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Zevachim Daf 20

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May the studying of the Daf Notes be a zechus for their neshamot and may their souls find peace in Gan Eden and be bound up in the Bond of life

Kiyor’s Water Remaining Overnight

When Rav Dimi came (*from Eretz Yisroel to Bavel*) he said in the name of Rabbi Yochanan: Ilfa inquired: According to the view that the passing of the night is of no effect in nullifying the sanctification of hands and feet, does the water of the *Kiyor* become unfit (*when it was left overnight; he is referring to a case where the Kiyor was not immersed in a cistern for the night*)? Do we say: What is the purpose of this water? It is for the sanctification of hands and feet; but the sanctification of hands and feet itself is not nullified by the passing of the night. Or perhaps, we would say that since the water is sanctified in a service vessel (*the Kiyor*), it becomes unfit?

When Ravin came, he said in the name of Rabbi Yirmiyah, who said in the name of Rabbi Ami, who said in the name of Rabbi Yochanan: Ilfa afterwards resolved it: Just as there is a disagreement about this matter (*if the passing of night nullifies the sanctification of hands and feet*), so is there about the other.

Rabbi Yitzchak bar Bisna said to him: My teacher, did you actually say this? I heard that Rabbi Ami said in the name of Rabbi Yochanan in the name of Ilfa: If the *Kiyor* was not lowered into the cistern in the evening, the *Kohen* performs his sanctifications in it for the service of the night, and he does not perform his sanctifications for the next day! And we questioned the meaning of this: “he does not perform his sanctifications for the next day” because he does not need sanctification again; or perhaps the water has become disqualified through the passing of the night? Now, Rav Assi could not resolve this for us, and yet to the master (*Rabbi Ami*) it is clear?

The *Gemora* attempts to resolve this from the following *Mishna*: Ben Katin made twelve spouts for the *Kiyor*. He also made

pulleys for the *Kiyor*, so that its water should not become disqualified through the passing of the night.

Surely, the *Gemora* notes, this is according to Rabbi Elozar son of Rabbi Shimon (*that although a new sanctification is not required in the morning, the waters do become unfit*).

The *Gemora* rejects the proof, and states that it represents Rebbe’s view (*who holds that a new sanctification is required in the morning, and certainly the waters become unfit if they remain overnight*).

The *Gemora* asks: Yet surely, since the first clause of the *Mishna* is in accordance with Rabbi Elozar son of Rabbi Shimon, the second clause too is according to Rabbi Elozar son of Rabbi Shimon, for the first clauses teaches: The *Kohen Gadol* (*on Yam Kippur*) then came to his bull, which was standing between the *Ulam* (*Antechamber*) and the Altar, its head was facing toward the south and its face was toward the west, while the *Kohen Gadol* stood in the east (*with his back towards the Altar*) and faced west (*towards the Heichal – Temple*). Now, who is the one that maintains that between the *Ulam* and the altar was regarded as north (*with respect to the slaughtering of kodshei kodashim*)? It is Rabbi Elozar son of Rabbi Shimon, for it was taught in a *braisa*: What is regarded as the north? From the northern wall of the Altar to the northern wall of the Courtyard and this is the entire space opposite the Altar is north; these are the words of Rabbi Yosi son of Rabbi Yehudah. Rabbi Elozar son of Rabbi Shimon added (*to what is considered north*) the space between the *Ulam* and the Altar. Rebbe adds the place where the *Kohanim* and *Yisroelim* tread. [*It was permitted for Yisroelim to enter the first eleven amos on the eastern part of the Courtyard; the next eleven amos were for the Kohanim.*] They all agree, however, that the place inward of the chamber of knives



is unfit (for the slaughtering of *kodshei kodashim*, for the altar cannot be seen from there).

The *Gemora* answers: Now, is it reasonable to think that the *Mishna* represents Rabbi Elozar son of Rabbi Shimon's view and not that of Rebbe? Seeing that Rebbe goes beyond Rabbi Yosi son of Rabbi Yehudah (and allows the *kodshei kodashim* to be slaughtered east of the Altar), does he not go beyond Rabbi Elozar son of Rabbi Shimon as well!? [If the east side of the Altar, which is of lesser sanctity, Rebbe holds that it is regarded as north; then, the area between the *Ulam* and the Altar, which has greater sanctity, Rebbe would certainly hold that it's considered north!]

The *Gemora* explains its proof: If you think that the *Mishna* is following the opinion of Rebbe, let the *Kohen Gadol* station the bull in the place where the *Kohanim* and *Yisroelim* tread (for that is also considered north)!?

