

OVERVIEW of the Daf

1) Immersing utensils on Shabbos

Rabbah explains that the reason it is prohibited to immerse utensils on Shabbos is out of fear that one will transport them through a public domain.

Abaye presents a series of unsuccessful challenges to Rabbah's explanation.

R' Yosef submits that the decree against immersing utensils is based on the concern that one may wring out immersed garments.

Abaye presents a series of unsuccessful challenges to Rabbah's explanation.

R' Bibi suggests that the reason for the decree was to discourage people from delaying the immersion of their utensils until Yom Tov.

A Baraisa echoes R' Bibi's explanation.

Rava explains that the decree is based on the appearance that he "fixed" the utensil through the immersion.

The Gemara explains why this decree does not apply to utensils.

2) Clarifying the Mishnah

Shmuel explains a line from the Mishnah to mean that one may not use a tamei utensil to make water tahor in order to make the utensil tahor in the process.

The Gemara notes that at first glance, it seems that the Mishnah is inconsistent with the opinions of Rebbi and Rabanan.

The Gemara begins to explain how the Mishnah could be understood in consonance with the opinions of Rebbi and Rabanan. ■

REVIEW and Remember

1. What is a permitted way for a woman to immerse her tamei garments?

2. Why does a person not give the impression that he is repairing himself?

3. What is a permitted way to get vinegar onto one's teeth on Shabbos?

4. How does Shmuel explain the words of the Mishnah אבל לא מטבילין?

Distinctive INSIGHT

Tevila on Shabbos and Yom Kippur

אלא הואיל ובשבת שרי ביום הכיפורים נמי שרי

Rava explains that the reason the Mishnah prohibits immersing clothing or utensils in a mikvah on Shabbos is **מפני שנראה כמתקן כלי** - placing a utensil in a mikvah to purify it appears as if a **מלאכה** is being performed and that the item is being fixed in some way. The Gemara immediately asks why, then, is it permitted for a person to enter a mikvah on Shabbos, as he also is undergoing a process of being purified? The Gemara answers that people often enter into water in order to cool off or to clean themselves, and the appearance of entering for the purpose of purifying is no longer obvious. The Gemara concludes that once we say that a person may enter a mikvah on Shabbos, we also allow **טבילה** on Yom Kippur as well.

Rabeinu Tam rules that because we hold **טבילה מצוה**, this halacha is no longer applicable to allow tevila on Shabbos or Yom Kippur. Being that we do not require tevila to take place precisely at its proper time, we do not allow any leniency in this regard. Beis Yosef (Yoreh De'ah 197) questions Rabeinu Tam. Our Gemara allows tevila on Shabbos due to it appearing as if the person is cooling himself, and the concern of Rava is avoided. The Gemara made no mention of the issue of whether **טבילה בזמנה** is a mitzvah or not. Why, then, should we disallow tevila on Shabbos and Yom Kippur?

Darkei Moshe answers that the factor of **כמיקר נראה** itself was only said in reference to tevila that is a mitzvah. Therefore, now that we hold that immersing specifically on Shabbos or Yom Tov is unnecessary, it is not allowed. ■

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HALACHAH Highlight

Moving the milah knife after the bris

נימא הואיל וקודם טבול שרי לאחר טבול נמי שרי

Let him (Rava) say since it is permitted before eating it is permitted [to swallow vinegar] after eating it should also be permitted.

Rav Shmuel HaLevi¹, the Shevet HaLevi, cites four opinions regarding the muktza status of the milah knife after the milah is completed. The Rema² writes that it is permitted to handle the knife after the milah. The Maharil³ maintains that after the milah is completed the knife becomes muktza and it must be dropped immediately. The Magen Avraham⁴ holds that it may be moved, as long as it remains in the mohel's hands. Once it is placed down, it becomes muktza. The Taz⁵ writes that one is only permitted to move the knife to place it down within the room where the milah took place. One may not, however, carry the knife indiscriminately.

The Ben Ish Chai⁶ cites our Gemara as a proof to the lenient position of Rema. According to the conclusion of our Gemara, Rava accepts the principle of "since" - הואיל. We maintain that "since" swallowing vinegar before the meal is permitted, therefore it is allowed after the meal.

Therefore, it could be argued that we also say that "since" the knife was not muktza before the milah it will also not become muktza after the meal.

Mishnah Berurah⁷ cites the strict opinions of Taz and Magen Avrohom. If, however, putting the knife down would involve a risk that the knife may be stolen, one may rely on the lenient opinion of Rema who permits carrying the knife. Shevet HaLevi⁸ writes that since the majority of Poskim subscribe to the lenient approach of Rema, that is the opinion that represents halacha and is the one which is customarily practiced. One who wishes to be strict could follow the opinion of Rav Akiva Eiger⁹, who permits carrying the milah knife by using the leniency of carrying it on something that serves as a base for other permitted items (בסיס לדבר האיסור והמותר). ■

1. שו"ת שבט הלוי ח"ד סי' קל"ה אות ב'
2. רמ"א יו"ד סי' רס"ו סע' ב'
3. מהרי"ל הל' מילה אות כ"א ומובא דבריו בדרכי משה יו"ד סי' רס"ו אות א'
4. מג"א סי' של"ה סק"ה
5. ט"ז סע' ש"י סק"ג
6. שו"ת רב פעלים או"ח ח"ג סי' י"ח
7. משנה ברורה סי' ש"י ס"ק ט"ו
8. שו"ת שבט הלוי שם
9. שו"ת רעק"א סי' כ"ב ■

STORIES Off the Daf

The sanctity of Shabbos

נדה שאין לה בגדים מערמת וטובלת

Our Gemara explains that a nid-dah who has no ritually pure clothing can immerse while fully clothed and thereby purify both herself and her clothes. As we see, the mikveh's ability to purify can cleave right through the strongest barriers because its waters have been imbued with this power by Hashem from the very outset of creation. Sometimes, the barriers that need to be broken are impediments to attaining clear understanding in Torah. Since one needs tremendous סייעתא דשמיא to clarify the difficulties in shas and poskim, many scholars would immerse for a better understanding.

The illustrious Divrei Chaim, zt"l, would always immerse before writing his teshuvos. Even when he had sores on his feet and doing so was very painful, he would not write any chidushim without immersing in the mikveh first.

Rav Efraim Tzvi Einhorn, zt"l, the Rosh Yeshiva of Yeshivas Amstov in Poland, would learn with the young men in his shiur as if they were his own personal study partners. He shared the difficulties in the subject matter and expected them to put their whole selves into the sugyos as much as he did himself. He would get so involved in his learning that when he would delve into the depths of the Gemara and Rishonim, he would be covered with sweat.

Once, when he was learning a complicated sugya with his shiur, they came

across a very difficult Rashi. Although many attempted to explain the Rashi, no one managed to say anything that the Rosh Yeshiva would accept. After careful review the sugya during the ensuing few days, they were still in the dark.

After seder, the Rosh Yeshiva said to his talmidim, "We have worked so hard on this sugya and one thing is clear: we cannot remain bogged down here. On the other hand, we still have no true insight into the opinion of Rashi. We do have one hope left, however. Let us all immerse in the mikveh, and perhaps Hashem will bless our efforts!"

After everyone had immersed and dressed, the entire shiur was astounded, as the words of Rashi were suddenly clear to them all! ■

