

## Zevachim – Simanim

### פרק ח – כל הזבחים

#### דף עד – 74 Daf

##### 1. A *avodah zarah* which became mixed with others, and one fell into the sea

Rav said: טבעת של עבודת כוכבים שנתערבה במאה טבעות – if a ring used for an idol (and forbidden in benefit) became mixed with a hundred permitted rings, one of which fell into the Mediterranean Sea, they all become permitted, דאמרין הך דנפל היינו דאיסורא – because we say that this ring which fell in is the forbidden one. [Since the forbidden ring was only not בטל on a *d'Rabbonon* level, we rule leniently and assume the forbidden ring was destroyed.] This ruling is challenged from our Mishnah, which states that if one prohibited animal was mixed with a thousand *korbanos*, they must all die. But according to Rav, as soon as one dies, we should assume the forbidden animal died and the rest should be permitted!? The Gemara answers that Rav is following Rebbe Eliezer, who said that if a blemished *korban* became mixed with valid ones, and the head of one *korban* was offered on the מזבח, the rest of the heads may be offered (because we assume the blemished one was already brought). The Gemara adds that since Rebbe Eliezer himself only permits bringing two heads at a time (since one of them is certainly unblemished), Rav's ruling also means to sell two rings at a time.

##### 2. ספק ספיקא in a case of *avodah zarah* (mixture of 100 separated into 40 and 60)

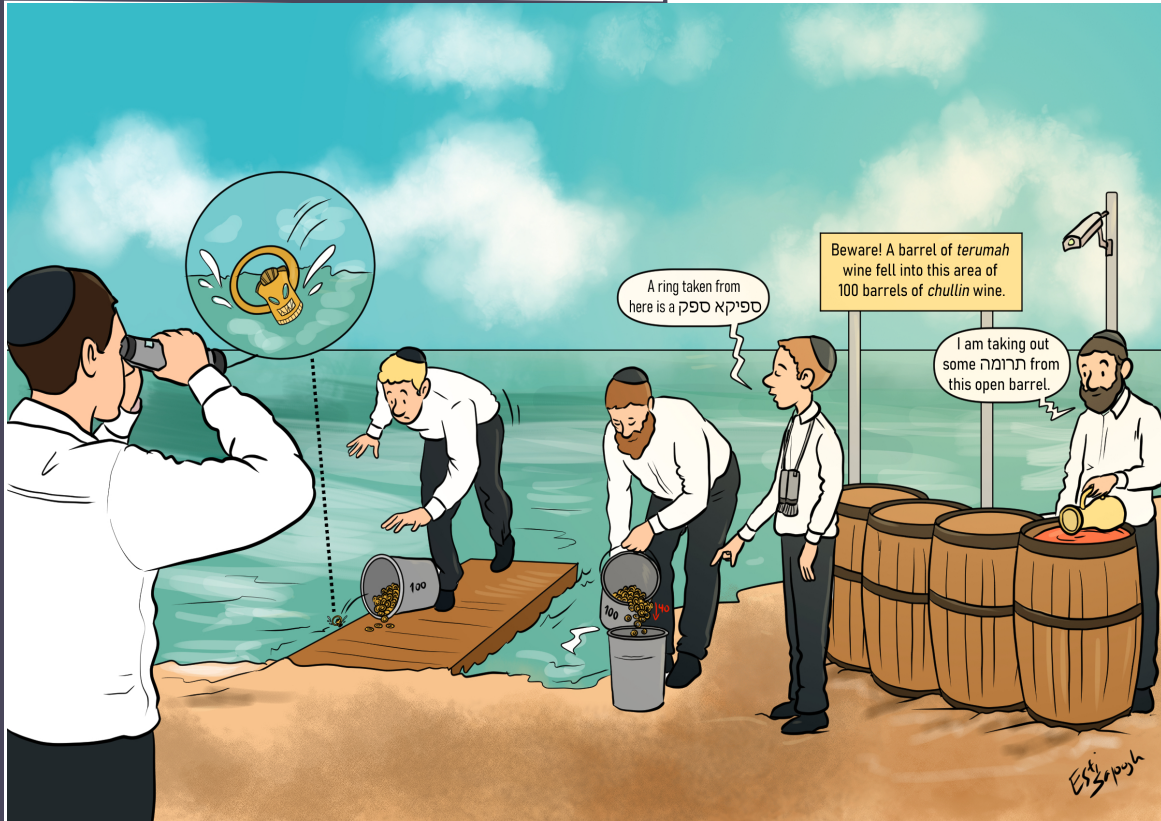
Rav said that if a ring of *avodah zarah* became mixed into a hundred rings, and forty of them fell into another group, they do not prohibit the second group. We presume the forbidden ring remained among the other sixty, and once these forty fell into a second group, a ring taken from the mixture is ספק ספיקא – a double doubt (i.e., if it came from the original group of forty, and if that group contained the forbidden ring). If the other sixty fell into another group, they do prohibit it, since we assume the ring is among them. Shmuel disagreed: הנח לעבודת כוכבים – leave idolatry from ruling leniently, סוף העולם עד סוף היום – because its doubt and double doubt are forbidden forever. The Gemara challenges Shmuel from a Baraisa which permits ספק ספיקא regarding *avodah zarah*, and answers it is a *machlokes* Tannaim, because Rebbe Yehudah said that רמוני באדן, which are never בטל in a mixture, are forbidden even with a ספק ספיקא. The Gemara notes that Rebbe Yehudah himself rules stringently by all prohibitions, and Shmuel only follows him regarding *avodah zarah*.

