



Today's Daf In Review is being sent l'zecher nishmas Habachur Yechezkel Shraga A"H ben R' Avrohom Yehuda

Avodah Zarah Daf Lamed Gimme

V'HABA'IN MUTARIN

- **Reish Lakish** said, this is only if the goy is returning by himself. However, if he is with other goyim who are returning from the avoda zara it is assur to deal with him, because we say that it is possible that he intends to return.

NODOS HA'OVDEI KOCHAVIM V'KANKANEYHEM

- A Braisa says, the leather flasks of a goy which are smooth and not lined with tar and are new are mutar (they don't absorb in a short amount of time). If they are old or lined with tar, they are assur. If a goy poured tar into the flask to line it and mixed wine into the tar (to remove the bad smell and taste), but a Yid was standing there as he did so, we are not concerned and the flask may be used.
 - **Q:** If the goy puts in wine, what does it help to have the Yid standing there? **A: R' Pappa** said, the Braisa means that if a goy is pouring in the tar and a Yid is there and pours wine into the mixture, and another Yid is there as this is done, we are not concerned and the flask may be used.
 - **Q:** If it is a Yid who is putting in the wine, why do we need another Yid to be standing there and watching? **A:** We are concerned that since the Yid with the wine is preoccupied, he would not even notice if the goy took the wine and poured it to avoda zara.
 - **R' Zvid** said the case is as we initially understood (a goy is pouring the wine and a Yid is there watching). We are not concerned that he may be using yayin nesech, because the wine that gets mixed into the tar becomes totally unnoticeable and even its taste totally disappears. The reason a Yid must be there is so that after the tar dries he can make sure that the goy does not put in more wine, because putting in wine at that point would leave a taste of the yayin nesech in the flask, which would make it assur.
 - Based on this **R' Pappi** said, if a goy pours some wine into a container of salt of a Yid, it remains mutar, because the taste of the wine totally disappears. **R' Ashi** disagreed and said, when mixed into tar it totally disappears, but when mixed in salt it does not.
 - Bar Adi the Arab once grabbed leather flasks from **R' Yitzchak bar Yosef**, put his own wine into them, and when he was done using them he returned them. **R' Yitzchak** asked what can be done to make them mutar to use. **R' Yirmiya** told him that **R' Ami** paskened that they can be filled with water for 3 days and emptied out (this would remove the yayin nesech that was absorbed into them). **Rava** said, this means that they must be emptied out and refilled every 24 hours for 3 days.
 - They thought that this ruling only works for keilim of a Yid into which wine of a goy was poured, but would not work for keilim of a goy. However, **Ravin in the name of Reish Lakish** said, this even works to make the keilim of goyim mutar for us to use.
 - **R' Acha the son of Rava** thought that this only works for leather flasks, but not for earthenware keilim. **R' Ashi** told him that this method even works for earthenware keilim.
- A Braisa says, the earthenware keilim of a goy which are smooth and not lined with tar and are new (brand new) are mutar. If they are old (used even once) or lined with tar, they are assur. If a goy poured wine into them the Yid can fill it with water for 3 days (as explained above, to remove the flavor of the wine) and they then become mutar. Another method is for the Yid to put in fish oils or fats, which immediately kill the taste of the wine and make it mutar.

- **Q:** Is using the fish fats and oils a method l'chatchila or only b'dieved? **A: R' Zvid bar Oshaya** taught a Braisa that says it can even be done l'chatchila.
- **R' Yehuda Nesi'ah** asked **R' Ami**, if the Yid puts the earthenware keili back into the oven and they became white from the heat, would that make them mutar? **R' Ami** said, if the fish fats can burn out the yayin nesech, then certainly fire can burn out the yayin nesech.
 - **R' Yochanan** (or **R' Assi in the name of R' Yochanan**) similarly said, if these keilim are put back into the oven and the tar lining fell off from the heat, they become mutar. **R' Ashi** said, the lining doesn't have to actually fall off. Rather, even if it becomes loose from the fire the keilim become mutar.
 - If the Yid puts burning pieces of wood into the keili, **R' Acha and Ravina** argue – one says that the keili would remain assur and the other says that it would make the keili mutar. The Gemara paskens like the view that it remains assur.
- **Q:** Can a Yid put beer into a keili that has absorptions of yayin nesech? **A: R' Nachman and R' Yehuda** say the beer would become assur and **Rava** says it would be mutar.
 - **Ravina** allowed **R' Chiya the son of R' Yitzchak** to put beer into such a keili, but **R' Chiya** mistakenly put in wine. Still, this did not cause **Ravina** to be goizer for such a case.
- **R' Yitzchak bar Bisna** had keilim made of animal dung that had absorbed yayin nesech. He filled them with water (to remove the wine) and placed them in the sun (thinking this would be an even more effective process), which caused the keilim to burst from the heat. **R' Abba** told him, you caused the loss of the keilim unnecessarily, because the **Rabanan** only required that they be filled with water, not that they be left in the sun.
- **R' Yosana in the name of R' Ami** said that keilim made of "nesser" can never have the yayin nesech removed from them. **R' Yose bar Avin** explained that these are keilim made from earth which is used for "alum".
- Parzak the goy took keilim from Yidden and put his yayin nesech into them, and when he was done he returned them to the owners. They asked **R' Yehuda** what can be done to these keilim. He told them that these keilim are of the type that no one would store wine in them for long periods of time. Therefore, they should just be rinsed with water and will be mutar.
 - **R' Avira** said, the keilim of the Arameans, which are made of a red clay that allows for little absorption, can simply be rinsed after yayin nesech has been put into them. **R' Pappi** said that the same is true for earthenware keilim of Bei Michsei, which also don't absorb a lot.
 - With regard to earthenware cups (which are used for drinking, and not used for storing wine), **R' Assi** said they are assur and **R' Ashi** said they are mutar.
 - If the first time they were ever used was when yayin nesech was put into them, all would agree that they are assur. The machlokes is if yayin nesech was put into them at a later time. **Others** say that if the first or second time they were ever used was when yayin nesech was put into them, all would agree that they are assur. The machlokes is if yayin nesech was put into them at a later time, beginning with the third use. The Gemara paskens that if it was placed into the cups for the first or second use, they are assur. If after that, they are mutar.
 - **R' Zvid** said, with regard to earthenware keilim that are covered with lead, if they are black or white they are mutar (the coating does not allow for absorption). If they are green they are assur, because they are mixed with earth of "alum" (which are absorbent). If the keilim have cracks in them, even the white and black ones would be assur.
 - **Mareimar** darshened that coated earthenware keilim that were used for yayin nesech, whether the keilim are black, white or green, are mutar.
 - **Q:** Why is this different than when these keilim were used for chametz and a person now wants to use them for Pesach? With regard to Pesach we find that **Mareimar** was asked, earthenware keilim which have a metal glossy finish on them, may they be used on Pesach after having been used for chametz? Do we say that the metal finish prevents the

earthenware from absorbing the chametz? Green keilim are made of a super absorptive material and even with a metal coating, they clearly cannot be purged and used on Pesach. The question is regarding the white and black ones. Also, if there are cracks, it clearly cannot be used. The question is regarding smooth ones with no cracks. **Mareimar** said, I see that even these keilim become moist on the exterior, which means that they surely absorb. Since earthenware can never fully purge, they will be assur. Why is it that we allow these types of keilim which had “yayin nesech” in them? **A:** The chametz keilim were used with heat. The keilim used for yayin nesech were only used for cold.