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Daf Notes is currently being dedicated to the neshamot of

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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

The General Agrippa asked Rabban Gamliel: It is written in your Torah: *For Hashem your God is a consuming fire, a jealous God.* Is a wise man jealous of any but a wise man, a warrior of any but a warrior, a rich man of any but a rich man? He replied: I will give you a parable: To what is the matter like? To a man who marries an additional wife. If the second wife is her superior, the first will not be jealous of her; but if she is her inferior, the first wife will be jealous of her. (55a1)

[An Israelite named] Zunin said to Rabbi Akiva: We both know in our heart that there is no reality in an idol; nevertheless, we see men enter [the shrine] crippled and come out cured. What is the reason? He replied: I will give you a parable: To what is the matter like? To a trustworthy man in a city, and all his townsmen used to deposit [their money] in his charge without witnesses. One man, however, came and deposited [his money] in his charge with witnesses; but on one occasion he forgot and made his deposit without witnesses. The wife [of the trustworthy man] said to [her husband], “Come, let us deny it.” He answered her, “Because this fool acted in an unworthy manner, shall I destroy my reputation for trustworthiness!” It is similar with afflictions. At the time they are sent upon a man the oath is imposed upon them: You shall not come upon him except on such and such a day, nor depart from him except on such and such a day, and at such an hour, and through the medium of so and so, and through such and such a remedy. When the time arrives for them to depart, the man chanced to go to an idolatrous shrine. The afflictions plead: It is right that we should not leave him and depart; but because this fool acts in an unworthy way shall we break our oath!

This is similar to what Rabbi Yochanan said: What does it mean that which is written: *Harsh and faithful sicknesses?* ‘Harsh’ in their mission and ‘faithful’ to their oath.

Rava son of Rav Yitzchak said to Rav Yehudah: There is an idolatrous shrine in our place, and whenever the world is in need of rain, [the idol] appears to [its priests] in a dream, saying: Slay a human being to me and I will send rain. They slay a human being to it and rain does come! He replied: Now were I dead, nobody could have related to you a certain dictum of Rav, viz., What does it mean that which is written: *Which Hashem your God has divided [chalak] unto all the peoples under the whole heaven!* This teaches us that He made smooth [hechelik] their words to banish [idolaters] from the world.

This is similar to what Rish Lakish said: What does it mean that which is written: *Surely He acts cynically to the cynics, but He gives grace unto the humble!* If one comes to defile himself he is granted facilities for so doing, and if he comes to purify himself support is given to him. (55a1 – 55a2)

MISHNAH. A winepress [containing] trodden [grapes] may be purchased from an idol worshiper even though it was he that lifted [the trodden grapes] with his hand and put them on the mound; and [the juice] does not become nesech wine until it descends into the vat. When it has descended into the vat, what is in the vat is prohibited, but the remainder is permitted. [We] may tread the winepress together with an idol worshiper but may not harvest grapes with him. Should a Jew be working in a state of ritual impurity, we may neither tread nor harvest with him, but we may convey [empty] casks

with him to the press and carry them [filled] with him from the press. If a baker was working in a state of ritual impurity, we may neither knead nor roll dough with him, but we may convey loaves with him to the bakery. (55a3 – 55b1)

GEMARA. Rav Huna said: As soon as the wine begins to flow it may become nesech.

The Gemara asks: But we learned in our Mishnah: A winepress [containing] trodden [grapes] may be purchased from an idol worshiper even though it was he that lifted [the trodden grapes] with his hand and put them on the mound!

Rav Huna said: This refers to a winepress which is plugged and full¹.

Come and hear: and [the juice] does not become nesech wine until it descends into the vat. — Similarly here [says Rav Huna, the Mishnah deals with] a vat which is plugged and full².

Come and hear: When it has descended into the vat, what is in the vat is prohibited, but the remainder is permitted. — Rav Huna said: There is no contradiction; one teaching is from the initial Mishnah and the other from the final Mishnah; for it has been taught: At first [the Sages] used to say BaD”D that [Jews] may not harvest grapes together with an idol worshiper [and bring them] into a winepress, for the reason that it is forbidden to cause tumah to the ordinary chullin of Eretz Yisroel, nor may they tread grapes together with a Jew who works with his fruits while he is in a state of tumah for the reason that it is forbidden to assist transgressors; but they may tread grapes together with an idol worshiper in a winepress. Consequently, no attention is here paid to the view of Rav Huna. Later [the Rabbis] said

¹ No wine could then run out; so when the juice flows from the grapes it remains on top. Consequently the wine must have been touched by the idol worshiper and it is rendered nesech.

DaB”B that [Jews] may not tread grapes together with an idol worshiper in a winepress, for the reason given by Rav Huna.

The Baraisa continues: Nor may they harvest grapes together with a Jew who works with his fruits while he is in a state of tumah; so how much more may they not tread grapes, but may harvest them, together with an idol worshiper, since it is permitted to cause tumah to chullin of Eretz Yisroel. (55b1 – 56a1)

DAILY MASHAL

It is necessary for a person to constantly battle his desires to the full extent of his capabilities – and then Heaven will help. “One who comes to purify himself, [Heaven] helps him,” our Gemara says. The person must begin to purify himself first.

This, according to the K’sav Sofer, is what Hillel said: “If I am not for me, who will be for me?” If a person does nothing on his own behalf, and does not stand up to fight his inclinations, then who is going to help him? “And if I am for myself, what am I?” Even after making the effort, what is it? Because alone it is insufficient – one cannot control his desires without further help, combined with his own efforts. “And if not now, when?” Let no one think that he can set aside the battle until he ages, and loses many of his desires for the pleasures of the physical world, and then return to HaShem, who will accept him with mercy. Our Sages have already said: happy is the one who fears HaShem while he still has physical strength, for then he will be able to completely return to G-d and abandon his misbehavior.

² So that the wine remains in the upper trough.