

Zevachim – Simanim

פרק ב – כל הזבחים שקבלו דמן

דף יז – Daf 17

1. The necessity for the Torah to write that טמא, טבול יום, and מחוסר כפורים all invalidate *avodah*

Rabbah explains why the Torah needed to teach that a טמא, טבול יום, and a מחוסר כפורים all invalidate *avodah*. Had the Torah only written טמא invalidates *avodah*, that may have been מטמא – שכן מטמא – *because it* uniquely can *make* other items *tamei*. מחוסר כפורים could not be derived from טבול יום, טבול יום – שכן פסול בתרומה, טבול יום – *because [a טבול יום] is ineligible for eating terumah*, in contrast to מחוסר כפורים. A טבול יום could not be derived from מחוסר כפורים, מחוסר כפורים – שכן מחוסר מעשה, מחוסר כפורים – *because [מחוסר כפורים] lacks an act (bringing his korban)*, whereas a טבול יום's purification finishes automatically at night. Furthermore, מחוסר כפורים could not be derived from both טמא and טבול יום, since both are ineligible to eat *terumah*. However, the Gemara asks that טבול יום could be derived from טמא and מחוסר כפורים together, for although both require an action (since a טמא needs טומאת, טבילה – *in the end, the tumah of [מחוסר כפורים] is weaker*, since a מחוסר כפורים has already passed nightfall. The Gemara concludes that Rabbah holds מחוסר כפורים – דב כזב דמי – *a zav who lacks atonement is similar to a full-fledged zav* (and would be חייב כרת for eating *kodashim*, and be *metamei* it as a ראשון).

2. *Machlokes* if מחוסר כפורים of a זב can burn the אדומה פרה

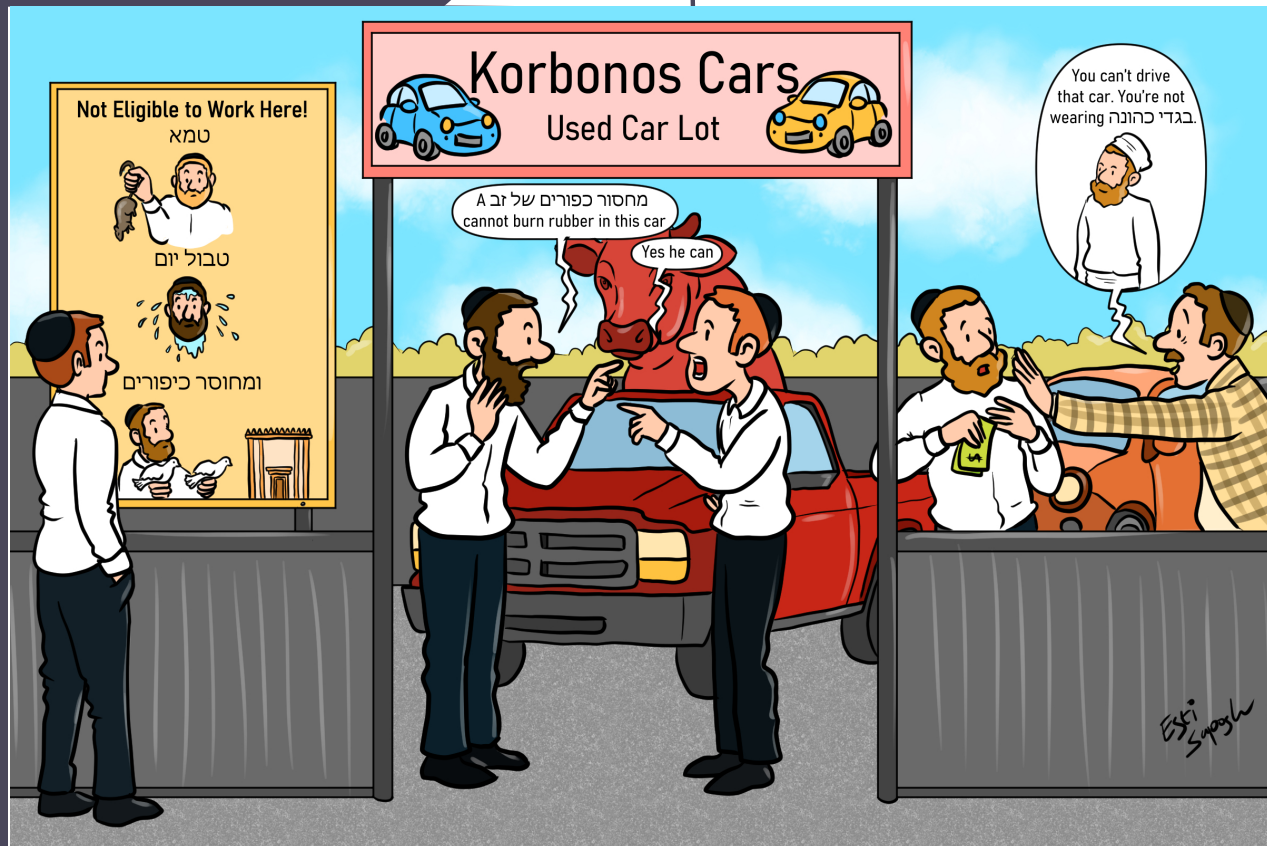
The Gemara suggests that the question if מחוסר כפורים is like a זב is a *machlokes* Tannaim. In a Baraisa, the Tanna Kamma says that if מחוסר כפורים burned the אדומה פרה, it is כשר, but יוסף הבבלי says it is פסול. The Gemara presumes that they disagree whether מחוסר כפורים is like a זב; יוסף הבבלי holds he does, and since the procedure must be performed by a “*tahor*,” he is ineligible. However, the Gemara responds that they argue about the following *derashah*: והזה הטור – *and the “tahor” person shall sprinkle* (which is repetitive, since the previous *passuk* already required a *tahor*), מכלל שהוא טמא – *this implies that he is someone who is still tamei* after attaining some *taharah*. לימד על טבול יום שכשר בפרה – *This teaches that a טבול יום is eligible for פרה procedures*. The Tanna Kamma holds a טבול יום of any *tumah* of the Torah is eligible (including one requiring a *korban* the next day), and Yosef HaBavli limits the permit to the *tumah* discussed there, i.e., טומאת מת (and certainly lesser *tumah*, like שרץ), but not מחוסר כפורים, מחוסר כפורים – שכן טומאה יוצאה עליו מגופו, *since his tumah issues from his body*.

