

Zevachim – Simanim

פרק יא – דם חטאת

דף צג – Daf 93

1. *Machlokes* if **מי חטאת** which became **טמא** are able to be **מטהר**

In a Baraisa, Rebbe Elazar says that **מי חטאת** which became *tamei* are still able to be **מטהר**, עליה – *because we sprinkle מי חטאת onto a niddah* who also became *tamei* from a **מת**, and although the **מי חטאת** becomes *tamei* upon contact with her, they are still **מטהר** her. The Chochochim disagree. Abaye eventually explains: **בדנין** – *they argue whether we can derive the law of prior tumah from the law of tumah which occurs at that moment*. Rebbe Elazar holds that since **מי חטאת** are effective for a **נדה** despite becoming *tamei* as they touch her, we can derive that even **מי חטאת** which became *tamei* before **הזאה** are effective. The Rabbonon hold we cannot derive the laws of prior *tumah* from simultaneous *tumah*. Rava explains the *machlokes* differently: Rebbe Elazar holds that **הזאה** requires a minimum *shiur*, and that *shiur* can be combined from multiple sprinklings. Thus, if a **נדה** is sprinkled upon through combined **הזאות**, the first drops become *tamei* before the purification is completed (through the second **הזאה**); since this is effective, it proves that **מי חטאת** are still effective. The Rabbonon hold **הזאה** does not require a *shiur*, and her **הזאה** was completed with the first sprinkling.

2. Only **דם** fit for **הזאה** requires **כיבוס**

The next Mishnah states: **הבגד** – *if [the blood] spattered directly from the animal's neck onto the garment (without **הדם** (קבלת **הדם**)), it does not require **כיבוס***. If it spattered from the **קרן** of the **מזבח** after being placed there, or from the **יסוד** (meaning, blood fit for the **יסוד** because the **מתנות** were completed), **כיבוס** is not required. If blood spilled onto the floor from the animal's neck and he gathered it, such blood would not require **כיבוס**. The Mishnah concludes that the reason for these rulings is that **הזאה** **וראוי להזאה בכלי** *laundrying is only required for blood which was received in a vessel and is fit for sprinkling*. A Baraisa *darshens* the words **אשר** " – *if it will be sprinkled* to require **כיבוס** only for blood fit for **הזאה**. Another Baraisa derives from the future tense of "אשר יזה" – *to exclude this blood which was already sprinkled*.

3. Can **דם חטאת** blood which was received in two **כלים** can be combined to constitute a *shiur*?

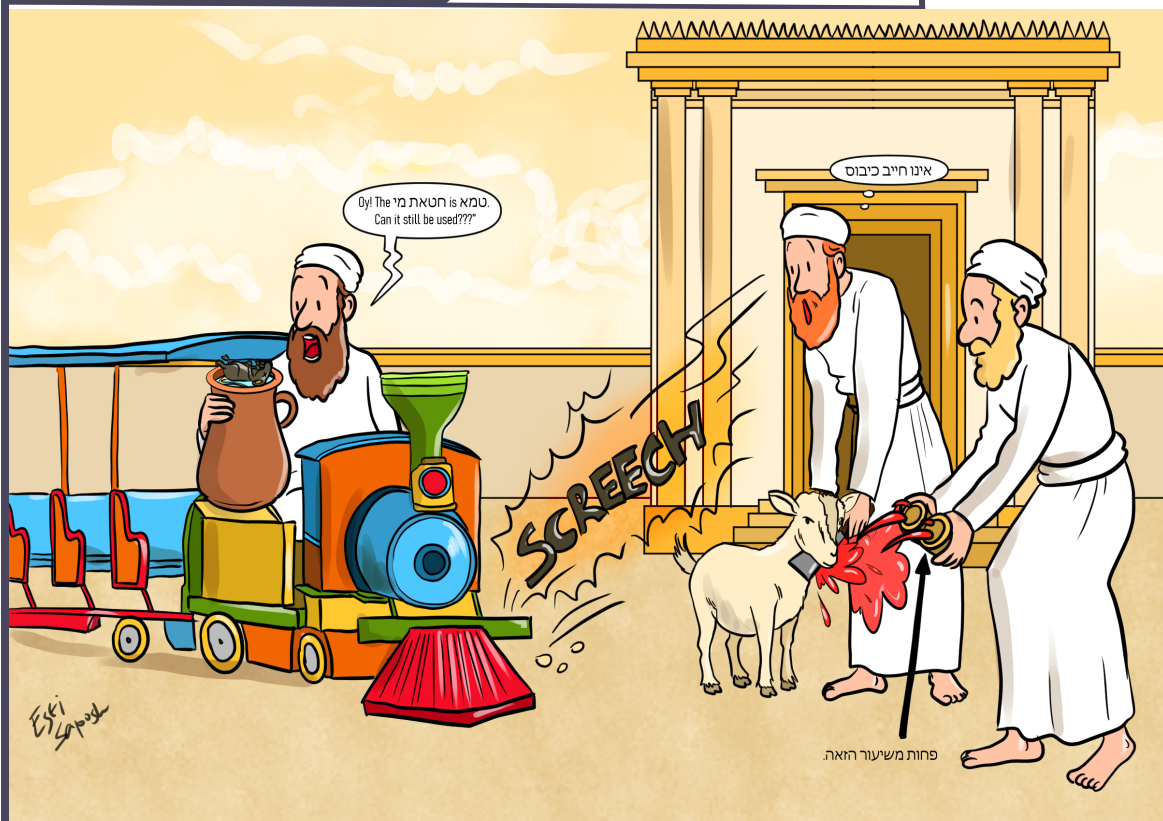
The Gemara says that the Mishnah's requirement of "ראוי להזאה" excludes **קיבל פחות מכדי הזייה בכלי זה ופחות מכדי** *he received less than the amount needed for sprinkling in [one] vessel, and less than the amount needed for sprinkling in [another] vessel*, teaching that the blood in these two **כלים** is invalid, and cannot be combined for **הזאה**. A Baraisa teaches that if one was **מקדש** less than the necessary *shiur* of water for **מי חטאת** in one **כלי**, and then again in another **כלי**, the water is invalid for **מי חטאת**, even after being combined. They asked if the same applies to blood (of a **חטאת הפנימית**) where less than the *shiur* for **הזאה** was received in each **כלי**. Is the law of **מי חטאת** (למשה מסיני) **הלכה**, and we cannot apply it elsewhere? Or is the reason because " – *and he shall dip it in the water* implies that the same water used for dipping is the amount needed for **קידוש**? If so, the similar phrase regarding *korban chatas*, **ובדם...בדם** – *and he shall dip...in the blood*, would require a full *shiur* for **הזאה** during **קבלה**. Rebbe Elazar said the law applies to **דם חטאת**, and Rava quoted a Baraisa saying the same.

Siman – Train chugging along

When the conductor of a children's **train chugging along** giving tours of the Bais Hamikdash realized the **מי חטאת** he was carrying became **טמא** and didn't know if it could still be used, he slammed on the brakes scaring a Kohen **shechting** an animal who got blood on his clothing that would not require **כיבוס**, while another Kohen caught the rest of the blood in two **כלים**, catching less than the *shiur* **הזאה**, which cannot be used.

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3 things to remember

1. **Machlokes** if **חטאת מי** which became **טמא** are able to be **מטהר**
2. Only **דם** fit for **הזאה** requires **כיבוס**
3. Can blood which was received in two **כלים** can be combined to constitute a **shiur**?

