

Foundations of Halacha 17.1 - Kashering and Tovelng - The Biblical

Commandment

1. Parshat Matot 31:21-23

Elazar the Cohen said to the men of the legion who came to the battle, "This is the decree of the Torah, which Hashem has commanded Moshe: Only the gold and the silver, the copper, the iron, the tin and the lead - everything that comes into the fire - you shall pass through the fire and it will be purified; but it must be purified with *Mei Nidah*; and everything that would not come through the fire, you shall pass through the water."

פרשת מטות פרק לא: כא-כג

(כא) וַיֹּאמֶר אֶלְעָזָר הַכֹּהֵן אֶל אַנְשֵׁי הַצָּבָא הַבָּאִים לְמַלְחָמָה זֹאת חֻקַּת הַתּוֹרָה אֲשֶׁר צִוָּה יְקֹנֶק אֶת מִשָּׁה :
(כב) אַךְ אֶת הַזָּהָב וְאֶת הַכֶּסֶף אֶת הַנְּחֹשֶׁת אֶת הַבְּרֹזֶל אֶת הַבְּדִיל וְאֶת הַעֲפָרֶת : (כג)
כָּל דָּבָר אֲשֶׁר יָבֹא בְּאֵשׁ תַּעֲבִירוּ בְּאֵשׁ וְטָהַר אַךְ בְּמֵי נִדָּה יִתְחַטֵּא וְכֹל אֲשֶׁר לֹא יָבֹא בְּאֵשׁ תַּעֲבִירוּ בַּמַּיִם :

2. Rashi

Only the gold... Even though Moshe instructed you only in regard to the laws of impurity, you must also be instructed regarding the laws of contamination. [The language] "Only" denotes exclusion; meaning, you are excluded from using these vessels, even after their purification from the *tumah* contracted from contact with the dead, until they be purified from the absorption of [matter subject to] the prohibition of non-ritually-slaughtered animals. Our Rabbis taught, "Only the gold" is to say that one must remove its rust before he expunges it. This is what the language "Only" denotes: that there should not be any rust there, but the metal should be as it is [by itself].

everything that comes into the fire to cook something in it. **you shall pass through the fire** its method of being expunged is like the method of its use: Something whose use is with hot liquids, one should expunge it with hot [water]; something whose use is by roasting, such as a spit or a grille, he shall cleanse it with fire. **but it must be purified with Mei Nidah** According to its plain meaning, this purification is to purify it from the *tumah* contracted from contact with the dead. [Elazar] said to them, "The vessels require expunging to purify them from forbidden substances, and ritual purification to purify them from *tumah*." Our Sages expounded from here that even to make them fit for use [after] being forbidden, he required immersion for metal utensils. The *Mei Nidah* written here, they expounded to mean, "water fitting for a *Nidah* to immerse herself in", the quantity being a minimum of 40 se'ah (approximately 198 gallons)." **and everything that would not come through the fire** anything whose use is not through fire, such as cups and bottles, whose use is with cold foods, and have [therefore] not absorbed forbidden substances. **you shall pass through the water** one may immerse it and that is sufficient, and this, only with metal vessels.

