

Zevachim – Simanim

פרק ב – כל הזבחים שקבלו דמן

דף כב – Daf 22

1. כל המשלים למי מקוה משלים למי כיור לרביעית אינו משלים

Reish Lakish said: כל המשלים למי מקוה – *any substance which can complete the requisite water of a mikveh* (forty se'ah) – לרביעית אינו משלים – *can complete the requisite water for the kiyor*, משלים למי כיור, (סאה), *revi'is* for נטילת ידיים. This cannot refer to טיט הנדוק – *liquid mud*, because if it is thin enough for a cow to drink, it is even valid for נטילת ידיים, and if not, it is invalid even for a *mikveh*. It cannot refer to יבחושי אדומין – *red midges* which generate from water, because they can be immersed in by themselves (and not just complete a *mikveh*)! Therefore, Rav Pappa concludes that Reish Lakish referred to סאה ונטל סאה – where *one put a se'ah* of liquid (other than water) into a full *mikveh* and then *removed a se'ah* from the *mikveh*. Although the *mikveh* now contains less than forty סאה of water, the other liquid was בטל to the valid *mikveh*, which remains valid after some of its water was removed. Rebbe Yochanan said this can be repeated עד רובו – *up until* (but not including) *most of it* consists of the other liquids. This process can be used for מי כיור as well, but not for נטילת ידיים.

2. *Machlokes* if מי כיור must be מים חיים

Reish Lakish said: מי מקוה בשירים למי כיור – *mikveh waters are valid* to be used as *kiyor waters*. This implies that the *kiyor* does not require מים חיים – natural [spring] water, to which the Gemara objects from a Baraisa: the *passuk* says that parts of the *korban* are washed "במים" – *with water*, which excludes wine, but includes "שאר מים" – *"other water"* (i.e., which is not מים חיים), and adds that it is a *kal vachomer* that מי כיור may be used. This indicates that מי כיור, which is why it is certainly valid for washing the *korban* parts! The Gemara suggests that its advantage is that it was sanctified, but objects that this is actually a disadvantage, because another Baraisa states that "מים" requires waters שם לווי להם שם – *which do not have an accompanying name*, thus excluding the *kiyor's* water, which are called "מי כיור". Rather, the first Baraisa meant to allow water fit for the *kiyor* for washing *korban* parts, with its advantage being that it is מים חיים. The Gemara concludes that Rebbe Yishmael requires מים חיים for the *kiyor*, but the Chochomim do not.

