



## Merika and Shetifa for a Tameh Kli

The eleventh *perek* of *Zevachim* discusses the *mitzvah* to launder clothing that was stained with blood from a *chatat* and to wash vessels used for a *chatat*. The sixth *Mishnah* discusses a copper *kli* (vessel) that, after being used for a *chatat*, was taken outside the *azarah*. The *Mishnah* teaches that the *kli* must be taken back inside because the *merika* and *shetifa* (scrubbing and rinsing) must be performed inside the *azarah*. What happens however if the *kli* became *tameh* making it forbidden to bring back inside? The *Mishnah* teaches that one must "*pochato*" and then bring the *kli* inside to wash it there. The meaning of *pochato* is the subject of debate.

The *Bartenura* explains that this refers to perforating the *kli*. The purpose of doing so is to break the *kli* thereby making it *tahor*. The *Bartenura* however explains that a significant sized perforation is required to achieve this. The *merika* and *shetifa* however must be performed on object defined as a *kli* and not a broken one. Consequently, the *Bartenura* explains that one would beat the *kli* to seal the hole, prior to washing it inside the *azarah*.

The *Tosfot Yom Tov* notes that this is also the opinion of *Rashi* and the *Rambam*. The *Tosfot* however argues that if breaking the *kli* was the explanation, then a different solution would have been provided for a garment that was taken outside and became *tameh*. The *Mishnah* should have taught that one can simply tear the garment in half, to make it completely *tahor*, then stitch it together again. The *Mishnah* however taught that it is torn to a majority

of its length. The *Tifferet Yisrael* explains that once torn to that extent it is no longer *tameh* (on a biblical level). It must however still be connected somewhat so that it is still considered the original garment when being washed. The *Tosfot* understands that if it was torn in two, then if stitched together it would be considered a new and different garment. Consequently, if one perforated the *kli* and then repaired it, it would be considered a different *kli* and the *mitzvah* of *merika* and *shetifa* not performed. The *Tosfot* therefore explains that *pochato* means that the *kli* is turned inside out. That way the *kli* becomes *tahor*, and it is still considered the original *kli*.<sup>2</sup>

The *Chazon Ish* (*Kodshim Kama* 37:5) however answers the *Tosfot*'s question that one can differentiate between a garment and *kli*. If the garment is torn in two then it would indeed no longer require laundering. When it is repaired it is a new garment. The fact that it has absorbed blood from a *chatat* is not enough to obligate laundering. Not all garments that have absorbed blood required it. He cites the *Rambam* who ruled that if blood ricocheted from one garment to the next, the second one would not require laundering. The same is not true for a *kli* and *merika* and *shetifa*. Any *kli* that absorbed some of the *chatat*, even one that the *chatat* was not cooked in, requires *merika* and *shetifa*. Consequently, even if the *kli* was perforated and repaired (according to the *Rashi*) would still require *merika* and *shetifa*.

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<sup>1</sup> The *Rambam* in his explanation to the *Mishnah* however explains that once the garment is torn, the obligation to wash it in the *azarah* is then rabbinic – because it is no longer washing the blood "from upon the garment". The same is true in our *Mishnah* if the large holes were made in the copper *kli*. In other words, the *Rambam* effectively accepts the *Tosfot*'s argument, but understands that the requirement in the *Mishnah* for *merika* and *shetifa* is rabbinic.

<sup>2</sup> The *Tifferet Yisrael* however finds this explanation even more difficult. He claims that there is no greater "*panim chadashut*", new instantiation of the *kli*, than inverting it.

One might ask, why not simply purify the *begged* or *kli* in a *mikvah* instead of the solutions presented in the *Mishnah*. The *Chazon Ish* (ad loc) explains that for a *begged*, even though *kibbus* is a more involved process, immersing in a *mikveh* would be considered a minor *kibbus* which even that would not be allowed outside the *azarah*. The same is true for the *kli nechoshet*. Even though *hagalaah* is required, one is still not allowed to do *merika* in cold water outside.

## Revision Questions

זבחים י' ג' – י"א ח'

- In the following cases, which offering takes precedence, and why: (י' ב'–ד')
- The blood of a *chatat* and the blood of an *olah*?
- The sacrificial parts of a *chatat* and those of an *olah*?
- Chatat* and *asham*?
- Todah* and *asham*?
- Ma'aser* and *bechor*?
- Ma'aser* and bird offerings?
- Menachot* and bird offerings?
- Minchat choteh* and *minchat nedava*?
- Bird *olah* and bird *chatat*?
- What is the difference between a regular *asham*, and an *asham* of a *nazir* or *metzora*? (י' ח')
- Does the ruling of precedence end upon sacrifice or continue until consumption? (י' ג')
- Explain the *machloket* of *R' Meir* and *Chachamim* regarding the order of consumption of a day old *shlamim* and a current day's *Chatat* offering. (י' ג')
- Are there any restrictions on how the *kohen* is allowed to cook the part of the sacrifice he is given to eat? (י' ז')
- Regarding the previous question, which additives does *R' Meir* argue cannot be added and why? Who does he argue with? (י' ז')
- If oil is being distributed to the *kohanim* for consumption, from what is its source? (י' ח')
- If oil is being burnt on the *mizbeach*, from what is its source? (י' ח')
- Regarding the previous question, what other option does *R' Tarfon* add? (י' ח')
- 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: ח')
- 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: ח')
- What is *merikah*? (י"א: ח')
- What is *shetifah*? (י"א: ח')
- Explain the debate regarding whether utensils used for *kodshei kalim* require *merikah ve'shetifah*. (י"א: ח')
- Explain the debate regarding the requirement for *merikah u'shetifah* during a festival. (י"א: ח')
- What is the law regarding a utensil in which both *chulin* and *kodshim* were cooked? (י"א: ח')
- 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')

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Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	שבת קודש
24 August ז' אב	25 August א' אלול	26 August ב' אלול	27 August ג' אלול	28 August ד' אלול	29 August ה' אלול	30 August ו' אלול
Zevachim 12:1-2	Zevachim 12:3-4	Zevachim 12:5-6	Zevachim 13:1-2	Zevachim 13:3-4	Zevachim 13:5-6	Zevachim 13:7-8

