

Zevachim – Simanim

פרק ח – כל הזבחים

דף עח – Daf 78

1. Blood of a *korban* mixed with water, wine, or *chullin* blood

The next Mishnah states that if blood of a *korban* became mixed with water, אם יש בו מראית דם – *if it has the appearance of blood*, it is valid. If it became mixed with (red) wine, רואין אותו כאילו הוא מים – *we view it as if it were water*, and if the blood in this amount of water would appear as blood, it is valid. The Tanna Kamma says the same applies if it became mixed with blood of *chullin* animals, but Rebbe Yehudah says: אין דם מבטל דם – *blood does not nullify blood*. He holds that *a kind mixed with its same kind* is never בטל, so the *korban's* blood remains valid. Rebbe Yochanan said the Mishnah's first ruling, permitting זריקה of blood mixed with water, only applies where water fell into the blood, אבל נפל דם לתוך מים – *but if blood fell into water*, ראשון ראשון בטל – *each first drop of blood is nullified* as it falls into the water, and cannot be used. Even if the mixture eventually turns red, it may not be used, because of דחייו – *rejection*.

2. One who ate a mixture of *פיגול*, *נותר*, and *טמא* – איסורין מבטלין זה את זה

Reish Lakish says: הפיגול והנותר והטמא שבללן זה בזה – *if someone mixed piggul, nossar, and tamei [kodashim] with one another* and ate them, he is completely פטור, although there was a כזית of each איסור, because אי אפשר שלא – *it is impossible that one type of איסור should not overwhelm the other and nullify it*. Rashi explains that as he chews, parts of each איסור become mixed into the other and בטל to it. Since they will not exchange parts exactly equally, one איסור will invariably emerge larger, and he can only be liable for that איסור. Since this איסור is unknown, the התראה – *warning* to him is ספק – *an uncertain warning*. This proves three principles: (1) איסורין מבטלין זה את זה – *prohibited items can nullify one another*. (2) נותן טעם ברוב לאו דאורייתא – *The prohibition to eat food where a forbidden item gives flavor into a majority permitted one is not Biblical*. This assumes that the איסורים are different types (e.g., meat and flour), yet he is still not liable for the minority איסור which imparts flavor. However, this principle is disproven, so the case must be מין במינו, where the minority does not give flavor to the majority. (3) התראה ספק – *the warning is not a valid warning*.

3. A bucket with white wine or milk which was immersed in a *mikveh*

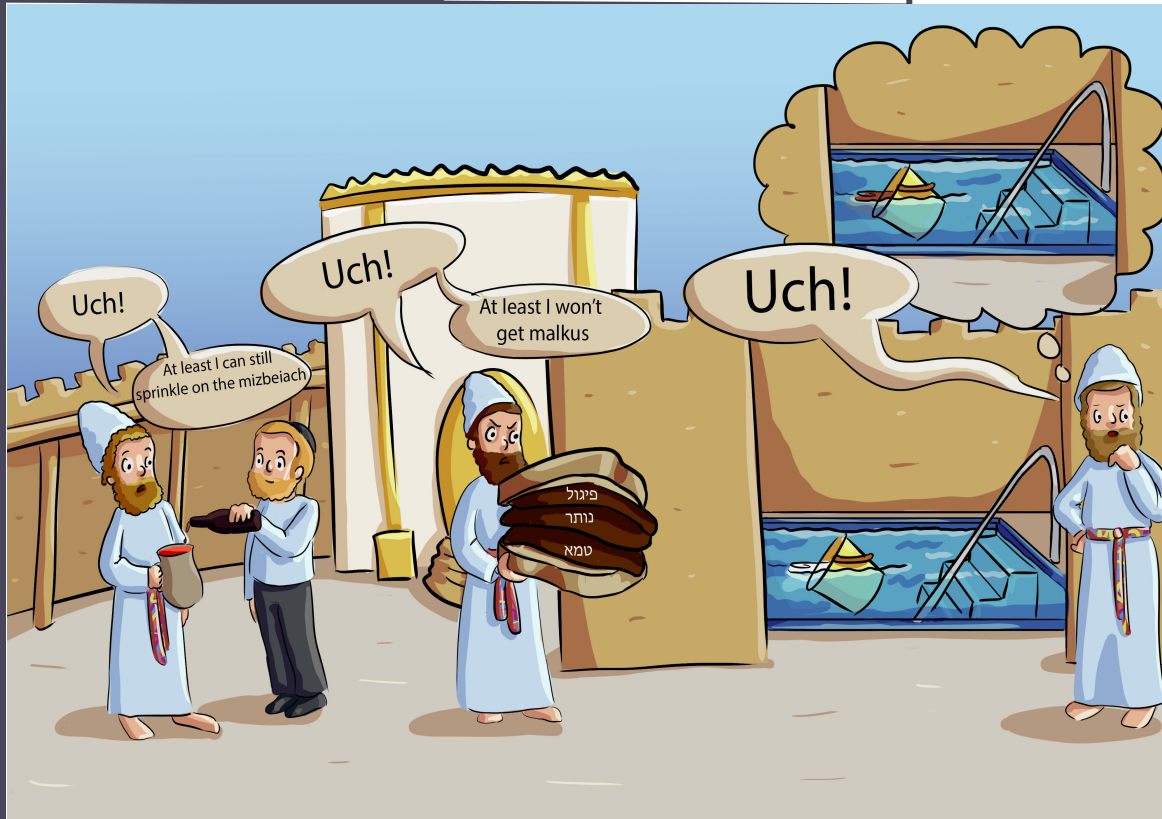
The Gemara asks that even in a mixture of איסורין, מין במינו, the minority should not be בטל; rather, we should calculate it as if it were מין בשאינו מינו – *one kind with something not its kind*, and if it would give flavor to the majority, it should not be nullified. This is demonstrated from our Mishnah, which taught that if *korban* blood mixed with wine, "רואין" – *we view the wine as if it is water* and the blood remains valid for זריקה. Furthermore, in a Baraisa, where a [*tamei*] bucket which had white wine or milk in it, which was immersed in a *mikveh*, Rebbe Yehudah says: רואין אותו כאילו הוא יין אדום – *we view [the wine or milk] as if it were red wine*: אם דיהה מראהו כשר – *if there is so little wine that its color would have become faint* through dilution of the *mikveh* water, the *tevilah* is valid. But if the redness of the wine would still be present, the *tevilah* is not valid (although this wine is actually white)!? The Gemara concludes that the question of "רואין" is a *machlokes* Tannaim, because the Tanna Kamma argues with Rebbe Yehudah and says: הולכין אחר הרוב – *we follow the majority*, and if most of the liquid is water, the *tevilah* is valid.

Siman – Someone going "Uch!"

The Kohen who yelled "Uch!" when wine dripped into the blood to be sprinkled was drowned out by the Kohen yelling "Uch!" while eating a mixture of נותר, פיגול, and טמא, even though he was exempt from *malkus* – who was completely drowned out by the Kohen by the *mikveh* yelling "Uch!" while trying to imagine that the milk in the *tamei* bucket immersed in the *mikveh* was actually red wine.

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3 things to remember

1. Blood of a korban mixed with water, wine, or chullin blood
2. One who ate a mixture of פיגול, נותר, and טמא - איסורין מבטלין זה את זה
3. A bucket with white wine or milk which was immersed in a mikveh

