



## OVERVIEW of the Daf

### 1) Chattas blood (cont.)

Rami bar Chama inquired whether one must wash a tamei garment that had chattas blood splatter on it.

R' Chisda answers that the matter is subject to a debate between Tannaim according to the way Abaye and Rabbah explain it.

### 2) Invalid Chattas blood

A Baraisa presents a disagreement whether it is necessary to launder a garment that had invalid chattas blood splatter on it.

Each Tanna explains the rationale behind his position.

3) **MISHNAH:** The Mishnah teaches that only chattas blood properly received and fit for sprinkling requires laundering.

### 4) Chattas blood

Two Baraisos are cited that elaborate on the cases mentioned in the Mishnah that do not require laundering.

### 5) Clarifying the Mishnah

The necessity for the Mishnah's last ruling is explained.

The Gemara searches for the case that was excluded by the phrase "fit for sprinkling."

Rava cites a Baraisa that supports R' Elazar's ruling that blood received in less than the quantity necessary is not fit for sprinkling.

The necessity for the Torah to address the same principle in different contexts is explained.

It is noted that the Baraisa's last statement supports R' Elazar's ruling that blood left on the kohen's finger may not be used for another sprinkling.

Ravin bar R' Ada unsuccessfully challenges this ruling.

Abaye unsuccessfully challenges this ruling.

Abaye explains how the kohen is to wipe the blood off his finger.

6) **MISHNAH:** The Mishnah begins with a discussion of whether it is necessary to launder animal skin that has chattas blood splatter on it and then gives general halachos related to laundering chattas blood. The Mishnah concludes with the observation that the laundering requirement is a stringency that is unique to the chattas.

### 7) Clarifying the Mishnah

A Baraisa is cited that provides the source for the Mishnah's rulings. ■

## Distinctive INSIGHT

*Exceptions to the halacha of laundering out blood of a chattas*  
מן הקרן ומן היסוד אינו טעון כיבוס

A garment which was splashed with blood from a chattas must be laundered. It is only necessary to treat the spot where the blood is stained, and not the entire garment. It is washed with water, and seven additional cleaning agents are used to remove the blood stain. This halacha only applies to blood which splashes upon a garment from the time the blood is collected in a bowl until the moment the blood is used to be applied upon the Altar. If blood splashes directly from the neck of the animal, the halacha of laundering out the blood does not apply.

Our Mishnah continues to teach cases where this halacha does not apply. If the kohen inadvertently brushes against the corner or the base of the Altar after the blood was applied there and his garment becomes soiled with the blood off the corner, this blood does not have to be cleaned off from the garment.

The Tosefta (10:5) also mentions that if blood was placed on the ramp, and the kohen's garments became stained from that blood it is not necessary for that blood to be laundered from his clothes. Sefer Chasdei David explains that the Mishnah first teaches that if blood was placed on the corners of the Altar, which is the proper place for atonement, this blood does not have to be laundered from a garment if it splashes upon it. The Mishnah, and the Tosefta, then teach a further insight, and that is that not only when the blood was placed in its proper place does the halacha of laundering not apply, but also if the blood is placed anywhere on the Altar, even on the ramp, we use that rule that "anyplace on the Altar is like its place," and atonement is achieved. Consequently, after that

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## REVIEW and Remember

1. What is the point of dispute between R' Elazar and Rabanan?  
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2. What conditions are necessary for the requirement to launder chattas blood off a garment?  
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3. What is the status of blood let on a kohen's finger after sprinkling?  
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4. What halacha makes a chattas more stringent than other kodshei kodoshim?  
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# HALACHAH Highlight

## Washing negel vasser in a bathhouse

שהרי נדה מזין עליה

Because we sprinkle (purification waters) on a niddah

**M**aharsham<sup>1</sup> was once asked the following question. A person slept in a bathhouse. When he woke up in the morning he washed negel vasser three times on each hand in accordance with halacha to remove the tum'ah associated with sleeping. The question was raised whether that washing that took place in the bathroom was effective or not. Do we say that he removed the tum'ah associated with sleep despite the fact that the washing was done in a bathhouse and when he leaves the bathhouse he is only required to wash his hands one time or perhaps washing negel vasser in the bathhouse is ineffective since it is a place of tum'ah and when he leaves the bathhouse he is required to wash his hands three times.

