



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

Zevachim Daf Tzaddik Vuv

- **Q:** The Gemara previously said, that even flavors that were absorbed into earthenware can be removed with intense heat. The Gemara asks, why is it that the earthenware pots in the Beis Hamikdash had to be broken after korbanos were cooked in them? Why couldn't we just put them back into the kiln (furnace used to make pottery) and purge the flavors? **A: R' Zeira** said, it is because we don't make kilns in Yerushalayim (because their smoke would blacken the walls of Yerushalayim).
 - **Q: Abaye** asked, breaking all these keilim would make a garbage pile in the Azarah, which is also something we are not allowed to do!? **A: Abaye** forgot the Braisa taught by **Shmaya** in Kalbeno, that said that the broken pieces of the earthenware keilim were miraculously absorbed into the ground where they were.
 - **Q:** We have quoted the statement of **R' Nachman in the name of Rabbah bar Avuha**, who said that the oven in the Beis Hamikdash was made of metal. Why couldn't it have been made of earthenware, since an oven is fired up from the inside and therefore effectively remove the absorbed flavors!? **A:** The reason is that the Lechem Hapanim and the Shte Halechem were baked in the oven and became kadosh in that oven (that is the keili that made the kadosh, there was no other kli shareis that was used for them). The oven was therefore a kli shareis. We don't make a kli shareis out of earthenware. Even according to **R' Yose the son of R' Yehuda**, a kli shareis may be wood, but not earthenware.
- **R' Yitzchak bar Yehuda** used to learn as a talmid by **Rami bar Chama**, but left and went to learn by **R' Sheishes**. When he met **Rami bar Chama** he explained that he left because **Rami bar Chama** would answer questions based on logical reasoning, which could be refuted by a Mishna or Braisa, whereas **R' Sheishes** would always answer based on a Mishna or Braisa, which cannot be refuted by another Mishna or Braisa. **Rami bar Chama** told him to ask anything, to show him that he would answer based on logical reasoning that could be substantiated by a Mishna or Braisa. **R' Yitzchak bar Yehuda** asked, if a korbon was cooked using only part of a metal pot, would the entire pot be required to be purged and rinsed or not? **Rami bar Chama** said, only the areas used for cooking would be subject to purging and rinsing, just as we see that only the part of the garment on which the blood splattered is subject to washing. **R' Yitzchak bar Yehuda** asked, the cases are not similar, because blood does not spread in the garment, whereas flavor can spread throughout a metal keili!? He asked further, that a Braisa says that the chumra of the purging and rinsing requirement over the washing requirement is that purging and rinsing applies to kodshei kodashim and kodshei kalim, and that even if only part of a metal pot was used for cooking, the entire pot must be purged and rinsed!? **Rami bar Chama** said, if there is a Braisa that says so, I stand corrected.
 - The word "b'kli" in the pasuk of "b'kli nechoshes..." teaches that even if only part of the keili was used for cooking, the entire keili must be purged and rinsed.

ECHAD KODSHEI KODASHIM...

- A Braisa says, the pasuk says "chatas", which teaches that a pot in which a chatas was cooked required purging and rinsing. How do I know that the same is for all korbanos? The pasuk says "kodesh kodashim hee". We would think to include a pot in which terumah was cooked as well. The pasuk therefore says "osah", which comes to exclude terumah. This is the view of **R' Yehudah**. **R' Shimon** says, the words "kodshei kodashim" teach that only kodshei kodashim require purging and rinsing, not kodshei kalim.
 - **R' Yehuda** says, that if "osah" is needed to exclude terumah, it must be that kodshei kalim are included in this requirement. **R' Shimon** uses "osah" for another drasha and therefore does not have this reasoning.

- **Q:** A Braisa says that terumah flavor absorbed into a pot makes that pot assur to be used for cooking of chullin for a non-Kohen. We see that terumah does require purging!? **A:** **Abaye** said, when they say that purging is not required for terumah they are referring to the requirement that the entire pot must be purged even if only part of the pot was used for the cooking. **Rava** said when they say that purging is not required for terumah they are referring to the requirement that purging of korbanos must be done with water, not with wine or even diluted wine. For purging of terumah, even wine or diluted wine may be used. **Rabbah bar Ulla** said, when they say that purging is not required for terumah they are referring to the requirement that after purging the flavor of the korbanos using hot water, there is an additional requirement of purging and rinsing with cold water. It is this additional requirement that is not needed for terumah.
 - **Q:** **Rabbah bar Ulla's** answer only works according to the view that there is an additional purging and rinsing of cold water that is required for korbanos. According to the other view, what would he answer? **A:** There is still a requirement for a rinsing with cold water after the purging of the flavor of korbanos. That additional rinsing is not needed for terumah.