



Produced by Rabbi Avrohom Adler, Kollel Boker Beachwood

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Moshe Raphael ben Yehoshua (Morris Stadtmauer) o"h

Tzvi Gershon ben Yoel (Harvey Felsen) o"h

May the studying of the Daf Notes be a zechus for their neshamot and may their souls find peace in Gan Eden and be bound up in the Bond of life

Dealing with People at the Fair

The Mishnah had stated: With idolaters going on a pilgrimage [to an idol] it is forbidden to have any business transactions.

Shmuel said: With idolaters going on a pilgrimage it is forbidden [to transact business] on their journey there, for they will go and offer thanks to the idols; but on their return journey it is permitted, for what was, was. If an Israelite however goes on such a pilgrimage [to idols], it is permitted [to deal with him] on his journey there, for he may change his mind and not go; but on his return it is forbidden, for as he has already become attached to it he will go again and again.

The Gemara asks: Doesn't the Baraisa say that one cannot deal with a Jew who is either going or coming back from an idolatrous fair? [How can Shmuel say one can deal with a Jew who is going to the fair?]

Rav Ashi answers: The Baraisa is referring to an apostate Jew (a constant sinner), as he will certainly go to the fair (as opposed to a regular Jew who might have a change of heart and not go). (32b2 – 33a1)

The Baraisa states: One is permitted to deal with an idolater, whether he is going or coming back from a fair. However, while one can deal with a Jew who is going to a fair, one cannot deal with him if he is coming back from the fair.

The Gemara asks: Why is a Jew different? The Gemara answers: This is because we assume he sold an idol at the fair, and he therefore now has money that is forbidden, as it is due to benefit from idolatry.

The Gemara asks: Why don't we make the same assumption regarding the idolater? The Gemara answers: We assume the idolater was merely selling shirts or wine.

The Gemara asks: Why don't we say the same thing regarding the Jew? The Gemara answers: If the Jew wanted to sell shirts or wine, he would have sold it in his own neighborhood. (33a1)

The Mishnah had stated: Those who are coming from the fair are permitted.

Rabbi Shimon ben Lakish says: This is true only if the people coming back are not connected to each other. However, if they are returning as a group, it is forbidden to deal with them, as we say that they have intent to go back. (33a1)

Containers of Idol Worshipers

The Mishnah states that leather flasks or earthenware jugs (both used to contain wine) of idolaters are prohibited.

The Baraisa states: New leather flasks of idolaters that are not coated with pitch inside are permitted. Old flasks or ones that are coated with pitch are prohibited (as they probably absorbed prohibited wine during the finishing process). If an idolater poured in the pitch, tanned them, and then immediately poured wine in while a Jew was watching, it is permitted.

The Gemara asks: If the idolater poured in the wine, why should it matter that the Jew was standing there? [It should still be prohibited!]

Rav Pappa says: The Baraisa means as follows: If an idolater poured in the pitch, tanned them, and then a Jew immediately



poured wine in while another Jew was watching, it is permitted.

The *Gemara* asks: If a Jew is pouring the wine, why does another Jew need to be present to watch? The *Gemara* answers: Being that he is trying to pour the wine in to make the pitch effective (*and he is concentrating on this*), he might not realize that the idolater is also pouring in some wine which would make it prohibited.

Rav Zevid answers: The true explanation is that the idolater pours in the wine. The reason why this is not a problem is that the first wine poured into the pitch while it is not yet dry, never ends up going out of the pitch (*and into the other liquids held in the flask in the future*). It is therefore like he is pouring water into clay.

Rav Pappi says: We see from Rav Zevid that if an idolater pours wine into a container of salt that belongs to a Jew, it is permitted (*as the wine is absorbed by the salt and turned into nothingness*).

Rav Ashi asks: The cases are incomparable! In the case of the sack, the wine becomes lost in the pitch. In the case of the salt, the wine still contributes taste to the salt!

An idolatrous Arab traveler named Bar Idi stole some leather flasks from Rav Yitzchak bar Yosef, filled them with (*nesech*) wine, and returned them. Rav Yitzchak went to the *Beis Medrash*, and asked what he should do with these flasks.

Rabbi Yirmiyah answered: Rabbi Ami ruled that one should fill them with water for three days, and then pour out the water. Rava explained: This means he should pour out the water every twenty-four hours, and fill it again.

Rav Yitzchak thought this meant that our flasks, which were originally used for kosher wine, can be purged in this manner. However, if they were used for idolatrous wine all along, they cannot be purged in this fashion.

When Ravin arrived from *Eretz Yisroel*, he said in the name of Rabbi Shimon ben Lakish: This manner of purging (*koshering*) is sufficient whether it was originally an idolatrous flask or it was originally a Jewish flask.

