



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

Avodah Zarah Daf Ayin Vuv

- **R' Amram** asked **R' Sheishes**, our Mishna says that a spit and grill purchased from a goy needs to be purged in fire to become mutar. However, a Mishna regarding kodashim says that a spit and grill used for a korbon needs "hagala" (to be placed in boiling water)!? **R' Sheishes** said, the difference is, that a keili from the goy absorbed something that was assur at the time of absorption (non-kosher food), whereas the absorption from a korbon was mutar when it was absorbed (it only becomes assur when it becomes nossar).
 - **Q: Rava** asked, at the time of the purging, the absorption from the korbon is also assur, so why should it make a difference that it wasn't assur when it was absorbed!? **A:** Rather, **Rava** said, when the Mishna regarding kodashim says that the keilim need hagala, it is not referring to hagala, but is referring to the "shtifa and merika" process (a washing process) that is needed in *addition* to the purging by fire that must be done to the keilim used for the korbanos.
 - **Q: Abaye** asked, "shtifa and merika" are done with cold water and hagala is done with hot water. The Mishna would not have said "hagala" if it actually meant "shtifa and merika"!? **A:** Rather, **Abaye** said, each Mishna teaches regarding the other Mishna. In both Mishnayos there must be purging through fire *and* hagala, but each Mishna says only one of them, and we are to learn that it applies to the other Mishna as well.
 - **Q: Rava** asked, if one Mishna was teaching for the other, then one Mishna would have given both requirements and the second Mishna would have only given one of them, with the understanding to learn from the first Mishna that in actuality both methods are required!? **A:** Rather, **Rava** said, the reason that the keilim used for kodashim don't need to be purged by fire is as explained by **R' Nachman in the name of Rabbah bar Avuha**, who said that the following day's use of the keili purges the flavor of the day before (which is not yet nossar at that point, and therefore there is no purging of issur that needs to be done).
 - **Q:** That is true when dealing with a Korbon Shelamim (which does not become nossar until two days have passed. However, a keili that is used for a Chatas becomes nossar on the very next day, and therefore when it is used the next day, the nossar is purged into the korbon that is using that keili!? **A:** They had a system where when a keili was used for a Chatas it was then used for a Shelamim that same day (which removed the absorbed Chatas). This allowed the use of the keili the next day for another korbon (because a Shelamim does not become nossar until after the second day).
 - **Q:** If the korbanos are purged in this way, why does the Mishna even require hagala? This remains a KASHYEH.
 - **R' Pappa** said, the absorption in a keili purchased from a goy hardens throughout the keili (because it is not in constant use) and that is why it needs to be purged through fire. The absorption in the keili of a korbon never hardens in that way, because it is in constant use. That is why hagala is sufficient.
 - **R' Ashi** said, the original answer is correct, that the keili of the goy absorbed issur, whereas the keili of the korbon did not (it was not assur at the time of absorption). Although at the time of purging they are both assur, since there is no substance to the issur at that point in time, the keili of the korbon only needs hagala.
 - **Q:** How long must a keili be in the fire to be purged? **A:** Until the outer layer comes off.

- **Q:** How is hagala done? **A: R' Huna** said, a smaller pot (that needs to be purged) is placed into a larger pot of boiling water (so that the entire surface of the pot is in the boiling water).
 - **Q:** How is hagala done to a large pot (that doesn't fit into another pot)? **A: R' Akavya** had a very large pot in his house that needed hagala. He put a ring of dough around the top of the pot from the outside, creating a wall of dough higher than the lip of the pot, and then filled the pot with water and boiled it. **Rava** said, it takes someone as wise as **R' Akavya** to do this, because he held that purging needs to be done in the way the absorption happened. Just as the lip of the pot only had absorption through splattering (not actual cooking on it), so too the purging can be done with splattering boiling water on it.

HASAKIN SHAFAT V'HEE TEHORAH

- **R' Ukva bar Chama** said, the knife must then also be stuck into the ground 10 times (which removes any fatty substance left on the knife). **R' Huna the son of R' Yehoshua** said, it must be done into ground that has not been worked (it must be hard ground). **R' Kahana** said, this only works for a knife that doesn't have any blemishes in it (fatty substances can get stuck in these blemishes).
 - A Braisa says this as well. The Braisa says, a knife that has no blemishes should be stuck into the ground 10 times.
 - **R' Huna the son of R' Yehoshua** said, this method only suffices when the knife was used for cold food.
 - We see this from an incident as well. **Mar Yehuda** and Bati bar Tovi were sitting with Shvur Malka. An esrog was brought to the king. He cut off a piece and ate it. He then cut off another piece and gave it to Bati bar Tovi to eat. He then stuck the knife into the ground 10 times, cut off another piece and gave it to **Mar Yehuda** to eat. Bati bar Tovi said, "I am also a Jew, so why did you only cleanse the knife for him!?" The king said, "I know that **Mar Yehuda** is careful and would not eat anything that is assur. I don't know that about you". **Others** say that the king said, "Remember what you did last night!" (he knew that Bati was mezaneh with a zonah the previous night).

HADRAN ALACH PEREK HASOCHER ES HAPO'EL!!!

HADRAN ALACH MESECHTA AVODA ZARA!!!

MAZEL TOV!!!