Zevachim 95 – Good Morning Raboisai

Summary of Reb Eli Stefansky's Shiur

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1 What Is Considered "Kibbus" (Laundering)? — Soaking Alone Is Enough

We open with a crucial clarification:

Soaking a garment in water alone is considered laundering — even without rubbing.

Although by many melachos rubbing is required, **by clothing**:

שְׁרִיָּתוֹ זֶהוּ כְּבוּסוֹ
Soaking itself = laundering.

This parallels two other halachos:

- Throwing a garment into water on Shabbos → laundering
- Placing flax seeds into water → considered planting

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2 Why Is Flax Different Than Other Seeds?

The Gemara asks:

If seeds sprout in water, why is flax singled out?

Answer:

- Flax releases a **sticky, mucous substance**
- This causes seeds to **bind together**, resembling **kneading (לִישָׁה)**

So the issur is not planting — but a form of kneading.

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3 Rava's Retraction — Rinsing Shoes Is Permitted

Rava originally ruled:

Rinsing shoes with water is forbidden (laundering).

But after hearing testimony that **Rav allowed it**, Rava publicly retracts:

You may rinse shoes — just not launder them.

A powerful moment of humility:

"I made a mistake."

This distinction is essential:

- **Rinsing** → permitted
- **Soaking / laundering** → forbidden

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4 Kibbus of Chatas Blood — Must Be Done in a Holy Place

Returning to our main topic:

Clothing splashed with **Chatas blood** must be washed **in the Beis HaMikdash**.

Source:

"בְּמָקוֹם קָדוֹשׁ תִּכְבֵּס"

You may **not**:

- Wash it at home
- Delay the washing unnecessarily

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5 Cooking Kodshim in Vessels — Earthenware vs. Metal

If a **Chatas** is cooked in:

- **Earthenware (cheres)** → must be **broken**
    - Because absorbed flavor becomes **nosar**
- **Metal (copper)** → requires **merikah u'shifah** (scouring & rinsing)

This applies (according to Rashi) to **all korbanos**, though the Rambam limits it.

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6 Is Laundry Unique to Chatas? Revisiting the Mishnah

The Mishnah implied:

Chatas is unique because it requires laundering.

The Gemara challenges this:

- Chatas also differs in:
    - Blood applied **with the finger**
    - Blood placed **above the red line**
    - **Four separate matanos** (one on each wall)

Answer:

The Mishnah listed **one defining chumra**, not all of them.

Laundry remains a **signature distinction** of the standard outer Chatas.

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7 New Mishnah — Garment Left the Mikdash Before Washing

Case:

- Garment with Chatas blood **left the Azarah**
- It must still be washed **in the Mikdash**

But what if:

- It became **tamei** outside?

Problem:

- You can't bring tamei garments into the Mikdash
- You can't wash them outside

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8 The Solution — Tearing the Garment (Keri'ah)

The Mishnah rules:

Tear the garment, then bring it in and wash it.

How does this help?

- Tearing removes its status as a **full garment**
- That causes the **tumah to fall away**
- Yet it remains usable enough to require washing

Key balance:

- Tear it **enough** to remove tumah
- But **not so much** that it stops being considered a garment

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9 Why This Works — Tumah Here Is Only Rabbinic

The Gemara explains:

- This tumah is **mid'rabbanan**

- Chazal allowed this method to resolve the contradiction:
    - Must wash in the Mikdash
    - Cannot bring tumah into the Mikdash

🔟 The Parallel Case — Earthenware Pot That Left the Mikdash

Same problem, same solution:

- An earthenware pot used for Chatas
- Left the Mikdash and became tamei
- Must be **broken in the Mikdash**

Solution:

Make a hole in it to remove tumah
Then bring it in and break it properly

Again:

- Remove tumah
- Preserve enough "kli" status to fulfill the halacha

1️⃣1️⃣ Special Case — The Me'il of the Kohen Gadol

If the **Me'il** (robe) became tamei outside:

- You may **not rip it**
    - **"לֹא יִקָּרֵעַ"**
- You also cannot cut out the stained section

Solution:

Wash it **piece by piece**, bringing in only **three fingers by three fingers** at a time.

Why such a small amount?

- Larger sections retain full garment significance
- Smaller sections allow washing without violating issurim

1️⃣2️⃣ The Seven Cleaning Agents for Chatas Blood

To remove Chatas blood, **seven substances** are required — in order:

1. **Roq tafel** (pure saliva)
2. **May raglayim** (urine)
3. **Nether**
4. **Borith**
5. **Kimunya**
6. **Ashlag**
7. Additional saliva combinations

Rules:

- They **must be applied in order**
- You may **not mix all seven together**
- Each must be **rubbed in properly**

This is a highly technical halacha unique to Chatas.

1️⃣3️⃣ Pouring Hot Liquid (Irui) Creates Absorption

Even if:

- Food wasn't cooked in a pot,
- But **hot liquid was poured into it**,

That alone causes **absorption** and requires:

- **Merikah u'shifah** (for metal)

This parallels Shabbos halachos of **irui kli rishon**.

1️⃣4️⃣ Meat Hanging on a Spit — Bishul Without Absorption

Case:

- Meat cooked **on a spit**, hanging in the oven
- It does **not touch the walls**

Question:

Is cooking alone (without absorption) enough to require breaking the oven?

Answer:

Yes.

Proof:

- The Mikdash ovens were made of **metal**, not earthenware
- If earthenware were allowed, they'd constantly need breaking

Why absorption still exists:

- Oil and juices splatter onto the walls
- Creating real **bli'ah**

✨ **Takeaway – Zevachim 95**

- **Soaking alone counts as laundering** for garments.
- Rava retracts: **rinsing shoes is permitted**, laundering is not.
- Chatas blood garments must be washed **only in the Mikdash**.
- Tumah dilemmas are resolved by **partial tearing or puncturing**.
- The Me'il of the Kohen Gadol may not be torn — it's washed in tiny sections.
- **Seven specific agents**, in order, are required to remove Chatas blood.
- **Irui** (pouring hot liquid) causes absorption.
- Even cooking without direct contact creates absorption — hence metal ovens in the Mikdash.

לעילוי נשמת אמי מורתי רות בת הרב מנחם מנדל