

## OVERVIEW of the Daf

### 1) Purging and rinsing on Yom Tov

A verse is cited that forms the basis of R' Tarfon's position that purging-rinsing is not required on Yom Tov.

This explanation is challenged and an alternative explanation in the name of R' Nachman quoting Rabbah bar Avuhais presented.

R' Nachman in the name of Rabbah bar Avuha explains the wording of Chachamim in the Mishnah and then the Gemara gives the source for their opinion.

### 2) Purging and rinsing

A Baraisa presents a dispute regarding the procedure for purging and rinsing.

The exchange between Rabanan and Rabbi regarding their respective opinions is recorded.

**3) MISHNAH:** The Mishnah discusses the consequence of cooking korbanos with other foods or foods absorbing from a korban.

### 4) Clarifying the Mishnah

The wording of the Mishnah is clarified.

The Gemara questions why purging and rinsing is not required for the kodshei kalim even though the kodshei kodshim does not impart taste.

Abaye and Rava offer alternative explanations.

Abaye's answer is unsuccessfully challenged.

### 5) Contact between qualified and unqualified korbanos

A Baraisa elaborates on the topic of contact between qualified and unqualified korbanos.

A ruling in the Baraisa is challenged.

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## REVIEW and Remember

1. What is the rationale behind R' Tarfon's position?
2. When a disqualified piece of korban touches a qualified piece of korban, how much of the qualified piece of korban must be removed?
3. What is the source that positive commandments do not override negative prohibitions in the Beis HaMikdash?
4. To what utensil did Shmuel refer?

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 Mr. and Mrs. Paul Pinkus  
 In loving memory of their father  
 ר' שלמה בן ר' פנחס, ע"ה

## Distinctive INSIGHT

### *Kashering the pots by cooking in them daily*

כל יום ויום נעשה גיעול לחבירו

In the Mishnah (96b) R' Tarfon said that if a pot was used at the beginning of the festival, the vessel which absorbed particles of meat from a chattas or any offering did not have to be kashered that same day. Rather, according to Rashi and Tosafos, the view of R' Tarfon is that the pot may continue to be used the entire week, and only at the end of the week of the festival would it have to be scoured and rinsed.

We understand that the rationale behind the mitzvah to purge the absorbed particles of an offering from a utensil is in order for there not to allow any remnant of the offering to last beyond the time limit of the offering itself, which can be for one day and a night, or for a second day, in the case of a shelamim. Yet, R' Tarfon seems to allow meat from offerings which are cooked on the first day of the festival to remain for a full week in the walls of the container in which it was absorbed without having to remove it. On our daf, Rav Nachman in the name of Rabbah bar Avuha explains the reason for R' Tarfon's rule. He says that many offerings of shelamim were brought each day of the festival. The pot used to cook the meat from these offerings would be used each day, and each time it was used the cooking process would cause the absorbed particles from the previous day to be purged from the pot into that day's food. Therefore, the pot was being constantly kashered.

Rashi notes that if a shelamim was used on one day, the shelamim of the next day would purge the previous day's absorbed particles out of the utensil before they became "left-over /nossar". However, if a chattas was cooked on any particular day, its time limit expired by the next morning, and it would be too late to avoid the problem of nossar for the chattas even if that pot were to be used the next day. Therefore, Rashi explains that when a chattas was prepared in a vessel, the kohanim were careful to make sure that a shelamim would be cooked in that pot that same day, and not to wait until the next day.

Nevertheless, this would not explain the situation with offerings brought on Friday of the festival. There was no cooking of the meat of offerings on Shabbos, and the deadline of nossar would have passed when motz'ai Shabbos arrived when the pots from Friday would once again be used. See Kreisi u'Pleisi (Y.D. 106:#6) who discusses this issue.