The *Gemora* counters: And if it is in accordance with Rabbi Elozar son of Rabbi Shimon, then let him station it in the area opposite the Altar - from the northern wall of the Altar to the northern wall of the Courtyard?

If you will answer that (according to Rabbi Elozar son of Rabbi Shimon) it was placed between the *Ulam* and the Altar on account of the *Kohen Gadol's* fatigue (because of his heavy duties on this day, we position the bull as close to the *Heichal* as possible, in order to save him from carrying the blood a long way); so according to Rebbe as well, on account of the *Kohen Gadol's* weakness, it was placed between the *Ulam* and the Altar. (20a)

Sanctifying for Removal of Ashes

Rabbi Yochanan said: If a *Kohen* sanctified his hands and feet in order to perform the *avodah* of the removal of the ashes (which was done before daybreak), he is not required to sanctify them again on the morrow (after daybreak) because he has already done so at the beginning of the day's service.

The *Gemora* asks: Who is this according to? If it is in accordance with Rebbe, surely he said that the passing of the night nullifies his sanctification!?! If it is according to Rabbi Elozar son of Rabbi Shimon, surely he said that he is not required to sanctify himself again - even for ten days!?

Abaye said: It really is in accordance with Rebbe, and the *halachah* that the passing of the night nullifies the sanctification is merely Rabbinical, and he admits that the passing of the night does not nullify from (the short amount of time between the) rooster cry until morning.

Rava said: It really is in accordance with Rabbi Elozar son of Rabbi Shimon, but Rabbi Yochanan accepted his view only regarding the beginning of the service (and therefore, in a case where he sanctified his hands for the removal of the ashes, the beginning of the day's service, the sanctification is not nullified with the passing of the night), but not regarding the end of the service (and therefore, in a case where he sanctified his hands for the burning of the limbs, the conclusion of the day's service, the sanctification not nullified with the passing of the night).

The *Gemora* asks on Rava from the following *Mishna*: When his brother *Kohanim* saw him descend (from the Altar as he was removing the ashes), they quickly ran and sanctified their hands and feet at the *Kiyor* (either to pile the ashes on the Altar or to remove them). Now, this is well according to Abaye who interprets Rabbi Yochanan's ruling as agreeing with Rebbe, for Rebbe admits that the passing of the night does not nullify from (the short amount of time between the) rooster cry until morning; for this will then be according to Rebbe (for the sanctification that they performed during the night will become nullified, but this one will not). But according to Rava, who interprets it as agreeing with Rabbi Elozar son of Rabbi Shimon only, but in Rebbe's opinion the passing of the night nullifies the sanctification - even from (the short amount of time between the) rooster cry until morning, with whom does this agree? It cannot be Rebbe's opinion, for then the passing of the night nullifies it; and it cannot be according to Rabbi Elozar son of

Rabbi Shimon, for he surely said that he does not need sanctification even for ten days!?

The *Gemora* answers: It really is in accordance with Rabbi Elozar son of Rabbi Shimon, and the *Mishna* is in reference to new *Kohanim* (who did not sanctify their hands and feet during the night). (20a – 20b)

Leaving the Temple

They inquired: Is going out (*of the Courtyard*) effective in nullifying the sanctification of a *Kohen's* hands and feet? If you say that the passing of the night does not nullify it, that is because they did not cease from servicing, but since when he left the Courtyard he ceases performing the service, he diverts his mind away from it; or perhaps since it within his power to go back, he does not divert his mind away from it?

The *Gemora* attempts to resolve this from the following *braisa*: If he sanctified his hands and feet and they became *tamei*, he immerses them, but he is not required to sanctify them again. If his hands and feet went out from the Courtyard, they retain their sanctity.

The *Gemora* deflects the proof: If only his hands went out, we are not in doubt (*that a new sanctification is unnecessary*); our doubt is where his entire body went out; what is the law then?

The *Gemora* attempts to resolve this from the following *braisa*: If a *Kohen's* hands and feet are unwashed, he must sanctify them at (*the Kiyor, or with*) a service vessel inside (*the Courtyard*). If he sanctified them in a service vessel outside, or in an unconsecrated vessel inside, or if he immersed them in the water of a pit, and performed the service, his service is invalid. We can infer from here that it is only because he sanctified his hands from a service vessel outside, but if he sanctified them inside and then went outside, his service would still be valid!

The *Gemora* deflects the proof: Perhaps when the *braisa* stated that he sanctified them in a service vessel outside, it meant that

he stretched his hands outside and sanctified them, but if his entire body went out, there would still remain a doubt.

