



Bloodstained Clothing

The eleventh *perek* of *masechet Zevachim* discusses the *Torah* law that if the blood from a *chatat* (sin offering) hits the *kohen's* clothing, then it must be laundered within the *azarah* (Temple courtyard). The law is found in the *pasuk*: "...and its blood is sprinkled upon a garment, whatever it has been sprinkled upon you shall wash in a holy place." (*Vayikra* 6:20) The second *Mishnah* establishes that this law only applies to a valid *korban* while the next *Mishnah* adds that the blood must have been fit for offering on the *mizbeach*.

The *Mishnah* continues explaining that if the blood was thrown on the corner of the *mizbeach* as required and then splashed back on to the clothing of the *kohen*, this law would not apply. It can be understood that once this blood has reached the *mizbeach*, the *mitzvah* is performed and that blood that splashes back is no longer fit to be placed on the *mizbeach*. Similarly if it splashed back from the base, the clothing would not require laundering. Recall that the blood poured at the base is the blood remaining after the required bloods have been placed on the *mizbeach* – the *shirayim*. Importantly, the *Bartenura* explains that even if the *shirayim* was not yet poured at the base and it stained the *kohen's* clothing, it would not require laundering. The basis for all the above laws is that the above cited *pasuk* states "is sprinkled" (*asher yaze*) which excludes blood that has already been sprinkled or is not fit for sprinkling. In the case of the *shirayim*, since the blood for the *korban* has already been sprinkled, the *shirayim* no longer qualifies for this law.

Recall that the blood of a *chatat* must be placed on the four corners of the *mizbeach*. It is important to also remember that if the blood was only placed on one corner, then *be'dieved* (after the fact) the *korban* is valid and an atonement has been achieved. What would the law be, if the blood was placed on one corner of the *mizbeach* and

then some blood spilled on the clothing of the *kohen*? Would it require laundering? On the one hand, the base requirement has been satisfied, yet on the other hand, the blood is still fit for placement on the other three corners.

The *Tosfot R' Akiva Eiger* (commenting on the *Tosfot Yom Tov*) and the *Tifferet Yaakov* (commenting on the *Tifferet Yisrael*) both assert that *kohen's* clothing would require laundering in the *azarah*, with the latter citing the *Gemara* (38b) that rules accordingly. Perhaps addressing another question might give us an insight into this ruling.

When explaining the *Mishnah's* ruling that the blood that ricocheted off the corner does not require laundering, *Rashi* (38b) explains that this is also based on the above *pasuk* – since the blood has already been sprinkled it is not covered by the *pasuk*. The *Griz* (stencil s.v. "*min hakeren*") questions the necessity for the *pasuk*. Once the *mitzvah* has been performed with the blood it is considered *chulin* – regular blood – and no longer has any sanctity. Consequently, why would anyone think that this blood is covered by the *pasuk*?

The *Griz* explains that this law has nothing to do with the sanctity of the blood. The *Torah* simply states that a bloodstain originating for a *korban chatat* requires laundering. Consequently, were it not for the *pasuk* stating "*asher yaze*" one might have thought that even the blood that splashed off the corner of the *mizbeach* would require laundering. "*Asher yaze*" defines the scope of the law to only blood that is fit for sprinkling.

With the *Griz's* explanation we can understand the law in our case. Whether the base *mitzvah* has been performed or not is irrelevant. "*Asher yaze*" is what is important. Consequently, since the blood in the cup after the first sprinkling is fit for the other three corners, its staining would require laundering.

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Revision Questions

זבחים י"א: א' – י"ב: ב' ה'

- If blood hit clothing, from which offering did it come such that it requires laundering? (י"א: א')
- What cases does the *Mishnah* bring for an invalid sacrifice that: (י"א: ב')
 - Was never *kosher*? (Four cases)
 - Had a moment when it was *kosher*? (Three cases)
- If blood ricocheted off the *mizbeach* and landed on clothing does it require laundering? (י"א: ג')
- Explain the debate regarding whether the hide from a *korban* requires laundering? (י"א: ג')
- How much of a garment that had blood on it requires laundering? (י"א: ג')
- What must be done to an earthenware utensil in which a *korban chatat* was cooked? (י"א: ד')
- What must be done to a metal utensil in which a *korban chatat* was cooked? (י"א: ד')
- Considering the last two questions is there any restriction on where it must be performed? (י"א: ד')
- What must be done if a garment that requires washing was taken out of the *azarah* and became *tameh*? (י"א: ה')
- What must be done with a copper utensil used for cooking a *korban chatat* that was taken outside the *azarah* and became *tameh*? (י"א: ה')
- What is *merikah*? (י"א: ו')
- What is *shetifah*? (י"א: ו')
- Explain the debate regarding whether utensils used for *kodshei kalim* require *merikah ve' shetifah*. (י"א: ו')
- Explain the debate regarding the requirement for *merikah u' shetifah* during a festival. (י"א: ו')
- What is the law regarding a utensil in which both *chulin* and *kodshim* were cooked? (י"א: ז')
- What is the law regarding the food? (י"א: ח')
- What is the law regarding hot pieces of *chulin* and *kodshim* that touched? (י"א: ח')
- Can a *tevul yom* receive a share of the *korbanot* for him to eat that night (when he becomes *tahor*)? (י"א: ט')
- Do *ba'alei mumim* receive a share in *korbanot*? (י"א: י')
- In what case where a *korban* was slaughtered incorrectly do the *kohanim* still receive the hide from that *korban*? (י"א: י')
- Explain the *kal vachomer* from which we learn that the *kohanim* receive the hides from all *korbanot*. (י"א: י')
- Explain the debate about a *korban* that became invalid prior to the hide being removed, regarding whether the *kohanim* still receive that hide. (י"א: י')
- Where are the *parim ha'nisrafim* burnt if they are performed correctly and where are they burnt if performed incorrectly? (י"א: י')
- Regarding the previous question, is there another difference? (י"א: י')
- What are the two opinions regarding when the clothing of the people engaged in the *parim ha'nisrafim* become *tameh*? (י"א: י')

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Sunday -Thursday
10 minutes before *Mincha*
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Friday & Shabbat
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Shiur in English

Sunday -Thursday
Rabbi Mordechai Scharf
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mishnahyomit.com/shiurim

Rabbi Chaim Brown
www.shemayisrael.com/mishna/

Rabbi E. Kornfeld
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http://www.dafyomi.co.il/calendars/myomi/myomi-thisweek.htm

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Next Week's Mishnayot...

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	שבת קודש
1 December ג' כסלו	2 December ד' כסלו	3 December ה' כסלו	4 December ו' כסלו	5 December ז' כסלו	6 December ח' כסלו	7 December ט' כסלו
Zevachim 13:1-2	Zevachim 13:3-4	Zevachim 13:5-6	Zevachim 13:7-8	Zevachim 14:1-2	Zevachim 14:3-4	Zevachim 14:5-6

