

Zevachim – Simanim פרק יא – דם חטאת

TP צד – 194 Daf

1. Machlokes if עור משהופשט requires כיבוס

In a Mishnah on the previous Daf, Rebbe Yehudah said that if חטאת blood spattered onto animal hide משהופשט – after it was skinned, it requires בובוס, but Rebbe Elazar disagrees. In a Baraisa, Rebbe Yehudah darshens to include anything similar to בגד – a garment, which is האוי 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 susceptible to 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 עובצא – a spread intended for eating and sleeping which he decided to trim, would be tumah if he changes his mind. (3) א ביבוח של ביבוח של

2. Laundering leather re: חטאת blood and Shabbos

The Mishnah taught that עור is subject to the law of ביבוס, 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 אחרים? Rav Pappa explains that this reflects a machlokes Tannaim in a Boraisa, where the Rabbonon say אחרים? The scraped off of leather, while "אחרים" say it must be laundered. Rava objects that a passuk discusses laundering yellow it was passuk that a passuk discusses laundering yellow it was refers to hard leathers (he later explains that the passuk can include hard leathers, because the אחרים? softens it). However, since the above Mishnah permitted pouring water on leather pillows, Rava adds: אחרים לא שמיה ביבוס דלית ליה ביסבוס לא שמיה ביבוס דלית ליה ביסבוס לא שמיה ביבוס דלית ליה ביסבוס לא שמיה ביבוס "Many times, I would stand before Ray, ושהוים – 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".

שרייתו זהו כיבוסו .3

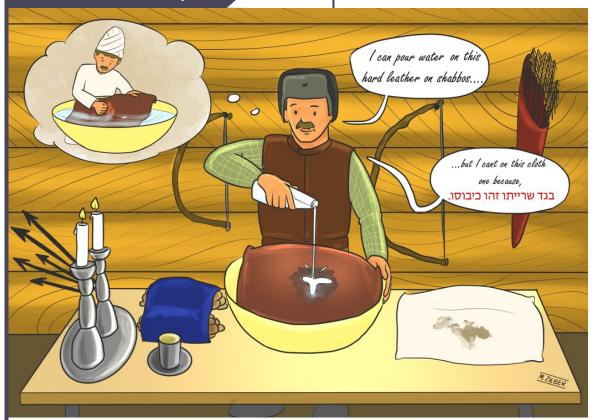
Rava said that any ביבו without ביכום – rubbing is not considered ביבום. The Gemara asks: אי הכי בגד נמי – if so, it should also be permitted to pour water on a cloth (pillow), yet the Mishnah in Shabbos prohibits it!? It answers: בגד – for cloth, its wetting is its laundering, and is prohibited even without rubbing. Rava is following his opinion elsewhere: שרייתו זהו ביבוסו – if one threw a kerchief into water on Shabbos, he is liable (for laundering). He also said: זרק סודר 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 – rir – secretions which bond them together into a mass, he is liable for לישה – ceretions.

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 כובוס, even without rubbing.

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Sthings to remember

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