

## Zevachim – Simanim

### פרק ח – כל הזבחים

#### דף פג – Daf 83

##### 1. למזבח או לאשים *machlokes* if המקדש את הראוי לו.

The ninth Perek begins: [את] הראוי לו – *the mizbeich sanctifies that which is fit for it*, even if it is פסול, and once it was placed on the מזבח, it is not taken down. Five Tannaim dispute the parameters of this rule, three in the Mishnah, and two in a Baraisa. In the Mishnah, Rebbe Yehoshua says: *anything fit for the fire, once it went up, does not come down*, because the *passuk* says: *it is the olah on the pyre*, teaching that anything fit for the pyre, like an עולה, is not taken off the מזבח, like an עולה. Rabban Gamliel says: *על* "anything fit for the *mizbeich*, once it went up, does not come down, because that *passuk* says *על*" *על* "the *mizbeich*, teaching that anything fit for the מזבח, like an עולה, is not taken down. The only practical difference between their opinions is הדם והנסכים – *blood and libations* which were פסול and placed onto the מזבח, because they are fit for the מזבח, but not for the fires. Rebbe Shimon says that נסכים which are brought along with a *korban* are taken down, whether it is the נסכים, the *korban*, or both which are פסול.

##### 2. קמצין שלא קידשו בכלי, *which were never ראוי for the מזבח, are taken down*

The Gemara infers from the Mishnah that the מזבח is only מקדש that which is ראוי לו – *already fit for it*, but not something which was not yet ראוי for the מזבח. Rav Pappa says this excludes קמצין שלא קידשו בכלי – *kematzin* (of *menachos*) *which were not yet sanctified in a* [שרת] כלי. Since its designation for the מזבח was not completed, it is taken down from the מזבח. Ravina asked how this is different from Ulla's ruling, that אימורי קדשים קלין שהעלן לפני – *sacrificial parts of kodashim kalim [korbanos] which were brought up onto the מזבח before the throwing of their blood*, are not taken down, because נעשו לחמו של מזבח – *they have become the mizbeich's food*. This proves that even before the necessary זריקה to be fit for the מזבח, they are still not taken down! The Gemara answers: הך – *these [אימורין] do not lack an act performed with their own selves* (but only lack זריקה of the blood), whereas הני מיחסרו מעשה בגופייה – *these [קמצין] lack an act performed with their own selves to be fit for the מזבח*.

##### 3. Two more opinions: עולה או, בבשים, *items similar to מזבח*

In a Baraisa, Rebbe Yose HaGlili says that because the *passuk* says *"whatever touches the mizbeich shall become sanctified"*, one might have thought that the מזבח is מקדש all items, whether they are fit for it or not. Therefore, the next *passuk* mentions *"בבשים"* – *lambs*, teaching that כל ראוי אף – *just as lambs are fit for the מזבח, so too all items which are fit for the מזבח are not removed*. Rebbe Akiva says that a later *passuk* mentions an *"עולה"*, teaching that just as an עולה is fit for the מזבח, so too all items fit for the מזבח are not removed. The practical difference between these opinions is an עולת העוף, because it is included in the term *"עולה"*, but would not be included by the term *"בבשים"*, which connotes animals. Reish Lakish proceeds to detail what each Tanna would hold about four more cases.

##### **Siman – Pogo Stick**

While one Kohen jumping on a **pogo stick** saw *passul korbanos* on the *mizbeich* and left them there, another Kohen leaped on his **pogo stick** over the *mizbeich* to tell a Kohen who brought up a *kemitzah* that was not sanctified in a *kli* to take it down, while a third Kohen jumped up to take down an עולת העוף that was brought up since it's not included in the term בבשים.

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## Pogo Stick



While one Kohen jumping on a **pogo stick** saw **passul korbanos** on the **mizbeich** and left them there, another Kohen leaped on his **pogo stick** over the **mizbeich** to tell a Kohen who brought up a **kemitzah** that was not sanctified in a **kli** to take it down, while a third Kohen jumped up to take down an **עולת העוף** that was brought up since it's not included in the term **כבשים**.

### 3 things to remember

1. המזבח מקדש את הראוי לו, machlokes if לאשים or מזבח
2. קמצין שלא קידשו בכלי, which were never ראוי for the מזבח, are taken down
3. Two more opinions: מקדש מזבח is items similar to כבשים, or עולה

