

## פרק תשיעי – הַיִזְבַּח קֶדֶשׁ Introduction to

in previous פרקים, we have encountered the rule of **אם עלה לא ירד** (or, in some cases, **לירד**); this rule, that the **מזבח** “claims” anything put on it even if (with many exceptions) it is invalid, is anchored in the major **סומויות** of this פרק

28.9.1

83a (משנה א) → 83a (כנסכים הבאין בפני עצמן דמו ומודי ר"ש דלא ירדו קמ"ל)

1. צו את אהרן ואת בניו לאמר **זאת תורת העלה** הוא העלה על מוקדה על המזבח כל הלילה עד הבקר ואש המזבח תוקד בו: ויקרא ו, ב.
2. ולבש הלהן מדו בד ומכנסי בד ילבש על בשרו והרים את הדשן אשר תאכל האש את העלה על המזבח ושמך אצל המזבח: ויקרא ו, ג.
3. שבעת ימים תכפר על המזבח וקדשת אתו והיה המזבח קדש קדשים **כל הנוגע במזבח יקדש**: שמות כט, לו.
4. וזה אשר תעשה על המזבח **כבשים** בני שנה שנים ליום תמיד: שמות כט, לח.
5. והקטרת את כל האיל המזבחה **עלה** הוא לה' ריח ניחוח אשה לה' הוא: שמות כט, יח.
6. ומנחתם ונסקייהם לפרים לאילים ולכבשים במקשרם כמשפט: במדבר כט, יח.

- I Range of items that are 'claimed' by מזבח, (only that which is **ראוי לו** → **אם עלה לא ירד**) following v. 1
- i note on language (ר"פ): **אם עלה לא ירד** excludes קמצין that were never sanctified in a שרת –
    - 1 challenge (רבינא): why is this different than קלים קדשים before זרה"ד –
      - (a) which, according to עולא are not brought down – they become “food of the מזבח”
      - (b) answer: in that case, nothing is missing in them (זרה"ד is done with דם, not אימורים)
  - b היא העולה על מוקדה – just as עולה belongs on the fire, so all that belong on the fire – **ד' יהושע**
  - c מזבח just as עולה belongs to מזבח, so anything that belongs to מזבח
    - i point of disagreement: דם ונסכים (only claimed according to ר"ג)
  - d if נסכים are brought to accompany a זבח, if either is פסול, the זבח stays and the נסכים go down
    - i source: just as עולה is brought on its own, so anything brought on its own → excludes נכסין brought to accompany
- II analysis of dispute ר"ג/ר"פ:
- a **ר"ג's explanation for מוקדה על מוקדה**: refers to פוקעין – pieces that fell off the fire – must be returned
    - i **ד' יהושע**: that is inferred from v. 2 – אשר תאכל האש
    - ii **ר"ג**: that teaches that only עכולי עולה are returned – not (e.g.) קטורת
      - 1 **ר"ג**: that itself implies that עכולי עולה are returned
  - b **ר"פ's explanation for מזבח**: explains the reason that כל הראוי לאשים – because the מזבח sanctified it
    - i **ר"ג**: that's inferred from second mention of מזבח
    - ii **ר"פ**: that's needed for a case where there was no moment of **מזבח** – even that remains up
      - 1 **ר"ג**: the תורה rules that they remain up, no reason to distinguish between הכושר לה שעת הכושר
- III **ברייתא** with two additional opinions
- a **ד'ה"ג**: v. 3 – might imply that *anything* touching מזבח is מתקדש – therefore v. 4 states כבשים – only animals
  - b **ד'ע**: v. 5 describes it as an עולה – therefore anything ראוי
    - i point of disagreement: (עולה), ר"ע would allow (עולה), ר"ג would not (כבשים)
    - ii defense of “opposite” verse:
      - 1 **ד'ה"ג** needed to exclude a lamb put on מזבח while alive
      - 2 **ד'ע** needed to exclude כבשים
    - iii point of disagreement between **משנה** and **ברייתא**: קמצים that weren't sanctified in a כלי (משנה would include in rule)
    - iv **ר"ל's** observation:
      - 1 **א** **מנחה** coming on its own: all in משנה agree that it stays, **ר"ע** – come down
      - 2 **א** **מנחה** coming with a **זבח**: all but **ר"ג** and **ר"פ** – stay up, all others – down
      - 3 **נסכים** that come independently: only **ר"ג** and **ר"ש** would keep up, all others – come down
      - 4 **נסכים** that come with a **זבח**: only **ר"ג** would allow to stay up
        - (a) challenge: this is all obvious
        - (b) defense: needed to teach that נסכים can be offered voluntarily – per **רבא**
          - (i) challenge: then teach **רבא's** dictum as is
        - (c) rather: needed to teach re: נסכים that accompany a קרבן
          - (i) since: the הלכה allows for the נסכים to be brought days later (per v. 6), should be considered like independent נסכים and **ר"ש** would allow them to stay up – קמ"ל that they are still considered appended to קרבן and, לדברי **ר"ש**, come down (if either they or זבח is פסול)