Zevachim 94 – Good Morning Raboisai

Summary of Reb Eli Stefansky's Shiur

1️⃣ Blood Fit for Hazayah — The Core Rule

The Mishnah teaches:

Only blood that is fit for sprinkling (*ra'ui l'hazayah*) creates an obligation of kibbus (washing garments).

This excludes blood that is already **pasul** at the time it touches the garment.

2️⃣ Can Two Partial Shiurim Combine?

Case discussed:

- Blood was received in **two separate vessels**,
- Each contained **less than the required shiur**,
- They were later combined.

Ruling:

They do NOT combine.

Just as by **Mei Chatas** (Parah Adumah water):

- You must start with a **full shiur**,
- You cannot build a shiur retroactively by combining smaller amounts.

This is learned from precise pesukim using **"בַּדָּם / בַּמַּיִם"** —
indicating *that very blood / that very water*, complete from the outset.

3️⃣ Each Hazayah Requires a Fresh Dip

Another key halacha:

Each sprinkling requires a new dipping of the finger into the blood.

You may not:

- Dip once,
- And use the remaining blood on the finger for multiple hazayos.

Therefore:

- Blood left on the finger **after a hazayah** is **pasul**.

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4 Practical Nafka Mina — Kibbus of Leftover Finger Blood

If:

- The Kohen performed a hazayah,
- Then blood remaining on his finger touched his garment,

Ruling:

No kibbus required,
because that blood is **no longer fit for hazayah**.

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5 Apparent Contradiction — Inner Chatas Sprinkling

A Beraisa seems to say:

- If blood splashes from the Kohen's finger **mid-process**,
- Kibbus *is* required.

Clarification:

- **Mid-process** = before that *specific* hazayah is completed.
- Once that hazayah is done, any leftover blood is pasul.

Thus:

For each individual hazayah:
before it → blood is kosher
after it → blood is pasul

No contradiction.

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6 Parah Adumah — Wiping the Finger

By **Parah Adumah**:

- After completing **all seven hazayos**,
  the Kohen wipes his **entire hand** on the cow.

- **Between** hazayos:
  he wipes **only the finger**,
  because leftover blood from that dip is no longer usable.

This reinforces the rule:

One dip → one hazayah only.

7️⃣ New Mishnah — Blood on the Hide

If Chatas blood splashes onto the **hide of the animal**:

- **While still attached → no kibbus**
- **After skinning → kibbus required**

Why?

- Hide attached to the animal is not yet a functional object.
- Once removed, it becomes something that can receive **tumah**.

8️⃣ What Materials Require Kibbus?

The Mishnah rules:

Kibbus applies only to something that is:

1. **Ra'ui l'kabel tumah** (can receive tumah)
2. **Ra'ui l'kibbus** (normally laundered)

Included:

- Wool
- Linen
- Soft leather

Excluded:

- Wood
- Metal
- Hard leather (subject to machlokes)

9️⃣ Soft vs. Hard Leather

Important distinction:

- **Soft leather** (wearable) → laundering is normal → **kibbus applies**
- **Hard leather** → not normally washed → generally **no kibbus**

This also explains Shabbos discussions about rinsing leather shoes.

🔟 Only the Stained Area Is Washed

Final halacha:

You do **not** wash the entire garment —
only **the area where the blood landed**.

Learned from the pasuk's precision:
"אֲשֶׁר יִזֶּה עָלֶיהָ" — *that spot only*.

✨ Takeaway – Zevachim 94

- Blood must be **fit for hazayah** to obligate kibbus.
- Partial shiurim **do not combine** — the shiur must exist from the start.
- **One dip = one hazayah**; leftover finger blood is pasul.
- Blood pasul for avodah does **not** create kibbus.
- Hide requires kibbus **only after skinning**.
- Kibbus applies only to materials that are:
    - fit to receive tumah, and
    - normally laundered.
- Only the **stained area** is washed, not the whole garment.

לעילוי נשמת אמי מורתי רות בת הרב מנחם מנדל