##### 3. One sealed *terumah* barrel mixed into a hundred, and one was opened

Rebbe Elazar said that if one barrel of *terumah* fell into a hundred barrels of *chullin* (the barrels were sealed, and so the *terumah* was not בטל), פותח אחד מהן – one may open one of them, ונוטל הימנה כדי דימועה ושותה – and remove its percentage of mixed *terumah* (i.e., 1/101), and the rest of the barrel is permitted. Rav Nachman said: גמע ושתי קא – I see here one who gulps and drinks! He may not open a barrel outright in order to nullify it!? Rather, say: נפתחה אחת מהן – if one of them was opened incidentally, one may then remove its percentage of *terumah*, and the rest of the barrel is permitted. In a similar case, Rebbe Oshaya said that if a sealed barrel of *terumah* wine was mixed into a one hundred and fifty *chullin* barrels, and a hundred of them were opened incidentally, he may remove the *terumah* percentage from the open barrels and drink the remainder. Still, the fifty sealed barrels remain prohibited until they are opened, because we do not say איסורא ברובא איתיה – the prohibition is presumably in the majority of already opened barrels.

#### Siman – Witness

While one **witness** was busy watching a ring fall into the sea from a bucket of rings that had one *avodah zarah* ring in it, and a second **witness** saw someone pour forty rings from a one hundred ring bucket that included an *avodah zarah* ring into a second bucket of rings, a security camera got footage of the man who removed a percentage of *terumah* from a barrel that was part of the hundred barrels of *chullin* wine that one barrel of *terumah* fell into.



While one **witness** was busy watching a ring fall into the sea from a bucket of rings that had one *avodah zarah* ring in it, and a second **witness** saw someone pour forty rings from a one hundred ring bucket that included an *avodah zarah* ring into a second bucket of rings, a security camera got footage of the man who removed a percentage of *terumah* from a barrel that was part of the hundred barrels of *chullin* wine that one barrel of *terumah* fell into.

### 3 things to remember

1. A טבעת of *avodah zarah* which became mixed with others, and one fell into the sea
2. ספק ספק in a case of *avodah zarah* (mixture of 100 separated into 40 and 60)
3. One sealed *terumah* barrel mixed into a hundred, and one was opened

