



Today's Daf In Review is being sent l'zecher nishmas Habachur Yechezkel Shraga A"H ben R' Avrohom Yehuda

Zevachim Daf Ayin Hey

KODASHIM B'KODASHIM MIN B'MINO...

- **Q:** How can the Mishna say the korbanos are to be brought “for whoever the owner is”? The korbanos need semicha, and therefore each owner must know exactly which is his korban so that he can do semicha!? **A: R' Yosef** said, the Mishna is discussing the korbanos of women, which do not require semicha.
 - **Q:** So, if the mixture was of the korbanos of men they could not be offered? **Abaye** asked, a Braisa says, if an individual's korban became mixed with another individual's korban, or if the korban of the tzibbur became mixed with another korban of the tzibbur, or if the korban of an individual and the korban of the tzibbur became mixed together, the Kohen should make 4 zrikos for each korban (4 actual applications if they were chataos, and 2 which are like 4, if they are olos). If he did only one zrika from each, he is yotzeh. If (for olos) he made one double zrika (on one corner) for each, he is yotzeh. When do we say that l'chatchila he should make 4 zrikos for each korban? That is when they were mixed when they were alive. However, if they were first mixed after they were shechted, he makes 4 zrikos from the mixed bloods together, and even if he makes one zrika from the mixed bloods he is also yotzeh. **Rebbi** says, we must determine whether there was enough blood in the zrika for each korban – if there was it is valid, if not it is passul. Now, the Braisa seems to refer to an individual that is similar to the tzibbur – just as the tzibbur includes men, the individual refers to men as well. We see from here that the korbanos are offered even though semicha cannot be done!? **A: Rava** said, I can prove that this Braisa cannot be understood as being correct. The Braisa says that if the korbanos became mixed after they were shechted the zrikos may be done together. Now, why should that be different than when they were mixed while they were still alive!? Even then, as long as the bloods are still separate, the zrikos should be done separately!? Rather, the Braisa is only referring to animals that are no longer alive. The Braisa is saying, if they were mixed after the shechita in a way *similar to live animals* – i.e. the blood of each is in a separate keili – then a separate zrika should be done for each. But, if the bloods became mixed, the zrika can be done for them together. Since the Braisa is not referring to live animals, it does not get involved in the question of semicha and therefore does not refute **R' Yosef**.
 - **Q:** Does **Rebbi** really hold that there is a minimum amount needed for a zrika? We find that **Rebbi** discusses (and presumably holds like) the view of **R' Eliezer** in a Braisa, which says that there is no minimum amount needed for the water needed for the para adumah!? **A:** He discusses the view of **R' Eliezer**, but doesn't hold of the view. **A2:** Zrika of blood has a minimum. Sprinkling of the water of the para adumah is different and does not have a minimum.

NISARVU B'BECHOR UMAASER...

- **Q: Rami bar Chama** asked, **B"S** hold that a bechor which has a mum may not be eaten by a niddah. What about the temurah of a bechor? Also, a bechor which has a mum may not be redeemed. What about the temurah of a bechor? A bechor which has a mum and was shechted may not have its meat weighed using regular weights. What about the temurah of a bechor? **A: Rava** said, a Braisa says, when a bechor or maaser get a mum they can still be used to create temurah, and their temurah is just like them.
- **Q: Rami bar Chama** asked, if a bechor with a mum was given by the Kohen to hekdes for “bedek habayis”, can it be weighed with regular weights when it is sold? Do we allow it so that hekdes can get the most profit possible, or do we not allow it so as not to degrade the kedusha of a bechor? **A: R' Yosef bar Zevida** said, our Mishna says that when a korban becomes mixed

with bechor, they are allowed to get a mum and may then be eaten like a bechor. Presumably this means that it is treated like a bechor and may not be weighed with regular weights. This is so even though it will prevent hekdes from getting the maximum profit, and answers the question.

- **R' Huna and R' Chizkiya**, the talmidim of **R' Yirmiya** said, these cases can't be compared. The Mishna is discussing two different animals, whereas the question was regarding one animal.
- **Q: R' Yose bar Avin** asked, if someone said "redeem for me a bechor that was given to bedek habayis" (and allow it to be worked with, etc.), would we allow it? Of course not! So why would we even think that the bechor with a mum could be sold using regular weights!? **A:** The pasuk clearly says "lo sifdeh", that a bechor may not be redeemed. Weighing it may be different.
- **R' Ami** said, the Kohen only gives to hekdes the rights that he had in this animal. Since he could not have weighed it using regular weights, hekdes may not do so either.

HAKOL YECHOLIN L'HISAREV...

- **Q:** Why does the Mishna only say that a chatas and asham can't become mixed up, presumably because the chatas is a female and the asham is a male? The same is true for a chatas and an olah (which can also only be brought from a male)!? **A:** There is the case of the male goat chatas of a Nasi.
 - **Q:** If so, the chatas can also be mixed with an asham!? **A:** The chatas goat has hair, whereas an asham is a ram, which has wool.
 - **Q:** A Pesach and an asham also can't get mixed up, because a Pesach is in its first year and an asham is in its second year!? **A:** The asham of a nazir and of a metzora are both brought when in their first year, and can therefore be mixed up with a Pesach. **A2:** Sometimes an animal in its first year can look like it is in its second year, and visa-versa.