

Zevachim – Simanim פרק ח – כל הזבחים

דף פג – Baf 83

1. לאשים or המזבח, *machlokes* if לאשים

The ninth Perek begins: המדבח מקדש (את] המדבח מקדש – the mizbeiach sanctifies that which is fit for it, even if it is סחל, and once it was placed on the מדבח, 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: בל הראוי לאישים אם עלה לא ירד – anything fit for the fire, once it went up, does not come down, because the passuk says: היא העולה על מוקדה – it is the olah on the pyre, teaching that anything fit for the pyre, like an עולה anything fit for the mizbeiach, once it went up, does not come down, because that passuk says "על במח" במחול המובח, teaching that anything fit for the mizbeiach, once it went up, does not come down, because that passuk says "על teaching that anything fit for the חברם, like an עולה הובח הובסבים, the analibations which were פסול and placed onto the חברם, because they are fit for the מזבח blood and libations says that נסבים which are brought along with a korban are taken down, whether it is the own, or both which are brought along with a korban are taken down, whether it is the own.

2. ראוי for the מזבח, which were never מזבח, are taken down

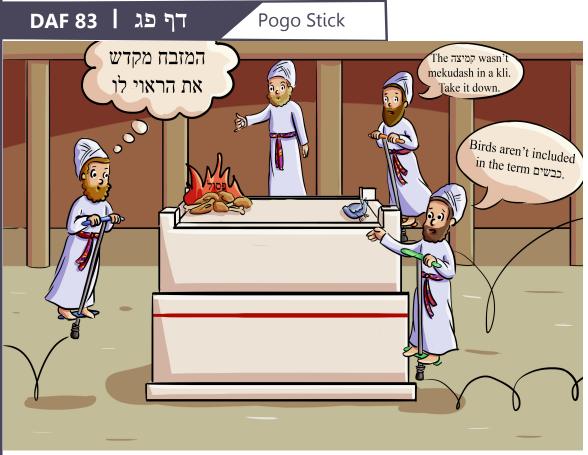
The Gemara infers from the Mishnah that the חמדב is only מקדש that which is ראוי – already fit for it, but not something which was not yet חמדב. Rav Pappa says this excludes בכלי (of menachos) which were not yet sanctified in a [כלי [שרת] בלי . Since its designation for the מזבח was not completed, it 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 חדיקת דמן before the throwing of their blood, are not taken down, because בעשו לחמו של מזבח – they have become the mizbeiach's food. This proves that even before the necessary מזבח to be fit for the מזבח, they are still not taken down!? The Gemara answers: הנך הוביהו לא מיחסרו מעשה בגופייהו לא מיחסרו מעשה בגופייהו – these [קמצין] lack an act performed with their own selves to be fit for the holood), whereas הני מיחסרו מעשה בגופייהו (מזבח hese).

3. Two more opinions: מקדש items similar to עולה, or עולה

In a Baraisa, Rebbe Yose HaGlili says that because the *passuk* says "כל הנוגע במזבח יקדש" – *whatever touches the mizbeiach shall become sanctified,* one might have thought that the מקדש all items, whether they are fit for it or not. Therefore, the next *passuk* mentions "כבשים – *lambs*, teaching that מזבח are not removed. Rebbe Akiva says that a later *passuk* mentions an "עולה", teaching that just as an מזבח so too all items fit for the חבדה, so too all items fit for the חבדה 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 **mizbeiach** and **left them there**, another Kohen leaped on his **pogo stick** over the **mizbeiach** 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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Sthings to remember

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

