



## OVERVIEW of the Daf

### 1) Immersing utensils (cont.)

The Gemara resolves the challenge to the opinion that maintains that a prohibited substance that imparts a detrimental taste is permitted.

### 2) Koshering utensils

R' Amram points out a contradiction regarding the method of koshering utensils that are used for roasting meat.

R' Sheishes resolves the contradiction.

Rava challenges this resolution and offers an alternative resolution.

Abaye rejects Rava's resolution and suggests another resolution.

Rava objects to this resolution and elaborates on a previous resolution.

This resolution is challenged and that challenge is left unresolved.

R' Pappa and R' Ashi offer additional resolutions to the contradiction.

The degree of ליבון is defined.

### 3) Hag'alah

R' Huna explains how to do hag'alah on small utensils.

The method of hag'alah for large utensils is explained.

### 4) Knives

R' Ukva bar Chama and R' Huna the son of R' Yehoshua explain how to kasher a knife.

R' Kahana asserts that this method only works on an unblemished knife.

A Baraisa is cited that supports this assertion.

R' Huna the son of R' Yehoshua adds an additional qualification to this method of kashering.

הדרן עלך השוכר את הפועל  
 וסליקא לה מסכת עבודה זרה



## REVIEW and Remember

1. Explain היתירא בלע.

2. How is הגעלה performed?

3. How is a knife kashered?

4. Does נעיצה kasher a knife entirely?

## Distinctive INSIGHT

### *Kashering the roasting bars used for the offerings*

אלא אמר רבא רבא קדשים היינו טעמייהו כדרב נחמן אמר רבה בר אבון דאמר כל יום ויום נעשה גיעול לחבירו

Rav Amram presented Rav Sheishes with a question regarding an inconsistency in methods of how to kasher metal. Our Mishnah (75b) taught that any material which is used directly over a fire must be kashered over a fire, by heating it until it is red-hot. Yet, the Mishnah in Zevachim (97a) teaches that a bar used for roasting the meat of offerings must be boiled in order to remove the absorbed particles of the offerings from one day to the next. After two failed attempts in the Gemara to resolve this issue, Rava explains that the absorbed particles of offerings are different, because each and every day the roasting of meat causes the particles from the previous day to be expelled into the meat that is being roasted now, and yesterday's absorbed particles are expelled before they become problematic as נותר. Therefore, it is only necessary to boil these metal bars used for roasting the offerings.

Rashba and Ritva analyze this discussion. If the metal bars absorb the food being roasted on them to the extent that the food can only be extracted by heating the bars until they are red-hot, what benefit is it to merely subject these bars to boiling water? The red-hot process actually burns off the outer layer of the metal, and the Yerushalmi describes that sparks have to actually fly off its surface. The absorbed food of the previous day will not come out just because more roasting occurs daily. We even rule that the heat of roasting causes the meat to penetrate the entire bar, and the roasting on the next day which is not done on the entire bar cannot help to remove the meat from the previous day, which will inevitably become left-over (נותר). What, then, is this solution which Rava is suggesting?

Rashba and Ritva explain that Rava holds that most of the previous day's absorption is expelled with the boiling and subsequent roasting before it becomes problematic as נותר. Therefore, there is no need to be concerned about the miniscule amount which remains, as the prohibition of נותר does not apply to such a small quantity.

Ra'aved explains that the questions of Rashba and Ritva could have been presented by the Gemara as issues which are unresolved according to Rava, but the Gemara chose to challenge Rava with more basic difficulties. Why, asks the Gemara, would there be a need to boil the roasting bars at all?

Ra'aved explains that when Rava says that "the הגעלה

# HALACHAH Highlight

## Kashering and immersing

וכיצד מגעילן

And how does one perform hag'alah?