3. Source that מחוסר בגדים invalidates *avodah*

The Gemara provides the source that מחוסר בגדים – *one lacking requisite clothing* of a Kohen invalidates *avodah*. The *passuk* commands Moshe to clothe the Kohanim, and concludes: והיתה להם כהונה לחקת עולם – *and the priesthood shall be for them as an eternal law*, teaching: בזמן שבגדיהם עליהם כהונתם עליהם – *when their clothing is upon them, their Kehunah is upon them*, but if they are lacking in כהונה בגדי, their Kehunah is “not upon them,” i.e., they cannot perform *avodah*, like any זר. The Gemara asks that there is another source for this law: *a passuk* teaches that שתוי יין – *those who have drunk wine* invalidate *avodah*, and a *gezeirah shavah* (חוקה חוקה) extends this to מחוסר בגדים and one who did not wash his hands and feet. The Gemara answers that this latter source would only teach to invalidate *avodah* for a זר which incurs the death penalty; the first source teaches that מחוסר בגדים even invalidates an *avodah* which does not incur the death penalty.

Siman – Used Car

At the Korbanos Car lot the used car salesman who wouldn't let a טמא, טבול יום, or מחוסר כפורים work for him, walked past the men haggling over whether they should let מחוסר כפורים of a זב drive their red cow pickup truck, to stop a Kohen from driving a car because he wasn't wearing his uniform.



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3 things to remember

1. The necessity for the Torah to write that **טמא**, **טבול יום**, and **מחוסר כפורים** all invalidate **avodah**
2. **Machlokes** if **מחוסר כפורים** of a **פרה אדומה** **זב** can burn the **אדומה**
3. Source that **מחוסר בגדים** invalidates **avodah**

