

Zevachim – Simanim

פרק ח – כל הזבחים

דף עא – Daf 71

1. כל הזבחים שנתערבו (with animals forbidden in benefit, or disqualified as *korbanos*)

The eighth Perek begins: כל הזבחים שנתערבו בחטאות המתות – *all korbanos which became mixed with חטאות which are left to die* (e.g., its owner died), or with שור נסקל – *a cow condemned to stoning* (which are forbidden in benefit), אפילו אחת בריבוא – *even if one [prohibited animal] was mixed in ten thousand [korbanos]*, ימותו כולן – *they are all left to die*. If a *korban* became mixed with an animal permitted in benefit, but disqualified as a *korban*, such as if an *aveirah* was performed with it, meaning: שהמית את האדם ע"פ עד א' – *it killed a person according to one person's testimony*, או ע"פ הבעלים – *or according to its owner's testimony* (both testimonies are insufficient to kill the animal, but disqualify it as a *korban*), or an animal which had relations with a person, or במוקצה ונעבד – *or [an animal] designated for idolatrous service, or one which was worshipped*, or an animal used for a זונה's payment or exchanged for a dog, כלאים – *a crossbreed*, טריפה, or an animal born by Caesarian section, ירעו עד שיסתאבו – *they are all left to graze until they develop a מום*, וימכרו – *and are sold*, and יביא בדמי היפה שבהן מאותו המין – *and with the value of the most expensive among them, he should bring the same type of korban*.

2. *Korbanos* which were mixed with other *korbanos*

The Mishnah continues: if *korbanos* became mixed with unblemished *chullin* animals, the *chullin* animals are sold to those requiring the same type of *korban*. If *korbanos* became mixed with other *korbanos* of the same type, [זה יקרב לשם מי שהוא וזה] יקרב לשם מי שהוא – *each should be sacrificed for the sake of whoever is the true owner*. If *korbanos* became mixed with *korbanos* of a different type, and cannot be sacrificed because their blood מתנות are different (e.g., a שלמים became mixed with a חטאת), they are left to graze until they develop a מום, and since we do not know which *korban* type was the more expensive one, he must bring another of each type of *korban* with the more expensive animal's value, ויפסיד המותר מביתו – *and lose the difference from his own [funds]*. If *korbanos* became mixed with a בכור or מעשר (which cannot be redeemed), they are left to graze and develop a מום, and all these animals are eaten with the restrictions of בכור and מעשר *korbanos* (i.e., that cannot be *shechted* or sold publicly in a degrading way).

