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May the studying of the Daf Notes be a zechus for their neshamot and may their souls find peace in Gan Eden and be bound up in the Bond of life

Mishna

The law of *me'ilah* applies to the *olah* offering of a bird from the moment of its consecration. With the *melikah*ⁱ, it becomes susceptible for disqualification through contact with a *tevil yom*ⁱⁱ or with a *mechusar kippurim*ⁱⁱⁱ or by remaining past its time. Once its blood has been squeezed, one is liable (*to kares*) for *piggul*^{iv}, *nossar*^v and *tumah* (*if he eats it*), and the law of *me'ilah* applies to it until it goes out to the places of ashes. [Since it is an *olah*, it is completely burned on the Altar. It is not removed from *me'ilah* until its service is completed, which is when it is completely burned and its ashes are taken to the ash-pile outside of Yerushalayim.]

The bulls which are to be burned and the goats which are to be burned are subject to the law of *me'ilah* from the time they are consecrated. Once they were slaughtered, they are susceptible to become disqualified through contact with a *tevil yom* and a *mechusar kippurim* and through *linah*^{vi}. Once the blood has been sprinkled, one is liable (*to kares*) for *piggul*, *nossar* and *tumah* (*if he eats it*), and the law of *me'ilah* applies to their meat until it is placed on the pile of ashes and it has been consumed by the fire.

An animal *olah* offering is subject to the law of *me'ilah* from the time it is consecrated. Once it has been slaughtered, it is susceptible to become disqualified through contact with a *tevil yom* and a *mechusar kippurim* and through *linah*. Once its blood has been thrown, one is liable (*to kares*) for *piggul*, *nossar* and *tumah* (*if he eats it*), and the hides are not subject to the law of *me'ilah* any longer (*for the throwing of the blood*

permits them for the Kohanim), but its meat is subject to *me'ilah* until it goes out to the places of ashes.

A *chatas*, *asham* and the communal *shelamim* offerings (*brought on Shavuot*) are subject to the law of *me'ilah* from the time they are consecrated. Once they were slaughtered, they are susceptible to become disqualified through contact with a *tevil yom* and a *mechusar kippurim* and through *linah*. Once its blood has been thrown, one is liable (*to kares*) for *piggul*, *nossar* and *tumah* (*if he eats it*). Their meat is not subject to the law of *me'ilah* any longer (*for the throwing of the blood permits the meat to be eaten by the Kohanim*), but their sacrificial parts are subject to the laws of *me'ilah* until they go out to the places of ashes.

The Two Loaves (*brought on Shavuot together with the two lambs*) are subject to the law of *me'ilah* from the time they are consecrated. Once they have formed a crust in the oven, they are susceptible to become disqualified through contact with a *tevil yom* and a *mechusar kippurim*, and the *shelamim* offerings (*the two lambs*) can then be slaughtered (*for it the slaughtering of the lambs that sanctify the loaves*). Once the blood of the lambs has been thrown, one is liable (*to kares*) for *piggul*, *nossar* and *tumah* (*if he eats the loaves*), and they are not subject to the law of *me'ilah* any longer (*for the throwing of the blood permits the loaves to be eaten by the Kohanim*).

The *lechem hapanim* (*the twelve showbreads that were placed on the Shulchan in the Sanctuary*) are subject to the law of *me'ilah* from the time they are consecrated. Once they have formed a crust in the oven, they are susceptible to

become disqualified through contact with a *tevul yom* and a *mechusar kippurim*, and they become fit to be arranged on the *Shulchan*. Once the *bazichin* (*the spoonfuls of frankincense which were placed on the Shulchan together with the showbreads; when they are removed from the Shulchan and burned on the Altar, the breads are permitted to be eaten by the Kohanim*) have been offered on the Altar, one is liable (*to kares*) for *piggul*, *nossar* and *tumah* (*if he eats the loaves*), and they are not subject to the law of *me'ilah* any longer (*for the throwing of the blood permits the loaves to be eaten by the Kohanim*).

