

## Zevachim – Simanim

### פרק ט – המזבח מקדש

#### דף פז – 87 Daf

##### 1. לינה מועלת בראשו של מזבח

Rava asked Rabbah: לינה מועלת בראשו של מזבח – *is remaining overnight effective* in invalidating something kept on top of the מזבח, or is לינה ineffective on top of the מזבח? This question is not relevant if the *kodashim* did not come down, because even items left on the עזרה floor, which were certainly invalidated, are not removed from the מזבח if they were brought there. Rather, the case is where the *kodashim* came down from the מזבח, and the question is: להם – *do we compare* [the מזבח] to the *Shulchan*, and just as לחם הפנים on the שולחן remain valid even if they were left there for many days, so too לינה would not invalidate *kodashim* left on the מזבח, or perhaps לקרקע – *we compare* [the מזבח] to the ground of the עזרה, where לינה is effective to invalidate *kodashim*? Rabbah answered that לינה בראשו של מזבח אין, but the Gemara proceeds to demonstrate that Rava did not accept this answer, and holds that לינה is מועלת בראשו של מזבח.

##### 2. כלי שרת מהו שיקדשו את הפסולין

Reish Lakish asked Rebbe Yochanan: כלי שרת מהו שיקדשו את הפסולין – *do service vessels sanctify invalid [kodashim]*? Rebbe Yochanan thought Reish Lakish was asking if קדושת הגוף – *physical sanctity* by being placed in a שרת, and as a result can no longer be redeemed. Rebbe Yochanan answered that this *halachah* is taught in our Mishnah, which states: כשם שהמזבח והכבש מקדשין את הראוי להן – *just as the mizbeich and the ramp sanctify that which is fit for them*, כך כלים מקדשין – *so do service vessels sanctify* [פסולין which are fit for them]. However, Reish Lakish clarified that this was not the intent of his inquiry, and explained: *I was asking* whether a כלי שרת can be *mekadesh* פסולין to even allow *offering* them on the מזבח *initially*. Rebbe Yochanan attempts to resolve this question from a Mishnah, but the proof is deflected.

##### 3. אויר מזבח כמזבח דמי או לא

The Gemara inquires: אויר מזבח כמזבח דמי או לא – *is airspace above the mizbeich considered like the mizbeich or not?* If invalid *kodashim* were held in the airspace above the מזבח, is it considered off the מזבח and must be taken down? A proof is suggested from the fact that the כבש is *mekadesh* פסולין to be brought on the מזבח, presumably by being carried up the כבש, proving that the airspace of the כבש is considered like the כבש (otherwise, the פסולין would have to be taken down). However, the Gemara answers: דנגד ליה – *he could drag* [the פסולין] up the כבש without lifting them. Although there is a gap between the כבש and the מזבח which the invalid part must cross, we say that רובו לכבש כבש – *if the majority of [the part] is on the ramp, it is considered like* entirely on the ramp, and when the majority is on the מזבח, it is considered entirely on the מזבח. The Gemara adds that this requires saying there is *attachment to items which go up* on the מזבח (i.e., to be considered a single mass), because if they are considered separate pieces, we would not follow their majority.

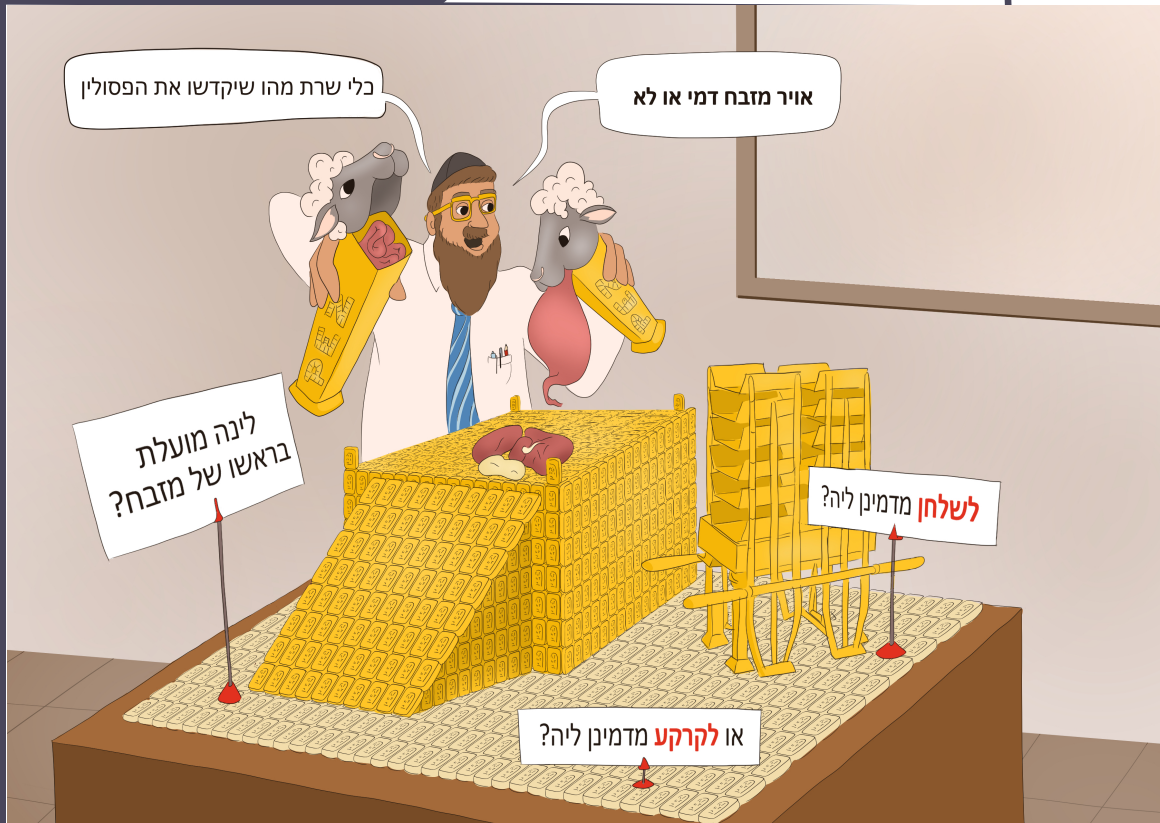
On the next Daf, Rav Ashi concludes that if the Kohen holding the פסולין is himself standing on the מזבח, it is certainly considered on the מזבח; the inquiry is relevant where someone on the ground holds them over the מזבח with a stick.

#### Siman – Golden Pez Candy Dispenser

The creative Rebbe who built a *mizbeich* from **golden Pez candy** bricks to teach *whether the mizbeich is like the שולחן or the ground regarding if מועלת בראש המזבח*, used one **golden Pez candy dispenser** as a כלי שרת for his *shiur* on whether it would be *mekadesh pesulim*, and held another one holding a *passul korban* in the air above the *mizbeich* to discuss whether the *korban* is considered off the *mizbeich* and must be taken down.

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## Golden Pez Candy Dispenser



The creative Rebbe who built a *mizbeich* from **golden Pez candy bricks** to teach whether the *mizbeich* is like the *שלחן* or the ground regarding if *בראש המזבח* is like a golden Pez candy dispenser as a **כלי שרת** for his *shiur* on whether it would be *mekadesh pesulim*, and held another one holding a *passul korban* in the air above the *mizbeich* to discuss whether the *korban* is considered off the *mizbeich* and must be taken down.

### 3 things to remember

1. לינה מועלת בראשו של מזבח
2. כלי שרת מהו שיקדשו את הפסולין
3. אויר מזבח כמזבח דמי או לא.

