



OVERVIEW of the Daf

1) Drying (cont.)

The Gemara clarifies that Rav says that a winepress formerly belonging to an idolater must be scoured with water first and then with ash, whereas Rabbah holds ash first and then water and they don't disagree, Rav referred to a dry winepress while Rabbah referred to a wet winepress.

Sura presents one version of Rav and Shmuel's respective opinions concerning the procedure for drying a winepress.

Pumbadisa presents a second version of Rav and Shmuel's respective opinions on the matter.

The Gemara explains that there is no disagreement between the two versions.

2) Winemaking implements

R' Avahu cites a Baraisa to explain how to kosher another winemaking implement.

Different points of the Baraisa are explained.

The duration of the period of time called an עונה is discussed.

R' Yehudah discusses the koshering of additional winemaking implements.

3) Touching grapes in a winepress

Rebbi and R' Chiya disagree about the consequence of an ע"מ הארץ who touches a cluster of grapes in a winepress. One opinion maintains that just the cluster and surrounding area are tamei whereas the second opinion maintains the entire contents of the winepress are tamei.

The lenient opinion is unsuccessfully challenged.

A ruling was issued that only the area surrounding the cluster is tamei.

4) MISHNAH: The Mishnah discusses the process of koshering other utensils obtained from a gentile.

5) Immersing utensils

A Baraisa teaches that even utensils that require koshering must be immersed.

Rava offered one source for this requirement and Bar Kappa-

(Continued on page 2)

Distinctive INSIGHT

Delving into the issues of immersion

את שדרכו להטביל יטביל

The Mishnah describes the process of koshering various types of utensils. The first type is "utensils which are normally used by being immersed," and their koshering process is that "they must be immersed." Rashi and Rambam (Comentary to Mishnah) explain that this refers to utensils which are used for cold foods, and that they need no special koshering and purifying other than to be immersed in a mikveh. Ra'aved explains that the tevilah mentioned at this point in the Mishnah does not refer to immersion in a mikveh, but rather that the utensil needs to be cleaned.

Ritva notes that the point of the Mishnah is that we are not concerned that a utensil which is normally used for cold might have been used for hot by the idolater. We are allowed to kosher the utensil based upon its normal and standard use.

Sefer Tevilas Keylim (Ch. 10, #12) offers an inquiry regarding the immersion process. When exactly does a utensil become purified as it is immersed? Is it at the moment it is submerged in the water, or is it only upon its being removed from the mikveh waters? We can present four practical differences that emerge based upon this inquiry.

One question would be if a substance would get caught on the surface of the utensil once it was already submerged in the mikveh, before it was removed. If the moment of its becoming pure is immediately as it is placed in the water, the utensil is pure. But if its purity is achieved as it is removed, the utensil at that moment has a foreign substance on it which intercedes between it and the water, and the tevila would be invalid.

Another point would be if the utensil was submerged in the mikveh just before Shabbos or Yom Tov. May it be removed on Shabbos? If it is already pure upon its being introduced into the water, the utensil is pure. But, if the purifying is only completed upon its removal from the mikveh, this would not be allowed on Yom Tov. Also, if the beracha for the mitzvah of tevila was not said before the utensil was placed into the mikveh, may it still be recited before the utensil is removed?

Finally, if the mikveh had the minimum of forty se'ah of water as the utensil was submerged, but the water was depleted before the utensil was removed.

Although Kesef Mishneh (Avos HaTum'ah 6:16) says that the utensil becomes pure when it is taken out of a mikveh, Dvar Avraham proves from Yevamos 46a that the mikveh purifies a person as he is submerged in the mikveh, before he comes out. ■

REVIEW and Remember

1. What is the procedure for "drying" a wet and a dry winepress?

2. How long is an עונה?

3. Why are two sources needed to teach the obligation to immerse food utensils purchased from a gentile?

4. What is the reason glass food utensils require immersion?

HALACHAH Highlight

Immersing the utensils of a convert of repentant apostate

הלוקח כלי תשמיש מן העובדי כוכבים

Someone who purchases food utensils from an idolater

Darhei Teshuvah¹ cites Sefer Chadrei Deah who suggests that when a person converts to Judaism he is obligated to immerse all of his utensils the same as if he had purchased them from a gentile. Since the utensils left the tum'ah of gentile ownership and entered the sanctity of Jewish ownership they should require immersion. He leaves the matter unresolved, however, since he notes that he did not find earlier Poskim addressing this case. Tesuvras Ria Halevi² was asked why, if the obligation to immerse utensils is Biblical, did the Jews not immerse their utensils following Matan Torah. In one of his responses he replied that he did not find in any sefer that a convert is obligated to immerse his utensils upon converting. Accordingly, there would not be any requirement for the Jewish People to immerse their utensils upon receiving the Torah.