Minchah offerings are subject to the law of *me'ilah* from the time they are consecrated. Once they were consecrated (*by being placed*) in a sacred service vessel, they are susceptible to become disqualified through contact with a *tevul yom* and a *mechusar kippurim* and through *linah*. Once the *komeitz* (*the fistful*) has been offered on the Altar, one is liable (*to kares*) for *piggul*, *nossar* and *tumah* (*if he eats the loaves*). (9a)

Mound of Ashes

It was stated: If one has benefitted from the mound of ashes of the Altar, Rav says he has not transgressed the law of *me'ilah*, and Rabbi Yochanan says he has transgressed. **[The separation of the ash was the first service performed in the Temple every morning; they would separate ash from the *maarachah* – the pyre, on which all offerings were burned. This would be placed on the floor of the Courtyard near the Altar. The remaining ashes were gathered and piled into a mound in the middle of the Altar. These would eventually be removed and taken out to the place of ashes, outside Yerushalayim.]**

The *Gemora* qualifies the dispute: Both agree that before the separation of the ashes, the law of *me'ilah* still applies to them (*for the service involving them has not been completed; it is therefore still regarded as the "holies of Hashem"*); they differ as to what is the *halachah* after the separation of the

ashes. Rav says the Law of *me'ilah* no longer applies to them, since the *mitzvah* (*regarding the ashes*) has already been performed with them; but Rabbi Yochanan holds that since it is written: *And the Kohen shall put on his linen garments . . .* as priestly garments are necessary, it proves that the ashes still maintained their sanctity (*until the removal of the ashes*).

The *Gemora* asks on Rav from our *Mishna*: The law of *me'ilah* applies until it goes out to the place of the ashes (*which is after terumas hadeshen*). This presents a difficulty to Rav!?

The *Gemora* answers: Rav would tell you that the meaning of the *Mishna* is: It is subject to *me'ilah* until it is fit for removal to the place of the ashes (*but after the terumas hadeshen, it is not subject to me'ilah any longer*).

The *Gemora* asks on Rav from another *Mishna*: And any of these that burst off from the Altar, he does not need to return it. And also, any (*wood*) coal that burst off from the altar, he does not need to return it. This implies that if, however, the (*wood*) coal burst off (*from the fire, but still remained*) on the Altar, he has to return it. This is well according to the view of Rabbi Yochanan (*for as long as the "removal of the ashes" was not performed, it is still subject to me'ilah, and therefore, it must be returned to the pyre*), but according to Rav, it presents a difficulty (*for since it is not subject to me'ilah after the terumas hadeshen, it is not sacred any longer, so why must he return it?*)

The *Gemora* answers: Rav would tell you that it is different with a coal, as it still has substance (*and therefore it must be returned – in order to fulfill the mitzvah of burning*).

There were those who say that the challenge was raised in the opposite direction: The *Mishna* implies that a coal must be returned because it has substance, but ashes that have no substance, though it burst upon the Altar, they are not subject to the law of *me'ilah*. This would be well according to Rav (*for since it is not subject to me'ilah after the terumas hadeshen, it is not sacred any longer, and therefore, he does*



not need to return it), but according to Rabbi Yochanan, it presents a difficulty (for as long as the “removal of the ashes” was not performed, it is still subject to me’ilah, so why would he not be required to return it to the pyre)!

The Gemora answers: Rabbi Yochanan would tell you that this ruling (that since it is still subject to me’ilah, if it burst onto the Altar, it must be returned) applies to ashes as well, and the reason why the Mishna taught the case of a coal is to let us know that even in the case of coal, which has substance, if it burst off from the Altar, it does not need to be returned. (9a – 9b)

Me’ilah Payment

It was stated: If one benefitted from the meat of *kodshei kodashim* before the sprinkling of the blood (where it is still subject to me’ilah), or from the sacrificial parts of *kodashim kalim* after the throwing of the blood (when it now becomes subject to me’ilah), Rav says: The value of that which he benefitted falls to the fund used for voluntary (communal) offerings. Levi says: He shall bring something which is completely for the Altar (for otherwise, he is not “replacing” that which he benefitted; and since the hides of olah offerings are given to the Kohanim, it is not a valid replacement).

