

Zevachim – Simanim

פרק יא – דם חטאת

דף צד – 94 Daf

1. *Machlokes* if עור משהופשט requires כיבוס

In a Mishnah on the previous Daf, Rebbe Yehudah said that if blood spattered onto animal hide משהופשט – *after it was skinned*, it requires כיבוס, but Rebbe Elazar disagrees. In a Baraisa, Rebbe Yehudah *darshens* to include anything similar to בגד – *a garment*, which is ראוי לקבל טומאה – “*fit*” to contract *tumah* (i.e., even if it is not currently susceptible to *tumah*, it will be if he decides to use it as is). Therefore, *skinned* עור must be laundered, since it can contract *tumah* if the owner decides to use it as is. Rebbe Elazar *darshens* that it must be like a בגד which is currently susceptible to *tumah*, whereas skinned עור is not. Three examples are given of garments which have the potential to be מקבל *tumah*: (1) a cloth smaller than three fingerbreadths square, דאי בעי חשיב עליה – *for if he wants, he can decide to use it now as a patch*. (2) A garment one decided to embroider, which would be מקבל *tumah* if he changes his mind. (3) *a spread* intended for eating and sleeping which he decided to trim, would be מקבל *tumah* if he changes his mind.

2. Laundering leather re: חטאת blood and Shabbos

The Mishnah taught that עור is subject to the law of כיבוס, indicating that leather is a launderable material. However, a Mishnah teaches that although filth may only be wiped off from a cloth pillow on Shabbos (without water, which otherwise would constitute laundering), but if the pillow was leather, he may pour water on it until it disappears. This proves that leather is not subject to laundering!? Rav Pappa explains that this reflects a *machlokes* Tannaim in a Baraisa, where the Rabbonon say חטאת blood is scraped off of leather, while “אחרים” say it must be laundered. Rava objects that a *passuk* discusses laundering צרעת from leather and therefore concludes that our Mishnah discusses רבין – *soft* [leathers] which can be laundered, and the *machlokes* refers to hard leathers (he later explains that the *passuk* can include hard leathers, because the צרעת softens it). However, since the above Mishnah permitted pouring water on leather pillows, Rava adds: כל כיבוס דלית ליה כיסכוס לא שמייה כיבוס – *any laundering which does not include rubbing is not considered laundering*. That which Rebbe Chiya bar Abba said, דרב, ושבשיבי ליה מסאניה במיא – *and I would rinse his shoes with water on Shabbos*,” implying that rubbing was not permitted, was either about soft leathers and follows all opinions, or about hard leather and follows the opinion of “אחרים”.

3. שרייתו זהו כיבוסו

Rava said that any כיבוס without כיסכוס – *rubbing* is not considered כיבוס. The Gemara asks: אי הכי בגד נמי – *if so*, it should *also* be permitted to pour water on a cloth (pillow), yet the Mishnah in Shabbos prohibits it!? It answers: בגד – *for cloth, its wetting is its laundering*, and is prohibited even without rubbing. Rava is following his opinion elsewhere: זרק סודר למים חייב – *if one threw a kerchief into water on Shabbos, he is liable* (for laundering). He also said: זרק פשתן למים חייב – *if one threw flax seeds into water on Shabbos, he is liable*. The Gemara explains that this second ruling is not because it is considered planting (since he specified flax seeds and not wheat and barley); rather, because flax seeds emit ירי – *secretions* which bond them together into a mass, he is liable for לישה – *kneading*.

Siman – Hunter

The **hunter** wearing leather garments he made from the animal hide he laundered after it had been spattered from the blood of a *chatas*, took great pride in his hard leather pillow he could wash on Shabbos by pouring water on it, after he was told that pouring water on a cloth pillow, is its כיבוס, even without rubbing.



The **hunter** wearing leather garments he made from the animal hide he laundered after it had been spattered from the blood of a *chata*s, took great pride in his hard leather pillow he could wash on *Shabbos* by pouring water on it, after he was told that pouring water on a cloth pillow, is its **כיבוס**, even without rubbing.

3 things to remember

1. **Machlokes** if עור משהופשט requires כיבוס
2. Laundering leather re: חטאת blood and Shabbos
3. שרייתו זהו כיבוסו

