



Today's Daf In Review is being sent l'zecher nishmas Habachur Yechezkel Shraga A"H ben R' Avrohom Yehuda

Zevachim Daf Pey

GEMARA

- **R' Elazar** said, **R' Eliezer** only allowed the remaining cups of blood to be offered when they are offered two cups at a time, but not one at a time.
 - **Q: R' Dimi** asked, the Mishna said that the **Chachomim** said, even if all the cups except for one were offered, the remaining one must be poured into the amah. This means that **R' Eliezer** (who argues with them) holds that even that last cup alone could be offered!? **A: R' Yaakov** said to **R' Yirmiya**, when the Mishna says "except one" it means "except one pair".
 - **Q:** The previous Mishna taught this same machlokes between **R' Eliezer and the Chachomim** regarding limbs of a korbon and of a baal mum that became mixed. Why did it need to teach it again regarding the cups of blood that became mixed up? **A:** If we would only have the case of the limbs we would say that it is only in that case that **R' Eliezer** says the limbs can be offered, because the kapparah was already achieved when the blood was offered on the Mizbe'ach, but in our Mishna, where it is the blood itself that is mixed up, and therefore there has not yet been a kapparah, maybe he would agree with the **Rabanan** that it should not be offered. If we would only have our Mishna we would say that it is only in this case that the **Rabanan** say that nothing should be offered, because the blood itself is the issue, but in the case where the blood was properly offered and it is the limbs that were mixed up, maybe they would agree with **R' Eliezer** that they should be offered.
- A Mishna says, if there was a keili of chatas water (water containing the parah adumah ashes) into which then fell a minute amount of regular water (which is passul to be used for the chatas water), **R' Eliezer** says that a tamei person who needs to be sprinkled with this water should be sprinkled upon twice, but the **Chachomim** say the water is passul to be used for sprinkling.
 - **Q:** According to the **Rabanan** it makes sense that they hold it is passul, because they hold that "yeish bilah" (when things become mixed we assume they are fully mixed together throughout), and they hold that the sprinkling requires a minimum amount of chatas water (which this mixture does not have, because there is some passul water throughout the mixture and therefore every sprinkling is not made of 100% chatas water), and they also hold that we cannot combine sprinklings (therefore, doing a second sprinkling does not accomplish to reach the minimum amount required for a sprinkling). However, what does **R' Eliezer** hold? If he holds that we don't say "yeish bilah", then even if he sprinkles twice we must be concerned that both sprinklings were made entirely of passul water. Therefore, it must be that he holds yeish bilah. Now, if he holds that a sprinkling does not need a minimum amount of chatas water, then even one sprinkling should be enough!? Rather, he must hold that it does require a minimum amount. If he holds that two sprinkling cannot combine for the minimum required amount, then why does it help to sprinkle a second time? Even if he holds that they do combine, who says that in two sprinklings he will have the minimum required amount!? **A: Reish Lakish** said, **R' Eliezer** holds yeish bilah, and he holds that the sprinkling requires a minimum amount. The reason why two sprinklings will work is because the case is that one measure of regular water was mixed into one measure of chatas water. Therefore, between the two sprinklings there will definitely be the minimum required amount. **A2: Rava** said, **R' Eliezer** holds yeish bilah, and he holds that the sprinkling does not require a minimum amount. In truth, one sprinkling should therefore suffice. However, the **Rabanan** were goizer that he make a second sprinkling so that one not benefit from the passul water. **A3: R' Ashi** said, the Mishna says that only a minute

amount of passul water was mixed in. **R' Eliezer** holds "ein bilah", but since such a minute amount was mixed in, if he does a second sprinkling he is certain to have sprinkled the chatas water as well.

