



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

Zevachim Daf Tzaddik Daled

EIN TA'UN KIBUS...

- A Braisa says, we would think that if blood splatters on only a part of the garment we would be required to wash the entire garment. The pasuk therefore says "asher yazeh", which teaches that only the place with the blood on it must be washed.

DAVAR SHEHU RA'UY L'KABEL TUMAH...

- This part of the Mishna is an anonymous statement that follows the view of **R' Yehuda**.

RA'UY L'KIBUS

- This comes to exclude a keili, which is cleaned by scraping, not washing.

ECHAD HABEGED V'ECHAD HASAK...

- **Q:** The Mishna says that leather is considered to be something that can be washed. However, a Mishna says, that if a leather pillow becomes dirty on Shabbos one may pour water on it to clean it, although this would not be allowed for a pillow made of material. If this is allowed on Shabbos it means that leather is not something that is considered to be washed with water!? **A:** **Abaye** said, that Mishna is the view of the **Rabanan** and our Mishna is the view of the **Others** in a Braisa. The Braisa says, if blood splatters on a garment or sackcloth, it must be washed. If it splatters onto a keili or leather, it must be scraped. **Others** say, if it splatters onto a garment, sackcloth, or leather it must be washed, and if it was on a keili it must be scraped.
 - **Q: R' Chiya bar Ashi** said, that many times he would pour water onto **Rav's** shoes on Shabbos to clean them. Whose view did that follow? **A:** It followed the view of the **Rabanan**.
 - **Q: Rava** asked, how can there be a view that leather is not something that can be washed with water, when the pasuk regarding tzaraas lists leather as one of the items that can be washed!? **A:** Rather, **Rava** said, this pasuk and our Mishna are discussing soft leather. The machlokes in the Braisa is regarding a hard leather.
 - **Q: R' Chiya bar Ashi** said, that many times he would pour water onto **Rav's** shoes on Shabbos to clean them. If all agree that soft leather can be washed, this should not have been permitted on Shabbos!? **A:** These shoes were made of hard leather and he was following the view of the **Rabanan**.
 - **Rava** then said, what I said is incorrect. The pasuk regarding tzaraas seems to be referring to all leather – hard or soft, and yet it says that it can be washed with water. Rather, **Rava** said, tzaraas on a piece of leather weakens it, and makes it soft. The thing that I find difficult is the Mishna that allows pouring water on the leather pillows. Pillows are made of soft leather, and yet the Mishna allows pouring water on it on Shabbos!? Rather, **Rava** said, pouring water without scrubbing the material is not called washing. That is why the Mishna allows pouring the water. When **R' Chiya bar Ashi** said that many times he would pour water onto **Rav's** shoes on Shabbos to clean them, which suggests that he would only pour water on them, but would not rub them, it can either be talking about soft leather and follows all views, or can be talking about hard leather and would follow the view of the **Others**.
 - **Q:** If washing is only accomplished with scrubbing, why does the Mishna in Shabbos not allow water to be poured onto material pillows? **A:** Leather needs to have water and to be scrubbed in order to be washed. Other materials are washed by having water on them, even if they are not scrubbed.
 - **Rava** darshened that it is mutar to wash (which seems to allow scrubbing as well) shoes on Shabbos. **R' Pappa** said to him, **R' Chiya bar Ashi** said that many

times he would pour water onto **Rav's** shoes on Shabbos to clean them, which suggests it is mutar to pour water onto them, but not to scrub them!? **Rava** then publicly retracted his ruling and said that it is mutar to pour water onto shoes, but not to scrub them.

HAKIBUS B'MAKOM KADOSH...

- A Braisa says, the requirement for the garment to be cleaned in the Azarah is learned from the pasuk of "tichabeis b'makom kadosh". The requirement that the earthenware keili must be broken in the Azarah is learned from the pasuk "ukli cheres asher tevushal bo yishaver", which follows the last pasuk. This pasuk then continues and says "v'ihm bikli nechoshes bushala umorak v'shutaf bamayim", which teaches that the purging and rinsing of a metal keili must also be done in the Azarah.

ZEH CHOMER B'CHATAS...

- **Q:** There are other chumros that a chatas has, for example that its blood can sometimes be brought into the Heichal!? **A:** The Mishna is referring to outside chataas.
 - **Q:** There is the chumra that if the blood of such a chatas is brought into the Heichal it becomes passul!? **A:** The Mishna is following **R' Akiva**, who says that this halacha applies to all korbanos.
 - **Q:** There is the chumra that they bring kappara for aveiros that carry the kares penalty!? **A:** The Mishna is referring to a chatas brought for "shmiyas kol", which is not an aveira that carries kares.
 - **Q:** There is the chumra that it is required to be applied with 4 applications!? **A:** The Mishna follows **R' Yishmael**, who says that all korbanos are required to be applied with 4 applications.
 - **Q:** There is the chumra that it is required to be applied to all 4 corners!? **A:** There are also more chumros – that it must be placed on the horn, with the finger, and on the edge of the corner. The Mishna mentions one of many chumros.

MISHNA

- If a garment that got chatas blood on it was taken out of the Azarah, it must be brought back into the Azarah to be washed there. If it became tamei outside the Azarah, it is ripped so that it loses the tumah, and is then brought back in and washed.
- If an earthenware keili in which a chatas was cooked was taken out of the Azarah, it must be brought back into the Azarah to be broken there. If it became tamei outside the Azarah, we make a hole in it so that it loses the tumah, and is then brought back in and broken.
- If a copper keili in which a chatas was cooked was taken out of the Azarah, it must be brought back into the Azarah to be purged and rinsed there. If it became tamei outside the Azarah, we make a large opening in it so that it loses the tumah, and is then brought back in and purged and rinsed.

GEMARA

- **Q: Ravina** asked, how can we rip the garment and then bring it back in to be washed? The pasuk says that we must wash the "begeg", and when it is ripped it is not classified as a "begeg"! **A:** He rips most of it, but leaves over the size of a kerchief which he does not rip. In that way it loses its tumah, but is still classified as a beged.
 - **Q: R' Huna** has said that when a garment is ripped, but a piece the size of a kerchief is not ripped, it remains tamei!? **A:** It only remains tamei D'Rabanan. However, D'Oraisa it loses its tumah.