

Daf Digest for this month is dedicated in memory of ישראל צבי בן זאב גוטליב ז"ל

By the Weiss/Gotlib Families—London, England

OVERVIEW of the Daf

1) Mixtures containing chometz (cont.)

Rava rules that on Pesach chometz is prohibited in any mixture, even if it only constitutes a minute concentration. After Pesach, it is not prohibited in any mixture. The Gemara explains the rationale behind Rava's ruling.

2) Earthenware pots used for cooking chometz

Rav ruled that earthenware pots used for cooking chometz must be broken before Pesach, whereas Shmuel ruled that it is permitted to keep the pots and even use them after Pesach.

Rava bar Ahilai ruled that an oven greased with animal fat may not be used for baking bread because of the fear that the bread will be eaten with dairy.

This ruling is successfully challenged from a Baraisa.

Since the Baraisa rules that an oven may be kashered with fire, why did Rav require breaking the earthenware pots?

Two resolutions are presented to explain why Rav requires breaking the utensil and a practical outcome is presented.

3) Knives that absorbed chometz

R' Ashi stated that he would kasher his knives by putting the iron blade into a fire and then immerse the wooden handle in boiling water.

The Gemara rules that both the blade and the handle only have to be immersed in boiling water of a kli rishon.

In a similar ruling, R' Huna the son of R' Yehoshua ruled that wooden mixing spoons must be immersed in boiling water.

Ameimar was asked about black or white smooth earthenware utensils coated with lead. Ameimar ruled that they may not be kashered.

Ameimar responds to a challenge to his ruling by distinguishing between a utensil that is used for hot and a utensil that is used for cold.

An exception to the lenient ruling regarding cold is if the utensil is used for sourdough or something similar that has an intense fermentation process.

4) MISHNAH: The Mishnah discusses the status of chometz that was used to secure a loan, and after Pesach the borrower defaulted on the loan.

5) Foreclosing on mortgaged property

Abaye ruled that when a creditor is forced to collect mortgaged property, he collects retroactive to the time of the loan. Rava ruled that the mortgaged property belongs to the creditor from the moment of collection and on.

The Gemara begins to qualify the dispute. ■

Distinctive INSIGHT

נ"ט בר נ"ט—טעם בר נ"ט

ההוא תנורא דטחו ביה טיחיא. אסרה רבא בר אהילאי למיכליה לריפתא אפילו במילחא לעולם, דילמא אתי למיכליה בכותתא

The Gemara discusses fat from meat which was smeared upon the surface of an oven, and bread was later baked in this same oven. The bread thereby absorbs the taste of the fat from the floor of the oven, and it is therefore prohibited to be eaten with milk. Rava bar Ahilai ruled that this loaf could not be eaten even without milk, lest the person accidentally come to eat this loaf with milk.

Tosafos notes that the ruling in this Gemara needs to be understood in terms of normal guidelines of kashrus. The Gemara (Chullin 111b) discusses a plate which was used with hot meat that same day (בן יומו). The plate is now understood to contain the taste of the meat (טעם בשר). The Gemara states that hot fish which is placed upon this plate may then be taken and eaten with milk. The reason is that the fish has indeed absorbed the taste of the meat from the plate. This "taste of meat" in the fish is now a second level of "taste." This is the classic case of נותן טעם בר נותן טעם, and the halacha does not recognize a "taste of a taste" of meat to be enough to prohibit the fish from being eaten with milk.

Tosafos therefore notes that in our case, as well, the oven now has a "taste" of the fat, not the substance itself, and the bread has absorbed this "taste," leaving it with a "taste of a taste," which is allowed to be eaten with milk. Why, then, did Rava bar Ahilai rule against eating the bread which was baked in an oven where fat was smeared on the surface?

Tosafos answers that there are cases where we find that we forbid a prohibited substance even if it is only a נ"ט בר נ"ט. One situation is found in the Gemara in Chullin (ibid.) where a knife which was used for meat is then used to slice an onion. Here, due to its sharp taste, the onion absorbs more of the meat taste from the knife than the fish did from merely being placed on a plate which was used for meat. This, then, is how we view the bread baked in an oven which had fat smeared on its surface. The intense heat of the oven serves to cause the taste of the fat to penetrate into the loaf, and it is therefore a more intense case of נ"ט בר נ"ט, and it is prohibited to eat the loaf with milk.

According to this, even regarding the fish, it is only permitted to eat it with milk if the fish was simply placed on the plate (עלו בקערה). However, if the fish was placed into a pot and cooked therein, due to the heat the fish would absorb more of the meat, and it would not be allowed to eat it with milk. ■

HALACHAH Highlight

Can one kasher porcelain cooking pots?

