



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

Zevachim Daf Yud Zayin

TVUL YOM

- **Q:** How do we know that the avodah of a tvul yom (one who was tamei, went to the mikvah, and is now waiting for sunset to become tahor) is passul? **A:** A Braisa says, **R' Simai** says the pasuk of "kedoshim yihiyu LeiLokeihem v'lo yichalilu" is not needed to teach that the avodah of a Kohen who is tamei is passul, because that is learned from the pasuk of "v'yinazru". Therefore, it must be coming to teach regarding a tvul yom, that his avodah is passul.
 - **Q:** The pasuk before this pasuk speaks of a Kohen who makes a bald spot in mourning or shaves with a razor. Maybe this pasuk of "v'lo yichalilu" comes to say that the avodah of such a Kohen is passul? **A:** There is a gezeira shava from this pasuk to terumah, which teaches that this Kohen who does the avodah is chayuv misah at the Hands of Heaven. The teaches that the pasuk is referring to a Kohen who may not eat terumah. This must therefore be referring to a tvul yom, and not a Kohen who made a bald spot or shaved with a razor.
 - **Q: Rabbah** asked, why do we need separate pesukim to teach that the avodah of a tamei, of a tvul yom, and of a mechusar kippurim are each tamei (they are all similar and we would therefore think we can learn one from the other)? **A:** They are all necessary. If the Torah would only teach us regarding a tamei we would say that his avodah is passul, because he has the ability to make something else tamei, but the others don't and therefore their avodah is not passul. If we only had a pasuk for tvul yom we could not learn mechusar kippurim from it, because a tvul yom may not eat terumah but a mechusar kippurim may. If we only had a pasuk for mechusar kippurim we could not learn tvul yom from it, because a mechusar kippurim needs to do something to change his status (he must bring his korban), whereas a tvul yom does not need to do anything (he just needs to wait for the sun to set).
 - **Q:** Maybe the Torah could have written only two of them and the third could have been learned from the other two? **A:** Which could it not have written about? It could not have left out mechusar kippurim, because a mechusar kippurim may eat terumah and the others may not. It could not have left out tvul yom, because it does not need to take any action to become tahor. If you will say that even so, the tumah of a mechusar kippurim is on a lesser level than that of a tvul yom (because the mechusar kippurim already had sunset), we can say that **Rabbah** holds that the mechusar kippurim of a zav has the status of a full-fledged zav, and therefore it is not viewed as having a lesser tumah status than a tvul yom. Therefore, tvul yom could not be learned from the other two.
 - The concept of whether a mechusar kippurim of a zav has the status of a full-fledged zav is actually a matter of machlokes among Tanna'im in a Braisa. The Braisa says, if the parah adumah was burned by an onein or a mechusar kippurim, it is valid. **Yosef Habavli** says, if it is burned by an onein it is valid, but if it is burned by a mechusar kippurim it is passul. Presumably, the machlokes is that **Yosef Habavli** holds that a mechusar kippurim of a zav has the status of a full-fledged zav, and that is why the parah adumah would be passul when he burned it, and the **T"K** holds that a mechusar kippurim of a zav does not get the status of a full-fledged zav.
 - It may be that this is not the machlokes. It may be that all agree that a mechusar kippurim of a zav has the status of a full-fledged zav. The machlokes regarding parah adumah is, the

pasuk says “v’hiza hatahor”, which seems to be an extra pasuk, and teaches that there is someone who is thought of as being tamei to some degree and yet may still do the parah adumah process. This teaches that a tvul yom may do the parah adumah process. The machlokes would be that the **T”K** holds this refers to the tvul yom of any tumah – including the tumah of a zav. **Yosef Habavli** holds that it only refers to the tumah discussed in that parsha – tumas meis. Therefore, an onein and a tamei sheretz, which are more lenient than tumas meis, can be learned from a kal v’chomer from tumas meis that they may also do the parah adumah process. However, mechusar kippurim of a zav, which is more stringent in that the tumah came from his body, cannot be learned from a tvul yom.

MECHUSAR BEGADIM

- **Q:** How do we know that the avodah of a Kohen who was not wearing the bigdei kehuna is passul? **A: R’ Avahu in the name of R’ Yochanan** (or in the name of **R’ Elazar the son of R’ Shimon**) learns from a pasuk that a Kohen is not fit to do the Avodah when he is not wearing the bigdei kehuna, because he does not have the status of “kehunah”. Therefore, he would be no different than a non-Kohen.