



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

Zevachim Daf Tzaddik Zayin

MISHNA

- **R' Tarfon** says, if a korbon was cooked in a keili at the beginning of Yom Tov, it can be used to cook korbanos for the entire Yom Tov (without the need to purge and rinse after each cooking). The **Chachomim** say, until the time of eating there is a requirement of purging and rinsing. Purging is like the purging of a cup, and rinsing is like the rinsing of a cup (like the cup used for birchas hamazon which is washed from inside and outside). The purging and rinsing are both done with cold water. In the case of a spit or grill used for korbanos, they must be purged with hot water.

GEMARA

- **Q:** What is the reason for **R' Tarfon's** view? **A:** The pasuk says that after Yom Tov "ufanisa baboker v'halachta l'ohalecha", which teaches that the pasuk treats the entire Yom Tov as one long day (and purging and rinsing are never needed until the end of the day).
 - **Q: R' Achdevoiy bar Ami** asked, based on that we should say that there is no piggul on Yom Tov (if he had in mind to eat it on another day of Yom Tov) and no nossar on Yom Tov! Yet, **R' Nossan** says in a Braisa that **R' Tarfon** only applies his ruling to purging and rinsing, not to these other halachos!? **A:** Rather, his reason is like **R' Nachman in the name of Rabbah bar Avuha** said, that the cooking of each day (since there are so many korbanos brought over Yom Tov) acts to purge the flavors of the earlier korbanos before they can become nossar.

VACHACHOMIM OMRIM AHD ZMAN ACHILAH...

- **R' Nachman in the name of Rabbah bar Avuha** explains that the **Chachomim** say that he waits until the time for eating this korbon has passed, and then he does the purging and rinsing.
 - **Q:** Where do we learn this from? **A: R' Yochanan** said, we learn this from the fact that the pasuk immediately following the purging and rinsing requirement says "kol zachar baKohanim yochal".

MERIKA KIMRIKAS HAKOS...

- A Braisa says, **Rebbi** says the purging and rinsing are done with cold water. The **Chachomim** say that the purging is done with hot water and the rinsing is done with cold water.
 - The **Rabanan** hold that this is no different than the purging that needs to be done for the keilim used by goyim for their cooking. **Rebbi** says, I agree that to purge the flavor of the nossar he must use hot water. I am saying that *after* that purging there is another purging and rinsing that must be done with cold water. The **Rabanan** say, if the purging and rinsing both refer to cold water the pasuk should say "morak, morak" or "shutaf, shutaf". The fact that it changes words shows that one is with hot water and one is with cold. **Rebbi** says, if the same word was used we would think that both washings of cold water are done on the inside or on the outside. The pasuk uses different words to teach that one is done on the inside and one is done on the outside.

MISHNA

- If a person cooked kodashim and chulin together in a keili, or if he cooked kodshei kodashim and kodshei kalim together in a keili, if the more stringent meat is present in enough size to impart flavor to the other meat, the lenient one is eaten with the chumros of the more stringent one, the pots don't need purging and rinsing (until the time for eating the lenient one has passed), and if after the time for eating the stringent one has passed the lenient one is then cooked with other meat, it does not pass the psul along to that other meat.

- If a passul rakik mincha touched a valid rakik mincha, or if a passul piece of korbon meat touched a valid piece of meat, it doesn't make the entire mincha or piece of meat passul, rather only the place where it touched becomes assur.

GEMARA

- **Q:** Why is it that the purging and rinsing doesn't need to be done as soon as the time for eating the stringent meat has passed!? **A:** The Mishna must be amended to be saying – if the stringent meat imparts flavor into the more lenient meat, then the lenient meat must be eaten with the chumros of the more stringent meat, it requires purging and rinsing when the time for eating the stringent one has passed, and it will make passul other meats that it is then cooked with. However, if it didn't impart flavor, then the lenient meat need not be eaten with the chumros of the more stringent meat, it does not require purging and rinsing when the time for eating the stringent one has passed, and it will not make passul other meats that it is then cooked with.
 - **Q:** We can understand that purging and rinsing are not needed in the second case of the Mishna for the kodshei kodashim, but it should be needed for the kodshei kalim!? **A:** **Abaye** said, it means that purging and rinsing need not be done until the time for eating the kodshei kalim has passed. **Rava** said the Mishna follows the view of **R' Shimon**, who says that kodashim kalim do not carry the purging and rinsing requirement.
 - **Q:** According to **Rava** we understand why the Mishna gave this second case. However, according to **Abaye**, why is this second case needed? **A:** If we only had the first case we would say that only chullin could be mevatal kodashim because they are considered to be of a different kind, but kodshei kalim can't be mevatal kodshei kodashim. If we only had the second case we would say that only kodashim are strong enough to be mevatal other kodashim, but chullin could not be mevatal kodashim.

RAKIK SHEHIGIYA B'RAKIK...

- A Braisa says, the pasuk says "kol asher yigah". We would think that even if the other meat did not absorb anything from the chatas meat it must be treated with the status of the chatas meat. The pasuk therefore says "*bivsara*" ("in"), which teaches that there must be absorption into the meat. We would think that if the chatas was absorbed into only part of the meat, the entire piece should become passul. The pasuk therefore says "yigah", which teaches that only the part that touches becomes passul. What do we do? We cut off the place that absorbed and the remaining is mutar. The pasuk says "*bivsarah*", which teaches that absorption from the meat makes it passul, but not absorption from the "*gidin*", bones, horns, or hooves. The pasuk says "*yikdash*", which teaches that it becomes like the chatas. This means, if the chatas is passul, the other meat becomes passul. If the chatas was valid, the other meat must be eaten with the stringencies of a chatas.
 - **Q:** Why would a valid korbon that absorbed from a passul korbon become passul to eat? We should say that the assei of eating a valid korbon should come and override the lav of not eating a passul korbon!? **A:** **Rava** said, an assei does not override a lav of the Mikdash. **R' Ashi** said, the word "*yikdash*" creates an assei that this meat becomes passul as well. Therefore, there is an assei on the one hand, and an assei and a lav on the other, and an assei does not override an assei with a lav.
 - **Q:** The pasuk teaches the rule when another piece of meat absorbs from a chatas. How do we know that other korbanos would do the same? **A:** **Shmuel in the name of R' Eliezer** said, it is learned from the pasuk that creates a hekesh between olah, mincha, chatas, asham, milu'im, and shelamim.
 - The comparison to olah teaches that all korbanos must be shechted using a metal knife – a kli shareis – like an olah. We learn this for olah from Avrohom's shechting of the ram by the Akeidah.
 - The comparison to mincha teaches that just as a mincha may only be eaten by male Kohanim, so too there are other korbanos that may only be eaten by male Kohanim. Although the fact that a chatas and asham may be so eaten is written explicitly in a pasuk, and a shelamim of a tzibbur is learned from a drasha in another pasuk, it is actually a machlokes Tanna'im whether we learn this from the hekesh or from these other pesukim.

- The comparison to chatas teaches that just as chatas meat that touches other meat makes the other meat like it when there is absorbed flavor, the same is for the meat of the other korbanos that touch other meat.
- The comparison to asham teaches that just as the fetus and amniotic sac of an asham have no kedusha, the same is for those of other korbanos.
- The comparison to milu'im teaches that just as for a milu'im the leftovers are burned and living animals are not considered to be leftover of a milu'im, the same is for the other korbanos.
- The comparison to shelamim teaches that just as a shelamim can become piggul themselves and make the other things brought along with them into piggul, the same is true for other korbanos as well.