רש"י

(כב) אַךְ אֶת הַזָּהָב וְגו'. אִם עַל פִּי שֶׁלֹא הִזְהִיר לָכֵם מִשֶּׁה אֵלֶּא עַל הַלְכוֹת טוֹמְאָה, עוֹד יֵשׁ לְהִזְהִיר לָכֵם עַל הַלְכוֹת גִּיעוּל, וְאֵךְ לְשׁוֹן מִיעוּט, כְּלוּמֵר מְמוּעָטִין אִתֶּם מִלְהִשְׁתַּמֵּשׁ בְּכֵלִים, אִפִּילוֹ לְאַחַר טְהוּרָתָן מִטוֹמְאַת הַמֵּת, עַד שִׁיטְהוּרוֹ מִבְּלִיעַת אִיסוּר נְבִילוֹת. וּרְבוּתֵינוּ אָמְרוּ, אֵךְ אֶת הַזָּהָב, לּוֹמֵר שֶׁצָּרִיךְ לְהַעֲבִיר חִלּוּדָה שְׁלוֹ קוֹדֵם שִׁיגְעִילָנוּ, וְזֶה לְשׁוֹן אֵךְ, שֶׁלֹא יֵהָא שֶׁם חִלּוּדָה, אֵךְ הַמְתַּכֵּת יֵהִיֶה כְמוֹת שְׁהוּא: (כג) כָּל דָּבָר אֲשֶׁר יָבֹא בְּאֵשׁ. לְבִשֵׁל בּוֹ כְלוּם: תַּעֲבִירוּ בְּאֵשׁ. כְּדֶרֶךְ תִּשְׁמִישׁוֹ הַגְּעִילָתוֹ, מִה שֶׁתִּשְׁמִישׁוֹ עַל יְדֵי חֲמִין יִגְעִילָנוּ בְּחֲמִין, וְזֶה שֶׁתִּשְׁמִישׁוֹ עַל יְדֵי צֵלִי, כִּגוֹן הַשְּׁפוּד וְהַאֲסַכְלָה, יִלְבָּנְנוּ בְּאוֹר: אֵךְ בְּמֵי נִדָּה יִתְחַטֵּא. לְפִי פְשׁוּטוֹ, חֲטוּי זֶה לְטְהוּרוֹ מִטוֹמְאַת מֵת, אָמַר לָהֶם, צָרִיכִין הַכֵּלִים גִּיעוּל לְטְהוּרָם מִן הָאִיסוּר, וְחֲטוּי לְטְהוּרָן מִן הַטוֹמְאָה. וּרְבוּתֵינוּ דְרָשׁוּ מִכָּאן, שֶׁאִם לְהַכְשִׁירָן מִן הָאִיסוּר הַטְעִין טְבִילָה לְכֵלֵי מַתְכוּת, וְמֵי נִדָּה הַכְּתוּבִין כִּאֵן דְרָשׁוּ, מֵיָם הָרְאוּיִים לְטְבוּל בְּהֵם נִדָּה, וְכֵמָה הֵם אַרְבַּעִים סָאָה: וְכֹל אֲשֶׁר לֹא יָבֹא בְּאֵשׁ. כָּל דָּבָר שֶׁאִין תִּשְׁמִישׁוֹ עַל יְדֵי הָאוֹר, כִּגוֹן כּוֹסוֹת וְצִלוּחִיוֹת, שֶׁתִּשְׁמִישׁוֹן בְּצוּנָן וְלֹא בְלַעַו אִיסוּר: תַּעֲבִירוּ בְּמֵיִם. מִטְבִּילוֹ וְדִיו, וְדוּקָא כְּלֵי מַתְכוּת:

3. Gemara Avodah Zara 75b

Rav Yitzchak bar Yosef bought a vessel of ordure from an idol worshiper. He thought to immerse it. One of the Rabbis, whose name was R' Yaakov, said to him, it has been explicitly stated to be in the name of R' Yochanan: [The requirement of immersion applies only to] metal vessels, [as they were] mentioned in that paragraph. Rav Ashi said, "Glass vessels [should require immersion, for since when they break, they can be fixed, they are similar to metal vessels. *Kunia* {ceramic coated with metal} - Rav Acha and Ravina argue regarding it. One says, [it retains the status] of its inception, and one says, [it has the status] of its final state. The Halacha is: it has the status of its final state [and requires immersion]."

עבודה זרה עה:ב

רַב יִצְחָק בַּר יוֹסֵף זָבַן מִנָּא דְמַרְדָּא מְעוּבַד כּוּכְבִּים, סַבַּר לְהַטְבִּילָהּ, א"ל הֵוֹא מְרַבְנָן וְרַבֵּי יַעֲקֹב שְׁמִיָּה, לְדִידֵי מְפָרְשָׁא לִיה מִינֵיה דְרַבֵּי יוֹחָנָן: כְּלֵי מַתְכוּת אֲמוּרִין בְּפָרְשָׁה. אָמַר רַב אֲשִׁי: תַּהֲנִי כְּלֵי זְכוּכִית, הוֹאִיל וְכִי נִשְׁתַּבְּרוּ יֵשׁ לֵהֵן תְּקִנָּה, כְּכֵלֵי מַתְכוּת דְּמוּ. קוֹנִיא - פְּלִיגִי בַּה רַב אַחָא וְרַבִּינָא, חַד אָמַר: כַּתְּחִלָּתוֹ, וְחַד אָמַר: כְּסוּפוֹ. וְהַלְכְּתָא: כְּסוּפוֹ.