

Zevachim 75

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How can we bring mixed-up korbanos without semichah?

- Rav Yosef – These are korbanos of women

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- Abbaye – But we use korbanos from mixtures of communal/individual; based on context those are of men!
 - Live mixtures – 4 from each; at least 1 from each; bedieved 4 from all
 - Dead mixtures – 4 from each; at least 1 from each
 - Rebbe – If the single matanah has enough for all it represents, fine
- Rava: All of those cases are post-semichah. “Live” = Mixed cups, “Dead” = Mixed blood

By the way: Does Rebbe really require that the matanah be that large?

75b

- We learned re: **מי הטאת** that fell in other water, that per Rebbe, R' Eliezer does not require a shiur from each!
 - That's within R' Eliezer
 - Hazaah is different from Zerikah

We said “If a korban is mixed with bechor/maaser, wait for a mum, eat it like bechor/maaser”

- [Bechoros 33a – Machlokes Beit Hillel/Beit Shammai re: eating a blemished bechor with **טומאה היוצאת מגופו**]
- What is the status of temuras bechor tam? Rava: Just like Bechor
- If I dedicate a blemished bechor to bedek habayis, do we prioritize Pseida or Zilzul?
 - Argument 1: In the mixture case we prioritize zilzul!
 - No: That would be a case of zilzul bechor to avoid pseida of korban
 - Argument 2: Cannot be matpis a bechor tam
 - No: No comparison to a d'oraysa!
 - But see Tosafot **התפיס**
 - Argument 3: Kohen only dedicated that which was eligible for him

We said “All can mix, except chatas with asham [talui]”

Olah	Male
Chatas Nasi	Male goat
Chatas Yachid	Female goat, female sheep
Asham	Female goat, female sheep, birds
Asham Talui	Ram
Asham Nazir, Asham Metzora	Male lamb

Mishnah: If an asham is mixed with a shelamim, what do you do?

- R' Shimon – Treat both as asham
- Chachamim – Don't bring shelamim to psul (rather, let it get a mum)

The concern for bringing kodshim to psul (Rashi, Chacham Tzvi, Rambam)

Mishnah: If pieces are mixed with other pieces, can only treat both in the strictest way