

28.11.2

93a (משנה ג) → 94b (אלא חד מתרי תלתא חומרי נקט) → 94b

<p>1. כל אשר יגע בבשרה יקדש ואשר יזה מדמה על הנגד אשר יזה עליה תכבס במקום קדש: ויקרא ו, כ</p> <p>2. ולקח אזוב וטבל במים איש טהור והזה על האהל ועל כל הפלים ועל הנפשות אשר היו שם ועל הנגע בעצם או בחלל או במת או בקבר: במדבר יט, יח</p> <p>3. וטבל הכהן את אצבעו בדם והזה מן הדם שבע פעמים לפני יקוק את פני פרכת הקדש: ויקרא ד, ו</p> <p>4. ושרף את הפרה לעיניו את ערה ואת בשרה ואת דמה על פרשה ישראל: במדבר יט, ה</p> <p>5. כפורי זהב שלשים כפורי כסף משנים ארבע מאות ועשרה כלים אחרים אלף: עזרא א, י</p> <p>6. ותקד או השתי או הערב או כל קלי העור אשר תכבס וטר מהם הנגע וכבס שנית וטהר: ויקרא יג, נח</p> <p>7. וכלי חרש אשר תבשל בו ישבר ואם בכלי נחשת בשלה ומרק ושטף במים: ויקרא ו, כא</p>
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- I (הזאה – אשר יזה - must be fit for הזאה) טעון כיבוס דם coming from a כלי and fit for זריקה renders garment טעון כיבוס דם משנה גו
- a therefore: if it sprays directly from the neck, or from the קרן or יסוד, or if it fell and he collected it – no כיבוס required
 - b note: the end (general rule) of the משנה is explaining the reason for the three rulings
 - c note: ראו להזאה is mentioned to exclude a circumstance where less than הזאה כדי was received in each of 2 כלים
 - i Per: ר' חלפתא בן שאול, who ruled that re: אדומה פרה such an amount is לא קידש
 - 1 Question: can we apply this to דם as well?
 - (a) Lemma1: it may be a (הלמ"מ) הילכתא, and we cannot use that as a model
 - (b) Lemma2: that ruling is based on v. 2 – וטבל במים, parallel to v. 3 – וטבל בדם
 - (c) Answer: ruling that it is also invalid re: דם
- II (quoted by רבא) explaining v. 3: ברייתא
- a → וטבל must dip, and not sweep (along sides of כלי for דם)
 - b → בדם must have enough דם from the beginning (excluding שיריים from his fingers)
 - c → מן הדם the דם mentioned (and not שיריים – per ר"א who invalidates use of באצבע הדם שירי)
 - i Justification: without בדם, סד"א that וטבל requires no שעור; without וטבל, סד"א he could "sweep" to get דם
 - d Challenge to ר"א (עמרם) quoted to רב, his teacher – ברייתא states that if he was performing חטאת מי חטאת and it sprayed from his hand – טעון כיבוס; if he had completed הזאות – no requirement
 - i Assumption: before he finished, requires כיבוס; if he finished – doesn't require
 - ii Rejection: means – if it had already left his hand, requires; if had already left his hand – no need
 - iii Challenge (אב"י): once he finishes דם הפרה הזאות, wipes his hand on פרה (v. 4) → if he didn't yet finish, he doesn't
 - 1 Meaning: שיריים are valid – contra ר"א
 - 2 Rejection: inference is that before finishing all 7 הזאות, he wipes his finger on the rim of the מזרק (per v. 5)
- III משנה ג: garments which require כיבוס if דם was sprayed on them
- a ד' יהודה if the skin was not yet flayed (off the קרבן) – no requirement; if already flayed – טעון כיבוס
 - b ד' א"א even if flayed – no requirement
 - c General rule: only spot of the דם (not the whole garment) טעון כיבוס, only שראוי לקבל טומאה and fit for כיבוס
 - i Per: v. 1 – אשר יזה – only spot of blood; "כיבוס" – excludes a כלי which is scraped off instead of washed
- IV משנה ד: whether בגד, sack or pelt (leather) – all require כיבוס, כיבוס, and washing/breaking כלים must take place in עזרה
- a Note: the requirement of קדוש is a חומרא of חטאת over other קדשים
 - i Source: v. 1; extension to מריקה/שבירה from v. 7 (employs conjunctive ו'א' before each clause)
 - b Source (dispute ר"א/ר"א) בגד (v. 1) could be interpreted as ראוי לקבל טומאה (includes a flayed pelt) or מקבל טומאה (not pelt)
 - i Bone of contention: between ר' יהודה and ר"א
 - 1 אב"י: a towel less than 3x3 (אצבעות) – isn't מקבל טומאה but is ראוי, if he would regard it as significant
 - 2 דבא: a בגד he intended to color – it is ראוי (he could change his mind, rendering it done); isn't currently מקבל
 - 3 דבא (or דבינא): a rug he intended to cut (as above) (support – רשב"מ – not טמאה until he cuts it per intent)
 - c Discussion of inclusion of עור
 - i Challenge: if he had some dirt on his garment on שבת, if it is leather, he may put some water on it (but not fabric)
 - 1 Answer1 (אב"י) רבנן vs. אחרים re: חטאת דם כיבוס (אחרים – laundry; עור רבנן – scrape it off)
 - 2 Note: report of student who would rub dirt off of רב's shoes on שבת supports – like רבנן
 - (a) Challenge (דבא): all agree that עור is launderable – per v. 6
 - 3 Rather: v. 6 and our משנה refer to soft leather; the dispute (above) is re: hard leather
 - (a) In which case: report of cleaning רב's shoes refers to hard leather and follows רבנן

- 4 *Rejection (זבא himself)*: we can't determine that פסוק is only referring to soft leather
- (a) *Rather*: v. 6 – צרעת softens (even hard) leather → it can be laundered
- (b) *But*: he is bothered by ruling that leather pillows can be dampened on שבת to clean – and they are soft
- (i) *Answer*: without rubbing one side against the other, it isn't considered כיבוס (→ מותר בשבת)
- (ii) → report about רב's shoes is either hard leather, following all; or if hard – כאחרים
- 5 *Challenge (to זבא)*: then fabric should also be allowed if no rubbing is employed
- (a) *Answer*: soaking fabric is its כיבוס (unlike leather, which requires rubbing)
- (b) *Consistency*: זבא rules that throwing a scarf or flaxseed into water on שבת → חייב
- (i) *Question*: why liability for flax seed?
1. *If*: it is because it helps them grow (liability for זריעה), then wheat/barley should also be אסור
2. *Rather*: it is because flax seed has a liquid layer that separates when wet
- a. *If so*: leather should also be אסור (we permitted if no rubbing)
- b. *Answer*: in the case of flax-seed, soaking in water is akin to לישא
- (c) זבא publicly taught that shoes may be laundered on שבת, was challenged from report about רב's shoes
- (i) רב's shoes: only rubbed, not cleansed
- (ii) זבא publicly retracted his היתר
- d *Challenge (to final statement)*: there are other חומרות of חטאת over other קדשים
- 1 *For example*: only one to go inside
- (a) *Block*: refers to חטאת חיצונית
- 2 *Example*: if it goes inside, it is פסול
- (a) *Block*: כר"ע – all דמים become פסול if brought inside
- 3 *Example*: requires מתן ד'
- (a) *Block*: כר"י – all דמים require מתן ד'
- 4 *Examples*: requires דם be placed on קרן, with the finger, exactly on the corner-point
- ii *Answer*: the משנה isn't identifying the single חומרא, just an example of one of them