Rav Zevid said to Rav Pappa. Come and hear from the following *braisa*: If the *Kohen* went outside the wall of the Temple Courtyard, if it was his intention to remain there for some time, he needs immersion; if it was just for a moment, he needs to sanctify his hands and feet.

Rav Pappa said to him: That means where he went out to move his bowels or to urinate.

The *Gemora* asks: But that is explicitly taught at the end of that *braisa*: He who moves his bowels needs immersion, and he who urinates needs to sanctify his hands and feet.

The *Gemora* answers: First he teaches the general law and then he explains it.

The *Gemora* attempts to resolve this from the following *Ahoraic* dispute: Regarding the *parah adumah* (*red heifer*), Rabbi Chiya bar Yosef said: The *Kohen* must sanctify himself from a service vessel inside and then go out (*the burning of the red heifer and the gathering of its ashes and mixing it with water were done outside Yerushalayim*); whereas Rabbi Yochanan said that he can sanctify himself even outside the Temple, even in an unconsecrated vessel, and even in an earthenware drinking cup!

Rav Pappa said: The *parah adumah* is different, since all its services are done outside, leaving the Courtyard does not nullify it.

The *Gemora* asks: If so, why does he need sanctification at all?

The *Gemora* answers: We want it to be done similar to the services performed inside. (20b)

Tumah

They inquired: Is *tumah* (*of his hands*) effective in nullifying the sanctification of a *Kohen's* hands and feet? If you say that

leaving the Courtyard does not nullify it, that is because he is still fit to perform the service, but here, where he is disqualified (for the moment) from performing the service, he diverts his mind away from it; or perhaps since it within his power to become fit again (through immersion), he does not divert his mind away from it?

The Gemora attempts to resolve this from the following braisa: If he sanctified his hands and feet and they became *tamei*, he immerses them, but he is not required to sanctify them again.

The Gemora deflects the proof: If only his hands became *tamei*, we are not in doubt (that a new sanctification is unnecessary); our doubt is where his entire body became *tamei*.

The Gemora asks: His entire body! Surely he will divert his mind away from it, since he must wait for the setting of the sun (to become *tahor*)!?

The Gemora answers: The question arises where he became *tamei* just before sunset.

The Gemora attempts to resolve this from the following Amoraic dispute: Regarding the *parah adumah* (red heifer), Rabbi Chiya bar Yosef said: The *Kohen* must sanctify himself from a service vessel inside and then go out (the burning of the red heifer and the gathering of its ashes and mixing it with water were done outside Yerushalayim); whereas Rabbi Yochanan said that he can sanctify himself even outside the Temple, even in an unconsecrated vessel, and even in an earthenware drinking cup! Now in the case of the *parah adumah* we make him *tamei*, for we learned in a Mishna: They would render *tamei* the *Kohen* who burns the *parah* and then immerse him. This was done in order to negate the opinion of the Sadducees who maintained that the person burning the *parah adumah* and all its utensils must be completely *tahor*, i.e. having experienced nightfall. [The Chachamim disagreed and maintained that even a *tevul yom* is valid to perform the services of the *parah adumah*.] This proves that *tumah* does not nullify it

The Gemora deflects the proof: The *parah adumah* is different, since a *tevul yom* (one who was *tamei*, but has immersed himself in a mikvah; he is considered a *tevul yom* until nightfall) is not unfit for it.

The Gemora asks: If so, why does he need sanctification at all?

The Gemora answers: We want it to be done similar to the usual sacrificial services (20b – 21a)

DAILY MASHAL

The Completion of Sanctity

What is the purpose of the sanctification of the hands and feet by the *kohanim*? Rabbi Shimshon Refael Hirsch said that the sanctification completed the garments of the *Kohanim*. The garments sanctify the *Kohen's* body but how should his hands and feet, which remain uncovered, become sanctified? The sanctification serves to make their whole body holy.

Immersion Doesn't Help Everyone

An Arab challenged Rabbi Shimon ben Tzemach Duran, author of Responsa *Tashbetz*: "You admit that purification is mainly accomplished by water. But we wash our whole body before prayer whereas you only wash your hands so how do you say that you are pure and we're impure?" "I'll answer you," replied the *Tashbetz*, "if you swear that you won't harm me because of my answer." After the Arab swore, the *Tashbetz* continued: "You should know that water only purifies someone who is essentially pure and only has an external impurity. But someone who is essentially imbued with impurity cannot be purified by water."