The Gemora cites a braisa which confirms Levi’s view, and one which supports Rav as well. (9b – 10a)

DAILY MASHAL

Memories and Dreams

There are two mitzvos related to the removal of the ashes that accumulated on the mizbayach (altar). The first was the mitzvah of terumas hadeshen, the ‘separation of the ashes’ from the fire that was burning on the mizbayach. Each day, the kohen began the avodah by taking a shovelful of the ashes and placing them on the floor of the chatzer (outer courtyard) near the mizbayach. The second mitzvah related

to the removal of the ashes was hotza’as hadeshen, the ‘removal of the ashes’. This was a more comprehensive removal of the ashes that accumulated on the mizbayach. Since this was a more involved effort, the kohen changed into older, used bigdei kehunah, and removed all of the excess ashes which were carried outside the camp of the b’nei Yisroel.

Rashi and the Rambam offer differing views regarding the performance of the removal of the ashes, the second avodah mentioned. Rashi notes that this avodah was not done on a daily basis, only when the ashes accumulated to the point that they cluttered the mizbayach and needed to be removed. The Rambam (Hilchos Temidin Umusafin 2:12) disagrees, and maintains that the ash-removal service was performed each day.

Rabbi Yaakov Horovitz writes as follows: Upon reflection, several questions come to mind:

First of all, why would the removal of the ashes constitute one mitzvah, let alone two? The removal of the ashes would seem to be part of the necessary housekeeping of the mizbayach, not a sacred act. Surely much care was needed to maintain the cleanliness of the Mishkan with so many people and korbonos coming to the Mishkan on a daily basis. There is little mention if any of the other myriad tasks necessary to accomplish this. Why is the removal of the ashes given such significance as opposed to any of the other components of the maintenance of the Mishkan?

Secondly, why was the removal of the ashes divided into two distinct services, terumas hadeshen and hotzoa’as hadeshen? Why were the ashes simply not all taken out at once? (This question is more pronounced according to the interpretation of the Rambam who maintains that both mitzvos were performed on a daily basis.)



Rabbi Samson Rafael Hirsch zt"l offers a profound and moving illumination into these two mitzvos that addresses the questions raised above.

He explains that we must begin the avodah of each day with the knowledge and understanding that we are building upon the service of the previous day. As our chazal (sages) teach us, we are compared to midgets upon the shoulders of giants. Our actions and mindsets are predicated on our mesorah (tradition) as we look to the past for direction and guidance. We perform terumas hadeshen as a symbolic gesture to publicly declare that yesterday's service is of utmost and everlasting holiness, as we set out to commence today's avodah. I would like to add that this might explain the placement of the small pile of the terumas hadeshen ashes near the ramp leading up to the mizbayach – within the view of each kohen who would be mounting the ramp to serve Hashem.

After this public display of reverence for tradition, says Rav Hirsch z'tl, it was time to cleanse the Mizbayach of yesterday's ashes. We must build on – and have respect for

– the past, but we cannot spend most of our time and energy looking in the rear-view mirror. We cannot and should not rely on our previous accomplishments, or the deeds and yichus of our ancestors. Each day brings its new challenges, obligations and opportunities. The *Kohen* therefore removed all of the ashes that had accumulated and took them outside of the living area of the Jews where they could no longer be seen. This was not an act of housekeeping, but a sacred and public display of our eternal values.

“WHEN MEMORIES EXCEED DREAMS, THE END IS NEAR”

This was one of the favorite sayings of the dynamic President and leader of Agudath Israel for nearly fifty years, Rabbi Moshe Sherer z'tl. He personified this blend of memories and dreams. He had the utmost respect for tradition and humbly deferred to Gedolei Yisroel at every turn. However, day after day, he set aside his monumental past accomplishments and addressed the issues of the day with burning passion and boundless energy.

ⁱ the Kohen “slaughters” the bird by piercing the back of the bird’s neck with his thumbnail

ⁱⁱ one who was tamei, but has immersed himself in a mikvah; he is considered a tevil yom until nightfall

ⁱⁱⁱ one who was tamei, but has immersed himself in a mikvah, and has waited until nightfall; he is just lacking atonement until he brings his offerings the next day

^{iv} a korban whose avodah was done with the intention that it would be eaten after its designated time

^v sacrificial meat that has been leftover beyond the time that the Torah designated for its consumption

^{vi} when the blood or sacrificial parts of an offering are left past their time