Teshuras Shai³ questions whether an apostate who returns to Judaism is required to immerse his utensils. He suggests that the matter should be subject to a dispute amongst the Rishonim. Rashba indicates that someone who becomes an apostate retains his status as a Jew and as such would not be obligated to immerse his utensils when he repents and returns to practicing Judaism. Maharam Mintz, however, indicates that someone who becomes an apostate loses, at least to some degree, his status as a Jew and as such when he repents and begins to observe halacha he would be obligated to immerse his utensils.

Chasam Sofer⁴ writes that if one purchases a utensil manufactured by an apostate the utensil does not have to be immersed. The apostate himself is not obligated to immerse his utensils when he repents, it is only customary for him to do so and therefore there is no obligation to immerse the utensils he manufactures. Notwith-

(Overview...continued from page 1)

standing this conclusion he warns against eating in the home of an apostate (besides the numerous kashrus issues) since one must be concerned that the apostate purchased his utensils from a gentile and did not immerse them. ■

The necessity for both rulings is explained.

R' Nachman in the name of Rabbah bar Avuha asserts that even new utensils must be immersed.

R' Sheishes unsuccessfully challenges this ruling.

R' Nachman in the name of Rabbah bar Avuha asserts that only purchased utensils must be immersed but not ones that were borrowed.

The Gemara teaches that earthenware utensils do not require immersion but glass utensils do require immersion.

R' Acha and Ravina disagree about earthenware utensils that are metallic coated.

The Gemara's conclusion is that immersion is required.

The Gemara inquires whether a utensil taken as collateral for a loan requires immersion and the matter is left unresolved.

A Baraisa is cited that elaborates on the halachos of koshering and immersing utensils.

A second version of one of the Baraisa's rulings is presented.

The Gemara resolves the contradiction by distinguishing between the opinion that maintains that a prohibited substance that imparts a detrimental taste is prohibited and the opinion that maintains that it is permitted.

The opinion that maintains that a prohibited substance that imparts a detrimental taste is permitted is challenged. ■

standing this conclusion he warns against eating in the home of an apostate (besides the numerous kashrus issues) since one must be concerned that the apostate purchased his utensils from a gentile and did not immerse them. ■

1. דרכי תשובה יו"ד סי' ק"כ סק"ד.

2. שו"ת הרי"א הלוי סי' ק"ט.

3. שו"ת תשורת שי מהדו"ת סי' ק"ג.

4. הגהות חת"ס ליו"ד סי' ק"כ ס"ק ט"ו. ■

STORIES Off the Daf

A Forgotten Knife

"יטבול..."

On today's daf we find that if a Jew acquires an idolater's vessels used for food, they require immersion.

A certain man in Israel purchased a large quantity of sabra fruit from an Arab salesman and asked him to remove the prickly thorns. When the seller agreed the Jew handed him a knife and he began to work. After the seller finally finished the job, the buyer took the cleaned sabras, thanked him, and left.

Later the buyer realized that he had forgotten his knife and he rushed back to

where the Arab had been. When he saw that the Arab was gone he immediately gave up on ever seeing his knife again.

The next day, he noticed that the Arab salesman was back. Before he had a chance to say anything, the Arab called him and returned his knife.

After his initial gratitude wore off, he realized that he had a halachic question on his hands. He knew without a doubt that he had given up on the knife. Since it had been with the Arab, did this not mean that the Arab had acquired the knife? It was nice of him to return it, but if it had been the Arab's it clearly required immersion in a kosher mikveh with a blessing.

When he consulted with Dayan Fischer, zt"l, on this matter he ruled that the knife did not require immersion. "You are defi-

nately correct that since you gave up on the knife, if the Arab had wished to acquire it would have been his. In this case you would be obligated to immerse the knife. This is clear from Gittin 47 where we find that an idolater acquires that which has been abandoned. But since he returned it to you willingly upon seeing you, it seems that he did not wish to acquire the knife. If this is the case, he does not acquire as we find in Bava Kama 66.

"Since the status of the knife is unclear, we can leave it in its previous chazakah. It does not require immersion or even koshering, since we can assume that he did not use it. Nevertheless, one who wishes to be stringent can immerse it without a blessing and kasher it in boiling water."¹ ■

1. ספר אבן ישראל, ח"ט, סי' ע"א ■

