

Zevachim – Simanim

פרק יא – דם חטאת

דף צז – 97 Daf

1. *Machlokes* if מריקה ושטיפה is required during the רגל

In the next Mishnah, Rebbe Tarfon says: בישל מתחילת הרגל – if one cooked [*kodashim* meat] in [a כלי] at the beginning of the festival, רגל – he may cook in it for the entire festival, without מריקה ושטיפה. The Chochomim say: עד זמן אכילה מריקה ושטיפה – *Purging and rinsing is until the time of eating*. The Gemara ultimately explains Rebbe Tarfon's reasoning: כל יום ויום נעשה גיעול לחבירו – the successive cooking of each and every day constitutes a purging for the absorption of the previous day. Rashi explains that since many *shelamim* are brought on the רגלים, a new *shelamim* will always be cooked in the pot, so the previous *shelamim*'s flavor would be purged before becoming נותר (which is on the second day). The Chochomim hold עד זמן אכילה – one waits until the end of the time of eating the *korban* which was cooked in the pot, והדר עבד לה מריקה ושטיפה – and then performs purging and rinsing to [the pot]. This is derived from the Torah writing about מריקה ושטיפה near the *passuk* of Kohanim eating *kodashim*.

2. *Kodashim* and *chullin*, or different types of *kodashim*, cooked together

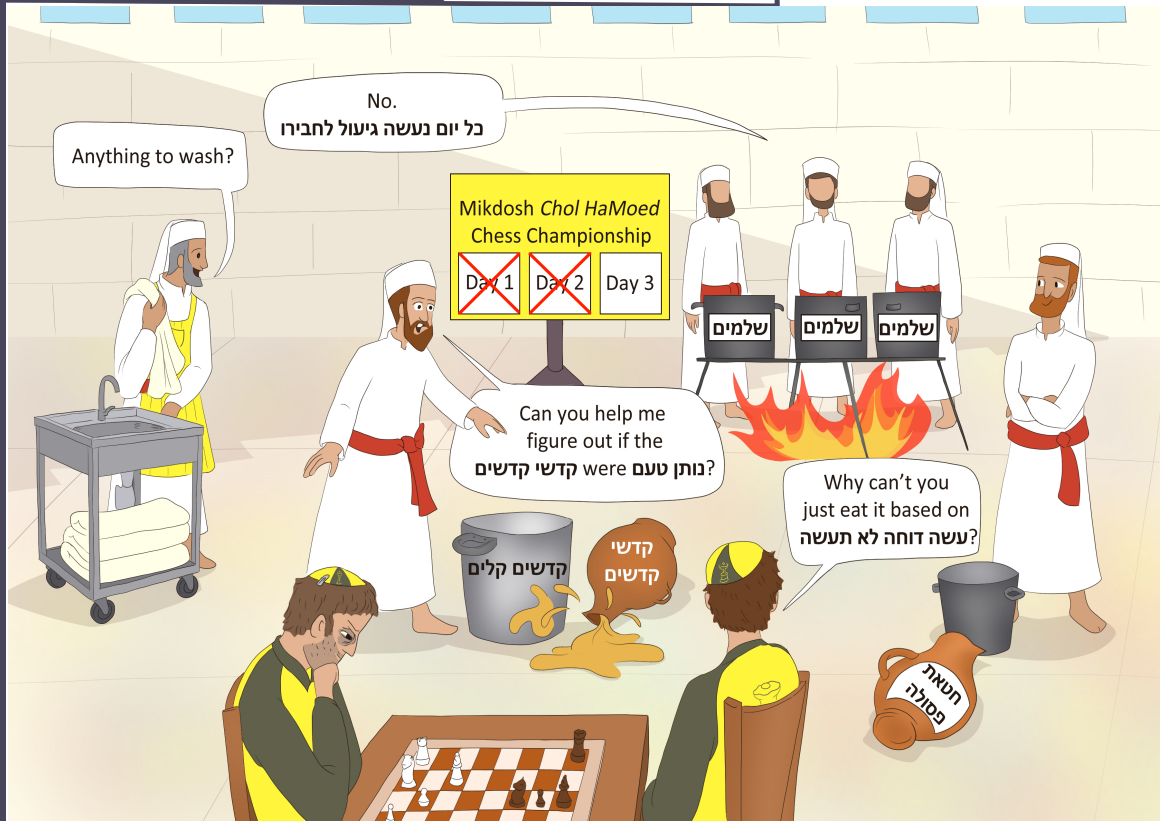
The next Mishnah states that if one cooked *kodashim* and *chullin* meat together, or קדשי קלים and קדשי קדשים together, if there is enough in the more stringent meat to give flavor to the other meat, הרי הקלים נאכלין כחמורין שבהן – then the lenient ones must be eaten according to the laws of the stringent among them (thus, the *chullin* in the first case would have the stringencies of *kodashim*, and the קדשי קלים of the second case would have the stringencies of קדשי קדשים). The Mishnah then says מריקה ושטיפה is not required, and the Gemara explains that this refers to where the stringent meat is not טעם. Although, in the second case, the קדשי קלים themselves should still require מריקה ושטיפה, Abaye says the Mishnah merely means מריקה ושטיפה would not be required according to the time period of the קדשי קלים in the mixture, but according to the time period of the קדשי קלים. Rava answers that the Mishnah is Rebbe Shimon, who holds קדשי קלים never require מריקה ושטיפה. The novelty of each case is explained according to Abaye: the second case teaches that even where both are *kodashim* (and similar “types”), they can still be nullified. The first case teaches that even *chullin* meat has the power to nullify *kodashim* meat.