בעו מיניה מרימר הני מאני דקוניא... והתורה העידה על כלי חרס שאינו יוצא מידי דופיו לעולם... זה תשמישו על ידי חמין

They (the Bnei Yeshiva) asked Merimar: These מאני דקוניא (earthenware vessels covered in lead).. the Torah testified that (substances absorbed) into the walls are never expelled.....when they are used with heat.

Rashi¹ translates מאני דקוניא as pottery vessels covered in lead. Rabeinu Tam² maintains that such vessels could be kashered, and only pottery vessels which are covered in glass cannot be kashered, as the non-kosher substances remain in their walls forever.

Mishna Berura³ follows the stringent opinion of Rashi that even lead-covered vessels cannot be made kosher, as the non-kosher substance penetrates the earthenware beneath the lead covering.

Porcelain⁴ is not classified as being covered by glass, but most Poskim⁵ maintain that it cannot be kashered. Mishna Berura⁶ concurs with this ruling.

When ba'alei teshuvah have porcelain cooking pots that have not been used for a year (and had previously been used for non-kosher food), in a case of great financial loss, R' Moshe Feinstein⁷ rules that one can be lenient and submerge the vessels in boiling hot water three times in order to kasher them. (see footnote 8 regarding enamel vessels). ■

REVIEW and Remember

1. What is Rava's final ruling concerning chometz that became mixed with other foods?
2. What is the dispute between Rav and Shmuel concerning earthenware pots used for chometz?
3. How does one kasher a knife for Pesach?
4. Explain the dispute between Abaye and Rava concerning foreclosed property.

1. שכאן פרש"י דקוניא עשוי מחרס ומצופה באבר. וכ"כ רש"י בע"ל ל"ג ב'. ולרש"י בכתובות ק"ז ב' פירש שמצופה בעופרת
2. ר"ת בע"ז ל"ג ב' וע"ש טעמו שחרס וזכוכית שניהם עשויים מחול, והוו כאחד ולא ככלי ע"ג כלי. וע"ש מהרש"א
3. בסימן תנ"א ס"ק קל"ח
4. כ"כ באג"מ ביו"ד ח"ב סוף סימן מ"ז
5. במחזיק ברכה שם אות י'. וכן בפמ"ג ביו"ד ק"ג בשפ"ד ס"ק י"ז ובאו"ח בהנהגת הנשאל באו"ה סדר ג' אות כ"ה וע"ע בדרכ"ת יו"ד קכ"א ס"ק כ"ו שהביאו ועע"ש. ובאג"מ הנ"ל הביא שיד אפרים בריש סימן ק"כ הביא מי שמקיל בזה
6. המ"ב ממש בסוף תנ"א
7. שצירף את המקילין בפארצליין עם העובדא שרוב תשמישן בכלי שני, ובעל העיטור שבטור יו"ד קכ"א דמהני ג"פ. וגם החכ"צ המקיל לאחר י"ב חודש
8. בשו"ת שבת הלוי ח"ב סימן מ"ג בד"ה סי' קכ"א, כתב וז"ל רגילים להקל בכל השנה ולהחמיר בפסח ולא מגעילין, ואולי גם בכל השנה כדאי להחמיר ולהגעיל ג' פעמים עכ"ל וצוין בפס"ת תנ"א מטוע"ש בשם ספר הגעלת כלים שיש ציפוי אמאייל בזמנינו שיש בהם תערובת חרס וזכוכית ■

STORIES off the Daf

The day after Pesach

פיקו וזבינו חמירא דבני חילא

The custom for many years has been to buy chometz from a non-Jew immediately after Pesach.

There is a famous story about how the gentiles of Prague tried to use this opportunity to wipe out the Jewish community there. The bakers of the town, incited by the local priest, decid-

ed that since all the Jews would be buying their bread from them after Pesach, it was a perfect opportunity to rid themselves of them by poisoning all loaves baked for that day.

Their plot was revealed to the Noda BiYehuda zt"l, then Rav of Prague, by a young man whom he had helped years earlier. Recognizing the importance of his information, he immediately called a meeting of town leaders to look for a way out of this dilemma. It was decided that the only way to be sure that no one would eat

from the bread would be for the Rav to prohibit it. That night after davening the Rav informed all the townspeople that a terrible mistake had been made and that Pesach actually fell that year one day later than was previously calculated. The townspeople, although shocked by the news, would not dare argue with their Rav. No one ate from the bread the next day, and they were thus spared from an awful fate. ■

