

Zevachim – Simanim פרק יא – דם חטאת

דף צו – Daf 96

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

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? בהדרינהו לכבשונות לבשונות בירושלים – Let us put them back into the kilns and refire them!? Rebbe Zeira answers: לפי שאין עושין בבשונות בירושלים – because we do not make kilns in Yerushalayim, because of the smoke they emit. Abaye objected: בעזרה – and do we make trash heaps in the עוזרה, which would result from all the shattered earthenware pots?! The Gemara says Abaye overlooked the Baraisa which שבעיה – 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 מריקה ושטיפה?

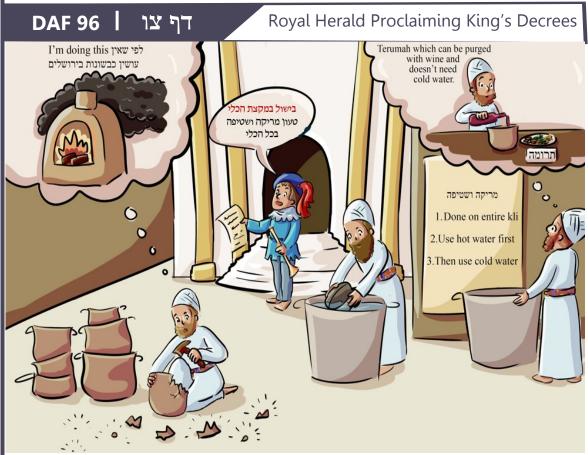
Rav Yitzchak bar Yehudah asked Rami bar Chama: בישל במקצת כלי – if one cooked in only part of a vessel, ושטיפה – lift one cooked in only part of a vessel, ושטיפה – lift one cooked in only part of a vessel, ושטיפה – lift one cooking? Rami bar Chama replied that just as with הזאה – spattering of blood on a garment, only the place of the stain requires כיבים, so too a used for cooking would only require מריקה ושטיפה in the place of the cooking. Rav Yitzchak objected that the cases are different: מריקה ושטיפה – blood does not spread throughout the garment, whereas regarding cooking, the flavor spreads throughout the cti – blood does not spread throughout the garment, whereas regarding cooking, the flavor spreads throughout the cti and the entire בלי should require מריקה ושטיפה (וושטיפה ariyan in the entire בלי בחשת בושלה בשטיפה with מריקה ושטיפה בלי בחשת 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 בלי במקצת בלי במקצת בלי.

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

The Gemara discusses the *machlokes* whether קדשים קלים קלים קלים. 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 בנותן 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 הבתוב is requiring מריקה ושיטפה חליקה ושיטפה מריקה ושיטפה מריקה ושיטפה מריקה ושיטפה מריקה ושטיפה מריקה ושטיפה מריקה ושטיפה (2) מקום בישול but for *terumah* flavors, only מריקה ושטיפה (2) שהיסה שהעיפה שהיסה שהי

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 and שטיפה 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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Sthings to remember

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