3. Why the עשה to eat valid *korbanos* is not דוחה the prohibition to eat disqualified קדשים mixed in

A Baraisa *darshens* that if *kodashim* absorbs from a חטאת which is פסול, the other *kodashim* becomes disqualified. The Gemara asks: וניתי עשה ולידחי את לא תעשה – let the positive commandment to eat *korbanos* come and override the negative prohibition not to eat disqualified *kodashim*!? Rava answers that an עשה is not דוחה א תעשה relating to the Mikdash. This is based on Rebbe Shimon ben Menasya's ruling regarding the prohibition to break a bone of the *korban pesach*, that it applies equally to a bone with marrow inside, and we do not say that the עשה to eat the meat of the *pesach* is דוחה the prohibition to break its bone. Rav Ashi answers: “it shall be holy” is a positive commandment not to eat this disqualified *kodashim*, ואין עשה דוחה את לא תעשה ועשה – and an עשה does not override a תעשה and עשה together.

Siman – Chess Master

The **chess masters** playing an extended game in the Mikdash for a few days during the **Chol HaMoed** tournament who were surprised when they noticed that the Kohanim didn't do מריקה ושטיפה on pots they used for *shelamim* but just kept using them day after day, were asked to use their intellectual skills to figure out if קדשי קלים that fell into קדשי קדשים is טעם to give flavor restricting its use, and wondered why when עשה דוחה לא תעשה we don't just say עשה דוחה לא תעשה together.



The chess masters playing an extended game in the Mikdash for a few days during the Chol HaMoed tournament who were surprised when they noticed that the Kohanim didn't do מריקה ושטיפה on pots they used for shelamim but just kept using them day after day, were asked to use their intellectual skills to figure out if the קדשי קדשים that fell into קדשי קלים is טעם to give flavor restricting its use, and wondered why when a חטאת פסולה got mixed with קדשים we don't just say עשה דוחה לא תעשה.

3 things to remember

1. Machlokes if מריקה ושטיפה is required during the רגל
2. Kodashim and chullin, or different types of kodashim, cooked together
3. Why the עשה to eat valid korbanos is not דוחה the prohibition to eat disqualified קדשים mixed in

