

(ש"מ לא קיבלה מינה ש"מ) 87a → (משנה ה') 85b; 28.9.3

1. וְקָרְבוּ וּכְרָעוּ יָרְחָץ בְּמֵי־וְהַקְטִיר הַכֹּהֵן אֶת הַכֹּל הַמִּזְבֵּחַ עָלָה אֲשֶׁה רִיחַ נִחוּחַ לַה': וַיִּקְרָא אֵל:ט
2. וְעָשִׂיתָ עֲלֵתֶיךָ הַבֶּשֶׂר וְהַדָּם עַל מִזְבֵּחַ ה' אֱלֹהֶיךָ וְדָם זִבְחֶיךָ יִשְׁפֹךְ עַל מִזְבֵּחַ ה' אֱלֹהֶיךָ וְהַבֶּשֶׂר תֹּאכַל: דְּבָרִים יב:זו
3. וְהַכֹּהֵן הַמִּקְרִיב אֶת עֹלֹת אִישׁ עֹזֵר הָעֹלָה אֲשֶׁר הַקְרִיב לִכְהֵן לוֹ יִהְיֶה: וַיִּקְרָא ז:ח
4. בַּחֲטָאת כָּאֲשֶׁם תֹּוֹרָה אַחַת לָהֶם הַכֹּהֵן אֲשֶׁר יִכָּפֵר בּוֹ לוֹ יִהְיֶה: וַיִּקְרָא ז:י
5. צוֹ אֶת אֶהֱרֹן וְאֶת בְּנָיו לֵאמֹר זֹאת תֹּוֹרַת הָעֹלָה הוּא הָעֹלָה עַל מִוְקְדָה עַל הַמִּזְבֵּחַ כָּל הַלֵּלָה עַד הַבֹּקֶר וְאֵשׁ הַמִּזְבֵּחַ תֹּוֹקֵד בּוֹ: וַיִּקְרָא ז:יב
6. וְלֶבֶשׁ הַכֹּהֵן מִדּוֹ בִּד וּמִכְנָסֵי בִּד יִלְבֹּשׁ עַל בֶּשֶׂרוֹ וְהָרִים אֶת הַדָּשָׁן אֲשֶׁר תֹּאכַל הָאֵשׁ אֶת הָעֹלָה עַל הַמִּזְבֵּחַ וְשִׁמוּ אֶצֶל הַמִּזְבֵּחַ: וַיִּקְרָא ז:יג

- I 'משנה ה' list of those that, in any case (even if done properly) come down
- a meat: meat of קדשים קלים or of קדשים קדשים
  - b לחם הפנים and שתי הלחם, עומר remainder of מנחות
  - c קטורת
  - d Appendages: wool (lambs) hair (goats), bones, sinews, horns, talons
    - i If: they are appended to flesh – go up (per v. 1)
    - ii If: they are no longer appended to flesh – do not go up (per v. 2)
  - e s approach conforms to our משנה ח"ק, has bones etc. put up even if separate; he interprets v. 2 as implying that only בשר (ודם) are replaced if they "pop out" of fire
  - f if they separated, only "free of מזבח" if they moved away from fire; else, they "belong" to המערכה
    - i זרה"ד (comment on ברייתא אפילו פירשו דבה) – only applies if they separated before זרה"ד;
      - 1 But: if they separated after זרה"ד, the זריקה "frees" them from מזבח, can be used for anything
      - 2 Reason: he holds like ר' יוחנן v. 3 and v. 4 both use לו יהיה
        - (a) Just as: bones of אשם are permitted, so too bones of עולה are permitted
        - (i) Observation: must be superfluous (מופנה) לו יהיה; else גז"ש could be challenged – אשם's meat is מותר
      - 3 Challenge (ר' אדא בר אבהו): ruling that bones of עולה carry מעילה forever
      - 4 Answer: means that if they separated from flesh before זרה"ד, מעילה no; if after – מעילה for ever
      - 5 Note: at odds with ר"א – who reads that if they separated before זרה"ד – still have מעילה (if after – none מה"ת)
- II 'משנה ו' returning fallen pieces to מזבח
- a Any of "these" (wool, hair, bones etc.): that fell off – are not returned
  - b Similarly: if a piece of coal (from מערכה) falls off – not returned
  - c Pieces of meat: that fall off before חצות – must be returned and מעילה obtains; after חצות – need not be returned, no מעילה
    - i Question: if these have real meat on them, why not return after חצות; if not – why return (even if before)?
      - 1 Answer: this is only in re: hard pieces that are no longer "meat", but not ash
    - ii Source (for "midnight" marker):
      - 1 resolution of vv. 5-6 (is nighttime for burning or תרומת הדשן)
        - (a) Challenge (ר' כהנא): then why do we allow חצות תרומה before חצות (רגלים) or much later (daily- before dawn)
      - 2 (v. 5) implies giving some time – however much needed – before dawn
    - iii Tangent: if they separated (and fell)
      - 1 1st case: if they fell off before חצות and he returned them after חצות
        - (a) דבה only become "completely burned" the next night at midnight
        - (b) ד' חסדא become "completely burned" at dawn
        - (i) Argument: if חצות, which doesn't generate לינה, completes עיכול, certainly dawn (לן →) makes מעוכל
      - 2 2nd case: if they fell off before midnight and he returned them after השחר עמוד
        - (a) דבה midnight of next night generates עיכול
        - (b) ד' חסדא they never have עיכול (must always be returned)
      - 3 Rejection (רב יוסף): no reason to require them being atop מזבח to generate עיכול (confirmed)
        - (a) Question (ר' לאביי): then what case do ר' רבה and ר' ח' disagree about (assuming they agree with ר' יוסף)?
        - (b) Answer: regarding fats (that don't get burned up at all)
    - iv Question (ר' מרבה): is לינה considered if meat is atop מזבח (away from fire)?
      - 1 Note: this must be a case where meat fell off –
        - (a) Lemma1: is it like שלחן (re: לחם הפנים); no matter how long it is there, acceptable
        - (b) Lemma2: is it like the floor (לן)?
- III 'משנה ז' Extensions: מכש is any of these (that "belong" to מזבח)
- i And: כלי שרת are all מקדש
  - ii Answer: no לינה atop מזבח (but רבא didn't accept answer, as seen from his dissent re: אבריים that "slept" atop מזבח – if they came down, are not restored (considered לן))