- **Q:** A Braisa says, **Rebbi** says, according to **R' Eliezer** any amount of sprinkling can make a person tahor because there is no minimum amount required, and the water can even be chatas water mixed with passul water. Now, this refutes **Reish Lakish** who said that **R' Eliezer** holds there is a required minimum amount!? **Q2:** Another Braisa says, if bloods that should be applied above the line became mixed with bloods that should be applied below the line, **R' Eliezer** says the mixture should be applied above and we view the blood that should be applied below as if it water, and he then applies the blood below the line and this lower application also counts. Now, if **R' Ashi** is correct that **R' Eliezer** holds that ein bilah, how could the blood applied above the line count? Maybe all the blood that was taken for that application was really of the korbos that was to be offered below the line!? **A:** We can answer for **R' Ashi** that the case is where the majority of the mixture is made of blood that should be offered above the line. He then applies above the line enough blood that it equals all the blood that was to be offered below the line plus some more blood (so there is definitely "upper blood" in that application).
 - **Q:** The Braisa said that the lower application counts as well!? **A:** The Braisa means that the lower applications counts for the purpose of the leftover blood of the upper korbos being offered to the bottom of the Mizbe'ach.
- **Q:** The Braisa (quoted to refute **R' Ashi**) then says, if the Kohen didn't ask and just applied the blood below the line, **R' Eliezer** says he should then apply the blood above the line and then again below the line, and the application below counts. Now, if **R' Eliezer** holds ein bilah, why should any of the applications be effective? **A:** Here too, we can answer for **R' Ashi** that the case is where the majority of the mixture is made of blood that should be offered above the line. He then applies above the line enough blood that it equals all the blood that was to be offered below the line plus some more blood (so there is definitely "upper blood" in that application).
 - **Q:** The Braisa said that the lower application counts as well!? **A:** The Braisa means that the lower application counts for the purpose of the leftover blood of the upper korbos being offered to the bottom of the Mizbe'ach.
- **Q:** The next part of the Braisa says, if the Kohen didn't ask and just applied the blood above the line, the **Rabanan** and **R' Eliezer** would agree that he should then apply the blood below the line, and both applications are effective. Now, if **R' Eliezer** holds ein bilah, why should any of the applications be effective? **A:** Here too, we can answer for **R' Ashi** that the case is where the majority of the mixture is made of blood that should be offered above the line. He then applies above the line enough blood that it equals all the blood that was to be offered below the line, plus some more blood (so there is definitely "upper blood" in that application).
 - **Q:** The Braisa said that both applications – including the lower application, counts as well!? **A:** The Braisa does not say that they both agree that both applications would count. The part of the Braisa that says that they both count will follow the view of the **Rabanan** who say yeish bilah.
- **Q:** Our Mishna said, if blood requiring one application was mixed with other blood requiring one application, we only need to make one application from the mixture. Now, if **R' Eliezer** holds ein bilah, how can one application suffice? Maybe the one application is from only one of the bloods in the mixture!? **A:** The case is that the amount for one application from one korbos and the amount for one application from another korbos became mixed. The Mishna

means that he must do one application for each korban. Therefore, we can be certain that the bloods of both korbanos were offered.

- **Q:** The Mishna then said, if blood requiring 4 applications (or 2 that are like 4) became mixed in other blood with the same requirement, the mixture should be applied to all 4 sides. Now, if **R' Eliezer** holds ein bilah, how can one application suffice? **A:** Here too, the case is that the amount for 4 applications from one korban and the amount for 4 applications from another korban became mixed. The Mishna means that he must do 4 applications for each korban. Therefore, we can be certain that the bloods of both korbanos were offered.
- **Q:** The Mishna then said, if blood requiring 4 applications (or 2 that are like 4) became mixed in other blood requiring a single application, the mixture should be applied to all 4 sides. Now, if **R' Eliezer** holds ein bilah, how can we be sure that the blood used was of more than just one korban? You can't answer like we did previously that there was exactly enough blood for the applications, because if that was the case, how could **R' Yehoshua** have said that there would be "baal tosef"? There is no extra blood with which to make an extra application!? **A:** Rather, **Rabbah** said, that **R' Eliezer and the Rabanan** don't argue when the bloods are mixed into the same keili. They only argue when cups of blood of different korbanos became mixed up. **R' Eliezer** holds that he would take some blood from each cup and apply it above, and the blood from the cup that should be applied below is viewed as if it were water. The **Rabanan** don't hold of the concept that we can view it as if it were water. Therefore the machlokes has nothing to do with whether we say yeish bilah.
 - **Q:** A Braisa says that **R' Yehuda** says that **R' Eliezer and the Rabanan** argue in a case of where blood of a valid korban and blood of a baal mum became mixed, whether they were in separate cups that became mixed up or whether the bloods actually mixed into one keili. We see that **R' Eliezer** rules as he does even when the bloods are actually mixed together!? **A:** **R' Yehuda** holds they argue in both cases, but the Tanna of our Mishna and the earlier Braisa hold that they only argue when the cups were mixed up, but not when the bloods were mixed into a single cup.