



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

Zevachim Daf Chuf Aleph

- **Q:** Can the washing of the Kohen's hands and feet be done by dipping them into the water of the kiyor? Maybe since the pasuk says "mimenu", it teaches that the water must be "from it", but dipping into it would not be valid, or maybe we say that even dipping into it would be valid?
A: R' Nachman bar Yitzchak said, the Braisa quoted earlier said, if a Kohen dipped his hands into the water of a ditch and then did the avodah, it would be passul. This suggests that if he dipped in this fashion in the water of the kiyor it would be valid!
 - The Gemara says this is no proof. The reason the Braisa uses the case of the water in the ditch is because we would think to say that since such water can be used to toivel one's whole body, it may certainly be used to toivel one's hands in. However, the inference regarding kiyor cannot be made.
- **R' Chiya bar Yosef** said, the water of the kiyor becomes passul for the purpose of washing the hands and feet of a Kohen who will be doing the avodah for "matirin" (the part of the korbon that will permit the rest of the korbon to be offered or eaten – e.g. the zrika) in the same way that the matirin themselves become passul (just as the blood becomes passul at sundown, the water in the kiyor becomes passul at sundown to use for a Kohen who needs to wash to do the avodah of matirin). The water becomes passul for the washing for a Kohen who will be offering the limbs of a korbon in the same way that the limbs themselves become passul – at daybreak. **R' Chisda** said, that even for purposes of matirin the water only becomes passul in the way that the limbs become passul – at daybreak. **R' Yochanan** said, once the kiyor is lowered into the bor before sunset, it may not be taken out until after daybreak.
 - **Q:** Does this mean that **R' Yochanan** holds that the kiyor's water may not be used at night for a night avodah if it was taken out of the bor at any point of the night? We find that **R' Assi in the name of R' Yochanan in the name of Ilfa** said that if the kiyor was not lowered into the bor at night, it may be used for washing for the night avodos, and on the next day it is not used for washing. This contradicts what he says here!? **A:** When **R' Yochanan** said "it may not be taken out until after daybreak", he means for the purposes of day avodos. However, for night avodos it would be fine.
 - **Q:** If this is what **R' Yochanan** means, he is saying the same thing as **R' Chiya bar Yosef**!? **A:** The difference would be that **R' Chiya bar Yosef** holds the water becomes passul immediately at sunset, whereas **R' Yochanan** says it does not become passul until daybreak, however he requires that it be lowered into the bor at sunset as a gezeira.
 - **Q:** We find that **R' Yochanan** says that the Kohen would wash his hands and feet before doing the terumas hadeshen (which was before daybreak) and we don't find that he would require that the kiyor be lowered back into the bor after that!? Now, according to **Rava** who explained that ruling of **R' Yochanan** as following **R' Elazar the son of R' Shimon**, we can answer that that is the reason it is not lowered again, whereas our ruling of **R' Yochanan** follows **Rebbi** and that is why the kiyor must be lowered during the night. However, according to **Abaye** who says that that ruling of **R' Yochanan** was said according to **Rebbi**, why is it that here he holds that the kiyor must be in the bor all night and in the ruling regarding terumas hadeshen he allows for the kiyor to be used before daybreak? **A: R' Yochanan** means that after it is used by the Kohen for the terumas hadeshen, the kiyor would have to again be lowered into the bor until after daybreak.

- **Q:** If it is mutar because it is lowered again, why did **R' Yochanan in the name of Ilfa** say that if the kiyor was raised out during the night it may not be used for washing the next day? **A:** What he meant was, that if washing was done before daybreak the Kohen does not need to wash again the next day.
- **Q:** Does this mean that **R' Yochanan** would say that the water is even valid for a Kohen to offer matirin? If so, he is saying the same thing as **R' Chisda**!? **A:** The difference between them is that **R' Yochanan** holds there is a mitzvah to have it lowered into the bor for the whole night so that we are certain it will be that way at daybreak. **R' Chisda** does not have that concern and therefore does not require that it be lowered all night.
- A Mishna says that no one saw the Kohen who went to do the terumas hadeshen (it was still very dark) or heard him, until they heard the pulley system that Ben Katin had made for the kiyor. At that point the Kohanim would say "It has reached the time for us to wash our hands and feet from the kiyor!" Now, presumably the noise of the pulley system was from the kiyor being raised from the bor. This shows that the kiyor was lowered into the bor all night, and poses a challenge to **R' Chisda**!? **A:** The noise came from the Kohen *lowering* the kiyor into the bor for daybreak.
 - **Q:** A pulley system wouldn't be needed for the lowering of the kiyor, so why would that create noise? **A:** The pulley was used for the lowering as well so as to create noise, to summon the other Kohanim that it was time to come.
 - **Q:** They had Gevini the announcer who would announce to them that it was time to come!? **A:** They wanted to have two signals that it was time to come, so that people had two opportunities to be told that the time had come.