

OVERVIEW of the Daf

1) Kashering an oven (cont.)

The Gemara continues to unsuccessfully challenge the assertion that it is possible to kasher an earthenware oven with intense heat.

A related story is recorded.

2) The dispute between Tanna Kamma and R' Shimon

A Baraisa is cited that elaborates on the dispute between R' Yehudah (Tanna Kamma) and R' Shimon whether pots used to cook kodshei kalim require purging and rinsing.

An analysis of these opinions is recorded.

The assumption that terumah does not require purging and rinsing is challenged.

Abaye, Rava and Rabbah bar Ulla each gives a different response to this challenge.

Rabbah bar Ulla's response is unsuccessfully challenged.

3) MISHNAH: R' Tarfon discusses the purging-rinsing requirement as it applies to Yom Tov. The Mishnah describes the purging-rinsing process. ■

REVIEW and Remember

1. Why is it prohibited to make kilns in Yerushalayim?
2. What happened to the broken earthenware shards of Beis HaMikdash utensils?
3. What is the point of dispute between R' Yehudah and R' Shimon?
4. What is the point of dispute between R' Tarfon and Rabanan?

Distinctive INSIGHT

Cooking in only one part of a utensil

בישל במקצת כלי טעון מירקה ושטיפה או אין טעון

Rav Yitzchok asked Rami bar Chamma what the halacha would be if meat from an offering was cooked in only part of a utensil, but not in all of the utensil. Shitta Miku-betzes explains that the question is where only part of the utensil was placed over the flame, but part was not placed over the flame. Does the entire utensil have to be scoured and rinsed, or is it adequate to cleanse only the part of the utensil where there was chattas meat which was subjected to the heat?

The discussion in the Gemara reveals that the issue here is that the heat and the cooking process cause the prohibited substance to propagate throughout the entire vessel. Tosafos notes that the inquiry of the Gemara has to be understood. If the Gemara knows for a fact that the cooking process causes the absorbed particles to move throughout the vessel, even beyond the original point of contact, then it should be obvious that the koshering process must be done for the entire vessel. If, on the other hand, this fact is itself the question of the Gemara, then the question should have been posed in regard to all prohibited substances which are cooked, and not limited to the halacha of scouring and rinsing pots or containers used to cook the meat of offerings. Tosafos leaves this question unresolved.

Sfas Emes addresses the point which Tosafos raises, and he explains that the Gemara knew that the explanation that the prohibited substance spreads throughout the entire utensil was a very weak factor. The Gemara realized that regarding other prohibited substances we would not say that the entire vessel is affected if the cooking took place in only one part of it. The question of the Gemara was, therefore, whether we use the spreading of the chattas throughout the entire pot as a factor due to the special mitzvah of scouring and rinsing. Although Rami bar Chamma answered that it is only necessary to scour the part of the pot where the chattas was absorbed, R' Yitzchok himself found a Baraisa which indicated that the entire pot must be cleaned. The Gemara concluded that the verse (Vayikra 6:21) itself indicates that the entire vessel must be koshered even if the cooking took place in part of it.

Although Sfas Emes holds that for other forbidden foods it is only necessary to kasher the part of the pot

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HALACHAH Highlight

Rinsing a utensil after kashering

שטיפה יתירתא

The additional rinsing in cold water

The Gaonim¹ write that after hagalah (kashering utensils with boiling water) one must rinse the kashered utensil in cold water. The rationale for the practice² is that rinsing the utensil in cold water prevents the hot water from infusing the prohibited taste back into the utensil. Rosh³ questions the effectiveness of rinsing the utensil in cold water to prevent the hot water from infusing the prohibited taste back into the utensil. If that was the concern, the cold water should be poured on the utensil immediately as it emerges from the water but practically it is impossible to pour cold water on the utensil as it emerges from the hot water. Meiri⁴ writes that the basis for the practice is that the prohibited taste that was extracted from the walls of the utensil remains on the surface. Rinsing off the utensil removes that prohibited taste that remains. Although this principle is not mentioned in the Gemara, commentators derive this practice from our Gemara which discusses the requirement to rinse off a pot used for cooking kodoshim after purging the taste from its walls. Although it is evident from our Gemara that this requirement was limited to kodoshim and did not apply

(Insight...continued from page 1)

which was directly used for cooking, there are three views in the Rishonim in this matter. Rashba holds that the entire vessel must be scoured and cleaned. ר"א holds the entire vessel is prohibited and may not be used, but it can become kosher when the one part where the cooking took place is kashered. מרדכי holds that the only spot which is affected by the prohibited substance is where the cooking actually occurred, and this is the view which Sfas Emes presented. ■

to terumah, nevertheless, the custom developed to apply this principle to prohibited foods as well.

Shulchan Aruch⁵ records the custom to rinse a utensil immediately after kashering. Mishnah Berurah⁶ writes that the reason for the practice is so that the utensil does not reabsorb the prohibited taste from the boiling water that remains on its surface. Nevertheless, even if one did not rinse off the utensil after kashering it the utensil remains kashered since amongst other reasons the custom is to wait until the utensil is not ben-yomo to kasher it so any taste that would be reabsorbed is not prohibited taste anyway. ■

1. ספר שערי תשובה סי' ר"פ.
2. תשובות ע"ש רש"י סי' רנ"ט.
3. רא"ש ע"ז פ"ה סי' ל"ו.
4. מאירי ע"ז ע"ו. ד"ה הוגעלון.
5. שו"ע או"ח סי' תנ"ב סעי' ז'.
6. מ"ב שם ס"ק ל"ד. ■

STORIES Off the Daf

From the Source

"פשיט לי ממתניתא..."

Rav Yitzchak Yaakov Weiss, zt"l, was known for his immense Torah erudition. Even the Satmar Rav, zt"l, himself an exceedingly accomplished scholar, was thrilled when Rav Weiss acceded to his request to become the Av Beis Din of the Eidah HaCharedis in Yerushalayim.

He was so pleased with this that he would recount with great pleasure that he was instrumental in Rav Weiss's move from Manchester to Yerushalayim.

A certain prominent Yerushalmi activist was puzzled why Rav Weiss had been appointed in the first place. When he heard the Satmar Rav exclaim how

fortunate he was for having been involved in Rav Weiss's appointment, he could not stop himself from asking what he felt was a pointed question. "But is Rav Weiss from Manchester enough of an anti-Zionist to fulfill this august position?"

The Satmar Rav rejected this claim immediately. "You are worried about his kanaus? Kanaus is not hard to acquire. Becoming a gaon of such caliber is an immense accomplishment that we must appreciate..."¹

The rav would also praise his seforim, explaining why they had been so accepted among all sectors of religious Jews. "This is because for every ruling he always cites from earlier authorities. Even if another authority contradicts his reasoning, he is not completely rejected since he brings a much greater authority

on whom one can definitely rely.

"When dealing with such considered rulings, even questioning them does not completely eliminate them."²

The source for the difference between a ruling based on reasoning or on immovable earlier authorities is on today's daf. There we find that after Rav Yitzchak bar Yehudah left Rami bar Chamah to learn with Rav Sheshes, Rami bar Chama pressed him to explain why. Rav Yitzchak bar Yehudah replied, "When I would ask you questions you would answer from reasoning. If a Baraisa says the opposite, you are refuted. Rav Sheshes is careful to answer from Beraisos, so even if another Baraisa says otherwise he is not refuted." ■

1. תוספות המודיע י"ג סיון תשס"ט, ע' ט"ו.
2. הגש"פ מפי ספרים וסופרים, ע' של"ה. ■