

Zevachim – Simanim

פרק ח – כל הזבחים

דף עג – 73 Daf

1. Dried figs of *terumah* pressed into the top of one עיגול among many

Rav Pappa answers that our Mishnah, which holds that a disqualified animal is not בטל in any mixture of animals, is the Tanna of קציעות – *a litra of dried figs*, who holds כל דבר שיש בו מנין – *any item which is even occasionally sold by number* is never בטל, even for an איסור דרבנן (such as *terumah* of dried figs). A Baraisa states: ליטרא קציעות ואינו יודע באיזו – *a litra of dried figs (of terumah) which one pressed into the mouth of a mold*, שדרסה על פי עיגול – *but he does not know into which mold he pressed it*, Rebbe Meir says that Rebbe Eliezer holds all the figs, even the lower ones (which are definitely not *terumah*), combine to nullify the upper ones. Rebbe Yehoshua says that only one hundred “mouths” (i.e., tops of molds) of permitted figs, which are all of doubtful status, can nullify the *terumah*. According to Rebbe Yehudah’s version, Rebbe Eliezer says that one hundred “mouths” of permitted figs nullify the *terumah*, and Rebbe Yehoshua says that even three hundred permitted mouths would not nullify the *terumah*, since they are occasionally counted, and so cannot be בטל. Rav Ashi answers that our Mishnah’s ruling is unanimous: בעלי חיים חשיבי ולא בטלי – *living creatures are significant, and cannot be nullified*.

2. ניכבשינהו דניידי ונימא כל דפריש מרובא פריש

The Gemara asks that although the disqualified animals are not nullified in the mixture, let us pull the animals individually from the group and sacrifice them one by one, and say that each one which left the mixture is from the (permitted) majority!? The Gemara replies that if an animal is removed from its place of mixture, it is קבוע – *fixed* in place, and כל קבוע כמחצה על מחצה דמי – *anything fixed in place is considered like a safek of fifty-fifty*, and not a majority! Therefore, the Gemara adjusts its question: ניכבשינהו דניידי – *let us force [the animals] to move*, so they will leave their place, פריש מרובא פריש – *and we can then say, “whatever separates from a mixture presumably separated from the majority”* and is permitted, allowing us to sacrifice each animal individually!? Rava eventually answers: משום קבוע – *we do not allow permitting the animals with this method because of a concern that one may mistakenly take an animal from its fixed place, where we do not follow the majority*.

3. If one was מקריב the mixed animals, they are not מרצה

Rava said: השתא דאמרי רבנן לא נקריב – *now that the Rabbis have said we may not offer any animals from this mixture containing disqualified animals*, אי נקריב לא מרצי – *if we do offer them, they do not achieve acceptance*, and the *korban* is invalid. This is challenged from a Mishnah which states that if a חטאת העוף became confused with an עולת העוף, even among ten thousand, they must all die. If a Kohen sacrificed them both למעלה, the עולה is valid and the חטאת is פסול, and if both were brought למטה, the חטאת is valid and the עולה is פסול. If he brought one למעלה and one למטה, they are both פסול, since he may have brought the חטאת above and the עולה below. This Mishnah proves that *korbanos* brought when it was prohibited to do so (out of doubt) can nonetheless be valid!? The Gemara answers that Rava follows the Tanna who holds בעלי חיים נדחין – *living creatures can become permanently rejected* from being sacrificed if at any point they could not be sacrificed, whereas this Mishnah holds אין נידחין – *they are valid after the fact*.

Siman – Giant Ostrich Egg

When it was ruled that the *terumah* figs pressed into a giant ostrich egg and mixed up with other eggs was not בטל because it is sometimes counted, the owner angrily threw some eggs at the herd that had forbidden קדשים mixed in to get them running out of their קביעות to make them פרוש מרובא, while his friend the Kohen had to make himself an egg to eat because he was not allowed to eat from the *kodshim* brought from the forbidden mixture.



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3 things to remember

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2. ניכבשינהו דניידי ונימא כל דפריש מרובא פריש
3. If one was מקריב the mixed animals, they are not מרצה