Maharsham answered that our Gemara indicates that one tum'ah has no bearing on another tum'ah and a person can remove from himself one tum'ah while still remaining tamei from another source of tum'ah. The Gemara discusses the case of a niddah who became tamei'ah from a corpse. The halacha is that if she is sprinkled with the parah adumah ash-water mixture she loses the corpse tum'ah even though she remains tamei'ah as a niddah. This ruling is cited as halacha by Rambam<sup>2</sup> as well and he cites the exposition that serves as the basis for this halacha. Maharsham then writes that from the Zohar<sup>3</sup> it seems that one may not remove one tum'ah if the person will still remain tamei from another source. Nevertheless, Ma-

(Insight...continued from page 1)  
point, if the blood gets on to the kohen's garment, the law of laundering it out does not apply.

The final case of the Mishnah of the blood being poured on the base of the Alter does not seem to convey any added insight, because once we are taught that laundering is not necessary once the blood was placed on the corner, there is no reason to believe that this halacha applies to blood on the base. Perhaps the style of the Mishnah is "זו ואין צריך לומר זו" — this halacha is true, and it goes without saying that this is also true..."

Rambam (Hilchos Ma'asei HaKorbanos 8:6) rules according to this Mishnah. He writes that the halacha of laundering does not apply to blood from the neck of the animal or from the corner of the Altar, but he omits the case of blood from the base of the Altar. Kesef Mishnah explains that Rambam learns that the case of blood off the base refers not to that which was applied to the base, but to the remainder of the blood after the sprinkling on the corner which is destined to be poured on the base. Or Sameach explains that Rambam relies upon his explanation that this halacha applies only to blood once it was collected in a bowl until the moment it is sprinkled on the corner of the Altar. ■

harsham rules that since logic also dictates that one tum'ah should have no bearing on a second tum'ah and the tum'ah of a bathhouse does not trace its origin back to the Beis HaMikdash one could adopt the lenient approach to this halacha. ■

1. שו"ת מהרש"ם ח"ד סי' כ"ט.
2. רמב"ם פי"א מהל' פרה אדומה ה"ג.
3. זוהר ח"א פרי וירא ק"ב: ■

# STORIES Off the Daf

## The Golden Kippurim

"כפורי זהב..."

**R**av Yaakov Yisrael Fischer, zt"l, once gave a fiery drashah on Kol Nidrei, explaining a deeper level of atonement on Yom Kippur based on a statement on today's daf. "The verse states, 'כי ביום הזה... יכפר עליכם לטהר אתכם...' — For [on] this day will atone for you and purify you..."

"The word כפר actually has two connotations: the first is the simple meaning that the sins of the Jewish people are granted atonement. This refers to beinonim who are given a reprieve between Rosh Hashanah and Yom Kippur

to mend their ways. Those who manage to attain a majority of merits over this period are granted atonement.

"But there is another definition as well. In Zevachim 93 we find that between the sprinklings of the blood of the parah adumah, the kohen would wipe his hand on the edge of the bucket of blood. This is why the buckets are called 'כפורי זהב' in the verse in Ezra.<sup>1</sup> We see, then, that כפרה also means to wipe away. This means that through teshuvah Yom Kippur can wipe away the old judgment, even if it was negative. This means that even a person who was in the category of a rashah who was sealed for harsh sentencing on Rosh Hashanah can still appeal this ruling on Yom Kippur through sincere teshuvah.

"The verse states, 'צדק ומשפט מכון' — Charity and judgment establish Your throne; kindness and truth take precedence before You.' This teaches that such a person can overcome a negative judgment on Rosh Hashanah in two ways: either with emes — absolute truth — or with chessed, kindness. Being kind to others and not insisting on our rights—especially in monetary matters—causes Hashem to judge us with kindness and overlook our sins.

"Even if we are not kind with others, we can still prevail in judgment through honest teshuvah. Sincere regret and repentance also wipes out a decree of suffering."<sup>2</sup> ■

1. עזרא, א' י"ו.
2. אבן ישראל לכל נדרי ■