



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

### Zevachim Daf Ayin Tes

- **Rava** said, the **Rabanan** have said that sometimes the status of a mixture is based on its taste, the **Rabanan** have said that sometimes the status of a mixture is based on majority, and the **Rabanan** have said that sometimes the status of a mixture is based on its appearance. The rule is as follows: when the mixture is of two items that are not of like-kind, we follow taste; when the mixture is of two items of like-kind, we follow the majority; and when it is something that is dependent on appearance rather than taste (e.g. a mikvah) we follow the appearance.
- The Gemara earlier quoted the view of **Reish Lakish** which said, if meat of piggul, nossar, and tamei became mixed together and a person ate the mixture, he would be patur from malkus, because it is not possible that one doesn't become batul in the other. The Gemara now says that this view argues with the view of **R' Elazar** who says that just as one mitzvah cannot be mevatel another mitzvah, so too one issur cannot be mevatel another issur.
  - **Q:** Who holds the view that a mitzvah cannot be mevatel another mitzvah? **A:** It is the view of **Hillel** in a Braisa, where it says that he would eat his Pesach, matzah and marror all together in a sandwich (which shows that he holds that one mitzvah is not mevatel another mitzvah).
- A Braisa says, if there is a piece of earthenware that was used as a toilet by a zav or zavah (and it therefore absorbed their urine, which is tamei), if it is washed once or twice it remains tamei. If it is washed a third time it becomes tahor. If it was not washed with water, but was instead washed with a tahor person's urine, it remains tamei even if done 10 times (like-kind items are not mevatel each other). **R' Eliezer ben Yaakov** says even if a tahor person's urine is used to wash it, it becomes tahor after the third washing.
  - The **T"K** is the view of **R' Yehuda**, who says that items of like-kind are not mevatel each other.
  - **Q:** A Braisa says that the saliva of a niddah (which is tamei) that is in flax that she spun and then dried (saliva is only tamei when moist), and the flax was then washed many times in water, **R' Yehuda** says it makes the saliva moist and the saliva is therefore tamei again. Now, why doesn't he say that after 3 washings it becomes tahor? **A:** **R' Pappa** said, saliva goes very deep into the flax, and that is why it remains even after many washings.

### NISAREV B'DAM HAPESULIN YISHAFEICH LA'AMAH

- **Q:** What is the basis of the machlokes? **A:** **R' Zvid** said, they argue on whether we make gezeiros in the Mikdash. The **T"K** holds that we do, and therefore the blood must be spilled out even if the passul blood was not mevatel the valid blood. **R' Eliezer** holds that we do not, and therefore it only must be spilled out if there was enough passul blood to be mevatel the valid blood. **A2:** **R' Pappa** said, that all say that we do make gezeiros in the Mikdash. The machlokes is whether it is common for the blood other than the lifeblood to be more than the lifeblood. The **T"K** holds it is common and therefore we have to be goizer, and **R' Eliezer** holds it is not common and therefore we do not have to be goizer.
  - **Q:** According to **R' Pappa** (who says that they only argue in the case of the lifeblood mixing with the other blood of the animal) it makes sense why the Mishna says "yishafeich la'amah" after discussing the mixture with passul blood and after the discussing the mixture with other than lifeblood. However, according to **R' Zvid** why wasn't this combined into one statement? This remains a KASHYEH.

### MISHNA

- If the blood of a korbon without a mum mixed with the blood of a korbon that had a mum, the blood must be poured into the amah.

- If a cup of blood became mixed with other cups of blood (one was of a valid korban and the other was not), **R' Eliezer** said, if one cup was offered, all the remaining cups may be offered. The **Chachomim** said, even if all the cups except for one were offered, the remaining one must be poured into the amah.
- If blood that should be offered below the red line became mixed in blood that should be offered above the line, **R' Eliezer** said the mixture should be offered above the line, and we view the blood that should be offered below as if it were water, and we then should offer the blood below the line. The **Chachomim** say the blood should be poured into the amah, but if he did not ask and offered the blood above the line, the blood that should have been offered above is valid.
- If blood that is required to be offered with one application became mixed with other bloods that are required to be offered with one application, the whole mixture should be applied with one application. If blood that is required to be offered with four applications became mixed with other bloods that are required to be offered with four applications, the whole mixture should be applied with four applications. If blood that is required to be offered with four applications became mixed with other bloods that are required to be offered with one application, **R' Eliezer** says the whole mixture should be applied with four applications, and **R' Yehoshua** says the whole mixture should be applied with one application.
  - **R' Eliezer** said, if he doesn't offer with four applications he will violate the issur to subtract something from the Torah ("baal tigma"). **R' Yehoshua** said, by making four applications he is over on "baal tosef" for the bloods that should have only gotten one application! **R' Eliezer** said, we would only say baal tosef when the bloods requiring one application were by themselves, not where they are mixed with other blood requiring four. **R' Yehoshua** said, we would only say baal tigma when the bloods requiring four applications were by themselves, not where they are mixed with other blood requiring one! **R' Yehoshua** said further, by doing something extra you are actively over on baal tosef. Where you don't do all that you were supposed to, even if you are over on baal tigma, it would not be something you did actively.