Zevachim 93 – Good Morning Raboisai

Summary of Reb Eli Stefansky's Shiur

---

1 Bird Chatas and the Question of *Kli Shares*

The daf opens with a fundamental question about **חַטַּאת הָעוֹף**:

- By an **animal**, blood requires:
  - **שְׁחִיטָה**
  - **קַבָּלַת הַדָּם** in a **כְּלִי שָׁרֵת**
- By a **bird**, there is:
  - **מְלִיקָה**
  - **מִצּוּי / הַזָּאָה**
  - **No kli shares**

So the Gemara asks:

Is the **bird itself** considered the *kli shares* for its blood?

This question affects several halachos:

- What happens if the bird (with its blood) enters the **Heichal**?
- What if the blood spills on the floor?
- Can that blood still be used?

---

2 If the Bird Entered the Heichal — Kosher or Pasul?

A Beraisa teaches:

- If a bird **jumped into the Heichal on its own** and came back out → **kosher**

The Gemara initially wants to infer:

If it entered *by itself* it's kosher,
but if a Kohen **brought it in deliberately**, it should be pasul.

But this inference is rejected.

Why?

Because we find a **parallel case by animals**:

- An animal of **Kodshei Kodashim** must be shechted **in the north**
- If after shechita it wanders to the **south** → still **kosher**

Once the essential avodah was done correctly,
movement afterward does not invalidate.

So too by a bird —
you cannot infer psul just from where it wandered.

3️⃣ Blood of a Bird That Spilled on the Floor

Key question:

If blood of a **bird Chatas** spilled onto the floor and was gathered —
can it still be used?

Comparison:

- **Animal blood**:
  - If it spills **before entering a kli** → pasul
  - If it spills **after being in a kli** → may be gathered

So what about a bird?

This returns us to the core question:

Is the bird (or its neck) considered a kli shares or not?

Two sides:

- **Yes** → blood may be gathered
- **No** → blood is pasul once it hits the floor

4️⃣ Kibbus — Washing Garments Touched by Bird Blood

We learned earlier:

Only **kosher blood** requires **כִּבּוּס**(washing garments).

But now a difficulty:

- Bird blood **flies through the air**
- As it travels, it may already become **pasul**
- If it's already pasul before touching the garment → no kibbus

So how could bird blood *ever* require washing?

Answer:

You can position the garment **directly against the point of contact**,
so there is **no airspace** —
the blood touches the garment immediately upon leaving the bird.

Thus, it can still be **kosher at the moment of contact**.

---

5 One Garment or Two? A Classic Safek

Case:

- Blood hits **garment #1**
- Then splashes to **garment #2**

Question:

- Does garment #2 require washing?

Two possibilities:

1. Once it hit garment #1, the blood became pasul → no kibbus for #2
2. Perhaps blood can be **squeezed out** and reused → still kosher

Conclusion:

Either way, garment #2 requires washing
– *מִמָּה נַּפְשָׁךְ*.

---

6 Rabbi Akiva's Principle — "Shah'as HaKosher"

Rabbi Akiva holds:

If blood was **kosher even briefly**,
it retains the power to require **kibbus**,
even if it later became pasul.

So even if:

- Blood was kosher for a moment
- Then became tamei or otherwise pasul

→ **Washing is still required**.

This becomes a central axis of the daf.

---

7 The Big Question — Blood Touches a Tamei Garment

The core sugya:

- Blood is **tahor**
- It touches a **tamei garment**
- At that very moment, the blood becomes **tamei**

So how do we view it?

- As **tahor blood touching a garment** → requires kibbus
- Or as **tamei blood** → does not require kibbus?

---

8 Parallel Case — Mei Chatas (Parah Adumah Water)

The Gemara brings a powerful analogy:

- **Mei Chatas** can make people **tahor**
- Even if the water itself becomes **tamei**
- Example:
    - A **niddah** can be sprinkled with Mei Chatas
    - Even though the water becomes tamei upon contact
    - It still works

This shows:

A liquid can become tamei *and still function*.

---

9 Rabbi Akiva vs. Chachamim — Airspace Tumah

Another deep machlokes:

- **Rabbi Akiva**:
    - Something traveling through airspace is treated **as if it rested**
    - (*כְּמִנָּחָה דָּמֵי*)
- **Chachamim**:

- Airspace alone does not create that status

This impacts:

- Blood flying toward a garment
- Water passing over tumah
- Whether we say "it already became tamei"

🔟 Final Resolution — According to the Chachamim

The Gemara concludes:

Blood that was **tahor**,
and became tamei **only at the moment it touched the garment**,
is treated like blood that was **already tamei beforehand**.

And blood that was already tamei:

Does NOT require kibbus.

Thus:

- **According to Rabbi Akiva** → kibbus required
- **According to Chachamim** → no kibbus

1️⃣1️⃣ Returning to the Mishnah — When Is Kibbus Required?

The Mishnah clarifies:

- Kibbus applies **only** when:
  - Blood comes from a **kli**
  - And is still **eligible for sprinkling**

If blood:

- Spilled on the floor
- Came directly from the neck
- Or already became pasul

→ **No washing required**.

This ties together all earlier cases.

✨ **Takeaway – Zevachim 93**

- The core question: **Is the bird itself a kli shares?**
- Bird blood raises unique issues of airspace, tumah, and eligibility.
- **Rabbi Akiva**: any moment of kosher status triggers kibbus.
- **Chachamim**: blood that becomes tamei at contact is treated as tamei from before → no kibbus.
- Mei Chatas proves that liquids can function even after becoming tamei.
- Kibbus depends on:
    - Kosher blood
    - Coming from a kli
    - Being fit for avodah at the moment of contact.

לעילוי נשמת אמי מורתי רות בת הרב מנחם מנדל