Zevachim 81 – Good Morning Raboisai

Summary of Reb Eli Stefansky's Shiur

1️⃣ Review of Yesterday — Mei Chatas Dilution (Ain Bilah vs. Yesh Bilah)

We continue from the case of a kli containing **Mei Chatas** (Parah Adumah water) into which someone added **sink water**.

Three halachic variables determine whether one or two sprinklings are required:

1. **Yesh Bilah / Ain Bilah**
    - **Yesh Bilah:** Liquids mix perfectly; every drop contains some of every ingredient.
    - **Ain Bilah:** Liquids remain distinct; no guarantee any drop has Mei Chatas.
2. **Shiur Hazayah**
    - Does each sprinkling require a minimum measurable amount?
3. **Tziruf Hazayos**
    - Do two incomplete sprinklings combine into one full sprinkling?

Rav Ashi's Shita:

- **Ain Bilah**
- **No shiur**
- **No tziruf**
  → Therefore sprinkle **twice**, to ensure at least one time has actual Mei Chatas.

This serves as the backdrop for today's daf.

2️⃣ New Question — Does Rav Ashi Contradict Himself?

The Gemara challenges Rav Ashi using a different halacha:

Case:

Blood of **Bechor/Pesach** (1 application required) mixes with
blood of **Olah/Shelamim** (4 applications required).

If **Ain Bilah** is true, how does *one* application count for both when mixed?

Maybe that one application was **only** Bechor blood
and zero Pesach blood!

Gemara's Answer:
The case is one of **exact equal measures**:

- For *one-matana korbanos*:
  → You perform **two applications**, one for each type.
- For *four-matana korbanos*:
  → Perform **four** applications, each containing part of both types.

Because the mixture is **applied in full quantities**, you ensure coverage for both.

This resolves the contradiction.

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3 Mixed Matan Arba with Matan Aḥas

The Gemara now revisits the earlier case:

- **Olah** requires four applications
- **Bechor/Pesach** requires one

If mixed, how can you fulfill both requirements without violating:

- **Bal Tosif** (adding)
- **Bal Tigra** (subtracting)?

Again, the Gemara stresses:

We are NOT dealing with molecular mixture inside one bowl.

Rather: **cups got mixed up**, not the liquids themselves.

The entire previous contradiction disappears.

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4 Clarifying the Mishnah — Not a Case of Mixed Liquids

The Gemara emphasizes a key point:

Our Mishnah's machlokes is **not** about blood mixed in one vessel.

Rather, multiple **cups got mixed**, and we don't know which cup belongs where.

Thus:

- **Rebbi Eliezer:** Uses the principle of **Roeh** —
  treat misplaced blood as “mayim" (non-korban), and proceed.
- **Chachamim:** Reject Roeh —
  misplaced blood invalidates the service → pour into Amah.

This explains why Ain Bilah does *not* arise in our Mishnah.

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5 New Sugya — Can Shirayim Be Placed on the Wall?

Two types of blood:

- **Chatas** → main application **above** the red line
- **Shirayim** → poured into **the drainage hole** (floor level)

If Chatas and Olah blood mix **after** the Chatas was already sprinkled above:

Question:
Can the remaining mixture be placed on the **wall** below the red line?

Two opinions:

1. **Shirayim require a *flat* surface** (horizontal) → must go into the drain.
2. **Shirayim can be placed on the *wall*** and drip down.

This creates part of today's machlokes between Tannaim.

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6 Proof Attempt From Bechor Blood (Kodesh Heim)

The pasuk “קֹדֶשׁ הֵם” teaches:

If Bechor blood mixes with other korban bloods, you may still proceed.

Gemara asks:

Doesn’t this prove you may put Shirayim on the wall?

Because in that case, you're sprinkling mixture onto the wall that contains blood meant for Shirayim.

Gemara’s Rejection:

No — that case refers to **initial zrikos**, not Shirayim.

Thus no proof.

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7 Additional Pasuk — "Dam-Dam" (Double Mention of Blood)

Another source says "הַדָּם …הַדָּם" — double mention.

This teaches:

- Even when two **different** korban bloods mix (e.g., Eilah + Todah),
  → you may still proceed with sprinkling.

But the Gemara clarifies:

Only **initial** blood applications are included.
Shirayim (leftovers) are not part of this derivation.

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8 Third Source — Yom Kippur: Mixing Par vs. Sa'ir Blood

On Yom Kippur the Torah says to **mix** the blood of the bull and goat.

But this cannot serve as the general source for mixtures because:

- That blood is **never** placed on the wall
- It is sprinkled inside (Kodesh HaKedoshim + Paroches)

Therefore, the halacha of mixed dam for **mizbeach ha-chitzon** cannot be learned from Yom Kippur.

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9 The Three Sources and Why Each Is Necessary

1. **Kodesh Heim (Bechor)**
    - Teaches: Korban bloods do not nullify each other (ain min b'mino mevatel).
2. **Dam-Dam**
    - Teaches: Even dissimilar korbanos (Olah + Todah) may be sprinkled together.
3. **Par + Sa'ir mixture (Yom Kippur)**
    - Teaches mixing is halachically valid **even when one has significantly more blood**.

No single pasuk covers all situations.
Thus all three are needed.

🔟 Final Sugya — Two Chataos Mixed: Penimi (Inner) + Chitzon (Outer)

New case:

- **Chatas Penimi** → inner blood applications (inside the Heichal)
- **Chatas Chitzon** → outer applications (mizbeach ha-chitzon)

They get **mixed**.

If the blood was already sprinkled **above** the red line (as a Chitzon Chatas),
the remaining Shirayim seem problematic:

- **Penimi shirayim** → must be poured **in the Heichal**
- **Chitzon shirayim** → must go into the **drain outside**

Yet the Mishnah implies there *is* a way to use the leftovers properly.

Gemara's resolution:

The Mishnah is speaking about:

Two Chataos Chitzon
Not Chatas Penimi.

Thus the leftover blood all belongs to the same type → no conflict.

This avoids the contradiction.

✨ Takeaway – Zevachim 81

- The earlier challenges to Rav Ashi fall away because the Mishnah concerns **mixed cups**, not mixed liquids.
- Blood mixtures for different korbanos have **three distinct pesukim**, each covering a different halachic angle.
- **Shirayim placement** is a major debate: flat drain surface vs. wall dripping.
- We cannot extrapolate from Yom Kippur laws to regular mizbeach procedures.
- Two Chataos mixed = no issue unless one is **Penimi** and the other **Chitzon**. Our Mishnah avoids that case.

לעילוי נשמת אמי מורתי רות בת הרב מנחם מנדל