



## Meilah and the Deshen

The second *perek* of *Meilah* discusses the lifecycle of a *korban*. Important for our *masechet* is when the prohibition of *meilah* starts and ends for each *korban*. However, other laws, like when the *korban* can become *pasul* due to a *tevul yom* or *mechusar kippur*, or the laws of *lina*, *pigul*, *notar* and *tameh* are also discussed.

The second *Mishnah* discusses the *olat ha'ohf*, and the *Mishnah* teaches that the prohibition of *meilah* will continue to apply to the *korban* until the *beit hadeshen* is removed. The *Bartenura* explains that since the *korban olah* is to be fully burnt, even after it has turned to ashes the prohibition of *meilah* continues.

The *Bartenura* adds that the prohibition continues until the *terumat ha'deshen* is performed. If you recall, that is the first activity that is performed in the morning in the *Beit HaMidkash*. Some of the ashes are removed from the major pyre and placed to the eastern side of the ramp. It appears that the prohibition of *meilah* applies to the entire pile until some of it is removed as part of the *terumah ha'deshen*. After that point, it no longer applies to the pile.

The *Tosfot Yom Tov* notes that the *Bartenura's* comment appears to contradict his explanation in the fourth *Mishnah*. That *Mishnah* discusses the *olah* animal offering. The *Mishnah* there also explains that the prohibition of *Meilah* applies until it is taken out to the *Beit HaDeshen*. The *Bartenura* explains that prohibition of *meilah* applies until the pile of ashes has been removed from the *mizbeach* and taken to the location outside the *Beit HaMikdash* – the *Beit HaDeshen*.

Not only do the two explanations contradict on another, but they are the opinions of *Rav* and *Rav Yochanan*. The *Bartenura's* first explanation aligns with *Rav*. *Rav* maintains that once the *mitzvah* has been performed the

prohibition of *meilah* is removed from all the ashes. Even though the remainder is also eventually removed, the *mitzvah* with the ashes is considered complete by *terumat ha'deshen*. *Rav Yochanan* however argues that the *Torah* instructs that the *kohanim* to remove the pile of ashes whilst wearing the priestly garments. Consequently, it proves that it is not a simple clean up job, but rather the ashes still retain their sanctity.

The *Tifferet Yisrael* also find the contradiction in the *Bartenura* explanation difficult. He however is more troubled with the first explanation considering that when there is a debate between *Rav* and *Rav Yochanan* the *halacha* accords with *Rav Yochanan*. Consequently, the *Bartenura* should have explained our *Mishnah* like *Rav Yochanan* as well.

The *Ahavat Eitan* notes the difficulties raised by the *Tosfot Yom Tov* and *Tifferet Yisrael* and explains as follows. He cites the *Tosfot* (*Yoma* 59b, s.v. *ve'harei*) who explains that when the *Gemara* teaches that *meilah* applies to the *terumat ha'deshen* – the part that is removed – it only means that there is an *issur hana'ah*. In other words, one is not allowed to derive benefit from those ashes, but the prohibition of *meilah* no longer applies. Based on the *Tosfot*, the *Ahavat Eitan* explains that the *Bartenura* agrees that the *halacha* follow *R' Yochanan*. The *Bartenura* in this *Mishnah* however was not referring to the remainder of the pile. Instead, the *Bartenura* was referring to the *terumat ha'deshen* itself – the part that is separated. In other words, it is true that one is not allowed to derive any benefit; the *Torah* teaches that “it must be placed there next to the *mizbeach*”. However, that is only the *issur hana'ah*. Since the *mitzvah* with that separated part is performed, the prohibition of *meilah* no longer applies to it.

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## Revision Questions

מעילה א' – ג' א'

- Does *meilah* apply to *kodshei kodshim* that were slaughtered in the South section of the *azarah*? (א': א')
- What rule does R' Yehoshua provide regarding the previous question? (א': א')
- List some *p'sulim* that fall within the bounds of R' Yehoshua's rule and some that do not. (א': א')
- Explain the debate regarding *kodshei kodshim* that were taken outside the *azarah* prior to *zrikat ha'dam*. (ב': א')
- What else is debated in a similar manner to the previous question? (ג': א')
- Explain how *zrikat ha'dam* has both a leniency and stringency for *kodshei kodshim* but only a stringency for *kodshei kalim*. (ד': א')
- From when does the prohibition of *meilah* apply to a *chatat ha'ohf* (bird sin-offering)? (א': ב')
- In what way do the two bird offerings change from the time: (ב': א'-ב')
  - They are sanctified?
  - *Melika* is performed?
  - The blood is sprinkled/squeezed on the *mizbeach*?
- Explain how the following sacrifices change (*halachically*) from when they are sanctified, slaughtered and their blood sprinkled on the *mizbeach*:
  - *Par Ha'Nisrafim*? (ב': ג')
  - *Olah*? (ב': ד')
  - *Chatat, Asham* and *Zivchei Shalmei Tzibur*? (ב': ה')
- What are the comparable three stages for *shtei halechem*? (ב': ו')
- What are the comparable three stages for *lechem ha'panim* and how does it change at each stage? (ב': ז')
- What are the comparable three stages for *mincha* offerings and how does it change at each stage? (ב': ח')
- What things only have two stages? Explain. (ב': ט')
- What is the general rule relating to the previous question? (ב': ט')
- What are the *chatat metof*? Where else was this *Mishnah* taught? Why is it taught here? (א': י')

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Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	שבת קודש
15 March כ"ו אדר	16 March כ"ז אדר	17 March כ"ח אדר	18 March כ"ט אדר	19 March א' ניסן	20 March ב' ניסן	21 March ג' ניסן
Meilah 3:2-3	Meilah 3:4-5	Meilah 3:6-7	Meilah 3:8-4:1	Meilah 4:2-3	Meilah 4:4-5	Meilah 4:6-5:1

