

5.4.7

46a (אר"א משום בר קפרא) → 46b (סוף הפרק)

1	צו את בני ישראל ואמרת אליהם את קרבני לחמי לאשי ריח ניחחי תשמרו להקריב לי במועדו: במדבר טו, ב
2	אש תמיד תוקד על המזבח לא תכבה: ויקרא, ו

- I. Expansion of מאיר 'ר's approach to the מערכות
- Even on שבת* leftover עולות were burned on specially made fire
 - Therefore:* even פסולין, but only if they've already been partially devoured by flames
 - Alternate version:* כשרין and פסולין – only are burned up on שבת if they've been partially devoured
 - ד"מ has to add #5 for יוה"כ; יוה"כ that only when יוה"כ falls on Sunday (when I may burn the leftovers from the day before, i.e. שבת) do we need a fifth fire; קמ"ל that we need it in any case
 - Contra:* ר' הונא: only the beginning of burning is דוחה, not the end (e.g. שניתותו)
- II. Analysis of הונא 'ר's ruling
- מועדו::מועדו טומאה (in spite of שבת ד' חסדא)
 - Distinction:* תמידי שבת are "הותרה" unlike טומאה which is "דחוייה"
 - Therefore:* so we burn the beginnings; i.e. the main כפרה
 - מועדו::מועדו שבת (in spite of דבא)
 - Distinction:* just as it could be brought בטומאה – but never בשבת (if not תמידין ומוספין)
- III. Parameters of the לא תכבה לאו (v. 2)
- Version #1:* all agree that while still on the מזבח, culpable
 - אבי: even if taken off the מזבח, culpable – it's still המזבח
 - דבא: if taken off, exempt – since it was already used and separated off
 - Ruling:* by ר' נחמן – culpable if extinguished after being removed
 - Consistent:* even with רבא – there it wasn't used for its מצוה
 - Version #2:* all agree that once off the מזבח, no culpability
 - אבי: if on the מזבח, culpable (called המזבח)
 - דבא: even on the מזבח exempt- if already used for its
 - Ruling:* by ר' נחמן – evidently inconsistent with both
 - Could be:* consistent with both – wasn't yet used for its מצוה