3. The need for multiple Mishnayos about prohibited animals not becoming nullified

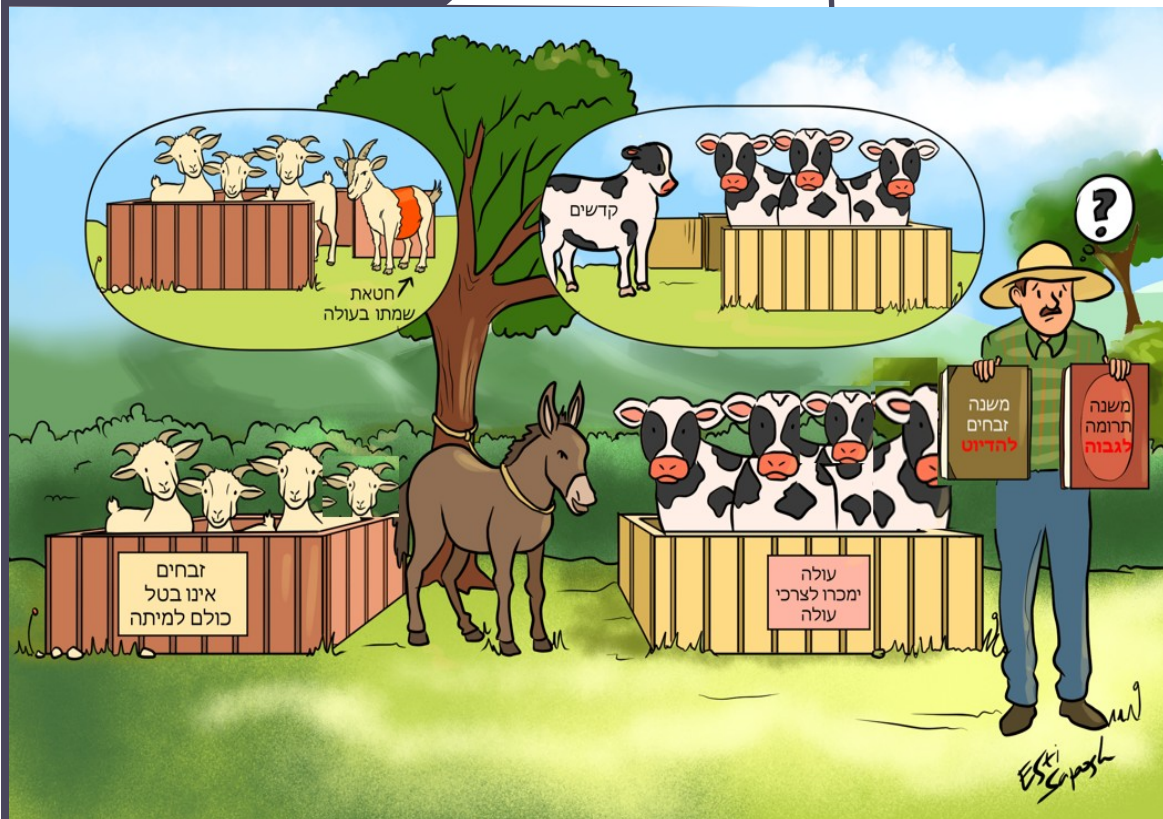
The Gemara asks that a Mishnah in *Temurah* already taught this law: כל האסורין לגבי מזבח אוסרין בכל שהן – *all that are prohibited for sacrifice on the מזבח prohibit any group into which they are mixed with any amount* (i.e., are never nullified), for example, a רובע or רובע? Rav Shimi answers that the Mishnah in *Temurah* only teaches that about animals which all become prohibited לגבוה – *for the Mikdash's use as korbanos* (but are all permitted in benefit), and our Mishnah adds that animals forbidden in benefit prohibit the entire group להדיוט – *for common use*. On the other hand, our Mishnah only teaches that animals forbidden in benefit are never nullified, and the Mishnah in *Temurah* adds that even those permitted in benefit (a more lenient prohibition) are not nullified. Although our Mishnah also discusses animals permitted in benefit, it does not state that it would never be nullified in a greater amount. Still, our Mishnah's ruling about permitted animals is necessary to teach תקנתא – *its remedy* (that they should graze until they can be redeemed).

Siman – Eee-aaw (Donkey)

The donkey cried "ee-aaw" when he saw his goat friend, the חטאת שמתו בעליה, get lost in a herd of goats which would now all be sentenced to be killed, and was relieved that at least his friends the *chullin* cows who got a cow mixed in with them would not be killed but sold for *korbanos*, while the donkey driver was busy trying to figure out why two Mishnayos were needed to teach that prohibited animals are never nullified.

דף עא | DAF 71

Eee-aaw (Donkey)



The donkey cried “ee-aaw” when he saw his goat friend, the חטאת שמתו בעולה, get lost in a herd of goats which would now all be sentenced to be killed, and was relieved that at least his friends the *chullin* cows who got a קדשים cow mixed in with them would not be killed but sold for *korbanos*, while the donkey driver was busy trying to figure out why two *Mishnayos* were needed to teach that prohibited animals are never nullified.

3 things to remember

1. כל הזבחים שנתערבו (with animals forbidden in benefit, or disqualified as *korbanos*)
2. *Korbanos* which were mixed with other *korbanos*
3. The need for multiple *Mishnayos* about prohibited animals not becoming nullified

