



Today's Daf In Review is being sent l'zecher nishmas Habachur Yechezkel Shraga A"H ben R' Avrohom Yehuda

Zevachim Daf Pey Ches

MISHNA

- Keilim used for liquids make liquids kadosh and measures used for solids make solids kadosh. Keilim used for liquids do not make solids kadosh, and measures used for solids do not make liquids kadosh.
- If a kli kodesh formed a hole in it, if they can still serve the function for which they were used when whole, they make items kadosh. If not, they do not.
- All of them only make things kadosh when in the Azarah.

GEMARA

- **Shmuel** said, when the Mishna said that keilim used for liquids are only mekadesh liquids, that is referring to measures used for liquids. However, the bowls used for liquids can even make solids kadosh, as the pasuk says "shneyhem milei'ihm soles".
 - **Q: R' Acha MiDifti** asked **Ravina**, the mincha referred to in the pasuk was moist (it was mixed with oil) and maybe that is why the bowl makes it kadosh, but maybe a true solid would not become kadosh in the bowls used for liquids!? **A: Ravina** said, the pasuk teaches that even the dry pieces in the mixture become kadosh in the bowl. We can also answer that a mincha, even when mixed with oil, is still considered to be a dry solid substance when compared to blood.
- **Shmuel** said, klei shareis only make kadosh when they are whole, they only make kadosh when they are full (have the full required measure of the korbon in them), and only make kadosh from their inside. **Another** version says that he said they only make kadosh when they are whole, full, and inside (the Azarah).
 - The difference between the versions is any amount that is above the rim of the keili. According to the first version it would not become kadosh and according to the second version it would.
 - A Braisa says that the klei kodesh make kadosh only when they are whole, full, in their inside, and when inside the Azarah.
 - **R' Assi in the name of R' Yochanan** said, the keili makes kodesh even when it is not full as long as the intent is to add to it to make it full. **R' Yose** says this in a Braisa as well.

EIN KLI HALACH MEKADESH...

- **Rav or R' Assi** said, although the keili does not make the other substance kadosh to be offered, it does make it kadosh to become passul (if it is then taken out of the Azarah, left overnight, etc.).
 - Others say that this ruling was not made in reference to our Mishna, but rather to a Braisa that discusses the bringing of nesachim, menachos, or bikkurim from a mixture of terumah or orlah or kilayim.
- A Braisa says, if klei kodesh formed a hole, it should not be melted down to be repaired, or have lead melted into it to repair it. If they became damaged, they should not be repaired. If a knife became "pagum", it should not be repaired with filing it. If the blade came out of the handle, it should not be returned. **Abba Shaul** said, there was a knife in the Mikdash that had a tendency to make animals into treifos, and the Kohanim decided to hide it away.
- A Braisa says, the bigdei Kehuna had to be made with weaving, as the pasuk says "maasei oreig". If they became dirty, they are not to be washed with cleaning agents (nesser or ahal). [The Gemara asks, does that mean that it may be washed with water? **Abaye** said, the Braisa means, if they only became somewhat dirty, so that even water would be enough to wash them, then they may even be cleaned with cleaning agents. However, if they became so dirty that cleaning agents are needed, then they may even not be washed in water.] **Some** say that they may not

even be washed at all, because there should be no showing of poverty in the place of wealth (in the Beis Hamikdash).

- A Braisa says, the “me’il” was made entirely of techeiles, as the pasuk says “vayaas es me’il ha’eifod...klil techeiles”. On the bottom they would bring techeiles, argaman, and tolaas shani all twisted together and make the form of pomegranates from them. They then brought 72 bells and clappers and hung them on the bottom as well. There were 36 in the front and 36 in the back. **R’ Dosa in the name of R’ Yehuda** said there were only 36 – 18 in the front and 18 in the back.
 - **R’ Inyani bar Sason** said that this same machlokes in number is found in a Mishna regarding the number of different types of nega’im, where **R’ Dosa ben Horkinas** says there are 36 kinds and **Akavya ben Mahalalel** says there are 72 kinds.
 - **R’ Inyani bar Sason** also said, why is the parsha of korbanos taught next to the parsha of the bigdei kehuna? It is to teach that just as korbanos bring kapparah, the bigdei kehuna bring kapparah as well. The shirt brings kapparah for murder, the pants bring kapparah for giluy arayos, the hat brings kapparah for haughtiness, the gartel brings kapparah for improper thoughts of the heart, the choshen brings kapparah for perverted justice, the eiphod brings kapparah for avoda zara, the me’il brings kapparah for lashon harah, and the tzitz brings kapparah for chutzpah.
 - **Q: R’ Yehoshua ben Levi** said that korbanos do not bring kapparah for murder and lashon harah. Rather, kapparah for murder is brought by the eglah arufah, and kapparah for lashon harah is brought by the ketores. We see that the kapparah for these aveiros are not brought about by the bigdei kehunah!? **A:** The bigdei kehunah bring kapparah for murder when we know who the murderer is.
 - **Q:** If we know who he is, he must be put to death!? **A:** It is needed for one who killed b’meizid, but was not warned. In this case he is not put to death, and the tzibbur receives a kapparah from the shirt of the bigdei kehunah.
 - **A:** The ketores brings kapparah for lashon harah spoken in private and the me’il brings kapparah for lashon harah spoken in public.

HADRAN ALACH PEREK HAMIZBE’ACH MIKADESH!!!