Zevachim 82 – Good Morning Raboisai

Summary of Reb Eli Stefansky's Shiur

---

1 The Case: Blood of *Chatas Penimis* Mixed With Blood of *Chatas Chitzoinis*

The daf begins with the Mishnah's scenario:

- Blood meant for the **inner Mizbeach** (inside the Heichal)
- Mixed with blood meant for the **outer Mizbeach** (in the Azarah)

Lechatchila:

שׁוֹפְכוֹ לְאַמָּה— Pour the mixture into the drainage canal.
Because the two sets of blood cannot fulfill each other's Avodah.

But the Mishnah continues:

What if he *didn't* pour it out and instead used it?

- **If he sprinkled *outside* first**, then brought the cup inside → **Kosher**, according to Chachamim.
- **If he sprinkled *inside* first**, then took the cup outside → **Pasul**, because the moment he brought mixed blood into the Heichal, he brought in blood that *does not belong there*.

This is based on the pasuk:

וְכָל־חַטָּאת אֲשֶׁר יוּבָא מִדָּמָהּ אֶל־אֹהֶל מוֹעֵד... לֹא תֵאָכֵל בָּאֵשׁ תִּשָּׂרֵף
→ Bringing *any amount* of outer blood into the Heichal renders it **pasul**.

---

2 Machlokes: How Far Does "Vechol Chatas" Go?

Rebbi Akiva:

"כל חטאת" includes **ALL korbanos**, not just Chatas.

Meaning:

Any korban's blood brought into the Heichal becomes pasul.

Chachamim:

No — the pasuk refers **only** to *outer* Chatas blood.

This is the fundamental dispute behind the Mishnah's ruling.

---

3 Why Doesn't Rebbi Eliezer Apply "Roeh" Here?

Earlier we learned a major principle from Rebbi Eliezer:

When two bloods mix (e.g., Olah + Chatas),
רוֹאִין אוֹתוֹ כְּמַיִם—
We *view* one component as "water," allowing the Avodah to proceed.

So why doesn't Rebbi Eliezer apply that here?

Gemara:
Because there's no viable place to *start* the Avodah.

- If he starts **inside**, the outside blood becomes pasul immediately.
- If he starts **outside**, the inner blood isn't being used properly.

Since neither direction works with "Roeh," the principle can't be used.

---

4 Rashi's Chiddush: Why Not Go Inside First and Salvage Half?

Rashi suggests:

If you bring the mixed blood inside, only the *outer* blood becomes pasul —
the *inner* blood is fine.
So at least salvage the inner blood!

But the answer:

A person is not allowed to deliberately ruin half the blood.
This would be a *beyadayim* act of invalidation, which is assur.

So the lechatchila rule remains: **pour everything out**.

---

5 The Pasuk Revisited — What Does "Vechol Chatas" Include?

The Gemara analyzes the pasuk structure:

- Earlier in the parsha — "זֹאת תּוֹרַת הַחַטָּאת"
- Later — "וְכָל חַטָּאת"

But in between is **"מָרַק וְשֵׁטַף"**, which deals with *all korbanos*.

So why return to Chatas?

The answer:

To teach that **only** a Chatas is invalidated by entering the Heichal —
not *all* korbanos.

This supports the **Chachamim**.

---

6 The Debate Between Rebbi Akiva and Rebbi Yosi HaGelili

Rebbi Akiva's Derashah:

- "חטאת" teaches female Chatas
- "כל" adds male Chatas
- "חטאת" again adds **all korbanos** (Kadshei Kadashim + Kadshei Kalim)

This expands the pasuk far beyond its simple meaning.

---

7 Rebbi Yosi haGelili: Stay Focused — Learn ONLY Chataos

Rebbi Yosi haGelili argues sharply:

Why stretch the pasuk to all korbanos?
Just learn variations of **Chatas only**:

- Chatas female
- Chatas male
- Chatas of Yom Tov

This matches the Torah's context without forcing broader applications.

He accuses Rebbi Akiva of overextending the derashah.

---

8 Counterargument — Doesn't Rebbi Yosi HaGelili Use This Pasuk Already?

Yes — he uses it to teach **other halachos**:

- Where to burn a **pasul** Se'ir of Yom Kippur
- Issur achilah of certain korbanos
- Location of sreifah for invalid offerings

So what about the main halacha — blood brought into the Heichal is pasul?

Answer:
He learns that from **Moshe and Aharon**:

When Moshe questioned Aharon for burning the Rosh Chodesh Chatas, he implied:

“If its blood had entered the Heichal, it would be pasul.”

→ This establishes the halacha independently.

9️⃣ The Core Sugya — Multiple KaVaChomers and Their Rebuttal

This is the backbone of the daf.

Rabbi Yosi HaGelili repeatedly attempts to prove with logic:

If a mere *thought* of bringing blood outside makes a korban pasul,
Then physically bringing blood inside should do the same (or vice versa).

But each time, the Chachamim respond:

“כשיש פסוק — אין משיבין על הפסוק”

When a pasuk states the halacha explicitly,
you cannot override it with logic.

This principle is repeated **5 times** in variations — a key theme of the daf.

🔟 Pigul: Why Thinking About “Inside” Never Invalidates

The pasuk by Pigul says:

“בַּיּוֹם הַשְּׁלִישִׁי” —
Pigul only applies where there exists:

1. **Dam**
2. **Basar**
3. **Emurim**

Inside the Heichal, you cannot do Zrika, eat meat, or burn emurim.
Therefore:

Machshava to bring blood **inside** cannot generate Pigul.

This is why many kal vachomers fail —
Pigul simply does not exist in the Heichal.

1️⃣1️⃣ Final Point — Why Chitzon Is Lighter Than Penim

Chitzon blood has **one leniency**:

If you physically take a cup of blood *outside* the Mikdash,
the remaining blood is still kosher.

Penim blood has **no such leniency** —
bringing it outside destroys the Avodah.

This asymmetry underlies Rabbi Yosi haGelili's repeated kal vachomer attempts.

✨ **Takeaway – Zevachim 82**

- Blood mixtures of inner and outer Chatas require pouring out **unless used in the correct order**.
- The pasuk "Vechol Chatas" is the central axis of a major machlokes:
    - **Rebbi Akiva** → Includes all korbanos.
    - **Chachamim / Rebbi Yosi HaGelili** → Only Chatas.
- "Roeh" cannot solve this case because *neither direction* of Avodah can begin without immediate psul.
- A core principle repeats throughout:
  When a pasuk states a halacha, logic cannot override it.
- Pigul cannot apply inside the Heichal because the Heichal lacks all three critical components (dam/basar/emurim).
- The difference between Penim and Chitzon blood regarding what happens when blood is taken out drives multiple kal vachomers.

לעילוי נשמת אמי מורתי רות בת הרב מנחם מנדל