Rav Acha, the brother of Rava, suggested to Rav Ashi: This must only be sufficient by leather flasks (*which is not so absorbent*), but not by earthenware vessels. Rav Ashi said: This applies both to leather flasks and earthenware jugs. (33a1 – 33a3)

Earthenware Containers

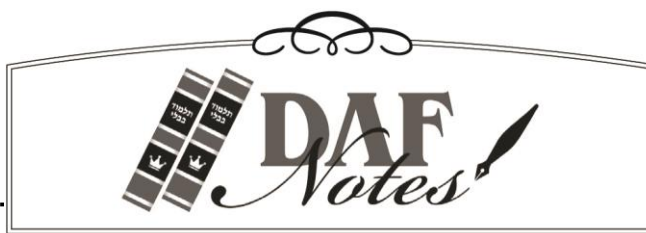
The *Baraisa* states: New earthenware jugs of idolaters that are not coated with pitch inside are permitted. Old jugs or ones that are coated with pitch are prohibited (*as they probably absorbed prohibited wine*). If an idolater poured wine into it, the Jew can pour water into it (*for three days as described above, in order to kasher it*). If the idolater poured wine into it, a Jew can store fish brine or fish oil in it immediately (*as the brine burns away any wine*).

The *Gemara* inquires: Is this (*that a Jew can store fish brine or fish oil in it immediately*) *lechatchilah* (*this may be done initially*) or only *b'dieved* (*it is permitted only after the fact*)?

The *Gemara* answers from a *Baraisa* taught by Rav Zevid bar Oshaya. The *Baraisa* states: If someone buys new earthenware jugs from an idolater, he can put wine in right away. If they are old used jugs, he can put fish brine or oil in *lechatchilah*. (33a3 – 33b1)

Rabbi Yehudah Nesi'ah asked Rabbi Ami: What if he put the jugs in a kiln and they became white-hot? [*Is this kashering?*] Rabbi Ami answered: If we say that fish brine burns (*out the nesech wine*), certainly this fire burns!

It was also taught by Rabbi Yochanan, and some say Rabbi Assi says in the name of Rabbi Yochanan: If jugs that belonged to idolaters were returned to the furnace, once their pitch lining has been burned off they are permitted.



Rav Ashi says: Don't think this means that the pitch has to literally come off. Rather, it means that it softens.

Rav Acha and Ravina argue regarding a case where a person put wood chips that were on fire into the jug. One says that the jug is forbidden, while the other says that it is permitted. The law is that it is forbidden.

The *Gemara* asks: Can one put beer in such a jug? Rav Nachman and Rav Yehudah say one cannot, while Rava says it is permitted. Ravina permitted Rav Chiya, the son of Rav Yitzchak, to put beer in such a jug. He instead (*mistakenly thought it was also permitted to*) put in wine. Even so, Ravina did not decree that one should not be able to put in beer (*as he might come to put in wine, as did Rav Chiya*), as he said that this was merely an odd occurrence.

Rav Yitzchak bar Bisna had some vessels made out of cattle dung into which someone had poured wine for idolatry. He filled them with water and placed them in the sun, and they proceeded to break. Rabbi Abba said to him: You have caused them to be prohibited forever (*i.e. broken them*) to you! The Rabbis merely said to fill them with water, not to place it in the sun!

Rabbi Yusna said in the name of Rabbi Ami: Vessels of *neser* cannot become pure. What are vessels of *neser*? Rabbi Yosi bar Avin says: They are the vessels made out of earth from an alum mine.

The household of Parzak, who was second in command to a king, stole some jugs from Jews in Pumbedisa. They poured wine into them, and returned them. They (*the people of Pumbedisa*) asked Rav Yehudah about their status. He said: The wine was not put there to be stored, and it can therefore be rinsed and used.

Rav Avira says: These red barrels of Aramaens can be rinsed (*if wine is poured into them by an idolater*), as they do not absorb much.

Rav Pappi said: These earthenware vessels of Bei Michsei can be rinsed (*if wine is poured into them by an idolater*), as they do not absorb much.

Rav Assi forbade using their earthenware cups, while Rav Ashi said it was permitted. If an idolater used it for the first time that it was used, everyone agrees it is forbidden (*i.e. requires the three-day water treatment*). They argue if he used it the second time that it was used. Some say that they agree it is forbidden if he used either the first or second time it was used. However, if he used it the third time it was used, they argue. The law is that if he used it the first and second time it is prohibited, and if he used it the third time, it is permitted (*to be merely rinsed and used*).

Rav Zevid says: Glazed (*with lead or glass*) vessels of white or black earthenware are permitted. If they are green, they are forbidden, as they are mixed with aluminous earth (*which is very absorbent*). If they have cracks in the vessels, everyone agrees they are forbidden.