Tosafos (96a, ד"ה ואם) asks that in this case, the shelamim would apparently now contain chattas particles, and it would have to be eaten that same day, according to the constraints of the chattas. This should be prohibited, in order to not cause an offering to expire prematurely (75b)? Tosafos answers that the meat of chattas and that of shelamim are מין במינו, and the chattas does not prohibit the shelamim. ■

## HALACHAH Highlight

*Is there a mitzvah to eat less than an olive's volume of a korban*

אין עשה דוחה לא תעשה שבמקדש

*A positive command does not override a negative commandment that relates to the Beis HaMikdash*

The Gemara Yoma (39a) relates that during the forty years that Shimon HaTzadik was Kohen Gadol the lechem hapanim was blessed and each kohen received a piece the size of an olive – k'zayis – but after he died each kohen would receive a piece the size of a bean and the gluttonous kohanim would eat it but the modest kohanim would not. Commentators<sup>1</sup> derive from this that in order for one to fulfill the mitzvah of eating kodoshim he must eat an olive's volume of the korban. For this reason, after the death of Shimon HaTzadik the modest kohanim were not interested in taking a piece that was smaller than an olive's volume since it would not afford them with the ability to fulfill the mitzvah. They would either sell their piece or give it to a friend so that he would have the necessary volume to fulfill the mitzvah.

Chasam Sofer<sup>2</sup> cited our Gemara as proof that the mitzvah of eating kodoshim is not fulfilled unless one eats an olive's volume's worth. The Gemara discusses the circumstance of taste from a disqualified korban that is absorbed into a valid korban and rules that the korban may not be eaten. The Ge-

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Rava and R' Ashi offer alternative resolutions to this question.

Shmuel in the name of R' Eliezer identifies the source that this principle extends to other sacred foods beyond the Chatas.

A term used by Shmuel is clarified and then the Gemara continues to present the sources that this principle applies to other sacred items.

Another challenge to Shmuel's teaching is presented which the Gemara resolves by asserting that the source for this ruling is subject to a disagreement between Tannaim. ■

mara asks, why doesn't the positive command of eating kodoshim override the prohibition against consuming the taste of a disqualified korban. The answer that is given is that the principle that positive commands override negative prohibitions does not apply in the Beis Hamikdash. Chasam Sofer notes that if there was a mitzvah to eat even less than an olive's volume of a korban the mitzvah could be fulfilled without violating the prohibition. If a person would eat less than an olive's volume of the korban the mitzvah would be fulfilled but the prohibition would not be violated since he ate less than an olive's volume. The fact that the Gemara did not mention this possibility is proof that the mitzvah of eating kodoshim is not fulfilled by eating anything less than an olive's volume worth. ■

1. ע' הגהות לדרוש לציון דרוש א' והגהות מהר"ץ חיות ליומא ל"ט. די"ה וכל.

2. שו"ת חת"ס או"ח סי' מ"ט. ■

## STORIES Off the Daf

*How to do Teshuvah*

"אין עשה דוחה לא תעשה שבמקדש..."

The Demesek Eliezer, zt"l, gives an insightful explanation of the importance of doing teshuvah from love. "It is difficult to see how one's teshuvah will be completely accepted if it is not founded on ahavas Hashem.

"We can learn this from a statement in Zevachim 97. There we find that in the Mikdash לא תעשה — אין עשה דוחה לא תעשה — a positive commandment cannot push aside a negative precept.. This also applies to coming close to Hashem, who is קדוש. We cannot expect that our teshuvah will be accepted merely because of the good we have done, since just as positive commandments don't push aside negatives in the

mikdash, the good intentions and efforts will not completely remove the stigma of the negative we have done.

"But if we do teshuvah from love, even sins done willingly become merits. There is no לא תעשה to push aside, since all transgressions are transformed into merits."<sup>1</sup>

The Beis Yisrael, zt"l, of Gur, was a master at training bochurim to honestly face their failings and do teshuvah through regret and accepting to change future behavior. If we do teshuvah immediately our spiritual failings need not make us feel bad. On the contrary, "במקום שבעלי תשובה עומדים אפילו צדיקים גמורים אינם יכולים לעמוד — Even the absolutely righteous cannot stand in the place where ba'alei teshuvah stand."

Once after davening he approached a certain bochur and said, "Since you spoke during davening I hereby prohibit you

from coming to my house for two weeks."

"But I didn't say a word," protested the flustered young chosid. "It was the fellow who was next to me. He spoke."

"Is that so?" asked the Beis Yisrael. Giving the young man a penetrating look, he declared, "Since that is all you have to say, I forbid you from setting foot into my house for four weeks."

He then turned to another young man who had spoken, confronting him as well, "Because you spoke during davening you are not to visit my house for two weeks."

"I regret it and I promise that from now on I will not speak during davening," replied the penitent young man.

"In that case, I invite you to join me for Kiddush right now," said the rebbe.<sup>2</sup> ■

1. דמשק אליעזר, ליקוטים

2. זכרונם לברכה, שבט-אדר, ע' שני"ה ■