

## OVERVIEW of the Daf

### 1) Clarifying the Mishnah (cont.)

The Gemara concludes citing the Baraisa that presents the source that only stripped hide requires laundering.

Abaye explains the difference between the two expositions.

Rava suggests another difference between the two expositions.

A third explanation of the difference is presented.

### 2) Clarifying the Mishnah

A Baraisa is cited that presents the source that only the place of the blood requires laundering.

A ruling of the Mishnah is identified as consistent with R' Yehudah.

Another line in the Mishnah excludes utensils from the laundering requirement.

### 3) Leather

The implication that leather is launderable is challenged. Abaye resolves the challenge.

A statement of R' Chiya bar Ashi is explained in light of Abaye's resolution.

Rava rejects Abaye's explanation and offers his own resolution.

This resolution is unsuccessfully challenged.

Rava retracts his resolution and offers an alternative resolution.

This resolution is unsuccessfully challenged.

A story related to washing leather is recorded.

### 4) Laundering in a holy place

A Baraisa is cited that teaches that the laundering must take place in a holy place.

### 5) The stringency of the Chattas

The assertion that the laundering requirement is the only stringency that the chattas has over the other korbanos is challenged from many angles forcing the Gemara to qualify the case to which the Mishnah refers.

**6) MISHNAH:** The Mishnah discusses what happens to garments, earthenware utensils and copper vessels that were improperly taken out of the Beis HaMikdash.

### 7) A garment that became tamei out of the Beis HaMikdash

Ravina unsuccessfully challenges the Mishnah's ruling concerning a garment with chattas blood that became tamei outside of the Beis HaMikdash. ■

## Distinctive INSIGHT

*Scraping or laundering blood of a chattas off leather*

העור מגורר

The Mishnah (93b) taught that blood of a chattas needs to be laundered out of a garment whether the garment is of fabric, of goat's hair or even if it is leather (hide).

Our Gemara discusses whether it is possible to launder leather, as the Mishnah suggests that this is the case. Yet, there is a Mishnah in Shabbos (142b) which seems to say that technically, the labor of laundering on Shabbos does not apply to leather. The Mishnah there teaches that if a piece of dirt falls on a garment, one may simply take a rag and wipe off the dirt without placing any water on it. If the surface with the dirt is leather, one may even place water on the spot and rinse off the dirt. The inference is that leather is different than fabric, and that laundering does not apply to leather.

Abaye answers that laundering leather is the subject of a disagreement between Acheirim and Rabbanan in a Baraisa. Our Mishnah which holds that laundering does apply to leather is the view of Acheirim, while the Mishnah in Shabbos which says that laundering does not apply to leather is the opinion of Rabbanan.

Rambam (Hilchos Ma'asei HaKorbanos 8:2) writes that fabric, soft leather and goat's skin garments need to be laundered if they become stained with blood of a chattas. However, he adds, hard leather is like wood, and all that is necessary is for the blood to be scraped off. It seems that Rambam compares the processes of laundering and scraping, and that there is a mitzvah either way, but that washable materials are to be washed, and hard surfaced materials must be scraped. Minchas Chinuch (Mitzvah 139, #9) makes this inference from Rambam, and he explains that wood or metal surfaces

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## REVIEW and Remember

1. What is done when blood of a chattas splatters on a utensil?  
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2. What is the rationale to permit one to rinse his shoes on Shabbos?  
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3. Is scrubbing a necessary prerequisite for laundering to occur?  
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4. What is done with a chattas splattered garment that became tamei outside of the Beis HaMikdash?  
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# HALACHAH Highlight

## Drying one's hands with a dirty towel

בגד שרייתו זהו כיבוסו

Regarding a garment, its soaking is its laundering

The Gemara teaches that soaking a garment is the same as laundering that garment. Tosafos<sup>1</sup> challenges this principle from the Gemara Yoma (77b) that teaches that one who is travelling to visit his father or rebbi on Yom Tov is permitted to walk through water that reaches his neck. How could this be permitted since soaking a garment is considered the same as laundering a garment? He answers that the principle that soaking is the same as laundering is limited to garments that are dirty but when the garment is clean the principle does not apply. Alternatively, he writes that the principle does not apply when the liquid comes in contact with the garment in a way that soils the garment and passing through a river is considered an act of soiling the garment. Rema<sup>2</sup> cites both of these opinions. Initially he writes that one may place a small amount of water on a garment that is not dirty. He then mentions that according to others it is prohibited to put water on a garment unless the water will soil the garment. Beur Halacha<sup>3</sup> writes that halacha follows the first opinion since that represents the majority opinion and it is permitted to put small amounts of liquid onto a clean garment. Nevertheless, since there are opinions that maintain that it is prohibited and the question involves a possible Biblical violation one should be stringent and should not put water onto a clean garment unless it will soil the garment.

