

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

1. וְקָרְבוּ וְקָרְעוּ יָרֵחַ בְּמִים וְהִקְטִיר הִכְהֵן אֶת הַחֵלֶל הַמְזַבֵּחַ עֲלֶיהָ אִשֶּׁה רֵיחַ נִיחּוּחַ לַה': וּיקרא א:ט  
 2. וְעִשְׂתִּית עֲלֵיהֶן הַבֶּשֶׂר וְהַדָּם עַל מִזְבֵּחַ ה' אֱלֹהֶיךָ וְדָם זְבָחֶיךָ יִשְׁפָּךְ עַל מִזְבֵּחַ ה' אֱלֹהֶיךָ וְהַבֶּשֶׂר תֹּאכַל: דברים יב:כו  
 3. וְהִכְהֵן הַמִּקְרִיב אֶת עֹלֹת אִישׁ עֹר הָעֵלָה אֲשֶׁר הִקְרִיב לִכְהֵן לוֹ יְהִיָּה: ויקרא ז:ח  
 4. כִּחֲטָאת כָּאֵשֶׁם תֹּרֶה אַחַת לָהֶם הִכְהֵן אֲשֶׁר יִכָּפֵר בוֹ לוֹ יְהִיָּה: ויקרא ז:ז  
 5. צוֹ אֶת אֶהָרֹן וְאֶת בְּנָיו לְאֹמֵר זֹאת תֹּרֶת הָעֵלָה הוּא הָעֵלָה עַל מוֹקְדָה עַל הַמְזַבֵּחַ כָּל הַלְּלָה עַד הַבֶּקֶר וְאֵשׁ הַמְזַבֵּחַ תֹּקֵד בוֹ: ויקרא ז:ב  
 6. וְלֶבֶשׂ הִכְהֵן מִדּוֹ בַד וּמִכְסֵי בַד לִבְשׁוֹ עַל בְּשָׂרוֹ וְהָרִים אֶת הַדָּשָׁן אֲשֶׁר תֹּאכַל הָאֵשׁ אֶת הָעֵלָה עַל הַמְזַבֵּחַ וְשִׂמוֹ אֶצֶל הַמְזַבֵּחַ: ויקרא ז:ג

- I 'משנה ה' list of those that, in any case (even if done properly) come down
- meat: meat of קדשי קדשים or קדשים קלים, עומר and שתי הלחם, מנחות
  - חטורת: קטורת
  - Appendages: wool (lambs) hair (goats), bones, sinews, horns, talons
    - If: they are appended to flesh – go up (per v. 1)
    - If: they are no longer appended to flesh – do not go up (per v. 2)
  - s approach conforms to our משנה ה"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
  - אש המערכה if they separated, only "free of מזבח" if they moved away from fire; else, they "belong" to המערכה
    - זרה"ד (comment on ברייתא in אפילו פירשו זרה"ד) – only applies if they separated before זרה"ד;
      - But: if they separated after זרה"ד, זרה"ד "frees" them from מזבח, can be used for anything
      - Reason: he holds like ר' יוחנן ר' ישמעאל v. 3 and v. 4 both use לו יהיה
        - Just as: bones of אשם are permitted, so too bones of עולה are permitted
          - Observation: must be superfluous (מופנה) לו יהיה; else גז"ש could be challenged – אשם's meat is מותר
        - Challenge (ר' אדא בר אבהו): ruling that bones of עולה carry מעילה forever
        - Answer: means that if they separated from flesh before זרה"ד, no מעילה; if after – מעילה for ever
        - 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
- Any of "these" (wool, hair, bones etc.): that fell off – are not returned
  - Similarly: if a piece of coal (from מערכה) falls off – not returned
  - Pieces of meat: that fall off before חצות – must be returned and מעילה obtains; after חצות – need not be returned, no מעילה
    - Question: if these have real meat on them, why not return after חצות; if not – why return (even if before)?
      - Answer: this is only in re: hard pieces that are no longer "meat", but not ash
    - Source (for "midnight" marker):
      - דב resolution of vv. 5-6 (is nighttime for burning or תרומת הדשן)
        - Challenge (ר' כהנא): then why do we allow תרומה"ד before חצות (רגלים) or much later (daily- before dawn)
        - ד' יוחנן (v. 5) implies giving some time – however much needed – before dawn
    - Tangent: if they separated (and fell)
      - 1st case: if they fell off before חצות and he returned them after חצות
        - דב only become "completely burned" the next night at midnight
        - ד' חסדא become "completely burned" at dawn
          - Argument: if חצות, which doesn't generate לינה, completes עיכול, certainly dawn (לן) makes מעוכל
      - 2nd case: if they fell off before midnight and he returned them after השחר עמוד
        - דב midnight of next night generates עיכול
        - ד' חסדא they never have עיכול (must always be returned)
      - Rejection (רב יוסף): no reason to require them being atop מזבח to generate עיכול (confirmed)
        - Question (ר' פ לאביי): then what case do רבה ור"ח disagree about (assuming they agree with רב יוסף)?
        - Answer: regarding fats (that don't get burned up at all)
    - Question (רבא מרבה): is לינה considered if meat is atop מזבח (away from fire)?
      - Note: this must be a case where meat fell off –
        - Lemma1: is it like שלחן (re: לחם הפנים); no matter how long it is there, acceptable
        - Lemma2: is it like the floor (לן)?
- III משנה ז' Extensions: כבש is מקדש any of these (that "belong" to מזבח)
- And: כלי שרת are מקדש all things that belong to them
  - Answer: no לינה atop מזבח (but רבא didn't accept answer, as seen from his dissent re: אברים that "slept" atop מזבח – if they came down, are not restored (considered לן))