

One who eats forbidden food in a joking manner, i.e., without intent to get הנאה from the food, is still חייב because he did get הנאה.

It is מותר to get הנאה from הקדש that it attached to the ground. Therefore, one is able to use a building a הקדש as shade. The sight of the המקדש and the music played inside have no דין of מעילה. The smell of the קטורת has no דין of מעילה once the initial cloud of smoke arises has no מעילה, but before that, there is מעילה if the קטורת is smelled. A person who makes קטורת to benefit from the smell is חייב כרת. One who makes קטורת to learn how to do so is פטור.

It is אסור to get הנאה from the ashes of the מזבח even after they have been cleared away and placed by the side of the מזבח (תרומת הדשן).

כהן גדול that are dirtied are used as wicks (those of the כהן גדול are used for the מנורה; those of a כהן הדיוט are used as wicks for candles lit outside). The כהן גדול that are worn by בגדים worn out are put away.

A calf that is together with a team of cows that are threshing grain (the calf is there to nurse) and ends up threshing with them, is still כשר to be used as an עגל ערופה (רש"י and the רמב"ם learn this גמרא is referring exclusively to an עגלה ערופה while תוספות brings a ראיה from a תוספתא that it is also referring to a

(פרה אדומה).

If a bird landed on the back of a פרה אדומה it is still כשר, even though it supported the bird. However, if a bull mounted the פרה אדומה, it is no longer כשר (as a פרה אדומה).

A person who finds a lost object, must take care of it, and may not use it for his own needs.

A person who sells clothing that has שעטנו may sell them in the regular way--even if that means modeling the garment--provided the seller gets no הנאה (it goes without saying that he may not sell them to a Jew who intends to wear the garment).

Bread from an oven that is fueled with wood that is אסור בהנאה may not be eaten. If the oven was not given enough time to cool, the bread baked afterwards is אסור, as some of the heat made from the forbidden fuel was retained. If the wood is removed, and the oven cooled, the bread subsequently baked may be eaten. If the bread was cooked on coals that has originally come from wood that is אסור בהנאה may be used (תוספות says this is only בדיעבד as he differentiates between ashes [that would be מותר לכתחילה] and coals; the coals are מותר for the same reason that ashes of חמץ are permissible, as once the אסור דבר is burned, the איסור dissipates).

