Zevachim 80 – Good Morning Raboisai

Summary of Reb Eli Stefansky's Shiur

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1 Dam Tamin Mixed With Dam Baal Mum

We begin with the Mishnah's case:
Blood of a **perfect korban** mixes with blood of a **baal mum** (invalid animal).

Halacha:

You must **pour everything into the Amah** (the drainage canal).
No Avodah may be done with this mixture.

This repeats a sugya we learned earlier—so the Gemara asks why we need it again.

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2 Mixed Cups of Blood — Bitul B'Rov and Retroactive Clarification

If you have **many cups of valid blood** and **one cup of invalid blood**, and:

- Someone unknowingly **sprinkled one cup**, then:

We assume the cup used was the invalid one
Therefore the remaining cups are all valid
(This follows **bitul b'rov** and the rule of *bererah*—retroactive selection.)

This mirrors the case of **animal heads** mixed together:

- One animal was a baal mum
- Someone placed *one* head on the Mizbeach
- We assume that head was the invalid one
- The remaining heads may be brought

But the heads need to be offered **two at a time** because one of the two will always be kosher.

The Gemara asks if this logic should apply to the cups of blood as well.

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3 Kidsun vs. Kisim — Individual Cups vs. Pairs

The Mishnah mentions **kisim** (plural pairs) of cups.
Gemara clarifies:

"One set" = **two cups** offered together.
This way, one is certainly valid.

Thus:

- A **pair** of cups may be sprinkled
- After that pair is used, all others are assumed valid
- If ONE cup remains unused → that one is assumed the invalid cup → must be poured out.

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4 Meat Sprinkled Above vs. Below the Red Line

The Mishnah transitions to cases of **mixed blood of Chatas and Olah**:

- **Chatas blood** → sprinkled **above** the red line
- **Olah blood** → sprinkled **below** the red line

If mixed, what should the Kohen do?

Rebbi Eliezer:

Sprinkle **above**, but with the mindset that "what doesn't belong here is like water."
This is the famous concept of **רואין**— "we view the inappropriate part as water."

Chachamim:

No.
You cannot rely on רואין.
Pour everything into the Amah.

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5 Why No R'ayah (Viewing as Water) on the Bottom?

Above the red line, we *need* to do Chatas blood.
Below the red line:

- Chatas **also** ultimately gets poured into the shiraim holes
- So its appearance below the line is justified
- Therefore no special mental redirection ("water") is needed below

But Olah blood *cannot* appear above the line without becoming pasul.
So according to **Chachamim**, we simply cannot do it.

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6 Confirming the Case: Only Animal Korbanos

How do we know the Mishnah refers to **animals**, not birds?

Because:

- The Mishnah mentions **a kli holding the blood**
- Bird offerings do **not** use a kli; their blood is "mitzuy" (pressed directly onto the Mizbeach)

Thus, the sugya refers exclusively to **beheimos**.

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7 Matan Acḥas Mixed With Matan Arba

Next case: korbanos with **one application of blood** (bechor, maaser, pesach) mixed with korbanos requiring **four applications** (olah, shelamim).

What to do?

Chachamim:

If both need **one**, do one.

If both need **four**, do four.

But if **one** needs one and **one** needs four → You are stuck.

Why stuck?

- **Doing four** = violation of **bal tosef** (adding to Torah)
- **Doing one** = violation of **bal tigra** (subtracting from Torah)

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8 Machlokes Rebbi Eliezer vs. Rebbi Yehoshua

Rebbi Eliezer:

Do **four**.

Why?
Only when the korban is "standing alone" does doing extra count as bal tosef.
But here I am not doing extra on the one that requires only one—I'm acting for the sake of the one that needs four.

Rebbi Yehoshua:

Do **one**.

Why?
Bal tigra involves *failing to act*.
Bal tosef requires an **active violation**.
Therefore:

- Doing four → an active aveirah
- Doing one → a passive aveirah

And **שב ואל תעשה עדיף**— it is better to do nothing additional.

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9 Mixed Heads vs. Mixed Blood — Why Two Separate Sugyos?

Someone challenged:
Why do we need both the sugya of mixed **heads** and mixed **blood**?
Aren't they identical?

Rav Yirmiyah explains:

- **Mixed heads** come *after* Zrikas HaDam (after kaparah)
  → Lighter halacha
- **Mixed blood** IS the kaparah itself
  → Stricter halacha

Thus, each case teaches a different rule.

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10 Final Sugya — Mei Chatas Mixed With Pasul Water

Huge and beautiful sugya:

A container of **Mei Chatas** (Parah Adumah water)
gets mixed with **regular water**.

Three halachic factors:

1. **Yesh Bilah?**
   Do liquids mix perfectly so each drop contains both kinds?
2. **Hazayah Tzrichah Shiur?**
   Does sprinkling require a minimum amount?
3. **Mitztarfin Hazayos?**
   Do two incomplete sprinklings combine into one?

1️⃣1️⃣ Three Positions

🔵 **Reish Lakish:**

- **Yesh Bilah** (liquids mix fully)
- **Hazayah requires a shiur**
- **Hazayos do NOT combine**
  Thus: mixture ruins everything → person must be sprinkled twice (for certainty).
  But this is difficult because if yesh bilah + shiur + no combining →
  two sprinkles still fail mathematically.

🟢 **Rebbi Yochanan:**

- **Yesh Bilah**
- **NO shiur** needed
- Two sprinkles required **as a penalty**, not halachic necessity
  Chachamim punish you for diluting holy water.

🟣 **Rav Ashi:**

- **Ein Bilah** (liquids do *not* fully mix)
- **NO shiur**
- Must sprinkle twice because maybe the first time he got *zero* valid drops
  Second time increases chances.
  This is probabilistic halacha.

1️⃣2️⃣ Powerful Challenge Against Rav Ashi

If ein bilah (no mixing), then:

- When blood of Chatas and Olah is mixed (earlier sugya),
  how can Rebbi Eliezer say to sprinkle above the red line?
  Maybe the part he sprinkled was 100% Olah blood!
  (which would make the korban pasul)

The Gemara answers:

He poured *more* than the total amount of Olah blood
ensuring at least **some** Chatas blood was included.

But what about needing Chatas blood **below** the red line afterward?
Answer:
He only gets credit for **shirayim**, not Zrikah.

Thus Rav Ashi survives the challenge.

✨ **Takeaway – Zevachim 80**

- Mixed cups of blood follow rules similar to mixed animal heads: assume the last cup is the invalid one.
- Chatas blood (above red line) and Olah blood (below) create halachic contradictions when mixed; Rebbi Eliezer uses mental redirection (רואין), Chachamim reject it.
- Bal Tosef vs. Bal Tigra:
    - **Rebbi Eliezer** → do four
    - **Rebbi Yehoshua** → do one (שב ואל תעשה)
- Mixed heads vs. mixed blood are separate because of their differing levels of severity (pre- vs. post-kaparah).
- The Mei Chatas sugya depends on three principles:
  Bilah, **Shiur**, **Tziruf Hazayos**.
- Each Amora builds a different model from these principles.

לעילוי נשמת אמי מורתי רות בת הרב מנחם מנדל