Pri Megadim<sup>4</sup> asserts that according to the first opinion, if a garment is dirty one may not put water on that garment on Shabbos or Yom Tov even if the water will further soil the garment. Thus, for example, if one's hands are wet he may not dry them with a dirty towel on Shabbos or Yom Tov since the water will

(Insight...continued from page 1)

do not have to be washed, but they should be scraped if chatas blood falls upon them. Minchas Chinuch notes that although the Gemara identifies these differing types of materials and surfaces, it does not seem from the Gemara that there is a specific mitzvah of scraping when washing is not appropriate. Toras Mordechai (#17:6) points out, though, that the Baraisa of Acheirim and Rabbanan does say that a utensil (and leather, according to Rabbanan) should be scraped.

Sfas Emes also points out that the verse (Vayikra 6:20) and the exclusions learned from it on our daf only indicate that there is a mitzvah to launder a garment when it is appropriate, but not that harder surfaces must be scraped or wiped off.

Keren Orah concludes that there is no mitzvah of scraping. He notes that the mitzvah of washing the blood out of garments results in the blood which is retrieved from the garment being disqualified for further use. However, it may be that the scraped blood off a metal, wood or hard leather surface may be collected and used to sprinkle on the Altar. It must therefore be scraped off only in the courtyard and not be removed from there. ■

launder to some degree the towel. Beur Halacha<sup>5</sup> disagrees and suggests that all opinions would agree that if the water put on the garment soils the garment it is permitted. In fact, in Mishnah Berurah<sup>6</sup> he rules explicitly that one may dry his hands with a dirty towel even if there is a significant amount of water on his hands. ■

1. תוס' שבת קי"א : ד"ה האי.
2. רמ"א אר"יח סי' ש"ב סעי' ט'.
3. ביאור הלכה שם ד"ה שישי.
4. פרי מגדים שם א"א ס"ק י"ח.
5. ביאור הלכה ד"ה שאין.
6. מ"ב ס"ק ל"ט. ■

# STORIES Off the Daf

## The "Hairs" of a Toothbrush

"נותן עליה מים..."

A certain person was told by his dentist that he was absolutely required to brush and floss his teeth every day, including Shabbos, but he wondered if this was permitted. Obviously, flossing would be a huge challenge, and he immediately realized that it was not feasible. But what about at least brushing—would that be permitted?

When he asked the Sridei Aish, zt"l,

about this, he was told that it is definitely permitted to brush one's teeth on Shabbos. "Although many prohibit this for a variety of reasons, I hold there is no halachic problem with brushing teeth on Shabbos. One reason some prohibit is the halachic principle that immersing in water is like kibbus, laundering. This opinion holds that one may not wash off his toothbrush before brushing.

"But this is an error, since in Zevachim 94 we find that this rule does not apply to soft skins and the same is clearly true for a toothbrush..."<sup>1</sup>

But the Minchas Yitzchak, zt"l, disagreed. "It is only permitted to brush one's

teeth if he fulfills the following conditions: he may not use water, he may not use toothpaste, he is certain that he will not bleed, and he uses a special brush for Shabbos.

"You wonder why there is a problem to use water. The answer is that a toothbrush is similar to hairs which may not be squeezed d'rabanen, as we find in the poskim in Orach Chaim siman 302. The same is true regarding the bristles of a toothbrush, which are not less dense than hairs..."<sup>2</sup> ■

1. שו"ת שרידי אש, ח"ב, סי' כ"ח.
2. שו"ת מנחת יצחק, ח"ג, סי' מ"ח ומ"ט, וח"ה, סי' ק"ד ע"ש עוד. ■