The Gemara teaches that one who purchases a used food utensil from a gentile is obligated to kasher the utensil before it is used. In addition to kashering the utensil there is also an obligation to immerse the utensil to remove from it the tum'ah that was present while belonging to a gentile and infuse it with the sanctity of Jewish ownership. There is a disagreement whether there is an order for kashering and immersing. Rashbam<sup>1</sup> maintains that one must first kasher the utensil because immersing the utensil before kashering is as effective as a person immersing while holding a source of tum'ah (טובל ושרץ בידו). Ran<sup>2</sup> holds that preferably one should kasher before immersing but if one immersed the utensil before kashering it is not necessary to immerse the utensil again. Tosafos<sup>3</sup> writes that there is no issue to immerse the utensil before kashering since the purpose of the immersion is not to remove actual tumah which would then pose a problem of טובל ושרץ בידו. Proof to this is that even new utensils that were never used for non-kosher food must be immersed before they are used.

Shulchan Aruch<sup>4</sup> writes that preferably one should kasher utensils before immersing them but if the utensil was immersed before it was kashered it is not necessary to immerse

(Insight...continued from page 1)  
from one day to the next" he does not refer to simple boiling of the bars, but rather to the roasting and the bar's direct exposure to the fire of each day. Although the meat intercedes between the flames and the bar, the meat was shifted to allow the previous day's exposed surface to be in direct exposure to the flame. ■

the utensil again. He then mentions that according to some authorities it is necessary to immerse the utensil a second time if it was immersed before it was kashered. Noda B'yehudah asserts that the disagreement whether one can immerse a utensil before kashering is limited to where the utensil has been used to cook non-kosher food within the past twenty-four hours (בן יומו). In such a circumstance it is Biblically prohibited to use the utensil to cook kosher food and thus one could maintain that immersing before kashering is akin to a person immersing with a source of tum'ah in his hands. A utensil that had not been used to cook non-kosher food in the last twenty-four hours is Biblically permitted for use and it is a Rabbinic injunction that requires the utensil to be kashered. In such a case all opinions would agree that there is no issue to immerse the utensil before kashering since the obligation to kasher the utensil does not rise to the level of tum'ah. ■

1. דבריו הובא בסמ"ג לאוין קמ"ח.
2. ר"ן פסחים ל: ד"ה מדיתן.
3. תוס' ע"ה: ד"ה מגעילן.
4. שו"ע יו"ד סי' קכ"א סעי' ב'.
5. דגול מרובה שם ד"ה מגעילן. ■

# STORIES Off the Daf

## The Body and Soul of Halachah

"כבולעו כד פולטו..."

The Toldos Yaakov Yosef teaches a very inspiring lesson from a statement on today's daf. "The language the gemara uses for the obligation to learn the laws of Pesach before Pesach, 'שואלין, ודורשין,' is strangely doubled. This is because every halachah is composed of two different layers which must be studied and applied.

"For example, the mitzvah of prayer has an outer shell and an inner dimension. Saying the words of the prayer is compared to the body of the mitzvah, while the kavanah is its soul. And the

same is true regarding all other mitzvos.

"It follows that the halachos of destroying chometz has two dimensions: the physical acts involved in eradicating chometz and their deeper meaning. Destroying chometz hints that we must destroy the evil inclination. When we burn the chometz we focus on incinerating the evil within. And the same is true regarding when we kasher food implements for Pesach. The Gemara in Avodah Zarah 76 teaches, 'כבולעו כד פולטו—removal of whatever has been absorbed is through the exact same process with which it was absorbed.' If it was absorbed through boiling we must boil the vessel to kasher it, and the same is true regarding other ways that chometz may have been absorbed in the vessel.

"The inner meaning of this is we

must concentrate on doing a balanced teshuvah for what we have done, just as the absorbed chometz only comes out if we apply the same heat through which it was absorbed. If we did something apathetically, it is relatively easy to repent this. If a forbidden action was done with enthusiasm it is that much harder to remove its impression.

"The language 'שואלין,' teaches that we must ask and delve into the actual halachos of what to do. The word, 'דורשין' implies that we search for the deep mussar these acts teach us. The Torah scholar's job is to educate people in both the body and soul of these halachos!"<sup>1</sup> ■

1. תולדות יעקב יוסף, פרשת קדושים, אות ז'