

Zevachim – Simanim

פרק ח – כל הזבחים

Daf 75 – דף עה

1. מתנות if blood of two *korbanos* were mixed into one cup (if שיעור מתנות require a שיעור)

A Baraisa teaches that if *korbanos* became mixed with each other, the Kohen must make the required מתנות with each one. If he made one מתנה from each *korban*, it is valid. This applies where the blood was in separate cups but intermingled. But בבולל – where the blood was *blended* into a single cup, the Tanna Kamma says he makes four מתנות for all the *korbanos* together (and a single מתנה suffices), because he holds יש בילה – there is even *mixing*, so each מתנה contains blood from every *korban*. Rebbe says: רואין את המתנה – we examine the application: if there is enough blood in it for each *korban*, it is valid, but if not, it is invalid. Apparently, Rebbe holds there is a minimum required amount for a מתנה, and this application must have enough for both *korbanos*. This is questioned from the fact that Rebbe said that according to Rebbe Eliezer (on Daf 80a), הזאה אינה צריכה שיעור – *sprinkling* (of חטאת מי) does not require a minimum amount. The Gemara first answers that Rebbe was speaking according to Rebbe Eliezer's opinion, not his own. Alternatively, although הזאה of חטאת מי does not require a minimum שיעור, נתינה – applying blood does.

2. If one was *makdish* a בכור for הבית, בדק, can it be sold in a degrading way to benefit הקדש?

Rami bar Chama asked: התפיש בכור לבדק הבית – if one was [*makdish*] a *bechor* for Temple upkeep (i.e., gave it monetary *kedushah*), can its meat be weighed against a ליטרא (a weight used in normal market sales)? Ordinarily, a *bechor* may not be degraded this way, since the sale profits belong to the Kohen, and not *hekdes*. Other blemished *korbanos*, on the other hand, may be sold in this manner, since the profits are for *hekdes*. What is the *halachah* of a *bechor* which additionally has monetary *kedushah*? Do we say רווחא דהקדש עדיף – the profit of *hekdes* is more important, or do we say זילותא דבכור עדיף – the issue of the degradation of a *bechor* is more important? Rebbe Ami ultimately concludes: כלום הקנה זה אלא מה שקנו לו – did this Kohen transfer to *hekdes* anything but what was previously owned by him? Since he could not weigh it against a ליטרא, he cannot enable *hekdes* to do so.

3. *Machlokes* where sacrificing a mixed group shortens the time of consumption

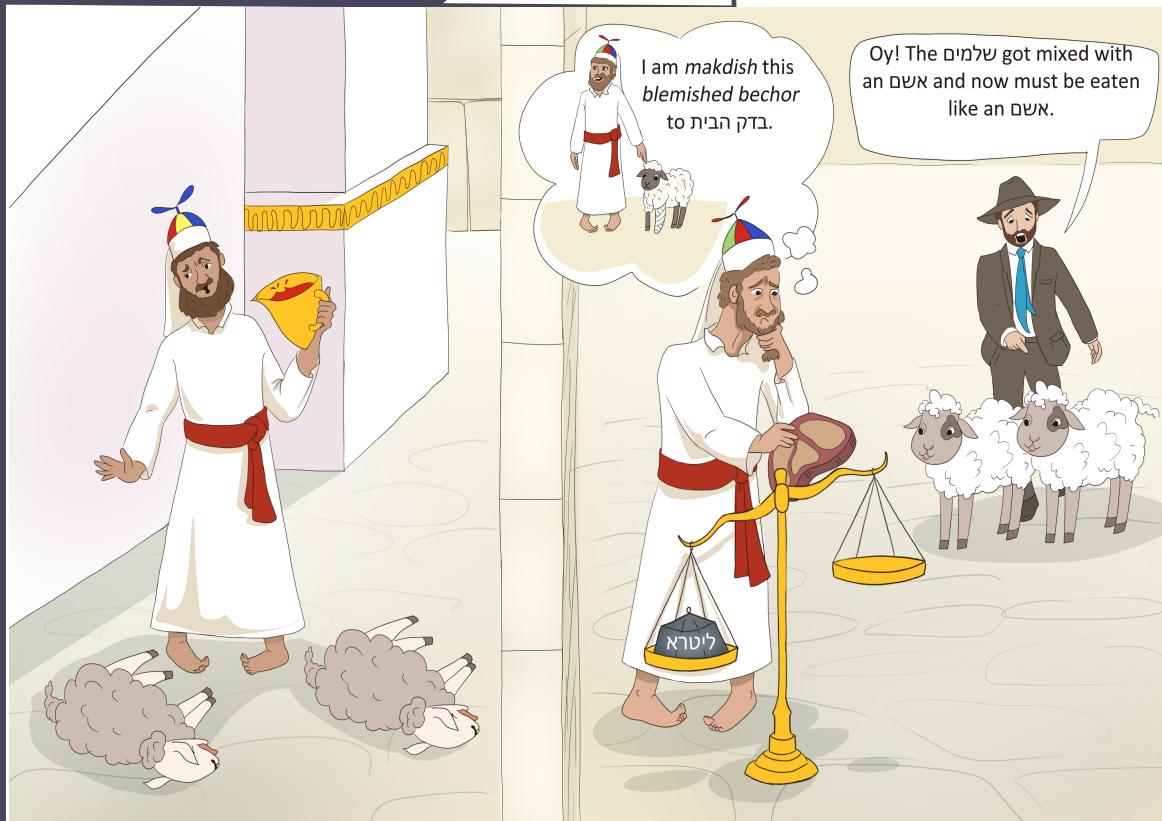
The next Mishnah states that if an אשם became mixed with a שלמים, Rebbe Shimon says: שניהם ישחטו בצפון – they must both be shechted in צפון (which is only required for the אשם), and they must be eaten according to the laws of the more stringent of them. They are both restricted to the laws of אשם, and must be eaten by male Kohanim, in the עזרה, and only for one day and night, in contrast to a standard שלמים. The Chochomim said to Rebbe Shimon: אין מביאין קדשים לבית הפסול – we do not bring *kodashim* to a place of more likely invalidation. Since, by restricting the allotted time for the שלמים, it increases the likelihood it will become נותר, we instead leave the animals to graze until they develop a מום, whereupon they are sold and new *korbanos* are purchased. If meat of קדשי קדשים was mixed with meat of קדשים קלים, or *kodashim* meat which may be eaten for one day became mixed with meat which may be eaten for two days, they must all be eaten according to the greater stringencies of the mixture.

Siman – Am Ha'aretz

While one Kohen **am ha'aretz** didn't know what to do with the blood of two *korbanos* which got blended together into a single cup, his **am ha'aretz** twin brother was so busy trying to figure out if he could weigh the meat of the *bechor* he was *makdish* to *bedek ha'bayis* against a *litra* weight, that he didn't notice his אשם getting mixed with שלמים which would require the שלמים to be eaten with the restrictions of an אשם according to Rebbe Shimon.

דף עה | DAF 75

Am Ha'aretz



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3 things to remember

1. מתנות if blood of two *korbanos* were mixed into one cup (if שיעור מתנות require a שיעור)
2. If one was *makdish* a בכור for בדק הבית, can it be sold in a degrading way to benefit הקדש?
3. *Machlokes* where sacrificing a mixed group shortens the time of consumption