3. קרבן יחיד for a מרצה is טמא מת: זקני דרום

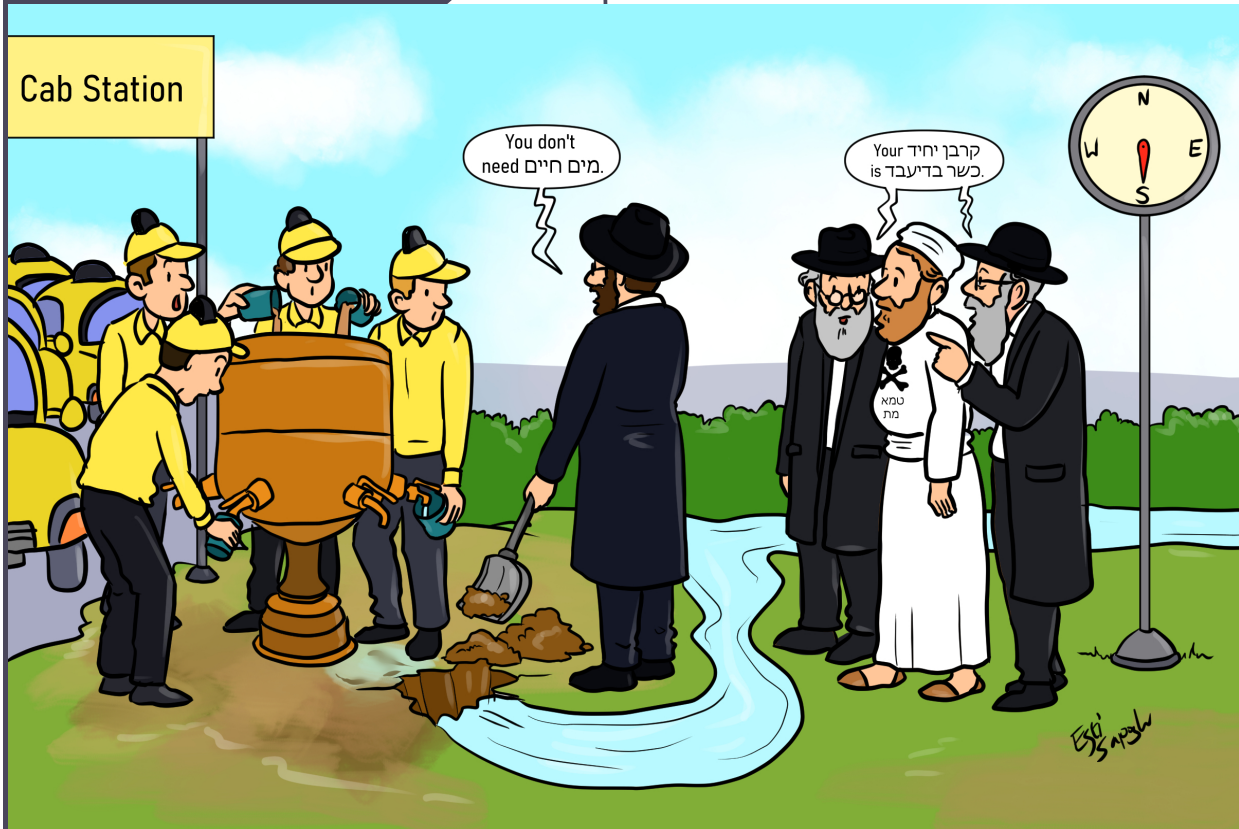
The Mishnah which invalidates *avodah* performed by a *tamei* only applies to someone *tamei* from a שרץ, but regarding a טמא מת – *someone contaminated by a corpse*, מתוך שמרצה בציבור – *since he makes communal [korbanos] acceptable* through his *avodah*, מרצה נמי ביחיד – *he also makes private [korbanos] acceptable*. Although a קרבן יחיד is forbidden for any טמא to bring (even a טמא מת), the ציצ of the Kohen Gadol validates it בדיעבד. The זקני דרום hold במתכפרין – *those who generate atonement* (Kohanim) are [compared] to *those who receive atonement* (owners). Just as a קרבן צבור is only permitted to bring for owners who are טמא מת, but not those who are טמא שרץ, so too Kohanim who are טמא מת can bring a קרבן צבור, but not those who are טמא שרץ. Finally, the reason why they hold a קרבן צבור cannot be brought for owners who are טמא שרץ, is because they hold: שוחטין וזורקין – *we may shecht and throw* the blood [of a *pesach*] for an individual owner who is a טמא שרץ. Since the *korbanos* of טמא שרץ owners can be brought for them, they would not be deferred to פסח שני, and therefore, a majority of such owners do not allow for their *korban* to be brought in a state of *tumah*. Reish Lakish objected forcefully to the זקני דרום's opinion, as the Gemara proceeds to present.

Siman – Cab

The bored cab drivers sitting around the company *kiyor* who were **pouring coffee into the *kiyor* and taking water out of it**, and a Rabbi who was stopping the flow of spring water to the *Kiyor* because it doesn't need מים חיים, were awed by the **Elders of the South who were walking with a Kohen טמא מת who just came from bringing a קרבן יחיד**.

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Cab



The bored **cab** drivers sitting around the company *kiyor* who were **pouring coffee into the kiyor** and taking water out of it, and a Rabbi who was stopping the flow of spring water to **the Kiyor** because it **doesn't need חיים מים**, were awed by the Elders of the South who were walking with a **Kohen מת טמא** who just came from bringing a.

3 things to remember

1. כל המשלים למי מקוה משלים מי כיוור לרביעית אינו משלים
2. *Machlokes* if מי כיוור must be חיים
3. *a מרצה* is טמא מת for a זקני דרום קרבן יחיד

