Zevachim 78 – Good Morning Raboisai

Summary of Reb Eli Stefansky's Shiur

1️⃣ New Mishnah — Eivarim of an Olah Mixed With Eivarim of a Ba'al Mum

We revisit a case from earlier in the Masechta:

Case:
Limbs of a *kosher Olah* get mixed with limbs of an *Olah that had a blemish*.

Rules:

- **If one head** was placed on the Mizbeach →
  We assume that the one that went up was the **blemished one**,
  so *all remaining heads* may be offered.
- **If all four legs of one animal** went up →
  All the remaining legs may also be offered.

But:

If **only three** legs went up (not all four) → You **may NOT** offer the remaining ones.

It must be "complete" like a full pair or full set.

This matches the principle:
We only rely on the chazakah if a full limb-set was placed.

2️⃣ Clarifying Rebbi Eliezer: One or Two at a Time?

Rebbi Eliezer said:

When one head is placed on the Mizbeach we allow all.

But the Gemara explains:

He never meant "one head" literally.

He meant:

One *pair* (שְׁנַיִם) — meaning **two at a time**.

Why?

- When you hold two limbs simultaneously, **one is guaranteed kosher**.
- Since one is definitely kosher → the pair is viewed as kosher →
  → *both* are accepted through *migo*.

If you place only **one** at a time, you cannot assume it is the kosher one.

Thus:

"One" = **one pair**, not a single limb.

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3 Final Limb Left Over? — DON'T Offer It

Even according to Rebbi Eliezer:

If *one single limb* remains → **Do NOT put it on the Mizbeach.**
It is assumed to be the blemished one.

So:

- When offering two-at-a-time → permitted
- The final leftover single → absolutely forbidden

This strictness prevents accidentally offering a blemished limb.

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4 New Mishnah — Blood Mixed With Liquids

Three scenarios:

A. Blood mixed with water

If it still looks like blood → kosher for Zerika.

Colour determines validity.

B. Blood mixed with red wine

This is today's central sugya.

Wine and blood share the same colour.
So how do we judge the mixture?

The Mishnah says one powerful word:

רואין — we "view it as if" the wine is water.

Meaning:

We *pretend* the wine is water
and ask:

If this amount of “water” had mixed with this blood,
would the blood still look like blood?

If yes → kosher.
If not → pasul.

This is a foundational halachic device:
When two items look identical, we reclassify one artificially to judge it.

C. Blood mixed with non-korban blood

Example:
Blood of a deer or other non-kosher-for-Mizbeach blood mixed with korban blood.

Again — we “view” the foreign blood as if it were water.

But Rabbi Yehuda argues:

Blood cannot nullify blood (אין דם מבטל דם).

Even a *tiny drop* of valid blood mixed into a barrel of non-korban blood remains valid for Zerika!

This is astonishing:

One drop against gallons — still kosher.

Because **min b’mino** does not nullify.

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5 Blood Mixed With Pesulim (e.g., Pigul)

If blood of **Pigul** mixes with kosher blood:

Yishafech la’Amah —
Pour the entire mixture down the drainage channel.

A severe psul in the blood = the entire batch is discarded.

Rabbi Yehuda *does not argue* here.

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6 Blood Mixed With Dam HaTamtzis (post-death blood)

Dam HaTamtzis is darker and invalid for Zerika.

If it mixes with Dam HaNefesh:

Discard it (Yishafech la’Amah).

Rabbi Yehuda again disagrees:
He allows it if it still looks like Dam HaNefesh.

7️⃣ But What If He Used It Anyway?

If the Kohen mistakenly performed Zerika with the mixture (which should have been discarded):

It is kosher b'dieved.

Because the psul was **derabbanan** — not de'oraisa.

8️⃣ AMAZING SUGYA — Blood Dropping Into Water One Drop at a Time

Scenario:

A bowl of water
Blood drops in **one drop at a time**.

Each drop becomes **batel** immediately.

Eventually the bowl turns red.

Question:

Is this final red count as valid Dam for Zerika?

The answer depends:

A. Blood for Korban (Dam HaNefesh)

❌ **NOT valid**
Because each drop was **dachui** (pushed off) when it fell in.
"Once rejected → always rejected."

Dichui applies in **kodesh**.

B. Blood for Kisuy HaDam (Chayah/Of)

✔️ **VALID**
Because **mitzvos have no dichui**.

Once enough blood accumulates to be red again:

The mitzvah "awakens" — חוזר וניעור

This is a huge yesod:

****You cannot push off a mitzvah.**

You CAN push off kodesh.**

9️⃣ Reish Lakish's Wild Case — Eating Pigul & Nosar Together

Imagine someone has:

- A kezayis of **Pigul**
- A kezayis of **Nosar**

Witnesses warn him:
"You'll get malkus if you eat this!"

He eats **both together**, chews them, swallows them.

Reish Lakish says:

He is exempt from malkus.

Why?

When he chews them together:

- One becomes **51%**, the other **49%** (inevitable in any mixture)
- The larger one *nullifies* the smaller
- But we have no idea which is which

Therefore:

1️⃣ He may have eaten Pigul (with no Nosar)
2️⃣ Or Nosar (with no Pigul)
3️⃣ Witnesses cannot specify → **Asra'as Safek** → no malkus

This also teaches:

- **Even Isurim can nullify each other (bitul be'rov),**
  when they taste identical.

🔟 Taste vs. Majority — Two Systems of Bitul

In mixtures, two halachic mechanisms exist:

1. **Bitul by taste** (ta'am ke'ikar) → 1 in 60
2. **Bitul by majority** → 51%

The Gemara asks:

Why don't we apply "Re'iyah" (pretending one item is different) in *taste* cases as well?

Example:

Two pieces of meat — Pigul & Nosar.
They taste the same, so taste cannot help.
Why not *pretend* one is watermelon (like we pretend wine is water)
and use shiur of taste?

Gemara answers:

The "Re'iyah trick" applies only where the Torah gives us a color test,

not a **taste test**.

Blood colour can be judged by pretending.
Taste halachos cannot.

1️⃣1️⃣ Last Sugya — Tumah of a Kli With White Wine or Milk

A kli full of **white wine** or **milk** goes into the mikveh.

Problem:

- The liquid forms a **chatzitzah** (interposition).
- The kli is not fully in contact with mikveh water.

Rebbi Yehuda says:

Use **Re'iyah**:
Pretend the white wine is **red wine**.

If red wine would look diluted (i.e., more water than wine),
the immersion is kosher.

If not — pasul.

This shows a Tanna **does** use "Re'iyah" even outside blood halachos.

But another Tanna rejects this.

Hence:

The entire principle of "Re'iyah" is a machlokes Tannaim.

✨ **Takeaway – Zevachim 78**

- “One limb” in the Mishnah means **one pair** — two-at-a-time — ensuring one is kosher.
- The final leftover limb is **assumed to be pasul** and cannot be brought.
- “Re’iyah” = pretending one liquid is another → used when colours match (blood & wine).
- Rabbi Yehuda holds **blood cannot nullify blood**, even 1 drop vs. gallons.
- Pigul/Nosar mixture eaten together → no malkus due to **asra’as safek**.
- Two bitul systems: **majority** and **taste**; “Re’iyah” does not apply to taste.
- Blood for Korban can be **pushed off** (dichui); blood for Kisuy HaDam **cannot**.
- “Re’iyah” in chatzitzah cases proves it is a **Tanna-level machlokes**.

לעילוי נשמת אמי מורתי רות בת הרב מנחם מנדל