

Zevachim 93

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Gemara: Question 4 re: **דם הטאת (בהמה)**: Does it require **כיבוס** if it hits a tamei garment?

- Side-note: **יהושע**: רב הווא בריה דר' יהושע: This is only a question if we say that שעת הכושר לה היתה is treated as pasul and doesn't require washing. Will this apply to dam that was kosher until it touched the garment?
- Use the machlokes between R' Elazar and the Rabbanan, as Abbaye explained it vs. Rabbah
 - Preface: Cases of simultaneous tumah and halachic-decision: דם הטאת ובגד טמא; הזאת מי הטאת לנדה
 - Preface: Cases of an entity in tamei airspace: הזאה עובר על כלי חרס, מי הטאת הועבר על תנור
 - Machlokes R' Elazar/Rabbanan – May we use מי הטאת טמאים?
 - R' Elazar – Yes, since may be mazeh on a niddah¹
 - Why is the niddah case (tamei now) analogous to mei chatas (tamei beforehand)?
 - Hava amina: Tumas hazaah at the moment = tumah of mei chatas before
 - But we have no basis for such an equation! Three solutions:
 - Rabbah: R' Elazar says tumah preceded hazaah in niddah case, from her airspace.
 - Like R' Akiva who says מי הטאת carried over a tanur is tamei
 - Abbaye: But R' Akiva limits airspace טומאה, how could he have said this for the tanur? The tanur is different because the water is carried. And then there is no application for our case, where it is not carried.
 - Abbaye: R' Elazar says we equate pre-tamei and now-tamei
 - Rava: R' Elazar says tumah preceded hazaah in niddah case; each drop became tamei as it touched her and הזאה requires a שיעור

Gemara: **כיבוס** for blood from a chatas which was never acceptable

ויקרא פרק ו: יט-כ הכהן המחטא אתה יאכלנה במקום קדש תאכל בהצר אהל מועד: כל אשר יגע בבשרה יקדש ואשר יזה מדמה על הבגד אשר יזה עליה תכבס במקום קדש:

Mishnah: At which stage **דם** requires **כיבוס**

Gemara: **כיבוס** is required only if it was caught in a **כלי** and not yet הוזה, based on pesukim

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Gemara: The summation in the mishnah is a **מה טעם**

Gemara: Do we deduce the rule for partial-שיעור blood that was caught and combined, from the rule for **מי** **הטאת**? Is it a **גזירת הכתוב** from which we can extrapolate, or is it halachah l'Moshe miSinai?²

Gemara: Rava: Three lessons re: hazaah, from the bull chatas of a kohen gadol

ויקרא פרק ד: יג וטבל הכהן את אצבעו בדם והזה מן הדם שבע פעמים לפני ד' את פני פרכת הקדש:

Mishnah: What requires **כיבוס**?

¹ Then why do we take such precautions to avoid the מי הטאת becoming tamei? (Tosafot)

² Why may we not learn from a halachah l'Moshe miSinai? (Dam Zevachim citing Rashi Shabbos 132a)