



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

Zevachim Daf Chuf Beis

- The Gemara earlier said, **R' Yose the son of R' Chanina** said, if a kiyor does not have enough water for 4 Kohanim it may not be used for the washing of the hands and feet, based on the pasuk of "v'rachatzu mimenu Moshe v'Aharon ubanav".
 - **Q:** A Braisa says, all keilim make the water inside them kodesh so that the water can be used for the washing of the hands and feet, whether they have a revi'is or not, as long as it is a kli shareis. This refutes **R' Yose**!? **A:** **R' Ada bar Acha** said, the case of the Braisa is where they drilled a hole into the kiyor and had the water flow from it into a keili. It is in that case that even a small amount of water in a keili is enough.
 - **Q:** The pasuk says "mimenu", which means that the washing must be done directly from the kiyor itself!? **A:** The pasuk says "yirchatzu", which comes to include washing from a kli shareis as well.
 - **Q:** If so, even a keili that is not a kli shareis should be valid as well!? **A:** **Abaye** said, such a keili cannot be used based on a kal v'chomer – if the base of the kiyor, which was anointed along with the kiyor, cannot be used for the washing (as is taught in a Braisa), then a regular keili, which was never anointed, can surely not be used!
 - **Q:** **Mar Zutra the son of R' Mari** asked **Ravina**, maybe the base is different, because it's not meant for its inside to be used, but a keili which is, should be valid!? **A:** Rather, the word "mimenu" comes to exclude a keili that is not kodesh.
 - **Q:** Why doesn't this word also exclude a kli shareis? **A:** The word "yirchatzu" comes to include it. Since a kli shareis is anointed like the kiyor itself, it makes sense that it should be included and that a regular keili is the one to be excluded.
- **Reish Lakish** said, whatever can be used to complete the amount necessary for a mikvah can also be used to complete the amount necessary for the kiyor, but cannot be counted towards the revi'is of water needed for netilas yadayim.
 - **Q:** What is this coming to exclude? It can't come to exclude a liquid mud, because if it is liquid enough for a cow to drink it, it should even count for the revi'is as well, and if it is too thick for a cow, it should not be counted for a mikvah!? It can't come to exclude the little bugs found in, and created in, the water, because one may even be toivel in 40 se'ah of these bugs themselves!? **A:** **R' Pappa** said, **Reish Lakish** was referring to the case of a Mishna which says that if there is a mikvah with exactly 40 se'ah, and a person puts in a se'ah of some other liquid and then removes a se'ah of the mikvah, the mikvah remains valid. **Reish Lakish** means that the same would be with regard to the kiyor, but this would not apply to the revi'is.
 - **R' Pappa** said, if a person digs into a mikvah and creates a place that can hold a revi'is of the mikvah water, one can toivel his small utensils there, since the water came from a valid mikvah.
- **R' Yirmiya in the name of Reish Lakish** said, mikvah water is fit to be used for water of the kiyor (by taking water from a mikvah and transferring it to the kiyor).
 - **Q:** Does that mean that the water of the kiyor need not be "mayim chayim" (fresh spring water)? A Braisa says that the korbon must be washed with water and darshens that the word "mayim" excludes using wine, excludes using even diluted wine, and comes to include other water (water that is not from a fresh spring), and with a kal v'chomer we can learn that water from the kiyor may be used. Now what is the kal v'chomer? Presumably it is that the kiyor has mayim chayim and can therefore surely be

used!? **A:** The kal v'chomer is the fact that the water of the kiyor is kadosh, not that it is necessarily mayim chayim.

- **Q:** The fact that it is kadosh is not an advantage for this purpose! **Shmuel** taught a Braisa that says that the water of the kiyor would not be valid, because it is called "kadosh water"! Rather, it must be that the kal v'chomer is that the water of the kiyor is mayim chayim!? **A:** It is actually a machlokes among Tanna'im. We find that **R' Yochanan** said that **R' Yishmael** says the water of the kiyor must be mayim chayim and the **Chachomim** say it may be of other waters.

AREL

- This halacha is learned from a pasuk in Sefer Yechezkel. A Braisa explains the pasuk to be referring to one who has an "uncircumcised heart", in that he has turned against Hashem, and also refers to one who has not had a bris milah. Both of these must be referred to separately in the pasuk. If we only knew about one without a bris milah, we would say he is passul because it is considered disgusting. If we only knew about one with the "uncircumcised heart", we would say he is passul because he has gone against Hashem (but one without a bris milah may be valid).

TAMEI PASSUL

- The Elders of the South said, the avodah of a tamei is passul only if he is tamei from a sheretz. However, if he is tamei meis, since the avodah of a tamei meis is mutar for a tzibbur, the avodah of a tamei meis will be valid b'dieved for an individual's korbon as well.
 - **Q:** We should make a kal v'chomer – if tamei meis, which needs to be sprinkled upon from the parah adumah, is mutar for a korbon tzibbur, then definitely a tamei sheretz should be mutar for a korbon tzibbur!? **A:** The Elders of the South hold that the one bringing the kapparah (the Kohen) is like the one getting the kapparah (the tzibbur). Just as the tzibbur may bring the korbon when they are tamei, only if they are tamei meis, the same is true for the Kohen.
 - **Q:** What do they hold regarding an individual who is tamei sheretz on the 14th of Nisson? If they hold that he cannot be included in a Korbon Pesach, and must instead be pushed off for Pesach Sheini, then the tzibbur should be able to bring the Pesach when they are tamei sheretz, because for anything that an individual is pushed off to Pesach Sheini, a tzibbur in that situation would be allowed to bring the korbon!? **A:** They must hold that a person who is tamei sheretz on the 14th of Nisson could be included in a Korbon Pesach.