Zevachim 97 – Good Morning Raboisai

Summary of Reb Eli Stefansky's Shiur

1️⃣ Washing Korban Pots on Yom Tov — Delay or Immediate?

We return to the laws of מְרִיקָה וּשְׁטִיפָה (scouring and rinsing) of pots used to cook korban meat.

Rabbi Tarfon rules:

- Pots used on **Yom Tov** are **not washed immediately**.
- All days of Yom Tov are considered **one continuous day**.
- Therefore:
  - No **nosar**
  - No **pigul**
  - Washing is done **after Yom Tov ends**.

Chachamim disagree:

- Washing is required **at the end of each zman achilah**.
- Even during Yom Tov, you must wash once the eating window closes.

2️⃣ Why Does Rabbi Tarfon Allow Waiting?

The Gemara explains Rabbi Tarfon's logic:

- On Yom Tov, many korbanos (especially **Shelamim**) are cooked continuously.
- Each new korban placed into the pot:
  - Removes the absorbed taste of the previous one.
- Therefore:
  - There is no meaningful **nosar buildup**.
  - Washing can safely wait until after Yom Tov.

This logic applies **only to washing**,
not to pigul or nosar themselves.

3️⃣ Marikah and Shtifah — Hot or Cold?

A key machlokes:

- **Rabbi**:
    - Both **marikah** and **shtifah** are done with **cold water**.
- **Chachamim**:
    - **Marikah** → hot water
    - **Shtifah** → cold water

Source for Chachamim:

- The laws of kashering from **Midyan**:
    - Anything absorbed via heat must be removed with **heat**.
    - Followed by rinsing.

The different wording in the Torah ("מִרַק" vs. "שִׁטַח") implies **two different actions**.

4️⃣ Mixed Cooking — Kodshim with Chullin

Case:

- Kodshim cooked together with **chullin**
- Or **Kodshei Kodashim** cooked with **Kodshim Kalim**

Rule:

- If the **taste of the stricter korban** is noticeable:
    - The entire mixture takes on the **stricter status**.

Examples:

- If Chatas flavor is detectable:
    - Eating time is reduced.
    - Place restrictions apply.

5️⃣ But What About Washing the Pot?

Surprising ruling:

- Even if Chatas flavor is noticeable,

- The pot **does not necessarily require** washing like a Chatas pot.

Why?

Because this clause refers to a **different case**:

- Where **no significant taste transfer** occurred.
- Or where Kodshim Kalim dominate.

Key distinction:

- **Taste determines eating rules**.
- **Absorption determines washing rules**.

They are **not identical**

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6 Meat Touching Meat — Partial Transfer

If:

- Hot kosher meat touches hot pasul meat,

Then:

- Only the **contact area** is affected.
- You cut away **one finger-width** of meat.
- The rest remains permitted.

This is **not like tumah**, which spreads entirely.

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7 "Yikdash" — Becoming Like the Other

The pasuk says:

"כָּל אֲשֶׁר יִגַּע בִּבְשָׂרָהּ יִקְדָּשׁ"

Meaning:

- Contact can elevate status,
- But **only in edible flesh**.

Excluded:

- Bones
- Sinews

- Horns
- Hooves

These do not transfer status.

8️⃣ Why Doesn't the Mitzvah to Eat Override the Prohibition?

Question:

- There is a mitzvah to eat korban meat.
- Why doesn't that mitzvah override the issur created by contact?

Answer:

- In **Kodshim**, we do **not** apply:
    - עשה דוחה לא תעשה
- Especially when:
    - There is an **aseh + lo ta'aseh** on one side,
    - Versus a **single aseh** on the other.

Korban laws are stricter than ordinary mitzvah conflicts.

9️⃣ Breaking Bones — A Parallel Case

Example:

- Korban Pesach contains marrow.
- One might want to break the bone to eat it.

But:

- **Breaking bones is forbidden**.
- The mitzvah to eat does **not override** that prohibition.

This reinforces the rule:

In Kodshim, positive commandments do not override prohibitions.

✨ Takeaway – Zevachim 97

- **Rabbi Tarfon**: pots on Yom Tov are washed only after Yom Tov ends.

- **Chachamim**: washing follows each zman achilah.
- **Marikah = hot**, **Shtifah = cold** (according to Chachamim).
- Taste transfer affects **eating laws**, not always **washing laws**.
- Meat-to-meat contact affects **only the contact area**.
- Non-edible parts do not transmit status.
- In Kodshim, **aseh does not override lo ta'aseh**.

לעילוי נשמת אמי מורתי רות בת הרב מנחם מנדל