

Zevachim – Simanim

פרק יא – דם חטאת

דף צו – Daf 96

1. Why pots used in the Mikdash are broken, and not returned to כבשונות

The Gemara on the previous Daf proved that absorbed flavors can be purged from earthenware through fire. The Gemara asks, why do the earthenware pots used in the Mikdash need to be broken? נהדיניהו לכבשונות – *Let us put them back into the kilns* and re-fire them!? Rebbe Zeira answers: לפי שאין עושין כבשונות בירושלים – *because we do not make kilns in Yerushalayim*, because of the smoke they emit. Abaye objected: וכי עושין אשפות בעזרה – *and do we make trash heaps in the Azara*, which would result from all the shattered earthenware pots?! The Gemara says Abaye overlooked the Baraisa which שמעיה taught in Kalnevo: שברי כלי חרס נבלעין במקומן – *shards of the broken vessels were (miraculously) absorbed in their place* into the ground, and no trash heaps developed.

2. Does cooking in part of a כלי require מריקה ושטיפה on the entire כלי?

Rav Yitzchak bar Yehudah asked Rami bar Chama: – *if one cooked in only part of a vessel*, טעון מריקה, – *בישל במקצת כלי* – *does [the entire כלי] require purging and rinsing*, or only the part used for cooking? Rami bar Chama replied that just as with הזאה – *spattering* of blood on a garment, only the place of the stain requires כיבוס, so too a כלי used for cooking would only require מריקה ושטיפה in the place of the cooking. Rav Yitzchak objected that the cases are different: דם לא מפעפע בישול מפעפע – *blood does not spread* throughout the garment, whereas regarding cooking, the flavor spreads throughout the כלי, and the entire כלי should require מריקה ושטיפה. Furthermore, a Baraisa contrasting הזאה with מריקה ושטיפה explicitly states that cooking in part of a כלי requires מריקה ושטיפה in the entire כלי. This is derived from the *passuk*: ואם בכלי נחשת בושלה – *and if it was cooked in a copper vessel*, teaching: מריקה ושטיפה – *even if it was only cooked in part of the vessel*, the entire כלי requires מריקה ושטיפה.

3. Four differences between purging forbidden flavor and the law of מריקה ושטיפה

The Gemara discusses the *machlokes* whether קדשים קלים require מריקה ושטיפה, and it emerges that all agree that *terumah* does not require מריקה ושטיפה. This is challenged from a Baraisa which teaches that if a pot used for cooking *terumah* was used to cook *chullin*, the *chullin* is prohibited to a non-Kohen טעם – *if [the terumah] gives flavor to the chullin*. This proves that absorbed *terumah* flavor must be purged!? The Gemara answers that although the *terumah* flavor must be removed, but the special גזירת הכתוב requiring מריקה ושטיפה does not apply. Amoraim list four differences: (1) If one cooked in part of a כלי, מריקה ושטיפה is required in the entire כלי, but for *terumah* flavors, only מקום בישול – *the place of cooking* must be purged. (2) מריקה ושטיפה must be performed with water, not wine or diluted wine, but *terumah* flavors may be purged with wine. (3) מריקה ושטיפה must be done with צונן – *cold [water]* (after removing the forbidden flavors with hot water), but *terumah* flavors only require חמין – *hot water* to purge them, but not rinsing afterwards with cold water. (4) According to the opinion that מריקה itself is with hot water, the additional שטיפה with cold water would remain a difference.

Siman – Royal Herald Proclaiming King's Decrees

The **royal herald** standing in the **azarah** where the clay pots in the Beis **Hamikdash** were broken and then were miraculously absorbed into the ground, **proclaimed** that מריקה ושטיפה must be done on the entire **kli** despite only cooking in part of it, and posted a notice next to the wash basin, that unlike *terumah*, must be performed with cold water after removing the flavors with hot water.

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3 things to remember

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2. Does cooking in part of a כלי require מריקה ושטיפה on the entire כלי?
3. Four differences between purging forbidden flavor and the law of מריקה ושטיפה

