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Beitzah Daf 18

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Daf Notes is currently being dedicated to the neshamah of

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May the studying of the Daf Notes be a zechus for his neshamah and may his soul find peace in Gan Eden and be bound up in the Bond of life

1. Bais Shammai maintains that if Yom Tov occurs on Sunday, one is required to immerse both people and utensils before Shabbos. The reason for this ruling is because there is a rabbinical prohibition to immerse anything on Shabbos or on Yom Tov. Bais Hillel, however, maintains that one must immerse utensils prior to Shabbos, but one can immerse himself on Shabbos. They both agree, however, that one can place water that is tamei in a stone vessel and place the vessels into a mikveh so that the water in the vessel and the waters of the mikveh touch each other, a process referred to as hashakah, making contiguous. This renders the water in the utensil one with the water in the mikveh, thus purifying the water that was tamei. One cannot, however, place water that was tamei in a wooden vessel that is tamei in order to obviate the tumah. One can also immerse vessels from one purpose to another or from one group to another. (17b)
2. A Baraisa states that one can draw water from a well on Yom Tov using a bucket that is tamei, and incidentally the bucket will become tahor. The Chachamim did not prohibit one from immersing the bucket incidentally out of concern that one would immerse tamei vessels outright, as since he was only allowed to immerse the tamei bucket by drawing water, he will remember that it is forbidden to immerse vessels outright on Yom Tov. (18a)
3. If a vessel became tamei prior to Yom Tov, one cannot immerse it on Yom Tov. If the vessel became tamei on Yom Tov, however, one can immerse it on Yom Tov. The reason the Chachamim did not prohibit one from immersing a vessel that became tamei on Yom Tov on account of a vessel that became tamei prior to Yom Tov is because it is rare that a vessel will become tamei on Yom Tov. The reason it is rare that a vessel will become tamei on Yom Tov is because people purify themselves from tumah prior to Yom Tov, so they will be careful to avoid contracting tumah on Yom Tov. The Chachamim did not enact decrees for rare instances. (18a)
4. A vessel that contracted tumah from an av hatumah, primary tumah, i.e. the carcass of one of the eight rodents or reptiles mentioned in the Torah, one cannot immerse the vessel on Yom Tov. If, however, the vessel contracted tumah from a velad hatumah,

- derivative tumah, i.e. anything that became tamei from an av hatumah, one can immerse the vessel on Yom Tov. The reason that we do not prohibit one from immersing a vessel that contracted tumah from a velad hatumah on account of vessels that became tamei through an av hatumah is because we only immerse vessels that became tamei through a velad hatumah when a Kohen used the vessel. A Kohen eats terumah, and thus he must be careful that terumah does not contract tumah from a vessel that became tamei from a velad hatumah. Nonetheless, Kohanim are diligent in Torah study and they would not make the mistake of immersing utensils that became tamei from an av hatumah. Therefore, the Chachamim did not institute a decree. (18a)
5. A niddah, (a woman who is in the stage where she not yet completed her purification process from menstruating), who is prepared to immerse in a mikveh on Yom Tov but does not have tahor clothing to wear after the immersion, can employ a ruse and immerse herself while wearing tahor clothing. Her clothing will become tahor, and this is permitted because she is not immersing her clothing directly. The reason the Chachamim did not prohibit this immersion on account of her immersing her clothing directly is because she can only immerse the clothing while wearing them. Thus, she will remember that it is prohibited to immerse clothing directly. (18a)

6. A second explanation for the ruling in the Mishnah that one cannot immerse vessels that are tamei is because of the biblical prohibition against sechitah, squeezing, which a toldah, a derivative, of melaben, whitening. If one was permitted to immerse clothing on Yom Tov, he may come to squeeze out the clothing, which would be a violation of a biblical prohibition. (18a)
7. A third explanation for the prohibition mentioned in the Mishnah is that the Chachamim were concerned that one may delay immersing the vessel until Yom Tov when he has more time. This would make it more likely that the vessel would contract tumah and make the terumah tamei. (18a)
8. A Baraisa states that Rebbi maintains that one cannot immerse a vessel that is tamei through its tamei waters to remove the tumah, and one cannot make tamei waters contiguous to the waters of a mikveh in a vessel of stone to remove their tumah. The Chachamim, however, maintain that one can immerse a vessel through its tamei waters to remove its tumah, and one can make tamei waters contiguous to the mikveh waters in vessels of stone to remove the tumah. (18b)

INSIGHTS TO THE DAF

The Status of a Utensil Prior to Immersion

Our Gemara discusses the issue of immersing a vessel on Yom Tov. One is not permitted to use a

new utensil that was made by a gentile unless he first immerses it in the mikveh. People assume that this is prohibited because the utensil is not usable unless it is first immersed in the mikveh. Yet, in reality, this is dissimilar to cooking with a utensil that is not kosher. We should not view the vessel prior to immersion as non-kosher. Rather, we can compare the situation to the prohibition of eating before reciting Kiddush. The food is not prohibited, unlike a fast day when the food itself is prohibited. We maintain that since there is a mitzvah to recite Kiddush, one cannot eat until he discharges his obligation.

Rav Shlomo Zalman Aurbach zt"l in his sefer on Beitzah, Minchas Shlomo, poses a question based on this principle. The Rema rules that if a Jew and a gentile purchased a utensil in partnership, the utensil does not have to be immersed before it is used. The reason for this ruling is because immersing the utensil in the mikveh will be ineffective as the utensil will still be owned by the gentile. The Bais Meir questions the logic of the Rema, because while it is true that nothing will be accomplished with immersing the utensil, what has been effected to allow the utensil to be used? Rav Shlomo Zalman challenges the question of the Bais Meir and Rav Shlomo Zalman explains the ruling of the Rema. Although there is a biblical requirement to immerse a utensil that was purchased from a gentile, it is only rabbinically prohibited to use the utensil prior to immersion. Perhaps one can say that while

immersing the utensil is ineffective, there is in essence no requirement to immerse the utensil, and subsequently there is no prohibition against using the utensil. It appears from the words of the Bais Meir that he maintains that a utensil prior to immersion is a prohibited object and thus cannot be used unless there was a process that would permit it. The Rishonim on our Daf write that the reason that one cannot immerse a utensil on Yom Tov is because this would give the appearance of fixing something. This reasoning seems to indicate that a utensil prior to immersion is a *chefetz deissura*, an object that is inherently prohibited and the prohibition against using the utensil is not merely because there is a requirement for one to immerse the utensil. Rav Shlomo Zalman writes that we can view the utensil prior to immersion in the mikveh as being tamei.

DAILY MASHAL

The Great Light on Yom Tov

The Gemara states that a vessel that became tamei prior to Yom Tov cannot be immersed on Yom Tov, whereas a vessel that became tamei on Yom Tov can be immersed on Yom Tov. The Sefarim write that the light of creation that HaShem concealed for the righteous in the future is revealed on the Yomim Tovim. Perhaps we can suggest in a non-halachic manner that a vessel that became tamei on Yom Tov can be immersed on Yom Tov because the light of creation is so strong that it purifies everything on Yom Tov.