Mereimar taught: All colors of these glazed vessels are permitted, whether they are black, white or green.

The *Gemara* asks: Why is this different than the law regarding Pesach? They asked Mereimar: What is the law regarding using these vessels on Pesach (*if they had been used for chametz*)? The green ones are definitely prohibited, as they are mixed with aluminous earth, which is very absorbent; the inquiry is with respect to the white and black ones. And if they have cracks, they certainly absorb, and may not be used on *Pesach*. What is the *halachah* regarding those that are smooth? (33b1 – 33b3)

INSIGHTS TO THE DAF

Purging an Issur

The *Gemara* on *amud alef* discusses the process of *miluy v'iruy* (*fill them with water for three days and empty them out*) confirming that it would work to *kasher* (*purge*) from *yayin nesech* even for earthenware. Yet, the *Gemara* on *amud beis*



says that “kinsa” which would be a light burning on the inside of the vessel would not be sufficient to *kasher* for *yayin nesech*.

Rashi (d.h. v’hilchisa) makes a logical assumption that something heated by fire cannot be better than fire itself, therefore if “kinsa” doesn’t work, neither would *hagalah* with hot water. The obvious conclusion is that *miluy v’iruy* would prove to be a better form of *kashering* (at least for items that absorbed without heat) than *hagalah*.

The Chidushei Anshei Sheim (printed on the pages of Rif) confirms that this is indeed the opinion of Rashi, which is against the Sefer Ha’terumos who says that whenever *miluy v’iruy* works, *hagalah* would certainly work.

Tosfos in the name of Rabbeinu Tam also seems to assume that even a minimal *hagalah* that would not normally work for *issurim* (such as pouring in hot water and swooshing it around the barrel) would work here. This would be consistent with the Sefer Ha’terumos that even a minimal *hagalah* is better than *miluy v’iruy*, so a proper *hagalah* would certainly work whenever we allow *miluy v’iruy* - unlike Rashi.

Reb Avi Lebowitz offers another interpretation of Rashi, so that Rashi would be consistent with the Sefer Ha’terumos and Rabbeinu Tam.

The Sefer Toras Habyais (Re’ah) writes that there is a big difference between *kashering* through *hagalah* and *kashering* through *libun*. *Libun* burns the *issur* in its place whereas *hagalah* is “maflit” - extracts the *issur*.

Rashi’s *kal v’chomer* that if “kinsa” doesn’t work, certainly *hagalah* wouldn’t work is true from the perspective of burning out the *issur*. Since the actual fire cannot destroy the *issur*, a product of fire i.e. hot water certainly cannot destroy the *issur*. This is all within the realm of “*libun*,” meaning when hot water is going to use the mechanism of *kinsa* which Rashi holds is the only mechanism possible by earthenware (because *hagalah* doesn’t work for earthenware as the Gemara says in *Pesachim*). Rashi never entertains actual *hagalah* extracting

issur because it doesn’t work by earthenware. However, *miluy v’iruy* which allows for 72 hours of diluting will be a better form of extraction of *issur* than *hagalah* for earthenware since *hagalah* doesn’t work remove the *issur*. But, for other materials such as metal, where hot water can work as *hagalah* and not just as a way of destroying the *issur*, Rashi may very well agree with the Sefer Ha’terumos and Tosfos that whenever *miluy v’iruy* would work, *hagalah* would certainly work.

DAILY MASHAL

The Gemara notes: If an Israelite goes on such a pilgrimage [to idols], it is permitted [to deal with him] on his journey there, for he may change his mind and not go; but on his return it is forbidden, for as he has already become attached to it he will go again and again.

Rav Yehudah said in the name of Rav: The Jews knew that there is no substance to idolatry, and they engaged in idolatry only in order to permit for themselves overt immorality.

There is a story told about the Chasam Sofer who had a student who had strayed from the path of Torah. Once while the Chasam Sofer disparagingly spoke of this former student, the former chavrusa of the student tried to soften the Chasam Sofer’s anger by saying, “He is not that bad, he had many questions (about emunah) tormenting him.” To this the Chasam Sofer retorted, “Questions? No, he had excuses.” In other words, the “questions of faith” were seen as excuses for wanton behavior and desires, ways to rationalize such behaviors and desires so as to render them less base and more philosophical, and hence more “respectable.” Others speak of heresy as attractive for those whose haughtiness does not permit them to subjugate their will to that of a higher being, and to those who need to feel that it their own strength and prowess, that allowed them to achieve what they did in life, rather than God making it possible. At the same time, however, we find Chazal seeing heresy to be dangerously attractive in its own right, as Chazal say: heresy is different for it attracts.