים את הדשן

NOT a full-fledged עבודה

ורבי יוחנן אמר מחלוקת בהוצאה אבל בהרמה דברי הכל עבודה היא  
 Rebbe Eliezer's only allows בעלי מומין to do הוצאת הדשן, which is a lesser עבודה - However, even he would agree that בעלי מומין may NOT do תרומת הדשן, a full-fledged עבודה.

Reish Lakish supports his position from the pasuk ולבש הכהן מרו בר ומכנסי בר ילבש על בשרו והרים את הדשן - which seems to require only two garments - the מצנפת and the אבנט - This proves that Terumas HaDeshen is not a full-fledged עבודה, which requires all 4 כהונה.

Rav Yochanan, on the other hand, holds that the other 2 בגדי מדו, the belt and the hat, מצנפת ואבנט, must also be worn, although not specified in the pasuk. The pasuk mentioned only these two garments to teach us two specific teachings - Namely -

9 מדו בד - That the clothing of Kohanim must fit exactly - not too short, nor too long - and מכנסי בד ילבש על בשרו - That the pants must be put on first, before donning any one of the other garments -

9 מדו בד - That the clothing of Kohanim must fit exactly - not too short, nor too long - and מכנסי בד ילבש על בשרו - That the pants must be put on first, before donning any one of the other garments -

ולבש הכהן מרו בר ומכנסי בר ילבש על בשרו והרים את הדשן

the pants must be put on first

the pants must fit exactly

the pants must be put on first

Reish Lakish derives these two Halachos from the Torah's choice of the word מדו to describe the כהונה, and from the extra words על בשרו - while maintaining that the Torah requires only these two garments for the Avoda of הדשן as specified in the pasuk.

**10** The Gemara cites a related מחלוקת תנאים, regarding the Posuk ולבש הכהן מדו בד ומכנסי בד ילבש על בשרו והרים את הדשן... - רבי יהודה learns from the extra word ילבש to add the other two garments not specified in the Posuk. This supports the above opinion of R' Yochanan that all 4 בגדי כהונה are required for תרומת הדשן.  
 רבי דוסא uses the word ילבש in our Pasuk to learn a היקף from the word ילבש in a pasuk regarding עבודת יום הכיפורים where it says; כתונת בד קודש ילבש...  
 to teach that the 4 לבן worn by the גדול כהן on Yom Kippur may be subsequently worn by a חדיט during the year.



**11** רבי דוסא based on several points.  
 חדא דאבנטו של כהן גדול לא זה הוא אבנטו של כהן הדיוט -1  
 The belt of a Kohen Gadol on Yom Kippur is made of flax, while the belt of a Kohen Hedyot is made of כלאים - wool and linen.  
 ועוד בגדים שנסתמשת בהן קדושה חמורה תשתמש בהן קדושה קלה -2  
 It's not logical that the garments used on a greater level of sanctity by the גדול כהן in the קדשים would be used on a lower level of sanctity by a חדיט for general עבודה.



**12** Therefore, Rebbe learns from ילבש - לרבות את השחקים  
 Ever worn out garments may be used, as long as they're not torn.



13 The Gemara adds that we learn from another Posuk in the Parsha of הכיפורים עבודת יום where it says;  
 ופשט את בגדי הבד אשר לבש בבואו אל הקודש והניחם שם...  
 from which we learn that these garments  
 need to be hidden and cannot be used again by anyone.  
 רבי דוסא, on the other hand, learns from שם והניחם that these  
 garments may not be used again next year for הכיפורים עבודת יום,  
 but may be used by a הדיוט כהן during the year for general  
 Avoda.

13



ופשט את בגדי הבד אשר לבש בבואו אל הקודש והניחם שם

רבי דוסא  
 may not be used again next year for עבודת יום הכיפורים  
 ...but may be used by a הדיוט כהן throughout the year