

26.5.13

75b (משנה יב) → 76b (סיום המסכת)

1. כל דבר אשר יבא באש תעבירו באש וטהר אך במי נדה יתחטא וכל אשר לא יבא באש תעבירו במים: במדבר לא: כג.
 2. יגיד עליו ועו מקנה אף על עולה: איוב לו:ג.

I טבילת כלים: משנה יב

- a *When*: vessels used for food are purchased from גויים
 i *If*: it is the type of כלי that is subject to טהרה then it is put in the מקוה
 ii *The type*: that is used with boiling water must undergo הגעלה (in addition)
 iii *But the type*: that is used directly on the fire must undergo ליבון (in addition to טבילה)
 iv *Example*: skewers and grates require ליבון באור
- b *a knife*: is cleansed by simply wiping it off

II source for טבילת כלים (in addition to הגעלה/ליבון)

- a v. 1 – וטהר מי נדה and טהר
 i אש, טהרה – extra וטהר – טהרה
 ii טהר מי נדה: doesn't mean 'ז' הזאת ג' – ואך; does mean "water used for a נדה" → 40 סאה
 1 *justification*: טהרה alone would've allowed for any sort of טהרה, טהרה מי נדה defines as מקוה
 (a) *and*: טהר מי נדה alone may have implied שמש וטהר; הערב שמש is immediate

III Definitions and limitations

- a נחמן ר': applies even to new כלים (proof – ליבון if he does, it's like new, nonetheless requires טבילה)
 i *challenge* (ר"ש): then even tailor's scissors should require טבילה!
 ii *defense*: the פרשה (of כלי מדין) only refers to כלי סעודה
- b ר"נ: only applies to purchased כלים, not borrowed – as per details in פרשת כלי מדין
 i *story*: ר' יצחק בר יוסף bought a vessel made of clay from a גוי, thinking he would take to מקוה
 1 *note*: ר' יעקב בשם ר' יוחנן: the פרשת כלי מדין refers only to metal vessels
 (a) *note* (ר' אשי): since glass vessels can be repaired if broken – akin to כלי מתכות and require טבילה
- c *metal plated ceramic*: dispute if it is כתחילתו (ceramic) or כסופו (metal) – הלכה – needs no טבילה
- d *question posed*: is a vessel used as collateral laible for טבילת כלים?
 i *response*: ר' אשי collected one and took to מקוה, unclear if he held טבילה צריכה or he sensed the גוי would default

IV ברייתא: new vessels bought from גויים – need טבילה and may be used

- a *if*: they are used:
 i *if*: only used with cold (e.g. cups, glasses) – wash them and then טבילה
 ii *if*: used on fire (e.g. pots) – must perform הגעלת כלים then טבילה
 iii *if*: used with fire – must do ליבון then טבילה
 1 *note*: if he used them without הגעלה/ליבון – dispute if מותר is מותר
 2 *explanation*: dispute follows positions on נטל"פ
 (a) *question*: if we hold מותר נטל"פ, why were כלי מדין a problem?
 (b) *answer*: the תורה only banned יומא בת קדירה – still (somewhat) נטל"ש
 (i) *challenge*: if so, כלי מדין should be מותר after 24 hours
 (ii) *answer*: as a precautionary measure, they banned even after בן יומו
 (c) *note*: according to position that נטל"פ אסור, even during 1st 24 hours, there is some פגם

V challenge posed by ר"ש ל"ו עמרם (קדשים) – require הגעלה in hot water

- a *answer1* (ר"ש): no comparison, קדשים are (originally) היתר that is absorbed, here it is איסור
 i *challenge* (רבא): in either case, when it exudes taste, that is איסור
- b *answer2* (רבא): הגעלה here means washing – after ליבון
 i *challenge* (אביי): הגעלה can't mean washing; הגעלה implies hot water, שטיפה is in cold
- c *answer3* (אביי): v. 2 (context learning) – each הלכה fills in what the other lacks – in both cases, הגעלה
 i *challenge* (רבא): if so, it should state both in one הלכה, then one of them in the other and v. 2 would apply

- d *answer4* (דבא): reason for קדשים (ליבון) per ר"נ – each day's cooking is גיעול for the next day
- i *challenge*: that works with שלמים, that have a 2nd day before they become נותר; but חטאת wouldn't work
- 1 *answer*: חטאת would work if they use it for שלמים that day and a חטאת the next day
- 2 *challenge*: if so, it shouldn't even need הגעלה – קשיא
- e *answer5* (ר"פ): unlike כלי גויים, vessels used for הקדש are always being used, the taste never "sets"
- f *answer6* (ר' אשי): as per answer #1 –in case of קדש, it absorbed היתר
- i *to challenge*: now, when it exudes איסור, the איסור is no longer extant
- VI Detailed practicum of ליבון and הגעלה mentioned in משנה
- a *ליבון*: until the material peels off
- b *הגעלה*: a small pot goes into a large one
- i *the large pot*: determined by case – a large pot at עקביה בי רב, they put a lip of dough around the mouth of the pot (so that the boiling water would saturate it and boil over) and filled it with water and boiled it.
- 1 *דבא*: approved of this procedure, based on principle of כבולעו כן פולטו
- (a) *just as*: the lip only gets "sparks" (drops) of the cooked food
- (b) *similarly* the "lip" causes "sparks" of boiling water fall on the lip of the pot
- VII analysis of end of משנה – cleaning a knife for use – only need to wipe it clean
- a עוקבא בר חמא ר': he must stick it into the ground 10 times
- i ר' הונא בריה דר"י: must be in ground that isn't plowed (i.e. must be hard ground)
- ii ר' כהנא: only applies to a smooth knife – without pits (so that it goes cleanly into the ground)
- 1 *supporting גרייתא*: a smooth knife is plunged into the ground 10 times
- b ר' הונא בריה דר"י: this process (of wiping clean) is good only for using it to eat cold food
- i *Story to illustrate*: רב יהודה and באטי בר טובי were sitting before Shahpuhr (Parthian king)
- 1 *For באטי*: he used his own knife to cut a fruit
- 2 *For רב יהודה*: he then plunged it into the ground 10 times, then cut the fruit
- (a) *באטי*: complained about the discriminatory behavior
- (b) *Response*: רב יהודה is observant in ways the באטי is not

הזרן עלק מסכת עבודה זרה

תא ונשאם לבח אבורא עולם

יהי רצון מאכפניק יאוי"א ליבנה בית המקדש במהרה בימינו

ותן חלקנו בתורתך